

# The SPRINGING WELL

or  
Waters that fail not.



Illustrated

# Pen & Pencil Pictures

GOSPEL TRIUMPHS IN MANY LANDS.

GRAPHIC SKETCHES FROM MANY HANDS.

INTERESTING—INSTRUCTIVE EVANGELICAL.

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Something Good for Every One from 10 to 100.

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*From the Live Photographure, by permission of Messrs. Raphael Tuck & Sons, Ltd.*

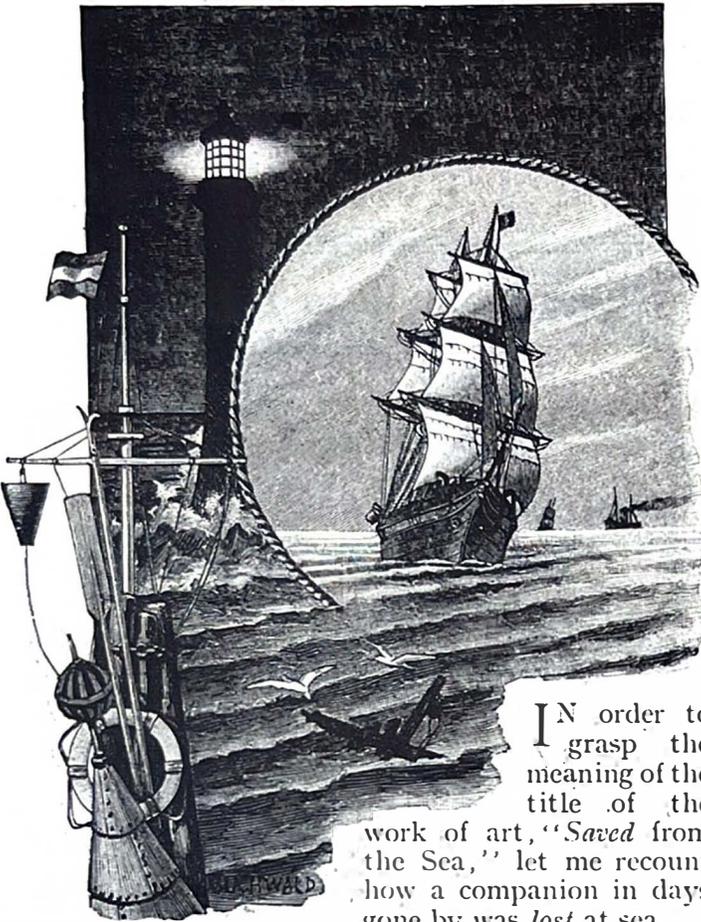
**“SAVED FROM THE SEA.”**

*Art Pictures illustrating the Romance of Grace and Truth.*

**T**HOSE who go down to the sea in ships know the perils of the ocean; many, like Paul, have “suffered shipwreck.” Many, happily, as seen in this perceptive work by a gifted artist,

are rescued; others, alas, never return. In these last days those who are “saved to serve” should ever be ready to “throw out the life-line” to “some poor sinking” soul (James 5. 20).

## LOST IN THE SOUTH ATLANTIC.



IN order to grasp the meaning of the title of the work of art, "Saved from the Sea," let me recount how a companion in days gone by was *lost* at sea.

One Sunday afternoon in the South Atlantic John Parry and I were on watch on deck, and as the wind was steady there was little to be done, and we were only required to be at hand if needed. So we sat together and "yarned." He then gave me a short account of his life, emphasising the few noteworthy events in it. These were in nowise out of the common; but what struck me most afterwards was that after finishing the past he plunged into the future. He said, "I think, shipmate, I've sailed long enough now as an ordinary seaman, the wages are low, and as I'm doing my best this trip, I'll ask the 'old man' (captain) to give me an A.B. discharge when we're paying off. I'll then have double my present pay, and that'll be more to send to my old mother

**In that Little Cottage in Wales."**

Of course I agreed with him, for he was a smart young fellow, and I think he would have got his wish at the end of the voyage. But men cannot arrange the future. They know not what a day may bring forth.

The wind had quite suddenly developed into a hurricane. The great ship lay over till nearly on her beam ends, while she tore through the water at from fifteen to seventeen knots an hour.

Every few minutes an avalanche of green water crashed on to the deck and swept every loose thing overboard. The crew had to hold on for their lives in doing the necessary work, while there was neither moon nor star to mitigate the impenetrable blackness of the night. Truly the scene was an appalling one, trying to the nerves of the strongest and bravest. Yet in every shriek of the gale God's voice might be heard, "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters" (Psa. 29. 3, 4). Oh, how deaf man must be not to hear that voice, either in majesty or entreaty!

Our watch was busy with the great heavy foresail. The ropes for spilling the wind out of it had been hauled up when the mate shouted out, "Up aloft there, and furl the sail!" Young Parry was the first in the shrouds, followed by the rest. He "laid out" to his place on the lee yard-arm, and after considerable difficulty the huge sail was furled, and the men began to tie the "gaskets" round it and the yard to secure it. The lee-yard-arm stretched considerably beyond the ship's side, while, with the ship lying over so much to leeward, it was no great distance from the heaving surface. Parry (according to the man next to him) had passed his "gasket" several times round, and, standing on the footrope, he swayed backward to tighten the rope with *both* hands. It broke! Instantly, with a shriek that made my blood run cold, he was plunged into the ocean, whilst from aloft came the appalling cry,

**"Man overboard! Man overboard!"**

Some thought the cry was meant for them, and instantly fell off the yard, but fortunately caught some other ropes, and thereby averted further accidents. It may be explained that Parry was wrong to use *both* hands in this work, for it is a well-known practical proverb with seamen, "On deck use both hands for the company, only one aloft, the other for yourself." The neglect of this useful precaution cost him his life. The cry was passed aft to the captain, but by that time the poor fellow was half a mile astern. Absolutely nothing could be done to save him. He had to be left. In midnight blackness, struggling without hope in the stormy ocean.

I often think I can hear that last shriek yet. His sudden **END** appealed to me. It said, "Prepare to meet thy God!" I knew I was unprepared then. Oh, I thought, how awful to be called before God like that! In my sins! Without Christ! No hope! Blessed be God, this warning had a salutary effect upon me, though I put it off yet awhile. Let me ask in all kindness, How would it be with you if *suddenly* called hence? It may be! Will you not believe on the Lord Jesus Christ and be saved **NOW**? E. C. QUINE.

**THE POWER NEAR THE POLE.**

THE romance and adventure of the searchings for the North and the South Poles have stirred hearts for generations. Our grandfathers sat and recounted the tales in days long gone by. Our grandchildren will read them with great avidity on account of their undying charm and undoubted heroism. Yet it is well to remember

the Power which was beyond all powers, even at the Pole. Such is borne witness to by Sir ERNEST SHACKLETON.

The expedition which he commanded left Cape Royd on 29th October, 1908, and set out for the exploration of the Antarctic on 9th March, 1909. Each man had to drag a load of 250 lbs., on a ration of 20 ozs. of food per day, which was no easy task, with wild blizzards surrounding them,



"For one long day and night they drifted away, away to —."

## Sir Ernest Shackleton's Testimony.

a serious disease laying hold of them, and starvation facing them.

They were divided into parties—Northern, Southern, and Western—of which Lieut. Shackleton tells some thrilling tales. Speaking of the *Northern* party, who on arriving at the sea coast found themselves 180 miles from the winter headquarters, he says: "Their retreat was cut off, the sea ice having broken away, when in the most remarkable fashion, and with a piece of what some people may call good luck, but which we attributed to Higher Influence, our ship, **The 'Nimrod,' appeared in the very nick of time and rescued them.**"

The *Southern* party traversed a distance of 1700 miles in 126 days without change of clothes, often being held up by blizzards such as are unknown in civilised lands.

The *Western* party had perhaps the most remarkable experiences of all. Suddenly the huge mass of ice on which the searchers were located broke up. The little band was in danger of being carried away northwards on an ice-floe. Before they were aware the gulf of chilly water between the two masses of ice was impassable. For one long day and night they drifted away, away, to what seemed to be certain death. Shouts were useless, signals were in vain, yet help was at hand. Suddenly the current changed and set south, the mass of ice was borne towards land, it touched for a few seconds only. Yet in these few eventful moments they all managed to jump ashore. Two minutes later the huge mass was floating out to sea—never to return. The little band was picked up the next day, and safely reached headquarters.

Who guided the parties in these exploits? Let the brave explorer answer. At a luncheon in his honour on his return home Lieutenant Shackleton nobly ascribed the honour to the right source—God. Here are his own words: "In regard to this expedition there have been times when we saw no light, when all seemed black; and yet, at the very worst moment things turned for the best, and here, as we did down South, **we must ascribe this to a Power grander and higher than our own.** No amount of leadership could help us as we were helped when the difficulties were such that we never knew whether the next day would bring forth a new day for us, or bring us *death*. We remembered that in the ice; and here, amongst you to-day, I feel that it is only my duty to say that we believe in it *now* when we are safe home again, just as much as we believed in it *then*."

May some faint hearts be led to make Lieut. Shackleton's God their God, and to own "Jesus as Lord" (Rom. 10. 9), so that they may have Him as Saviour, Guide, and Friend in the storm of sunshine of life, and be with Him in the day of triumph hereafter, when the redeemed multitude shall ascribe to Him glory for ever and ever. HYP.

### WILL FIND YOU OUT.

"**BE** sure your sin will find you out" (Num. 32. 23). The gloom of midnight may cover it; the silence of the grave may prevail over it; every eye that witnessed it may be glazed in death; the lips that could reveal it may be silent for ever;—yet shall the sin of every transgressor find him out. His own recollection may fail him; his iniquities may fade from his memory; yet shall they all turn up again. Their punishment and their remembrance, like linked thunderbolts, shall come together. "Whatsoever a man soweth, that shall he also reap." Your sins may remain in the grave of oblivion, and never be visited in this world. But they all stand recorded in the Book of God, and if not expunged now by the blood of Christ they must be reckoned for in that day when the earth and the heavens shall flee away. How important to have your sins blotted out *now!*

W. SHAW.



H.R.H. THE PRINCE OF WALES  
as "the Chief Morning Star," p. 6

### SPREAD IT BEFORE THE LORD.

Isaiah 37. 14.

**G**O, spread before the Lord thine empty barrel,  
Thy failing cruse of oil, thy slender purse;  
He feedeth birds, gives flowers their rich apparel,  
And shall He see His children faring worse?

Go, spread before the Lord that startling letter  
Which brings dismay or trouble to thy breast;  
Like one of old, prove that it is far better  
To throw its weight on Him, and be at rest.

Spread out before the Lord those sins besetting  
That bring the blush of failure to thy face,  
And fill thy heart with sorrowful regretting—  
Christ giveth conquests in His secret place!

Spread out before the Lord that long-felt worry,  
Speak of it often to thy Heavenly Friend;  
He that believeth shall not want to hurry  
Himself or God towards an expected end.

Spread out before the Lord from its beginning  
Each piece of work attempted for His sake;  
Each call to service, social or soul-winning,  
No step at thine own charges thou must take.

Spread out before the Lord thy daily duty,  
It is not waste of time to tell Him all;  
So shall life be "for glory and for beauty"  
If Jesus guides in greatest things and small.

WINIFRED A. IVERSON.

**THE OLD SCOTCHWOMAN'S FAITH.**

**I**N a cottage in a secluded Scottish glen old Nanny, a rejoicing saint, was waiting patiently for the time of her departure to be with the Lord Jesus Christ, whom she had loved and served for many years. God's Word was indeed to her "the joy and the rejoicing of her heart."

Amongst those who called upon her was a

plied, "Eh, mon, is that a' the length ye hae got? Why, mon, God wud be the greatest loser! Puir Nanny wud lose her soul to be sure, and that wud be a sair loss indeed, but God wud lose His character! He knows I've just hung up my soul, and all my hopes, upon His ain precious promises, and if thae wud be broken the whole universe wud gang tae ruin, for God wud be a liar."

Nanny was right in not allowing the thought a moment's lodgment in her heart that God would cast her off at last. She had hung her soul and all her hopes on God's exceeding great and precious promises, and she knew it was impossible for God to lie. She admitted that the loss of her soul would be a great loss; but she considered that the character of the infinite and eternal God would be at stake if He would allow her to perish.

"Old Nanny" had "thumbed the promises." By taking God at His Word she had the assurance that she was safe for eternity. Had the Saviour not declared, "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 (OR judgment), BUT IS PASSED FROM DEATH UNTO LIFE?" (John 5. 24). She had heard His Word—the Word of the truth of the Gospel; she had believed His testimony regarding Christ and the work He accomplished on her behalf at Calvary, and she was assured by Him who spoke as never man spoke that she was the present possessor of eternal life, and would not come into condemnation, or judgment, on account of her sins.

**Nanny rested on the bare Word of the living God,**

she did not wait until she "realised" or "felt" that she was saved.

Some might call "Old Nanny" *presumptuous* when she declared that she was saved for eternity and knew it. All the same she was honouring God by building her hopes for eternity on the "finished" work of Christ and resting her soul on His Holy Word. "Heaven and earth shall pass away, but My Word shall not pass away," said the Lord Jesus. Those who truly believe on the Lord Jesus ARE AS SAFE AS GOD CAN MAKE THEM.

"The soul that on Jesus has leaned for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavour to shake,  
I'll never, no never, no never forsake." A. MARSHALL.



"Old Nanny had thumbed the Promises."

young minister, who felt greatly helped by her simple trust in the living God. One day he asked her the following startling question:

**"Supposing that after all your praying and trusting God were to cast you off at last, what then?"**

Raising herself on her elbow, and putting her right hand on her Bible, she looked the minister steadily in the face, and with sparkling eyes re-

## THROUGH SPIRITUAL EYES.



ADMIRAL BEATTY.

**A**dmiral Earl Beatty of Brooksby has just been made a full Admiral and First Sea Lord of the Admiralty. After the war and the fame he won by the Battle of Jutland he was constantly invited to accept the "freedom" of one or other of the cities of our land. He lives at Brooksby Hall, in Leicester, and has the unusual experience of having a church on the lawn of his home, just outside his study window. Local history has it that the sister of William the Conqueror used to worship at the church and live at the Hall. Maybe, but, whether or not, the new Earl is a man of definite convictions.

**"More Prayer and Less Pride."**—Those who know him are aware of his clear-cut vision on the matters of moral character, and his inner belief was well manifested in the War by his fearless whipping of the public laxity in the affairs of God. We remember his message to the nation, that they should "walk with more humility and less pleasuring; with more prayer and less pride before God." Until the nation can say, "My heart is not haughty, nor mine eyes lofty" (Psa. 131. 1), much as God has blessed it, there can be no FULLEST blessing. But there remains a blessing of magnitude unprecedented when, wholly and truly, with humility and prayer, the heart of the nation is turned truly to God. May Earl Beatty have the consciousness that the freedom of the city of many mansions, in the John 8. 36 way, is that most to be desired and sought after.

**"The Chief Morning Star."**—In October, during the tour through Canada, the PRINCE OF WALES visited the camp of the Stony Cree Indians

in Alberta. There he had bestowed upon him the native dignity of being hailed as "Chief Morning Star." Is it not a coincidence? The son of a king, and heir to a kingdom, becomes the Chief Morning Star. Jesus, the Son of the King of kings is "the Bright and Morning Star" (Rev. 22. 16).

**Dangers of Delayed Peace.**—A newspaper heading came to an observant friend the other day with significant force. "The Dangers of a Delayed Peace," it ran, relating to the prevalent labour troubles. How true also in the peace of salvation is it that delay is more than dangerous (2 Cor. 6. 2; Heb. 2. 3).

**A Royal Residence Waiting.**—Townley House, Ramsgate; where Queen Victoria lived as a girl, has been purchased by a motor manufacturing company as the residence of their employees. There is a Royal Residence waiting for all who will believe the "glad message." "In My Father's House are many mansions" (John 14. 2).

**The Spiritual Only Effective!**—At the Mansion House, in London, there is a daily prayer meeting at which city magnates, led by the Lord Mayor, meet for their and the nation's strengthening. Speaking to these Christian city merchants, of whom there are many, a well-known leader said recently that if the League of Nations were to be effective "it must be based on the intelligence and spiritual fellowship of the English-speaking peoples." Is the world awakening to a deeper understanding that only a "Spiritual Fellowship" can avail for the welfare of the peoples? "Faith is the substance of all things" (Heb. 11. 1). The basis of all lasting good can only be by building upon Spiritual foundations (1 Peter 2. 5, 6).

**Only Seven Jurymen.**—An unusual incident occurred recently at the Central Criminal Court, London, just before the rising of the Court. Only seven of the summoned jurymen were present, so the Judge ordered several men in Court to serve. One of those who thus unexpectedly found themselves in the jury box was a seaman whose ship was due to leave London at eight o'clock at night. "In such an hour as ye think not" (Matt. 24. 44) will the call come, but it will not be as *juror or judge*. . . "What shall the answer be?"

**Soap for Cream.**—"The public received a shock," says the Berlin correspondent of *The Times*, "on learning that they had been eating soapsuds when they thought they were eating whipped cream." This remarkable announcement is full of lessons for the unbeliever. Satan is always giving *bad* things disguised as tempting morsels. The victims, though, always find out, in the end—often, alas, too late. "The pleasures of sin" are only "for a season" (Heb. 11. 25), but those who "taste and see" the salvation of the

living God find that in truth it is "good" (Psa. 34. 8) for this life and the life to come.

**The Most Romantic of Campaigns.**—LORD ALLENBY, the victor of Palestine, who has last month been the recipient of many honours at the hands of his countrymen, gave strict instructions when Jerusalem was surrounded that its sacred spots should be treated with veneration, and the London regiment which took the Holy City so well carried out his orders that no sort of injury was done. In the end no stone was displaced and no shot was fired in this—as Earl Douglas Haig puts it—"the most romantic campaign in which the British Army or any part of it has ever been engaged. To Lord Allenby it has been given to realise the aspirations of a thousand years of strife, to accomplish that which the chivalry of Christendom had so often attempted in vain." When Lord Allenby left Palestine "he was followed," says one writer, "by the blessings of those who for long had been oppressed." Apart from the significance of the freeing of the Holy Land from the yoke of the unbeliever there is a great lesson here for Christian workers. "The whole creation groaneth and travaileth" (Rom. 8. 22), and assuredly to those who point the way to the Great Deliverer will be "blessings" (Job 29. 13) from the sin-freed hearts of any from whom the yoke of sin is removed. A little lesson in method, too—"no stone displaced." To sin is given no quarter, but to the sinner gentleness and consideration. How "moved with compassion" to the leper was our Lord (Mark 1. 41).

**TEXT TOPICS FOR PREACHERS.**

SUGGESTIONS WILL BE WELCOME.

**A Straight Question.**—"This only would I learn of you, Received ye the spirit by the works of the law, or by the hearing of faith?" (Gal. 3. 2).

**Blessings You Cannot Count.**—"I will pour you out a blessing that there shall not be room enough to receive it" (Mal. 3. 10).

**"Footprints in the Sands of Time."**—"So Paul departed from among them. Howbeit certain men clave unto him and believed, . . . and others with them" (Acts 17. 33, 34).

**Promise and Performance.**—"Our God is able to deliver. . . He will deliver." "Then Shadrach, Meshach, and Abed-nego came forth; . . . nor any hair singed, neither coats changed, nor the smell of fire upon them" (Dan. 3. 17, 26, 27).

**HAPPY DAYS AROUND THE WORD.**  
**WHO** said that the War had disproved the Bible, that Christianity had received its death-blow, and that the attempt (however feeble) to carry out New Testament principles of the first century in this enlightened twentieth century was doomed? If possible, get hold of this false prophet, and let him have a steady look at the photographic group on next page, taken on a balmy evening at the close of a happy day of Bible study and Christian service.



General Allenby entering Jerusalem, 11th December, 1917.  
By courtesy of Official Photographic Bureau. See also "Palestine, Mesopotamia, and the Jews," page 12.

It represents the "Summer School for Bible and Missionary Study," when some two hundred young men and young women gathering together twice a day for ten days with no other attraction than the Word of God. Joined by parents, relatives, and elders, this company assembled in Town Hall and other buildings in the ancient town of Sr. ANDREWS, on the Fife Coast of Scotland, July 18 to 28, 1919.

## Living Witness to the Power of the Gospel.

The photograph was taken in front of the University Hall, or Hostel, a fine building standing in its own grounds, accommodating 112 young folks, which was taxed to its utmost, yet proved eminently suitable. The *mornings* were given over to prayer and Bible study. At 7.30 the Hostel residents assembled in the public room, and had a precious prayer meeting. Ten to twelve young men took part each morning.

**Consecutive Bible Studies** were given in Town Hall or other building at 10.15 each morning. GEO. GOODMAN, London, taking up Old Testament Studies from Exodus to Judges; and C. F. HOGG taking up New Testament Studies from "The Acts" and related writings. The *afternoons* were devoted to

**Visits to Places of Interest.** Monday was devoted to the Cathedral, in the old churchyard of which is the tomb of the saintly Samuel Rutherford, who died in 1661, at which a service was held

and address given by HY. PICKERING on "The Power of a Godly Life." On Tuesday a happy company filled eleven brakes and drove through a lovely countryside to Craighall Castle. Wednesday was devoted to a tramp along the Kirkell Braes to the Rock and Spindle, at which PERCY LAST spoke on Pioneering in Central Africa. On Thursday the famous old Castle, with its Bottle Dungeon and subterranean passage, was inspected. The dungeon, cut out of the solid rock of the cliff, in the shape of a bottle, twenty-four feet deep, was the prison of several of the saints of old, including George Wishart, Henry Forrest, John Roger. The prisoner was lowered down with a rope, the only opening for light or ventilation being the hole at the top. Doubtless Jeremiah's adventure was repeated here once and again (Jer. 33. 6). At the Castle window Cardinal Beaton sat on silken cushions and saw dear George Wishart and others burned to death. Three months after



Group taken outside University Hostel.

### SUMMER SCHOOL OF BIBLE AND MISSIONS

Beginning in centre, with felt hat on knee, is DAVID WIGHT, Chairman of Committee; to the left, in order, is, 1, W. H. WHITTAKER; 2, ALEX. STEWART; 3, THOMAS TAYLOR; 4, JAS. STEWART; 5, ROBERT BARNETT; 6, L. W. G. ALEXANDER; 7, GEORGE GOODMAN (in light suit); 8, C. F.

HOGG; a lady; then, 9, Mrs. C. F. HOGG; 10, with hat on, WILLIAM WATSON; 11, the veteran, JOHN M'GAW, with long white beard, is seen standing; close on the right behind is, 12, HY. PICKERING; and on his right again is, 13, W. E. TAYLOR, Secretary, of the Convention.

the Cardinal was slain and his body salted in the dungeon where he had imprisoned others. Covenanting days were recalled, and all praised God for the freedom and Gospel light of our own times. Brightly may the light shine!

Friday afternoon was spent in going through the famous school of learning—the University. Here the party viewed a real chained Bible, saw John Knox's pulpit, stood in the free chapel (the only place where he was free to express his convictions), and imbibed something of the fire of the Reformation which made Scotland the Bible-loving land it has been so long. The evenings were devoted to **Addresses on Fundamental and Practical Subjects** and **Missionary Needs and Methods**. ALEX. STEWART, Glasgow; L. W. G. ALEXANDER, Edinburgh; HY. PICKERING, Editor of *The Witness*; ARCHIE PAYNE, Devon; Dr. RENDLE SHORT, Bristol; and J. CURTIS BREWER, Birmingham, gave

ministry varied, interesting, and profitable to all. The day was usually closed by an informal question meeting in large hall or on lawn of hostel. JAS. HUNTER, Switzerland; PERCY LAST, Africa; E. A. WALL, Algeria, and others gave reports at different times and places. One sister was at seven meetings one week day, and the writer was at five one Lord's day, so there was no lack of gift, opportunity, or interest.

**Good Hope Ahead.**

With this evidence of the movement of the Spirit, specially among young men and women, and in the direction of defined Bible study and definite Christian service, who dare say that there is not life in the Word, power in the Spirit, vitality in the Christian faith, stability in divine principles, hope in the young, and that if we "expect great things from God" great days of blessing are ahead? So may it be. HYP.

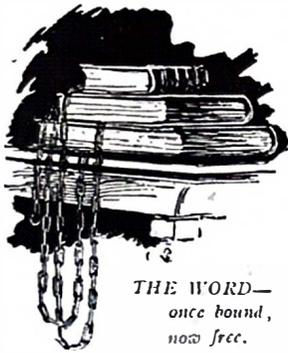


**YOUTH STUDY, ST. ANDREWS, SCOTLAND.**

Held from 18th to 28th July, 1919.

In 2nd row behind the straw hat of No. 10 are three brethren: left, 14, Dr. RENDLE SHORT; centre, just visible, 15, J. CURTIS BREWER; and left, 16, forehead of PERCY B. LAST. 17, JAMES HUNTER, is sitting second from extreme right. Standing behind C. F. Hogg and G. Goodman is

18 E. A. WALL. Sister SHIRTLIFFE in her N.Z. uniform is readily distinguished in back row, with her companion, Sister PENGILLEY, near at hand. Space alone prohibits mention of many more beloved brethren and sisters composing this truly Happy Band.



THE WORD—  
once bound,  
now free.

THE Editor of the *Gospel Graphic* has been good enough to ask me to undertake a column under the above general title month by month. The contents of this department will be left pretty much in your own hands. From time to time I hope to write on a variety of topics, but probably the greater part of this page may be taken up with answering questions of general interest. Accordingly I shall be very glad if you will feel quite free to write me on any

matters which are exercising your mind in regard to the Christian life, walk, and work. All communications for this column should be addressed to *James Stephen*, "The Gospel Graphic," 14 Paternoster Row, London, E.C.4. This month I propose to write a few things respecting

### THE BEST BOOK IN THE WORLD.

After all, there is no book of such importance to the young disciple as the Holy Scriptures.

1. **The Book.** It is more than a commonplace saying to remark that there is simply no book like the Bible. It eclipses the whole range of literature by the knowledge that its author is God, while, on the other hand, it is a fact that this Book, even at this late date, has the largest circulation of any book in the whole world. The popular author judges the success of his book pretty much by the number of copies sold, as well as by the editions published. If this be a reliable test, then the Bible on this score alone heads the list. It is interesting to know that the three books which have the largest circulation are "Pilgrim's Progress," "Sacred Songs and Solos," and "The Prayer Book." Long may the subjects indicated lead the way and top the list of books finding a royal reception among all peoples!

Further, that the Bible has been translated into more foreign languages than any other writing. For confirmation of this we refer readers to the Annual Report of the British and Foreign Bible Society, which indicates that the Book of books can be read by men in some six hundred different languages and dialects.

### The Critics of the Bible.

It is not to be wondered at that the grand old volume has been more criticised than any other work. Yet no critic has been able to destroy its usefulness. When contempt is shown for a publication it is not unusual to burn a copy of it. But bundles of the Bible have been burned, and it has been estimated that if every Bible in the world were thus treated, there are sufficient quotations in literature from which it would be possible to compile the volume of the Book.

Again, it is a grand tribute to the Author of this Book that it is found to lend itself more readily to translation than any other literary product. One has only to think of the writings of Shake-

spere or Burns being translated into Chinese, and being as much appreciated as in English.

### The Contents of the Bible.

What a Book the Word of God is! It is composed of sixty-six different books, and written by about forty different authors. These writers were chosen from different stations and positions in life—from the fisherman at his nets to the king on his throne, and from the taxgatherer in his booth to the royal courtier in his palace.

Moreover, 1500 miles of space lay between one writer and another, and 1600 years elapsed from the time the first author wrote to the moment when the last writer of the Sacred Word laid down his inspired pen. There is nothing like this in the world of books. We might say and sing of this eternal work, "It was God who Himself had devised the plan."

The Scriptures of Truth is indeed a library in itself, and contains history, law, poetry, biography, drama, letters, prayers, speeches, prophecies, science, and philosophy. It is a university of literature, an inspired bookshelf.

### The Supremacy of the Bible.

No wonder, then, that Sir WALTER SCOTT, when nearing his end, and gazing out from Abbotsford on the beautiful Tweed, said to his son-in-law, Lockhart, "Bring me the Book." Thus the illustrious writer paid his tribute to the supremacy of the Book above all other books.

2. **The Contents.** To be more minute, we have—

(1) A DIVINE REVELATION. Once and for all God's mind and will for men are so clearly revealed that it is possible to know that will in all things. He that readeth may learn.

(2) AN INSPIRED REVELATION. A man may have an inspiration to write a work of fiction, "but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1. 21). We are not surprised, therefore, that notwithstanding the variety of the writers and the sixteen hundred years taken in compilation, we have essentially one Book.

(3) A WRITTEN REVELATION. In this Book we have "words . . . which the Holy Spirit teacheth" (1 Cor. 2. 13). It is truth in literary form. Yes, real literary form. May we be enabled to love, honour, and obey these writings which God has not only given to us, but has graciously preserved for us unto this day. JAMES STEPHEN.

### THE BEREAN BAND.

Verses to be committed to memory during November:

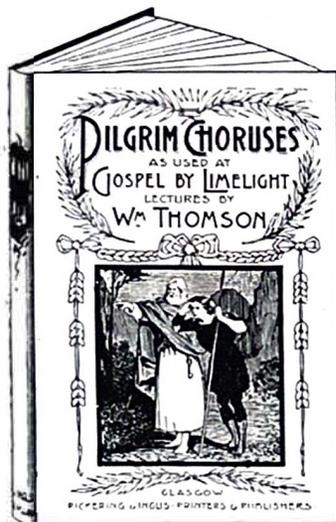
#### MOSES, THE MAN OF GOD.

- Nov. 2. Num. 12. 3—His Meekness.
- " 9. Lev. 8. 4—His Obedience. \*First clause.
- " 16. Heb. 11. 25—His Choice.
- " 23. Heb. 11. 26—His Recompense.
- " 30. Exod. 33. 11—His Friend.

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## Passing Years.

"All flesh is as grass, and all the glory of man as the flower of grass."—1 PETER i. 24.

Words and Music by DUNCAN MCNEIL.

1. Days are chang-ing in - to years, years are pass-ing by; Friends we loved are

pass-ing too, one by one they die; But tho' tears are flow - ing,

and our hearts are sore We know our Saviour takes them home that we may love Him more.

### CHORUS.

While the years are pass - ing, and we're grow-ing old, May our love for Je - sus

nev - er - more grow cold; Well we know He loves us, will love us ev - er -

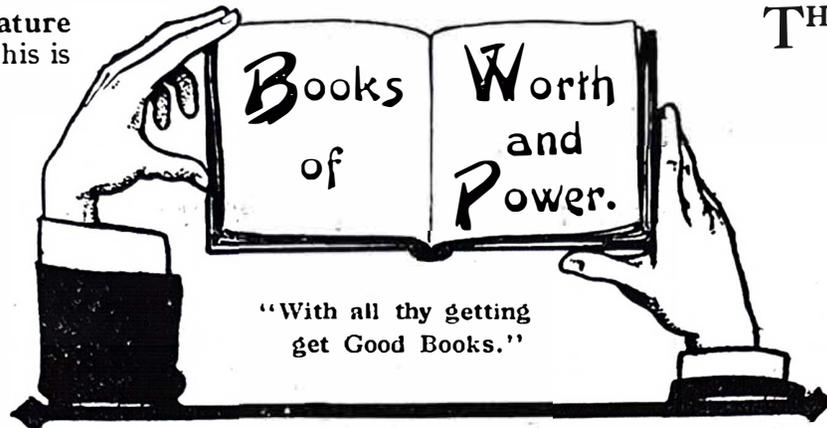
more, And we want to love Him bet - ter than we've ev-er done be - fore.

2. Passing years have left behind changes everywhere,  
 Parted friends remembered still by the vacant chair;  
 But amid the changes coming o'er and o'er,  
 We know that Jesus changes not: oh, may we love Him more!
3. Changing seasons come and go, bringing joy and pain,  
 But the friends who pass away never come again:  
 Still we know we'll meet them on a brighter shore,  
 And live in Jesu's presence there, and learn to love Him more.

The above timely Hymn will be found in **Song Testimonies**. It should be useful in Family Gatherings, at Public Services, and everywhere to-day. It points the sorrowing to "the Home beyond the clouds and beyond the tomb."

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**THE** confidence of discriminating and experienced selection is assured to readers in the choice of books allowed in this column. For the convenience of readers any of these books can be promptly supplied from any of the P. & I. Saloons.

**God's High Way.**—In this work, by so tried a Christian warrior as W. Y. FULLERTON, is truly unfolded old ideals and new impulses. President Roosevelt used to insist on the value of platitudes in the economy of life. Here is emphasised that the world's new impulses are but a rekindling of the fires of old ideals, ideals that are gloriously shining in the earliest Scriptures for all who will to follow. It is the Christian's high privilege to lead along the way, and this helpful book will encourage, will strengthen, and will renew the heart to deeper faith. (Morgan & Scott. 3/6; postage, 6d.)

**The Life of God in the Life of His World.**—From America comes this little book of unusual interest, in which is brought out the Biblical truth of God in Christ. Dr. J. M. WHITON, the author, strikes the right note when he says that "God in man and man in God is the fundamental truth which distinguishes the religion of Christ from every other." (Funk & Wagnalls. 2/; postage, 4d.)

**They Testify of Me** is the eloquent title Miss G. M. FORDE gives to a number of studies of the eloquence and power with which in type and prophecy the Psalms tell of the Lord Jesus Christ. Very beautifully expressed are themes suggested, and the thoughts are clothed in language grateful to the soul. In the turmoil of to-day it is good to get aside with such a book; it will strengthen and solace and help to serenity of faith. (Skeffingtons. 3/6 net; postage, 4d.)

**Prophetic Scenes and Coming Glory.**—In these last days many are the questions asked by the mind of the faithful believer. Not questions of unbelief, but of interested inquiry and profit-seeking diligence. A number of these legitimate questions are here dealt with in faith and by the Scriptures, whereby the student is helped in the widening of his faith and the stabilising of his patience. WALTER SCOTT, the author, has in his reverent restraint remembered his own injunction, "Our thoughts must be regulated and our imagination kept in check by the sober statements of the

Word of God." (Morgan & Scott. 2/6; postage, 4d.)

**The Literary Marvels of St. Luke.**—Lieut.-Col. MACKINLAY is a veteran explorer among documentary evidences, and here in this reprint of his Victoria Institute Address he gives plenty of food for thought as to the degree of literary adaptation which God made use of in Luke when the inspiration to write the Gospel descended upon the Apostle. (Morgan & Scott. 4d.; postage, 1d.)

**Palestine, Mesopotamia, and the Jews.**—Here, by so experienced a Christian soldier and administrator as Sir ANDREW WINGATE, K.C.I.E., is unfolded *the spiritual side of the history of recent years*, and the culminating incidents of the Great War as it affects these parts. What wonderful fidelity to prophecy has been all these occurrences is here shown, and to students of the Biblical foreshadowings leading up to the certainty that these are the "Last Times" it will be full of guidance and confirmation. The chronological table of the Palestine Expedition is particularly useful. (Pickering & Inglis, London and Glasgow. 4/6; postage, 6d.)

**As a Tale that is Told.**—To any one who enjoys autobiography we commend this book. F. W. MACDONALD'S ripe Christian experience is reflected throughout. He is not afraid of life, and certainly never fearsome of a bold declaration of his robust faith in God and Christ as the ruling principle of his life. (Cassell & Co. 10/6; postage, 6d.)

**The Year 1920.**—Now is the time to arrange for the calendars and gift almanacs for personal use, Sunday school and Church distribution. For artistic charm, apt text quotations, and clarity of the dating, as well as moderation of prices, readers will do well to place early orders with Pickering & Inglis at Glasgow, Edinburgh, or London. A visit to the newly furnished saloon at 14 PATERNOSTER ROW (late Alfred Holness) will not only repay itself, but be a delightful experience. Send for list.

HOW MARY WAS HEALED.

ONE Sunday afternoon, at the hour when a class of young folks usually gathered in a lovely little cottage, such as may be seen all over our native land, one young girl only waited for her teacher. She had been learning during the week the sweet words contained in the 53rd of Isaiah; and as she wended her way to the class she had been repeating the verses to herself; but they were only to her then as the "very lovely song of one who had a pleasant voice." She did not know the meaning of "being healed by His stripes."

After prayer, with which the hour of teaching always began, Mary repeated the first four verses of her chapter. When she reached the fifth verse, "He was wounded for *our* transgressions, He was bruised for *our* iniquities, the chastisement of *our* peace was upon Him, and with His stripes *we* are healed," the tears filled her eyes, and before reaching the end of the verse her head sunk down, and the fast-falling tears dropped on the open Bible as she sobbed out,

"It was for me, it was for me!"

The intense solemnity of that moment prevented any other words being spoken than these, in answer to her words: "Let us thank Him, dear child, that it was for you," and they knelt down. After the teacher had thanked the Lord for open-

ing the blind eyes of her dear scholar to see Jesus as *her* Substitute, the weeping girl in broken words said, "Lord Jesus! I thank Thee that Thou didst die for *me*, that Thou didst take *my* punishment;" and then the sweet calm of conscious acceptance in the Beloved stole into the broken heart, and peace with God was sweetly realised.

Oh! believe this love that is yearning over you, and say with little Mary, "It was for *me* that Jesus died!"

R.A.

ONLY ONE LIFE.

TWO little lines I heard one day .  
As I plodded on in my usual way;  
And they rang in my ears again, again,  
Repeating in solemn, sweet refrain:

"Only one life, 'twill soon be past;  
Only what's done for Christ will last."

"Only one life." The still, small voice  
Gently allures to the better choice,  
Bidding me never let selfish aims  
Overshadow my Saviour's claims.

Give me, Saviour, a purpose deep,  
In joy or sorrow Thy trust to keep;  
And so thro' trouble, care, and strife,  
Glorify Thee in my daily life!

"Only one life, 'twill soon be past;  
Only what's done for Christ will last."



"Where a class of young folks gathered,"

A Quiet Cottage in the Country.

## "I FEEL I CAN'T BELIEVE."

I WAS staying in a village and holding meetings, when I called on a lady and gentleman who were present at the first service. I went, and, apologising for coming at so unseasonable a time (for they were just about to sit down to "an early cup of tea"), asked if I might be allowed to go into the dining-room with them, instead of hindering their meal. They gladly assented, and on my taking my proffered seat, I commenced by saying how glad I was to see them at the service the previous evening, and thought it might not be out of place to call on them, feeling sure they would not take it amiss, although I was a perfect stranger.

The husband replied, "It is very kind of you. I so much enjoyed the Word last night."

"Then you enjoyed it because you have learned its value, and are a believer in the Lord Jesus?"

"Yes," was his ready reply, "I thank God I have, though it has not been for long."

Turning to the lady, I said, "How sweet to know this blessed reality, to have tasted that the Lord is gracious!" "I am sorry to say I do not know it," was her reply.

With a surprised manner, I said, "What, are you not a believer in the Lord Jesus?"

"No, I am sorry to say I am not; I feel I can't believe."

"Do you mean to tell me you cannot believe God?"

"I don't feel I can."

"Why not? Has He ever given you reason to disbelieve Him?"

"Oh, no!"

"If I were to say to you, Mrs. —, I am going to return to my home early to-morrow morning, would you believe me?"

"Certainly I should."

"Why would you not say to me, a stranger, 'I cannot believe you?'"

"Oh, I couldn't! That would be offering you an insult!"

"Yet you are not afraid of saying 'to God, 'I cannot believe Him,' and thus offering Him a fearful insult!"

"Oh, I cannot, and would not do that!"

"Yet this is what is virtually done by not believing Him; for 'he that believeth not God hath made Him a liar!'" (1 John 5. 10).

"I want to believe, but how can I?" and the feelings gave vent in a flow of tears.

"Are you prepared to listen to what God really does say in His Word?" I asked.

"Oh, yes, indeed I am!"

I then read various passages descriptive of the sinner in God's sight—sinful, polluted, guilty, condemned already—and asked if she believed that.

"Yes, indeed I do," she earnestly replied, "and I have for some time, and that makes me so unhappy."

I then read what God in love to the sinner had done with sin in the person of His Son, our Lord Jesus Christ, who "bore our sins in His own body on the tree," asking her if she thought God was satisfied with the payment our Lord Jesus Christ had made.

Again a most emphatic "yes" was given.

Then, turning to Acts 13, I read God's message "to you" through the resurrection of Jesus Christ from the dead, emphasising the thirty-eighth and thirty-ninth verses. I then coupled Romans 10 with it, and said, "The message is sent to you from God. Do you receive it as from Him that forgiveness of sins is 'preached' through Jesus, and preached to you?"

She paused, and I said, "Let us seek help of God."

We knelt together, and I asked that God by His Holy Spirit might open her eyes and heart.

Before I had done praying, suppressed sobs and whispers told of heart-dealings with God. Then a distinct and clear voice said, "O Lord, help me to give up to Thee—to give up *all*! I do believe, I will believe, that Jesus died for me!"

We paused, and prayer was turned into thanksgiving. The burden was gone; light had shined in; and we together stood—husband and wife now "one" as never before—and sang that good old hymn, "There is a fountain filled with blood." It was joy indeed. The tea was cold, but hearts had been warmed. The meal was untasted, but the bread of life had been partaken of by faith. It is written, "So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how" (Mark 4. 26, 27). Seeds long buried had sprung up at last.

It may be in the heart of the reader similar feelings lie slumbering. You are not satisfied, not at rest. Yet you say, "I cannot believe." May the true story just related help you, like the one spoken of, to give up *all* to Jesus—yourself, your sins, your weakness, *everything*, and just trust His Word, and rely upon His message.

"Then list, troubled soul, to the tidings that roll  
From the Gospel's glad trumpet to-day:  
Just trust in the Lord, and take God at His word,  
And thy burden shall vanish away."

—The Watchman's Message.

## How to Stop Swearing.

THE late Mr. D. L. Moody in his book, "Weighed in the Balances" (Morgan & Scott), tells the following story: When I was out West thirty years ago I was preaching one day in the open air when a man drove up in a fine turn-out, and after listening for a while he put his whip to his fine-looking steed, and away he went. I didn't expect to see him again, but the next night he came back, and he kept on coming regularly night after night. I said to a gentleman, "Who is that man that drives up here every night? Is he interested?" "Interested! I should think not. You should have heard the way he talked about you to-day." "Well," I said, "that is a sign he is interested." I asked where he lived, but my friend told me not to go and see him, for he would only curse me. I said, "It takes God to curse a man; man can only bring curses on his own head." I found out where he lived, and went to see him. He was the wealthiest man within a hundred miles of that place, and had a wife and seven beautiful children. Just as I got to his gate I saw him coming out of his front door. I stepped up to him, and said, "You are Mr. —, I believe?" He said, "Yes, sir, that is my name." Then he asked, "What do you want?" "Well," I said, "I would like to ask you a question, if you won't be angry." "Well, what is it?" "I am told that God has blessed you above all men in this part of the country; that He has given you wealth, a beautiful Christian wife, and seven lovely children. I do not know if it is true, but I hear that all He gets in return is cursing and blasphemy." He said, "Come in, come in." I went in. "Now," he said, "what you said out there is true. If any man has a fine wife I am the man, and I have a lovely family of children, and God has been good to me. But do you know we had company here the other night, and I cursed my wife at the table, and did not know of it till after the company had gone. I never felt so mean and contemptible in my life as when my wife told me of it. She said she wanted the floor to open and let her down out of her seat. If I have tried once I have tried a hundred times to stop swearing. You preachers don't know anything about it." "Yes," I said, "I know all about it, I have been a traveller." "But," he said, "you don't know anything about a business man's troubles. When he is harassed and tormented the whole time he can't help swearing." "Oh, yes," I said, "he can, I know something about it. I used to swear myself." "What! you used to swear?" he asked, "how did you stop?" "I never stopped." "Why, you don't swear now, do you?" "No, I have not sworn for years." "How did you stop?" "I never stopped. It stopped itself." He said, "I don't understand this." "No," I said, "I know you don't. But I came to talk to you so that you will never want to swear again so long as you live."

I began to tell him about Christ in the heart; how He would take the temptation to swear out of a man. "Well," he said, "how am I to get Christ?" "Get right down here and tell Him what you want." "But," he said, "I was never on my knees in my life. I have been cursing all the day, and I don't know how to pray, or what to pray for." "Well," I said, "it is mortifying to call on God for mercy when you have never used His name except in oaths, but He will not turn you away. Ask God to forgive you, if you want to be forgiven." He got down and prayed, only a few sentences. After he prayed he got up, and said, "What shall I do now?" I said, "Go down to the church, and tell the people there that you want to be an out-and-out Christian." "I cannot do that," he said, "I never go to church except to some funeral," "Then it is high time for you to go for something else," I said.

At the next church meeting the man was there, and I sat right in front of him. He stood up and put his hands on the seat, and he trembled so much that I could feel the seat shake. He said, "My friends, you know all about me; if God can save a wretch like me, I want to have you pray for my salvation." That was thirty years ago. Some time since I was back in that town, but did not see him, but when I was in California a man asked me to have dinner with him. I told him I could not do so. Then he asked me if I remembered him, and told me his name. "Oh!" I said, "tell me, have you ever sworn since that night you knelt in your drawing-room, and asked God to help you?" "No," he replied, "I have never had a desire to swear since then."

## PERSONAL EXPERIENCE.

THE following testimony is from the pen of Mr. W. R. Bradlaugh, brother of the late Mr. Charles Bradlaugh:

"The Christianity of the Bible was the atmosphere in which I was born and reared, and therefore if I am called upon to trace to its source the reason why I am a Christian I frankly admit that, to a very great extent, it is because my father was one. Let not, however, the infidel smile at my simplicity and credulity, as he himself affirms that experience is the only safe guide. Now it goes without saying that no parent, worthy of the name, desires his or her child to be deceived, and thus become depraved and vicious. If such then be the case, how is the infidel, on his own principles, going to account for this fact that parents choose the Bible as a parting gift to place in the hands of their sons and daughters, and commend its precepts with their dying breath, if their own experience had not proved its preciousness? I know the ungodly will sneer at those who seek to walk in the footsteps of a saintly father or mother, saying they are tied to their 'mother's apron,' but the world would be all the better if there were many more such captives. Carlyle affirmed that we needed to get back into our long clothes and cradles, and therefore I am not ashamed to affirm that my faith in the Bible is the heritage of a Christian home and training. But while I make that declaration, let me most emphatically affirm that the faith in the Book, which to some extent was inherited, has been abundantly confirmed; and what at one time was faith in the Book, on the testimony of others, is now consummated in faith in the Person whom that Book reveals; or, in other words, to the faith that was first rooted in confidence in the testimony of others, I have added assurance arising from personal conviction. And personal experience has taught me that my father's faith rested on a rock that neither the hostile lever of the criticisms of religious infidels nor the scoffs of blaspheming atheists have been able to overthrow. I am a Christian because I have experienced in my own soul the blessings of saving grace.

"While the starting-point of faith must ever be 'Save, Lord, or I perish,' its goal must be 'I live, yet not I; but Christ liveth in me.' What causes me to realise the true living power of the Gospel of reconciliation is the consciousness in my own soul that, Christ loved me, and gave

Himself for me.' This was the sinew and soul of the whole spiritual life of the apostle Paul; and therefore, like him, I can say, even for me, a man and a sinner, but now, through the grace of God, a believer, a child of God, 'Christ loved me, and gave Himself for me.'"

## LOST IN THE NIAGARA RAPIDS.

CAPTAIN WEBB, the famous swimmer, accomplished the feat of swimming across the English Channel, a distance of 25 miles. After viewing the Whirlpool Rapids of Niagara, he declared that he would swim through them. Some said he was a hero, but more sensible people affirmed that he was a fool.

"It's all luck, and the end—I don't think about that; I'm going to take my chance," was the answer he gave to those who expostulated with him. At four o'clock on the afternoon of 24th July, 1883, in the presence of hundreds of spectators who loudly cheered him, he leaped into the whirling torrent and swam for a short distance. But the eddying waters were too powerful for the strong swimmer, and he was swept like a log into the rapids, and was speedily lost to view. For miles down the Niagara river men searched for the body, but it was not found till four days afterwards, a mile and a half below Lewiston, New York State.

"How foolish!" said some. "How mad to risk his life for fame!" said others. True, perfectly true; yet numbers in these days nearer home than the Niagara Rapids are risking the loss of their precious souls through the desire to obtain wealth, honour, fame, glory, and the applause of their fellow-men! And though this is an every-day occurrence, the newspapers do not chronicle the fact. Most people admit that the soul is more valuable than the body. They accept the statement that the body is the husk and the soul the kernel; the body is the casket and the soul the costly gem. When Captain Webb was told that he ran a terrible risk in attempting to swim the rapids he replied that he did not think about the end. Many of the unsaved are trying to forget "the end" of the road that they are treading. It is a delusion to say that "death ends all," for God tells us in His Word that "It is appointed unto men once to die, but *after this the judgment*" (Heb. 9. 27). "What shall the end be of them that obey not the Gospel of God?" (1 Peter 4. 17) is a question that should be pondered by the reader. A.M.

**"When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5. 6).**

**"God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5. 8).**

## Graphic Pen and Pencil Pictures for All.

### WHAT MAKES THE DIFFERENCE?

**H**E that hath the Son hath life; and he that hath not the Son of God, hath not life" (1 John 5. 12). In that single passage you may see the awful difference there is between one who is saved and one who is *not* saved. It is just the difference between life and death! To have Christ is life; not to have Christ is death. What a vast difference there is! Without Christ you are dead in trespasses and sins; and to remain in that condition means death eternal—an everlasting banish-

ment from the presence of God. At this very moment you either have Christ or you have not; and you know whether He is yours or not. If you have never yet *received Him*, you are still in your sins, and journeying, not to the mansions of glory, but to the blackness of darkness for ever! It is well that you should understand your true condition. Be not deceived in this all-important matter. You must be born again—you must *have Christ*. Be content with nothing less than a personal union *with Him*.  
W. SHAW.



Reproduced for "Gospel Graphic" from a Unique Photograph by P. K. Salmon.

JERUSALEM (as seen from Golgotha).

In the foreground is part of "the place of a skull," the place of Crucifixion.

**I**T will be possible always, from "a place called Golgotha" (Mark 22. 23), to see the noble and historic city of Jerusalem, as shown in the photograph reproduced above, for under the present administration a strict policy of preservation of the spots associated with our Lord is to be carried out.

From Golgotha we see Jerusalem; "sitting down" on Golgotha "they watched Him" nigh two thousand years ago. Those of that day saw the Lord of Life give up His life for them, and for the sons of men right down the generations. Well may we exclaim, "Behold what manner of love" (1 John 3. 1).



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## THE ELEVENTH HOUR.

PROBABLY nearly 200,000,000 minutes were spent in silent meditation on the eleventh hour of the eleventh day of the eleventh month. For the whole population of the United Kingdom, the peoples of Canada and Australia, citizens of the United States, and elsewhere, each gave two minutes of silent thought to the beloved dead on the anniversary of Armistice Day.

Those 45,000,000 in the United Kingdom, with the millions of English-speaking people throughout the world, inevitably must have thought of Eternity. Some may say the Two Minutes was a sentimental exhibition. Of course it was. And why not? Thank God, we are not so nationally materialistic that the power of soul-sentiment is nationally dead.

Think of the power of such a scene—one of many—as that outside the Mansion House

## in London's busiest centre.

The band of a well-known religious body started playing "Jesu, Lover of My Soul." What was the result? . . . "an immediate pouring in from all quarters of an immense crowd, which became so dense that in a minute or two traffic was brought to a standstill through sheer inability to move." The many who know the wideness of that open space will realise the tens of thousands there drawn by the sound of the solemnly-searching strains, and can picture the intense emotion of the moments as the band followed with "Rock of Ages," then "O God, Our Help in Ages Past."

"Let us sing it," came the cry, and spontaneously the inspiring hymn leaped forth from thousands of throats in a strength of resonance that told of pent-up hearts and streaming eyes, and souls tremulous with unwonted stirrings; that had many a hundred sobbing singers, and many a thousand with a lump in the throat, that gave to the volume of sound a vibration as of the *vox humanae* of a great organ, and to the listener a memory of "down in the human heart . . . feelings lie buried that vibrate once more."

Then came the silence. Just the held up hand of the Lord Mayor, and stillness; a hush felt in the very depths of the being.

Thank God, we are not so nationally materialistic that the power of soul-sentiment is nationally dead.

## GOD AND TO-DAY.

WHAT THE PAPERS SAY.

THE closing months of the year have been remarkable for the opinions observed in the Press on man's relation to religion. To Christian workers, no less than to Christians in their private efforts and thoughts, it is helpful to keep abreast of how the minds of men are exercised, thus the better to be able to help as opportunity affords.

**The Teaching of the Master.**—"When casting about to know what the world will go to Church to hear my inquiries brought overwhelming evidence that it wants nothing so much as to have the teaching of the Master made real and living to-day. If no one had ever heard of the twelfth chapter of Luke, and as an entirely new 'Gospel' it were enunciated by some new 'apostle' to-day, could it fail to appeal by its beauty, its spirituality, its daring appeal to the real values in human life?"—*Westminster Gazette*.

**Wistful Hands Outstretched.**—"Man is a spiritual being. He is not all body any more than he is all soul. He may try to live as if his soul did not exist, and the result is generally as unsatisfactory as trying to carry on life without ministering to the needs of the body. There are times in the lives of all when, however little we believe, we stretch out our hands wistfully toward some Power that may exist somewhere and may haply understand. The action is instinctive. Going to Church is the recognition that such Power does exist. It is the paying of tribute. It ministers in a special way to this natural craving in man for spiritual expression, and, if persisted in, does bring not only consolation, but some sort of real relief to the hearts of those who find it hard to believe."—*Daily Mail*.

**The Vital Test.**—"How small appears discussion as to prayers for the dead when every day in the war came before men's eyes the sudden tragedies of untimely deaths and all the spiritual agonies of the battlefield. It is one thing to continue to contemplate young men's ignorance of Christ as Redeemer when they have all their lives before them, and another thing to come up against it when they are five minutes from eternity. To speak of the vast body of the public as irreligious is a profound mistake. Men and women of very different grades of life are asking to be given or to be confirmed in a faith which shall be of spiritual import greater than can ever arise from repeating certain forms. Most men must believe in something; women above all must find something to satisfy the ardour of their souls."—*Daily Telegraph*.

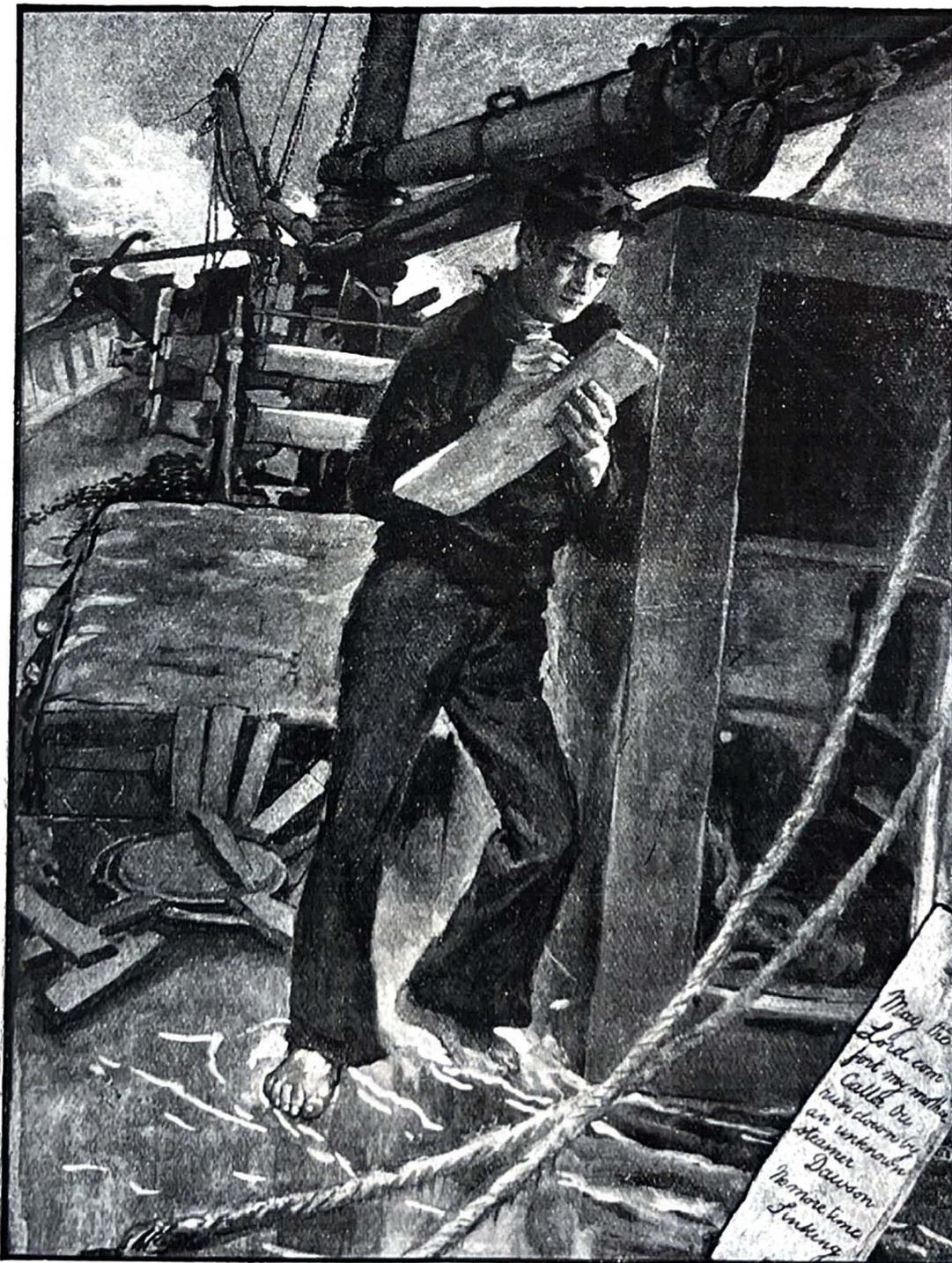
S.

**HIS LAST MESSAGE HOME.**

**H**IS last long, lingering look at the homeland shores as he left them on his first voyage as cabin boy was a pathetic look; his first letter to a loved mother from the first port of call was a pathetic message; his many letters during several voyages after were written in touching terms; but the last message home of young DAWSON of the "Caller Ou" was not only pathetic, but tragic indeed, as our artist truly depicts.

The words were few and pointed—no time for elaboration; the materials few and simple—a piece of driftwood and a stump of pencil; the circumstances were tragic—standing on the deck of a doomed vessel within a few moments of entering Eternity; the message, one simple heart utterance, saying, "May the Lord comfort my mother; 'Caller Ou' run down by an unknown steamer. DAWSON. No more time. Sinking."

It is in such great moments of life that we let



*Copy of the board.*

Young Dawson and the Last Letter He Wrote.

our hearts flow out in truth and reveal our true selves. So in this great moment of young Dawson's life he thinks not of himself or selfish interests, but of the person who loved him best and whom he loved best—his mother. Then thinking of the only One who can comfort her in her sorrow, and comfort him in his moment of dire need—THE LORD—he writes:

**"May the Lord comfort my mother."**

Evidently he had known a Saviour's love and a Heavenly Father's comfort, for his soul is so calm in the immediate presence of death that he writes the message with a hand so firm that the letters have not been quite obliterated by twelve months' knocking about at sea." Would you be as calm if called upon to face sudden death, as you may *any day*, for "we know not what a day may bring forth?" (Prov. 27. 1). Would your confidence be in the love and grace of the God of your salvation? (Heb. 3. 18).

No man in all the crew, so far as could be traced, remained calm enough to record the sad calamity. Dawson alone wrote a last message from the doomed vessel:

**"'Caller Ou' run down by an unknown steamer."**

Others had their last moments, but only one left a record. Each of us will have our last moment—

some may be pathetic, others may be peaceful. Shall we leave a record of peace with God in life, calmness in the moment of departure, and sure hope for Eternity through the Precious Blood?

The ending of the message is like the ending of the vessel—tragic! It runs:

**"No more time."**

How ceaselessly the minute hand of the watch which we carry in our pocket moves, how carelessly we look at the flying hours noted on the clock in home, office, or tower, how "we spend our years as a tale that is told" (Psa. 90. 9). Yet each one of us will come to the moment reached by the sailor boy, when it shall be recorded, "No more time," as the majestic angel plants one foot on sea and one foot on land, and proclaims that "There shall be time no longer" (Rev. 10. 6). Flee to the outstretched arms of the Son of God, and you will be ready for that solemn time—the end of time, the dawn of the silence of the great Eternity!

**"Sinking!"**

The last word is telling indeed. We see the fear-

less youth standing by the cabin of the sinking vessel writing his last message ere he follows the vessel to the bottom of the great deep. But if "washed in the Blood of the Lamb" (Rev. 7. 14), though his body might go beneath the billows, his soul would rise to be in the presence of Christ his Saviour and Lord, there to exchange the surging billows and dire calamities of life for the peaceful river of the water of life, and the eternal calm of the city where "the Lamb is all the light and all the glory thereof." HYP.

### TELL US THE WAY HOME.

YOU have lost your way, the snow is falling, the drift is howling, it is coming on dark. There is a wood yonder; you may be lost in it. There is a precipice; you may fall over it. There are enemies abroad, and you may be attacked. The one desire of your soul is to reach that cottage door, to reach that comfortable, happy home.

The one thing you want to know just now is: Which is the way? A thousand questions far more interesting might suggest themselves at other times, but, in your condition, the one important thing to ascertain is—THE WAY.

Such a state as this is frequent in the soul's experience. A man wants to know: What is the way by which I, a guilty sinner, can obtain forgiveness? What are

you looking for? Why, you want some one who will tell you THE WAY.

You are lost—to return to our former simile—and, as you are wondering how to get home, there comes a very learned man, who says, "Yes, I can explain your position to you in seventeen different languages, but I cannot speak in the one which you can understand." Do you not feel at once that the man would be very valuable in the hall of a college, and might be promoted at once to the professor's chair, but that he is of no use to you? Here comes another, who says, "Oh, could you but see it, the view before you, is magnificent; I will just enlarge upon it," and forthwith he begins to speak with a charming eloquence. But we stop him short: "Sir, we do not want words; we want facts; a plain answer to a simple request. Tell us the way home." Some hardy mountain girl, or some poor shepherd boy, who may chance to pass will be more valuable than the philosopher, classic, or orator.

Jesus of Nazareth, the Son of Mary and the Son of God, cries to every soul: "I AM THE WAY"



C. H. SPURGEON PREACHING.  
See portion of one of his famous sermons  
"The Way Home." 

(John 14. 6). While I point you to Him, I point you away from every other.

**Christ is the Way EXCLUSIVELY.**

Hark ye, and give heed now, ye that trust to get to Heaven by a compound of God's grace and man's merits. When did God ever take His creature into partnership with Him? When He made the heavens, who stood by Him to guide His finger? Did you ever contribute even to the making of a daisy or a gnat? And do you think He wants your assistance in the work of your salvation? When both in creation and in providence He acts alone, shall He not do so in redemption? It shall be said at the last in Heaven: "Thou hast redeemed us unto God by Thy Blood;" but there shall never be such a jarring note as "Thou hast redeemed us, *but we helped Thee*; Thou hast saved us, *but we aided Thee*." No, no. "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).

**Christ is the Way PERFECTLY.**

That is, He is *all* the way to Heaven; there is no need to make a piece of way to get to Him, or that He may get to us. When they carry railways to provincial towns they generally—I suppose with a view to the interests of omnibus proprietors—make the station about a mile and a half from the town, so that you have quite a journey from the station before you can get into the town. Now, Christ is the Way to Heaven perfectly, from *just where you are*, sinner—I do not know who you are, but, from just where you are, at this time. "What!" you say, "supposing me to be the blackest sinner that ever lived; is there a way to Heaven from where I am?" Yes, Christ is the Way to Heaven perfectly. There is no need for you to make an inch of the road. He is the Way from the very spot where you now are. Here is a message which comes to you: "Believe on the Lord

Jesus Christ, and *thou* shalt be saved" (Acts 16. 31). Perhaps some one says, "You have no right or warrant to come." Show him the Book where Christ says, "Whosoever will let him take the Water of Life freely" (Rev. 22. 17).

**Christ is the Way PRESENTLY.**

That is, *He is the Way now*. He does not say, "I *was* the Way if you had come twenty years ago;" but "I *am* the Way." The way many people put us off is by saying, "I will go home and pray." That is not what the Gospel tells you to do. The Gospel is not, "He that goes home and prays shall be saved," but "He that believeth on the Lord Jesus Christ shall be saved." The Scriptures saith "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Cor. 6. 2). Just where you are, just as you are, Christ says to you, "I AM THE WAY."  
C. H. SPURGEON.



"Some hardy mountain girl will be more valuable than the philosopher."

### THROUGH SPIRITUAL EYES.

Events of the Day and their Spiritual Significance.



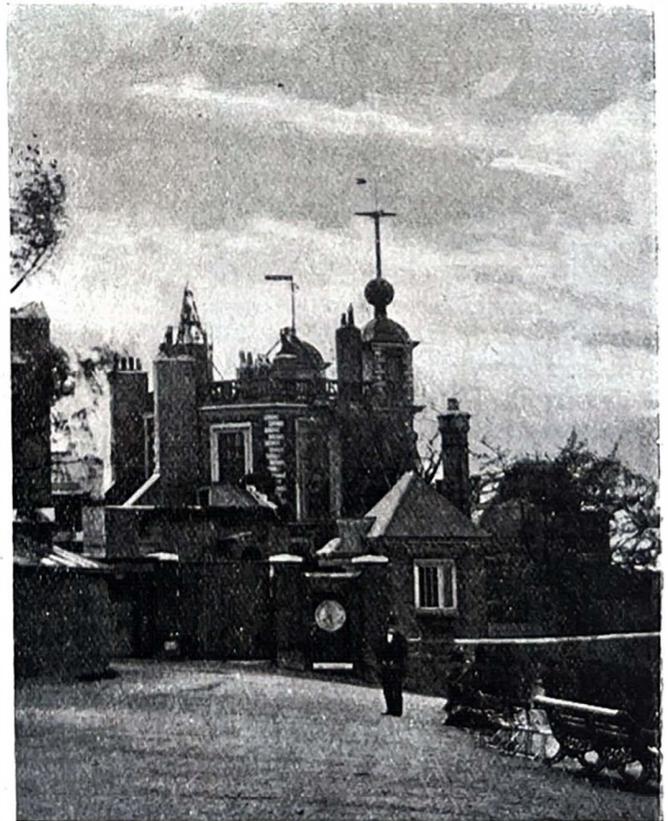
How they Number American Prisoners.

**THE Numbered Men.**—In the United States of America military prisoners wear clothing with their “numbers” painted clearly on the back. The illustration on this page shows a group at exercise, and if you have good eyes you will see the numbers quite well—the label of sin. No man’s sin is of exactly the same label as another’s, yet it is all sin, and the numbering of sin is upon them (Rev. 13. 17). There was One who was “numbered with the transgressors” (Isa. 53. 12), and all who believe that He bore their sin change not only their “number” for a “Name,” but also where that is borne, for there is no shame; for “they have washed their robes,” and walk in true consciousness of the dignity of their new Name.

“**He’s Coming To-day!**”—The reference last month in the *Gospel Graphic* to the earlier Shackleton Expedition brings to mind an incident related by Sir Ernest himself, which happened to that part of the 1914-16 Expedition which became cut off on Elephant Island. When the party was isolated Sir Ernest succeeded in getting to civilisation in order to assemble a rescue party, and made several desperate attempts to reach the stranded party on Elephant Island. At last, one day when the sea and ice was enveloped in fog the ice floes parted, and Shackleton was able to get through. As he approached the island he was surprised to find everything packed, and all the men ready for embarking. Shackleton asked Officer Evans, in command at Elephant Island, how it was—considering they couldn’t see his approach because of the fog—they were all ready. “Well,” said Evans, “every day I said to the men, ‘He’s coming to-day; let’s be ready!’” What a profound lesson for the Lord’s people (1 Cor. 15. 52). What a parable of warning, too, for the unsaved. “But that day and hour knoweth no man” when the Son of Man shall come (Matt. 24. 36). Hear God’s Voice. “**BE YE READY.**”

**18 German Shells—0 Casualties.**—In the Battle off the Falkland Islands, December, 1914, the British Battle Cruiser “Invincible” was in the thick of the fight and very frequently hit. Commander Spencer Cooper says in his book: “Eighteen German shells scored direct hits, two being below the water line, flooding a bunker and giving the cruiser a heavy list, *yet among the whole of the officers and crew, 950 all told, there were no casualties.*” There is a chapter in the Bible which is headed “David’s psalm of thanksgiving for God’s powerful deliverance” (2 Sam. 22). It runs: “When the waves..compassed me, and the floods..made me afraid,..He delivered me out of the hand of mine enemies;..my Shield, my Refuge, my Saviour.” “They shall never perish, neither shall any man pluck them out of My hand” (John 10. 28). But the unsaved must remember that while such safety and security is sure, yet it is only to those who accept Christ—to such the Lord Jesus says, “I give eternal life.”

**When the “Ball” Falls.**—At the famous Greenwich Observatory, the world’s meridian, the Arab chieftains recently visiting England watched with patient interest to see the time-ball fall as the great clock, from which the time of the whole world is set, showed one o’clock. These men are natives of Bible lands, and are over here because Britain has become the guardians of those same Bible lands. The incident gives forcible



The famous “Ball” at Greenwich Observatory.



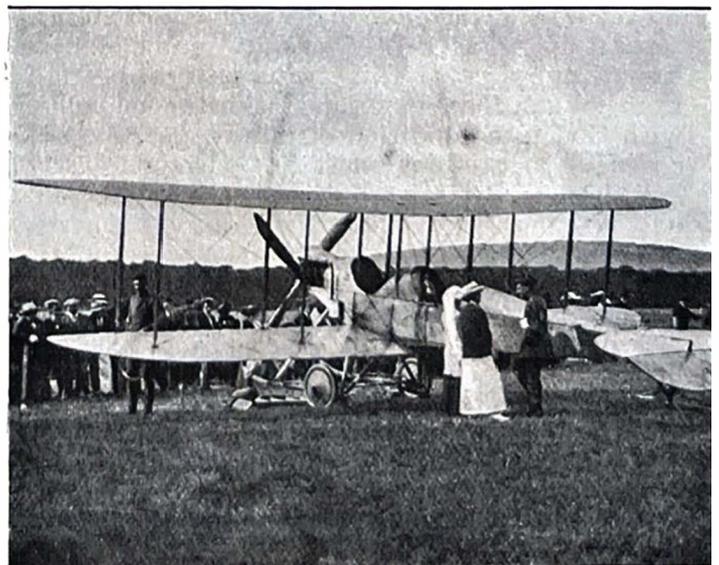
Princess Mary and Sir Arthur Pearson (blind).

reminder that the greatest time-mark the world has ever seen and that from which the world actually dates its years was the birth of Jesus in their own lands. Before He came the years are "Before Christ;" at Bethlehem "Anno Domini" begins. This is the significance of that verse, "In due time Christ died for the ungodly" (Rom. 5. 6). "In the end of the age he appeared" (Heb. 9. 26).

**Two Thousand Blind Men.**—The splendid work for the welfare of blinded soldiers at St. Dunstan's Hostel in London is about to be decentralised by the need of the mansion in Regent's Park being returned to its owner, though the care of nearly two thousand sightless men now earning livings in one or other capacity taught at the Hostel will continue. The Royal Family have always shown a strong interest in St. Dunstan's, where our illustration shows Princess Mary in conversation with Sir Arthur Pearson, the blind founder. One who has long worked among the men says that when the newly blinded come to St. Dunstan's the whole aim is first to rescue them from a terrible depression, then to teach them to face the future with confidence that the trade there taught will sustain through life. It will not be lack of taste to draw a parallel. The Lord, who opened the eyes of the blind, rescued all from the despond of sin, and gave them a joy and a faith which is not only enough for life, but for

Eternity too. There was a blind man—in the New Testament—made to see, who was given so great joy that it filled his life. "ONE thing I know," he cried, "that whereas I was blind, now I see" (John 9. 25). Can you say the same?

**How Prayer Helped the Aviator.**—Lieut. Belvin Maynard was the winner of the U.S.A. army's transcontinental reliability contest on virtually all points of the competition. From a cable in the daily press it is learned that the plucky aviator attributed his success partly to his knowledge of the compass and partly to the prayers of his wife. When the crank-shaft of his engine broke, and he was forced to land in Nebraska, Maynard's chances of winning the race seemed slight. Instead of abandoning his purpose, however, he virtually moved heaven and earth to cast aside his old motor and instal a new one. "I've got help. The prayers of my wife have come true," he said at the time, "and her prayers for my success have helped, because the Lord has placed an engine only ten miles away from this desolate spot." Another act of Providence, according to Lieut. Maynard, was the presence in the vicinity of an expert mechanic, who had been employed in the naval aviation service, and proffered his services. Within eighteen hours after the forced landing the aviator was once more on his way to New York, and he came home without further hitch. And why not? Isn't it the failure to take God fully into all our goings and comings, every activity in life, that is the root of so much mischief? "In all thy ways acknowledge Him" (Prov. 3. 6) is simple, plain, and understandable; and yet when a man is bold enough publicly to "acknowledge" "having obtained help of God" (Acts 26. 22) it is counted remarkable enough to cable to all the world. S.



Copyright Photo: R. A. Henry.

A Biplane Ready For Flight.

**“WHAT IS MAN—?”**

**T**HIS is a solemn and important question. It cannot properly be answered unless another question is first propounded and replied to.

**What was Man?**

Man was God's most glorious creation, impressed with God's own spiritual image of holiness, righteousness, and truth (Gen. 1. 27; Eph. 4. 24). God is a Spirit (John 4. 24), and “a spirit hath not flesh and bones” (Luke 24. 39). It is important to realise this in order that it may be clearly understood that it was man's spiritual being, *not* his bodily form, which was created in the likeness of God (Gen. 1. 26).

Man thus created was perfect in every respect. He had such knowledge, wisdom, and understanding of divine things that God could converse with him, and he had such knowledge of material and natural things that he could give adequate names to all the beasts of the field and to every fowl of the air (Gen. 2. 19). **What man would be capable of doing this to-day?**

It has taken years of study for scientific men to have reached even the present degree of knowledge. Created as man was in true spiritual holiness he had capacity to worship, serve, love, and obey his Creator. He knew nothing of evil, but, lest he should be taken unawares by the evil one, he was warned that evil existed, and that to have anything to do with it would be followed by separation from God. The warning was clear—“touch not, taste not.” Created in the blessed condition already described man had no bias to evil, quite the reverse. Hence man's sin was deliberate. This is a most important truth to keep in mind.

**Now we come to what Man is.**

A sinner, a rebel. A transgressor of God's holy law, and therefore under sentence of eternal separation from God. The finite mind of man cannot fully grasp this awful change. A fall from holiness, happiness, and intimate communion with God to a condition of misery and woe unending. In this doleful state God might justly have left man to reap as he had sown, but God did not, and thus comes about the inquiry, “What is man that Thou art mindful of him?” (Psa. 8. 4).

This question does require very earnest consideration. As if to bring the matter home very closely to each one God sent His prophet to declare that though He had been a most tender and gracious Father to Israel, though He had nourished them and brought them up as children, yet they had rebelled against Him (see Isa. 1. 2). And then He continued, even “the ox knoweth his owner, and the ass knoweth his master's crib; but Israel doth not know (Me), My people doth not consider.” As Israel acted, so does all mankind

by nature. God looks down from Heaven upon the children of men, and He sees that there are none who—of themselves—walk in a spiritually good way. All have gone astray (Psa. 53. 1-3).

**Why is God mindful of Man?**

Why should God think of man in a way of kindness and remember him in a way of love? The unaided wisdom of man can give no answer. Revelation alone can solve the mystery.

“God so loved the world (that is, the men and women who populate the world), that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3. 16). This is God's revelation. And this same revelation tells us that out of pure, unmerited love, and from undeserved grace, God so works upon the hearts and wills of rebels that He brings them to repent of their sins and rebellion, and brings them to seek for mercy and forgiveness, and when they thus come to the Lord Jesus they are made new creatures in Him—being “born again”—and become “sons of God” (John 1. 12) and joint-heirs with Christ Jesus (Rom. 8. 17). And being thus restored to the blessed condition of favour from which Adam fell they enjoy the privileges Adam forfeited, and unceasingly praise Him who was mindful of them in their lost estate, and found them when they sought Him not (Psa. 136. 23).

The more we meditate upon the high and glorious position from whence man fell, the more shall we be inclined to say with Job: “What is man that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him?” (Job 7. 17). The wise man knew something of God's wonderful grace and mercy—which can only reach man through the all-sufficient atonement of the Lord Jesus—when he declared, “Many waters cannot quench love” (S. of S. 8. 7). Were it possible to quench God's love, made known in Christ Jesus our Lord, then we all had perished without the possibility of help.

“O the depth of the riches both of the wisdom and knowledge of God. . . . They are past finding out” (Rom. 11. 33).  
P. I. B.

**HOW “BOBS” WAS SAVED.**

**A**T the October London Sessions a remarkable scene was witnessed. Never before, perhaps, has a dog been tried for his life before judges, with Counsel to plead for conviction and Counsel to defend. But BOBS, a Fulham dog, had this experience. He had been condemned as “ferocious,” but normally was gentle and kind, and, moreover, had saved life. His little mistress, Dorothy Burgess, only thirteen years old, was inconsolable, and public opinion was so stirred that twenty-one thousand people signed a petition

for reprieve, whilst more than a score of persons expressed their willingness to give evidence that Bobs was not a savage dog ordinarily. His crime was that on one occasion he flew at a man who threw stones at him, and later, that he tried to bite a policeman who tried to get him when he had slipped out of the house without his muzzle. Needless to state, the court was crowded, and the legal speeches eagerly listened to. But the best witness was Bobs himself, who behaved quite

she is the only little girl in the picture—you will see Bobs, safely muzzled this time, and the placard telling the world that he is "SAVED."

There are ever so many heavenly meanings children can learn from this Police Court parable. First, it is good to be good and do good; second, that disobedience always brings punishment; thirdly, if you do it again it means worse punishment; then, if you have some one willing to speak for you in court, and to deliver you from judgment,



Copyright Photo: L.N.A.

The Only Dog Tried for His Life—and condemned to die.

splendidly in court, and whose previous good character stood him in good stead at this crisis in his life. In the end he was reprieved, and left the court with his happy mistress. Outside they were taken home in a motor charabanc, on which was displayed the legend, "SAVED." How true. Who is there still in sin but has "Condemnation" written across his life. Who, too, but would gladly change the legend for the certainty of being acquitted; or, to put it in its right sense, "Saved." For this is what it means. Unless one is **SAVED** there is eternal condemnation. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). "There is **NO** condemnation to those who are *in* Christ Jesus" (Rom. 8. 1).

When you look at the photograph you will see Dorothy Burgess—you will know her, because

#### You will be "SAVED."

(Rom. 8. 1). Even little children do wrong; they can't help it. But they can be forgiven if they let the Lord Jesus help them. He can plead that because HE died on the Cross their wrongdoings and sins can be forgiven if only they will really truly believe. Not an ever-so-hard thing to do—only *believing*. Not an ever-so-long time to take—you can believe *this minute*. Not a last-for-a-little-time goodness once you believe—the Lord Jesus will help you *always* in all circumstances. And, above all, trusting the Lord Jesus will mean that not only will you be saved for the rest of your life, as Bobs was, but *for ever and ever*, and you will be glad to tell other boys and girls how loving and kind and help-you-to-keep-good is Jesus the Saviour of little children. S.

## HOW TO READ THE BIBLE.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

I WISH to direct attention to methods of reading the Grand Old Book rather than giving reasons for so doing. These may follow. It may seem strange to write on such a simple matter. Yet it is necessary on account of the fact that people treat the Bible differently from any other book. It is usual to begin at the beginning of a book and read to the end. I wonder how many of my readers would care to send me a card saying if they have read the Bible right through and how often? I find very few, comparatively speaking,



The Earliest Printers of the Sacred Word.

who have managed to endure to the end. Let me give you a text on the subject. "Seek you out of the book of the law, and read" (Isa. 34. 16).

**1. For Devotion.** I cannot enumerate the various methods in vogue for so reading the Scriptures. The chief concern is to ensure that all young disciples find time each day to read some portion (not necessarily a whole chapter) for devotional purposes. Something to feed the soul on. There is no food like the Bible. Try and get this reading in the morning. Indeed we commend the reading of the New Testament in the morning and the Old Testament in the evening.

**2. For Knowledge.** Needless to say it would take a long time to get through the whole Bible on the devotional method. It is well that one should get their mind stored with knowledge of the Sacred Word. And for this purpose we sug-

gest reading considerable portions of the volume at one sitting. For example, no one would surely think of stopping in the middle of Philipines. Every book in the New Testament can easily be read at one sitting, with great advantage.

**3. For Use.** I hope I am addressing Christian workers, Sunday school teachers, and Gospel preachers. Your complaint may be that you find all your time is taken up preparing for others. I would say that reading right through the Bible is the best way to secure a constant supply of good material suitable for passing on to those whom you may be called upon to address. The Bishop of Durham says: "I am always reading through my Bible." Excellent. For you will find as you read that some subject, incident, or text strikes you *for use*. Jot down a note. Then when this is laid as a burden upon your heart to pass on to others, set about reading all the references to that portion, and anything and everything which will tend to throw light on the subject.

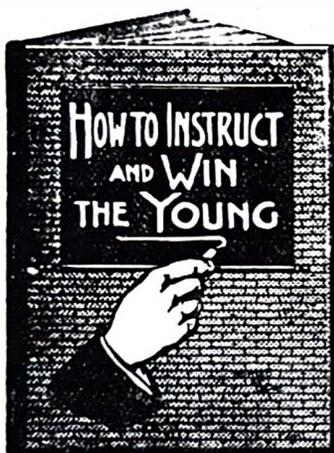
## ANSWER TO CORRESPONDENT.

*Perplexed.*—How Can I Prove the Bible to be Inspired? In attempting to prove anything in the Bible it is well always to remember 1 Corinthians 2. 14. I will answer your question in the way I have been enabled to believe in the inspiration of the Word of God. I have read the Bible from cover to cover. On closer investigation I found that scattered through the Old Testament there are very definite promises regarding One who was to come. For example,

"the seed of the woman" in Genesis 3, words in Isaiah 9 and 53, as well as mention of certain things connected with the birth and death of this promised seed in Micah and Zechariah. Space does not permit to enumerate all the passages, but I have traced in these prophetic Scriptures the main events in the life of the Son of God and when I come to the New Testament I meet with the historic Christ. As I compare the One spoken of in the Old Testament and the One who speaks in the New Testament, I find to my joy that it is the same Person "whose goings forth have been from of old, from everlasting" (Micah 5. 11). Remembering the period of four hundred years between the two Testaments, we are thrown back upon the words, "All Scripture is given by inspiration of God" (2 Tim. 3. 16). This proof cannot be got over by any critic. J.s.

WAS there any sweeter sound in the Master's ears "in the days of His flesh" than when the children in the Temple poured forth "Hosanna to the Son of David?" (Matt. 21. 15). Is there anything sweeter to-day than to hear young voices sweetly singing the songs of Zion, whether the Temple be Meeting Place, fireside, or elsewhere? Hence we select a choice "Melody for the Season," suitable for young, but which can also be joined in by the "young of all ages." See that it is used during the coming time of rejoicing.

In addition to song you may want help at the Children's Treat, on Christmas Day, or in giving a little word to our Darlings. Many valuable hints will be found in the book



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## When my Saviour Came.

J. F. GREIG.

CHILDREN'S HYMN.

D. MARTYN THOMSON.

1. When my Sav - iour came to this earth be - low, He was born a Babe in a  
2. He was good and kind to His par - ents dear, Said no an - gry words, never  
3. When His lit - tle feet oft-en tired at play, Then His mo - ther sang Him a

sta - ble low, So my heart is glad and my love I'll show, For He once was a  
knew a fear, So I'll al - ways strive to be like Him here, For He once was a  
lul - la - by, So I'll al - ways think of Him day by day, For He once was a

CHORUS.  
child like me (just like me), For He once was a child like me. But I

nev - er can love Him, As loved He should be; He said, "Teach lit - tle chil - dren

to come un - to Me." He said, "Teach little children to come un-to Me."

4. To the Temple courts He was wont to go,  
For He longed to learn what a child should know,  
So I want my mind to enlarge and grow,  
For He once was a child like me.
5. Then in after years how He suffered sore,  
That we all might live, all our sins He bore;  
So I'll do His will, love Him more and more,  
For He once was a child like me.

The above New Song is one of the 200 choice pieces found in **New Songs of Grace**, by R. F. BEVERIDGE. It contains many gems not found in any other book, and would be useful as a "brightener" of many services at this season of the year. Staff or solfa. Paper, 2/4; cloth, 2/10, post free.

A new Booklet of **Select Recitations** for Young Folks. Each with card or other "action" suggestions. 10 pieces, 1d. net. 5 for 6d., or 1/3 per doz., post free. Let the young people do a piece at special gathering in Home or Hall, it will both interest and instruct.

The latest British and American books and pieces can promptly be obtained at the Saloons named.

THE aim in this column is to guide to books of real worth, and books of spiritual power, or likely to be of real help to old and young. Volumes for Review to be addressed to the Editor, *Gospel Graphic*, 14 Paternoster Row, London, E.C.

**Failure and Recovery.**—"It is human to err" is an old axiom, yet as true in the spiritual life as in the material. To the Christian who has experienced failure—perhaps many times—comes this book by HARRINGTON C. LEES, with singular comfort and reassurance, for it opens the door to the happy room of recovery. Here is shown how the Lord Jesus led back to full spiritual sunshine those around Him who stepped aside into the shadow. Through New Testament types the author deals with causes of failure—temper, doubt, ambition, worry, difficulty, etc.—and with gentle firmness not only adduces prime causes, but points out steps back into the sunshine path which is in the track of the Lord of Life and Love. A timely and triumphant book. (Morgan & Scott. 2/6; postage, 6d.)

**Palestine Exploration Fund.**—The Quarterly Statement is always a valuable addition to the bookshelf of the Bible student, and that issued in October is no exception. Among the many informative notes which throw added light upon the Scriptures is one dealing with archaeological discoveries in Pithom, which illuminate Genesis 46. 28, and give greater help in the study of the Exodus. Another gives information respecting the discovery of Palestinian papyri written in the time of Nehemiah, while those interested in the restoration of Palestine will find much information of definite value. (Offices of the Fund. 2/; postage, 2d.)

**Cassell's Children's Annual** is to be recommended for good reading and beautiful pictures by the best authors and artists. One of the features in this new volume is the inclusion of a set of special coloured plates—additional to those given in former years. The Annual is full of the right things for the young folk. (Cassell & Co., 6/; postage, 6d.)

**Ada R. Habershon.**—The many who have benefited by the ministry and enlightenment of Miss Habershon in the fields of Bible exposition and interpretation, as well as her valuable contributions in explaining the bearing of exploration on the Biblical record, will welcome this illuminating biography and memoir. Some of it was her own record, the rest was added after her recent death by Miss E. M. HABERSHON, her sister. It is an inspiring, stimulating, and faith-building record of a life well spent in the Master's service. (Morgan & Scott. 2/6; postage, 6d.)



A Gem from Cassell's Annual.

MOST of the volumes mentioned are stocked in the newly-furnished saloons of Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow. All will be promptly sent post free at rates named.

**Handfuls on Purpose.**—The latest (Volume VIII.) of this invaluable series, by JAMES SMITH, of helps for workers in all classes of speaking for the Master is as fully inspiring and thought-provoking as any of its predecessors. Similarly to Volume III., there are Old Testament and also New Testament subject-epitomes of the same balanced homiletic value, with simple explained divisions of the thought expounded, and its leading threads clearly marked for weaving into addresses. Each volume contains

abundant material for meditation, food for spiritual growth, strong and appropriate talks for the Lord's people, and winged words of God's grace to the sinner. Both of these (Vol. III. and Vol. VIII.) are immediately available. A lifetime's thought in each. (Pickering & Inglis. 4/each; postage, 6d.)

**Ruling Lines of Progressive Revelation.**—W. GRAHAM SCROGGIE, of Edinburgh, here unfolds both the unity and the harmony of the Scriptures. The divine revelation of God is given to man through the vehicle of the Bible "for all time," and is therefore as fit for to-day as for far gone yesterdays, and equally sure for the ages to come. The author maintains that this is so because as man progresses in perception he realises that already stored in the Holy Writ is sufficient for his still further development in his daily life and his spiritual welfare. In other words, the Bible is all-sufficient for all times and all types, and as mankind develops he gains deeper insight that the very diversity of the Word is a marvellous unity and application to every vicissitude or purpose in life. (Morgan & Scott. 4/6; postage, 6d.)

**Christ in All the Scriptures (NEW EDITION).**—The New Testament not only tells of Christ, but the whole Scriptures in type and figure, as well as actuality, speak of the Saviour. How and when and where these references are found, what lessons they convey, how they bear on the Master's life and His dwelling in glory, no less upon His sacrifice on the Cross, would take many years of earnest perusal and diligence to find out. In this work, by A. M. HODGKIN, the full enjoyment and spiritual upbuilding of studying these Scriptures and comparing both their beauty and accuracy may be engaged in at will, for in the fifty divisions of the volume the Lord is displayed in all Bible aspects. (Pickering & Inglis. 2/6; postage, 3d.)

**REGGIE AND THE SNOWBALL.**

**S**NOW in the streets for the city urchins to enjoy, snow in the lanes and fields for the country boys and girls to revel in their favourite winter pastime, snow everywhere, so it must appear here in the form of a snow-scene photograph and snowball story.

"Now Reggie, you must not throw snowballs at people's houses, and mind what I say." Reggie said he would. A day or two after this he went out for a walk with his mother, and on the way home he said: "Please, mother, don't go up that way, we can go the other way." "But why, Reggie, don't you want to go home this way?" "Well, mother, I don't like—please do come the other way." On returning to the house some one was there waiting to see Reggie's mother. "Please, ma'am," she said, "your little boy threw a snowball and broke our window,

**I came to get paid for it."**

Poor Reggie might say he would not do it again. He might even cry with true sorrow for what he had done. But there was the woman, and she waited to be paid for the broken window. Tears and repentance could not pay for a broken window. Reggie could not satisfy the woman's demands, for he had nothing to pay her with, so his mother, because she loved her boy, paid the debt for him.

Perhaps my young friends have not broken a window—but, far worse, you have all broken

God's law—you have all sinned. Tears and prayers, and promises to do better cannot make amends for your sin. Poor Reggie's tears and prayers could not mend or pay for the broken window, so

**Some one else had to pay**

instead of him. Just so, the Lord Jesus, because He loved us, came to earth, and with His precious blood paid the debt of sin for us; and now, if we believe in Jesus, God will save us and own us as His own dear children. So long as Reggie's debt was not paid he was afraid to meet the woman.

Are you afraid to meet God? Then it is because your sins are not forgiven, because you haven't truly believed in Jesus. Better come to Him **TO-DAY**, and have Him as the "Friend that sticketh closer than a brother" (Prov. 18. 24). Will *you* do so even **NOW**?

J. E. L.

**FOR THE LAST DAY OF THE YEAR.**

**O**N the last birthday but one that Dr. Livingstone spent in this world, he wrote in his diary: "**Lord Jesus, my Lord, my Life, my Love, my All, I again dedicate myself to Thee.**"

Would it not be good for us—father, mother, children, teacher, scholar, and *all*—to ponder these words, and follow the example of the man who gave his life for darkest Africa. *Saved* first; *Sanctified*, or set apart to His service, next. Repeat and resolve.

HYP.



Copyright Photo: Wallace, Sidmouth.

The Children Revel in their Favourite Pastime.

## "I HAVE NOT BOWED MY KNEES."

AN evangelist was relating one day the following incident: I had been speaking in a certain place on the name of Jesus as God's saving name (Matt. 1; Acts 4), and on what was the sinner's condition from which Jesus saves those who trust in Him—sin, wrath, this evil world, death, Satan; and that, having met every claim from a holy God, and met all the sinner's need, God had exalted this same Jesus to the highest place in heaven, and "given Him a name which is above every name"—the name of honour, to which "every knee should bow... and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." A scoffer said, "I have not bowed my knees to this Jesus, nor has my tongue confessed to Him, *and I never will!*"

This was intended for my ears. I said, "Young man, you know not what you are saying. Your master, the devil, whom you are serving, who is using your tongue to utter this blasphemy, has had to bow to Him, and will again; and do you think to escape? I tell you, you must bow to Him as Saviour or as Judge; either now on earth or in hell. Just as we have to submit to the laws of the land by obeying them, or by bearing the punishment as inflicted on the transgressors, so you must submit to the Lord Jesus as Lord, as the One appointed by God, or submit when, as Judge, He shall say, 'Depart from Me, ye cursed.'"

A Christian tradesman, who was standing at his shop door as I passed a few days afterwards, asked me to call on his brother, saying, "You said something to him the other night which has quite upset him. He is a proud fellow, and does not like to be humbled; but I hope it is the beginning of better things."

I called at the address given me, and found him in a great conflict. His first words were, "Take back those words you spoke to me the other night."

"What words?" I asked.

"Those words about bowing to Jesus."

"I cannot, I dare not. God does not take back anything He has said about His Son; but I think *you* have good cause to take back the awful words you said—'I have not bowed the knee to Jesus, nor have I confessed Him,' both of which may be true; but you also said, '*I never will.*'"

"Yes, I know I said so, fool that I was. And well I have been paid out for it; for I have not had any peace since."

"No; nor will you have till you take back those words, and confess your sin, and take the salvation which is to be found in Him, and nowhere else."

He replied, "You said the other night that people could not undo their sins, nor unsay their words."

"No; but you can confess them to God, who is 'faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

"I have been at it all night," he said, "for I could not sleep; or if I did for a bit, I fancied I was in hell, saying, 'Lord, have mercy on a poor, wicked sinner.' And when I woke up 'twas like hell within."

I replied, "This is but a sample of your life of sins; and if your conscience has been roused by one sin, what must it be to remember all the sin, and to bear it for ever and ever?"

As is generally the case when the conscience becomes aroused by the Holy Spirit applying the Word to the heart, and revealing the love of God in the gift of His Son, and the atonement He has made by His death for sinners, it leads to confession and faith, and the yielding of the heart to God, so it was in this case. Then and there he was resolved to submit to the Word of God; then and there he confessed his sinfulness to God; then and there he bowed not only his knees but humbled his will to God, and received the love of God into his heart. The thought that God would, in spite of his blasphemy, receive such a sinner as he completely subdued him, and from that day he became a lowly Christian, ever ready to confess the name of Jesus before men, because he had been so wondrously delivered. Has the reader bowed to the Word of God in humble contrition of soul? If not, delay not to yield that stubborn will while the day of grace lingers and ere the night of judgment close in upon you. "Kiss the Son (*i.e.*, pay homage of heart), lest He be angry, and ye perish from the way, when His wrath is kindled but a little" (Psalm 2. 12).

"He waits to be gracious, oh, turn not away!

For now there is pardon for you;

For Jesus is willing to save you,

And offers free pardon for you."

—The Gospel Watchman.

**"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5. 12).**

## A Bag of Gold.

**T**HE newspapers very shortly ago told the story of a man in a certain place in England who bought a bed ten years ago on which he had slept ever since. Wishing to repair it, after having had it for that length of time in his possession, he recently took it to pieces. Finding something hard in the bedding material, he drew the hard lump out, and found it was a bag containing sixty sovereigns. For ten years he had been sleeping on gold and didn't know it. It was a good "find" for a poor man, but it seems a pity that he was so long of finding it. The bed is supposed to have belonged to a miser who died a number of years ago. He had to leave his gold behind him.

There is a hymn with a chorus attached that runs thus :

*"O yes, my friend, there's something more, something more than gold;  
To know your sins are all forgiven is something more than gold."*

Now here is a question for the reader: Whether would you have a bag of gold or have your sins forgiven? The man near Harwich may have been a Christian man and known the joy of sins forgiven, and many a man enjoys forgiveness who earns gold by hard work, but if it were a choice between gold and forgiveness which would you have?

There are great numbers who are selling their souls for gold. They say if they attend to the business of this world while they are in it, the next world can stand for itself. They are more concerned about their bank account than about how they will account to God for the way they have treated the Lord Jesus Christ. They treat as of no account the story of how He died to obtain for us the forgiveness of sins. They treat the story in some cases with sheerest indifference, and in other cases with rank unbelief. Now, He has redeemed us, not with "silver and gold" (1 Peter 1. 18); and faith in Him is much more precious than "gold that perisheth" (1 Peter 1. 7). But to many the riches of the grace of God are apparently of less value than the gold currency of the country. Yet few would be daring enough to say that they would rather have gold than the forgiveness of sins. Nevertheless a tree is judged by its fruits.

The man who found the bag of gold didn't know during the ten long years that it was so near at hand. Yet there was the treasure all the time within his reach. He may at times have been hard pressed for the rent. Who knows? He may have had other difficulties that a few sovereigns could have squared away. Who knows? But he didn't know there was so much treasure within his reach. That was it; he didn't know. He was in ignorance; he didn't know. He was in the dark; he didn't know.

That is the condition of many poor sinners in this land of Gospel treasure and Gospel blessedness. Forgiveness is near at hand. Deliverance is near at hand. Sweet peace is near at hand. All the treasure of the saving grace of God is near at hand. They don't know. Prejudice blinds some, bigotry blinds others, love of sin blinds many. The man found the bag of gold in the bed he slept in. Some are hoping to find salvation on their dying bed. They may find it there; they may not.

"Now is the accepted time" (2 Cor. 6. 2). "Draw nigh to God and He will draw nigh to you" (James 4. 8). "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8. 36).

## WILLIAM ROMAINE.

WILLIAM ROMAINE, who was a clergyman in the Church of England for fifty-nine years, lived throughout the greater part of the eighteenth century. He was born in Hartlepool in 1714, and died in London in 1795, at the age of eighty-one years, forty-nine of which were spent in ministry in London, testifying to the Gospel of the Grace of God as the only door of hope for sinners.

He was of French parentage, his father being one of those Protestants who took refuge in England after the revocation of the edict of Nantes. There is every reason to believe that Romaine's parents were decidedly religious people, and that from his earliest years he heard the Gospel taught and saw it exemplified in his own home. In a letter written to a friend when he was seventy years of age, he said: "Mr. Whitefield used often to put me in mind how singularly favoured I was. He had none of his family converted, while my father and mother and three sisters were like those blessed people of whom it is written, 'Jesus loved Martha and her sister, and Lazarus.' And as they loved Him in return, so do we."

When seventeen years of age he commenced college life at Oxford, where he excelled in scholarship, so that when he left it nobody could accuse him of being an "unlearned and ignorant" man, but, better still, he carried with him into his public life a determination to preach the grand old evangelical truths that God blesses to the salvation of men. He was never, from first to last, ashamed of the Gospel of Christ, and for several years, after his translation to London from the country where his first term of service was spent, he had to endure a good deal of persecution from those to whom his evangelical ministry was not acceptable. In a Church in the west end of London, where he was assistant morning preacher, so large were the crowds that gathered to hear him that after five years the Rector of the Church dismissed him so as to please the regular seat-holders, who were offended at being unable to get into their seats. A cold, heartless scepticism prevailed among many of the better class of society, producing a crop of profligacy and immorality, and against the godlessness of the times Romaine lifted up a standard and blew the trumpet of the Gospel with no uncertain sound. One of the members of the Church, a peer of the realm, raised his voice in protest

against the treatment Romaine received. He rebuked those who complained that the parish Church was crowded by reminding them that they bore the crowd of a ballroom or a play-house without the least complaint.

Being asked to tea in the house of a friend one night the lady of the house, after tea, asked him to play at cards, to which he offered no objection. The cards were brought out, and when all were ready to begin playing Romaine said, "Let us ask the blessing of God." "Ask the blessing of God?" said the lady in great surprise; "I never heard of such a thing being done before beginning a game of cards." Romaine then asked, "Ought we to engage in anything on which we cannot ask God's blessing?" This put an end to the idea of card playing that night. On another occasion he was spoken to by a lady who expressed to him the great pleasure she enjoyed under his preaching, but that there was one thing he asked his hearers to give up which she couldn't comply with. On being asked what it was, she said, "Cards, sir." "You think you could not be happy without them?" he said. "No, sir, I could not." "Then, madam," said he, "cards are your god, and they must save you." This pointed remark, it is said, cured her of card playing.

For some weeks before he reached the end of his long life he was unfit to preach, but though physical vigour failed him his faith didn't. To a friend who visited him he said, "I have the peace of God in my conscience and the love of God in my heart." To another friend he said he desired to die with the language of the publican in his mouth, "God be merciful to me a sinner." At breakfast one morning he said: "It is now nearly sixty years since God opened my mouth to publish the everlasting sufficiency and eternal glory of the salvation in Christ Jesus, and it has now pleased Him to shut my mouth that my heart might feel and experience what my mouth has so often spoken."

About an hour before his death a friend said: "I hope you find the salvation of Jesus Christ precious and valuable to you." His answer was: "He is a precious Saviour to me now."

## REDEEMING LOVE.

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. 53. 5).

"Christ was once offered to bear the sins of many" (Heb 9. 28).

"Not redeemed with silver and gold, but with the precious blood of Christ" (1 Peter 1. 18, 19)

**Down or Up.**—When Babylon sinks to rise no more, Zion will rise to fall no more (Rev. 14. 8).—*David Baron*, well known Hebrew Christian Worker.

**Quality or Quantity!**—The true estimate of human actions is according to their quality, not their quantity.—*Godet*.

**The Modern Image.**—With the exception of unanimity in denying the supernatural character of the Bible the critics are all at sixes and sevens

among themselves. As a matter of fact, the track of these "scientists falsely so-called" can be traced by discredited hypotheses and abandoned theories. The progress is marked by heaps of theological debris—after the manner of an army in sudden retreat. We decline to fall down and worship the image of human wisdom, notwithstanding all the flutes, harps, sacbuts, psalteries, dulcimers, religious weeklies, theological reviews, or arrogant professors.—*Wm. Robertson*, in "Christ or Compromise."



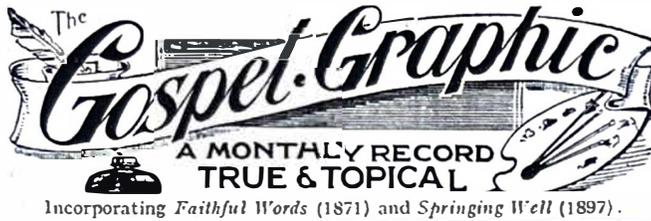
"HITHERTO hath the Lord helped us"  
(1 Samuel 7. 12).

"MEMORIES."

"HENCEFORTH there is laid up for me a crown"  
(2 Tim. 4. 8).

WHAT does she read in the glowing coals as she "sees the New Year in?" Can she see a past that assures a future? Can You? If 1920 is not a MILESTONE on the road

which leads to glory, let it be a STARTING-POINT. Accept the Lord Jesus Christ NOW and be saved. Read Philipians 4. 7, 8 carefully and prayerfully. It will help.



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### MEMORIES AND GREETINGS.

THE arrival of a new year is generally treated as an occasion for special rejoicing. And there are many reasons why it should be so. Over a large tract of country the new year morning is the signal for far-scattered members of a family to gather, even from remote parts, and be all together once again in their childhood's home. It is a season of joy; and we know that the wish that it may prove a year of happiness is on every lip. All this is seemly and proper. Yet the question arises, What is joy? What constitutes true happiness? Every one is wishing his neighbour a happy new year. But what is meant by the phrase "A Happy New Year?"

We make bold to say that it is a salutation which in nine cases out of ten has no reference whatever to being happy in its truest sense—happy because the possessor of eternal life in Christ Jesus.

We certainly extend our cordial new year greeting to every reader of the *Gospel Graphic*. We wish you a happy new year. But, mark you, we do *not* wish you a happy new year *out of Christ*. We dare not leave you under the impression that you are entitled to be happy while resisting the Spirit of God and rejecting His Son. We dare not lay the flattering unction to your soul that you may have a year of joy while despising the salvation of God. Far be the thought. We wish you a happy new year, but only *in Christ*.

If you are out of Christ, if you are still unconverted to God, then our wish is that the highest joy in Heaven or earth may be yours—the joy of possessing Jesus as your everlasting Saviour! May this new year be to you a year of salvation's joy, a year in which the Christ of God shall be the all-glorious Sun, "ruling the day" of your life, and making it bright and happy *in Him*. Thus possessing Christ as your own personal Saviour, we have every confidence in wishing you a happy new year; for in that case, living or dying, you shall be *the Lord's*.

And we know that the day is coming when all who are saved of the Lord shall be present at the great reunion of the scattered family of God, to be with Christ through unending years. All who are saved by the Blood of Christ shall be there. The Point to decide *now* is, *Will you be there?* w. s.

### IS CHRISTIANITY AT THE CROSSROADS?

NO such thing! Christianity, like Rome, stands where it did, "planted firm and deep" in the sacred soil which bore the Cross, never to be rooted out: stable as the hills, lasting as and to Eternity. There are no crossroads for Christianity; it still means what it has always meant, the narrow way Bunyan so graphically describes.

And all this talk about the bottom being knocked out of Christianity in 1914 is so much devil-dust thrown in the eyes of humanity. But *something* failed in 1914! Yes, lamentably. It was civilisation. Scratch a Russian and you find a Tartar is the old saying. Civilisation was scratched to bleeding wounds in 1914 and under the torn flesh of that centuries-polished skin were those age-old elements of disaster, greed, ambition, power-lust, arrogance, and might that was not right. The flood-gates of control and repression were removed, and the heart—deceitful above all things and desperately wicked—was exposed in all its vile blackness of unregenerate human nature.

No, not Christianity, but civilisation is at the crossroads. Which way will she go? There is the same old patched up road of promises and policing, "settling the affairs of the whole world," as President Wilson said. Or there is the other fair road to tread, which is to "seek first the kingdom of God," then will "all things be added" (Matt. 6. 33). No treaty on this earth will ever

### "Settle the Affairs of the Whole World."

It is too big a job for any human mind. Nebuchadnezzar thought he could do it, so did Shalmaneser, so did Pharaoh, and Alexander, and Julius Caesar, and Napoleon, and William II. Every one of them failed. Which road will civilisation take? She is tired and distrustful of the old road. But she is timorous and fearsome of the Narrow Way.

Two thousand years ago civilisation was standing at the same crossroads, and would have none of the Narrow Way. She has since travelled in that wide circle called progress, and to-day stands once more at the parting of the ways.

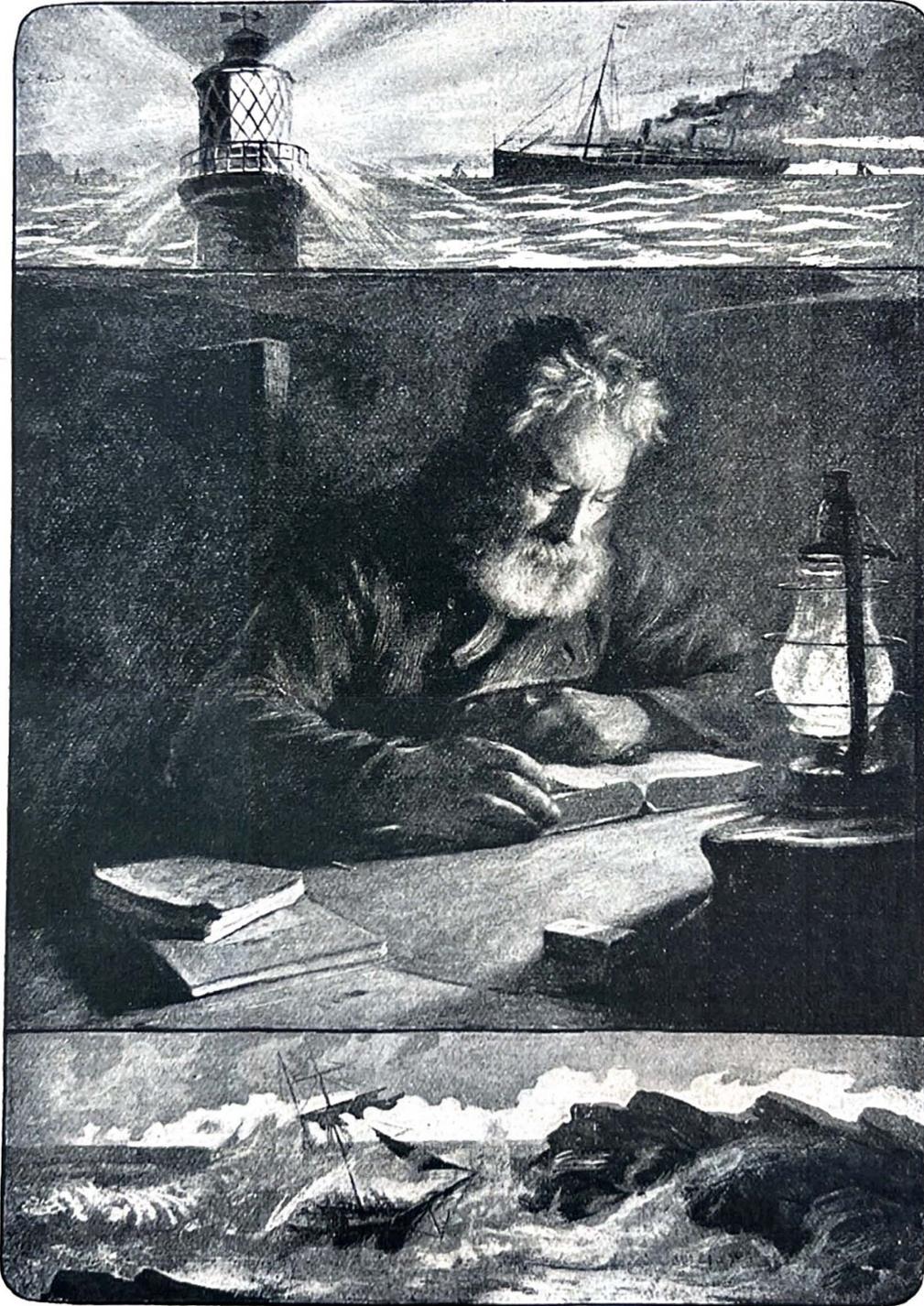
Ignorance, superstition, ice-cold religion, formalism are barking wolves round the entrance. But they are chained, as were Bunyan's lions, and impotent of harm if only those who are "almost persuaded" will take the first timid steps.

It is the high privilege of Christians in this twentieth year of the twentieth century to put civilisation's half willing feet into the way. Truly a high privilege; truly a high responsibility. Never in the world's history has such a chance of witnessing with power been given (Phil. 4. 8). Ours be the shame if we fail. *Shall we?* S.

**THE CHART OF LIFE.**

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,

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



Studying the only true Guide for this life and the next.

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 breadwinner who was toiling on the deep. What a time of suspense it was!

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.

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!

#### What could be done?

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 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. Away 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. D. J. BEATTIE.

#### MOTTO FOR THE YEAR.

"Hold Thou me up, and I shall be safe"  
(Psa. 119. 117).

Let this be our text for the year and our daily prayer. A monk once used as his drinking cup a glass with the stem broken, so that it could not stand by itself. Every day he used it he was reminded of the meaning of the text that he had scratched on its side, "Hold thou me up, and I shall be safe." FREDERICK STANLEY ARNOT.



MOTTO TEXT FOR  
THE YEAR.

#### HUDSON TAYLOR'S CONVERSION.

HUDSON TAYLOR, the founder, and for many years the director, of the China Inland Mission, which seeks to maintain 1000 missionaries in the land of Sinim, and has brought life and liberty to multitudes of China's millions, was converted in the following remarkable way.

On the afternoon of a holiday, whilst looking over some booklets and tracts in his father's library, he came across one which appeared more attractive than the others. He glanced at it, and

then sat down to read the story, resolving to omit the application. When he took up the tract, as he himself testifies, he was in an utterly unconcerned state, and had made up his mind to lay it down whenever it began to be "prosy."

As he was perusing the little Gospel message, his mother was on her knees in her bedroom, seventy miles distant, pleading with God for the conversion of her only boy. Whilst on a visit to some friends, at the time alluded to, she became so burdened and exercised about Hudson's spiritual and eternal welfare that she turned the key in her bedroom door, and on bended knees, resolved that she would not leave the room until the Lord had saved him. Hour after hour she continued in fervent, importunate, believing prayer. Suddenly she felt that she could no longer pray for his conversion. Thoroughly persuaded that God had answered her petition, and given her the desire of her heart, she poured out her soul in thanksgiving and praise to God for the salvation of her boy.

Strange as it may appear to some, at that very time, the lad had come to an expression in the tract which he could not at first understand. It is one which is often employed by preachers of the Gospel, and is full of deep meaning and significance.

"The finished work of Christ."

"Why did the author say 'the finished work' in-

stead of the propitiatory work?" was the question that came before him. "What was *finished*?" he asked himself: "a full and perfect atonement and satisfaction for sin was made, and the debt was paid," he mentally replied. "Then," thought he, "if the work of atonement is *finished*, if the mighty debt of sin is *paid*, what is there left for me to do?" In a moment God's wondrous salvation was apprehended. He perceived that on account of what the Lord Jesus had done and suffered, divine justice was satisfied, and by believing on Him who bore the wrath and curse due to sin he was saved and had eternal life (John 3. 15-36; 5. 24; 6. 47; Acts 13. 38, 39). From a heart filled with overflowing love he immediately knelt down and thanked God for delivering him from everlasting destruction.

On his mother's return he hastened to tell her the story of his conversion, and having done so, he was more than surprised when he heard her narrate what I have already written.

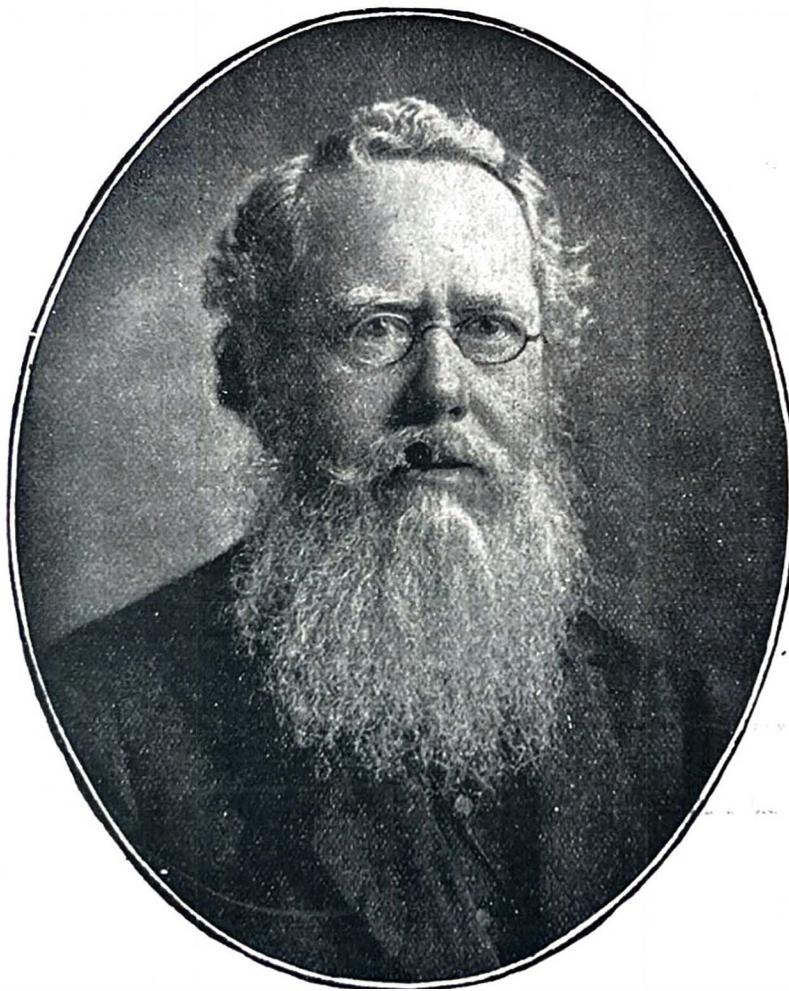
Perhaps, like young Hudson Taylor, you have been "trying" to fit yourself for Heaven by "giving up" this, that, and the other thing. You surely forget that "turning over new leaves" will not blot out the old ones. Ponder the words of the Saviour, "IT IS FINISHED" (John 19. 30). The Lord Jesus uttered them as He offered His spotless soul a sacrifice for sin.

"IT." What? His life of humiliation is over. His public ministry on earth is completed. No longer will He walk through this scene of sorrow and suffering as a homeless stranger in the world His hands had made. He has exchanged the crown of thorns for the royal diadem. The shadows and types of a past dispensation have been fulfilled. It is no longer necessary to present sin

offerings or burnt offerings on Jewish altars. The antitype has appeared, and we don't need the shadow when we have the substance. His sacrifice for sin is completed. That which glorified God, which satisfied justice, which magnified the law, which vindicated the holiness of Jehovah, and which eternally settled the sin question is accomplished.

"IS." Not "may be," not "is going to be." "It is finished."

"FINISHED." It is settled; completed, *done*. The work that saves was fulfilled at Calvary. Christ is a perfect workman, and His work is a perfect work. You cannot improve on it, neither can you add to it, and if you try to do so you are attempting the impossible. God is fully and eternally satisfied with Christ's completed atonement. ARE YOU SATISFIED WITH THAT WHICH SATISFIES HIM? "The Lord is well pleased for His righteousness' sake; He will magnify the law and make it honourable" (Isa. 42. 21). If God is "well pleased" with what Christ did, are you? If so, why try by *your doings* to accomplish that which Christ has done? Will you take God at His



HUDSON TAYLOR, FOUNDER OF THE CHINA INLAND MISSION.

Word and believe that Christ has done it all?

"Then cease from all your useless toil,  
You need not work nor give;  
God tells you Christ has done it all,  
Believe on Him and live." A. MARSHALL.

**The Christian Path for 1920.**

"Christian, walk cheerfully through the fierce storm,  
Dark though the sky with its threats of alarm.  
Christian, walk prayerfully, . . .  
Safe thou shalt walk through each trial and care."  
G. STEBBINGS.

## THROUGH SPIRITUAL EYES.

Events of the Day and their Spiritual Significance



## 1920.—Twentieth Year—Twentieth Century.

Here begins the twentieth year of the twentieth century. Just a thought! The great discussion to-day is "reconstruction," and politicians and moralists are pleading for unselfish living, for fraternalism between man and man; they cry aloud for the application of the Golden Rule. At such a moment it is well to remember that the Golden Rule was laid down by the Lord Jesus—it is not a wise philosophy born in the brain of man, but a God-sent message by His Son Christ Jesus. Let men not forget the first condition by which the Golden Rule becomes possible of successful application, operation, and acceptance: "Thou shalt love *the Lord thy God*." It would do all the good in the world prayerfully to read Luke 10. 25-37 as a start-off for the New Year.

**The Human Touch.**

In a suburb of London just now a Pensions' Committee is being subjected to an inquiry for spending £15,800. The defence was that they were giving the "human touch" to their administration. The Commissioner asked, "Have you any idea of the cost of giving the 'human touch'?" And figures as above were given. How vastly superior the value and cost of the "*Divine Touch*!" "His touch has still its ancient power." To the children the touch means blessing (Mark 10. 16); to the adult, healing (Mark 5. 29); to all, salvation (2 Tim. 1. 10).

**"An Inheritance of Woe."**

Said a young man of twenty-four in the Police Court at Westminster, on being accused of theft, "Both on my father's and mother's side I have an inheritance of woe which has handicapped me all my life." What more pathetic cry could be imagined? Yet how appropriately comes the Bible message, "When my father and my mother forsake me, then the Lord will take me up" (Psa. 27. 10).

Not in a half-hearted way, "for He hath said, I will never leave thee, nor forsake thee" (Heb. 13. 5).

How definitely, too, to parents comes the word of responsibility, the definite duty to see to it that "woe" is not for their loved children, for God commands, and love demands, that "all thy children shall be taught of the Lord" (Isa. 54. 13). Then not an inheritance of woe will be theirs, but "great shall be the peace of thy children" (v. 14).

**Her Last Command—Unfulfilled!**

In her will a Liverpool lady, who died recently, directed that on her tomb the following words were to be cut into the stone: "This grave never to be opened again." How spontaneously rises the scene in Revelation, when John says, "I saw the dead, small and great, stand before God, . . . and the dead were judged" (Rev. 20. 12). No! all is not closed when the grave stone is sealed; there is an "*after*" (Heb. 9. 27). Is it well with your soul?

**Earl Beatty's Boy.**

The little boy in the picture will one day be an Earl, for he is the son of an Earl. And the Earl is a famous man. You all know of Admiral Earl Beatty, who so bravely led his ships in the Battle of Jutland. This is his eldest son, David. The photograph was taken on board the yacht "Sheilah," in which Lady Beatty used to travel about so as to be as near to the Admiral as she could. Before the war they all used to spend long and happy holidays on board. The little girl is David's cousin, Gwendoline Field, her father and Lady Beatty were children of the well-known American millionaire, Mr. Marshall Field. But that has not spoiled David, whom you see here playing with his toy battleships on the deck of the "Sheilah," for when he grows up it is his ambition to be a sailor like his father.



Photo by permission.

The Little Son of Admiral Beatty.

**Music Remarkable!**

A few months ago an Italian lady came to London and sang, among many other beautiful things, the song which she had taken down from the lips of a shepherd on an island in the Mediterranean. This shepherd did not know one note of music from another, yet he could sing a song of such strange and indescribable beauty that when it was sung to an audience in London they sat as if they had been magically transported into another world. Many there are, untutored and simple, who, equally with the highly educated, can sing the "new song" that has been put into their hearts, by trusting belief in the Lord, and who day by day are kept and grow in grace. The secret source of joy does indeed transport to "another world" all who know the song, and in their hearts people of the world not only envy, but hunger for the indescribable strength and sweetness and purity of a "song" which is truly a reflex of a heart that lives in the harmonies of the Hundredth Psalm. The Master Himself gives a good word in season: "I have given you an example that ye should do as I have done to you" (John 13. 15).

**Real and False Values.**

The turmoil of to-day is reflected in the restless inflation of financial assets. The papers are full of new companies, and certain shares which originally cost 7/6 are (or it is safer to say *were* at the time of writing) changing hands at £18 10/; others which cost £3 10/ have been purchased at £20. Values are rising as bubbles in the air. Mammon worship is rampant, and when the surge is over thousands upon thousands will be lost by the fall in values. There is a passage in the Good Book which gives insight into the true values of life—realities which have no wild fluctuations, are steady in whatever money stress circumstance brings, and which will abide for Eternity as well as through time. The truest investment is to take Christ into your life. "Jesus Christ, the same yesterday, and to-day, and for ever" (Heb. 13. 8). Then will true values be understood, for then will we be partakers in something that cannot be lost. "Who shall separate us from the love of Christ?" (Rom. 8. 35). The wonderful and sanctified optimism of Paul is expressed in the words which follow (see Rom. 8. 35, 38, 39).



MUSIC REMARKABLE.

**Danger Unheeded:**

Recently the surveyor of the City of London reported that a certain building in Garlich Hill was dangerous to its inmates, and asked the Lord Mayor to close it, as it was "in such a condition that it might collapse at any moment." No fewer than 49 people (19 of them printers and 18 bookbinders) were working in the building at the time of the surveyor's visit. In the earliest days of the world's history a heedless people were warned to fly from the doomed city of Sodom, but they looked upon Lot "as one that mocked" (Gen. 19. 14). The Master Himself tells of an unsafe house in Matthew 7. 25-27. "It fell, and great was the fall of it." But it is the Master's way always to give the other side as well. "Believe in Me; . . . I go to prepare a place for you,

that where I am, there ye may be also" (John 14. 3). When Jesus speaks do not let it be said, "Ye would not" (Matt. 23. 37).

**Deathbed Freedom.**

An alderman, Sir John M'Craith, a civic father of Nottingham, who died in November, 1919, "was made freeman on his deathbed." The freedom of the city was granted him, and a very little time before he died he signed the roll. The busy man in the affairs of life may well pause here for a moment and learn a lesson. Almost at the moment of his death a sinner on a cross cried, "Lord, remember me," and was told by the Lord Jesus, "To-day shalt thou be with Me in Paradise" (Luke 23. 43). Thus was the great freedom of the Great City of God given. Yet the freedom is only given to those first set free from sin. "Made free from sin. . . ye have. . . everlasting life" (Rom. 6. 22). S.

**TEXT TOPICS FOR PREACHERS.**

**Are You Able to Reply?**—"Your children shall say to you, What mean ye by this service?" (Exod. 12. 26).

**An Appeal from God.**—"O My people, what have I done unto thee? and wherein have I wearied thee?" (Micah 6. 3).

**A Cure for Labour Troubles.**—"The people had a mind to work" (Neh. 4. 6).

**The Meaning of MY.**—"I will say to them, Thou art My people; and they shall say, Thou art MY God" (Hosea 2. 23).

## GOD'S VOICE IN SPIRITUALISM.

A FEATURE of religious controversy during 1919 has been the discussion of Spiritualism. This theme has even been considered so worthy of debate that, instead of putting it aside as one of the last time's deceptions of the Evil One, the Church Congress, the official yearly gathering of the Church of England clergy and laity, gave it a prominent place in their programme.

Sir ARTHUR CONAN DOYLE says that Spiritualism comprehends "all the basic proportions of Christianity."

Dean INGE, of St. Paul's Cathedral, says with robust brevity that it is sheer "Necromancy."

The important question, however, is:

"What does God say?"

"When thou comest into the land which the Lord thy God giveth thee, .. there shall *not be found among you* any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things *are an abomination unto the Lord*: and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. 18. 9-12).

"Beloved, believe not every spirit, but *try the spirits* whether they are of God: because many false prophets are gone out into the world" (1 John 4. 1).

"Now the Spirit speaketh expressly, that in the Latter Times some shall depart from the faith, giving heed to *seducing spirits* and doctrines of demons" (1 Tim. 4. 1).

"Let no man beguile you of your reward in a voluntary *intruding* into those things which he hath not seen" (Col. 2. 18).

This subject is further and very fully dealt with in a reasoned manner in a little book, "The New Spiritism,"\* and should be read prayerfully by every Christian wishful of being equipped to combat this deceiving and dangerous heresy which is creeping into modern thought. W. STEER.

\* Book Saloon, 14 Paternoster Row, London, E.C.4. 2d. (post free, 3d.). Also just published, "MODERN SPIRITISM": a danger of the day. Explained and Exposed by Dr. A. T. Schofield, Harley St., London. 3/10, post free. A Volume which should be read by all.

## THE STATUE IN THE SNOW.

WE had done it in other places, and knew the delight it gave, so we promised the young folks of the country home in which we were staying that the first heavy fall of snow we would make a snow man full life size, and decorate him to order.

For two or three days the lovely snowflakes kept steadily falling till the whole countryside wore a mantle of pure white. Then it ceased, and the sun came out, glistening on ten thousand times ten thousand of icy crystals lying in profusion around. Out we set, selected a spot where lay an abundance of snow, and where we could work undisturbed, and so surprise the older folks later on.

With willing hands to help it was not long till the snow was piled high enough to form a man. With spade and stick we sought to

## Carve out the Figure of a Man.

Poking holes for buttons, eyes, and mouth, planting our own hat as his headgear, and sticking in a sprig of holly to crown all, we were almost thinking we had triumphed when the brightest young maiden chirped

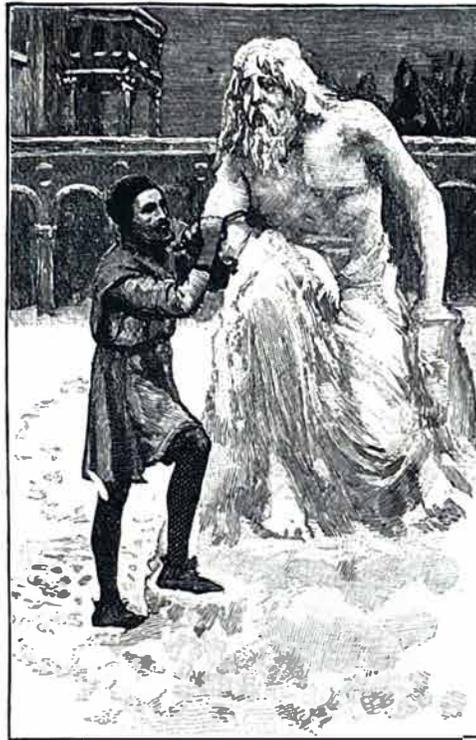
out, "a polar bear." Her brother asserted it was the policeman with his buttons, and the eldest of the three was so aghast at the inhuman monster that she collapsed in surprise, declaring that the man, or bear, or whatever kind of thing it was, was ready for dinner as its mouth was wide open. After a time of hard work and good fun our man was finished.

Looking at our clumsy attempt to form a snow man brought to mind the beautiful figure which was once carved in snow by the great sculptor Michael Angelo. A gentleman named Pietro de Medici took a fancy to see what the famous sculptor could do in nature, and commissioned him to carve a man. Michael Angelo set to work during very stormy weather, and produced the massive figure of a man,

## Said to have been a Masterpiece of Art,

and awe-inspiring to look at as it sparkled in the sunlight.

We thought of the contrast between the work of fancy and the work of art, and yet they were very much alike. No sooner did the weather change and the sun steadily shine than they both began



MICHAEL ANGELO'S SNOW MAN.

to melt and quickly disappear. Michael Angelo may have thought of this as he carved the art statue in snow, for he wrote the following:

“ The *wise* man, I affirm, can find no rest  
In that which perisheth, nor will he lend  
His heart to aught that doth on Time depend.”

Certainly we thought of it a morning or two after as we saw our white man turned into a mere heap of muddy snow without form or comeliness.

What a picture it was of the time when we tried to form a statue of goodness out of our own righteousness, only to find it crumble and decay as the first flash of the light of the Word of God shone upon it, and made clear that “all our righteousness are as filthy rags” (Isa. 64. 6). “In me, that is, in my flesh, dwelleth no good thing” (Rom. 7. 18). How different when we learned that “cursed is the man that trusteth in man” (Jer. 17. 5), and realised that “blessed is the man that trusteth in the Lord” (Jer. 17. 7). Like the “**Wise Man**” mentioned by Michael Angelo, we could find no rest in “that which perisheth.” Then, and only then, did we follow the example of the “chief of sinners” (1 Tim. 1. 15), and “commit” (2 Tim. 1. 12) our all—spirit, soul, and body—to the Lord Jesus Christ, trusting

alone in the blood which “cleanseth from all sin” (1 John 1. 7); resting only on the atoning work “finished” (John 19. 30) on the cross; accepting the sweet invitation of the Saviour, we found “rest” (Matt. 11. 28) for time and rest for eternity. Build in snow in time if you will, but see to it that you build on “the Rock of Ages” for Eternity. Thus, whether young or old, you will truly profit by the statue in the snow. HYP.



“Was it a Polar Bear or a Policeman?”

### HOW TO MAKE A GOOD START FOR THE YEAR.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

**T**HIS is the period when many make new resolutions, and accordingly I propose to address myself to you along these lines.

During a recent mission in the south-east of London I had several requests for prayer handed in. Two of these I wish to quote. (1) "Please pray for two young believers who desire to give Christ the pre-eminence in their lives." (2) "Please pray that I may be enabled to stand up for Jesus in my place of business." Different persons sent in requests of a similar kind.

#### THE PRE-EMINENCE OF CHRIST.

It would be impossible to make a better start in the New Year than by recognising the pre-eminence of Christ.

1. **In the Word of God.** The Holy Scriptures are simply full of Christ. He is concealed in the Old Testament and revealed in the New Testament. He is the Person who unites the Bible. He is "the chiefest among ten thousand" (S. of S. 5. 10), towering above all the characters in the inspired record.

2. **In His Life.** Biography is one of the most fascinating of studies. Sainly biographies are to be found, but none of them touch the Perfect Life. Hence we ought to read and re-read the Gospel narratives as in these we have sublime portraits of this altogether lovely Person. The thing that must strike readers is the beauty, simplicity, and naturalness of the only Life which was without sin.

3. **In His Death.** There are records of martyrs, and, recently, stirring records of how men faced death in battle by land and sea. But the death of Christ is pre-eminent among deaths. He "became obedient unto death." He, and He alone, could lay down His life in order that He might take it again. No wonder then that thousands and tens of thousands in all times and climes have gazed, by faith, upon that dying One, and seen in Him a sufficiency which could not be

found elsewhere. That was the true starting point of all Christian life.

4. **In His Resurrection.** Believers in strange doctrines, writers of fiction, and others may dream and depict stories of reincarnation. But Christ by rising from among the dead on the third day accomplished what has never been attained by any person, and when He appeared in resurrection He could say, "All power is given unto Me in Heaven and in earth" (Matt. 28. 18). Thus we believe in the One who "was dead and is alive again" (Rev. 1. 18).

#### CHRIST AS LORD.

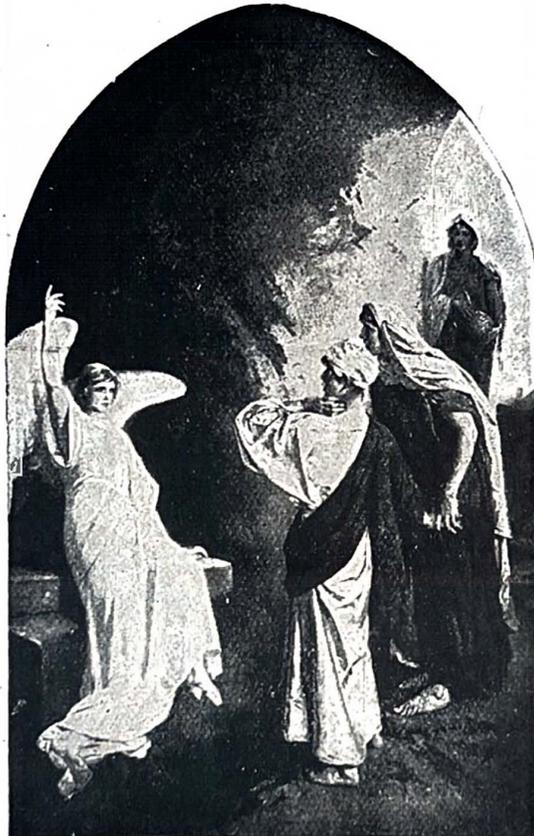
It is not surprising, therefore, that some young Christians should be desirous of giving Christ the pre-eminence in their lives. Accordingly we venture to bring before readers some of His claims.

1. **He Humbled Himself.** Trace the various steps in His humiliation from the Glory to the manger, from there to Gethsemane, and from thence to the place which is called Calvary.

2. **He Gave Himself.** Men have given their time, money, and talents. But Christ gave *Himself*. His precious Blood was shed for the remission of sins. He took the guilty sinner's place.

The remembrance of these two facts alone ought to make such a claim on all His followers that they in turn shall gladly surrender all they have and are to Him. Indeed, that consecrated man, Paul, recommends this when he writes, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12. 1). This is the best way to give Him the pre-eminence. May we, even now, quietly lay aside this paper, and once more bow before the King of kings and Lord of lords, placing ourselves entirely in His hands, and praying again the prayer of Paul, "Lord, what wilt THOU have ME to do?" May 1920 witness such a loyalty to our Lord that we shall always bear a good testimony for Him, whether by lip or life. Let us, therefore, commence the New Year by doing what we so often sing, viz.,

"CROWN HIM, CROWN HIM, LORD OF ALL!" J. S.

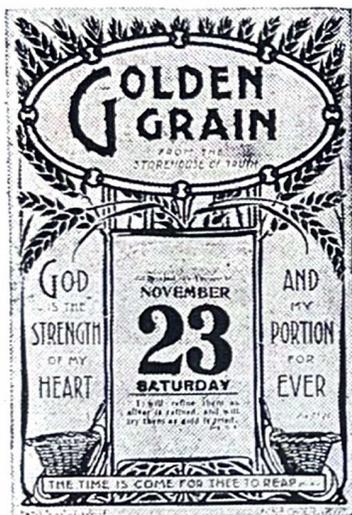


"He is not here—He is risen."

AT this season of the year song abounds. Hence we have pleasure in presenting a "Song worth Singing," by an earnest worker for the Master. Remembering "the way the Lord hath led us," let us each join heartily in praise to Him, and continue to praise Him all through the year.

A specially choice piece entitled, "Eye Hath Not Seen," words by F. CROSBY, music by G. C. STEBBINGS, will be inserted next month.

Whilst we enjoy music, let us not forget meditation. As a sterling aid to such, there is nothing finer than



"GOLDEN GRAIN" CALENDAR. Blocked in gilt and art coloured boards. A golden text from God's Word, and a golden thought from God's servants for each day. 1/6 net (1/10, post free).

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229 Bothwell Street, Glasgow.

## A New Year's Hymn.

"Thou shalt remember all the way which the Lord thy God led thee."—Deut. viii. 2.

Moderato. MM. ♩ = 100.

Words and Music by JOHN MARTIN.



1. At the op-'ning of this New Year We turn our hearts to Thee,  
2. We thank Thee, then, our Fath-er, For Thy care on us be-stowed.  
3. We re-mem-ber, then, with glad-ness, All the way by which we're led,  
4. Looking for-ward to the fu-ture For Thy com-ing back in power.



Who hast bless'd us 'all our life-time, Who died to make us free;  
For the food which Thou hast given us, And a place for our a-bode;  
While we're marching thro' the des-ert, Cloudy 'pil-lar at our head;  
Help us al-ways to be rea-dy For the glo-ry of that hour.



From sin and all its sor-row, From sins and all their pain,  
For cloth-ing to pro-ject us From the snow, the wind and rain,  
With Je-sus for our Cap-tain, And His glo-ry to pro-claim,  
To re-ceive our Blessed Mas-ter— The Lamb for sin-ners slain.



At the op-'ning of this New Year We turn to Thee a-gain.  
At the op-'ning of this New Year We thank Thee yet a-gain.  
At the op-'ning of this New Year We praise Thy Name a-gain.  
At the op-'ning of this New Year, All hail! The King must reign.



International Copyright MCMXII, by John Martin.

The above New Song is one of the 200 choice pieces found in *New Songs of Grace*, by R. F. BEVERIDGE. It contains many gems not found in any other book, and would be useful as a "brightener" of many services at this season of the year. Staff or sol-fa. Paper, 2/4; cloth, 2/10, post free.

A new Booklet of *Select Recitations* for Young Folks. Each with card or other "action" suggestions. 10 pieces, 1d. net. 5 for 6d., or 1/3 per doz., post free. Let the young people do a piece at special gathering in Home or Hall, it will both interest and instruct.

THE aim in this column is to guide to books of real worth, and books of spiritual power, or likely to be of real help to old and young. Volumes for Review to be addressed to the Editor, *Gospel Graphic*, 14 Paternoster Row, London, E.C.

**The Lord from Heaven.**—Of this book, by Sir ROBERT ANDERSON, on a vital point of belief, the Bishop of Durham has written expressing his "sense of the value of the whole work, its reverence, its penetration, its suggestiveness, and its witness to the glory of the Christ of God." The theme of the book is "the Deity of Christ" in contending for the truth of which, the author rightly claims "we are contending for our all." With every bit of the vigour we are accustomed to observe in Sir Robert's writings, he brings from the Scriptures and from history definite and irrefragable proof that nothing less than Deity could have sufficed Christ in His work for mankind. We all know that, but how to demonstrate it from the Scriptures and prove it to the hilt for the confounding of the sceptic is often another matter. Here is a book to satisfy the seeker, to strengthen the saint, and to scout the sceptic by the sincere and scholarly manner in which every aspect of the subject is treated; and every aspect leads to the same point, "There is but one Lord Jesus Christ, the Christ of Nazareth and Calvary." (Pickering & Inglis. 2/4, post free.) See Illustration.

**The Vital Choice.**—Here Lieut.-Col. D. FORSTER has written a reply to the spiritualistic claims of Sir A. Conan Doyle, and not inaptly sub-titles his book, "Endor or Calvary." It is a book of timely import, and with open-minded candour discusses the "new revelation" and the old revelation. He fairly places the issues, shows the alternatives, and in a very sane manner helps the sincere inquirer to the choice. What choice need hardly be asked. Every sincere Christian will be thankful for the evidence the author puts into his hands and will heartily agree with him that mankind will be far wiser to put its trust in the old revelation. (Morgan & Scott. 2/3, post free.)

**Righteousness and Peace.**—In this little book of 79 pages the (Rev.) CECIL WHITE has maintained the thesis of righteousness being the foundation of any international, social, and industrial peace. The seeker after light on such a theme will here find much to ponder over. (Skeffingtons. 2/6; postage, 4d.)

**The Book of Daniel.**—Here Principal C. STEVENS does not so much "throw light upon Daniel" as open the understanding that light

MOST of the volumes mentioned are stocked in the newly-furnished saloons of Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow. All will be promptly sent post free at rates named. Almost any other book supplied.



from Daniel may stream in. In a wonderfully simple clearness of language, yet graphic in its eloquence of picturing the setting of the days of Daniel, the author shows how the progress of prophetic fulfilment is being observed in the events of to-day. But he does more than that, he takes the whole book and expounds its contents in such a way that, for the Christian, light does indeed "stream from the window" in the illumination of which God's will to Israel as revealed to Daniel stands out in clear definition. (Oliphants, Ltd. 5/6, post free.)

**Christ and Woman's Power.**

—Long ago Josephine Butler wrote: "I thank God for this wonderful and beautiful solidarity of the women of the world before God. Women are called to be a great power in the future." Prophetic words indeed, and "to mould this great modern release of woman's power into a spiritual force for the extension of His kingdom" is the plea of Miss E. PICTON-TURBERVILL, O.B.E., in the striking and opportune book, "Christ and Woman's Power." A triumphal procession of pioneer women march past in these pages, inspiring the present generation to nobility and loyalty, and helping them to realise that the only loyalty of supreme value is *loyalty to the practices and principles of the Divine Master* and to the spirit within. (Morgan & Scott. 3/10, post free.)

**David Livingstone.**—A well-written epitome, by GRACE ARTHUR, of a well-known life. The first of a "Missionary Series" of illustrated books for young people. Others to follow are Robert Moffat, Dr. Wilfred Grenfell, and James Chalmers. (Morgan & Scott. 1/9, post free.)

**The Ministry of the Word.**—It is given to many a Christian to minister the Word, and here is a book which will give abundant food for thought, reflection, and meditation to all who are thus led. For in it the Rev. Campbell Morgan deals with every aspect both of ministering and the manifold ways in which the Word can minister. It is a book untingered by denominationalism, full of help, breathing a reverent Christian spirit, and inspiring those who tread the way of ministry to drink more deeply still of the wells of the Word, that, in drinking, they may minister in Grace and Truth and Power. (Hodder & Stoughton. 6/6, post free.)

**A NEW METHOD OF REACHING THE PEOPLE.**

THE great Fair extended for half a mile along the side of the river at Dumfries. Right in the centre stood the Gospel Motor Wagon of the Open-Air Mission, its golden texts catching the eye amid the surroundings of what is popularly called "the fun of the fair."

The missionary-in-charge, a man of ripe spiritual experience and a happy gift for fixing the attention of a mixed crowd upon the great truths of Christianity, transforms this handsome residential van into a first-class open-air platform and rallying centre for friends and supporters. The change is effected in a few moments by the deft manipulation of levers. One side of the car is lowered to form a platform; the interior is revealed, with a semi-circle of seats in position, and a platform rail fixed. The result is surprisingly complete and pleasing. The wagon is thus an attraction in itself.

**Nothing quite like it has been seen before.**

In a few minutes a thousand people are gathered round listening to an intense address full of pathos and reasoned appeal. But this is no evanescent crowd which glances with curiosity at a novelty and then passes on to "the fun of the fair." No; on a "chill October" Saturday evening, in the open air, the Gospel meeting goes on uninterruptedly for two and a half hours, with a thousand people eagerly listening.

Next day the crowd is half as large again. Many Christian workers are there to witness for themselves the extraordinary effectiveness of this new endeavour to win the masses for Christ. It is believed that among the large numbers who, when the final appeal is made, press forward to accept the "Decision Cards" of the Open-Air Mission there are not a few who will with holy gladness date their conversion to God from this sacred moment.

Setting out from the headquarters of the Mission in London the wagon was taken by its evangelist driver, Sergt. WHEELER, an ex-policeman, right well qualified for the work, accompanied by another missionary, through some of the great towns of the Midlands, and then northward still to the manufacturing and mining towns of Yorkshire and Durham, and the banks of "coaly Tyne," where one of the chief "pitches" was upon the

famous Bigg Market of Newcastle-on-Tyne, where more than 1000 gathered around the wagon.

A feature of this motor wagon evangelism is **Dinner-hour Meetings for Workmen.**

The missionary accordingly visits many of the centres of industry of world-wide renown in the neighbourhood, such as the great establishment of Sir William Armstrong at Walker-on-Tyne and Messrs. Thompson's and Messrs. Bartram's yards on the Wear. Then away through Hexham and Carlisle and Gretna to the main theatre of operations of the present tour, amid the vast and busy industrial population along the Clyde

A grand meeting was held at Govan Cross.



SERGEANT WHEELER PREACHING THE GOSPEL to a crowd of men at Harland & Wolff's Shipyard Gate, Glasgow, on October 27, 1919. Many times larger numbers of men thus heard the Word.

There were more interruptions from drunken men, but "the Word of God was quick and powerful," and many hearts were touched. A dinner-hour meeting was held at the renowned yard of Messrs. Harland & Wolff (*see illustration*), in spite of the opposition of tipsters. Now to Partick and Whiteinch, where the Police Superintendent kindly welcomed the wagon and the missionaries, adding, "There's a great need for you here," and so to Glasgow Green, where, one Sunday afternoon, "we fixed the wagon by the side of the pavement, and as soon as we 'opened it out' we had a crowd of 1500 people. It was truly an inspiring sight. The people stood right through the meeting. When giving the closing appeal I noticed that several were in tears."

**The Clyde "Storm Centre."**

During the recent industrial agitation probably

## FIFTEEN YEARS' PRAYER.

By R. A. TORREY.

ALMOST immediately after my conversion another man was laid on my heart, and I began to pray every day for his conversion. After I had been praying some time for his conversion the thought came into my mind that I would spend the night in prayer for him. I did not succeed in praying the whole night. The spirit was willing, but the flesh was weak. I was on my knees almost the entire night, but part of the time I was asleep; but as best as I could I spent the whole night in prayer for him.

When the morning came, I thought, "Now you have prayed for him all night, write him a letter beseeching him to accept Christ." In a very short time I received a reply, making fun of me, and ridiculing me for my attempts to bring him to Christ. The devil came to me, and mocked me, and said, "That is all your prayers amount to. What is the good of praying? You spent the whole night praying for him, and have written him a letter, and this is all you get for your pains." But the devil did not succeed in deceiving me this time. I continued praying for him every day. I kept it up for about fifteen years, never letting a day pass without praying definitely for his conversion.

In the meantime he had moved to Chicago, and so had I. I visited him, but could get no opportunity to speak to him about his soul. Indeed, he seemed to lay himself out to be particularly blasphemous when I was around, in order to hurt my feelings, but still I kept on praying.

One morning, after having prayed about fifteen years, as I was on my knees before God, it seemed as if God said to me: "You need not ask for that any more. I have heard your prayer. He will be converted." I never prayed again for his conversion, but every morning I would look up, and say: "Heavenly Father, I thank Thee that Thou hast heard my prayer, and now I am waiting to see the answer."

About two weeks from that morning he came to my house to dinner. After dinner I said to him, "Don't you think you had better stay here all night?" He replied, "I don't know but I had. I am just up from inflammatory rheumatism, and it is damp outside, and I am really afraid to go home lest the rheumatism come back." When he awoke next morning the inflammatory rheumatism had come back to that extent that his feet were so swollen he could not put on his shoes. For two weeks he was laid up in my house. My opportunity had come. Every morning we had family prayers in his room. My friends coming in and out of the house seeing him there took it for granted that he was a Christian, and seemed to talk more about religion than usual. My children

running in and out of his room seemed to talk more about Christ than they usually did, though they always loved to talk about their Saviour.

After breakfast, when the two weeks were up, we started down La Salle Avenue together. We had not gone half a block when he turned to me, and said, "Archie, I am thinking of going into temperance work; how do you begin?" If there was ever any man on earth that needed to go into temperance work, it was he. I replied, "The only way to begin temperance work right is by, first of all, becoming a Christian yourself." He said, "I always thought I was a Christian." "You have the strangest way of showing it of any man I ever knew." "How do you become a Christian?" he next asked, bluntly. "Come over to my office, and I will tell you." I took him over to my office, and as Mr. Moody was away I took him to Mr. Moody's office, and though he was seven years older than I, I explained to him the way of life as I would have explained it to a little child. He listened eagerly, and when I had finished he knelt down and accepted Christ as his Saviour just like a little child. Those who had known him in the olden time could hardly believe he was converted. Some in the east would not believe it until they came out and saw him for themselves. Within a year he was preaching the Gospel. He preached it up to the end.

I had been down east visiting old friends of his and mine, and returned to Chicago. Hearing that he was ill at the place where he was preaching, forty miles out of Chicago, I went out to see him, and spent the day with him. I started to tell him about the old friends I met down in the east, but he said, "Never mind that; let's have a time of prayer." We passed the whole day in prayer and conversation, and a happy day it was.

At evening I returned to Chicago, and as I was to go south the next day I spent the night in the Institute. About six o'clock in the morning there was a rap on my door. When I went to the door and opened it one of the students stood there with a telegram in his hand. I opened it, and read, "Your brother passed away this morning at two o'clock." I jumped on a train, and hurried out to the place. When I entered the room where his body lay, and turned back that white sheet and looked into the face of my eldest brother as he lay there at peace at last, I thanked God that for fifteen years I had believed in a God that answers prayer.

**"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16. 25).**

**"Jesus says: I am the Way" (John 14. 6).**

**"This is the good way, walk therein, and ye shall find rest for your souls" (Jer. 6. 16).**

## "I SEE IT ALL CLEARLY."

NOT long since I was asked to visit a young girl about seventeen years of age who had injured herself, and was thought to be dying. I had known her for some time, and was aware she was very delicate, but on calling learned she had fallen out of bed, and received an injury to the back of her head which would eventually prove fatal, it was judged. Being under the care of another surgeon I had nothing to do with her treatment; so after making a few inquiries as to her bodily suffering, which was great (specially when moved by others, for she was almost completely paralysed), I began to speak to her about the state of her soul. "Are you quite happy?" I said. "No, sir." "Why? Are you not saved?" "I am not sure." "But why are you not sure? Do you believe in the Lord Jesus Christ?" "Yes, but I don't *feel* saved." "Do you feel *lost*?" "Yes, I do;" and she now began to weep. "Why do you know you are lost?" "Because I am a sinner, and God's Word says so." "Then you believe His Word, do you?" "Oh, yes, sir; indeed I do." "Well, then, His Word says, 'Look unto Me, and be ye saved.' Do you believe that?" "Yes." "But are you looking to Jesus?" "Yes, sir; but I don't *feel* as I should like to." "Granted; but does it say, 'Look unto Me, and *feel* saved?'" "No." "What then?" "Be ye saved." "What?" "Be ye saved." "When is that—to-day or to-morrow?" "When I *look*." "But are you looking?" "Yes, I am really looking to Jesus." "Then are you saved?"

She paused a moment, and then firmly replied, "I don't *feel* it, but God says *I am saved*. I see it now." The next moment her eye lit up, and her pallid face told the tale of a new spring of joy having been opened to her. "Well," I said, "if any one were to come in and ask you now if you were saved, what would you say?" "I would say, 'Yes.'" "And if they asked you how you knew it and were sure of it, what would you say?" "I would say that I do believe in Jesus, and God says in His Word that whosoever believeth in Him should not perish, but have everlasting life; and though I don't *feel* it, I do believe what God says." "Then you rest your soul on Jesus and on God's Word?" "Yes, sir, I do; and I could die happy now. I'd like to go at once to Jesus." "You have no fears?" "No, none." "No doubts?" "No, why should I? I see it all clearly. I'm only a poor sinner—and *Jesus died for me*—and *I believe in Him*—and *God says I am saved*—and so *I know I am*."

I had a little more conversation, and called two days after to find her truly filled with joy and peace in believing. Her face shone with the joy the knowledge of God alone can impart. Leaving town for a few weeks I found on my return that she had lingered about a month, giving a constant bright testimony of Christ to all about her, and full of quiet, calm rest and joy in Christ until the end had at length passed to be for ever with Him.

Are you *saved*—or *lost*? Which? Don't shirk the question. It must be answered soon. The longest life has its end. Who has given you a lease of long life? A long eternity you shall have. Where will you spend it? Another day may find you in it—gone for ever from earth, where Christ died, "suffering for sins once, the Just for the unjust, that He might bring us to God." Gone where? With Christ? Or without Him? Would it be without Him? You tremble to say "Yes." Stop—listen. Your future is awful. *Forgotten* by man—*forsaken* by God—*for ever* lost. Oh, pause a moment in your downward course. Listen to the voice of love speaking to *you*, speaking from Heaven, "Come unto Me"—"Look unto Me"—"I am Jesus"—"By Me, if any man enter in, he shall be saved." You have nought to do but take your true place as a *lost* sinner *now* before God. Acknowledge *your sins*. Justify Him—He'll justify you. It is all summed up in the sweet confession of the dying girl. May you this day be able to say like her: "*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.*"

THE LATE DR. WOOLSTON.

## A GRAND DISCOVERY.

A MAN had been addicted to drink. Many men are. The temptation to drink exercises a great power over large numbers, and the evil it works is great. This man had signed the pledge on different occasions. But signing it did him no good. He meant well, but his intentions turned out ill. His resolves to abstain all turned out a failure. Being a Roman Catholic, he told his wife one day that he meant to visit a certain shrine where he hoped to be cured. He knew no other way of obtaining deliverance from the habit that was dragging him down. The saint in whose memory the shrine had been set up would, he expected, hear his prayers and deliver him. His wife was agreeable, and bade him God-speed, saying, "May God bless you, and the saint deliver you." He set out on pilgrimage in company with a number of other pilgrims, and soon afterwards reached the shrine. But that he might get the full benefit, it was necessary that he should go to the church, confess his sins, and partake of the communion. When he went to confession he told the priest what he had come for, and in reply was told that it was not really necessary for him to take the pledge. All that was needed was that he should not drink to excess. This surprised him, with the result that after visiting the shrine, he returned home the worse of drink. His wife was very much astonished to see him come back in such a condition. He told her what the priest had told him, and said that meeting with some friends who asked him to have a drink, he was not able to refuse. He felt quite hopeless about himself, seeing the saint had given him no relief, and believed that he would be sure to fill a drunkard's grave.

There are many hopeless people. Yet there should not be in a matter of this kind. However deeply ingrained such habits are, and however long they have been yielded to, there is a power within the reach of every man that can set poor captives free. This man found it so, for some time after he had been at the shrine of the saint, he commenced to read the Word of God. As he read it he made a grand discovery. It was nothing more than this and nothing less than this—he discovered that Christ could save him. Have you made this discovery? It made him a new man. What the saint couldn't do, he trusted Christ to do, and Christ did it. When salvation came into his heart, the desire for drink went out of it. A draught of the living water, of which if a man drink he shall never thirst again is the divine provision for human need.

## "A NEW CREATURE."

NEARLY fifty years ago the visit of Reginald Radcliffe to Aberdeen proved the occasion of a marvellous outpouring of the Holy Spirit. Great numbers of all classes were powerfully converted to God. The blessing extended into remote country districts. The Free Church minister of our parish—a devoted servant of Christ—seemed to get greatly quickened. Special meetings were conducted by him, and frequently my father's barn, or farm-house kitchen, would be placed at his disposal for that purpose. It was when about ten years of age, while attending these meetings, that I had it for the first time discovered to me that I was a lost sinner. After this I seldom heard the Gospel without being more or less impressed. But these impressions were always speedily dissipated by worldly influences. It was not till I had reached my sixteenth year that the full surrender was made. The world's pleasures became so unreal and disappointing, my soul was crying out for satisfaction.

One Sunday I shall never forget. Misery seemed to have taken up its abode in my heart. I left the house, where everybody seemed happy, made my way to the top of the hill, and as I walked about amongst the heather, the big tears dropped down my face. I saw that I was a lost sinner. My heart was quite broken. My will had yielded—I was longing to be saved. I had often heard the Gospel, and thought that I understood all about it; but now that it had come to the pinch, I needed as much as one of old to raise the question, "What must I do to be saved?" Being thus brought to the end of self, I was ready to begin with the Lord. That same evening, in my own room, the Holy Spirit brought to my mind those words from John 3. 36: "He that believeth on the Son hath everlasting life." I saw that Jesus had settled the sin question, and that God wanted me to accept the settlement by believing in Jesus. That night I went to sleep for the first time in my life holding on by faith to the bare word of God, "He that believeth on the Son hath everlasting life." There was no sense of acceptance, no realisation of peace, no joy. I simply took God at His word. As the result, next morning my soul was overflowing with joy and praise. The old sun seemed to shine brighter. The birdies seemed to sing sweeter. I had become "a new creature." I had "passed from death unto life," and all through simply believing on Jesus.

Jesus says: "Come unto Me." Have you come to Him?

A—S.

**"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8).**

**"The Lord direct your hearts into the love of God"**

(2 Thess. 3. 5).

**The Crest of the Wave.**—"There is a tide in the affairs of men, which, if taken at the flood, leads on to fortune." There is also a like tide in the affairs of God. Let us cast ourselves upon the crest of this wave of opportunity and be borne forward to deeper conservation and higher achievement.—*T. Baird*, New York.

**Doing God's Will.**—Old Betty was converted late in life, and though very poor was very active. She visited the sick; out of her own poverty she gave to those who were still poorer; collected a little money from others when she could give none

of her own, and told many a one of the love of the Saviour. At last she caught cold and rheumatism, and lay in bed month after month, pain-worn and helpless. A Christian worker went to see her, and asked if after her active habits she did not find the change very hard to bear. "No, sir, not at all. When I was well I used to hear the Lord say day by day, 'Betty, go here; Betty, go there; Betty, do this; Betty, do that;' and I used to do it as well as I could; and now I hear Him say every day, 'Betty, lie still and cough.'"  
—*Dr. James Hamilton*.



Photo by courtesy, Percy R. Salmon.

### THE EASTERN WATCHER.

"I say unto all, Watch" (Mark 13. 37).

**T**HE promise is "Unto them that look for Him shall He appear" (Heb. 9. 28). What is the meaning of the International situation to-day? Does it not indicate the Coming of the King and the fulfillment of the Promise? "And it shall come to pass in the last days, that the Lord's house shall be established and all

Nations shall flow into it. He will teach us His ways, and we will walk in His paths. The nations shall beat their swords into plowshares: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2. 2-4). "Therefore let us WATCH and be sober" (1 Thess. 5. 6).  
s.



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## TO-DAY!

WAS ever such a day in which to choose? Away back in the time of Joshua, when the world was young, matters came to such a pass that the ringing challenge went forth, "Choose you this day whom ye will serve." There was no half and half about it. Inspired writers were never mealy mouthed. No hedging! Which? No temporising! THIS day! The time for crying a halt on things as they were had come. God was to be played with no longer.

The day of choice is with us once again.

On the screen of world-life, to help the choice, two living pictures are thrown, both of imperial proportions, each is gigantic in its dramatic action in the lessons conveyed.

### PICTURE I.

The first picture is that of "The Prime Ministers of the British Commonwealth of Nations writing a message to their fellow-citizens of Empire." Glance over the shoulder of one of these writers for a moment. Look at what he is signing! Here it comes on the screen:

"The spirit of goodwill among men rests on spiritual forces, the hope of a brotherhood of humanity reposes on the deeper spiritual fact of the 'Fatherhood of God.'

"In the recognition of the fact of that Fatherhood and of the divine purpose for the world, which are central to the message of Christianity, we shall discover the ultimate foundation for an ordered and harmonious life for all men. That recognition can only come as an act of free consent on the part of individual men everywhere."

### PICTURE II.

The other picture is dark with blood and sinister with sin:

"The Bolsheviks sought first of all to put down all law and order, to devastate civilisation, to murder and torture the innocent of all ages: criminal instincts are indulged with

rapacity, immorality flaunts itself, corruption contaminates everything, the peace and prosperity of the whole world is threatened."

This in all its hideous terror is but an inadequate picture of Russia under the reign of sin. Only two years ago it was within the shelter of a civilisation that held it together—to-day "sin has dominion."

So there you are, reader. On the one hand an Empire sincerely striving to be led of God in its government. On the other an Empire the government of which has gone over into the hands of undiluted evil. Two years ago it was called "Progress and Freedom," to-day it is no less than given over to the devil.

Well, which is it to be? Shall we help the Empire to realise God? It truly "lies with the individual." Each man a Christian and living as a Christian should—that's the way. Don't shrug the shoulder and say, "We never could do as Russia has." Remember to-day Russia *is*. God has given Christians their great moment. Choose whom to serve, and choose THIS day. W. H. STEER.

### 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. And 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*? "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). On which side are *you*? Choose ye to-day!

BISHOP RYLE.

## MAN THE LIFEBOAT.

A GALE had been blowing, the coastguards were all on the alert, and the lifeboat and crew were in readiness, for vessels were expected,

waves. As John Rule waited amongst the others, an unusual dread came over him—What if the boat were wanted? Perhaps he would never come back, and then, “*after death?*” Whilst he was



“In a short time the boat had been dragged to the scene of the wreck.”

and none could make the harbour in such a sea; and if they were driven on the rocks, what then? Why, the lifeboat must be ready to do what could be done; and so the crew waited about, and could not rest as they looked across the wild, white

thinking of this some one passed amongst the men giving away Gospel books. John had one put into his hand, and as he listlessly looked over it he saw there was something in it about a man getting peace with God. He began to read it, and found

it was the story of a fellow-sinner's conversion. "That is what I want," he thought. "I would not mind going out if only I knew it was all right with me." Then he saw that the person of whom the book spoke did nothing to save himself, but just trusted to the Lord, confessing what a sinner he was. As John read this, it showed just what he wanted, and that was the first time he really heard the Great Captain's voice. He then and there trusted in the Saviour of sinners, "believed on the Lord Jesus Christ, and was saved" (Acts 16. 31). He hardly knew how great a change had been wrought as he read that little Gospel book; he was only conscious that he was not troubled as he thought of "after death and the judgment" (Heb. 9. 27).

Just as these things were filling John's mind, the shout came,

**"Man the Lifeboat! To the Rescue!"**

In a short time the boat had been dragged to the scene of the wreck, pushed through the surf, and soon John was amongst the crew, pulling with all his might through the pitiless waves, which made as if they would swallow up both boat and crew.

"If ever I get safe back I'll let it be known that I am a Christian," was the uppermost thought in the mind of John, as the lifeboat toiled on its way to the vessel, over which the seas were breaking. John had found Christ, or rather the Saviour had found John.

He did get ashore again, and his first act was to fall on his knees and thank God for saving him. He was no longer afraid of "after death," for he knew that to him "sudden death" on sea or land would be "sudden glory" in Heaven with the Captain of our salvation.

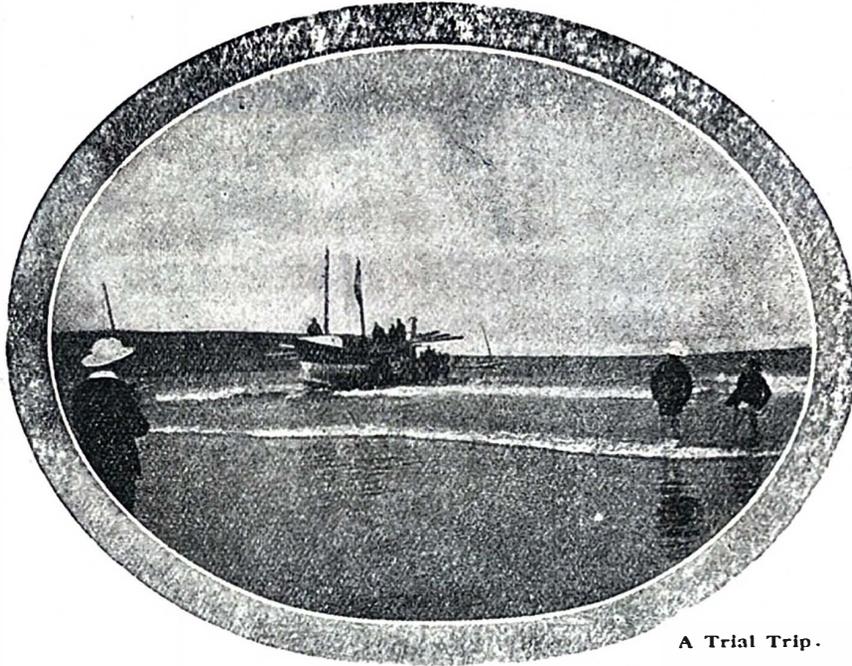
L.T.

**The Railway Strike** which cost the railway-men some £500,000, and probably cost the country £50,000,000, is another confirmation of the Saviour's declaration that "wars and rumours of wars" (Matt. 24. 6) must be till the Prince of Peace returns, then military, civil, industrial, and even ecclesiastical wars will cease for ever.

### WHAT THE MONKEYS DID.

**B**YOND INDIA there lies a vast country known as Burma. This land, like India, is administered by British rule. Its upper portion is not so well known to the general public as that part of the country fringing upon the sea.

Until a period well within the memory of middle-aged people it remained in a very backward state, but gradually the authorities have done their utmost to open the land to commerce, and, with this purpose in view, railways have been constructed. For a while the railway did not extend beyond Mandalay. The natural difficulties seemed to forbid any attempt to carry the railway line farther. At one



A Trial Trip.

point the wide river would have to be

### Crossed at a High Elevation,

and no suitable spot could be discovered for many months. At length a place was found where the opposite heights seemed to offer a fitting crossing, but engineers, who were consulted, thought it impossible to construct a bridge over the river owing to many circumstances which it is not necessary to enter upon in these pages.

One firm of bridge builders, however, gave great attention to the matter, and eventually undertook to do the needful work, and in due course they completed a viaduct over the chasm.

In the construction of the viaduct, which is an engineering wonder, much lattice work is used, and those who were engaged in erecting the structure, and visitors as well, were much impressed with the use the monkeys of the neighbourhood made of the lattice work. The monkeys acted as though they considered the vast erection had been put up for their own amusement. They would

### Gambol Amidst the Iron Cross Bars

in a reckless manner. They would swing by their tail from the iron (or steel) laths. They would leap from bar to bar in pursuit of one another, and frolic in absolute unconcern of the depth beneath and of the swift flowing river at the

bottom. Why is all this mentioned in the *Gospel Graphic*?

Let each reader ponder the following narrative and ask himself whether there is not an important reason why attention should be called to this incident.

When man sinned he caused a vast abyss to open up between God and himself—a chasm that no man could cross. “Your iniquities have separated between you and your God” (Isa. 59. 2; see Luke 16. 26). What was to be done? God alone could “bridge” this awful and fathomless gulf. At a cost that cannot be reckoned up God graciously and mercifully made

### A Way Back to Himself.

There is no possible access to God but through the Lord Jesus Christ. He has died, the Just One for the unjust (Rom. 3. 26; 1 Peter 3. 18). There is but “one Mediator between God and man, the Man Christ Jesus” (1 Tim. 2. 5). “No man cometh unto the Father but by Him” (John 14. 6). He says, “Come unto Me, and I will give you rest” (Matt. 11. 28). Nay, more, He says, “If any man thirst, let him come unto Me and drink” (John 7. 37). Put another way it is as though the Lord Jesus said, “If any man desires to be reconciled to God, let him come to God in My Name, pleading

what I have done, and he shall be brought into peace with God, and so cross by Me from the land of death to the land of everlasting life.”

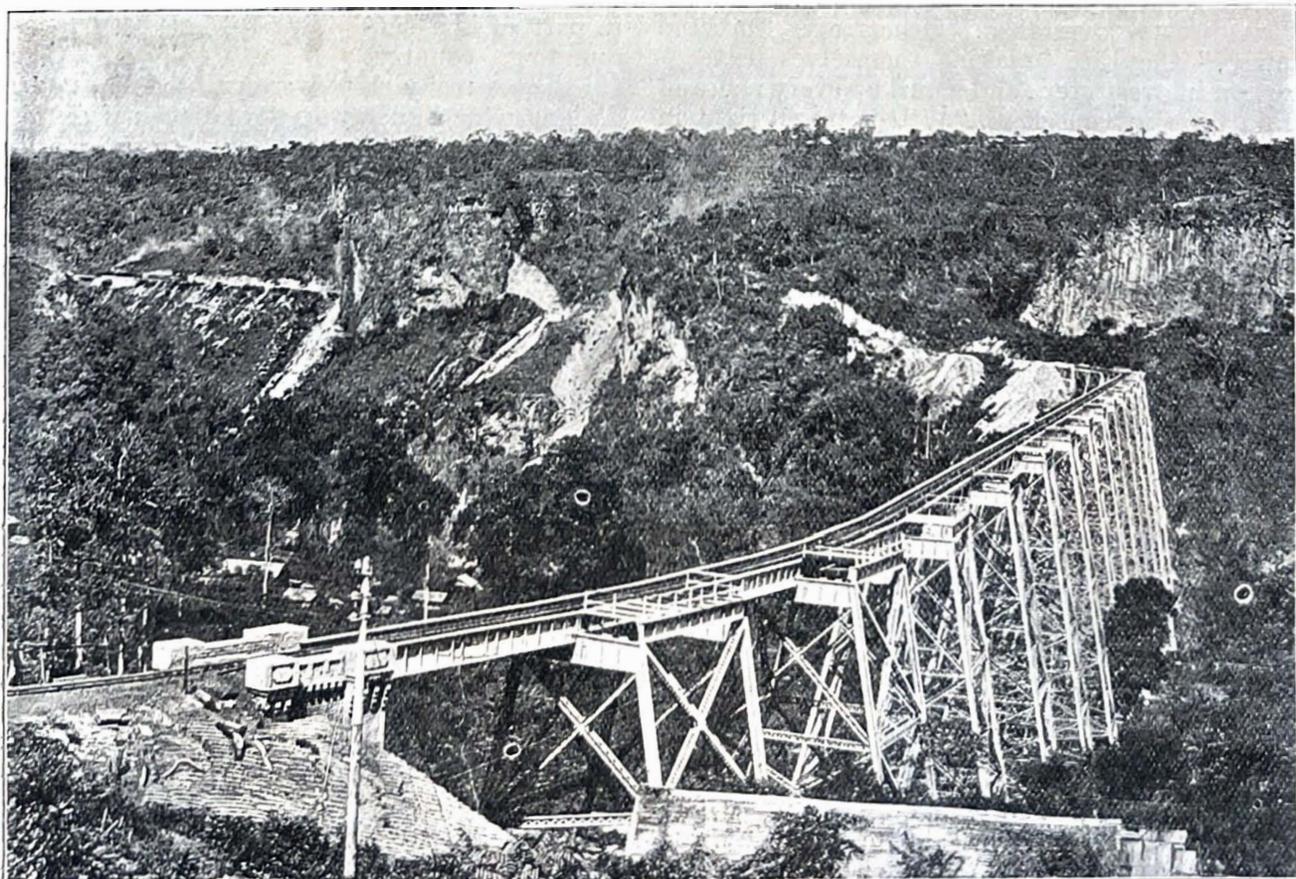
Do many believe this word? Do many believe that the Lord Jesus is the only way to God? and do they therefore come to the Lord Jesus that they may be saved? Are men and women in earnest to-day for salvation?

### Are they not Acting like the Monkeys?

The monkeys do not use the railway viaduct for the purposes for which it was built. They play about it. Men and women to-day treat the Name of the Lord Jesus very lightly. They “play” with the divine truths. They trifle with the most solemn realities. They sport with death, and chase after novelty!

None can “pass from death to life” (John 5. 24) except through a living, saving faith in the Lord Jesus. He has bridged the distance by His own finished and perfect work. What saith the Scripture? “The Word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that 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. 8, 9).  
Look and live now.

P. I. B.



From a Special Photo.

The Gatuk Viaduct. The Highest Bridge in the World.

## THROUGH SPIRITUAL EYES.

Events of the Day and their Spiritual Significance



### The New Signal—Upright.

During the month a change of outstanding importance has been made in the signalling arrangements of the South-Eastern, Chatham and Dover Railway, by which, at Victoria, the old system has been abolished. In the new method adopted, the semaphores have three signalling positions. The old straight-out arm for "danger" remains, but instead of dropping, the arm goes up, and, moreover, has two positions, as will be seen by the diagrams above. The half-up angle means "proceed only to next signal, and with caution," and not until the signal points right upward is it "all clear."

Now for the parable's application. No matter the signal being to "danger" some people "run the risk," then grumble that "God isn't fair" when disaster overtakes. Others ever "proceed slowly," they are "making themselves better;" caution in every step, and a pull up every now and again to ask themselves, "Will it be all right in the end?" Even when the "all clear" is shown they'll say, "Oh, that's a new signal, I can't trust it," and so always "go slow," and, what's more, hold up others by their lacking trust. The new signal is a good one. It is "upright," pointing straight to Heaven, and its message is "All clear." That's the right road for travellers. Here's the "signal," "Whoso putteth his trust in the Lord shall be safe" (Prov. 29. 25). "He led them on safely" (Psa. 78. 53). "Eternal life, which God, that cannot lie, promised before the world began" (Titus 1. 2). Make sure you have "*all clear.*"

### Come Short.

Eighteen years ago a Welsh clothier was adjudicated bankrupt. At the local county court the other day application was made for his discharge. The Official Receiver said at the time creditors were paid 2s. 3d. in the pound, but the debtor had that day paid £1055 to discharge his debts in full, including the sum of £40 for interest at four per cent. Here is a man who wished to "play the game" in an honourable way, and it took him eighteen years to "look the whole world in the face and owe not any man." Yet at much cost and sacrifice he has done so, with interest.

It is good to think that there are no "spiritual bankrupts," for the Master paid the debt in full at the sacrifice of His life. Every bankrupt sinner—and make no mistake, that means every person who has not believed the Gospel—can have "discharge in full" the moment he is willing to accept it. No waiting till able to "pay," for that is impossible, and because of man's inability to do so God has provided the "way." No gradual clearing off the debt to God. You either continue *bankrupt in full* or you get a "*clean discharge*" at once. That is why there are no "spiritual bankrupts." Which is it to be? The full "instructions" are told by Paul in Romans 3. 23-25.

### Camouflage and Dazzle.

These two war devices were widely different means to the same end—to prevent discovery. CAMOUFLAGE is a method of hiding by so covering as to "look innocent." In the great war guns were painted and covered with foliage or earth, to look as if part of the surrounding country.



A "Dazzle" Ship.

On the sea many ships were painted in "DAZZLE" designs, which a new war-word dictionary explains is "to give a false impression as to shape, direction, and speed." Young Christians—and indeed those longer in the faith—do well to remember that Satan is ever alert to disguise his wiles, to make them "look innocent," and also to create a wrong impression of the course and speed of many things that are not out-and-out sins, but belong to that big family of "not-quite-rights" that cause so much backsliding and bring so much sorrow. Paul was wise in his generation, and his wisdom is good for this generation: "Abstain from all *appearance* of evil" (1 Thess. 5. 22).

### PEACE—A Red-Letter Day.

The Allies are now at peace with their erstwhile enemies. January 10, 1920, is a red-letter date in the calendar of Time. Since 1914 there has been an expenditure of many a thousand million sterling, a destruction of property incomputable, a loss of millions of lives, and millions more maimed for the rest of their days—all gone in the determination of mankind to maintain right. As with sincere gladness a state of peace is entered into, let us, without any attempt to "preach," remind each other that the only security for permanent peace lies in the acceptance by the individual or

mankind of the Faith which Paul preached, whereby comes as a gift "the PEACE OF GOD," which is not one whit less real and lasting, because it "passeth all understanding" (Phil. 4. 7).

**Fatal Laziness.**

An Admiralty order states that a fatal case of anthrax has occurred in the Navy in consequence of a man using a carpenter's tool brush as a shaving brush. The man knew well enough that a paint brush was the wrong thing. It was not ignorance, but unadulterated laziness that caused his death. Only a step probably to his shaving brush, but too much trouble. Many know well enough that eternal life is to be had only through the Lord Jesus Christ, yet they dabble about with this or that "ism," until it is too late. No, not "big" sinners these; just "little" dabblers. They're the "going-to-be-goods," but are too lazy to start, so the devil gets them. Dr. Johnson said, "Hell is paved with good intentions;" he might also have said, "It is populated with 'little sinners'." It's no use playing about with substitutes; little or big sinners have only *one way*, the same way; it is told in Acts 4. 12.

**Homes—Here and Hereafter.**

We are told that General Gordon's old home, 5 Rockstone Place, Southampton, is shortly to be put up for sale. Gordon lived here until he left England on his ill-fated expedition. It was in January, on the 21st, that, at Khartoum,



General Gordon looking in vain for help for Khartoum.

General Gordon met his death as a soldier and a Christian, and so the anniversary of that sad day in 1885 when, just two days before relief came, Gordon was killed and a life of singular beauty and strength in Spiritual things and of great use and blessing in the Lord's work translated to that "home" with Christ, which is far, far better.

Every one knows of Gordon's life, of his fearless witnessing for God, of his faithful work among the boys of his district, how he was loved by them; pages would not suffice to tell of the power and value of his labours as a sincere and modest Christian; in the Gordon Boys' Homes in England and the Gordon College at Khartoum monuments exist to the veneration in which his memory is held. The hymn runs, "There is a Home Eternal." No selling up of *that* home. "In My Father's House are many mansions: if it were not so I would have told you. I go to prepare a place for you" (John 14. 2). Have you the title-deeds?

**Trust Me.**

One day while climbing Scafell Sir MARTIN CONWAY, who since that day has become world famous for his feats of mountaineering, wanted to stay the night at the mountain hotel rather than climb to the desired peak. Less experienced than to-day, he thought it would mean another hour's journey down peak and up again. "Trust my local knowledge," said his friend, "and come along." They both ran down, crossed the stony flat, and climbed the highest peak, all in seven minutes. Said Sir Martin, "They seemed considerable peaks, and at great distance." Trust the Christian. He *knows*. He has been the journey before. When he points to John 3. 16, even though you think it is a great distance, and you "afar off," if you only "trust and come along," you will find the way of the Lord Jesus the right way, the quick and safe way (John 14. 6). S.

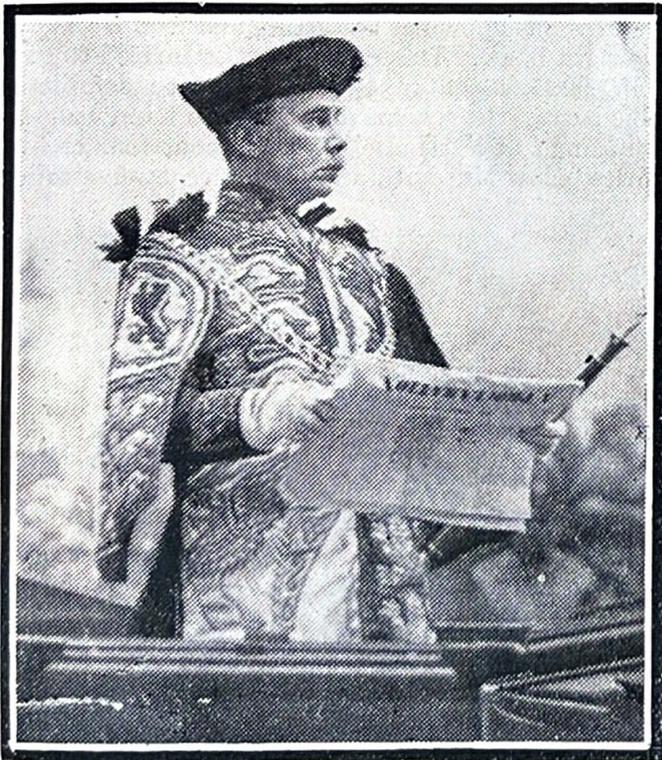


Photo: Central News.

The King's Herald reading the Peace Proclamation in Trafalgar Square, London.

### MARVELS IN MESOPOTAMIA.

MESOPOTAMIA is a Greek word signifying the land "between the rivers," just as Mediterranean is a Latin word signifying the sea "between the lands." The Hebrew name will be found in Genesis 24. 10, Aram-Naharaim, that is Aram of the two rivers (R.V., marg.). Aram was one of the sons of Seth. Other names are Paddan-Aram, Assyria, Babylonia, Chaldaea, Merathaim, and Sheshach (Jer. 50. 21 and 25. 26). In modern days, El Gezira, or Jezirah, meaning peninsula, is a common word among the Arabs for Mesopotamia.

The country, from the Persian Gulf up to the Sinjar range of hills, is a vast plain. Sir Wm. Willcocks states that Bagdad, though 500 miles from the sea, is only 115 feet above sea-level. On these well-watered and fertile plains seem to have been

#### The Earliest Homes of Mankind

after the Flood, and the site of the Garden of Eden has always been placed in Lower Mesopotamia. The wonderful fertility of this extensive tract has been commented on by both Greek and Latin writers. PLINY called it "the most fertile region of the whole East." Dr. KEITH sums up the quotations by the remark that in that warm climate, and rich, exhaustless soil, the exuberance of produce was without a known parallel over so extensive a region. Canon FAUSSET describes Chaldaea as a vast alluvial plain, "where once, by a perfect network of canals for irrigation, a teeming population was supplied abundantly from the rich soil with corn and wine."

Sir Wm. Willcocks details how the gigantic Nahrwan canal, 400 feet wide and 15 feet deep, irrigated all the country to the east of the Tigris, as the Dijail canal watered that to the west; while from the Euphrates, four canals supplied water to the lands lying between it and the Tigris. Great and populous cities, such as Ur, Babylon, Nineveh, and Bagdad, flourished successively on this well-watered plain.

The abundance of the Chaldaean treasures brought many successive spoliators. Persians, Macedonians, Parthians, Romans, Saracens, and Turks, all "served themselves" of Chaldaea. The fall of Babylon was not the end of Mesopotamian prosperity.

#### The Magnificence of Bagdad

under Haroun-el-Raschid, about A.D. 800, is known to all. With the disintegration of Arab dominion came the commencement of the ruin of Mesopotamia, the final crushing blows being delivered by the Mongols and Tartars. The inhabitants migrated, the canals were neglected,

and from the thirteenth century Mesopotamia has fully answered to the description given by Jeremiah (chap. 51. 43), "Her cities are a desolation, a dry land, a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby." It ceased to be a trade route.

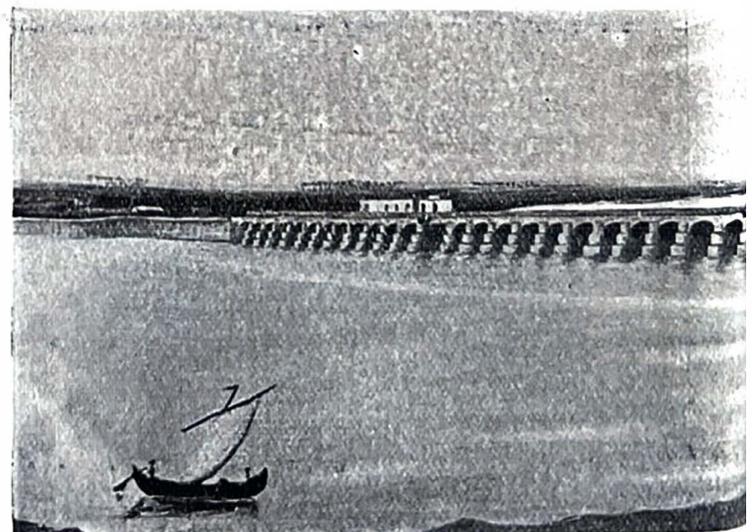
The evidences of the time when Mesopotamia was densely peopled are on every hand. "One is never far away from the giant banks of old canals and ruins of ancient towns," remarks Sir Wm. Willcocks. A correspondent of *The Times* (5th June, 1909), writing from Bagdad, says: "We are not concerned with an unknown country, but with one which fed and supported the richest empires of the ancient and the early mediaeval world," and he quotes a local saying, "When a cock could hop from roof to roof all the way from Bagdad to Basra."

To exploit this

#### Unsuspected Source of Wealth,

the Turks sought the aid of Sir Wm. Willcocks, who had published his epoch-making lecture on the "Re-creation of Chaldea," in 1903. Sir William made surveys in Lower Mesopotamia with a considerable subordinate staff of engineers during the years 1909-11, and submitted his first report to the newly constituted Government of Turkey.

To regain control of the Euphrates Sir Wm. Willcocks conceived a project for escaping the excess waters of the Euphrates below Hit into the depressions known as Habbania and Abu Dibis, on its right bank. This escape was estimated to cost £350,000 and to take three years to complete. The part of the scheme first taken in hand was the building of the Hindie Barrage about four or five miles below Museyib, and some twenty-five miles



By kind permission of Sir John Jackson, Ltd., Contractors for the work.

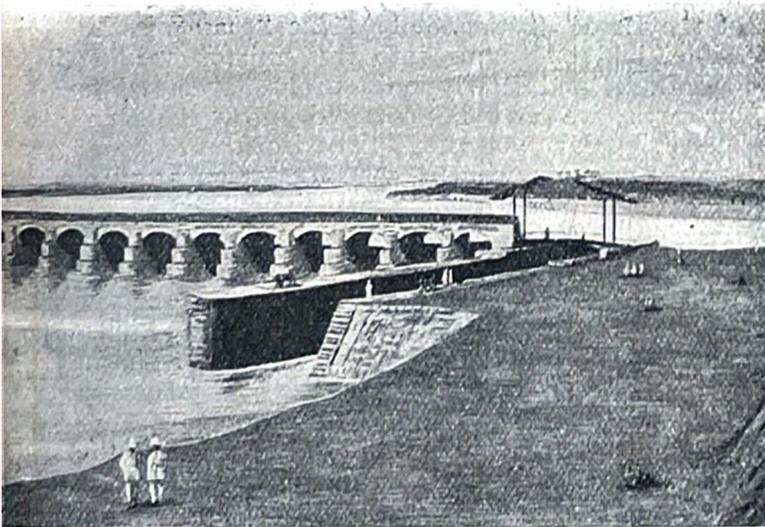
south, but bearing west, from Bagdad. Just below the Barrage the Euphrates divides into two branches, the Hilla to the east and the Hindie to the west. The Hilla branch, on which ancient Babylon was built, carried the bulk of the water, but during last century the flow was diverted to the Hindie channel, which lies at a lower level. Consequently the canals which depended on the Hilla were gradually depleted. Sir Wm. Willcocks designed the Barrage to restore the Hilla irrigation, and at the same time to control the floods in the Hindie. Sir John Jackson, Limited, executed the work, but the Turks neglected to provide canalisation, and but little benefit was obtained.

The Barrage is a fine work, 250 metres long, with 36 openings fitted with regulating shutters or sluices. A little above it a regulator, consisting of six openings has been provided for a new channel, four kilometres in length, leading into the Hilla branch. The original design also provided for the escape of the flood waters of the Euphrates, as above mentioned, into Lake Habbania, lying south-west of Ramadie.

As soon as the British were in Bagdad they pushed south from Feluja towards the Hindie Barrage. Arab levies were engaged to police the roads, and from Musyib and Hilla supplies began to find their way to Bagdad. In April, 1918, Mr. Edmund Candler recorded the story of "a great year's work:" "This year nearly a hundred canals on the Hilleh branch, which had fallen into disuse, have been dug out, 300,000 acres have been brought under cultivation, and there is promise of

### The Greatest Harvest in the Memory of Man,

possibly the greatest since the days of Nebuchadnezzar."



The Hindie Barrage, to control the Euphrates.

Once more rivers of water begin to run in the desert, rich belts of cultivation begin to make the wilderness glad. By means of repairs to embankments and the opening-out of canals the cultivation area is being extended, and the residents are able to depend more on local resources, while the Arab population is visibly happy.

The transformation of Mesopotamia from a wilderness to a garden is in rapid progress. To the question, how can this large area be rapidly peopled, the answer is, by the Jews. The war has uprooted orthodox Jewry in Eastern Europe, and scattered the families over Russia. If facilities are afforded they will find happy homes in Mesopotamia. With a prosperous Egypt and a renovated Mesopotamia Palestine would regain importance. Israel may help this consummation, longed for by every Zionist. Israel went out of Palestine eastward into captivity. It may be that some of Israel will be led back through the same gateway, so that the ultimate boundaries will stretch from the Euphrates to the Nile.

SIR ANDREW WINGATE, K.C.I.E.

From "Palestine, Mesopotamia, and the Jews. The spiritual side of history." By Sir Andrew Wingate, K.C.I.E. 300 pages, beautifully illustrated with Maps and Original Photographs. 4/6 net (5/-, post paid). Commended by many newspapers. Pickering & Inglis, London and Glasgow.

### GRAPHIC BITS FOR EVERY ONE.

COLLECTED FROM ALL PARTS OF THE GLOBE.

**Bullet Extracted from the Heart.**—The *Matin*, Paris, published an account of a remarkable operation upon the heart performed by Surgeon-Major Du Vergey, who succeeded in excavating a bullet which had entered the right ventricle of the heart of a wounded soldier. The operation was completely successful, and the patient has now entirely recovered.

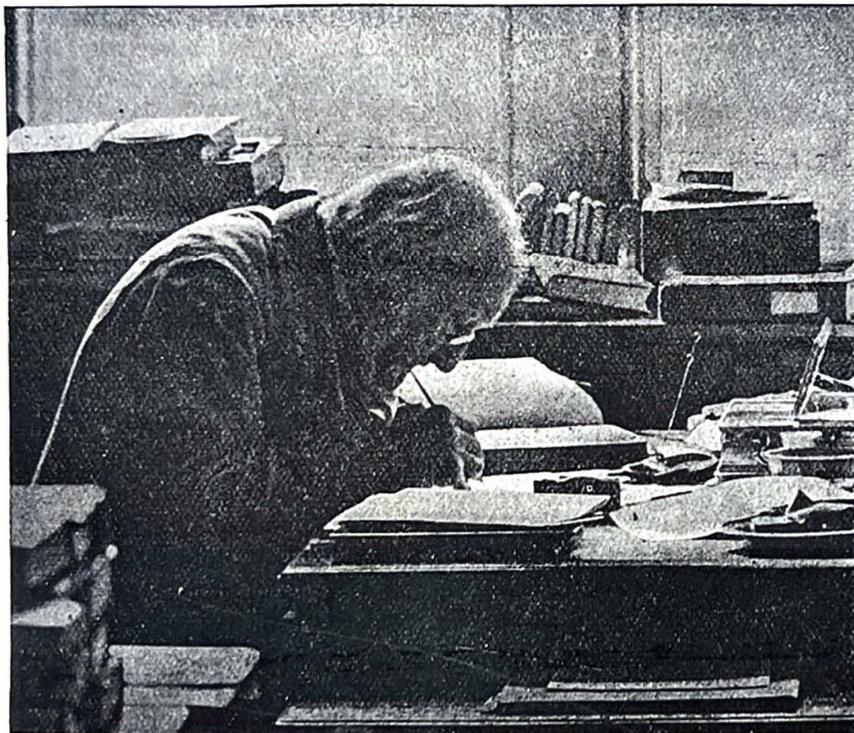
If *sin* could be extracted in a similar manner what a revolution would be accomplished. But for *sin* there is only one remedy (1 John 1. 7).

**His Majesty the King.**—In human things the power of a name to produce unity is seen at every banquet. During the dinner the assembled guests, representing many rival interests and many conflicting aims, may sit side by side, and men who avoid each other in ordinary life, and even enemies, may both be found at this banquet. But there is no unity. It is only when the dinner closes, and silence is called for the first toast, "His Majesty the King," and the guests rise, that every heart beats as one, and unity pervades the entire throng. It is thus at the Christian's feast of love, the Lord's supper, and herein lies its divine power for unity, as is beautifully shown by the apostle in 1 Corinthians 10, where the first Name there named, the One who is in the midst, His Majesty our King, Christ the Lord, unites every heart and every soul.—Dr. A. T. Schofield, in his new quarterly, *The Bond of Peace*.

### WHAT IS THE GOOD OF READING THE BIBLE?

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

I DESIRE this month to continue the theme of the articles in the November and December issues. The above question will be our starting point. Have you never been tempted to ask this? It would be a surprise to the most of us if we only knew the names of the variety of



The Rt. Hon. W. E. Gladstone poring over the Old Book.

people in all stations of life who read the Bible daily. KING GEORGE reads the Sacred Volume every day, and even when he is travelling and sleeping on the Royal Train there is a copy of the Word of God on his table. I have just read Mrs. Drew's *Life of her Mother, Mrs. Gladstone*, which of course throws light on her honoured father, W. E. GLADSTONE, as well. This is very pleasing, viz., that very early in their married life they decided to read the Scriptures together daily. Lord MORLEY, in his "Recollections," tells how he called on Mr. Gladstone at Downing Street one Sunday afternoon, and found him with a big copy of the English Bible before him, doing as many others are in the habit of doing, reading it. All this by way of stimulating the desire to read the Book which is "a lamp to our feet and a light to our path" (Psa. 119. 105).

I wish to give three answers to my question.

1. **Nourishment.** There is a natural law in the spiritual world. As natural life requires to

be sustained, so spiritual life must be nourished by convenient food. Peter anticipated this when he wrote, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (1 Peter 2. 2). And as a babe in the natural realm first receives milk, so a babe in Christ must get and take the milk of the Word. It would be easier to show the process by which milk strengthens the physical body than to explain how the spiritual life is similarly strengthened. We fall back upon history and experience. Job said, "I

have esteemed the words of His mouth more than my necessary food" (Job 23. 12). It is the common experience of all Christians that the neglecting of the means of sustenance produces spiritual weakness and causes one to be less able to withstand the Adversary.

2. **Development.** Obviously a child will not grow apart from nourishment, and if there is no growth there can be no development. What a human tragedy it is to see an undeveloped child! Although it may not, at first sight, be so apparent there is such a tragedy in spiritual life. The aim of these articles on the Bible is that all readers might so fall in love with their Bible that they shall develop. Not merely in the matter of strength and knowledge, but, best of all, along the lines of these words, "We all, with open face beholding as in a glass the

glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3. 18). The "glass" is the Bible, and by gazing into this mirror we see our Lord, and slowly but surely, even while on earth, we may be changed into "the same image." Can you not visualise some grand saintly man or woman, who by reason of their companying with their Lord, have become increasingly like Him?

3. **Equipment.** The war taught us many lessons. The *feeding* of the men at the Front was a matter of vital importance, and the many loving "boxes" were ever welcome to Tommy. Then there was the period of *training* in order to develop. There was no use of equipping an undeveloped person. And so it surely is in the life which is life indeed. We ought to be soldiers for Christ, going forth conquering and to conquer. So we must take with us "the Sword of the Spirit, which is the Word of God" (Eph. 6. 17). J.S.

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**"Eye hath not Seen."**

C.M.

F. J. CROSBY.

(1 COR. II. 9.)

GEO. C. STEBBINS.

1. They tell me of a land so fair, Un - seen by inor - tal eyes.  
 2. They tell me of a land so fair, Where all is light and song;  
 3. No ra - diant beams from sun or moon A - dorn that land so fair;  
 4. O land of light and love and joy, Where comes no night of care,

1. Where sping in fade - less beau - ty blooms be - neath un - cloud - ed skies.  
 2. Where an - gel-choirs their an - thems join With yon - der blood-wash'd throng.  
 3. For He who sits up - on the throne Shines forth re - splen - dent there.  
 4. What will our song of tri - umph be When we shall en - ter there!

REFRAIN.

"Eye..... hath not seen,..... ear..... hath not heard,.....  
 "Eye hath not seen, eye hath not seen, ear hath not heard, ear hath not heard,

Nei - ther hath it en - ter'd in - to the heart of man,..... The  
 Nei-ther hath en - ter'd, en - ter'd in - to the heart, the heart of man, of man. The

things..... which God ..... hath pre - pared for them.... pre -  
 things, the things which God hath pre - pared, which God hath pre - pared for them, for them, pre -

pared for them..... that love..... Him."....  
 - pared, pre - pared for them, for them that love Him,..... that love ... Him."  
 that love Him, that lo e Him."....

THE aim in this column is to guide to books of real worth, and books of spiritual power, or likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster Row, London, E.C. All books will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.

**Modern Spiritism**, by Dr. A. T. SCHOFIELD.—For long a sincere student of psychic influences and for longer still a sincere follower of the Lord, Dr. A. T. Schofield, in this book of 250 pp., analyses the claims and phenomena of spiritualism. In his medical activities Dr. Schofield has specialised on "borderland diseases"—which, shortly, are nervous states not unlike the "unconscious mental activity" of the "trance." Therefore, he is fitted expertly to discuss the scientific as well as the psychological aspects of Spiritism, and this endeavour to present the case fairly and squarely is accordingly of higher value. As a Christian,

he is versed in comparative study, and his conclusions in that direction must also carry weight. He deals with post-mortem communications, apparitions, dips into Spirit-history and deals in conclusion with "True Spiritualism." The book is well indexed. (J. & A. Churchill; also Pickering & Inglis, 3/10, post free.)

**The Starting Place of Truth**, by A. H. FINN.—This latest of the "Starting Place" Series serves as useful a purpose as any of its four earlier brothers. For to get to "rock bottom" in truth is the only foundation for the things of Time and Eternity. Here is essayed by the author, A. H. FINN, an examination of the Pentateuch in the various versions in which it has been given to the world, and by comparison of the Hebrew, Samaritan, and Greek texts, to arrive at what is the fundamental inspiration. This he achieves, and by processes of comparison, of balancing, of probing contexts and original meanings, gives the Christian "rock-bottom" in his unreserved conclusion that the Massoretic text, that is, the Old Testament reading of the Pentateuch, is indeed the starting place of truth. A fine book for students, a book to strengthen faith. (Marshall Bros. 2/10, post free.)

**The Strategy of Life**, by (Rev.) A. PORRITT.—To the fashioning of character and the moulding of the ways of life this book gives wise guidance on seldom-dealt-with phases. Written particularly for boys and young men, such chapters as "Character," "Religion in Action," "Choosing a Career,"

"Keeping Fit," and "Hobbies," indicate its general character. But it does not stop there; it proceeds to deal with "Clothes," "Friendship," "Business Aptitude," and thence to very practical and loving helpfulness on the adolescent perplexities of "Purity and Chivalry," and "Habits and Vices." Everything is written in relation to the spiritual world and its sanctities, and the author has given a timely and altogether commendable book. (Morgan & Scott. 5/, p.f.)

**Adventures of Missionary Explorers**.—As an addition to the bookshelf of young people, this new volume of the Library of Adventure is capital. Taking the reader to all parts of the world, missionary adventures are related in stirring chapters full of "go" and local colour. It is too little realised how exceptional is the work of missionaries to give insight into little known tribes and manners and customs, and how many exciting and perilous

moments must come to the missionary as he is "about the Master's work" in which he is bold and fearless when many an explorer or traveller would hesitate. Therefore these stories of adventure by many missionaries in every part of the globe form a rich and rare reading for the young folk, as well as fostering the right kind of outlook and inlook. The author, R. M. A. IBBOTSON, has, among many, stories of Geo. Grenfell, Dr. Pennell, Griffith John, Swann, Geddie, etc. (Seeley, Service & Co. 5/6, p.f.)

**The Powers**.—Those who talk to children know the thoughts that from time to time have come to their aid from the pen of (Rev.) DAVID ROSS, M.A. Here is another book of fifty talks, evincing observation and adaptation, so wielded as to create a keenly intent interest among young listeners. They are not outlines, and therefore the more helpful to the Christian worker, for with the happily progressive thoughts each chapter inspires, the Scriptures can be applied with strength and power. We would say, first read the book, then in the normal reading of the Word the memory will link the thoughts thus stored when it is sought to speak for the Master. (Jas. Clarke & Co. 3/10, post free.)

**Stories that Never Grow Old**.—The Bible Stories of Abraham, Jacob, and Joshua, written for children and fully illustrated. A rather stiffer cover would have been an improvement to what otherwise is an excellent volume. (Morgan & Scott. 2/9, post free.)



The book from which picture and pages 56 and 57 are taken. 4/6 net (5/, post free).

**SAVED THROUGH THE SNOW PRAYER.**

**R**ONALD was one of the cheeriest boys I ever met. To see him dressed in his naval uniform, like the admiral of the fleet, learning his sister Gracie to skate on the pond, was a sight to fire the ambition of any artist, and a subject fit for the canvas of a Royal Academy picture.

On getting better acquainted with Ronald, and inquiring about his conversion, a simple and stirring incident was related.

Along with two of his companions he was in the habit of attending Gospel services in a place not far from his father's house. Little by little the three boys got interested in the glad and glorious Gospel. Nay, more, they got anxious about being saved and knowing their sins forgiven. One night they waited for the after-meeting.

**"Well, boys, are you saved?"**

kindly inquired the servant of God. "No, sir, we are not, but we would like to be." As the hour was late, and the boys had to be home at a certain time, the preacher thought a moment, then said, "Well, boys, go home and turn up the snow

prayer in Psalm 51. 7. Read it, kneel down and pray it honestly, then come and let me hear how you fare."

The next night they were all at the meeting in good time. As the preacher spoke of the love of God in giving "His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16), he noticed the deepening interest on each



"A Subject Fit For a Royal Academy Picture."

face. Going up to them at the close of the address, he said,

"Well, boys, are you saved yet?"

At once they replied cheerfully, "Yes, sir." "How did it happen?"

Ronald first, then the others in turn, told how they had done as suggested—turned to the Bible, read the snow prayer, and on bended knee cried, "Wash me, and I shall be whiter than snow." At the same time they looked to the Lord Jesus Christ as the "Lamb of God, who taketh away the sin of the world" (John 1. 29), and found the promise of God to be true, "Look unto Me, and be ye saved" (Isa. 45. 22). Looking unto Jesus, they lived.

Whether your name be Ronald or Rachel, George or Gracie, or anything else, let me ask, Have you prayed the snow prayer? Are you cleansed in the blood of the Lamb? Do you know your sins forgiven? If not, get your Bible, and turn up some of the precious promises of God, such as Isaiah 1. 18, "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."

Then there is the Saviour's own invitation to you. Read it for yourself in Matthew 11. 28, "Come unto ME, all ye that labour and are heavy laden, and I will give you rest."

Accept His invitation, trust His precious blood, and you will be able truthfully and heartily to sing:

'How sweet! it is true that I am made anew,  
I'm washed in the blood that did flow  
So freely to cleanse away the dark stains,  
And to make our hearts' WHITER THAN SNOW.'

More than that, when all the days on earth are past you will be amongst the white-robed throng in the Glory Land.

HYP.

### GRAPHIC NOTES FOR THE MONTH.

**A Palestine Exhibition** is to be held in Central Hall, Westminster, London, June 10-July 7, 1920. 88,000 children have now been admitted into Dr. Barnardo's Homes—1179 during 1918, 782 of these from destitution, 316 children of soldiers and sailors. Dr. Dixon, late of the Metropolitan Tabernacle, is now actively engaged in connection with the Bible Institute of Los Angeles, of which Dr. Torrey is the principal. In the Sudan there are 25,000,000 untouched by Christianity, or even by civilisation. Where are the young men who want a "parish" or a "million" to themselves?

**Civil Before Spiritual.**—A remarkable trend of the times was indicated at a meeting of the U.F. Presbytery, Cupar, where (Rev.) Stewart Crabb stated that "Ministers are leaving the Church and joining the police force in the West of Scotland."

**The Depth of the Sea.**—The average depth of the sea is from 2 to 3 miles. At the mouth of the Rio de la Plata, off the South American coast, the depth of the Atlantic is more than eight miles. Is that where my sins are "cast?" (Micah 7. 19).

### About the "GOSPEL GRAPHIC."

THE "GOSPEL GRAPHIC" makes a start for 1920 with ten thousand readers in most lands finding an increasing interest in the Magazine, commending it to others, and getting to homes unreached by any other evangelistic agency. A shower of favourable comments are gently tempered by a few adverse critics, otherwise we might be "exalted above measure."

Dr. A. T. Schofield, a Harley Street Specialist and literary judge of no mean order, speaks of it as "*Your splendid new magazine.*"

A. Gardner, Hereford, a worker with very wide experience amongst the very class we aim at reaching, orders 200 copies, and adds, "*I trust the 'Gospel Graphic' may have a large circulation, and be the means of blessing to very many.*"

**Your Own Magazine.**—The *Gospel Graphic* readily lends itself to localising, as matter is suitable for any class of reader in any district. Any title of Church, Hall, District, or Town—such as *St. Matthew's Magazine*, *Hebron Hall Messenger*, *Collingwood Visitor*, *Our Own Paper*, etc., can be put on front, with list of meetings underneath, at a charge of 4/ extra monthly for any quantity. The *Scottish Gospel Graphic* is being used by quite a number of aggressive meetings.

**One or More Pages of Local Matter** can be inserted at a charge of 20/ per page per issue if in type as body of magazine; or 25/ if in smaller type as this page. Orders must be in by the 15th at latest. *Blank pages* supplied for local printer to add special matter.

### OUR FELLOWSHIP FUNDS.

In connection with *The Gospel Graphic* and *The Witness*.

THE full sum sent in is distributed without any deduction whatever. *Made up to January 15.*

**Our "Compassionate" Fund**, for Aged and Suffering Saints, and for the Help of the Very Poor: Anonymous, £1; Miss Cleaverley and others, £2.

**Gospel Literature Fund** for distributing Gospels and Sound Gospel Literature in devastated, needy, and neglected lands abroad and at home, also for providing definite Gospel Messages in *Serbian, Spanish, Roumanian, Russian*, and other native languages. The Editor gratefully acknowledges the following amounts: Suffolk, 2/6; Ebenezer, 10/; A Debtor to Grace, £1; Stanford Bishop, 10/; Sisters Bradford, £1; E. W., Weston-super-Mare, £1.

**"Gospel Graphic" for Missionaries.** What could be more interesting to the worker in lonely parts than this bright and human monthly? We would like to send free copies monthly to about 400 workers in distant lands. We are pleased to supply the magazine free, but will value help of companies and individuals with postage.

**The Lamb and Flag Cripples Holiday Fund.** Lilian I. Lane, Auckland, £1/5.

THE BEREAN BAND exists for the specific purpose of encouraging definite Bible learning. The subscription for membership is ld., or with postage, 2d. Verses to be committed to memory during February are as follows:

#### GOD MANIFEST IN THE FLESH.

- Feb. 1. John 6. 38—Doing God's Will.  
.. 8. John 17. 26—Declaring God's Name.  
.. 15. 1 John 4. 9—Manifesting God's Love.  
.. 22. John 14. 10—Speaking God's Words.  
.. 29. John 17. 4—Finishing God's Word.

Address communications in connection with the B.B. to Mr. CHAS. J. G. HENSMAN, 12 Baldwyn Gardens, Acton, London, W.3.

All communications to be addressed to The Editor of *Gospel Graphic*, 14 Paternoster Row, London, E.C.4, or 229 Bothwell Street, Glasgow.

**“ FINISHED.”**

**WE** live in a world where there are many unfinished things. We live in a world where there are many unfinished things that never will be finished. And we live in a world where something is finished that multitudes of people are trying to give a better finish to. They fail; they will always fail; and they deserve to fail. The something that is finished is the work that was done when

**JESUS DIED UPON THE CROSS.**

It cannot be improved upon. It can never depreciate. Its inherent value remains. It is perfect. It is permanent. It is indestructible. It is well-pleasing to God. It can never be displaced. It is the one remedy for sin. It has stood the test of centuries. It will stand the test of eternity.

Numbers speak and act as if the sacrifice that Jesus offered when He offered Himself without spot unto God is a sort of make-weight. They admit they come short. They are not up to the standard. But they are doing their best, and the work of Christ, they are hoping, will make up the balance.

**NEVER, NO, NEVER.**

Jesus, as Saviour, must be all or nothing. The work He finished must be the sinner's only plea. He is **THE DOOR**—not a plank in the door. He is the **FOUNDATION**—not a stone in the foundation. Christ is all, and in all.

How can you dare to think that you can improve upon a work that the Son of God says is finished? You might as well try to build a bridge to the moon. Some artists are very clever, but no artist ever thinks of painting a lily after nature has produced it. It is a finished article. Its perfection is beyond question. So is the work that Jesus did when He bowed His head on Calvary's tree and died, the Just for the unjust, that He might

**BRING US TO GOD.**

Your doings may look pretty, just as the scarlet poppies in a corn field do. But poppies will never give deliverance from hunger to a famine-stricken people. Corn will. Poppies never. You may say beautiful prayers, be very dutiful in your dealings with others, be extremely attentive to religious observances, but if you think that these will add to the value of the finished work of Christ and make your salvation more certain, you are sadly in error. You ought to be prayerful, dutiful, pious, not to add to the value of Christ's finished work, but as the result of it. There is no room in Heaven for people who refuse to be pardoned and saved solely on the ground of Christ's merit. God will never suffer the sacrifice of His Son to be dishonoured. Christ's work is without flaw or blemish, and is complete to the last detail.

Believe in it. Build on it. Bless God for it. Beware of despising it. Reject the work He finished for you, and lose your soul. Receive it, and save your soul.

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**THE CRUCIFIED CHRIST.**

**MEN** crucified the Christ long years ago,  
The nature of the deed they did not know ;  
In the lowly Nazarene they would not see  
Their own Messiah come their King to be.

Men crucify the Christ afresh to-day  
When from His holy love they turn away ;  
In the lowly Nazarene they will not see  
The great Redeemer come their life to be.

Men crucify the Christ when with His name  
They link their selfish thoughts and deeds of shame ;  
On the lowly Nazarene they bring cruel scorn  
Who do not in their works His name adorn.

Men crucified the Christ long years ago,  
And reap the bitter fruit—an age of woe ;  
But the smitten Nazarene, man's darkest crime,  
Doth bring to sinning man the hope sublime.

E. P. H. KING.

## WHICH CLASS?

By the late BISHOP RYLE of Liverpool.

LET this thought be graven deeply in your mind, whatever else you forget—there are only two sorts of people in the world. There are wheat, and there are chaff.

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.

I know well the world dislikes this way of dividing professing Christians. The world tries hard to fancy there are *three* sorts of people, and not *two*. To be very good and very strict does not suit the world—they cannot, will not be saints. To have no religion at all does not suit the world—it would not be respectable. "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 Russian ice-palace—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 are called the *good* fish, and those who are 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 with Christ, and those who are against Him; those who gather with Him, and those who scatter abroad. Beside these two classes there is none.

## AN ANSWERED PRAYER.

THE Bishop of Manchester, preaching on Blackpool sands, told the story of an answered prayer—a true story, he said, that had been passed on to him by one of his own clergymen. There was no bread in a cottager's house, and the father was out seeking work. The mother had not laid the table because there was no food to put on it. At the suggestion of the little girl of the family, the mother laid the table, and then the two knelt down and prayed: "Give us this day our daily bread." Some time later, when the father returned, he threw a shilling on the table, and explained that he had met an old employer, to whom he mentioned his distress. The old employer gave him the shilling and employment. The mother, father, and child compared notes, and found that the father had met the employer at the exact time at which the prayer was being offered in the home. "If we ask anything according to His will, He heareth us" (1 John 5. 14).

## DEATH'S VICTOR.

WHO can say "Nay" to death?  
Who can retain life's breath  
When this grim king appears?  
This monarch of the years,  
Who can resist his power  
In the last mortal hour?

Shall science block his way,  
And turn his night to day?  
Can all the skill of man  
Old death arrest and ban?  
No, still he holds his own,  
And sits upon his throne.

Shall love's most tender ties,  
And all love's sacrifice,  
So bolt and bar the door  
That death may nevermore  
The happy circle break,  
And dear ones from us take?

Not all the human skill,  
Nor all of love's strong will,  
Can break this tyrant's power  
Or stay life's mortal hour.  
None can say "Nay" to death,  
None can retain life's breath.

But Christ hath death outdone,  
And final triumph won;  
And in His advent hour  
He will reveal His power.  
The slayer shall be slain  
When Jesus comes to reign.

E. P. H. KING.

A YOUNG man, on hearing that a companion of his had been converted, and was in the habit of praying at the meetings, said, “If that fellow prays, I will do the same.” He accordingly went to a prayer meeting, and after his companion had concluded his prayer, which was chiefly for the conversion of his friend, the young man commenced. He had not finished his first sentence, however, before he was arrested by the Lord and brought to a

stand-still, crying out in an agony of despair, “*God be merciful to me.*” That night he was brought to the feet of the Lord Jesus, clothed and in his right mind. What a striking illustration of the words of the poet, that some “who went to scoff remained to pray!” This incident also shows the power of God in the conversion of a soul, and how grace lays hold even on the avowed enemies of the Cross, and “stops them in their wild career.”

W. SHAW.

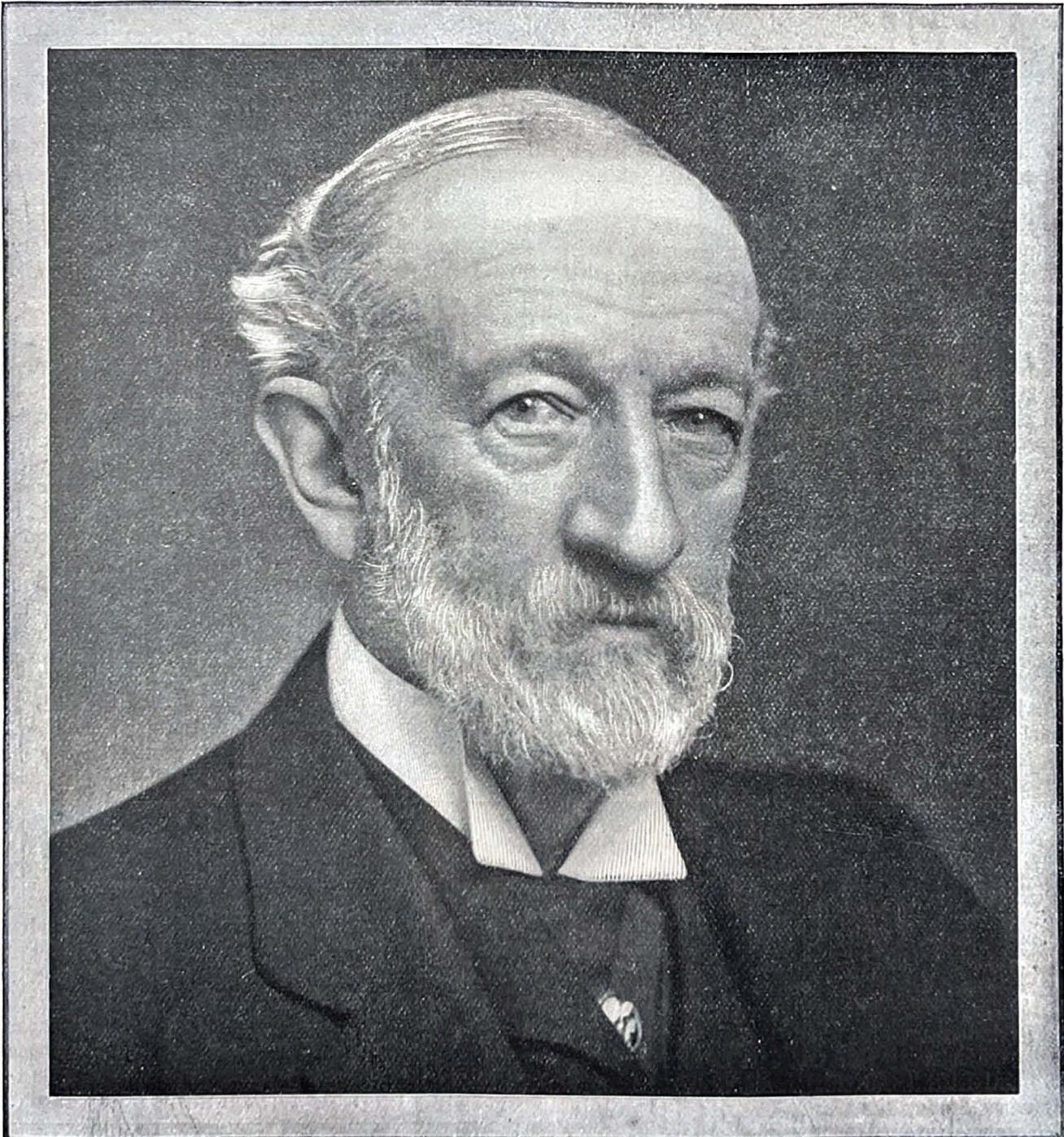


Photo: Elliott & Fry, London.

SIR ROBERT ANDERSON, K.C.B., LL.D.

A Mighty Man of Valour.



Incorporating *Faithful Words* (1871) and *Springing Well* (1897).

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### A MIGHTY MAN OF VALOUR.

IT is so often asserted that those who claim to be "born from above" (John 3. 3, *m.*) and hold the evangelical faith are composed of men of weak intellect and women of advanced age that we ask you to look into the manly face of Sir ROBERT ANDERSON, note some of his achievements, read how simply he was converted to God, how nobly he "contended for the Faith" (Jude 3), and victoriously finished his course. Then ponder the question of all questions, "What shall I do with Jesus which is called Christ?" (Matt. 27. 22).

Sir ROBERT ANDERSON, K.C.B., LL.D., though of Scottish descent, was born in Dublin on May 29, 1841. His father, Matthew Anderson, was Crown Solicitor in the Irish Capital, and was descended from one of the "No Surrender" group of 'Derry defenders.

On leaving school he was given a good opening for a business career in a large brewery; but after eighteen months he turned away from this, and entered Trinity College, Dublin, where he graduated B.A. in 1862 with Moderatorship and medal, receiving the LL.D. of his Alma Mater in 1875.

After studying at Boulogne and Paris he entered Trinity College, Dublin, and in due course was called to the Irish Bar. In 1865 he assisted the Irish Government in treason charges. His special knowledge of the ways of conspirators led to his appointment as Irish Agent at the Home Office, and to his becoming

#### Chief of the Criminal Investigation Department,

Scotland Yard, at a time when London was in the midst of the "Jack-the-Ripper" scare. He directed this work till 1901, when he was made K.C.B. on his retiral. The colleague or friend of Lord Guthrie, Lord Salisbury, Lord Wolseley, Lord Blythswood, Sir Wm. Harcourt, Rt. Hon. W. E. Gladstone, and many celebrities of days gone by. His story told in "The Lighter Side of My Official Life," touching incidentally on most of his work during his thirty-five years of public service, forms interesting reading.

W. H. SMITH, on the floor of the House of Commons, stated that Sir Robert "had discharged his duties with great ability and perfect faithfulness to the public." RAYMOND BLATHWAYT in *Great Thoughts*, wrote: "Sir Robert Anderson is one of the men to whom the country, without knowing it, owes a great debt."

As an author his name will

#### Go Down to Generations yet Unborn.

His *general* books: "Criminals and Crime," "Side-lights on the Home Rule Movement," and "The Lighter Side of My Official Life," dealing mainly with "things present," may not survive, but his *theological* volumes, dealing with "things eternal," will remain.

Among his many books, "*The Gospel and Its Ministry*" is the best known; "*Human Destiny*," which C. H. Spurgeon describes as "the most valuable contribution on the subject I have seen;" "*The Silence of God*," the "book which astounded religious Europe" and helped many during the Great War; "The Coming Prince,"\* which deals with the 70 weeks of Daniel; "In Defence," "*Daniel in the Critics' Den*," "The Hebrew Epistle," "The Honour of His Name," "The Bible and Modern Criticism," "Misunderstood Texts," and other volumes, indicate how prolific his pen and industrious his life. Almost his latest, and certainly his sweetest volume, "*The Lord from Heaven*," was highly commended by the Bishop of Durham, Dr. Griffith Thomas, Miss Catherine Marsh, and many others.

The two main points in Sir Robert Anderson's books which made them readable and profitable were the strength and certainty of his own beliefs and the clearness of their expression. "Amidst all the weakness and mystifying," said Sir Hugh Gilzean Reid, "it gives one hope to read your strong words." "Your writings are specially helpful to me," wrote a very old friend, Mrs. Pery-Knox-Gore; "there is always in every chapter that which you *must* either accept or reject. You must stop and think, and not pass on unheeding."

Now, what was the **secret spring of this mighty man** of valour? Here it is as given by himself not long before his Home-call:

He had been brought up in a Christian home, and had led what is known as a religious life, with occasional transient fits of penitence and anxiety; but in 1860 the conversion of one of his sisters through services held in Dublin by J. Denham Smith awakened new spiritual longings. He was persuaded to accompany her to one of these meetings; but the light came the following Sunday evening through a sermon in his own Church.

The preacher was the Rev. John Hall (afterwards of New York), who "**boldly proclaimed forgiveness of sins, and eternal life as God's gift in grace, unreserved and unconditional, to be received by us as we sat in the pews.** His sermon thrilled me," Sir Robert said when describing the event, "and yet I deemed his doctrine to be unscriptural. So I waylaid him as he left the vestry, and on our homeward walk I tackled him about his heresies. . . . At last he let go my arm, and, facing me as we stood upon the pavement, he repeated with great solemnity his Gospel message and appeal: 'I tell you,' he said, 'as a minister of Christ, and in His Name, that there is life for you here and now if you will accept Him. Will you accept Christ, or will you reject Him?' After a pause—how prolonged I know not—I exclaimed, '**In God's Name I will accept Christ.**' Not another word passed between us; but after another pause he wrung my hand and left me. And I turned homewards with the peace of God filling my heart."

Once more look into his manly face and let him repeat to you the words addressed to him: "**There is life for you here and now if you will accept HIM. Will you accept Christ, or will you reject Him?**"

Ere you lay this down, here and now respond, "In God's Name I will accept Christ." HYP.

**"FATHER, IS IT SPRINKLED?"**

A TOUCHING story is told about a little girl who was a Jewess, and lived in Egypt at the time when God brought His people from out of their captivity. I dare say you all remember that in the 12th of Exodus it is stated that God would pass through the land of Egypt and destroy the first-born of every house if the blood of a slain lamb was not put upon the door and lintel. And those of you who have read the story in the Bible will remember how Moses told the people of Israel what God had told him, and how that all the people put the blood of the lamb upon the door-post of their houses, so that when the angel of death passed by they and all within that house were safe.

The story to which I refer states that a little girl, the first-born in the house of an Israelite, was very sick, and was sorely afraid that

**The Blood had Not been Sprinkled** upon the door-post of her father's house in which she lay; so she asked her father if he were sure he had put the blood upon the door-post; and the father said, yes, he was quite sure; he had ordered it to be done. But the little girl said the second time, "Father, is it sprinkled? Are you quite sure that the blood is there?" "Yes, my child," answered the father; "be quiet, and sleep."



*Photo: Adolphus Tear.*

Sir Robert Anderson as Assistant Commissioner of Metropolitan Police.  
From "A Tribute and Memoir" by his son, Dr. A. P. Moore-Anderson, M.A., M.D.,  
Morgan & Scott, London. 3/6, post free. A Stirring Volume.

But the child could not sleep. She was very sick and very restless; and as night came on, and it grew darker and darker, and nearer and nearer to the time when the angel should pass over Goshen, she got still more nervous, and restless, and uneasy, and at last she said, "Father, take me in your arms, and let me see the blood upon the door-post." And the

father, to satisfy the child, took her to the door to show her the blood. And, lo! and,

**Behold! it was not there;**

the man to whom he had given instructions had forgotten to do it, and then the father, in the sight of the child, had the blood sprinkled, and the child lay down and went to sleep.

Let me ask you all one question, Are you cleansed from your sin with the precious blood of Jesus? If not, I beseech of you, do not rest satisfied with remaining as you are, but, like that little girl whose story I have told you, examine your own heart, and then come to the Lord Jesus Christ, and let Him wash you "whiter than snow." Remember it is God's precious promise that "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7).

D. L. MOODY.

#### Perfection in Miniature.

—The common spider's web has often been cited as a witness to the fineness of God's work. With four protuberances pierced with invisible holes, out of each of which proceeds a thread, the spider weaves into one strand four thousand fibres, and yet that strand is finer than has ever been obtained by man, with all his boasted triumphs of invention and skill.

DR. A. T. PIERSON.

#### WILLIAM RIVERS, THE FOX-HUNTER.

WILLIAM RIVERS, a well-known fox-hunter, resided on the border of the Forest of Dean. His one absorbing passion was fox-hunting, which he pursued with ardour. Year after year he spent his time in this way, or in revelling and drinking with dissolute companions, and enjoying all the supposed pleasures connected with such a life. Wherever there was a hunt there he was almost certain to be found.

After some years spent in the service of sin, Rivers set his heart on a change of residence. A house likely to answer being pointed out, he went to the proprietor and asked for the key. The landlord offered to accompany him and show him the house, but he declined, saying he preferred going over it by himself. Having examined the

lower part of the dwelling, he proceeded upstairs, and ascended to the attic. As he entered the highest room he saw something scratched on the window pane, and approached nearer in order to read it. These words, traced with a diamond, met his gaze:

**"Prepare to meet thy God."**

He staggered, and for the first time in his life he trembled before God. He stood riveted to the spot, and in the agony of his soul cried out, "Lord, have mercy upon me! Save me!" At length he got out of the house, but the solemn words followed him wherever he went, by day or night, "Prepare to meet thy God."

Now he lost all pleasure in his fox-hunting, and became miserable. He tried to drown serious thought amongst his evil companions, but those awful words haunted him wherever he went.

Several days passed thus, when his eye caught a notice that in a certain place C. H. SPURGEON was to preach that evening. He said to himself, "I'll go and hear that man." He ordered his horse and rode the sixteen miles that he might hear something which, perchance, would give his wounded spirit relief. The text was, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). "Doubtless," said Mr. Spurgeon, "there are some young men before me who are weighed down with sin and misery, and wanting 'rest'" (at the same time pointing here and there).

**"Have you Tried the Blood?"**

Have you tried the blood—the blood of Jesus Christ, which cleanseth us from *all sin*?" (1 John 1. 7).

The conscience-stricken sinner was melted under his appeal; he was convinced of his state as a sinner, and felt that, as such, eternal death was his doom. But God by His Holy Spirit showed him that Jesus Christ had died and shed His blood for him. He saw that the remedy for sin and uncleanness was the precious blood of Christ. He believed on the Lord Jesus, and was saved, and left the chapel "born again"—a new man in Christ.

Depend upon it, you can never be prepared to



Drawn by Paul Hardy.

Is It Sprinkled?

meet God save through faith in the blood of Jesus Christ. Your inner conscience tells you that you are not ready. Nay, you shrink from the very

must stand before the judgment bar to give an account of the deeds done in the body, and to answer for your rejection of His Son. Prepare!



*Drawn by John Charlton.*

**"His one absorbing passion was Fox-hunting."**

thought of meeting God, and, like Adam, would hide yourself from Him. You must know in your heart that you cannot hide yourself from God, but

How? By looking unto Jesus; by trusting in His blood, which will give peace, power, and glory. Trust HIM now. CHEYNE BRADY.

**THROUGH SPIRITUAL EYES.**

Events of the Day and their Spiritual Significance.

**GRACE CAST OUT.**

THE sad tragedy of a life lived under the shadow of the knowledge of backsliding, with all its bitter remorse and torture of mind, is seen by the following remarkable letter written by a woman who described herself as "a lost soul." The terrible self-revelation was read at an inquest in London on a female clerk who on the Lord's day jumped in front of a train and was killed.

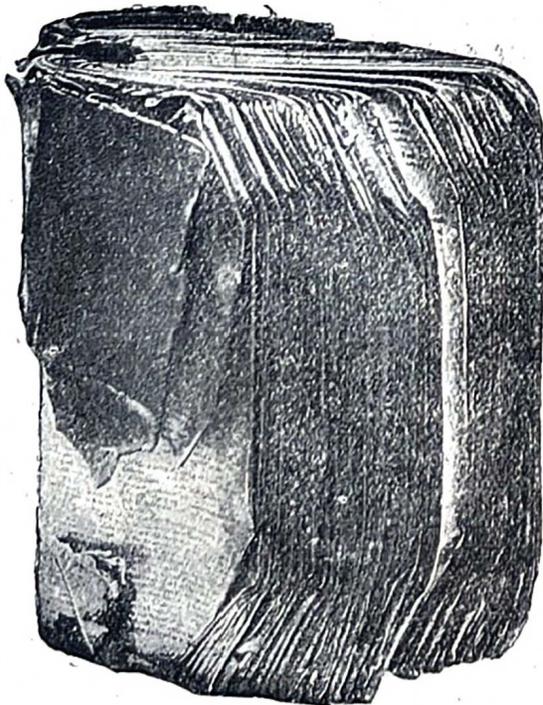
"Let none pity me. I am the vilest thing that ever lived. I once knew the joy of pardon and peace, but my coward heart would not serve the Saviour, even though He would have freely accepted me. I cast myself away, and have lived

**Sixteen years with a Lost Soul.**

"This is not religious mania, but the want of truth and goodness, which is to live serving God and loving one's neighbour, though there is only one Name under Heaven whereby man can be saved—Jesus Christ.

"By turning away from Him deliberately I became His great enemy—*anti-Christ*—and the enemy of my fellow beings. I have been serving Satan all my life, excepting the two or three days after I commenced to try to serve the Saviour. Oh, if I had only not turned away and cast myself out from His grace!"

Comment is superfluous—"How oft would I have gathered thee, . . . but ye would not" (John 23. 37). Take warning, there is time, there is grace, but let Him "gather" thee NOW.



"A tattered and stained Bible."

**THE WORLD'S LARGEST BIBLE.**

In London is a Bible which 12,000 people are helping to write. It will have verses written in by hand by many great people—probably including the King and Queen—and by many folk of lesser eminence. It measures 84 inches across when opened, and is 62 inches in height, while its leaves when closed give a thickness of 10 inches. It will be the biggest volume in the world. Do you remember that this biggest book in the world will contain particulars of the biggest Book in the universe? Don't wait till this hand-written Bible is finished; take yours down now and turn to Revelation, where we are told of the "Lamb's Book of Life"—it is named in the fifth and sixth chapters, and then again in the twelfth verse of the twentieth chapter. Not our own writing, but *our own record*, the record of our living ways and actions and thoughts—by them shall we be judged. Stand still and ask, How will my life stand the tests of that Day?

**RICHES IN THE BOOK.**

In a periodical devoted to book collecting was told last month how, in an attic, in "a tattered and stained book," opened in casual curiosity, was discovered on one of the pages "a pencilled note indicating where valuables had been hidden during the '45 Rebellion." The clue was followed, and "some thousand spade guineas and many rare valuables" discovered "carefully wrapped in silk" to preserve from harm.

Do you know the everlasting riches—treasures which neither moth nor rust can corrupt—that await you in the book? Yours for the having, and better than treasure-trove, for it will *all* be yours. If the popular legend of the dusty Bible is true in your house, do, for your own sake, use a duster and then read sincerely the simple words of salvation, whereby is discovered riches of greatest price. Turn to "Jesus, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1. 7). In this way "ye shall find rest to your souls."

**MEET ME THERE.**

For many years in London city the going-to-work public were wont to see the pathetic figure of an old, bent man with eager eyes scanning passers-by as he hastened to the General Post Office. Of late he has been missed, and a couple of lines in a daily newspaper has chronicled his death. His only son was to meet him one day just by the G.P.O., and never turned up, nor ever has been heard of since, yet day after day, year in and year out, Robertson kept the rendezvous, undaunted by disappointment, hoping to the last.

Has any one now in Heaven said to you, "Meet me there?" Will you? Do you know how? "He that believeth on the Son hath everlasting life" (John 3. 36).



**MORE LIGHT.**

During February the police force of London were supplied with electric torches to take the place of the old bull's-eye lanterns.

How many men and women are content to grope through life with half-in-the-dark ideas of eternity, and still less clear ideas of the help that God can be in the daily life. They can have more light at any time without waiting for high-placed authority to "serve it out." Thank God for an open Bible. "In the beginning was the Word, and the Word was God; . . . in Him was life; and the life was the light of men" (John 1. 1-4). "Jesus answered, I am the Light of the World: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8. 12).

**AT WHOSE VALUATION?**

Recently a famous rope of pearls was put up for sale, and although "all Europe was represented at the auction" no sale resulted. The true reason has just leaked out—the owner wanted too much. While the valuer knew that £200,000 was a fair price, the owner thought they were worth at least £350,000. He who holds the scales of eternity knows exactly the value of each man's life; at whatever value an individual estimates himself, God's valuation is the one that counts. Hear what God says: "Thou art weighed in the balances, and found wanting" (Dan. 5. 27). "There is no difference; . . . all have sinned" (Rom. 3. 22, 23). Every one a sinner, that is God's valuation; but in His love He provided His Son "to put away sin by the sacrifice of Himself" (Heb. 9. 26). Happy are they who believe these things, for they can say, "There is therefore no condemnation to those who are in Christ Jesus" (Rom. 8. 1).

**LIFE'S STORMY SEA.**

A thrilling nine days' experience in the North Sea recently befel the Aberdeen trawler "Glentilt." After leaving port she encountered heavy gales and coal shortage.

A steamer from Copenhagen sighted her and took her in tow for a day. The hawser broke at night, and the vessels separated, after which the "Glentilt" drifted thirty-six hours, was made a wreck by two other gales, and then driven ashore a mile north of Scotston Head.

How many, adrift on the sea of life, come to

shipwreck because they get hold of hawsers that fail. They get into tow all right by regular attendance at a place of worship, or by trusting to become "good enough," or by formal religion. These are hawsers truly, but weak hawsers, and the time will come when their efficiency will be tested and they will fail—a parted hawser and the ship adrift! The only safe way to get linked with God is by Jesus. True religion is this, "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20. 21); whereby "through the grace of our Lord Jesus Christ we shall be saved" (Acts 15. 11). Here is the threefold cord—repentance, faith, grace—which cannot be broken. "So He bringeth them into their desired haven" (Psa. 107. 30). §.

**TEXT TOPICS FOR PREACHERS.**

**The Only Conditions.**—"If ye have faith, and doubt not, . . . it shall be done" (Matt. 21. 21).

**Sharers in Trouble and Trust.**—"For we would not have you ignorant" (2 Cor. 1. 8-10).

**Striking the Balance.**—"For I reckon that the sufferings of this present time are not to be compared with the glory which shall be revealed in us" (Rom. 8. 1. 8).

**God's Secrets and Our Inheritance.**—"The secret things belong to the Lord our God, but those which are revealed belong unto us and to our children" (Deut. 29. 29).

**Wisdom for To-day's Unrest.**—"He that troubleth his own house shall inherit the wind" (Prov. 11. 29).

**No Great Adventure: It is very Nigh.**—"For this commandment is not far off. . . not in Heaven. . . not beyond the sea. . . but very nigh unto thee, in thy mouth, in thy heart, that thou mayest do it" (Deut. 30. 11-14).



"How did she come to shipwreck?"

## HOW TO TRANSFORM BRITAIN.



Setting out with Pack.

ONE of the most remarkable stories ever told, illustrative of the splendid influences of good books, is that of a little volume purchased by a lady and sent by her to a certain family whom she desired to win from a wild life.

The reply at first received could scarcely have been more unpromising. The message to the lady was: **"If you come near us we will kill you!"**

Nor was this a mere empty threat, for murder had twice been attempted in that family.

But, after all, the book was read. Then it was flung about the room. Then it was taken up and

re-read. Light began to gleam through the darkness. One after another read it. A marvellous change took place. The man and his wife, and their eldest son, became entirely changed into worthy and respectable Christian people. Yet the book's mission was not fully accomplished. It was passed on to other relatives, until, ere long, there were eight persons in that one family who were transformed in spirit and life through that one little book!

Just *one* book, purchased from a colporteur. What must be the effect, then, of sending forth into the homes of people many such books? Of having, from end to end of the land, many such evangelistic booksellers?

Away in a far village a woman stood at her washtub. Life was not bright for her. There was little of tenderness in her life. As she stood there she noticed, coming along the garden path, a man carrying a pack of books. He offered a Bible for sale. "No," was the curt reply.

But the man with the books was not rebuffed. With a kindly smile he asked leave to read to her just one passage. "Please yourself," she said, plunging her arms into the suds. And her attitude was one of utter indifference. The man with the book-pack quietly read that pearl of all stories, the parable of the Prodigal Son. The woman listened at first, "in spite of herself." The story went on: "This my son was dead, and is alive again; he was lost and is found." Her heart was touched. While the visitor prayed she bowed reverently. Then she inquired—not being

aware, strange as it may seem, that this was a Bible story—"How much is

**The Book that you read the pretty story from?"**

It was quite a cheap copy. Yet she had not sufficient money. However, the story had touched her heart. She reflected, and then said, "I have two little ducklings. I will give you those for the Book!" "Nay," replied the man with the book-pack, "take the Book, and you can pay me another time." So he left the Bible. It was "Good Seed" indeed. The woman of the washtub and her husband, and a young niece who dwelt with them, became true Christians—witnesses for God, afterwards in one of the great Daughter States of Britain.

Let us not miss the point—the power of the printed page, taken into the homes of the people, there to influence, there to transform! The number who listen to the *preached* word is small indeed; but how many can be reached, actually at their own doors! And vast numbers will read. This is the age of the book, the newspaper, the magazine. It is the age of reading. The output of books is enormous. Young girls, from city offices travel home reading the cheap novels, with brilliant pictorial covers, that abound. Even children at school buy their penny "dreadfuls" and their vulgar halfpenny "comics." Novels that might be regarded as dead are rebound and resold at reduced prices.

What does Britain read? How much that purifies? How much that ennobles? How many read, not from a literary taste, but simply to find in the unreal world of fiction some escape from a life which in appearance at least is dull and eventless? What the present generation reads is largely the moulding force of the generation that is rising up around us. If the people drink of waters which debase or drug the mind, alas for ideals and national strength!

"No, no," said a drunken man, surrounded by five policemen, "you shall not take me." But they did. He was a terrible problem, and well-nigh impossible to control. Some time after his difficulty with the police he was taken ill and removed to the infirmary. A Christian man, who had just bought a good book from another "man with the book-pack," went to the infirmary to cheer and comfort the hapless sufferers. The master of the institution said, "That man yonder is a dreadful character; I rarely go near him." But the Christian visitor went to the man and gave him the book. Next day the offender against law and order was a changed man.

Who are these

**"Men with the Book-Packs?"**

They are the godly and persevering agents of the CHRISTIAN COLPORTAGE ASSOCIATION. This "man

with the book-pack" tells the people what to read, and forthwith puts the very book before them! Everything in his pack is bright and readable. He quickly dissipates the old, long-dying notion that Christian literature is but dull stuff, prepared by well-meaning incapables for little children and for aged people. All the books are wholesome; all are likewise full of life and interest in the best sense.

There are books for old and young, for mistress and servant, for the educated and the unlearned. Books, in a word, for one and all. There are also Gospel texts for hanging on the wall; booklets of sage advice upon soul-destroying delusions of the hour. And in addition to the books for sale, there are sheaves of good tracts for free distribution. Further, the "man with the book-pack" is, in the apostolic phrase, "apt to teach." His conversation is homely and kind. He comes to be looked upon as being quite a friend of the family. A visit from him is a privilege, the children delight to see him approach. Like John Bunyan's "Evangelist," he seeks to lead and direct all who would go on pilgrimage to the heavenly Zion.

The work is vast. Millions of Bibles have been sold; millions of other good books. Millions of Scripture cards, millions of soul-helping magazines, millions of Gospel tracts are given away. It has been computed that the colporteurs travels amount to about twenty-five thousand miles per month, and that during these admirable peregrinations they call at about

#### A Hundred and Fifty Thousand Houses.

That need is greater than ever. The doors of opportunity are wide open. If so much good has been accomplished with a comparatively small number of workers (vast as their work was, indeed, in the aggregate), *how much more* might be done if the Association, in this great hour of national reconstruction and the upbuilding of all that makes for the national weal, is enabled to send forth into all parts of the land a great army of these zealous and devoted colporteurs?

Then shall the *reign* of impure literature come to an end. Then shall the spiritual problems which occupy the grave and anxious thoughts of Christian people be largely solved. Unbelief and immorality and all that afflict the soul shall have their power broken. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."

Is this too hopeful a forecast? Too vivid a description? Nay; let us be "not faithless, but believing," and pray, and give, that these things may be. Who dare doubt the transforming power of the Word and Truth of God? Carried right into the homes of the people, it, and it alone, can effect a radical change in life, habit, and ways.

There is no time to be lost. What is to be done must be done quickly. *Now* is in a very special sense

The "Psychological Moment."



A Colporteur Explaining his Wares

The people are astir. They wonder, naturally enough, what the community as a whole is going to do to realise the new Britain of which so much is said and heard. But they also wonder what the great body of Christians will do! Now is the moment!

Oh, that the hour shall now dawn in which every village in the country, every town, every great city, shall be the hallowed scene of the consecrated labours of the itinerant missionaries, the "men with the book-packs."

### JOSHUA AND HIS BIBLE.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

THE Psalmist asks the question, "Wherewithal shall a young man cleanse his way?" and gives as the answer, "By taking heed thereto according to Thy Word" (chap. 119. 9). One of the most striking illustrations of these words is to be found in the life and history of Joshua. Upon taking up the responsibility of the work of the departed Moses he received his instructions direct from God, and among them we find these words: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1. 8). The Christian to-day possesses a better equipment than Joshua, inasmuch as he has now "the Volume of the Book," whereas Joshua had simply a few of the earlier writings. I am going to take these words uttered to Joshua as being applicable to the whole Word of God, and on the strength of them pass on a few thoughts.

**1. Meditation.** It is intended that the Scriptures of Truth should be the continuous companion of the child of God. The blessed man described in the first Psalm finds "his delight in the law of the Lord; and in His law doth he meditate day and night" (v. 2). Jeremiah experienced this delight. The joyful experience will result in meditation. A popular idea of meditation may be a person being very comfortably seated in a nice arm chair, beside a glowing fire, with Bible in hand, and the mind wandering into dreamland. Dreaming is not meditation. Meditation is the concentration of the mind and heart on some portion of holy writ. Genuine meditation calls for the setting apart of such time as we can be free from other concerns and the giving of ourselves wholly to delighting in what God hath written.

**2. Obedience.** It is often during these profitable seasons that God is pleased to reveal His will to the Bible lover. Thus Joshua was enjoined to "observe to do." Indeed the Master Himself said, "If any man will do His will, he shall know of the doctrine" (John 7. 17). It seems, therefore, that in order to gain knowledge there must be obedience to all that is written in the Word of God. I have jotted at the end of one of my Bibles seven rules for the reading of that Book every day, and the first of these is, "Some precept

obey." I believe the reason why some Christians do not enjoy their salvation to the full can be traced to wilful and continued disobedience to something revealed to them in the Bible. If any reader is persistently and knowingly disobedient to anything revealed in Scripture, I urge him to be no longer disobedient to the heavenly vision.

**3. Prosperity.** It is impossible to think of any young disciple not being desirous of enjoying prosperity in every department of life. There is great truth in the words of our Lord and Saviour when He said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6. 33). The danger is to seek "all these things" first, and give our spare time to the heavenly concerns. The life of Joshua was truly prosperous, and we have no doubt but that his diligent attention to obeying these early instructions had very much to do with his prosperity. May we, therefore, put first things first in order that we may be assured of true and lasting prosperity.

**4. Good Success.** There are two characters in Scripture which may be associated with each other, viz., JOSHUA in the Old Testament, and PAUL in the New Testament. Paul was desirous of finishing his course with joy. At the moment of his conversion he asked the question, "Lord, what wilt Thou have me to do?" (Acts 9. 6). Taking these two lives together it appears that both found time for meditation on the things that really matter, that as soon as anything was revealed to them they were prepared, at all costs, to obey; that this ensured present prosperity, and indeed it is a pleasure to review their lives, which, as a result, were eventually crowned with "GOOD SUCCESS."

I have thus written after three previous articles on the Word of God in order to show from the same Volume one outstanding example of a man who loved, honoured, and obeyed the Book of books. Observation and experience confirm me that it is along these lines, and these lines alone, that all Christians may find their greatest joy and blessing.

J.S.

### Graphic Bits from Everywhere.

**The Loneliest Woman in Africa**, Christiana Forsyth, whose story many have read, passed to her reward from Rothesay, aged 76.

The founder of "**Chatterbox**," that delighter of our youthful days, has just died. Canon Clarke was 92 when he died, and though such a lover of children, never married. To him also was due the idea of Parish Magazines.

This year is the tercentenary of the sailing of the **Mayflower**, in which, rather than submit their conscience to restraint, the Pilgrims sailed to America and there founded modern America.



"The Forbidden Book."

**JAMES** in his marvellous message for these last days says, "Is any merry? let him sing psalms" (Jas. 5. 13). **PAUL**, in his high-water-mark-epistle indicates the right kind of singing. Not common, silly, sentimental, suggestive, or sinful songs, but "Psalms, and Hymns, and Spiritual Songs: singing and making melody in your heart to the Lord" (Eph. 5. 19). In order to help our readers to fulfil the injunction we give a list of the favourite

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issued or stocked by us to-day, with post free prices for the most popular styles in the various sizes. Various other bindings to suit most tastes and purses.

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**VILLAGE CHORUSES,** Staff, 2d. post free.

**Full Salvation.**

Words by **J. E. HUGHSON.**

Music by **ROBERT G. MOWAT.**



1. One there is in yon-der glo-ry, He who bore your load of sin;
2. There is peace and par-don wait-ing, There is rest-ing, O, how sweet!
3. He is plead-ing, plead-ing with you, Dark'ning shad-ows gath-er fast;
4. Lis-ten to His won-drous mes-sage, Full Sal-va-tion rich and free;
5. Oh! His gift is life e-ter-nal, Can you, dare you still re-fuse,



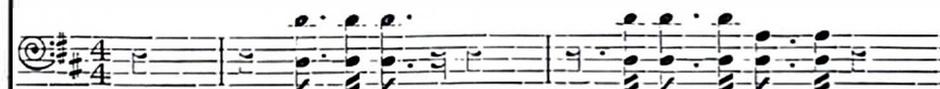
In His boun-less love and mer-cy. Seek-ing still your soul to win.  
 For the wea-ry, sad, for-sa-ken, To be found at Je-sus' feet.  
 Soon will close the day of mer-cy And the hope of grace be past.  
 "They shall nev-er, nev-er per-ish, Who so-ev-er comes to Me."  
 All His mer-cy, all His plead-ing, Life or death, which will you choose? "



**CHORUS.**



Come to Christ,..... while He is call-ing, Do not



Come to Christ, while He is call-ing,



turn..... from Him a-way, Come, oh! come,..... while He is



Do not turn from Him a-way, from Him a-way, Come, oh! come,



plead-ing, Come, oh! come while it is day.



while He is plead-ing, Come, oh come while it is day, while it is day

The above hymn is just published. Copyright. 5 for 1/, post free.

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**VILLAGE CHORUSES,** Staff, 2d. post free. All other Hymn Books supplied.

**PICKERING & INGLIS,** 14 Paternoster Row, LONDON; 229 Bothwell Street, GLASGOW.

THE aim in this column is to guide to books of real worth, and books of spiritual power, or likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster Row, London, E.C. All books will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.

### BOOKS OF WORTH AND POWER.

#### Christ and the Christian.

Within the compass of this book, by Dr. HANDLEY C. G. MOULE, is a wealth of spiritual riches that will make the reader the richer in life and walk. The chapters are all the more welcome because they give permanent form to the 1919 Keswick addresses of Dr. Moule, numbering six in all, and opening with "Keswick's Message in the New Age," from 2 Timothy 2. 21. (Marshall Bros. 2/6 post free.)

#### Nerves in Disorder. Dr. A. T. SCHOFIELD.

Though a small work at an extraordinarily cheap price, it is a treatise and invaluable help to mental workers. It is not wise so to use the brain that mental prostration ensues, when by timely reference to such a book a life can be saved from shipwreck. Particularly among earnest workers in the fields of Christian endeavour is the temptation strong to "do a little more." The dangers of such a course, methods of prevention, the steps to restoration when such a state unhappily overtakes, as well as wise counsel in keeping physically and mentally fit, are all detailed in this definitely indispensable book. (Pickering & Inglis. 2/6; postage, 6d.)

#### Palestine Exploration Fund.

The quarterly issue for January is useful to students and instructive to those who would add to their faith the knowledge which comes from research. An interesting note deals with "Watch Towers," or Migdols of Biblical history, such as those encountered by the children of Israel in the earlier days of their march from the Red Sea. (P.E.F. Offices, London, W.1. 2/3, post free.)

#### Peter—Fisherman, Apostle, Disciple.

Those who remember the series of Biblical biographies by Dr. F. B. MEYER in 1909 will need no telling that this new volume—more comprehensive than any in the series named—is full of striking application to to-day's thought and struggle. Dr. Meyer has that quality of exposition, and as fisherman, disciple, apostle, the life of Peter is used to the help and reproof of the Christian of these reconstruction days. (Morgan & Scott. 5/, post free.)

#### Are Prayer Meetings a Failure?

In a succinctly written book of few over forty pages Mr. J. T. BUDD answers the question in a manner that will strengthen flagging energies as well as settle any doubts. In a practical manner this well-known Keswick speaker adds suggestions for conducting intercessory meetings and appends a bibliography of helpful books on the subject of prayer. The Bishop of Chelmsford, who says, "Prayer has been the keynote of my ministry," writes a foreword. (Robert Scott. 1/2, post free.)

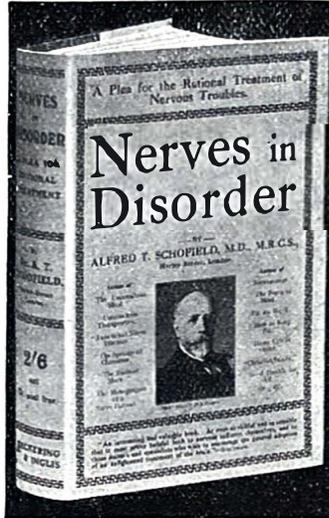
#### The Mind of a Woman, by Dr. A. T. SCHOFIELD.

The examination of such a subject treated in the foresighted vein adopted by Dr. Schofield is both useful and inspiring. A physician of long experience, a psychist on wise lines, a wide-minded man, the author is peculiarly fitted for his task.

The book is mainly concerned with woman's mental equipment and development, its powers and influence, but the physical is considered in its effect upon the hereditary mind-state with which normal womanhood is endowed. The author says: "To England, the mind of woman to-day is an asset of untold and increasing importance," as indeed it is as the sex emerges into its wider power and higher executive role. This being obvious, it is all the more hopeful of the future that the author maintains that "characteristically woman is more spiritual than man," after asserting that "there can be no doubt that the wonderful psychic force of Christ and the quiet hearkening to the voice of God are conditions for the complete development and perfection of Christian womanhood." He quotes "the future centre of power . . . is woman." If that is so, then assuredly to have so cogently reasoned out here that womanhood instinctively inclines to find in Christ *her* source of power and activity is an inspiring fact. (Methuen. 3/6, p.f.)

#### From Agnosticism to Christ.

Captain GUY THORNTON, C.F., here tells the story of his conversion. The son of a missionary, he drifted into infidelity through the same lure that led Thomas to doubt what he could not "touch and handle." But, by the grace of God, from the decision to "prove the Bible a pack of lies, and live just as I jolly well liked," he was brought, through reading such books as Gladstone's "Impregnable Rock of Holy Scripture," and the godly words of a farmer's wife, to own Christ as his Saviour. A thrilling and uplifting book. (Pickering & Inglis. 1/2, p.f.)



Reduced Photo of the Book.

**S**ING a song of sixpence,  
 Don't you hear them fall  
 In the "do-without" box,  
 Shining one and all?  
 When the box was opened  
 They all began to sing,  
 "Let us carry far and wide  
 A message from the King."



Many heathen children  
 In a foreign land,  
 Dusky little brothers  
 Need a helping hand.  
 Long have they been waiting  
 The message from above,  
 All the pennies help to tell  
 Of Jesus and His love.

**A "DO-WITH-OUT" BOX.**

**F**OUR little children in Queensland have what they call a "do-without box," in which they place small sums, the result of little acts of self-denial. These children have the little song given above in connection with their "do-without box," which they sing to the tune of "Sing a Song of Sixpence."

**"CHEER UP!"**

**A**N officer on lonely duty one dreary, rainy morning, made worse by occasional shells uncomfortably close, saw three sparrows all chirping together on a trench-bank; instantly three verses came to his mind of God's care and providence. He felt no longer alone and deserted. . . .

Boys in school asked which bird they liked the best, one said "the lark," another "the swallow," one little fellow said "the sparrow." Why? Because he is always saying "Cheer-up!"—chirrup.



The Children with their "Do-Without" Box—Don't they look Happy!

"Fear not, therefore, ye are of more value than many sparrows." N-B.

## MEG SMITH'S SOLILOQUY.

I WOULD do anything to be saved, that's what I would, but though I pray and read my Bible and try to do everything that's good I can't feel that I am on the right road. I used not to care anything about religion at all. I was giddy and light-headed, and preferred a dance or a night at the theatre better than any hing else. But I have lost all taste for such things. The memory of them depresses me rather than cheers me. I don't look back with pleasure on them. It pains me to think I was so frivolous and gay. I have got such a longing to know how to be saved.

Would anybody like to know how this change in me has come about? Well, it was through Molly Gray. Molly and I were always great friends. When we were girls at school together we always shared everything. If I had sweets, she got a share of them. If she had sweets, I got some of them. We romped together and played at jumping cords together, and scarcely ever cast out with one another. We left school at the same time. She went to the factory, and I went to be a message girl in a shop. But we met as often as we could, and as we grew up we had some rare times together at balls and concerts and other places of amusement. Then her folks flitted over to the south side, and for months I didn't see her. I sent her a letter asking her to come and see me as she has more time at nights than I have, but I didn't put the right address on it, and it came back to me. But just two weeks after I got a letter from her that fairly upset me. She said she had been at a church on a Sunday night three weeks before. She had never been in it before, but she went because a bill had been put in at her door announcing a special service and fine singing. When she went she was fairly taken with the singing, and when the preacher preached from the text: "What will you do with Jesus?" or a text with words something like that, she was completely broken down. She wept and wept, and for a whole week afterwards could scarcely contain herself until she trusted Jesus and got such a peace she says she cannot explain.

No wonder I was upset. Fancy Molly Gray, a decent girl, no doubt, but a regular harum-scarum for fun and frolic, turning religious. She came to see me last week, and she says she is saved. What she said has fairly frozen up my worldly joys. I have no heart for anything but one thing, and I can't get the hold of it, do what I like; but just as sure as my name is Meg Smith I'll get to the bottom of it.

For a whole week I have read my Bible at every spare minute. I never read it before, except what I read when at school. But it was only read then as a lesson. Now I am reading it as an inquirer. I wish, oh, so eagerly, to know what it can tell me about being saved, but somehow or other I am so blind I cannot see the way. I would do almost anything to be like Molly. She says she got peace just by trusting Jesus. I am sure I have never distrusted Him. I told her that, but she said there was a big difference between trusting Him and not distrusting Him. I've puzzled over that explanation of her's a great deal. I think there's something in it. There must be, for ever since she trusted Him she has been a changed girl, and loves nothing better than to sing hymns and attend religious services.

She turned the leaf of my Bible down at a text that says: "Behold, God is my salvation; I will trust, and not be afraid" (Isa. 12. 2), and asked me to make it my guide. But here I am, though I have read it again and again, as much in the dark as ever, but the longing of my heart grows keener.

Just as I am uttering these words a hope has sprung up in my heart. The hopeful feeling warms me, cheers me, is like a ray of light within me. It seems a simple thing to trust. It never seemed simple before. I feel disposed to ask myself what I have been thinking about, what I have been looking at. I seem like coming out of a dark tunnel into the light of day. "Trust, and not be afraid!" That's what I have not done up till now. That's what I will do from now. I have trusted not, and been afraid. Now, by God's help, "I will trust, and not be afraid."



## GOOD SOLDIER.

Paul said to Timothy:

**"Thou therefore endure hardness as a good soldier of Jesus Christ"** (2 Tim. 2. 3).

**Here are some things about Soldiers:**

- 1st. They surrender their own will.
- 2nd. They obey marching orders.
- 3rd. They leave their friends behind them.
- 4th. They draw attention as they march.
- 5th. They fight whenever they're told.
- 6th. They expect to meet with difficulties.
- 7th. They receive rewards for valour.

## The Red Signal.

TRAVELLING one night by express train, at a certain point in the journey where there was a gradient to ascend the train began to slow down more than we ever had noticed it do on former journeys. Gradually its progress became slower and slower, until it came to a dead stop altogether. Windows were dropped, and heads were popped out to discover the reason for the stoppage. The explanation was obvious on finding that instead of a green light showing that the road was clear, there was a red light on the signal post, indicating a block on the road. Had the danger signal been disregarded, disaster would have resulted in all likelihood.

Some places, much frequented, alas! should have a danger signal hung out to warn those who enter of the risks they run. Gambling saloons, public-houses, and other haunts that will be nameless, should be marked with a danger signal. These places have led many to a sad end. A dishonoured name, a ruined reputation, a blasted career, often result from frequenting them. The Scriptures give faithful and earnest warning against drunkenness, covetousness, and uncleanness. No drunkard shall inherit the kingdom of God (1 Cor. 6. 10). Covetousness is described as idolatry, for which the wrath of God cometh upon the children of disobedience (Col. 3. 6). As for uncleanness, "The Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished, but chiefly them that walk after the flesh in the lust of uncleanness" (2 Peter 2. 9, 10).

These are some of the warnings in the Word of God against the sins named, and are intended to act as a deterrent. They are not placed in the sacred page in anger, but in love. The signalman who makes the red light to shine out warningly in face of the oncoming train has no bitterness in his heart against the driver and passengers. If he knew of danger on the line, and did not show the red light, but willingly let the signal stand as if the road were clear, his action would be looked upon as springing from hatred. When the Scripture hangs out its danger signals it is because behind every warning there is the God of infinite love. Those who are slighting the warning words of prophets and apostles, and thinking that God is not their Friend, should listen to this word: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33. 11). "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. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it" (Isa. 1. 18-20).

## GOODNESS AND GREATNESS.

FAME cometh only to a few,  
But all to goodness can attain;  
A world-wide name may be forgot,  
True goodness is eternal gain.

To have a name acclaimed by men  
May be an honour much esteemed;  
But when the glittering prize is won  
Its worth may not be what it seemed.

To live the life that pleaseth God,  
And every selfish lust refuse,  
Is such an honour all may wear,  
And all have liberty to choose.

We may not have a name that shines  
Among the great of women born;  
But by the grace of Christ within  
We can the Name of Christ adorn.

To have a place among the great  
Is not so much to be desired  
As to be in the love of God,  
And by His holy will inspired. E.P.H.K.

## FAITH.

SOME say faith is the gift of God. So is the air, but you have to breathe it. So is bread, but you have to eat it. So is water, but you have to drink it. Some are wanting a miraculous kind of feeling. That is not faith. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10. 17). That is whence faith comes. It is not for me to sit down and wait for faith to come stealing over me with a strange sensation; but it is for me to take God at His Word. And you cannot believe unless you have something to believe. So take the Word as it is written, and appropriate it, and lay hold of it. In John 6. 47, 48 we read: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life. I am the Bread of Life." There is the bread right at hand. Partake of it. I might have thousands of loaves within my home, and as many hungry men in waiting. They might assent to the fact that the bread was there; but unless they each took a loaf and commenced eating, their hunger would not be satisfied. So Christ is the Bread of Heaven; and as the body feeds on natural food, so the soul must feed on Christ. "Therefore being justified by faith, we have peace with God through Jesus Christ our Lord." Believe and live. D. L. MOODY.

## GOD'S WORKS.

THE works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and His righteousness endureth for ever" (Psa. 111. 2, 3). "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3. 5).

## NO PURCHASE MONEY ACCEPTED.

COMMISSIONS in the Army used to be obtained by purchase. Over forty years ago an effort was made to put an end to the law of purchase. The matter was debated in the House of Commons, and after considerable debate the abolition of purchase was agreed upon by a majority. The Bill was rejected by the House of Lords, but two days later one of the members of the Government of that day brought in a "Royal Warrant" in the name of Queen Victoria abolishing purchase in the Army. Part of the Warrant ran thus:

"Our will and pleasure is that on and after the first day of November in this present year (1871) all regulations made by us or by any of our royal predecessors, or any officers acting under our authority, regulating or fixing the prices at which any commissions in our forces may be purchased, sold, or exchanged, or in any way authorising the purchase or sale, or exchange for money of any such commission, shall be cancelled and determined."

The announcement caused a sensation in the country. The sensation, however, soon passed away, but the warrant remains. Money cannot buy a place in the Army.

Will the reader please note that by Royal Warrant salvation cannot be purchased with money? The Army of our Lord Jesus Christ is composed of those who have not bought their position, but who have received it as a free gift from the Lord Himself. When Simon the magician wished to purchase for himself the power to do signs and wonders and rank as a leading man, Peter said, "Thy money perish with thee." Money can do lots of things, but it cannot purchase salvation; it cannot procure pardon; it cannot purchase peace. That was purchased by the Blood of the Cross.

Salvation is the free gift of God. It is as free as the air we breathe. It is as free as the sunshine. We don't pay for the fresh air we fill our lungs with. We don't pay for the sunlight that fills our homes. We keep the windows clean and in pours the sunlight. No Government dares to tax householders for the sun's rays. Gas companies and candle makers charge for their gas and candles, but salvation is without money and without price. Many think it can be purchased but it cannot. No place in God's kingdom and no place in God's service is got with money.

"The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6. 23).

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8).

**Napoleon's Eye.**—With Napoleon it was the eye which counted in times of emergency. While he was visiting the Duke of Saxe-Coburg-Gotha one of the duke's retainers made up his mind to slay him. He had so frequently heard the great man denounced as the curse of Europe that he felt impelled to seize the chance to destroy him. He was a common soldier at the time, and had to do sentry-go in one of the corridors of the palace along which Napoleon passed. He put his finger to the trigger as the duke, accompanied by

Napoleon, drew in sight. He aimed for Napoleon's heart. Napoleon saw him. He said nothing, but simply fixed his eagle eye upon the youth. The latter seemed spell-bound. He let the musket fall with a crash to the floor of the stone corridor; he felt, he said, as if he must have swooned. Napoleon took no further notice—said no word; passed upon his way as if nothing had happened. That one flashing glance had saved his life. What about meeting the ONE whose eyes are "as a flame of fire?" (Rev. 1. 14).



Copyright Photo: Imperial Press.  
"I am the Good Shepherd" (John 10. 11).

### A TRUE SHEPHERD.

A Shepherd on the Cumberland Hills bringing in an early lamb and its mother.



Incorporating *Faithful Words* (1871) and *Springing Well* (1897).

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## Man Making.

SO the question of evolution has cropped up again! At the Royal Institute in London, in January and February, Prof. ELLIOTT SMITH lectured on "The Evolution of Man." This elusive doctrine has been floating about since 600 B.C., when Anaximander argued that "living beings gradually evolved," and though Darwin marked a step, his error was nothing new. For it is error—an error with a "missing link," and one which of late by general consent has failed to survive.

Science has come to realise the truth of what that well known Christian and scientist, Dr. WALTER KIDD, said:

**"The theories of creation and evolution, logically pursued, are directly opposed."**

On the one hand a series of might-be's, and with it the glaring defect of a never bridged gulf in the assumptions, while on the other is the definite Word on the Book of Truth of the God who cannot lie, "God created man in His own image" (Gen. 1. 27). Created, not reshaped, and right at once, in His own image—not an animal gradually merging into man. On this point another fine Christian, Prof. E. W. MAUNDER, writes: "There can be only two sources for Genesis 1—

**God Himself, the Creator, who knew the mode of creation; or man, who did not know, but imagined it."**

It would be almost waste of time to reopen the evolution question to Christian readers but that a new phase is observed. Prof. ELLIOTT SMITH argues not so much descent *from* monkeys, but that "man has a *common origin* with the monkey, the ape, and the gorilla." This theory H. G. WELLS characterises, with others, as "very fanciful," and close readers of his chapters on "The Making of Man" in his "Outline of History" will notice that while he builds with vivid imagery on the hypothesis of gradual development, he is careful not to commit himself to a nearer dictum than "reasons have recently been given for doubting whether man is nearly so close to the great apes

as was formerly supposed." He, indeed, says Darwin's theory is "as reasonable as saying I am descended from some Hottentot as young as myself." The danger of

### The Theory of Common Origin

is its half-truth. Most certainly both man and monkeys *did* have a common origin—GOD, who made animals on the fifth day, and man on the sixth. But there truth ends, for even as "common origin" and "animal descent" are poles apart, so equally is man, created in God's own image and to whom God gave dominion over animals, distinct from and immeasurably above the ape. In short, it all comes to this: God and His own statement against an improbable idea, supported by a few bits of bone (such as the Piltdown fragment), and fatally devoid of vital sequence. And God's statement is this: "God created man in His own image," and gave him "dominion over every living thing that moveth upon the earth."

### HOW DAVID GRANT WAS FOUND.

"WELL! it's no use grumbling! Give me my boots, wife, and let me be off." The speaker, David Grant, was a tall, burly man, with bushy grey beard, and keen, searching eyes. A pair of broad shoulders, muscular arms, and sturdy straight legs.

He had a sort of inkling that a certain lamb was missing, and he could rest "no longer" until his doubt was removed. When he reached the spot where the ewes were clustered, and counted their red-initialed, woolly backs, he found that the number was not complete. One of the weakest lambs was away somewhere, out in the biting cold.

"There were ninety and nine that safely lay  
In the shelter of the fold;  
But one was out on the hills away,  
Far off from the gates of gold,  
Away on the mountains wild and bare,  
Away from the tender Shepherd's care."

Where had David Grant heard these words? They *would* keep ringing in his head as he turned to search for the stray lamb "out on the hills away"—he only hoped *not* "away on the mountains wild and bare." Surely the little tender thing could not have got as far as "Craig Duff." The very thought made him quicken his pace.

Down into the hollows and over the cliffs went David that night in search of his master's sheep. And all during those solemn hours another Shepherd was looking for another stray one, only far more lovingly and carefully.

Just as unconsciously as the lamb had wandered from its mother's side was David himself "away" from his home. Sin and carelessness, doubt and forgetfulness, darkness and weakness, lay between him and the "Shepherd" of his soul.

“ ‘Lord, Thou hast here Thy ninety and nine,  
 Are they not enough for Thee?’  
 But the Shepherd made answer, ‘This of Mine  
 Has wandered away from Me;  
 And although the road be rough and steep,  
 I go to the desert to find My sheep.’ ”

had sung that morning, going about her work,  
*would* keep sounding in his heart.

The first faint flush of dawn was making the  
 sky saffron and pink when David Grant, with the  
 stray lamb in his arms, made his way homewards.



“With the lambs in his arms he made his way homeward.”

In the words of the sweet poem, the Lord Jesus  
 was calling to the man who had wandered from  
*Him*.

David Grant was irritated as the hymn his wife

Then the weary bleating ceased, and the tiny  
 four-footed friend was content.

When David Grant had a spare moment he took  
 down the Bible—“He shall feed His flock like a

shepherd. He shall gather the lambs with His arms, and carry them in His bosom" (Isa. 40. 11). Strange he had never noticed anything like that before. "Are there any more verses to suit my case in God's Word?" Annie, his wife, came and knelt at his side, and turned over the pages with reverent fingers. "I am the Good Shepherd: the Good Shepherd *giveth His life* for the sheep" (John 10. 11). "I know My sheep, and am known of Mine" (John 10. 14.) "As a shepherd seeketh out his flock, . . . I will seek that which was *lost*, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick" (Ezek. 34. 12-16).

Softly the grand old words of Scripture sounded out beneath the rafters of David Grant's cottage, and echoed in his heart.

"And who *is* the Good Shepherd, Annie, wife?" he said at last, humbly. "Gie me a text for it." Open lay the page at the thirteenth of the Hebrews, and Annie placed her finger on the twentieth verse, "Our Lord Jesus, that great Shepherd of the sheep."

Are you unconsciously away from the fold? or do you feel the need of one to guide and comfort and "shepherd" you? "*All* we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on HIM the iniquity of us *all*" (Isa. 53. 6). You *must* be included in the first "*all*!" Are you included in the second "*all*?" If you believe that Jesus bore your "sins in His own body on the tree," then you are one of His sheep, and He says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10. 28). May you, too, find the Good Shepherd.

L. C.

#### A RUSSIAN'S DOUBLE ESCAPE.

**B**ASIL BOUROFF was born and brought up in the city of Rostock, on the river Don, Southern Russia. At the age of fifteen he was awakened by the Holy Spirit to an apprehension of his guilt and peril. Belonging to the Greek Catholic communion, the Russian State Church, he attended mass, said prayers, took the com-

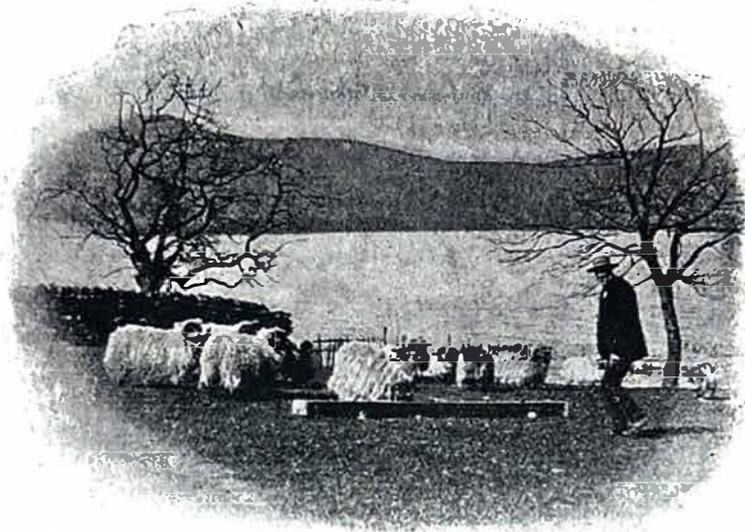
munion, and confessed to the priest. These things, however, afforded him no comfort. Conscious of the fact that he was a sinner, deserving of sin's wages, he became terribly afraid that he might be suddenly called into God's holy presence to give an account of the deeds done in the body. Though distressed regarding his state

he knew not that, in spite of his sins, God loved him, and longed to cleanse him from every stain of guilt; and as to the "way of salvation" he had not the slightest idea that it is *all* by grace through faith, "not of works, lest any man should boast" (Eph. 2. 8, 9). For three years Basil diligently sought to work himself into God's favour. Like the Jews of old he went about seeking

to establish his own righteousness, instead of submitting himself to the righteousness of God's provision (Rom. 10. 2-4).

One day he ventured to open his mind to a monk of the Greek Catholic Church, who advised him to enter a monastery on Mount Athos, in order that he might purchase God's pardoning mercy. After ascertaining from the monk that he had been an inmate of a monastery for twenty-three years, he asked him the following searching question: "If Jesus Christ were to come at this moment, whether would you be on the right side or the left?" The monk objected to the question, but the seeking soul maintained that it was a fair and proper one, and repeated it. Eventually the ecclesiastic admitted that if Christ were then to come, and he were summoned before His tribunal, he was unprepared. The monk's admission mercifully preserved the anxious inquirer from entering monastic life.

When Basil Bouroff learned that salvation was not of works, and could not be procured by the observance of forms or ceremonies, he began to think that help might be obtained in the Scriptures. He commenced the reading of God's Holy Word, and as he diligently perused the sacred volume he saw more and more clearly the fact that he was lost, guilty, and helpless, and utterly unable to save, or help to save himself. "What must I do to be saved?" was the all-absorbing question with him, and he diligently studied



"A shepherd seeketh out his flock."

God's Word with the object of ascertaining the divine reply. As he read and meditated he was led to see that salvation is a FREE GIFT; that the Lord Jesus, by bearing sin's penalty, had satisfied God's holy and righteous claims; and through *believing on Him who did it all, and paid it all*, he was pardoned (Eph. 1. 7), saved (Rom. 10. 9), justified (Acts 13. 38, 39), and the possessor of everlasting life (John 3. 16-36).

The young Russian was amazed at the simplicity of God's way of salvation. He looked and lived; he believed and rejoiced in Him who paid the ransom with His precious blood to save him from everlasting misery, remorse, and despair. On learning, in some measure, what Christ's death had accomplished for him, his heart was filled with an intense, longing desire to make known to others the "glad and glorious Gospel" which was God's power to his salvation, and to the salvation of all who believe it (Rom. 1. 16).

Filled with the love of God, and longing to be the means of saving others, he invited a number of young men to his home to tell them the "old, old story of Jesus and His love." God blessed the message proclaimed by him, and quite a number were soundly converted. In perusing the Bible he read Christ's words to the woman of Sychar: "God is a spirit, and they that worship Him must worship Him in spirit and truth" (John 4. 24). The young Christian possessed an eikon of the Virgin Mary and her child, costing 200 roubles (£10), and he became exercised as to what he should do with it. As he could not conscientiously sell it or give it away he decided to destroy it.

One day he took the eikon to the court of the

house and broke it in pieces. The police authorities had him arrested and committed to prison. His trial, which created great interest, came on. Two charges were preferred against him: (1) Breaking an eikon, and (2) perverting forty-eight persons. At the fourth trial he was found guilty, and *sentenced to banishment for life in Siberia*. He escaped to England, and studied for four years

in a London college. Thence he went to the United States of America, and graduated as a Bachelor of Arts in the University of Chicago, thereafter becoming a teacher of English in the city of St. Petersburg, and when the writer was preaching the Gospel in the Russian capital, in the winter of 1910, Mr. Bouroff interpreted for him.

With such a testimony before you, let me courteously ask, Are you a *believer* or an *unbeliever*? You may belong to any religious community, but if you have not been converted, or regenerated, you are an unbeliever, with the wrath of God resting on your guilty head (John 3. 36). "Verily, verily, I say unto thee," said the Lord Jesus, "except a man be born again he



Basil Bouroff, B.A., Siberian Exile, Student, etc.

cannot see the kingdom of God" (John 3. 3). Yet you may be saved in a moment by believing on the Son of God, who loved you, and gave Himself for you. Harken to Christ's glorious Gospel declaration: "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). All the difficult work was done for you by Christ, and you are now besought to accept this salvation as a free gift through faith in the Redeemer's blood. Believe, and be eternally saved!

A.M.

**THROUGH SPIRITUAL EYES.**

Events of the Day and their Spiritual Significance.

**A New Start.**

**I**N the old days March was the first month of the year. Did you make a new start last month? If not, accept the truth that it is wise not to neglect the new start till too late. The old truths are still the true truths. God, who cannot lie, has said, "Except ye believe." The new start can be made by believing in the Christ who died on Calvary for all who have sinned. Trust that, and the happiness that will come into your heart and life will be so great and real that your only regret will be that long ago you did not make the new start (Heb. 2. 1).

**Ideal Homes.**

In February the Princess Alice opened an "Ideal Home Exhibition" in London. It had on show all sorts of appliances for making homes happier and healthier, and also plans and specimens of houses built on the most approved lines. There was on show, too, a copy of the Royal Nursery designed by the Queen of Norway. Our picture shows the children at the day nurseries of the Albany Institute, Deptford, over which Princess Alice presides. The very poorest children, for Deptford is a slum district—yet looked after by a Princess. That's splendid for this life, but what of afterwards? An Ideal Home for men, women, and children awaits at the invitation of the King of kings, who not only designed the Home, but created it, and also made clear and plain the



Children's Creche in the Ideal Home Exhibition, visited by Princess Alice.

way to get there, while, praise Him, there'll be no closing of that Ideal Home, it is "eternal in the heavens." Read Matthew 11. 28, 29, follow that with Hebrews 7. 25, and then see what it says in 2 Corinthians 5. 1. If, prayerfully, you seek by way of the first two Scriptures, most assuredly, on the true word of the living God, you will be able to say with rejoicing the words of the last Scripture.

**Where it Shows.**

Following the example of his uncle, the Duke of Connaught, we are told that the Prince of Wales has adopted a "new and very neat" way of displaying the riband of the Order of the Garter. He has "cut away all spare parts, and just wears a strip of the riband where it shows across the waistcoat." The newspaper mentioning the circumstance says, "The appearance is the same." Yes, it is, but it is not the same. An obvious spiritual application is that of those who "wear their religion only where it shows." But that will not do for God; it has to be genuine, the real thing all through. If they would only see it; it doesn't do either in this life, and more than ever in these days when the cry is for reality right through. The golden rule is splendid, but, after all, that's only "where it shows," and moreover is only a fragment of the "Order," which is clearly and definitely told in Matthew 22. 37-39. Do not be deceived; it is only when the inner life is right with God that the outer living will be worth while.

**A Chance to Choose.**

In the recent Wrekin by-election, before the successful candidate was nominated, the whole town was circularised asking, if the candidate put up for election, would they vote for him. A new method in elections, but by no means a new method. All through the world's history are instances of "feeling the pulse" beforehand; the greatest, perhaps, when Pilate asked, "What shall I, then, do with Jesus?" (Matt. 27. 22). How often has the question been asked of you, "Wilt thou go with this Man?" Which way are you going to vote? Don't miss your chance of choice. After death there is no choice, only judgment (Heb. 9. 27).

**Summer Time for Ever.**

In announcing that Parliament were to consider making the Summer Time Act permanent an evening paper headed the paragraph, "Summer Time for Ever." What a happy prospect! But there is only one way of making it "for ever," and that is by becoming Citizens of the City of Light, where 'tis for ever day, with no night, no tears, no pain, and no sorrow. And the dwellers therein? "These are they who have washed their robes and made them white in the Blood of the Lamb" (read John 1. 29; Rev. 7. 14).

**Cowper's Message for To-day.**

On the 25th of April, exactly a hundred and twenty years ago, a maker of sweet songs of praise and faith passed away with such joying raptness in his face that those at the bedside said they could "see him passing into Heaven." Yet in life he bore the thorn of a weak body and a tormented mind. Of such quality, however, is the triumph of the soul over the ills of the flesh, that he was able to write no fewer than sixty-eight hymns, very many of which rank among the most cherished contributions to our national hymnology.



WILLIAM COWPER.

The son of a father devoted to God's work, WILLIAM COWPER was born in 1731 in the Rectory at Berkhamstead, Hertfordshire, and grew up into a quietly studious lad, subject, in manhood, to phases of depression, but alert in his discernment of spiritual leading and the hand of God in the things of daily life. This is observed in many of his hymns.

For the downright Gospel ring there is no more confident hymn in the realms of sacred song than "There is a fountain filled with Blood," which makes up for its imagery by its absolutely definite interpretation of the way of salvation. Perhaps his noblest hymn, sonorous with the power and majesty of his theme, is "'Ere God had built the mountains," but certainly that most generally associated with his name is the one written in 1774, after being turned aside in what seemed to be a miraculous fashion, from a rash act:

"God moves in a mysterious way  
His wonders to perform."

It breathes throughout the recognition of God's strength sustaining human frailty, and has a deep and true message for to-day in its fifth verse:

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower."

**Are You that Kind of Man?**

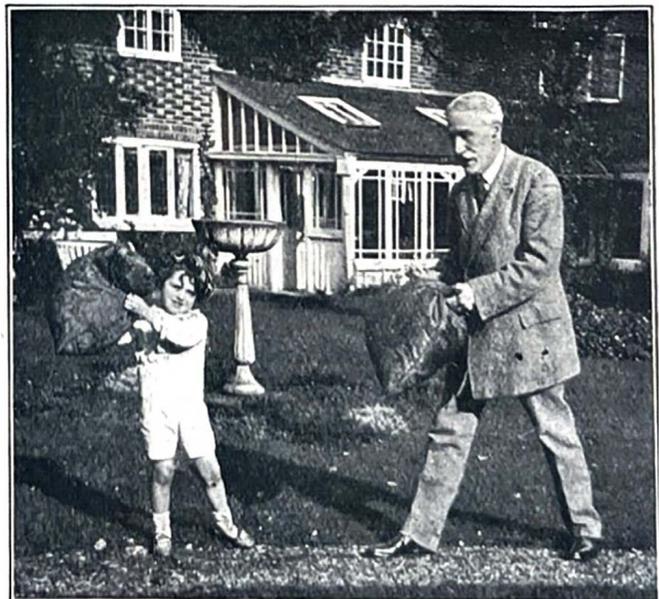
Recently, in describing a sermon by an eloquent and godly preacher, a weekly paper said, "The man was half the sermon." Yes, it is the personality that tells. "It's not what Frank said, but how he lived, that brought me to know Christ," said one. And when one does know Christ, and is filled with the thrilling glory of His message, how the onlooker can tell. Are you that kind of man?

**Epstein's Christ.**

A storm of comment has been raised by the sculptured effigy of "The Risen Christ," by the artist Epstein, who had the statuette on exhibition in February in London. When interrogated, Epstein explained, "Every man has his own Christ." That's where the trouble comes in. One newspaper critic describes Epstein's conception as "unlovely work which is repugnant." In the heart of every man, if he is to live a worthwhile life, and after death to "be with Christ, which is far better" (Phil. 1. 23), there must be the image of Christ. But not a Christ of his own making or conception. It must be "the Christ of God," the God who said, "This is My beloved Son" (Matt. 3. 7), the Christ who died on Calvary for the sins of the whole world.

**How to be Happy.**

This photograph of General Smith-Dorrien and his youngest son was taken a few weeks after the terrible retreat from Mons, while the General was on leave. Little "Mouse" is a merry eyed lad, and has all sorts of fun with his father—there is between them the perfect understanding of love—and it was a pure joy to see them run races together or have a gorgeous cushion fight, with Lady Smith-Dorrien as umpire, in their lovely garden at Windsor. Yes, the life *is* full of joy when there is perfect understanding. What about *your* standing and understanding with the Heavenly Father? Is it based on that sweet linking of understanding with love which says, "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God?" (John 16. 27).  
S.



Sir Horace Smith-Dorrien playing with his youngest son in the garden at Windsor.

### THE PROMISES OF GOD.

" Faithful is He who calleth you, who also will do it " (1 Thess. 5. 24).

THIS short verse expresses a very encouraging truth concerning God's words and God's works. We can find encouragement from it, whether we meditate upon it as part of the foundation for the *confidence* or *assurance* of our faith in God, or whether we regard it as part of the superstructure or building that rests upon the promises of God.

If we look into the eleventh chapter of the Epistle to the Hebrews we find that faith is spoken of as the substance (*ground* or *confidence*, see margin) of things hoped for (v. 1), and the whole chapter encourages us to trust, or *have faith*, in God by showing to us how God *called* certain men and women of old to trust in His Word, giving to them

#### Some Particular Promise

suiting to the particular need of their circumstances in the days in which they lived, and how He rewarded their faith by fulfilling His promises to them. Thus we may learn from this chapter that faith in God as a foundation for all our spiritual life is necessary, and will certainly bring with it some kind of reward—a truth which is beautifully illustrated by the saying of the Lord to the two blind men (Matt. 9. 27-31), "Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you." A noteworthy example of the agreement of the words and works of God.

Again, if we look into the second and third chapters of the Revelation, in which we find separate messages to each of the seven churches of Asia Minor, we notice that a special promise is made in each message

#### "To Him that Overcometh."

Here we have a fingerpost pointing out to us the superstructure that is to be erected on the foundation stone of our faith which the Lord Jesus described to His disciples in these words, "Ye believe in God, believe also in Me" (John 14. 1).

All Christian testimony that is of true value has to do with either the foundation, which is belief in God and His Son our Lord and Saviour Jesus Christ, or with the superstructure, which is summed up by the apostle Paul in writing to the Ephesians by the expression, "All spiritual blessings in heavenly places" (or "things," see margin, chap. 1. 3).

This foundation and superstructure are described in the following sentences: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of

the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; and in whom ye also are builded together for a habitation of God through the Spirit" (Eph. 2. 19-22).

In the 21st verse we notice the word "groweth," as applied to the building, which suggests

#### The Thought of Life,

for without life there can be no growth. The same thought occurs in the apostle Peter's epistles. Thus we read of "lively" or "living" stones (1 Peter 2. 5), and of the exhortation to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3. 18).

With these thoughts before us, pointing out to us God and Jesus Christ as the foundation of our faith, and the resulting blessings to our souls by the inward working of the Spirit of God regenerating us, making us new creatures, imparting to us spiritual life and causing us to grow, which I call the superstructure, we return in thought to the words quoted at the head of this article, "Faithful is He who hath called you, who also will do it."

Everything in Scripture has God for its subject and God for its end, with the purpose of exalting God and showing to the believer that

#### God is the Author

of our present being and the Author and the Provider of everything we are to be and to enjoy throughout eternity. Therefore the apostle assures us that God by His Spirit and by His Word, and by the great reality of Christ's atoning Blood, is calling us to trust in Him to bring us "unto the Kingdom and glory" (1 Thess. 2. 12), and to give us a place amongst His "sons and daughters" (2 Cor. 6. 18).

In opposition to God's call and the working of His Spirit are arrayed mighty spiritual wickednesses (Eph. 6. 12), as well as the questionings so natural to the human heart and mind. Nevertheless the apostle bids us remember that God has spoken, God is faithful, God will perform and carry to full perfection all that He has promised.

W. H. B.

#### COLERIDGE OR NELSON.

THE Church of Christ must not be like Coleridge's phantom ship, with a dead man at the helm, dead men on deck, and dead men in the rigging; but like Nelson's fleet, where every man did his level best for the sake of his country and his God. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. . . . Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12. 6-11). Let each one seek out what his Lord would have him do, and do it with a "will." S.

**A LITTLE FRENCH MAID.**

**D**URING a brief stay at a lovely spot on the Lake of Geneva, overlooking the castle of Chillon, a Christian worker narrated to me the following incident: In the spring of 1900, in a hamlet in Savoy, France, close to the lake, a lady, the wife of the squire of the place, was dying. There lived in the village a girl who was a frequent attender at Gospel meetings held in a hall by two devoted Christian ladies. On account of being a "Protestant" the maiden suffered considerable persecution from her friends and relatives, who were Roman Catholics. Her quiet, steady, consistent life, however, won for her the respect and esteem of many.

One evening, to the surprise of Jeanne, she was sent for by Colonel ——'s wife. "I wondered," she said,

**"Why a Rich Lady should Send for a Poor Girl like me."** On reaching the house Jeanne was taken to the sick-chamber. The room was filled with nurses and friends, who were seeking to minister to the sufferer's needs. Jeanne approached the bedside, and, addressing the lady, said: "Madam, all here appear to be doing their utmost for your body; is no one caring for your soul?" "No one, Jeanne," said the dying Frenchwoman, "and that is why I have sent for you. You have been to the ladies' meetings, and may be able to tell me what I have to do to be saved."

Jeanne replied, "Madam, the Bible says, 'Believe on the Lord Jesus Christ, and thou shalt be saved'" (Acts 16. 31). "I know that is what the Bible says, Jeanne. I do believe, but I am not saved." "Of course you believe that Christ came down from Heaven and died. *Believing that never saved anybody.* To believe on the Lord Jesus is to believe that when He died on the cross HE DIED FOR YOU; when He suffered the punishment of sin HE SUFFERED FOR YOU; when He paid the mighty debt

**He Paid it for You,**

so that you may stand free before God." In wonder and amazement the dying lady exclaimed, as the soul-saving truth of the Gospel was brought before her by the Holy Spirit, "AND IS THAT ALL, JEANNE? I DO BELIEVE, AND I AM SAVED."

Throughout the hours of the night the Frenchwoman, with her hand in Jeanne's, rejoiced in Christ as her Saviour and Friend. Even when her mind was wandering she was heard uttering these words, "Believe on the Lord Jesus Christ—**SAVED.** Believe on the Lord Jesus Christ—**SAVED.**" Soon afterwards, with Jeanne's hand in hers, she peacefully passed into the presence of Him who shed His precious blood for her. The last words on her lips were these: "BELIEVE ON THE LORD JESUS CHRIST—**SAVED.**"

Rest not until you, too, "Believe" and rejoice in the knowledge of sins forgiven. "BELIEVE" and be "SAVED." A.M.



The Ancient Castle of Chillon on the Shores of Lake Geneva.

## AN EASTER MUSING.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

IT seems appropriate that notice should be taken of the spiritual significance of the different seasons of the year as they recur from time to time. Accordingly we shall meditate this month on the words of the Master Himself, when He said, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12. 24). It is interesting to observe in the passing that when our Lord chose to impart knowledge by means of illustrations He seemed to prefer taking these from familiar subjects.

**1. As in Nature.** The principle of these words is to be observed in nature, as indeed it was from nature the simile was taken. There is the winter of death, which is a period of barrenness when all is black and bare. At Easter time there are the evidences of Spring. The buds are appearing, and the blossom can be seen. The sun gets higher in the heavens, the day lengthens, while the singing of the birds cheers us in the morning hours. Indeed Easter seems to suggest the newness of life and the abundance thereof in many ways. Then the moon is full and beautiful and bright; the tide also is full, and thus nature reveals a fulness which is in harmony with the season. The lambs are merrily skipping in the meadows, while the creatures of God rejoice in the advent of spring and in the joy which it brings. There is the discarding of old clothes and the donning of new garments. The words of Scripture are suitable: "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come" (S. of S. 2. 11, 12).

**2. As in Christ.** The words of the text, however, find their first application in the One who uttered them. The Lord Himself was the corn of wheat. Unless He had died, He would have abode alone. But in order that He might bring many sons unto glory He died. That was the purpose for which He came into the world. The Gospels contain a full account of the circumstances of His

death, while the Epistles are occupied, to a large extent, in explaining the meaning of that act. What a mercy it is that we are not called upon simply to look back to the time of His death and have no assurance of His resurrection. His death would be of no value apart from His resurrection. And so this season recalls with freshness the old words, "He is not here: for He is risen" (Matt.

28. 6). Thus "He hath abolished death, and hath brought life and immortality to light through the Gospel" (2 Tim. 1. 10). So that instead of sin and death and darkness reigning we can now rejoice in redemption, life, and light. The resurrection of Christ attests the value of His death, assures all of a resurrection, and imparts power to the truths of the Gospel and to the preaching thereof. May we increasingly rejoice in the Saviour who is *alive* and that for evermore.

**3. As in Christians.** There is a natural law in the spiritual world. The natural law is clearly seen in the text we are considering. This has been illustrated by our first point,

while the truth of it is very manifest in our Lord. Now we see the same principle working in the spiritual experience of the Christian. Originally we were dead in trespasses and in sins. Then the glad moment dawned when we trusted the Christ who died, and rose, and lives. It became true that through His death we have life. The spiritual application of this great truth in the life of the believer is that he is "dead with Christ" (Rom. 6. 8); that is dead so far as the old nature and desires are concerned. The other and gladder aspect is that the Christian is now "risen with Christ" (Col. 3. 1). The energising life of the believer is nothing less than the resurrection life of his Lord and Master. Thus all things have become new (2 Cor. 5. 17). It is at this stage that we part company with the natural law. From henceforth there is ample provision made by God in Christ and His Word through His Spirit for the Christian enjoying a perpetual Spring when in sunshine or shade, summer or winter, days of prosperity or adversity, the flowers of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5. 22) may, as long as the pilgrimage continues, bud, bloom, and blossom. J.S.



"The Flowers appear on the Earth."

# Spring List

of Profitable Works for All.



1. **Samuel Rutherford's Letters.** Completed, Rearranged, and Revised for English Readers. RICHARD BAXTER, of "Saints' Rest" fame, said: "Hold off the Bible, such a book as this the world never saw." 2/10, post free.

2. **Palestine Restored; or, The Near Revival of the Jewish Commonwealth.** By the Eminent Bible Scholar, WALTER SCOTT. *Just ready.* 7d., post free.

3. **The Great Prophecies of Daniel—the Principles and Prophecies Expounded** by a Student of Repute, WM. KELLY. 2/10, p.f.

4. **After Death; or, The Destiny of the Soul.** By Dr. ANDERSON-BERRY, London. Examines the false teachings most popular, and expounds the true Scriptural doctrine. 7d., post free.

5. **How to Study the Bible for Greatest Profit.** The best methods of Bible Study set forth by Dr. TORREY, of Bible Institute, Los Angeles. 2/10, post free. *Good for old or young.*

6. **Manifold Joy.** Heart Lessons from the life of Annie Taylor. By H. E. MARSON. A "Little is Much" stamp of booklet. 3½d. each, or 3/6 per doz., post free.

7. **Palestine, Mesopotamia, and the Jews.** By Sir ANDREW WINGATE, K.C.I.E. *The book which is selling to-day.* 4/6 net (5/), post free).

8. **Bible Buttons** have white ivoroid with texts in blue. On strong frames, with pin. 4 kinds. 2d. net (3d. each; 2/6, doz., p.f.).

9. **Cruden's Complete Concordance**, with all the 250,000 references in larger editions. 2/6 net (2/10, post free). *A marvel at the money.*

10. **From Agnosticism to Christianity.** The Romantic Story of Capt. GUY THORNTON, C.F. 1/6 net (1/8, post free.) *The book for the Agnostic, Sceptic Socialist, etc.*

*New Spring List sent free to any one kindly applying.*

PICKERING & INGLIS,  
14 PATERNOSTER ROW, LONDON.  
229 BOTHWELL STREET, GLASGOW,

## I Will Trust Him.

"The Son of God, who loved me, and gave Himself for me." Gal. 2: 20.

Words by GEO. A. MORRISON, R.G.M.

Music by ROBERT G. MOWAT.

DOX is

AD. <:s, | d .r :m :-r | d .t, :d :-d | d .m :s :m | r :-r :r .m >

1. There's on-ly One can meet my need, What-o'er that need may be; On-ly the

One who ful-ly knows, All that is best for me.

CHORUS.

<:s | s .r :r :-f | f .m :m :-m | m .r :r :l, | r :- :s, >

So I will trust Him, come what may, Tho' dark all seems to be; Know-

ing that Je - sus knows so well, All that is best for me.

2 How dare I say, such is not so,  
When His dear cross I see,  
Where, in you bleeding sacrifice,  
He gave Himself for me.

3 Yes, Jesus bore the pain, the loss,  
On dark Mount Calvary;  
'Twas there in love, upon the cross  
He died to set me free.

4 Will you not trust this Saviour now  
Who died your soul to win?  
Unbar the door, before Him bow,  
And let the Lord come in.

An Entirely New Piece; in Staff and Sol-fa Music, 2d. net. (2)d. post free).

"KEEP yourselves in the love of God" (Jude 20, 21). Keep warm by keeping in His sunshine, keep in the light by keeping in His rays, nourish your life by abiding in His presence. And one of the ways to keep yourself in the love of God is to keep searching His holy Word and translating it into practice.

A tree takes up water and transforms it into sap, and the sap is transmuted into leaves, buds, flowers, and fruit. So should you keep yourself in the love of God by learning more and more what the Word of God teaches, and then transmuting what you receive into holy and humble obedience. DR. A.T. PIERSON.

THE aim in this column is to guide to books of real worth, and books of spiritual power, likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster

Row, London, E.C. Books reviewed or any good book from any publisher will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.

### Cruden's Concordance.

In remarkably handy size, both for library shelf and for pocket, this edition of the *complete* references to the Scriptures comes usefully before readers at a price which is so cheap as to be within the reach of all. It is an entirely commendable addition to the continually increasing number of helpful and inspiring books in "Every Christian's Library." (Pickering & Inglis. 2/10, post free.)

### Everyday Saints.

Under the pseudonym of "Rorborough" comes a forty-eight-paged recital of everyday experiences among those who "knew what it was to have real fellowship with their Lord and with one another," being "sketches from the life of some of my friends among the Open Brethren." A book with a sweet savour. The only complaint is the price. (A. H. Stockwell. 2/2, post free.)

### Pathways to Christian Unity.

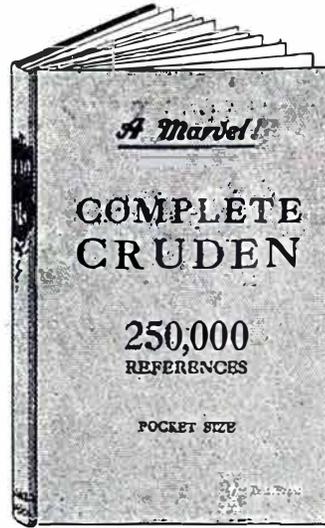
A useful book toward its confessed end. It finds in the New Testament "a conception of Christian unity that fits the need of that spiritual association which shall understand and express a fuller thought of Christ than hitherto." An ever extending fellowship of service and inquiry is upheld to be the solvent for misunderstanding. To this creed some half-dozen leaders in the Free Churches subscribe, and the book is a synthesis in clear and definite language of their thought on the many phases of the problem of achieving unity. Unity is the ideal, they rightly maintain, because "the truth of Christianity is whole and indivisible because it centres in Christ." (Macmillans. 6/6, post free.)

### The Modern Craze for Spiritualism.

The substance of three telling sermons, by Dr. F. B. MEYER, showing the voice of the Scriptures in regard to such "perilous incursions." (Morgan & Scott. 8d., post free.)

### The Great Transition.

In a closely argued series of chapters the author, FRANCIS FAIR, of Cork, brings an enormous mass of evidence from the Scriptures to support his thesis that the great transition from Judaism to Christianity had its beginnings in Pauline days, and finds its clearest expression in the Epistle to the Hebrews. By frequent reference to the Levitical ceremonial and the definite apostolic declarations of the passing of these things from



actuality to type and symbol in Christ, the author compares Scripture with Scripture, and thus emerges his final conclusion—to which he shows that Judaism itself bears witness—"Christ supersedes all and is more than all," and that the time of His returning is nigh. (S. E. Roberts. 3/, post free.)

### Arrows for the King's Archers.

A series of outlines for sermons, Bible readings, and addresses, arranged so far as possible in the same order as the books of the Bible. Every one is nothing more than the outline, and thus freedom of thought is not trammelled by author's details—an advantage.

Dr. S. R. CAMBIE, the author, says Dr. Handley Moule in an Introduction, has here given "something specially living and quickening, with new insight." (Robert Scott. 3/6, post free.)

### Catherine Gladstone.

Of whatever station or whatever creed, so long as the true and faithful Christian life is shown in sincere simplicity of consistent living as unto Christ, there is much of help and inspiration to be gained from such examples of true piety of life. A notable instance was the life of England's great politician, W. E. Gladstone, and no less notable in the Christian career was the daily walk of his wife. The biography recently issued shows this in marked degree, and the author, MARY DREW, Mrs. Gladstone's daughter, has delighted to portray with clearness and unfearing frankness how, through all their days, the Gladstones sought to be "led of God" in all they undertook. Her letters are full of Christian sentiment: "We are to seek that our will shall be one with the will of God." "I pray that his gifts may be well used." "I saw him (her husband) kneeling in rapt devoutness." "There are given such wonderful glimpses into the strength and consolation of God." "God's mercy seems to shine more brightly when one has just emerged from a cloud." It was the Gladstones' daily practice to read the Bible together, and we find the hope expressed (and carried out) that the custom "will, I trust, last as long as our joint lives." The glorious light of a Christian life runs brightly through the 300 pages, and apart from its value in history, it is inspiring and uplifting. (Nisbet's. 13/, post free.)

**HALF-A-CROWN A PAIR.**

THE village doctor was fond of dogs, and usually had two or three big ones and a number of puppies about his stable-yard. All the boys in the village knew this, and often peered with longing eyes into the doctor's premises. One day whilst the stableman was cleaning up the traps and yard two little heads appeared at the gate. With timidity they inquired, "Will you sell us a pair of these puppies for half-a-crown?" The half-crown had taken a lot of gathering together, and hopes ran high at the expectation of acquiring the coveted prize.

The man only smiled at the price offered, for the little animals were of a superior kind, and

**Worth Ten Times the Amount.**

But the doctor hearing the inquiry, and being of a kindly disposition, asked their names, and found they were the sons of a well-known family in the village whose father he had attended. "Come here, my lads," said the medical man, and lifting two of the finest puppies into the basket, he said, "Take these two home, and be good to them." Holding up the half-crown to the gentleman, the little fellows were further delighted when he added, "No, no, the doctor does not sell his puppies for half-a-crown a pair, he gives them for nothing." Delighted with their prize, they straightway made for home, and, moved by love, sought ever after to be kind to the doctor's doggies.

A simple picture of how any boy or girl can obtain something of

**Ten Thousand Times More Value.**

What is it? Hear the Word of the Lord: "The gift of God is everlasting life" (Rom. 5. 23). Because God has loved you, and Jesus has died for you, life everlasting can be *freely* bestowed, "without money and without price" (Isa. 55. 1).

Remember the Great Physician is like the kind doctor, He does not *sell* salvation, He *gives* life, joy, peace, a home in Heaven and endless bliss to all who take their place as unworthy and accept from His pierced hands His free gift. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God" (Eph. 2. 8). Will you accept "everlasting life" (John 5. 24) as a free gift now, or will you reject such great grace? Oh, accept it *gladly* and just *now*. HYP.

**The Black Cat Blocked the Way.**—One busy thoroughfare in a suburb of London has a long down-hill run—buses, motors, and all sorts of traffic constantly go up and down. One morning recently at the busiest time a big black cat walked out into the road, and sitting right in the track began to perform its toilet, with sublime unconcern either at the deviation of route being caused or the imminent danger of being killed. "Why shouldst thou die before thy time?" asks the preacher in Ecclesiastes 7. 17.



The Village Doctor usually had a number of Puppies about his Yard.

## A Sermon from a Good Old Scottish Word.

## "SICCAR."

WHEN Archibald Campbell, the first Marquis of Argyle, on 27th May, 1661, was on his way from the prison to the scaffold he was attended by a minister named Hutchison. "Hold your grip siccar," said the preacher to the Marquis. In reply the Marquis said, "You know what I said to you in the chamber. I am not afraid to be surprised with fear." Arriving at the place of execution, he kneeled down and prayed. Then he gave the signal to the executioners, who immediately brought his life to an end.

The advice given by the minister over two hundred and fifty years ago makes good counsel for every age. It is always well to take a good hold. Nothing like making our grip "siccar." This is the old Scottish form of the word "sure," and it is to be feared that many a man to-day is holding the faith with a very slim grip. It would do such men and many others who are copying them a great deal of good if they would make their "grip siccar." Solomon said, "Take fast hold of instruction, let her not go, keep her, for she is thy life" (Prov. 4. 13). Paul said, "Hold fast that which is good" (1 Thess. 5. 21). Peter said, "Make your calling and election sure" (2 Peter 1. 10). Through His servant John, the Lord Jesus says, "Hold fast till I come" (Rev. 2. 25), and George Hutchison said, "Hold your grip siccar."

When Robert the Bruce stabbed Comyn in the Minorite Cloister in Dumfries, Roger Kirkpatrick asked him if he had slain the traitor. "I doubt so," replied Bruce. "You doubt so," said Kirkpatrick, "I mak' siccar."

If you are not quite sure of an interest in Christ, "mak' siccar." If you don't know whether your sins are all forgiven or not, "mak' siccar." If you have only got the length of hoping you are right with God, "mak' siccar." If you are not sure whether you are a child of God (Rom. 8. 16), "mak' siccar." If not certain that you have been begotten again (1 Peter 1. 3), "mak' siccar." No man on these great matters should live in the dim region of uncertainty, and no man needs to, for our Lord Jesus says: "He that followeth Me shall not walk in darkness, but shall have the light of life" (John 8. 12).

But if you have by faith reached out the hand of faith and laid hold of eternal life, "hold your grip siccar." Let nothing move you away from the hope of the Gospel. Hold fast, and let no man take thy crown. One of the bravest Christians that ever lived, when near his end could say, "I have fought a good fight, I have kept the faith." Demas relaxed his hold, but Paul made his "grip siccar." Demas loved the world, and fell from steadfastness. But Paul held on. He said, "I keep under my body, and bring it into subjection, lest that by any means, after I have preached to others, I myself should be a castaway" (1 Cor. 9. 27). He endured and suffered for Christ as few men have done, believing that "if we suffer we shall also reign with Him" (2 Tim. 2. 12). "MAK' SICCAR."

### Cured in Thirty Minutes.

ONE of the daily papers recently contained a paragraph regarding a cure for cancer which a man born in India had brought to the Fen district in England, and which had cured people of cancerous growths in thirty minutes. The results, it was announced, had created a great sensation among the people, which need scarcely be wondered at, seeing that cancer is one of the most deadly diseases that can attack the human system.

There is a better cure than even a cure for cancer, and yet multitudes are unmoved who hear of it, though they stand urgently in need of it. It is a cure for sin, and sin is a more malignant growth than the worst forms of cancer. Then as to being cured in thirty minutes, why, the grace of God can change a man in a moment of time, the eighteen-hundredth part of thirty minutes, and can so change him that ever after he will follow after holiness, without which no man shall see the Lord.

The paragraph in the daily newspaper further stated that news of the cure had travelled to the continent, and that Germany was trying to buy the proprietary rights of the cure. Thank God, no man can buy the power to heal the soul of sin. God keeps in His own hand the right to save men, and heal them from sin's deadly power. The blood of Jesus Christ, God's Son, cleanseth from all sin. There is power in the blood. The remedy cannot be bought. It is free to all.

"If life were merchandise that men could buy,  
The rich would live; the poor alone would die."

The writer of this page has not seen any of the people who are said to have been cured from cancer in thirty minutes, but he has seen and conversed with and heard the testimony of many who have been saved from the disease and blight of sin by trusting in the Lord Jesus Christ at a certain given point of time. They have gone down on their knees burdened on account of their sin. They have risen from their knees with their burden gone and a peace in their heart that passeth understanding, and that never passes away. Or they went into a church, and heard a sermon. What the text was they cannot recall. What the points of the sermon were they cannot remember. But this they know, that from that day they were new men. From that time they forsook the broad road. Never afterwards from that day onwards did they yield to forms of temptation to which they had yielded hundreds of times before. The Word of the Lord healed them. They were cured by the grace of God. Or they lifted a Gospel paper and something on the page struck them, interested them, moved them, and led them away from godless companions and godless ways, and sinful delights, into a life of faith and prayer. The Gospel paper was to them a healing leaf from the tree of life.

One is not surprised that people should be stirred about a cure for cancer, but there is room for surprise that people are not more stirred about the cure for sin. DO YOU KNOW AUGHT OF SIN'S CURE?

**"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."**

“ME?”

DO you really mean ME? Yes, I mean you. You may be all you say. I am not doubting your word for a moment, but you need salvation, just the same as any other poor sinner. You may say, as you have more than once said, that you are not a poor sinner, that you are a decent, well-living man, that you pay your debts, that you are always ready with a sixpence to help anybody that is in distress, that you always act up to your light, that you never use bad language, and that you make it a point to keep out of bad company; and you may ask with an air of injured virtue: What more do I need? Well, the answer is simple: You need salvation. No man was ever saved by his own merit, and neither will you, even though you were fifty times better than you are. Notwithstanding all your virtue and moral excellence in which you pride yourself, you are a sinner, for “All have sinned and come short of the glory of God.” You needn’t flush up and look indignant, and say you will hear no more of this. That would be a very wrong thing to do. For a certainty many do it, but how will you escape if you neglect so great salvation?

God would not have sent His Son from Heaven to suffer and die on the Cross for the sin of the world if men could save themselves by being decent, well-living men. Calvary was a great blunder if what you say is true, but you may rest assured it was no blunder. In it was seen the wisdom of God, and the love of God, and if you wish to be right with God the sooner you give up your self-confidence the better. To measure yourself against others, and puff yourself up with the belief that you are better than others is not salvation.

There is salvation in the Lord Jesus Christ, and in Him alone, for “There is none other Name under heaven given among men whereby we must be saved” (Acts 4. 12). Reject Him, and you perish. Receive Him, and be saved.

Don’t keep magnifying yourself, and saying: Look at ME. Don’t go on belittling others, and saying: They are not like ME. Speaking in that way shows that you are far away from salvation. Your case will be much more hopeful when you humbly and penitently say: “Is there any hope for a poor sinner like me?”

#### PERILS.

DR. DIXON, of the Metropolitan Tabernacle, London, speaking recently on “Present-day Perils” at a meeting in connection with the Pastor’s College, said that if the perils that beset them stirred them to activity and enthusiasm they would be blessings in disguise. He would distinguish between real science,

which was always helpful and never perilous, and that modern “philosophy of science” that had well-nigh destroyed the ministry and some churches. It was the same that Paul confronted in Athens, when philosophers of that city mocked at the Resurrection. “Darwinism is about as dead as last year’s newspaper,” said he. “There is only one man in Germany to-day—Ernst Haeckel—who holds to it, and he confesses that he is as the dying swan. What is Darwinism? It is the theory of the evolution of all things from primordial germs without the recognition of God. Darwinism was popularised in England by Spencer and Huxley, two men who declared, ‘We do not know God!’ and in Germany by Haeckel, who denied His existence. There are still Christian men who call themselves ‘evolutionists.’ They are very unfortunate in their name. They say their belief in evolution is that it is simply the method of God’s working, the unfolding of His designs. Why, our great-grandmothers believed that! That is not Darwinian evolution.”

**“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity”**  
(2 Tim. 2. 19).

#### EVER BUSY.

DEATH is busy, ever busy,  
Reaping in the fields of life,  
Ceaselessly the grim old reaper  
Wields his gleaming, reaping knife.

Sin is busy, ever busy,  
Working with the reaper death,  
Spreading woe and desolation  
With its pestilential breath.

Men are busy, ever busy,  
Working good or doing ill,  
For Jehovah or against Him,  
Doing His or Satan’s will.

Some are busy, ever busy,  
Hurling wrong against the right,  
Casting truth into a dungeon,  
Putting darkness for the light.

Some are busy, ever busy,  
Striving evil to destroy,  
Seeking to assuage earth’s sorrow  
With the everlasting joy.

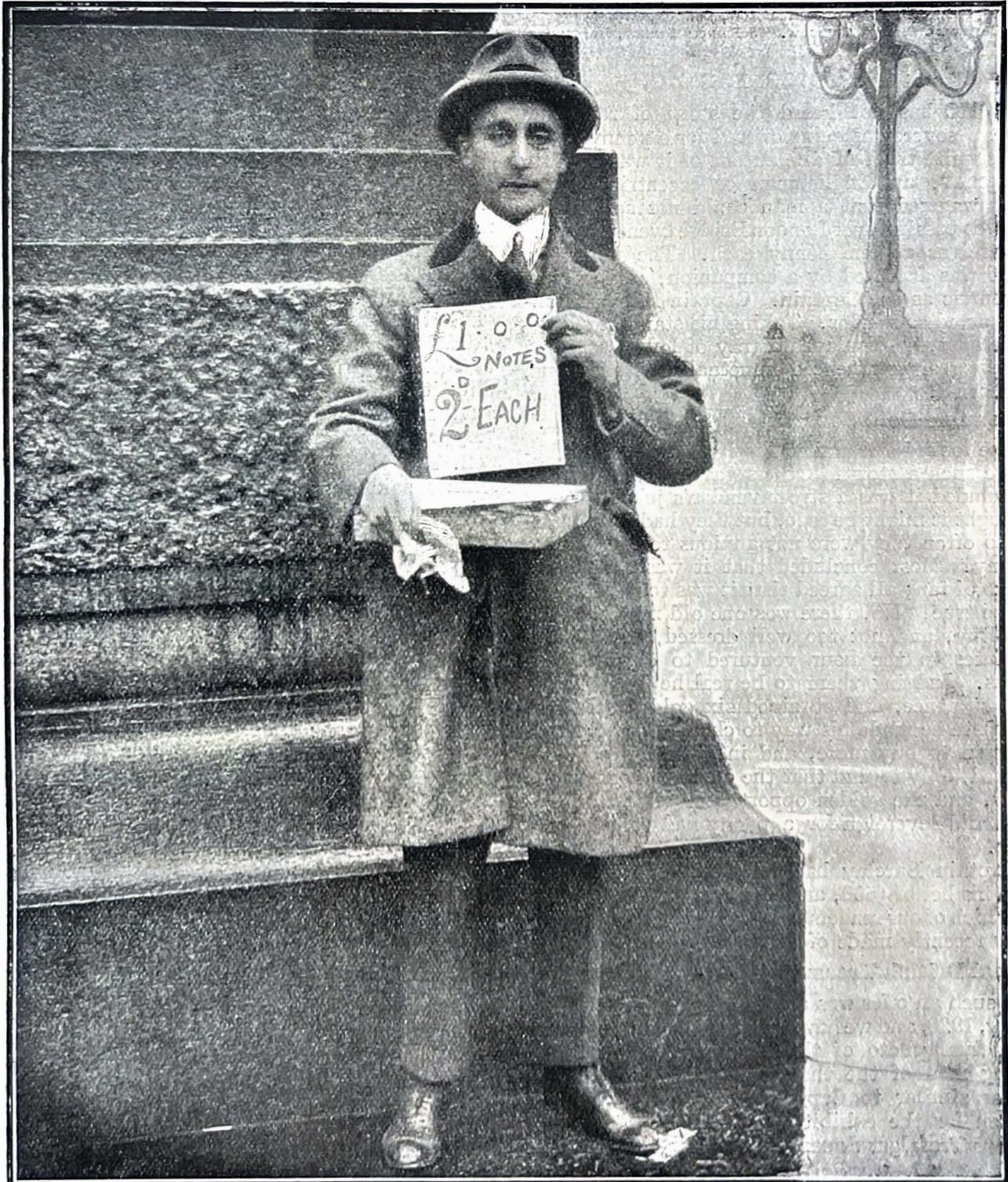
O be busy, ever busy,  
For the truth which maketh free;  
For the heavenly King and kingdom  
Brave and loyal soldiers be.

E. P. H. KING.

**The Question of the Day.**—There is but one question, and that is the Gospel. It can and will correct everything that needs correction. My only hope for the world is in bringing the human mind into contact with Divine Revelation.—*Wm. E. Gladstone.*

**One Glorious "If."**—There are a great many "ifs" in the world that are like a swarm of wasps. If you let those "ifs" out they will

sting you from head to foot. But there is one glorious "if" that will kill them all, it is this: If the Lord Jesus Christ could fail, if He could desert us, then all would be lost. That kills all the other "ifs," because it is an impossible if. He cannot fail us or leave us; He must live, He must conquer, and while that is the case the other "ifs" do not signify anything to us.—*C. H. Spurgeon.*



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**A STRIKING OFFER.**

What is better than the best Bargain ever offered? See next Page.



VOL. 18.

MAY, 1920.

No. 209.

Offices: 14 PATERNOSTER ROW, LONDON, E.C.4.  
229 BOTHWELL STREET, GLASGOW. 75 PRINCES STREET, EDINBURGH.

## £1 Notes for 2d.

WHO has not heard the story of real gold sovereigns being offered for a penny each? It is quite true, for the author of it was Captain BARCLAY, an Englishman of eccentric habits, who wagered that a man could not sell to the crowds passing over London Bridge twenty genuine sovereigns at one penny each. The wager for £500 was accepted by a companion, evidently as eccentric as the Captain. Captain Barclay himself acted as vendor. Taking his stand at a suitable spot, he displayed a tray of lovely, shining sovereigns, commenced punctually at the hour, and cried,

**"Genuine Gold Sovereigns at a Penny Each."**

Some looked and smiled, as if any one would believe such a story! Others gave two looks, and concluded it was a street vendor's joke! Others thought it might be true, but they had been taken in so often they were not anxious to risk even a penny! Most concluded that it was a splendid piece of fun; all agreed that it was too good news to be true! No, there was one old man, not too wealthy, and not too well dressed, who at ten minutes to the hour ventured to examine the coins. Judging them to be real he invested his all, sixpence, and obtained six gold sovereigns. In haste he made his way to change his gold into coppers to buy more, and in great haste he returned, only to find that the clock had struck the hour, and the golden opportunity of obtaining a real gold sovereign for a penny had vanished for ever.

Captain Barclay had only sold six coins, so won his bet of £500, and was thus gainer by £494.

Which of our readers has heard of the remarkable offer recently made of

### Real British Treasury Notes for 2d. Each?

Yet such an offer was actually made on 4th February, 1920, and we have been fortunate in securing an actual photo of the vendor at work. Two young men of the theatrical profession made a wager similar to Captain Barclay's. The site chosen for the exhibition of the Notes was the famous Trafalgar Square, London. On this occa-

sion the wagers were more wary, as the time limit was reduced to five minutes. FRED BARNES was the seller. With tray containing fifty genuine Notes and a prominent notice offering "£1 Notes for 2d" he took his stand against the Nelson Column (seen in the picture). The newspapers report that "many paused and read the notice, thought it too good to be true, and passed on." Only one person had the courage to put it to the test, and he received 240 pennies for 2d.

Lest any should be thinking of

### A Third Occurrence of a Similar Nature,

let us suggest that they make it on a par with the Gospel Message, and then they will have good success.

1. A sovereign for a penny or a pound note for twopence were both tremendous bargains, but neither was a *gift*. Had they been so both trays might quickly have been emptied. God's gift of Eternal Life, worth more than untold wealth, is absolutely *free* to whosoever will accept it. "For the wages of sin is death; but the *free gift* of God is eternal life through Jesus Christ our Lord" (Rom. 6. 23). Heaven's door will open to those who have accepted salvation as a *free gift*; it will resolutely be closed to all who seek admission on any ground of merit or goodness. "By *grace* are ye saved" (Eph. 2. 8).

2. The time limit might be extended. Had Barnes said thirty minutes, or Barclay ninety minutes, how many more people would they have made happy. The Gospel message has sounded forth for 1900 years. It is sounding long and loud to-day. Count up the hours and years during which *you* might have believed and been saved; think if God has not been longsuffering, and consider whether such should not urge you to decision *now*. Even the most wonderful of all offers—everlasting life for nothing—will have a termination. How long or how soon we know not, but it is certain that the acceptable *year* of grace will be followed by the *day* of vengeance of our God (Isa. 61. 2). Be wise and accept life "while the Holy Ghost saith TO-DAY" (Heb. 3. 7).

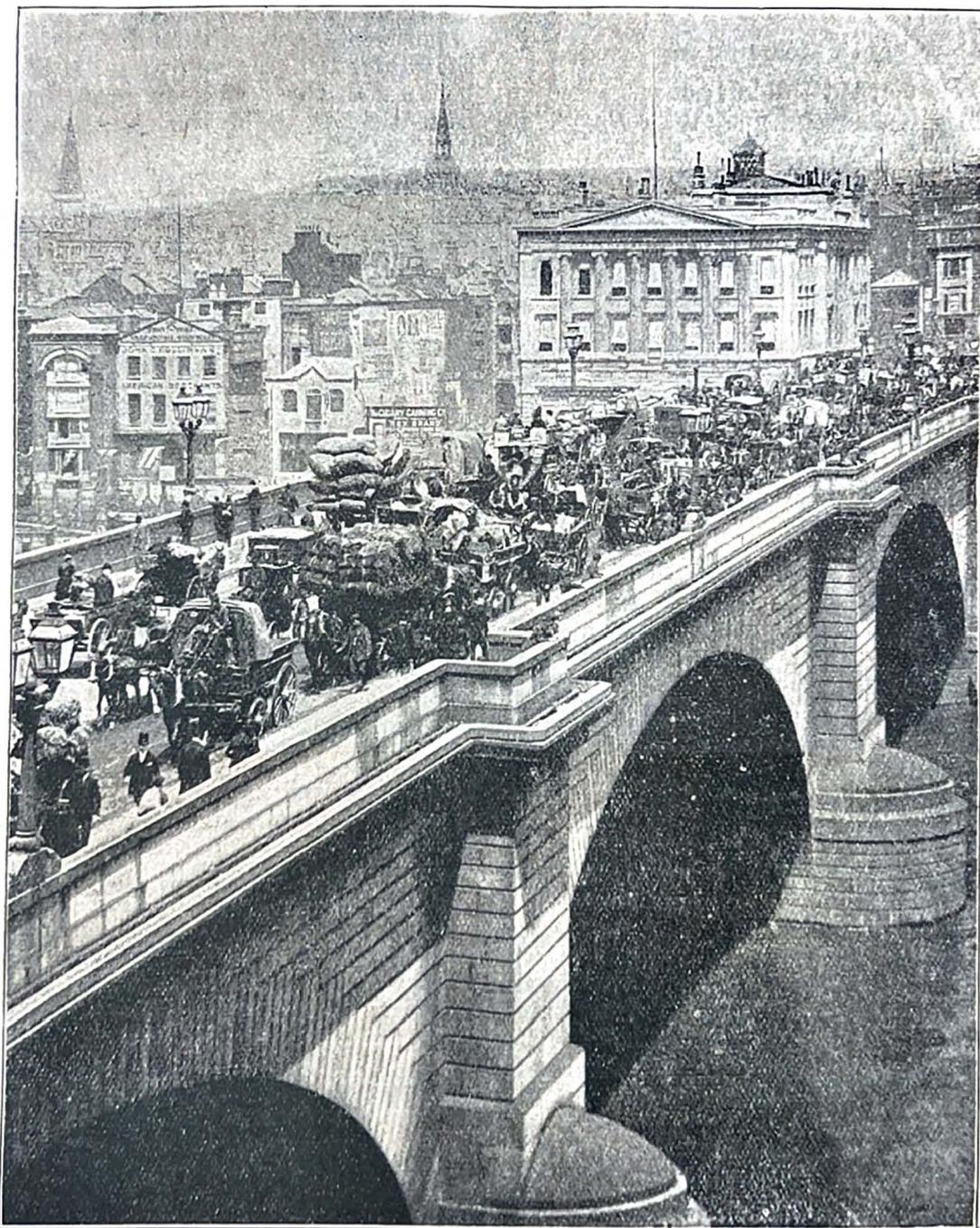
3. The area might be enlarged, or the act repeated. Start a vendor simultaneously in London, Dublin, Edinburgh, New York, Toronto, Chicago, Paris, Melbourne, Wellington, Bombay, etc., make it a true *whosoever* offer, and the commodities would need to be quadrupled many times over.

Yet every moment of every day, in every place under the sun, those who are willing to cease from their own efforts, accept the Lord Jesus Christ who died for them on Calvary's tree as their own and only Saviour from sin, death, and eternal doom, instantly become the happy possessors of eternal life, have their lives changed,

receive a title to an inheritance incorruptible, undefiled, and that fadeth not away (1 Peter 1. 4).

Act not like the foolish ones of old, who declined to take 19/11 for nothing from Captain

Barclay, or like the more recent doubters who missed Fred Barnes' 19/10 for nothing, but "be wise for thyself" (Prov. 9. 12), and accept the free gift of God, eternal life even now. HYP.



London Bridge, one of the Busiest Spots in the World, where Capt. Barclay offered Real Gold Sovereigns for a Penny.

#### A PLOUGHMAN'S EXPERIENCE.

"I WAS determined to have it, sir; I was determined to have it," said a respectable-looking countryman to a Christian, as he went on as follows: "God aroused me as to what I was—a *lost* sinner—and I could get no rest; I felt I

must know I was saved, but I was very ignorant of the way, and I did not get much help from others, so I thought *I must pray* myself into it, and I prayed, and I prayed. Tired out with my work, I would be up half the night praying to God to forgive me, working myself up into a state

of frenzy. I would stop my horses in the field of a day and kneel down on the ground and cry for salvation. I would stop by the roadside on my way to and from my work, and would entreat and implore; and the more I tried, the more I thought I must try, and try, until I

#### Softened God's Heart by my Cries,

and He saved me, but I didn't get it. I had no rest; I was downright miserable—almost in despair. The thought struck me, *I must fast*, and so I did. I left off my meat; I ate so little I was very weak. I thought it must come now, so I went on week after week, month after month, but no, I didn't get it. I seemed no nearer to it than when I began long ago, and sometimes I was in despair, and sometimes I was inclined to give it all up, but I thought of eternity, and I could not give it up.

"Well, one night I was lying in my bed thinking of it all, and thinking what more I could do, wondering when God would be pleased enough to save me, and saying to myself that *I could do no more*, and that God must just save me as I was. As I lay there this thought came to my mind, 'What think ye of Christ?' 'What think ye of Christ?' I said; 'Why, I've never thought of Him at all. Here have I been for years thinking of myself, and what I could do, praying, and fasting, and such like, and

#### I've Left Christ Out.'

It all flashed across me in a moment. Blessed be His Name! He's done the work, hasn't He? And God gave Him to do it, didn't He? And, *believing on Him, I'm saved*. And then I took to praising and blessing God that Christ had done it, that God said it, that I believed it, and that I was saved. I never doubted again. How could I? *I should be doubting Him*. I should be saying that His work was not enough, that He had not finished it when He died there in my stead." H-S.

### THE PILGRIM'S JOURNEY

TO THE CELESTIAL CITY.

"THE Pilgrim's Journey" is the story in picture form of Bunyan's immortal classic. Many of us drawing near our half century remember with growing gratitude that the three main articles of our mental and spiritual diet in childhood were the Bible, "Pilgrim's Progress," and the Hymn-book, and those who digested these best are classed among the best men and women of to-day.

A great deal of thought has been expended on this picture, and it will be found a worthy companion to the *Broad and Narrow Way*. It is the same size, produced with the characters in the dress of Bunyan's time. Bunyan's great book is peculiarly suitable for this type of picture, as it is a great word picture in itself. His unique,



Photo by W. Strulthers, Shettleston.

"I would stop my horses in the fields."

intense, spiritual experience, his keen observation of men and things, his suffering for the Gospel's sake, his passionate love of the Bible—an almost unknown Book in England before his day, for the Authorised Version only appeared seventeen years before his birth—and his great natural genius, all combined to produce a book which is as racy as any fiction, and which forms one of the greatest commentaries ever written on God's Word.

#### Explanation of Picture.

Figures and scenes depicted at the right-hand base is the City of Destruction, showing the typical grim happenings of city life, and bearing the marks of "dust built on dust." Steps are seen signifying the difficulty of escaping from its atmosphere, and at the top of the steps Christian is seen, book in hand, heavily burdened, met by Evangelist, who is pointing him to the Wicket Gate. On his way there he falls into the Slough of Despond, having failed to see the steps which can be faintly traced. Pliable is seen, drenched and bedaubed, running off home, while Christian is being dragged out by Help, but on the side farthest from his own house. He proceeds on his

way, but foolishly takes the advice of Worldly Wiseman, and comes under the terrors of Mount Sinai. He is redirected to the Gate over which is written "Knock," etc., reaching which he is quickly drawn in, for an arrow from Beelzebub's Castle speeds past his ear.

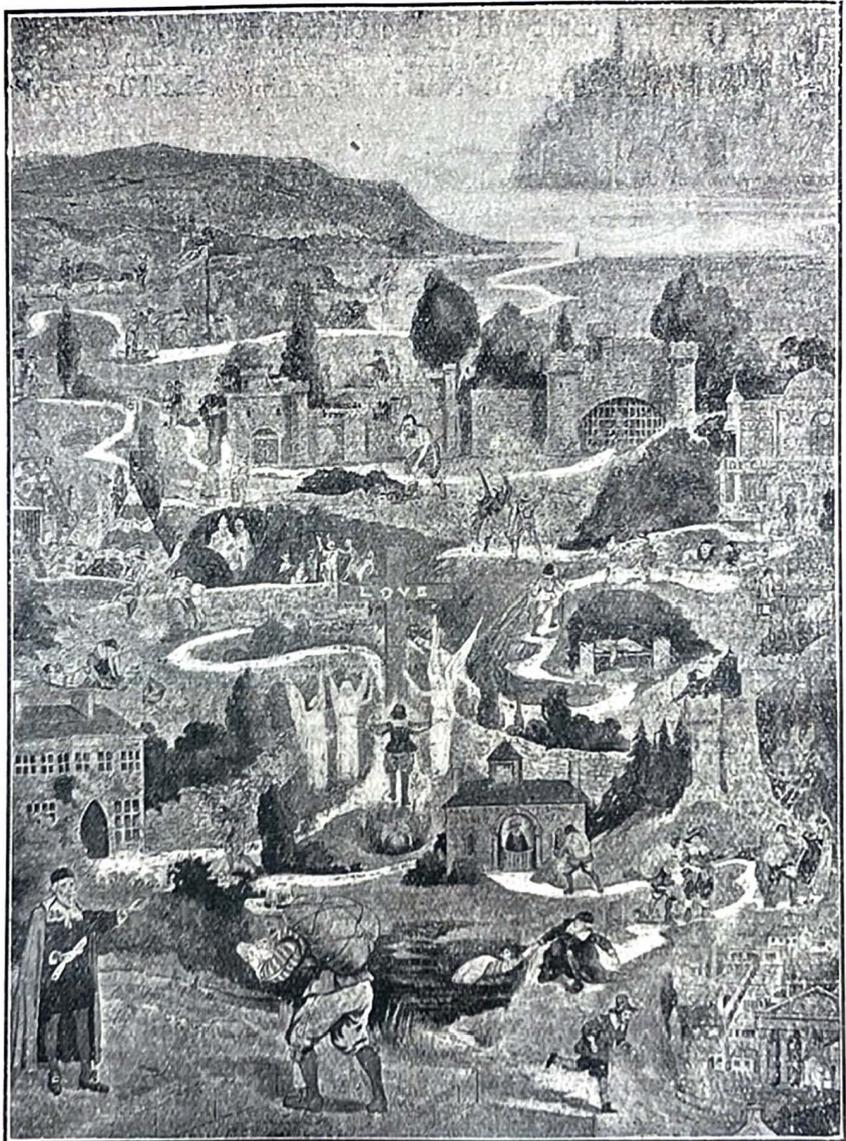
You then follow him to the Interpreter's House to the left, where, after sundry instructions, he proceeds up the Walled Way leading to the blood-red Cross which forms

**The Centre of the Picture,** on which is inscribed, "Love." There he is met by the "Three Shining Ones," and where he is seen with outstretched arms a free man before the Cross, while his burden is rolling away into the Sepulchre at his back.

On he goes, leaping and singing for joy, but is soon surprised to find Messrs. Simple, Sloth, and Presumption sleeping, whom he scarcely wakes before Formalist and Hypocrisy come tumbling over the wall. His earnestness is too much for them, and he proceeds alone toward Hill Difficulty, essaying of which he becomes tired, and is observed fast asleep in the arbour with the roll fallen under his seat. Awakening and advancing, he is met by two fearful runners who warn him of two lions blocking the road to House Beautiful. He tremblingly goes on, encouraged by Watchful, who hails him from the Lodge. He is seen holding sweet converse with Piety, Prudence, and Charity. Here he emerges fully armed to be met by Apollyon in deadly conflict.

**The Valley of the Shadow** with the Pope's Cave stand well defined, while Vanity Fair and the Martyrdom of Faithful will be noted on the left of picture. Further, Christian and Hopeful—escaping the Fair—are observed studying a monument entitled "Lot's Wife," while to the right they are enjoying a snug little nap in the grounds of Doubting Castle, to be rudely awakened by Giant Despair, whose Castle dominates the background, and within whose gates prisoners can be dimly seen. They are seen escaping at the back and proceeding on their way

to the Delectable Mountains—passing through gardens and orchards, and conversing with the shepherds who are busy with their sheep. They can be descried cautiously peeping over the precipice, "Error," at the dead men's bones far beneath. The shepherds give them a sight of the city through their telescope, which sends them on their way thitherward rejoicing, but to meet with



Reduced Photo of the Coloured Plate, "The Pilgrim's Journey," size 24 x 19 inches. (1/9, post free, with Key.)

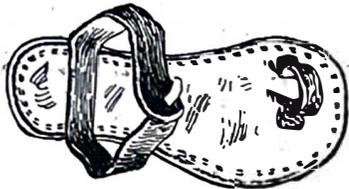
one more mishap—the Flatterer's Net, from which they are delivered by a Shining One who also applies the whip. They can be discerned after, moving along the easy, winding way to the river on the banks of which they are seen standing. The last glimpse of them is on the further bank, met by the Shining Ones emerging from the City's Golden Gates, while all the trumpets are sounding for them on the other side.

## THROUGH SPIRITUAL EYES.

Events of the Day and their Spiritual Significance.

### A Remarkable Ceremony.

If you happened to be on a journey at Eastertide through the Holy Land, and spend a few days at Jerusalem, one of the sights you would see on Russian Eastertide—which this year fell in the middle of April—is the ceremony of washing the disciples' feet. On a high platform erected in the courtyard of the Church of



Sandal Worn in Jesus' Day.

the Holy Sepulchre sit two rows, facing each other, of six monks. In a little while the waiting crowd—and the ceremony draws thousands to watch it—can see the old Russian patriarch come to the platform, and, mounting it, wash the feet of each of the monks. The courtyard of the Church is not very large; it would hold, perhaps, two thousand people, and the flat roofs all around are crowded, for the ceremony is one to which pilgrims come from afar.

Perhaps you will wonder at this incident being so simply illustrated, just a simple sandal. But that is the most important thought to Christians who have in mind the *real* act of which this ceremony is but a dim and distant symbol, one which I fear has lost its sweet spiritual meaning to those who throng every Easter to see it performed. You remember that the disciples of the Lord Jesus were gathered one evening after supper, when Jesus, "rising from supper," took a towel and pouring water into a basin, "began to wash the disciples' feet." It was not only a lesson of humility, but a sweet lesson of the ease and comfort and peace that the Lord Jesus would give to those who love Him. A lesson, too, how He can give fresh strength for further journeyings by soothing the tired feet of His own.

Now, look at the sandal. In the hot and dry country of Palestine, where the Lord lived, with sand blowing from everywhere into everything, the disciples could not walk for long without feeling discomfort. All they wore on the bare feet were sandals, and if you look closely you will see that it was more than easy for the sand to get in between the sole of the sandal and the sole of the foot, as well as causing acute discomfort by collecting around and in the toe piece. You see now why this little picture is used; it enables you to understand at once much more clearly the incident that is described in John 13, and what comfort and refreshment it brought to the disciples. It is but a type of the sweetness with which Jesus always cares for those who love Him; the same

Jesus who said "Forbid them not" when the children of His day wanted to come to Him.

### True Hospitality.

Over the gateway of Montacute House, one of the magnificent mansions of the sixteenth century, was this welcome, "Through this wide open gate none come too early." That is blessedly true of the hospitality of God, who invites all to His Mansion. "Suffer the little children to come unto Me." "Those that seek Me early shall find Me." "I am the Door; by Me if any man enter in, he shall be saved" (John 10. 9).

### Unseeing Eyes.

Commander Peary, who died late in February, tells in his description of his 1200-mile sledge drive over ice and snow in Greenland how "we were blind with wide open eyes." The snow glare prevented all else being seen, and with difficulty the track was kept. With wide open eyes as we walk the daily track with sin all around, and if unsaved, sin within, do not be blinded by what surrounds; keep the feet on the track at all costs, for once off the path of right and truth it means wandering in a trackless expanse. Feet on the path and eyes toward the goal, that's the way. "FOLLOW ME." No fewer than fifteen times does the Lord Jesus speak that wise advice. There *must* be something in it.

### Deserted Babies.

It costs £8000 a year to pay for the maintenance of babies deserted in Glasgow was the remarkable evidence given recently in a Court of that City. When Paul wrote to the Hebrews he told them of One who hath said, "I will never leave thee, nor forsake thee," the One whose "Beloved Son" said, "How oft would I have gathered thee as a hen doth gather her brood under her wings" (Luke 13. 14). Do you remember the sad-voiced conclusion of the Saviour? "And ye would not." Is your ear still turned away from the inviting voice of love?

### How God Abides.

In unveiling a war memorial at Sunderland, a few weeks ago, Colonel Vaux, who commanded the Seventh Durhams in France, told his listeners the first experience the Durhams had of poison gas. "The men," he said, "were standing in the trenches just outside Ypres, when a dense green cloud came over towards them. It was the dreaded gas. The men running immediately in front of our battalion could be seen stumbling and falling. From the parapet top I called out, 'It's no use running. Come up here and sing a hymn.' They stood up and sang, 'Abide with me.' That cloud of death passed away from us," related the Colonel, with solemn impressiveness, "and not a man in the battalion was gassed."

### A View of the Heart.

The *Intransigent*, of Paris, reports that a means has been devised whereby the movements of the heart can be seen upon the cinematograph screen. Not only the movements, but the thoughts also of the heart of man have been and are seen and known by God; the heart of every man, and by nature it is, as Jeremiah so graphically and truly wrote, "deceitful and desperately wicked" (Jer. 17. 9). That same inspired Word tells us that not only the present heart-state but also its future plannings are known to God, who "is a discerner of the thoughts and *intents* of the heart (Heb. 4. 12). That's the unbiased view of the real heart of man by nature, but it is of equal truth that, as with Saul, to all who will can be given "another heart." *God* gave Saul his new heart (1 Sam. 10. 9). Every one who accepts Him as Saviour will have Christ dwelling in the heart by faith (Eph. 3. 17). Indeed he will have "all things new."

### A Rejoicing Empire. (See page 105.)

The Jews call May the month of rejoicing, their word (see Esther 8. 9) for it being *Sivan*, which means "to rejoice." Is it not interesting that the British month of rejoicing is also May, for in it comes Empire Day, a day of gladness and remembrance of what the British Empire means? This year, on 24th May, there is to be a great parade in Hyde Park, just outside Buckingham Palace. Added rejoicing will be given to the event because in May also is celebrated the completion of the first ten years of King George's reign; while, as everybody knows, the Queen's birthday, too, comes in May. What a month of rejoicing! The hymn comes with salutary appropriateness, "Be glad in the Lord and rejoice." The Psalmist sang, "Visit me, O Lord, with Thy salvation, . . . that I may rejoice in the gladness of Thy nation" (Psa. 106. 5). What a rejoicing *that* would be if England were really Christian England!

### God's Notebook.

Scattered all over the world are the leaves of God's notebook. Some have been found; others, doubtless, await discovery. In the British Museum, recently re-opened after the war, are

many "pages" recovered after thousands of years. There is the record, in clay tablets written about 670 B.C., of the Creation and of the Flood. These lay buried in the ruins of Nineveh for two thousand four hundred years till in 1850 they were dug out,—two eloquent "pages" of "notes" preserved by the will of God, and caused to be discovered just at the moment when Europe was being flooded with scepticism by the critical doubtmongers of the mid-nineteenth century.

It is the same in the Egyptian gallery—to the confusion of those who pooh-pooh the "bricks without straw." Bearing the signature of Rameses II., the king who oppressed the Israelites, are some of the very bricks of the period showing the straw in the clay texture, and others exist in which no straw can be seen. So in these and many other similar records in the Museum and elsewhere does God prove Himself by *actual specimens* and *records*, lost for centuries, but re-discovered to prove that "God cannot lie" (Titus 1. 2) and that "the Word of our God shall stand for ever" (Isa. 40. 8). S.

### TEXT TOPICS FOR PREACHERS.

**Loyalty.**—"Curse not the king" (Eccles. 10. 20). "There is no power but of God" (Rom. 13. 1).

**Obedience has Prompt Reward.**—"The children did as the Lord commanded" (Exod. 12. 50). "The self-same day the Lord did bring the children out" (Exod. 12. 51).



God's Notebook.

The Second Graeco-Roman Room of the British Museum.

### A "FEAR NOT" FOR THE DESPONDENT.

"My Spirit remaineth among you, fear ye not"  
(Haggai 2. 5).

THE two strong foes of Christian service are depression and discouragement. These two enemies have ever worked sad havoc, but never more so than at the present moment. We are entering upon the spiritual harvest-time of the Christian year. Whilst the Christian worker must sow beside all waters, labouring and reaping in season and out of season, the season of greatest opportunity is now on us. And never was there greater need for Christian witness than the present. But when the Christian warrior should be buckling on his armour for the fray, and when the sower and reaper should be girding up their loins preparatory to labouring in God's great field, depression and discouragement are paralysing the Lord's servants or causing the hands to hang down, and the knees to be enfeebled.

Of course there are sufficient causes for depression and discouragement to-day. As we look around us and note worldliness and vice at full flood, and the deadness and fruitfulness of much Christian ministry, with the apathy and indifference concerning the perishing multitude on the part of many of the Lord's people, and the steady decline in Church membership and Sunday school attendance, we feel our hearts and spirits drooping, and are tempted to hang our harps on the willows, and thrust our sword into its scabbard.

It was so in the days of Haggai. By Divine intervention and the clemency of Cyrus, King of Persia, a remnant of Israel had returned from the Babylonian captivity, and with zeal had commenced

#### The Work of National Restoration.

But political intrigues had stopped the rebuilding of the temple, and the enthusiasm of the first return had died away in the face of the prolonged difficulties. The two brave leaders, Zerubbabel and Joshua, still survived, and kept alive their own zeal, but the mass of the people, dismayed by past events, were now more concerned about their comforts than about the restoration of the House of the Lord. Depression and discouragement had paralysed all godly effort, and the work of the Lord had ceased.

The Lord's people were in good need of a tonic, and the Lord sent His prophet Haggai to administer it, which he did most effectively. "FEAR YE NOT" was one of his messages. When such a word fell upon their ears they might have replied, "Fear ye not! Why look at our feebleness, our defencelessness, our adversaries, and our sad condition; we cannot but fear if we open our eyes!" But there are two antidotes in the Lord's *promise* and the Lord's *presence*. His gracious promise—

"According to the Word that I covenanted with you"—is indeed a grand encouragement, and His presence—"My Spirit remaineth among you"—is indeed the great source of cheer and strength.

Observe *the duty of strength*: "be strong," twice repeated. But how can the feeble be strong? Note *the fountain of strength*, the Lord's presence and Spirit. *The purpose of strength* certainly is work: "Be strong, . . . and work."

Christian worker, despondent because of the present serious decline in Assemblies and diminution in Christian service, remember the Lord's own word, "My Spirit remaineth among you, fear ye not." He is with you as your ally, partner, and enduement. Remember that following Paul's sad prophecy concerning the "perilous times" and dark days in 2 Timothy 3 comes his urgent appeal to redouble Christian service: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. . . . Do the work of an evangelist" (2 Tim. 4. 2 and 5).

It seems fully clear by Acts 18. 5, and a study of 2 Corinthians 1. 8; 2. 1, 4, 13; 4. 8, 9; 6. 10; 7. 5, 6, that Paul was at that moment suffering depression.

#### "Grief Beset the Spirit of Paul"

is the Arabic version of Acts 18. 5. Reasons for discouragement and depression can easily be seen. He was alone in a strange city, and solitude was a hard trial to so sensitive a nature; he had no money, and had to engage himself to a tent manufacturer; he was not well, was overworked and persecuted, and failure seemed to dog his steps. Yet he did not allow this mood to silence his voice in Christian testimony, or paralyse Christian effort, for "he testified" boldly for his Master.

Fellow-pilgrim, are you mourning over some besetting sin, and smarting under a sense of failure and shortcoming, and feel it is no use trying to live the Christian life any longer? Just take heed to His own Word to you, "My Spirit remaineth among you, FEAR YE NOT." And in that indwelling Spirit you have all you need for victory over sin and holy living. Just let Him have His own way with you, and all will be well. He will then tread down the enemies within and lead you to victory.

Unsaved one, if His Spirit no longer remains with you, then you would have every cause for fear. But He is with you. The very existence of good desires within you, and regret over the unsatisfactory past are so many proofs that the Spirit of God is striving with you. Let the Holy Spirit lead you to Christ, and to the precious Blood, then He will become in you the source of purity and power.

ROBERT LEE.

**RISKS NOT WORTH RUNNING.**

ONE cannot but admire bravery wherever it is manifest. Before me lies a description of the famous flight across the Atlantic by Sir John Alcock, whose premature death all lovers of brave deeds must mourn. Rashness and foolhardiness, however, must be placed in another category. *The Daily Despatch* of 20th December, 1919, contains an account of such an act. It reads:

"It was a rash over-sporting adventure that cost Lord M— and Ledley B— their lives. They determined to

**Shoot the Falls of Schaffhausen**

in Switzerland. The local magistrates, knowing it meant sudden death, placed guards to prevent them, but the guards were eluded.

"Having provided themselves with a small flat-bottomed punt, as they were about to step into it Lord M— servant seized his master by the collar. His lordship, however, extricated himself at the expense of part of his collar and neckcloth, and pushed off immediately with his companion. They got down the first fall in safety, and began to shout and wave their handkerchiefs in token of success.

"They then pushed down the second fall, by far more dangerous than the first, from which time they were not seen or heard of. The servant remained three weeks by the place bewailing the fate of his beloved master."

Rash adventure, when so much is involved, must surely be described in strong terms of condemnation; and among such risks we would first of all include that taken by multitudes of people to-day who, while prudent and cautious in temporal matters, are often foolish and rash in *eternal*

matters. They are indeed much more foolish and rash in eternal matters than Lord M— was, persisting as they do in approaching

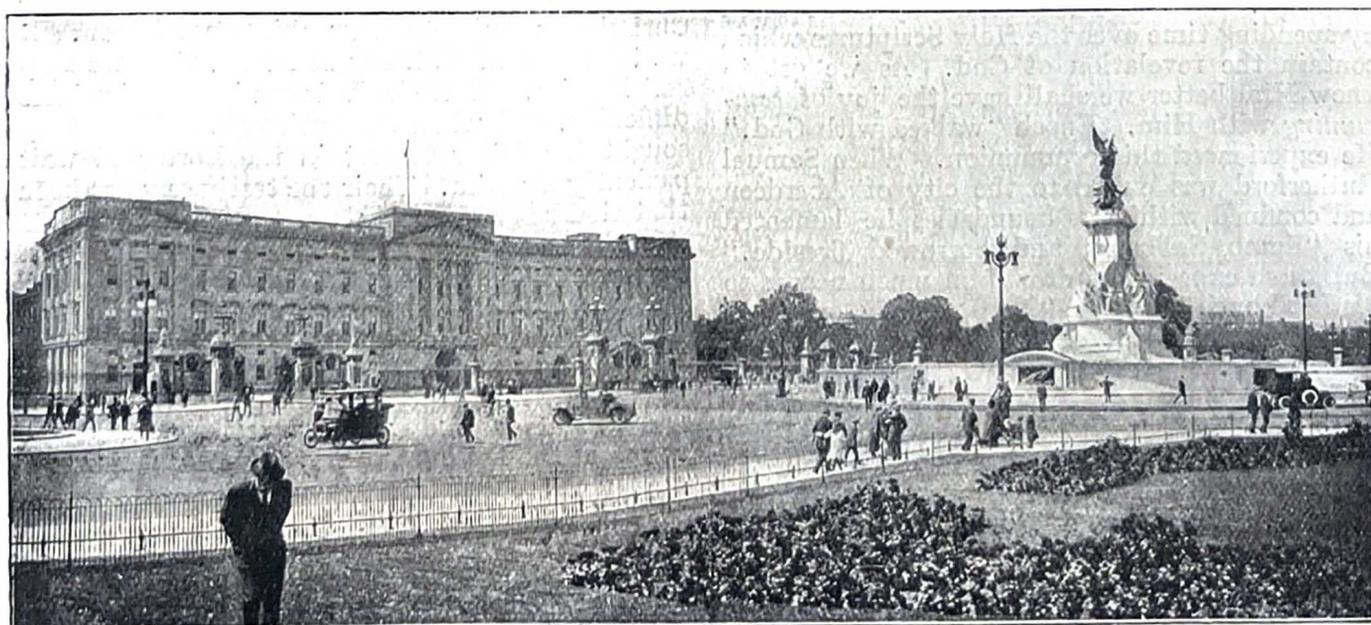
**The Rapids of Eternity**

in barques of their own or of man's construction, in which they will undoubtedly perish. Are you one of that multitude? Are you risking losing the joys of Heaven, eternal bliss, and the company of Jesus Christ the Lord? Test your position by the Scriptures. "There is none other Name under Heaven . . . by which we must be saved" (Acts 4. 12). "In whom we have redemption through His blood" (Col. 1. 14). Is Christ your hope?

Mr. BONAR LAW said no one should take a risk that prevented him from sleeping soundly. If you are not resting on Christ you will certainly perish in the Lake of Fire. Can you sleep soundly taking such a risk? If you can, arouse yourself to the imminence of the danger that lies before you, and trust in Christ now. J. H. BRACKENRIDGE.

**SUBSTITUTION.**

THE great truth of *substitution* is one of the most outstanding features in the Gospel of Christ. You have substitution plainly declared in the declaration of Scripture that "Christ died *for* the ungodly" (Rom. 5. 6). He bore the penalty due to sin. He took the place of the guilty. It is this that gives confidence to the trusting sinner, that "Christ hath once suffered for sins, the Just for the unjust" (1 Peter 3. 18). Nothing, therefore, can be clearer than this, that we are saved through what *another* has done. This is *substitution*, and it is a blessed truth. Do you accept the Substitute whom God has provided? W. SHAW.



"A Rejoicing Empire."  
Article on page 103.

A Unique Private Photograph of Buckingham Palace and the Victoria Memorial, showing where Empire Day will be celebrated.

### THE SECRET OF TRANQUILLITY.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C. 4.

CHRISTIANITY is more than the forgiveness of sins. It is something which influences the everyday life of men and women. In our passage through this world we come upon a great variety of persons. Some are very fussy, others rather irritable, and a minority who seem to have learned the secret of tranquillity. It is from a Psalm we wish to find the secret. Incidentally the Psalms are written for the heart. They lend themselves very happily for reading and meditation during the seasons of private devotion. The writer of the majority of the Psalms draws very largely from his wide and varied experience of life. In the thirty-seventh Psalm, from which we shall quote, we observe that David says, "I have been young, and now am old." We are therefore listening to the matured experience of a shrewd observer of life. Indeed this suggests the aptness and truth of the lines:

"Old experience doth attain  
To something of prophetic strain."

The secret in question appears to be contained in three words found in this Psalm, and upon these we now briefly comment.

I. "**Delight** thyself also in the Lord; and He shall give thee the desires of thine heart" (v. 4). These words suggest a question. In what or in whom do we delight ourselves? If our delights are found in other sources than that which is divine we need not be surprised if we lack the tranquil experience. In order that we may fulfil this essential it is desirable that we should *know* the Lord. This knowledge can only be acquired by spending time over the Holy Scriptures which contain the revelation of God. As we get to know Him better we shall have the joy of *communing* with Him. Enoch "walked with God." He experienced this communion. When Samuel Rutherford was exiled to the city of Aberdeen and confined within its boundaries he lamented his "dumb Sabbaths and borrow'd fireside." But these experiences drew him much nearer to his Lord until he wrote, "No preaching, no book, no learning could give me that which it behoved me to come and get in this town." So as we know God and commune with Him there is a *harmony* established between us that the desires of our heart are in reality the desires of His heart. To revert to Enoch, there is a harmony in two walking together. May we all find ourselves increasingly delighting in the Lord!

II. "**Commit** thy way unto the Lord; trust also in Him; and He shall bring it to pass" (v. 5). It is possible for the Christian's ways to be such

that he cannot and dare not venture to commit them to the Lord. So it stands to reason that if we are going to enjoy tranquillity our ways must be well pleasing in His sight. And yet the true joy of life is contained in these words. In the journey of life there are trials, difficulties, misunderstandings, disappointments, and anxieties. It is especially at such times we appreciate this word "commit," which means that we are to roll our concerns upon the Lord. The one way to do this is by prayer. Now it is just possible that some readers may not take full advantage of this. They may be content with offering a general prayer along similar lines every morning and night. That is all right in its place. But surely the needs of two days are never alike, and therefore the prayers should be varied accordingly. In order that God may bring our way to pass it is necessary that at all times we should commit to Him those ways which call for decision. Are there not the little decisions of every day, as well as the big decisions in life? In a word, may we take God increasingly into our confidence!

III. "**Rest** in the Lord, and wait patiently for Him" (v. 7). If we are delighting in, and committing to, the Lord it follows naturally that we shall rest in Him. What a Person to rest in! Let us think of His greatness and power, His love and grace, His goodness and severity. Then consider that sinful, erring creatures are called upon thus to rest. There is no rest like this. But more. We have all His promises upon which to rest. These promises are found scattered in every page of Holy Writ. He has never failed to do His part. If we have not enjoyed the promises it has always been our own fault. And thus as we rest in God and His promises we rest from self. Christians require to learn this great lesson. If we take God into all our concerns, then we may rest in Him. I have known men in great business difficulty, and when the outlook was black they sought implicitly to rest in the Lord and wait patiently for Him. Their one testimony has been that God has never failed.

Is the secret of tranquillity apparent? *Delight* in the Lord until He fills our vision. *Commit* our way unto the Lord until we feel that all our ways are entirely in His good and capable hands. *Rest* in Him and wait for Him to bring the things to pass until we experience the practical blessings and benefits of the Christian faith, so that the words of the hymn shall have a new meaning:

"Oh! to trust Him then more fully,  
Just to simply move  
In the conscious calm enjoyment  
Of the Father's love;  
Knowing that life's chequered pathway  
Leadeth to His rest;  
Satisfied the way He taketh  
Must be always best."

**GOOD BOOKS.**

Pleasure and Profit for All.

**A Wilderness March for the Dear Children of God—Everywhere.**

"He that dwelleth in Love, dwelleth in God!" 1st. John IV. 16.

From brief thoughts etc. John xiv. 1-3; xvi. 25, 27; and xvii. 23.

(Music and Words by D.R.F.)



1. Samuel Rutherford's Letters. Completed, Rearranged, and Revised for English Readers. RICHARD BAXTER, of "Saints' Rest" fame, said: "Hold off the Bible, such a book as this the world never saw." 2/10, post free.

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By the Eminent Bible Scholar, WALTER SCOTT. Just ready. 7d., post free.

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CHORUS—So I shout "Halleluia" while passing along,  
In "the way of the righteous—made plain;"  
And I shorten the journey with hymn and with song,  
Till with Jesus we'll sing the refrain.

2. And the joy of the Father is now by His side, (Rev. iii. 21.)  
Set down in yon glory divine,  
But the joy of my heart even now is the fact,  
That the love of that Father is mine!

CHORUS—So I shout, etc.

Rutherford's Immortal Letters have just been completed, rearranged, adapted for modern readers, and added to "Every Christian's Library" (2/10, post free). Here is a comment by an accredited teacher. Dr. Alexander Whyte says: "After the greatest authorities have all said their best, the half has not been told of the unique value of Rutherford's Immortal Letters. I am a life-long student of this great spiritual classic."

**T**HE aim in this column is to guide to books of true worth, and books of spiritual power, likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster

#### That Which is Good to Edify.

The title borne by a massive volume of nearly 800 pages of selected writings from those which, over many years, have appeared in *The Witness*. A glance through its pages reveals the book as a remarkable storehouse of rich thought for every phase and situation in the life, work, and experience of the Christian. Writers from every part of the world—missionaries, evangelists, leading men of God in many activities of Christian life—contribute meditations, expositions, fully expressed homilies, concise skeleton topics, missionary experiences, biographies of "chief men," and a multitude of gleanings from near and far, edifying in the liveliest sense. A lifetime of sweet thought can be found within its covers. (Pickering & Inglis. 4/6, post free.)

#### The Upward Life.

In his opening chapter JOHN MITCHELL strikes the right note for upward progress, "All of us may enjoy the privilege of fellowship with the Lord Jesus Christ," and throughout the pages is the same ring of truth. In the chapter, for instance, on "The Model Christian," the author says, "Gaius walked in truth. He made daily progress in the divine life, and held closely to the Word of God. . . Having received the truth in his heart, he cherished it, and it produced good fruit in his life." The twenty chapters hold much inspiration to Christians for to-day's thorny way. (S. W. Partridge & Co. 3/, post free.)

#### Books on Evidence.

The Victoria Institute has long been associated with the more thoughtful side of Biblical truth in the way of scientific evidence and results based upon exploration and research. A series of little books have just been issued, mainly revised reprints of lectures by well-known upholders of the infallible truth of the Scriptures, in which are discussed various important subjects bearing on the accord of the Bible record with ascertained scientific standards. "The problem of Nature," by G. F. Whidborne, M.A., F.R.S.; "Modern Conceptions of the Universe," by G. F. C. Searle, M.A., F.R.S.; "The First Chapter of Genesis," by Prof. E. W. Maunder, F.R.A.S.; "Creation or Evolution," by Dr. Walter Kidd, F.Z.S.; "The Bearing of Archaeological and Historical Research Upon the New Testament," by Dr. Parke P. Flournoy; and in one book, "Indications of a Scheme in the Universe," by Canon

Row, London, E.C. Books reviewed or any good book from any publisher will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.

R. B. Girdlestone, M.A., and "Luminaries and Life in Connection with the Genesis Account of Creation," by A. Irving, D.Sc., B.A. The titles sufficiently indicate the ground covered, and to students of this domain of Christian evidence the books will provide plenty of definite study compressed into small but ample compass. (Morgan & Scott. Each book, 5d., post free.)

#### Henry Varley's Life Story.

The writer of this review has memory of hearing as an adolescent one of the stirring addresses of



HENRY VARLEY, D.F.

Henry Varley upon what might be termed "men's topics," and the thoughts then expressed still remain fresh. Especially at this moment the work of such an evangelist occupying a particular place in the battle for good is worthy of attention, for much that he preached against is rampant, and very many bright young people "go wrong" for want of strong and fearless caution plus wise advice. But he has gone, yet his record remains written in the heart of thousands. His biography, written by his son, Henry Varley, B.A., is one of a fine character wedded to an unshiftable belief that Christ is all in all to every life putting trust in eternal things. His ministry took him all over the world, and his experiences were seldom of the tame order. He was a "man's man" to the finger tips, yet for all his indomitable qualities he possessed a gentleness and winning grace that marked him above many as a winner of souls and a rescuer of erring and misguided manhood from the slough of lust. Of him Mr. Alfred Holness said, "He was a nobly-courageous, a tender-hearted man." That was a true record, and his life as here told makes the finer reading in consequence. (Pickering & Inglis. 4/, p.f.)

#### Some Moral Difficulties in the Bible.

After a well-balanced chapter on "Inspiration," in which the author allows himself considerable latitude in discussing for the benefit of the reader the tenability of diverging views, he tackles that domain of moral difficulty which arises from those verses which superficially read as if God were complaisant to, and sometimes the author of evil. On this topic H. E. Huillebaud, M.A., does helpful service. (Robert Scott. 2/6, post free.)

#### Chapter by Chapter.

A Devotional and Expository Commentary of the Bible, by Dr. J. Stuart Holden, is to be issued in four library volumes, 272 pages each, 6/ per volume, or 17/6 the set. (Marshall Bros.)

## A BOY WHO WANTED TO KNOW.



The Blood-sprinkled Bird Released—RESURRECTION

HIS father and mother showed us the photos of the happy pair taken on the cliffs, a merry, laughing couple, with life before them. Seeing we were interested, they gave us particulars of the boy's first coming to the Saviour.

He had been to a meeting, where the speaker told of the two birds in Leviticus-14. 1-7: "And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop; and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

**Sin was like Leprosy,**

the bird that died represented Jesus dying for the sinner, and the bird that escaped death by being sprinkled with the blood of the dead bird represented the sinner who was cleansed by the Blood of Jesus and set free. The Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1. 7).

This subject appealed to the boy, and on the following night, Monday, he did not want to go to the meeting, but busied himself in the garden, letting his sister go alone. When she came home she found him crying, and not being able to comfort him, came in and fetched father. "What is it, my boy; are you ill?" "No, father." "Have you hurt yourself?" "No, father." "Have you been in any mischief?" "No, father." "Then what is the matter? Have you anything on your mind you want to tell me?" "Yes,

father, I want to know what trusting in Jesus means."

**Glad to hear this Confession,**

the father led the way indoors, and with mother took the lad to the Word of God. Opening the Book, he was led to Matthew 11. 28, "Come unto Me, and I will give you rest;" and Matthew 10. 32, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in Heaven." "There you are, my son, coming to Jesus and confessing Him. He says those who confess Him He will confess before His Father which is in Heaven." "But whosoever shall deny Me before men, him will I also deny before My Father which is in Heaven."

Together, father, mother, son, and daughter knelt and told the Lord they would confess Him, thus fulfilling Romans 10. 8-11, "That 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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed."

Later on he said the home life of that father and mother had done more for him than all the sermons he had heard. ——— WM. LUFF.

**A GALLANT ACT.**

SERGEANT ARNOLD GRIFFITHS, of Ashton-under-Lyne, performed a superb act of gallantry while at hospital in France. To save the life of a wounded soldier Griffiths gave twenty ounces of his blood, and said he would give a further supply if necessary. This offer was accepted, and it was only when forty ounces were taken from him that Griffiths collapsed. While cases of transfusion of blood have been fairly numerous during the war, it is rare for more than twenty ounces of blood to be taken. To sacrifice double that quantity is remarkable.

"Greater love hath no man than this, that a man lay down his life for a friend. But God commendeth His love towards us, in that, while we were yet sinners, Christ *died* for us" (Rom. 5. 8). If the Lord Jesus gave His life and *died* for me, what am I giving Him in return for such love?

J.H.B.



"The Bird that Died"—DEATH.

## A WEEK AFTER.

I HAVE just begun to read the Bible. For years I have read everything but the Bible. Novels, history, travels, and newspapers have formed the staple of my reading. When going to Church I always carried a Bible with me. Not a big one under my arm. Oh, no. But a small one that I could easily slip into my pocket. It was used when at Church. Frequently I read the book of Esther during the sermon. But when I got home I neither read the book of Esther nor any other. The Bible was an unused book. Somebody may say that if I treated it in that way it was an ill-used book. If neglect means ill-usage, then I admit I ill-used it. I had no heart for it. It was dry, dull, uninteresting, from my point of view. I had some acquaintance with it when I was younger. I got lessons from it at the Sunday school. It was also used for the day school lessons. That was before the days of School Boards. But my Sunday school days and day school attendances are things of the past. It is years since I left those days behind me. I will not say how many years. The Bible has been to me largely a sealed book. I once invested a few shillings in a nice copy with gilt edges and brass clasps. The clasps have not been often unclasped. I have had no acquaintance with anybody that reads the Bible. I have met and mingled with men every day who were just like myself. Some of them were Church members. So was I. They were queer ones. So was I. I had been admitted without any proper inquiry as to fitness. I was decent. But there has been a change for a week. I am trying to find out the meaning of this change.

It has been a new week. Yes, it has, and no mistake. I have been reading the Bible for a week. It was at a funeral a week ago that I heard an old minister read the Scripture. I think I never heard Scripture read in such an impressive way before. He read in the 90th Psalm about God being from everlasting to everlasting. He read in the 20th chapter of Revelation about the dead, small and great, standing before God. He read in 1st Thessalonians, 4th chapter, about the dead in Christ rising first. I must have been attentive to remember all that. But I think I was attentive because he was impressive. He compelled my attention. I wasn't thinking about death. I wasn't impressed with the fact that I was there to see the body of one who had died laid in the dust. These things neither impressed me nor seriously grieved me. I was there simply as a distant

relative. I was not out of sympathy with the mourners, but I wasn't in much of a sorrowing mood. The one who had gone was a Christian, I understand. Maybe he prayed before he departed that those who attended the funeral should be converted, if they needed to be. Who knows? Within the past week I have been reading in the Bible of the things that prayer can accomplish. I didn't know of them before. I am just beginning to know. The day after the funeral I went to Church. I went twice. I was asked not to go twice. A man wanted me to skip the afternoon service and spend the time with him. I said, No. Something I heard that afternoon arrested me, impressed me, distressed me. I saw I was a sinner. A godless sinner. A condemned, guilty sinner. A sinner on the way to hell. A sinner needing pardon. I also heard of a Saviour, a precious Saviour, a gracious Saviour. A Saviour who had suffered and died on Calvary's cruel tree. A Saviour who is able to save, and willing to save, and waiting to save. I was dazed. I saw nothing clearly. I heard everything that was said well enough. I am not deaf. But though I heard everything, I seemed to understand nothing.

I fastened on the Bible when I got home. I have been reading it every spare moment since. It has got an amazing hold on me. Novels, history, biography, literature of every sort have for the time being gone by the board. I find the Bible to be a surprisingly interesting book. The New Testament especially is full of beauty and helpfulness. Every page is like a garden of pleasant fruits. There has sprung up within me a desire, an eager, ardent desire, for what Peter calls "the sincere milk of the Word," and I am getting it. I have crossed the line that lies between an unbelieving and a believing life. While I have been reading the Bible the darkness of my former days has been disappearing. The clouds have been lifting. The mists have been rolling away. My outlook has been brightened. My sky has been bedecked with golden tints. By faith I see Jesus. I have walked through the Gospel meadows with Matthew, Mark, Luke, and John, and I have seen Jesus. I have gone through the Acts of the Apostles, and I have seen Jesus. I have gone through some of the rich pasture lands of the Epistles, and I have seen Jesus. I have dipped into the Book of Revelation, and there I have seen Jesus. It has been a wonderful week. I am like a little child in a big, new world, but the light of my soul is Jesus.

“STARVED INTO HEAVEN.”

A PERSON may be very near the Kingdom and yet be lost. Of all sad cases of spiritual ruin, nothing, to my mind, is more distressing than that of one who has been brought to a troubled conscience, and has come near to the Kingdom, and yet finds himself without.

Of all disasters at sea, none is so pitiful as that in which the vessel goes down within sight of the shore, and the passengers can see the towers and spires of the seaport city of their destination silhouetted against the blue sky as a background.

Until you accept Christ and are born again by faith in Him, you are out of the Kingdom. The moment you accept Him and are born again you are in the Kingdom.

In the cathedral at Strasburg there is a clock so wonderful that some of the ignorant suppose it to have been fashioned by the fingers of angels. It is said that the man who made that clock was not paid for his work, and was angry, and crept into the place at night, and went into the tower and touched a secret spring in the clock. The clock ceased to run. The cock forgot to crow, the milkmaid failed to trip along her way, the anvils did not clang, and the apostles did not march in solemn procession.

Then they paid the man, and he went and put his finger on the secret spring, and the clock began to move. Then the cock crowed, the milkmaid tripped on her way, the anvils clanged, and the apostles marched in solemn procession.

The clock would stop or run at the touch of the maker's fingers on the secret spring. The clock was an automaton, and when the man touched the spring it moved.

You are not an automaton, but what you lack is the secret touch of God in your life. When that touch is applied you'll become all that God intended you to be; and that touch will not be applied until you accept Jesus Christ.

A difference between the clock and you is that it was an automaton, while you have a mind.

I was preaching in Illinois, in the midst of a fabulously rich valley. There was a man there who owned over 3600 acres of this land. He sneered and wouldn't go to Church, although his wife pleaded with him to go.

She said: "I'm ashamed that you won't go with me. I've helped you to get all that you've got, yet you pay more attention to others than to me."

He said: "I'd go to the meeting, but I've got to milk the cows." That was his job.

She said: "We'll pitch in and help you to milk the cows." And they did it.

He drove with her to town, and when he got

there he said: "I'd be willing to go to the meeting with you all right, but my clothes aren't good enough."

"They're good enough for you to wear," she told him, "and they're good enough for you to go around to the neighbours on Sundays."

"Well," he said, "they aren't good enough to wear to Church."

"Then we'll go into the store and get you some clothes," his wife said. They went into the store and bought a suit; then she said: "Now let's go to the meeting." "No," he said; "it's too late now. Its 8.30." So they didn't go.

Next day they helped him to milk again, and the man and his wife started for town in the evening. When they got there he said:

"See that man over there? He owes me \$10, and I must go and see him."

"But it's only \$10," she said. "That's not much—you own 3600 acres, and it's well stocked, and we have money in the bank."

"Yes," he said; "but I'm going to get that money." And he dogged if he didn't go to get it.

She said the next day: "I'll give you just two days. I'll cook up a lot of stuff, and then I'll never fry another egg or boil or bake another thing until you go to Church."

She flew around and cut the heads off the chickens and turkeys, and baked cakes and pies and little flat biscuits. They had a feast for three days, and then the supplies began to play out.

She began to bring bones to the table, and when there was no butter left on the plate she brought the plate.

He stuck for two days, and then he said: "Come, be sensible, cook me a dinner. I'll go to Church."

"No," she said; "you've fooled me too often. You've got to go first."

They drove to town and hitched the horse, and as they went up the Church steps, she said afterwards, her heart nearly burst out of her dress, she couldn't believe that she was really going to get him into the Church.

But they went in, and went down the aisle and took seats. When the invitation was given he came down the aisle and fell on his face before Jesus, and was saved.

Then they went home and raided the hen roost and had one glorious feast. When I saw him again he said:

"Well, Bill, I'm on the road to Heaven. My wife starved me into it." He was thinking seriously. He was moved by reverent inquiry.

"BILLY" SUNDAY.

## How Not to be Saved.

1. **A**bandon all faith in your mother's God. Smile at her simplicity. Look upon her faith as a bit of high-strung sentiment. Regard her Christian profession as based on credulity.

2. **B**e not in any fear as to the future. Pay no heed to warnings about judgment to come. Treat all such statements as mere conjecture. Besides, thoughts about judgment are disquieting, and put a worm into the pleasures of this world. Disregard all attempts to lessen your worldly delights.

3. **C**ritically deal with all the "long-faced" people that speak to you about salvation. They are well meaning, but they need all the same to be straightly dealt with. Give them a bit of your mind.

4. **D**eride ministers of the Gospel. Say that it is all a trade with them. Maintain that they preach because they are paid for it. Affirm, with emphasis, that they wouldn't preach if they were not paid for it.

5. **E**xplain to the people you meet that you are not hostile to religion. That you are a good-hearted fellow. That what you are averse to is hypocrisy. That professors of religion are mostly hypocrites.

6. **F**ollow after the things that please you. "Walk in the ways of thine heart," even though the ways are not quite clean. Enjoy yourself.

7. **G**o to all the balls and dance parties to which you are invited. You will see life in its gayest colours. Such places help to keep away serious thought. Nobody speaks about the Saviour at such gatherings.

8. **H**erald the fact that you are an honest doubter. Stand up for your advanced views. Proclaim yourself a man of intellect. Declare that no person can know anything about what lies beyond.

9. **I**mpugn the Bible. Say that it was a number of scheming men who wrote it. Strongly affirm that it is not a book for this enlightened twentieth century. Say that you could write a better code of morals yourself than it contains.

10. **J**eer at evangelists. They are a troublesome lot, and just move around for a living. If you see them standing preaching at a street corner turn down the first lane to the left. Don't let their message fall on your ears. It might be mixed up with bad grammar, and this would seriously offend your cultured tastes.

11. **K**eenly resent any attempt to convert you. Tell those who attempt it that you are not a dunce. That you are a superior person. That you are not a miserable sinner. That you always do fair.

12. **L**ook out for all the faults you can find in professors of religion. Carry a microscope in your pocket. If you see any of them stumbling make a careful note of it. Always carry a notebook to enter every failure.

13. **M**ake it your business to throw all the tracts you get into the fire. They mostly speak about sin, and salvation through the blood of Jesus, and judgment to come—the things you don't believe in. Moreover, they are often very poorly got up, with "6d. per 100, post free," marked on them. A superior person like you doesn't wish information conveyed to you on a sixpence per hundred tract.

**THE MEASURE OF CHRIST.**

MEASURE Jesus by the shadow He has cast upon the world? No, by the light He has shed upon it. Shall we be told such a man never lived? Suppose that Plato and Newton never lived. Then who did their works, and thought their thought? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus.—*Theodore Parker.*

**THE VALUE OF "A LITTLE BIT."**

A little bit of patience often makes the sunshine come,  
 And a little bit of love makes a very happy home,  
 A little bit of hope makes a rainy day look gay,  
 And a little bit of charity makes glad a weary way.  
*J. R. Miller.*



Boys of the Ashdown Naval Brigade signalling from M.L. 243 to one of their small boats which, by the parting of a tow rope, got adrift during the sail to Erith.

*Daily Mail Photo.*



Incorporating *Faithful Words* (1871) and *Springing Well* (1897).

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## SIGNALLING TO SAFETY.

TOWARD the mouth of the Thames, between Woolwich and Gravesend, is a treacherous stretch of river, with shoalings and swirling currents, and sudden bends. It was here that the "Princess Alice" went down in 1878, with 700 souls, and seldom is it that these reaches, near Erith, are free from

### The Green "Wreck" Flag.

In March, 1920, in these waters, a party of Naval Brigade lads were on manoeuvres when one of the two tow ropes parted, and in a moment one boat was adrift, while the other still safely held way in the wake of the steam launch on which were the officers and main party. The lads on the launch are seen signalling to the helpless drifters not to be down-hearted, as they are sending rescue. And sure enough the young sailors in the drifting boat were rescued from the dangerous currents of the river.

There's rescue, sure and certain, for all who are adrift. Every Gospel message heard, every open-air meeting attended, every Bible portion read, every word in season, are

### Signals of Rescue.

If you are willing to "read" them aright you will be signalled to safety. Truly the hymn writer penned:

"Jesu, Saviour, pilot me,  
Over life's tempestuous sea."

Christ Jesus alone is able to help you to make the harbour. "I was not in safety, nor had I rest," cried Job (chap. 3. 26). But there's both safety and rest in the Lord Jesus whom God sent. "He delivereth and rescueth" (Dan. 6. 27) from the swift currents of sin, and brings rest to the soul. s.

### FAREWELL WORDS OF FIVE SOLDIERS.

IN the terrible European War multitudes of men were ushered into eternity. Some were killed instantaneously, while others

lingered for a time in great physical suffering. A good many true Christians had time to witness a good confession to the saving power of the Gospel of Christ and the cleansing efficacy of His precious Blood.

Through the kindness of a friend we are enabled to give some of the dying words of SOLDIERS WHO WERE SAVED IN THE TRENCHES, and died rejoicing in the Saviour.

1. "Good-bye, I am going to be with Jesus." What a delightful change! From the roar of cannon and crash of shell, from the groans of the maimed and cries of the dying, to be with the Lord Jesus Christ in the land beyond the storm-clouds! And the soldier had no uncertainty about it. Many declare that "No one can be certain" where he is going to spend eternity. The Word of God gives no countenance to such an idea. The early Christians *knew* that they were pardoned (1 John 2. 12), saved (Eph. 2. 8, 9), and born of God (1 Peter 1. 23). They could say, "We *know* that if our earthly house of this tabernacle were dissolved, we *have* a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5. 1).

The soldier believed that the Lord Jesus died for every sin he had committed, and according to God's Word he was delivered from Hell and wrath and woe. Are you ready to meet a holy God?

2. "I rejoice in God's Salvation. The Blood of Jesus Christ His Son cleanseth from all sin." He had accepted Salvation as a free gift, and had no fear of the future. The Blood of Christ had washed away every stain. He did not "hope" that he was the recipient of God's pardoning mercy; he was *certain* of it. He took God at His Word, and He declares, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). He believed God's testimony regarding Christ, and rejoiced in Him. We would venture to ask the reader if he has pondered the important question, "How shall we escape if we neglect so great salvation?" (Heb. 2. 3). If you have not considered the question, face it fairly and squarely now.

3. "Dear Jim, do not grieve for me; I am only going home first." Many are mourning over the loss of their loved ones. If they were believers they are after being at Home with the Lord.

If you are a procrastinator, saying to the Holy Spirit, "Go Thy way for this time, when I have a convenient season I will



call for Thee," remember you may be cut down in your sins without a moment's warning, and be engulfed in the abyss of woe. And "what wilt thou say when He shall punish thee?"

Christian, but it is the entrance to eternal misery and despair to the Christ-despiser and Christ-neglector. The moment the sinner believes the "glad and glorious Gospel" regarding Christ's



You will be speechless. Even now you are *under condemnation* (John 3. 18), with the wrath of God abiding upon you (John 3. 36). "Flee from the wrath to come," and flee *now* to the Lord Jesus Christ.

4. "**Death to me means life for evermore!**" How blessed! Death is the gate of life to the

death on his behalf (1 Cor. 15. 1-4) he obtains eternal life as a free gift and a present possession. "The gift of God is eternal life" (Rom. 6. 23). It cannot be earned or merited, and there is no use attempting to drive a bargain with God. It is by *grace* through faith, "not of works, lest any man should boast" (Eph. 2. 8, 9). "Verily, verily,

I say unto you, he that believeth on Me hath everlasting life" (John 6. 47).

5. "Tell your unsaved comrades that there is a Saviour waiting, ready to pardon. Tell the saved ones to live each moment waiting for Jesus." It is blessedly true that the Lord Jesus is waiting to be gracious. Though the reader may be "ready to perish," the Saviour is "ready to pardon." You do not need to "wait" until you are "prepared" to be forgiven. Perhaps you are waiting until you are more anxious about your soul's welfare, or more sorry on account of your sins. "If you tarry till you're better you will never come at all." "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). How wonderful that God should "reason" with rebels, and press on their acceptance a free, full, and present salvation! But it is so like Him.

May the reader, as he peruses these lines, believe on the Son of God, who loved Him, and gave Himself for him, and eternal life is his at this present moment.

A. MARSHALL.

### TWO HUNDRED TONS OF GOLD.

THE United States Treasury Department is reported to be melting down a block of twenty million English sovereigns, accumulated as a result of British payments for many months past. The block, according to an American statistician, weighs 200 tons, and is of the dimensions shown above." Such was the statement in the daily press on 15th January, 1916.

If the twenty million sovereigns had been melted and then cast into one solid square, truly it would have been the greatest mass of gold for human eyes to feast upon in this or any other age, past or future. Then if one mortal could have owned this one mass, what capabilities lay therein of purchase, power, luxury, speculation, philanthropy, or other uses, good or bad. And

If that One Mortal had been You, could you have appraised its value? Could you have realised its importance? Could you have decided as to its use? Would it have brought untold happiness and lasting satisfaction? Would it? **NAY.** Because there is pictured alongside the block that which, though immensely less in appearance, is of immensely more importance—"A MAN." For some One superior to you, superior to us all, the Great Assessor of the Universe, with a mental picture before Him of something still greater than this great mass, said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16. 26). The Saviour thereby declared that

### The Most Valuable Thing in the Universe

of God is the *soul*.

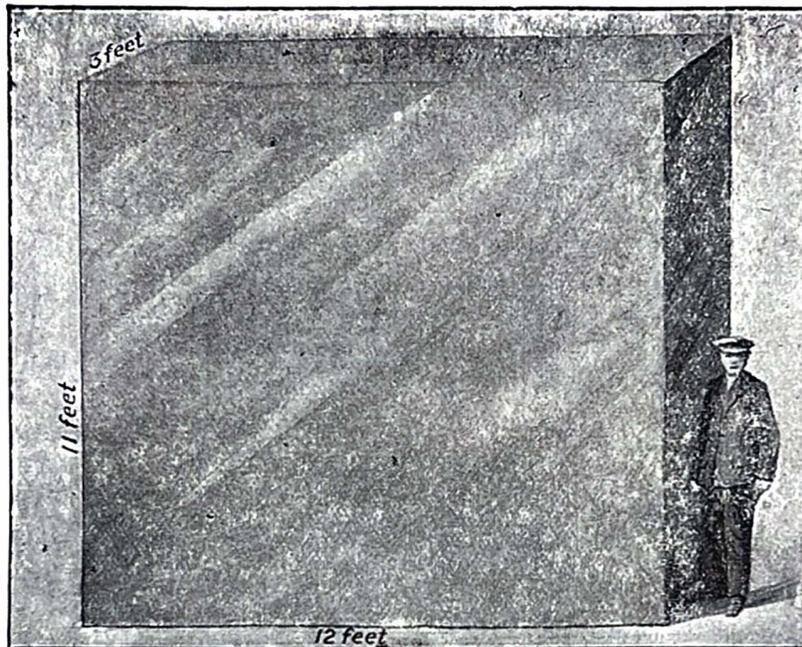
Look at the mass of gold, 12 feet wide, 11 feet high, and 3 feet thick, and think of two things.

1. All the wealth of this mass of gold could not redeem the soul of one little child. "The redemption of the soul is precious" (Psa. 49. 8), but it cannot be purchased with gold or silver, for, says the apostle Peter, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious Blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1. 18).

2. The mighty mass of gold and every other

### Will be Dissolved on the Great Day

of His wrath, when "the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up" (2 Peter 3. 10). British gold, American dollars, the piles in bank vaults and strong rooms will not escape then, for "all these things shall be dissolved" (v. 11). But the *man* who does the will of God abideth for ever. "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have Everlasting Life, and I will raise him up at the last day" (John 6. 40). If saved now, you will be secure then! **HYP.**



Two Hundred Tons of British Gold in One Block.

**SAVED BY SIGNAL.**

ONE of the most interesting cases during the war has just come to light through the narrative of a signaller in the Royal Naval Division. Before going to the Dardanelles he was definitely led to accept Christ as his Saviour whilst at Blandford Camp. He went out with a draft during 1915, and it was his privilege, whenever a chance occurred, to speak to his fellowmen of the Christ who died for Him. One day during the War he saw a man to whom he had spoken the words of eternal life send the following message by flag signal,

**"Can I be saved now?"**

Our friend Lawson replied instantly, "Yes. Now is the Day of Salvation. Believe on the Lord Jesus Christ, and thou shalt be saved" (2 Cor. 6. 2; Acts 16. 31). After a brief interval the inquirer, who was under the conviction of sin, found deliverance through "the precious Blood of Christ." He believed on the Lord Jesus Christ out there on the plains, and found a joy and peace which comes to every soul through believing the good news proclaimed to all men, and accepted the "gift of God," which is "eternal life through our Lord Jesus Christ" (Rom. 6. 23). He signalled back to his mate Lawson one short word,

**"Done,"**

indicating that he had "believed," and was "saved." His future life demonstrated the reality of his faith.

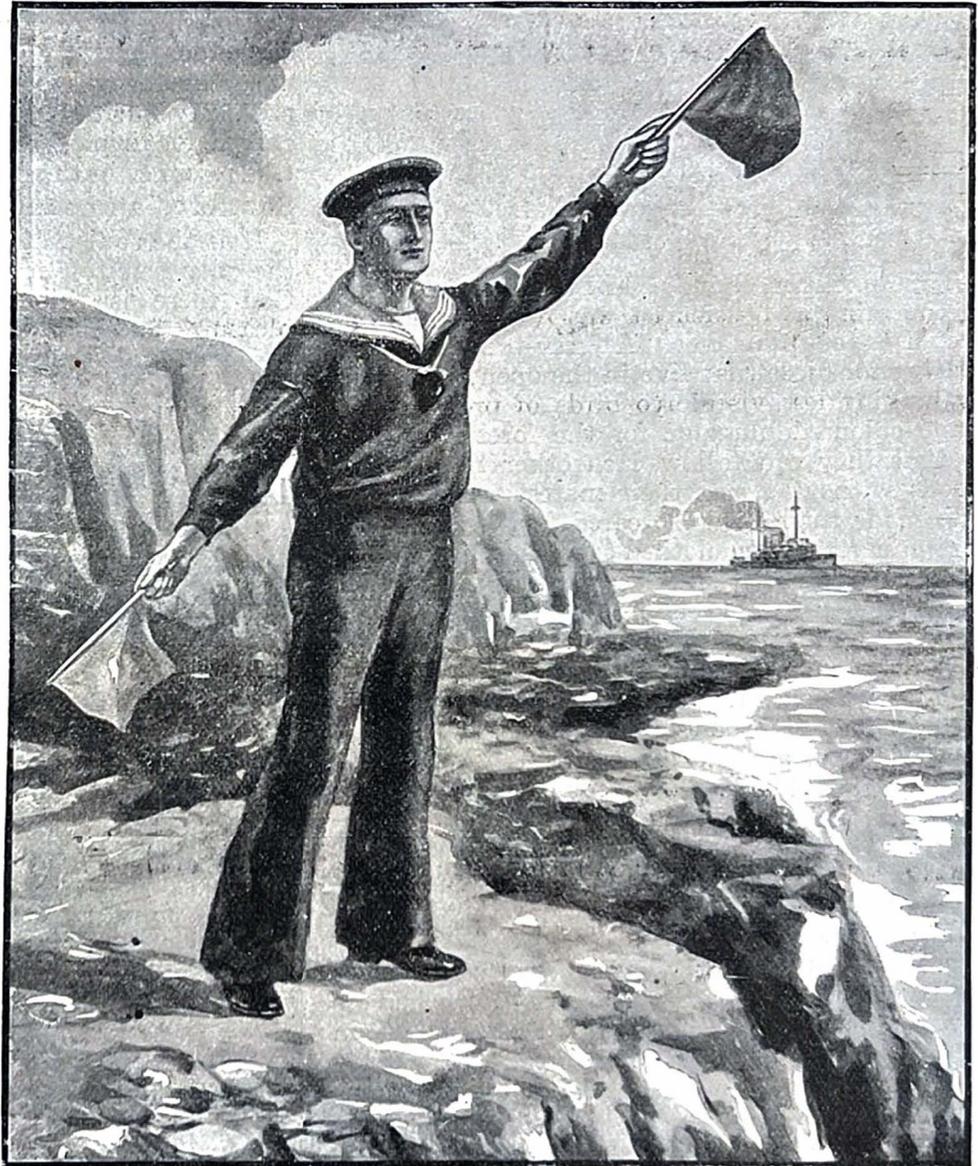
Does not this remind us of the words of our Lord Jesus when on the Cross? He said,

**"It is Finished."**

What was finished? The work of Eternal Redemption for your soul and mine. How wonderful it is that God should have provided for His enemies such a Saviour, and proclaimed such terms of peace for rebel sinners, on condition that we accept His terms and believe what He has *done*.

How easy and simple it is to the soul who is lost to be saved from eternal darkness through faith in Christ Jesus alone.

If we do not believe what God says, that "all have sinned and come short of the glory of God" (Rom. 3. 23), we cannot enjoy the Salvation He has provided for all men in Christ. Men are tired of "religion," with its forms and ceremonies, but we never find a man who is tired of hearing the



**"He Saw a Man Send the Message by Flag Signal."**

good news of Salvation through Christ after he has accepted God's gift. What can compare to

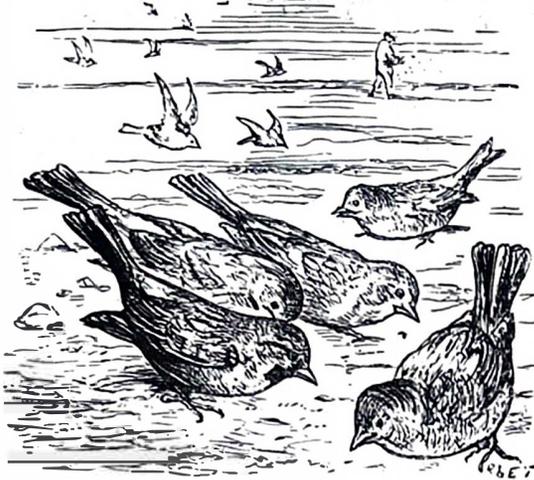
**The Joy which Christ Brings**

to the heart of those who believe on Him, live by Him, feed upon Him, walk in Him, and look for Him? Rest not till, believing on the Lord Jesus Christ, *you* too can truthfully signal to your fellows—"DONE."

H.T.

**THROUGH SPIRITUAL EYES.**

Events of the Day and their Spiritual Significance.

**“Ye are of More Value.”**

This text, you'll find it in Luke 12. 6, 7, came to the mind as a scientist was heard explaining the uses of plumage. A grey-brown feather coating for birds that live in the open, to protect by making less visible to birds of prey; a gay, many-coloured plumage for the forest dwellers, so that they can follow each other through the woods without losing their mates. And if God who made these birds so cared for them “in the beginning” that He clothed them thus, surely His purpose for us of His higher creation is as loving and beneficent! It is no less than to spend Eternity with Him and His Son in a “peace that passeth all understanding” (Phil. 4. 7), and a joy that knows no end. His plan, too, is that your life here may be good and pure, and full of happiness; a life of use and of health, and of serenity undimmed by doubt. “I am come that they might have life, and that they may have it more abundantly” (John 10. 10). Life in its full abundance is only realised and appreciated when Christ is the Leader and Inspirer.

**Spiritual Ostriches.**

The other day in a New York paper a milliner advertised for a “really ugly girl.” He had no replies. Naively he remarked that when he put in an advertisement a few days earlier for twenty pretty girls he had more than five times the number of replies than required. It is just as difficult to get sinners to confess the ugliness of their sins. They can always find some one of greater sin-ugliness to whom to point, or call attention to their own good qualities. But it won't do; the way to Heaven is clear and plain—confession and repentance, belief and trust. “If we say that we have no sin we deceive ourselves” (1 John 1.8), and to refuse to own up is merely the ostrich way of self-deception.

**Much Seeking—No Satisfaction.**

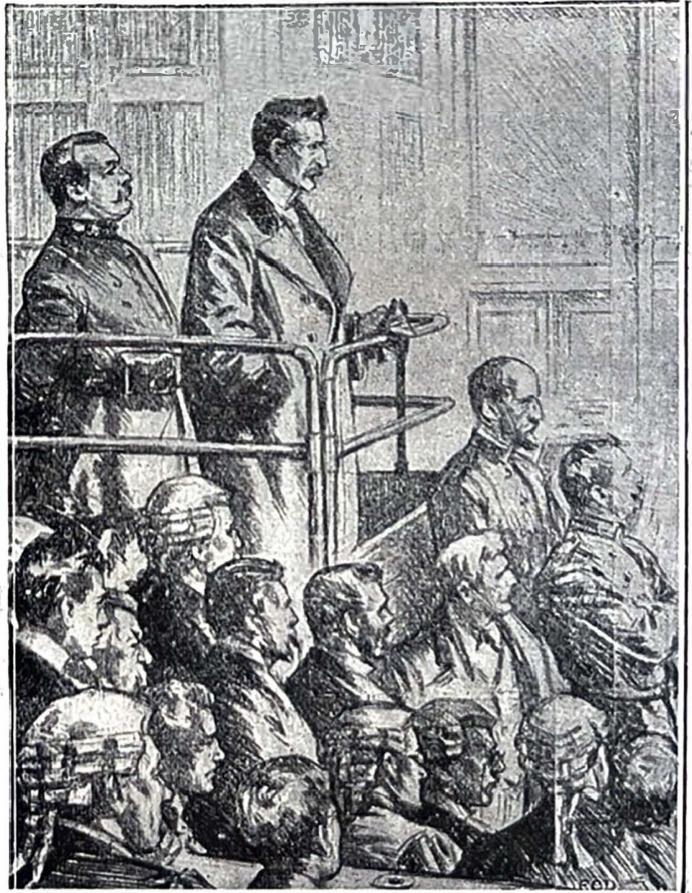
The great secret of the restlessness of to-day lies in the shallowness of so many lives. They simply do

not know what to do with themselves, and everything they try fails to satisfy. Read these two very recent typical paragraphs from the daily press.

1. “My daughter has never been happy since she won a beauty competition,” remarked a woman, giving evidence at Willesden Police Court.

2. “Prisoner made a confession of the crime, and in pleading for leniency said: ‘During the greater part of my life I have been afflicted with an extraordinary lust for excitement and thrills. While the longing for excitement has often led me into dangerous and troublesome adventures it has never made me commit a criminal offence until now. My spirit craved for thrills as the drunkard craved for drink,’ confessed, at the Old Bailey, this prisoner in the dock, who thus **Shattered a fine future** in a public service.’”

It is the soul that is seeking rest, and because the only true rest for the soul is in the things of God there is this never-satisfied seeking for pleasures and new sensations which fail because it is giving a stone to the soul when it craves for bread. “I am the Bread of Life; he that cometh to Meshall never hunger” (John 6. 35). That alone is the remedy for the world's hunger for that which satisfies for evermore. “He satisfied them with the bread of Heaven” (Psa. 105. 40).



MUCH SEEKING.

Making a Confession.

**Fifty Cases of Poisoning.**

Through sugar being put next to a leaky tin of a chemical mixture containing arsenic there have been fifty cases of poisoning at Haslemere, Surrey. There's danger in good being next door to bad—some of the bad always leaps out, and trouble results. "Come ye out from among them, and be ye separate; touch not the unclean thing" (2 Cor. 6. 17). "Sin, when finished, bringeth forth death" (James 1. 15).

**Voices.**

Over the telephone we soon learn to know particular voices, and do not need to ask. The delight of hearing a mother's voice. A dear friend's. Who needs telling whose voice spoke in Matthew 3. 17? Do you know God's voice? Is it knowledge in love? Or fear? Or, worse still, indifference? Has God a right to speak? A right to be listened to when He speaks? What of refusing to listen? What the deaf ear misses.

What does the voice say? It is an introduction. "This is." . . . No doubt; it *is*. Why the introduction to the world? (John 3. 16).

It is not some one who wants to get rid of some one. That kind of thing is not unknown in business and social introductions. But here it is, "in whom I am well pleased." God wants to share with the world the pleasure of knowing Christ. Nay, more, He wants to impress upon the world that there *is* pleasure in knowing His Son. In no other way is real pleasure to be known. The pleasure of peace, security, safety, certainty as to present and future.

How good of God to introduce His Son to us. "No man hath seen God at any time," but here is His voice speaking to us for our eternal good. Voices should have listeners. Do not turn a deaf ear to God.

**A Terrific Death-Roll.**

During the appalling epidemic of last winter (1918-1919) the death-roll from influenza was terrific. In London and suburbs alone there were 20,981 deaths. In Manchester there were 2587 deaths, 1735 died in Leeds, 2034 in Glasgow, and 1110 in Leicester. In Dublin 1767 succumbed. In Scotland the mortality totalled 17,575, while for the whole of the kingdom the registration shows that 136,695 people died from influenza.

It may be "old-fashioned" to repeat it, but "Prepare to meet thy God" is as strongly emphatic to-day as ever, and will be while sinners sin. "Salvation is free" is another old cry, yet one more is "Now is the accepted time; now is the day of salvation." Just think of it, more than 136,000 persons now in eternity—how many in Heaven?—how many in Hell? **PREPARE TO MEET THY GOD!**

**Doing God's Will.**

Old Betty was converted late in life, and though very poor was very active. She visited the sick; out of her own poverty she gave to those who were still poorer; collected a little money from others when she could give none of her own, and told many a one of the love of the Saviour. At last she caught cold and rheumatism, and lay in bed month after month; pain-worn and helpless. A Christian worker went to see her, and asked if after her active habits she did not find the change very hard to bear. "No, sir, not at all. When I was well I used to hear the Lord say day by day, 'Betty, go here; Betty, go there; Betty, do this; Betty, do that;' and I used to do it as well as I could; and now I hear Him say every day, 'Betty, lie still and cough.'"—*Dr. James Hamilton.*

**TEXT TOPICS FOR PREACHERS.**

**Provoking to Faith.**—"Many more believed because of His own Word" (John 4. 41).

**A Proud Moment.**—"All the saints salute you" (2 Cor. 13. 13).

**Can you Answer Christ's Question?**—"Do ye now believe?" (John 16. 31).

**The Double Redemption.**—"My soul Thou hast redeemed" (Psa. 71. 23). "Who redeemeth thy life" (Psa. 103. 4).

**Seven Kept Promises.**—"I the Lord will bring you out. . . . I will rid you of bondage. . . . I will redeem you. . . . I will take you for a people. . . . I will be to you a God. . . . I will bring you in unto the land. . . . I will give it you for an heritage" (Exod. 6. 6-8).

## SAINTLY SAMUEL RUTHERFORD.



A Rare Photo of Samuel Rutherford.

WE have pleasure in putting into the Gospel Graphic Portrait Gallery a very rare picture of one of the saintliest of men who ever lived. The issue of his letters\* more than 250 years after they were penned is explained by what C. H. SPURGEON said: "When we are dead and gone let the world know that Spurgeon held *Rutherford's Letters* to be

**The Nearest Thing to Inspiration**

which can be found in all the writings of mere men.

A few details of this true saint must be of interest to all our readers.

SAMUEL RUTHERFORD was born in 1600 in the village of Nisbet, Roxburghshire. He was educated at Jedburgh and Edinburgh. In 1627 he came to the parish of Anworth (or Anwoth, as spelt in his day), in the province of Galloway, in the south of Scotland, where he preached Christ for nine years. Happy indeed were the people gathered from the hills and the shore around Anworth who listened to this ambassador of the Cross, and privileged were the homes of his parishioners, which he regularly visited. As he suffered bereavement by the loss of his wife and two children he was able to comfort others.

\*See Note by London Reviewer, page 124. 2/10, post free.

Persecution against him soon arose. Paul, the prisoner of Jesus Christ, has told us that those "who live godly . . . shall suffer persecution" (2 Tim. 3. 12). So we find that because of non-conformity to the acts of Episcopacy, and his writings against the Arminians, Rutherford was summoned before the High Commission Court. As a result he was deprived of his ministry, and confined within the town of Aberdeen, which he often speaks of as his prison, or more frequently as "a palace and

**Christ's Banqueting House."**

Here, removed from his acquaintances, lovers, and friends, at a "borrowed fireside," enduring "dumb Sabbaths," he remained two years. Yet he could write, "No preaching, no book, no learning could give me that it behoved me to come and get in this town."

In 1639 events took a better turn, and after a visit to Anworth he went to St. Andrews as Professor, and later, Principal of the University. He was one of the committee selected to attend the Assembly of Divines at Westminster in 1643.

In the beginning of 1661, and because of his book, "Lex Rex," Rutherford was denuded of all the dignities and offices in the University and deprived of his pastoral charge. He was confined within his own house. It was while there, and in declining health, that he was summoned to appear before the ensuing Parliament on a charge of high treason. When he was served with the summons he replied: "Tell them that I have got a summons already from a superior Judge and judicatory, and I behove to answer my first summons, and ere your day arrives I will be where few kings and great folks come." He died 29th March, 1661, and was buried at St. Andrews. His last words were,

**"Glory, glory dwelleth in Immanuel's Land."**

Rutherford will always be associated with the hymn bearing his name, "The sands of time are sinking." Mrs. Cousins has woven into a delightful poem many of his utterances, and thus it came to pass that we have this grand old hymn.

The letters of Samuel Rutherford have for long been the constant companion of the most devout minds. Therein we have a treasure, for they are an extolling of the excellences of Christ, and a record of "love banquets with my royal, high, and princely King Jesus." May each follow his example until the reunion in Immanuel's Land.

J. S.

**A WORD OF COUNSEL.**

THOUGH never so clear  
A matter appear,  
I'd never believe  
Unless I receive  
Full proof! full as clear  
As matters appear.

W. HAKE.

FATHER'S WELCOME HOME.

SEE the dainty, little maidens,  
Winifred and gentle Kate,  
With their winsome, wistful faces,  
Waiting at the garden gate.

Up till now they had been playing,  
Dancing, skipping, like the fawn,  
Making daisy chains and necklets,  
On the bright and sunny lawn.

Play and flowers are all forgotten,  
Worthless now they both appear,  
As they whisper to each other,  
"Soon our father will be here."

Long they watch, nor heed the singing  
Of the songsters overhead,  
Nor the luscious cherries hanging  
Just in reach, so ripe and red.

All forgotten—father only—  
Nothing can their thoughts beguile;  
Blind and deaf to all around them,  
Waiting for his welcome smile.

See, he comes, and joy, like sunshine,  
Dimples o'er the faces sweet;  
Loudly swings the gate behind them,  
Running "father dear" to meet.

Can you tell me why they waited?  
Why their play had lost its power?  
Why they thought of none but father  
In that happy evening hour?

Oh! you say, because they *loved him*,  
And they knew he soon would come,  
So, with loving hearts, they're waiting,  
Just to give a welcome home.

Do you know of One who's coming  
Back to this sad earth again?  
Soon to take the ones who love Him  
Ever with Himself to reign.



Do you love Him?  
are you wait-  
ing?

Are you watch-  
ing, day by  
day,

For the moment  
when the saved  
ones.

Will be caught  
from earth  
away?

Are you ready?  
Have you  
hidden

In the Rock for  
sinners cleft'

If the Bridegroom  
comes this  
evening,

Will you be  
among the  
"left"?

If you do not  
know this  
Saviour,

And His Coming  
back you  
dread,

Tarry not, but  
trust in Jesus—

'Twas for you  
His blood was  
shed.

Only trust Him,  
He'll receive  
you,

Hasten, lest ye  
be too late;

Then, with those  
who love the  
Saviour,

For His Coming  
watch and  
wait.

J. A. W. H.



"SURELY I COME QUICKLY" (Rev. 22. 20).

"Soon our Father will be here."

### THE ART OF CONVERSATION.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

WITH the lengthening of the days there is the desire to spend part of our evenings in the open air instead of indoors. Few exercises are to be compared with a walk in the country with some congenial companion. I have known busy men who always tried to make the best possible use of a walk by securing a companion with whom they wished to converse. The Bible is the most wonderful of books, and the Son of God the most wonderful of persons. It is, therefore, not strange to find some very interesting conversations recorded in the sacred volume. If we take the many-sided aspects of the life of our Lord we must be struck by the fact that some of His greatest utterances were made, not to large audiences, but to solitary individuals.

Some profit may therefore be gained if we briefly contemplate one part of one of the Bible records of two who were engaged in conversation, and who were joined by the great Conversationalist.

The story to which I allude is that recorded in the last chapter of Luke's Gospel. It seems that two persons (the name of one we know, and it matters not in this article who the other was) had been to Jerusalem from their village some eight miles distant. It took place at a time when there must have been only one topic on the lips of people, namely, the death, but stranger still, the resurrection of Christ. It was on "that same day" in which our Lord arose that these two persons were returning to their country village.

1. **The Theme.** They were talking about "all these things which had happened." Please remember they had no Gospel records then. It is well also to bear in mind that the majority of the people were antagonistic to the Christ, and there were more false rumours in the air than anything else. Moreover these two had placed their hopes in the Messiah, and now could not understand the stories which were current about His disciples having stolen the Lord from the grave. The truth is that these people were employing their minds and tongues thinking and speaking about the greatest matters upon which men had ever conversed: nothing less than the death and

resurrection of our Lord. It seems to me that the art of conversing on spiritual themes is being lost sight of. True we listen to discourses from the pulpit and platform, but somehow many of our lives have been more enriched by the personal conversation with some one who has revealed to us some of the hidden treasure.



Enriched by Personal Conversation.

2. **The Idea.** I desire to suggest to some the great possibilities of conversation. What is the idea of it? We read that these friends "talked" and "reasoned." We can easily imagine that each had his own point of view. Each may have heard different reports. But, after all, when we come to talk on spiritual themes, is it not so yet? We have more or less varying views, and certainly a variety of ways of expressing these views. But here the talking got the length of reasoning. This always sharpens one's wits, and there is nothing better than to be able to

listen attentively to another point of view, and then as the result of clear thinking state our own version of the same theme. Indeed, it seems that we would all be much better if occasionally we met with Christian friends who perhaps had such different points of view, and in a truly Christian spirit we had grace and patience to exchange ideas. That would be conversation, and all will agree it is an art.

3. **The Blessing.** These were primitive days. Two people walking in the same direction as another person would never wait for an introduction, and so the unknown Lord joined them and broke in by saying, "What manner of communications are these that ye have?" Please note that our Lord always displayed great wisdom in approaching people, and in a very short time He gained their confidence and listened to their story. And so it is to-day. How does Christ now reveal Himself? It is not always in Church or Chapel. But if kindred and loyal spirits are walking and talking together about the things which really matter, may He not draw nigh, through His written Word, and once more reveal Himself? We feel sure that He will. At any rate shall we all seek to cultivate this art, and in so doing remember the old words, "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name" (Mal. 3. 16). J.S.

SONG STORIES.

1

The Redeemed Me.

MAUD FRAZER.

R. F. BEVERIDGE.

GOOD times in Garscube Hall, Glasgow, was the report when DAVID REA, the well-known Irish Evangelist was preaching there some years ago. After leaving for home the Meetings were continued for a considerable time. One night in a very happy gathering Mr. WRIGHT, of Motherwell, sang the hymn which we print herewith. At the end a married woman was found rejoicing in a new found Saviour. Asked where she decided she said it was just as Mr. Wright sang the words

“ He Redeemed Me.”

I realised that the Lord Jesus had died for me on the Cross of Calvary, I trusted Him and “ He Redeemed Me.” From that day she went on her way rejoicing. May many follow as they read or sing this choice piece.

HYP.

1. Full of glo-ry was the day when my burden roll'd away, When to me His joy and  
2. Oh, how wonderful the love that could bring Him from above, For my sins up-on the  
3. He is calling! hear His voice, how it makes my heart rejoice; Trust Him now, His promis

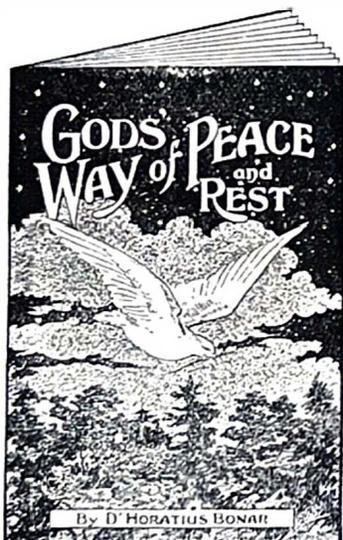
peace the Saviour gave, When His voice of love divine touch'd this sin-ful heart of mine, And I  
Cross His life to give! At His pierced feet I fall, and to Him sur-render all For the  
es are tried and true; In His love no change can be, and His pard'ning grace is free, All that

CHORUS.

prayed the Crucified to heal and save, } He re-deemed me, He re-deemed me, Jesus  
One who died for me henceforth I'll live. } He re-deemed me, He re-deemed me, Je-sus  
Christ has done for me He'll do for you.

heard the pray'r I made and He re-deemed me, He re-deemed me, He re-  
heard the pray'r I made and He re-deemed me, He re-deemed me, He re-

deemed me, In His mercy, love and pi-ty He re-deemed me.  
deemed me, He redeemed me, In His mercy, love and pi-ty He re-deemed me.



**60** Years Ago Dr. HORATIUS BONAR wrote a book which was blessed to hundreds of souls. Mr. D. L. MOODY took it up and circulated many thousands of copies. Since then it has continued to be blessed in all parts of the world. The Cream of this book has now been issued in our “POPULAR LIBRARY” at 2d. net (5 for 1/ or 2/6 per doz., post free). The English is beautiful, the Gospel is clear, the price is remarkable. Help to circulate by the ten thousand in these days of dispeace.

THE Hymn, “ He Redeemed Me,” is No. 1 of “New Songs of Grace,” a collection of 200 of the latest and best new Hymns for Gospel Choirs, Solo Singers, and Evangelistic Workers generally Edited by R. F. Beveridge and D. Martyn Thomson.

**20,000 Sold.** Have you got a copy? **The Way to Heaven for a Sixpence.** A true and touching story of a Glasgow Arab who on being asked the way to Union Street was so definite that he was offered 6d. if he would as clearly point the way to Heaven. 32 pages clear type, original drawing for cover. 2d. net; 5 for 1/ (25 cts.), or 2/6 per dozen, post free.

**Pilgrim Songs.** Well assorted lots for home or company singing, 12 for 1/; 50 for 1/9; 100 for 2/, post free. All full size. Penny sheet size. Staff and Sol-fa music. Good rousing hymns. Quantities for special purposes, or selling from house to house, at a reduction.

THE aim in this column is to guide to books of true worth, and books of spiritual power, likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster

Row, London, E.C. Books reviewed or any good book from any publisher will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.

### Samuel Rutherford's Letters.

The real soul of a man is reflected in the intimacies of his letters. So with Rutherford, whose elastic sympathy of mind and temperament balanced the rigidity of his stalwart faith. To every phase of life his letters apply—and they suit every age—many a message of counsel and uplift, warning and encouragement. So it has been a praiseworthy thought of the publishers to add these letters, revised by JAMES STEPHEN, to their constantly extending "Every Christian's Library." (Pickering & Inglis. 2/10, post free.)

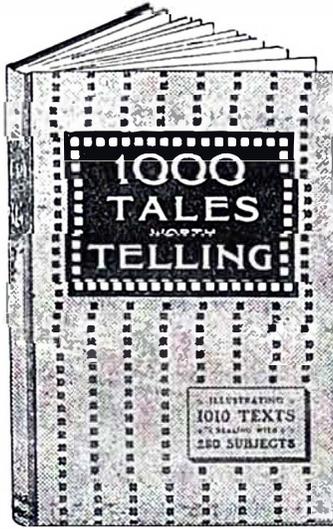
### In Everything by Prayer.

In this, the fifth edition, Mr. ROBERT CALDWELL, F.R.G.S., has the encouragement of acceptability for his work, for so many editions called for means that the treatment as well as the subject has the approval of Christian readers. Not only does he give uplifting teaching on the Christ side of prayer, but also wise and grave words on the "Satan-ward" side of prayer. (Morgan & Scott. 7d., post free.)

### The Good Deposit.

At a time when things are passing through the crucible of inquiry as to real values it is well to have such a volume at hand to strengthen faith, and, more usefully still, to guide and help those who would know more certainly the great truths upon which belief rests. It is "a restatement of some of the more important Christian doctrines," and is the combined work of Messrs. C. F. HOGG and W. E. VINE, M.A., whose evangelical efforts throughout the kingdom are well known. (Pickering & Inglis. 2/4, post free.)

**The Coming Miracle** is a little book by T. L. B. WESTERDALE, who served with the Forces in the Great War, and it deals with the great prophecy of Isaiah and Jesus concerning the Jewish race and its dramatic fulfilment in history. Biblical references from Old and New Testaments are given in parallel columns, and upon this base to each chapter God's dealings with the Jews are shown to be receiving prophetic fulfilment, and the whole movement to be a progression toward the second and imminent Coming of the Lord. In his Preface the author gives a remarkable series of instances of being "led of the Spirit" to proclaim these things in earlier years, and this book is the result of seeing come to pass many of the signs he was led to proclaim in days before the war. (Marshall Bros. 3/6 net.)



### 1000 Tales Worth Telling.

Here are collected true incidents and sayings, all of such a character as to be fittingly applied to the striking home of a point or argument, and each giving some suitable Scriptural reference to which is illuminatingly apt. In the approaching summer days no more helpful auxiliary to open-air work or tent missions, or in convention—in addition to the book's normal use for Gospel addresses—is so cheaply available. Mr. Hy. PICKERING the Editor of *The Witness*, etc., is the Author. (Pickering & Inglis. 2/6, post free.)

### Jean Denholm's Venture.

In the form of letters Jean tells to her friend her experiences as a Sunday school superintendent. She has taken up the work in the temporary absence of another, and without experience brings a fresh mind to the job in hand. As a book it is sweet-thoughted, as a guide it is practical. Not very many hints, but what there are are of the right sort, on the right lines, and characterised by that touch of human nature which makes the Sunday school world kin. The Author, THOMAS CASSELS, B.D., adopts the narrative style of diction, by which he achieves not only the aptness of his Sunday school hints to the circumstances he creates, but also conveys to his readers an abundance of sound philosophy on handling scholars, and the no less needed grace of handling teachers, as well as wholesome thoughts, breezily conveyed, on the welding of the week-day "practice" to the Sunday "preach." (Morgan & Scott. 3/10, p.f.)

### Christian Standing, State, and Hope.

A topical book, by ANDREW MILLER, of "Church History" fame. Every intelligent Christian not unaware of the vast changes in the economic problems of daily life must ask himself how, as a confessed Christian, he is to view these changes, and what part, if any, he ought to take in them. The book does not discuss sociological problems, but goes deeper still to the springs of spiritual life, and so unfolds the Christian's state, vocation, standing, warfare, and hope before God, the Church, and the world, that spontaneously the path of duty and usefulness is unfolded. Mr. Andrew Miller aims to help young Christians, and therefore deals with those practical fundamentals which are necessary to the complete understanding of what Christianity is, and what it demands of its followers. (Pickering & Inglis. 2/4, post free.)

**CARAVAN TOUR THROUGH PERTHSHIRE.**

THROUGH the kindness of a Christian doctor my wife and I were enabled during the summer and autumn of 1919 to visit the towns, villages, and hamlets of Perthshire preaching the Gospel and distributing Gospel tracts. By the help of God we reached no fewer than forty-two places, and in each had the holy privilege of telling the sweet story of the Gospel.

It is possible even in so-called Bible Scotland to find many places where the pure Gospel is rarely preached, and consequently there are thousands of Scotch people who know little or nothing of God's simple plan of Salvation. Such is the case in many of

**The Remote Parts of Perthshire.**

In one hamlet an old man told us he had lived there for over thirty years, yet we were the first he had seen in the village telling out God's Good News. A Christian lady in another village said she was not aware of a single out-and-out Christian in her village.

We found from experience that it was not the best method to take the caravan amongst the people, as it excited too much curiosity and took the people's attention away from the message. For this and other reasons we invariably got liberty to place the caravan in private grounds, and in this connection we had the greatest kindness shown to us. Not only did we always find a suitable place for the caravan, but the good people who granted us the privilege generally allowed us the free use of their vegetable and fruit garden, and sometimes would add to the list a pot of jam or some fresh laid eggs.

We usually hired a horse to drive our caravan from place to place, and occasionally we met with a Christian friend who would provide a horse and

**A Driver at Salvation Price**

to take us to our next station. Although we visited forty-two places we had only eight fixtures for the van, from which we visited the places around.

During the sixteen weeks we were on tour we walked something like

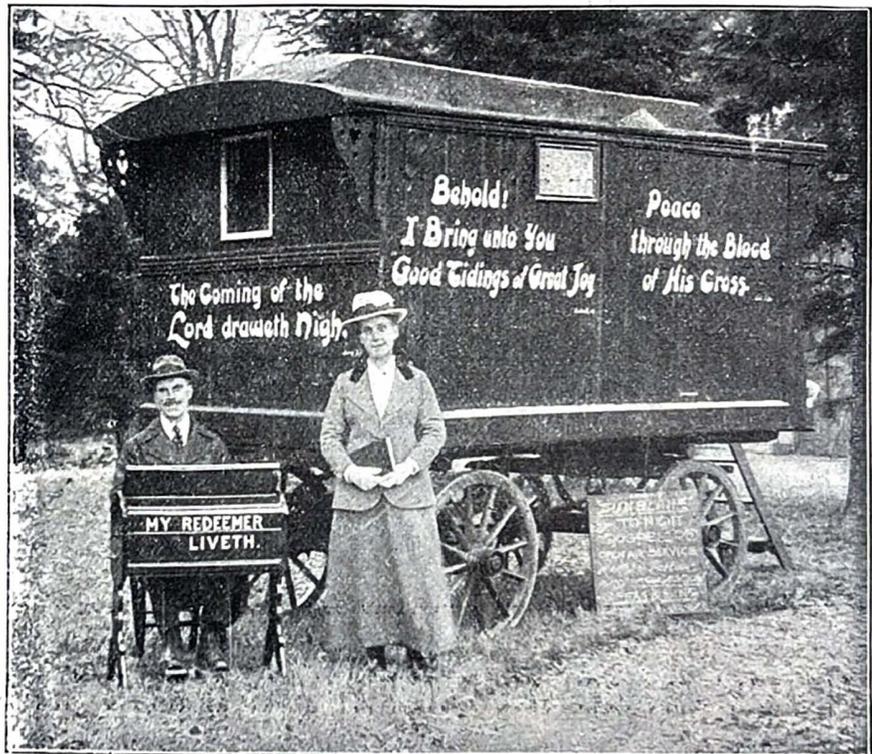
**300 Miles on Foot,**

and oftentimes carried our organ and Gospel books. But here again the Lord, who has the hearts

of all men in His hand, was kind to us. Oftentimes we were helped on our way by a passing motor, and we always repaid the kindness shown to us by speaking a Gospel message to the driver and handing him a Gospel booklet.

The first intimation the villagers generally received of our arrival into their village was the music of our little organ or by a Gospel tract handed in at their doors.

Our services were held in the open air, and we found the best time for gathering the villagers around was in the shades of the evening. We had most encouraging attendances in some of the villages.



Mr. and Mrs. Porteous, who Toured Perthshire with the Gospel.

A special feature of the work was the large number of young people who came to our meetings. They behaved themselves splendidly, and listened attentively as we told them the "old, old story of Jesus and His love."

We believe many of these boys and girls were definitely led to trust in the Lord Jesus Christ.

On the whole, we did not meet with much opposition. Entering one village the first person to meet us was a socialist, who asked if we had come to convert the heathen. We recommended the Gospel as the only power on earth capable of not only saving the soul, but

**Solving the Social Problem as well.**

For all the good that was done during these sixteen weeks of joyful service for the Lord we ascribe to Him all the glory.

J.P.

**"Come unto Me, all ye that labour and are heavy laden, and I will give you rest"**

(Matthew 11. 28).

**"SIXTY YEARS OF 'EM, SIR."**

POOR old Harry, "The Bad," as he was called by his neighbours, pushed his way right up to the front at the close of the meeting, and grasping the minister's hand, said, in a broken voice:

"Sixty years of 'em, sir! Just think of that."

"Sixty years of what, my brother?"

"Why, sixty years of sins, sir!"

"Well?" said the minister, in a tone of inquiry.

"God can never take all that away, can He, sir?"

"Yes, that He can, my friend, even if it were a hundred and sixty. Have you ever tried Him?"

"Well, no, sir; you see I never felt 'em before to-night; 'twas what you preached about our sins separating from God as struck me. My sixty years of 'em seem to rise like a great mountain, and, oh! what *shall* I do with 'em?"

Taking a Bible from his pocket, the minister said, turning to Isaiah 59. 2, "Yes, it is God's word, not mine. He says plainly, 'Your iniquities have separated between you and your God, and your sins have hid His face from you.' You see, then, sin has separated you from God."

"Yes, sir; I see it! I see it! What shall I do? Don't it say somewhere in the Book, 'The soul that sinneth, it shall die?'"

"Yes, it does; that is God's word, too. But there is hope for you, Harry, because Another has died. Think what He has done for us—for you. In Isaiah 53. 6 we read, 'All we like sheep have gone astray; we have turned every one to his own way [that is, the way of sin]; and the Lord *hath* laid on Him [that is, Jesus] the iniquity of us all.' Do you not see that your sixty years of sin are already laid on Jesus? God Himself put them there. Now let us see what Jesus did with our sins. In 1 Peter 2. 24 we read, 'Who His Own Self bare our sins in His own body on the tree.' You have sinned, and sin demands death. But Another has taken your place. He was wounded for *your* transgressions, He was bruised for *your* iniquities; the chastisement of *your* peace was upon Him; and with His stripes *you* are healed (Isa. 53. 5).

"He died to atone  
For sins not His own.  
Your debt He hath paid,  
And your work He hath done."

"Now, Harry," continued the minister, "Behold the Lamb of God, which taketh away the

sin of the world' (your sin). Will you not believe God's word, then, that your sixty years of sin have been laid on Jesus, and borne by Him right away? 'As far as the east is from the west, so far hath He removed our transgressions from us,' that is, from those who believe in Him."

"But, sir, mine are so many. Can He have borne them all, suffered for them all?" cried Harry, as the truth began to dawn on his mind. "How wonderful! Ah! what love in Jesus to die for my sixty years of sin, and I never to think about it before; all laid on Jesus!"

He went home that night with the blessed knowledge of what Christ had done for him, but not fully realising that he was free, saved, that he had passed from condemnation through believing.

The next night, however, found him early at the meeting; and his face beamed with happiness as he said to the minister:

"They are all gone, sir."

"What! *all* the sixty years of sin, Harry?"

"Yes, sir, every one. God showed me in the night they were all laid on Jesus; and then, sir, those words you sang last evening kept ringing in my ears, like Jesus speaking to me, and saying:

"I gave My life for thee,  
My precious blood I shed,  
That thou mightst ransomed be,  
And quickened from the dead."

Then I thought and believed, *I* am ransomed and quickened from the dead, *because* Jesus died for *me*. Oh, sir, what a debt I owed! But He has paid it all, and now I am free."

Dear reader, have you beheld Jesus as the bearer of your sins? You may say, "I have not sixty years of sin like this man. I do not feel sin burdening me; I have always lived a good moral life." Never mind what you feel, or what you have done. God says, "There is no difference; for ALL have sinned." You are separated from God by sin—were it only one sin; and you need the blood of Christ to bring you "nigh" to Him.

Perhaps you are *longing* for the assurance that you are His, that you are saved. If so, come in faith to Calvary, and as you look upon those pierced hands and feet, that thorn-crowned brow, that bleeding side, believe that

"Your ransom He was,  
When He bled on the cross,  
And by losing His life  
He hath carried your cause."

LILY WATSON in *The Watchman*.

“SHE SAVED OTHERS.”

A Memory of the Johnstown (U.S.A.) Disaster.

By INSPECTOR AITKEN.

BEYOND the broad Atlantic's sweep, beyond its  
surge and spray,  
A fertile valley winds among the pine-clad hills  
away;

And there, within an opening glen, the morning sun  
reveals  
A smoke-grimed town that throbs with life, and rings  
with shafts and wheels;

And higher up, and far away beyond its stir and  
din,  
The great dam stretches right across, and walls the  
valley in.

And there the little railway track from far away  
below  
Has climbed and cut its way, until it may no further  
go.

Right well that double thread of steel its destiny  
fulfils,  
A doorway to the vast unknown that lies beyond the  
hills,  
And there, within a cabin neat, half hid by leaves and  
flowers,  
A fair young telegraphist sits and sings away the  
hours.

To every little song she sings, and every girlish  
rhyme,  
The little ticking needle in the corner beats the  
time.  
In everything she plans and does it seems to have a  
say:  
But this was ere the flood came down and swept them  
all away.

'Twas that dark year of blast and blight we all re-  
member well,  
When high up on the pine-clad slopes the awful  
cloudburst fell.  
And such a day of storm and rain, of flash and  
thunder roar,  
The oldest living in the glen, had never known  
before.

There, as she sat, while flash and peel in quick  
succession came,  
Her trembling heart beat faster than the needle in  
the frame.  
What wonder if her thoughts went back to Him of  
Galilee,  
Whose soft words hushed the tempest's wrath, and  
stilled the raging sea.

Loud and more loud, till, lo! a crash! the little cabin  
reels,  
As if the storm had merged in one a thousand  
thunderpeals!  
And louder still than all, a cry rung like a death-knell  
then—  
The dam has burst, and woe betide the dwellers down  
the glen.

Up from her little place she sprang, in eager haste  
for flight,

Wher, lo! the little needle in the corner caught her  
sight,  
And hanging near it on the wall the text her teacher  
gave,  
Blest words, “He saved others, but Himself He  
cannot save.”

What! can she leave those thousands in the crowded  
town below  
Without one word of warning? No, she cannot,  
dare not go.  
Quick from the ticking needle comes a message in  
reply,  
“Though we are very little we can save them—you  
and I.”

“I'm sure we will.” A moment, shorter far than  
thought or breath,  
She stood, a feeble girl between a multitude and  
death.  
What rapture filled her being as her fingers caught  
the keys;  
God's “Well done, good and faithful, ye have done it  
unto these.”

The angels in the glory paused a moment in their  
song,  
As swift the dots and dashes speed the words of life  
along.  
'Tis done, one fleeting moment; but, alas! Oh, where  
is she?  
Far swifter than the moments speeds that towering  
wall of sea.

The old bridge rocks beneath her, as she hastes for  
safety o'er;  
The tempest beats above her, wild and fiercer than  
before;  
Deep rolls the flood around her, high and higher,  
wave on wave—  
She gave her life for others, but herself she could not  
save.

Her grave? All vain the question is. God knows  
where it may be.  
It may be in the river-bed; it may be in the sea;  
It may be 'neath the meadow sweet, where wild  
flowers bud and blow.  
God buried her like Moses—this is all that man may  
know.

Still stand the grey old pine trees with their branches  
waving free,  
Still speeds the busy river on its journey to the sea,  
Still soar on high from grateful hearts the daily  
hymn and prayer,  
And ever as the day comes round they take the  
children there,

Where high up on the hillside stands a plain white  
cross alone;  
No grave is there, no church is there, no other slab  
or stone;  
One simple line tells all—What more could dying  
mortal crave  
Than this, “She saved others, but herself she could  
not save?”

## Warfare.

**I**N the year 1217 eighty large French transports, besides galleys and smaller vessels, set sail from France to render assistance in putting Louis of France on the throne of England. There were no Dreadnoughts in those days. Vessels of war were of a much slenderer build, and had of course much less destructive power than now. Hubert de Burgh, in charge of the English fleet, set sail from the cinque ports in the South of England with forty ships to meet the enemy. On coming near to the French ships of war he did not head straight on them to make a direct attack as it was thought he would do. Instead, he gave orders that his own fleet was to sail past the enemy. It seemed as if he intended to head for the French coast to make an attack there. As his fleet sailed past the French fleet there was no danger of his ships being fired on by big guns, that mode of warfare being unknown. The French raised a shout of derision as the English ships sailed past, being quite ignorant of the plans of the English Admiral. The French fleet was sailing before the wind; the English ships had it in their teeth. Suddenly, just after the English fleet had passed the French ships of war, the English commander gave orders for his ships to wheel about, and with the wind in their stern they soon bore down on the rear of the enemy. With chains and hooks they lashed their vessels to the French fleet, and at the same time scattered quicklime, which fell like clouds on the Frenchmen, blinding them. They could not see what to do. The struggle was not a long one, and of the large French fleet few ships were left.

Wars and rumours of wars will figure on the world's programme until the Lord Jesus Christ returns again. He alone is able to give to this warring earth peace. International treaties will never bring about an end of war, however well-intentioned they are. Yet it would be pleasant to see swords turned into ploughshares and spears into pruning hooks, and peace among the nations established.

But there is one warfare that must go on—the warfare against unbelief and all the works of the devil. John Bunyan wrote of it as “The Holy War.” It is indeed a holy war, for it is a war against sin of every kind, and against the unbelief that is the root of every sin. In this land the sin of unbelief is sadly prevalent. The Lord Jesus Christ is not believed on by multitudes, and against unbelief war must be continually waged. The weapons of our warfare are not carnal. The Word of God is the sword of the Spirit, and soldiers of Christ must learn to use it in waging war against unbelief and the evils that spring from it. “The God of this world hath blinded the minds of them which believe not” (2 Cor. 4. 4), and they are led captive by Him at His will. Yet God waits to be gracious. But numbers of men are fighting against God. They know nothing of His mercy as made known through His Gospel. They should ground their arms at Jesus' feet. Have you done so?

**A MIRACLE LETTER.**

A LETTER, says *The Times*, has just come into the right hands by what looks like a miracle. Posted in a seaport town, with no address whatever, and inside no clue as to whom it was for or who from—merely a Christian name at the beginning and another at the end. The astonished man is left wondering how such a wonder was performed. Has that patient postman named "opportunity" knocked at the door of your heart with a miracle

letter, with no address, which contains the great invitation, and the right to the "Christian" name? No address other than "whosoever will," yet the Spirit directs the message. Don't let the bringer of the miracle message of love and salvation go away—the next "once" may be once too often (Rom. 6. 23; 2 Cor. 1. 20). But when the message is sincerely received, "whom it is from" is no more a mystery than how it found its destination. "Oh, the grace that sought me!"



*Exclusive Nature Study by Percy R. Salmon.*

**THE FLOWERS OF THE FIELD.**

IT has been truly said that in July "the countryside gives forth a hymn of gladness and of thanks." Who could fail to raise a hymn to the Creator of such rural beauty as depicted in above beautiful photograph?

That fair garden of the soul may, too, be clothed with beauty of God's creating—beauty of faith, beauty of life, beauty of trust. "If God so clothe the grass of the field, . . . shall He not much more clothe you?" (Matt. 6. 30).



Incorporating *Faithful Words* (1871) and *Springing Well* (1897).

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## The Lawyer and the Resurrection.

MOST people admit the fact of Christ's resurrection, but a Christian lawyer stated the other day that legally the question was beyond doubt, and any court of law would be compelled to admit it.

Upon being further questioned, he remarked: "I can easily prove my case. If you read your Bible you will see there are thirteen witnesses, unimpeached and unimpeachable, and whose names are known, who were well acquainted with Christ, having met Him many times before His death, saw and conversed with Him after the resurrection; and five hundred persons also

### Saw Him at the Same Time.

"Well," he went on, "in the eyes of the law, as you know, one witness, not an accomplice, is sufficient to prove the highest offence known to the law—murder. Two witnesses are required to prove high treason, and three witnesses is the highest number required to prove the execution of a will."

"But they might have been mistaken," urged his questioner.

"No, no!" answered the lawyer; "there could have been no case of mistaken identity. It is urged that the five hundred witnesses were liable to err through bias. But where was the motive? Their cause was condemned, their Leader killed, themselves outcasts. Would they swear falsely to His identification? It is incredible! The witnesses to the resurrection of Christ never contradicted or denied their testimony in relation to it, but told the same story as long as they lived. Their subsequent conduct is therefore consistent with the truth of their story."

The lawyer's friend was silenced; but after pausing a moment the legal luminary clinched the matter by declaring: "This is always competent evidence, especially where the number of witnesses is large. These witnesses all led exemplary lives. As long as life lasted they lived in poverty and virtue, as their Master had taught. Most of them suffered martyrdom, after preaching the

Gospel all their lives at very great personal hazard and discomfort. Had they not been sincere they would not have persisted as they did to the end." "NOW IS CHRIST RISEN." N-B.

### AN ALPINE CLIMBER'S TESTIMONY.

YEAR by year there are numbers of fatal accidents and terrible calamities on the Alps. One of the worst fatalities occurred in the autumn of 1870. Mr. M'Corkindale, a Scotch Presbyterian minister, Messrs. Randall and Bean, Americans, accompanied by three guides and five porters, left Chamonix on the morning of 6th September. They spent the night at the inn on the ice-field called the Grand Mulets, and on the following day were seen near the Petits Mulets. That was the last that was seen of them alive. A rescue party of twenty-three men left Chamonix on the 16th. They found the bodies of Mr. M'Corkindale and two of the porters 750 feet from the summit of the mountain.

The remains of Mr. Bean were discovered a short time after. A memorandum was found in his notebook in which he said: "We have been

### On the Top of Mont Blanc

for two days in a terrible snowstorm. I have no hope of descending. We have no food. My feet are already frozen, and I am exhausted. I DIE IN THE FAITH OF JESUS CHRIST, with affectionate thoughts of my family; my remembrances to all."

When face to face with the grim messenger of death Mr. Bean had no fear. What was *the ground of his confidence*? Was he resting on his prayers, church-goings, or ceremonial observances? Assuredly not. The best works done by the holiest men are stained with sin, and could not stand the searching eye of a holy God. A "good" work must spring from a right motive, and if it is not done from love to God it is unacceptable by Him.

If the reader were now summoned into eternity what reason would you give why you should not be punished on account of your numerous sins? Any so-called good "works" done by you would be utterly valueless as a ground of confidence. The American did not expect to enter glory on his own merits. "*I die in the faith of Jesus Christ,*" was his testimony. "The life which I now live in the flesh," said the apostle Paul, "I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2. 20). He *lived* by faith in the Son of God, and in that same faith he *died*.

In view of meeting God, are you afraid? "I hope not."

### What is the Ground of your Hope?

Are you trusting in what *Christ has done* for you, or in what *you have done* for Christ? WHICH? If you expect to enter Heaven because of your prayers, works, or religious observances you are

building on a sandy foundation. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Believe and "have" even NOW. A.M.

ceeded to show, by way of the Cross, that through suffering salvation came. Had not Christ suffered there would have been no salvation possible for us. It is because the



Caught in the Avalanche.

A Calamity on the Alps.

**SUFFERING AND SALVATION.**

**T**HE Lord Jesus first of all identified Himself with suffering, which had its climax of agony in the garden, and then He pro-

Lord bare "our sins in His own body on the tree," because He was the Man of Sorrows and refused to "come down," that He is able to redeem us. S.

## THE SUNDIAL'S MESSAGE.

ON one of the bridges which span the Wye at Ross there stands a carved sundial. It is old and grey now, for it has stood the storms of centuries, while as it has indicated the flight of Time, has also spoken with warning voice to the passing travellers by means of the quaint words which are carved below it. They read thus:

"Esteem thy precious time,  
Which pass so swift away:  
Prepare then for Eternity,  
And do not make delay."

We think these words very important. To-day is yours, but to-morrow the thread of your life may snap and your unprepared soul rush in a moment from Time into Eternity. Beware! God is not mocked. He is saying, "Now is the day of salvation" (2 Cor. 6. 2), and the solemn question rings in our ears, "How shall we escape if we neglect so great salvation?" (Heb. 2. 3). Listen *to-day* to the sundial's message, and when Time shall be no more you shall sing the redemption song before the throne of God and the Lamb.

W. F. W.

## A BRITISH CAPTAIN'S TESTIMONY.

UP to a certain point mine is the ordinary tale of those who have heard the call of the sea and obeyed it. My first four and a half years were spent in sail, then I joined my present employ, the largest coasting company in the world, whose ships are mostly employed in Indian waters. Entering as fourth officer, I gradually worked my way up through the various grades, living the usual seafarer's life, ever vainly looking for that something which we call happiness. And so I reached the position of chief officer. Ever unsuccessful in my quest, and still blinded, I said to myself "When I get command, and have more freedom and leisure, then surely I shall be happy!" And so, after another eight years or so, this position was given me. I had

## Attained to the Top of the Tree,

and could take a fair survey around.

The position was at first, to some extent, a satisfactory one, as are most tree-tops after a hard climb, but are they ever really quite comfortable? I looked *backward* toward that part

of the horizon whence the recent years had brought me, and considered of what they had consisted, and poor was their sum total. I took a good look *forward* into the future, and so my life lay before me. Looking at it in all its emptiness the thought was forced upon me, "Is this all that God put me into the world for, so many days of eating, drinking, and sleeping, of pleasure, toil, and pain, and then the dim uncertain void beyond the grave?"

Then came the thought of God, that there was a some One, a Creator, a Supreme Being, who was ordering the mighty powers of Nature amid which I lived I could not doubt. Was it possible that I could get into touch with this Unseen yet Almighty Personality? The thought seemed too great a one to be possible of realisation; little did I comprehend that He "in whom we live and move and have our being" was drawing me faster than He had hitherto done—as He most assuredly draws us, each one, all our life through—to that place where we may make *our definite choice* of Life or Death for Time and for Eternity!

It was at this vital time in my life that I happened to be in command of one of the smallest and most uncomfortable vessels in our large fleet,

an unenviable post; little did I think that it was part of God's plan for me that in our lives

## Nothing Happens by Chance or Luck.

My ship was chartered to run round the island of Ceylon, we being usually a week on the voyage and a week in Colombo; this allowed of my paying an occasional visit to an old relative, a retired planter, who lived near Kandy, and also to friends of his farther up in the tea country. He and they lived what people would call very religious lives; they seemed to find true enjoyment in reading the Bible, which appeared strange to me, who for a long term of years a little previous to this period had seldom opened mine; but I was gradually forced to see that, far from there being any pretence on their part in this unusual attitude, as I had tried to believe, they found a comfort in its pages of which I had no understanding, and finally it dawned upon me that this was the very



Sundial on Wye Bridge at Ross.

something of which I was in search, and that this Book did actually bring them into touch with God.

Just at this time I was led to read a book called "The Silence of God,"\* in which the author, Sir Robert Anderson, asks the question, "Why is it that God does not manifest Himself in Person to the human race to-day as He has done in times past? Surely we have as great a need of Him now as ever before." In answer to which this truth was made clear, that in the Cross of Christ God had so shown His love to us men that He could not do more, and that in the face of such love we were shut up to one of two things, "to grace or to judgment," but that God was beseeching us by that Cross to be reconciled to Himself (2 Cor. 5. 20).

Ah, how it came home to me then, such love, such condescension! That He, the Almighty God, should stoop to beseech me, a guilty sinner with a thirty-five years old burden of sin upon me, to be reconciled to Him! It overwhelmed me, broke my heart, call the feeling what you will; "we love because He first loved us," expresses it. "Behold, what love!" (1 John 3. 1; 4. 19).

It was about a night or two after this that, to use a term of words,

**"I went to bed a sinner and arose a saint."**

Before lying down I had prayed a prayer something like this, "God, if there be a God, I do believe on Thy Son, as much as I believe that Julius Caesar crossed the Alps; help Thou mine unbelief!"

Perhaps you smile at such a prayer; but how is it that we can regard as true any fact in history or any duly authenticated event of the day, and yet be unable to believe in the *divinity* of the Son of God as such? I knew intuitively that if I could believe in our Saviour as being divine that I should overcome all my difficulties, that therein lay the obstacle that kept me from God's presence, unbelief in His Son, beyond that lay safety, salvation, for "He that believeth on the Son *hath* everlasting life" (John 3. 36).

And so on this night, the 15th December, 1907, I fell asleep, much troubled and burdened with this sense of sin upon me, yet resting on the fact that "The Son of God loved *me*, and gave Himself for *me*" (Gal. 2. 20). I arose in the early hours with a definite, assured knowledge. I WAS SAVED! God, who is LOVE, had found me and I Him!

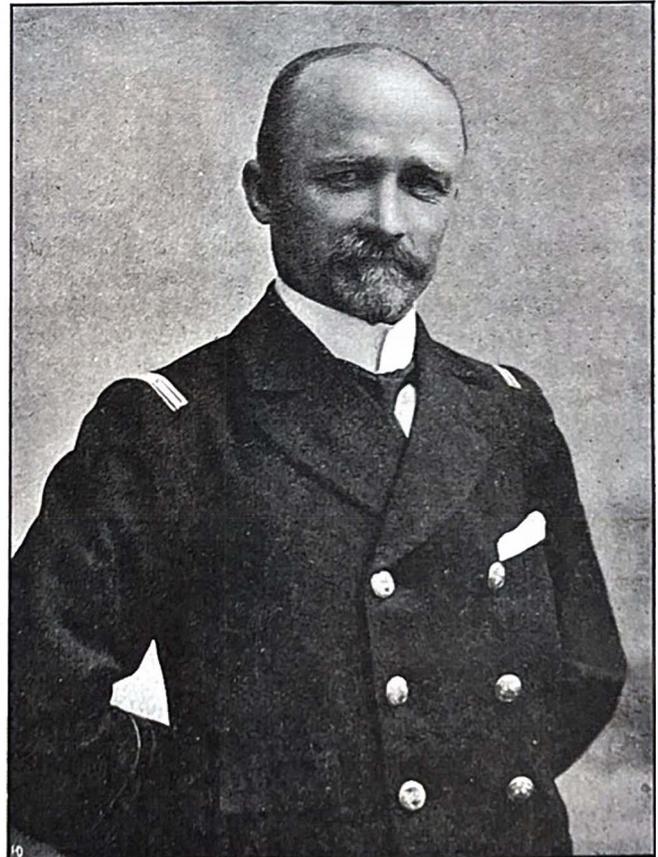
No words can ever express the joy of that moment, the sense of freedom, of new life and happiness, cannot be worded, it was a change from death to life, actually being "born again" (John 2. 3) or "converted." Once more I knelt in prayer, as so often I had done previously, half in superstition, half in the hope that God did hear; but now as my thoughts went out to Him I found myself to be in the actual, though unseen, presence

of my Maker. Can pen portray what that meant?

**My hard-sought goal was reached at last.**

I was speaking to God. Then, opening His Book, I read, and as though scales had fallen from my eyes the words bore a meaning they had never held before there; *they seemed to be living, a voice spoke through them*, the voice of God; yes, complete communion was now established, God was speaking to me.

From that hour my whole life and outlook have been changed, "old things are passed away; behold, all things are become new!" (2 Cor. 5. 17). The experience here narrated instead of wearing off has remained, and, thank God, becomes deeper



Captain Carre, of the British Mercantile Marine.

and more real each day. The Bible, which at one time meant nothing to me, is now my constant companion and comfort in every trial and care, and in prayer I find that renewal of strength and power which enables me to withstand and overcome all the assaults of the Evil One, alone if need be as regards men, but not alone, for the Saviour, the Lord Jesus Christ, has sent the Comforter, His Holy Spirit, to abide with me for ever!

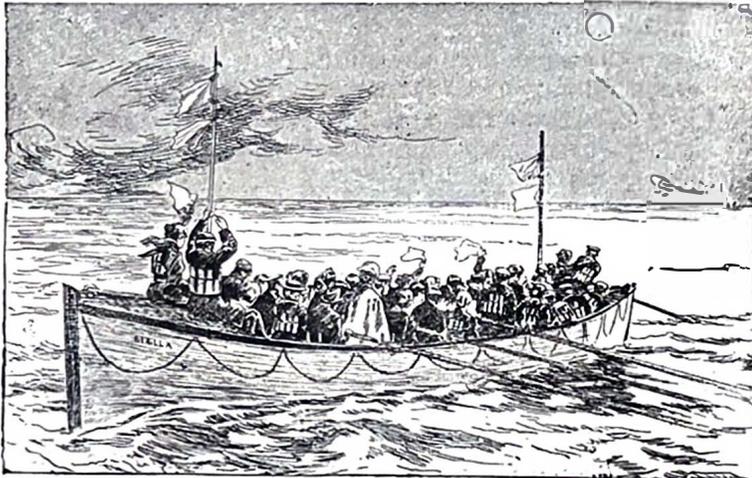
"For the wages of sin is death; but *the gift of God is eternal life through Jesus Christ our Lord*" (Rom. 6. 23). "Choose ye this day whom ye will serve."

E.G.C.

\* "The Silence of God," by Sir Robert Anderson, K.C.B. Pickering & Inglis, Printers and Publishers, Glasgow. 2/10, post free.

### THROUGH SPIRITUAL EYES.

Events of the Day and their Spiritual Significance.



Lifeboat with Victims of a Shipwreck.

#### The Nameless Grave.

The founder of the NATIONAL LIFEBOAT INSTITUTION, we are told, was buried in a nameless grave in the churchyard of St. George's, Douglas, I.O.M. Steps are being taken to erect a suitable memorial, but among all who go down to the sea in ships his name lives in the heart. A landsman cannot know as a sailor the perils of the sea. He knows because he has to go through the storms of life. Experienced Christian sailors on life's ocean can tell their younger fellow-travellers of one "who filled a nameless grave," and who planned the means of rescue from life-shipwreck. You may not know the danger yourself, but as the landsman allows the sailor, and rightly, to know best, so, reader, allow any Christian of years' standing who is truly desirous of helping to know the best. He can and will give guidance and counsel, and it will certainly be to put your life into the keeping of One who calmed the tempest and who guided His disciples to safety and peace (Heb. 7. 25).

#### Sundials in Shadow.

A baronet who died recently had a collection of forty sundials, which he kept proudly displayed on the walls and in the cabinets of his study. All were perfect, but not one of them could tell the right time, because they were out of the sunshine.

There's a big lesson for the Christian worker. Let nothing keep you from being "in the sunshine," for "the night cometh when no man can work." Let your life

ever tell the right time, as it will if it is lived bathed in the glorious light of the Sun of Righteousness. The shadow is no place for the Christian. Don't be "splendid specimens" of what "can be," be shining tellers of what *is*. *Have a mind to work* (Neh. 4. 6).

#### The Right Way to Work.

A minister came up to a street paviour one day. "Eh, John, what's this you're at?" "Oh, I'm mending the ways of Bathgate!" "Ah, John, I've long been tryin' to mend the ways o' Bathgate, an' they're no weel yet." "Weel, sir, if you had tried my plan, and come doon to your knees, ye wad maybe hae come mair speed!" "There's many a true word spoken in jest," and surely for every worker here is a moral lesson brightly conveyed, and not the less powerful for its wit.

#### The Full Penalty unless—

On the same day in a London daily these two incidents were noted in adjoining columns: "The Freedom of the City received by French and Jellicoe"—"Germany to Pay 2000 Millions."

Made free as a gift of honour on the one hand; on the other the awful price of wrong to be paid by the wrong-doers. Every sinner must pay the awful price of sin, some both here and hereafter; but *all* hereafter, unless made free. The Lord Jesus speaks of being made "free indeed" by means of the "truth." And what is the truth? Surely it is given in John's Gospel! First, chapter 16. 12, 13; then chapter 14. 6; and, lastly, chapter 8. 32.



The Full Penalty

Part of What Germany is Paying For.

**On the Rock or Rocks.**

A sailor charged at Middlesex Sessions in Mid-May with stealing confessed that though ashore he was "on the rocks." He was, right enough; and so is every wrong-doer. On the rocks and suffering shipwreck. What a vast difference when one is on the Rock. Only an S makes the change from peril to security, the S of Salvation, the S of Saved, the S of Son. "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).

**The Condition of Companionship.**

"When I look back at those days," says Sir ERNEST SHACKLETON, "I have no doubt that Providence guided us, not only across those snowfields, but across the storm-white sea that separated Elephant Island from our landing-place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterwards Worsley said to me, 'Boss, I had a curious feeling on the march that there was another person with us.' Crean confessed to the same idea." The hymn says, "Jesus Saviour, pilot me." The Good Book says very definitely, "My presence shall go with thee" (Exod. 33. 14). But with equal definiteness the same Book stipulates that the name of God's dear Son shall be owned as the source of salvation (Acts 4. 12). Then, in truth, "where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18. 20).

**Shields Human and Divine.**

A tale is told of General PETAIN, the hero of Verdun, that when he was asked the names of certain officers who had committed a technical offence, he replied with shielding kindness that as his place was in front he could not see behind him, and so he did not know their names.

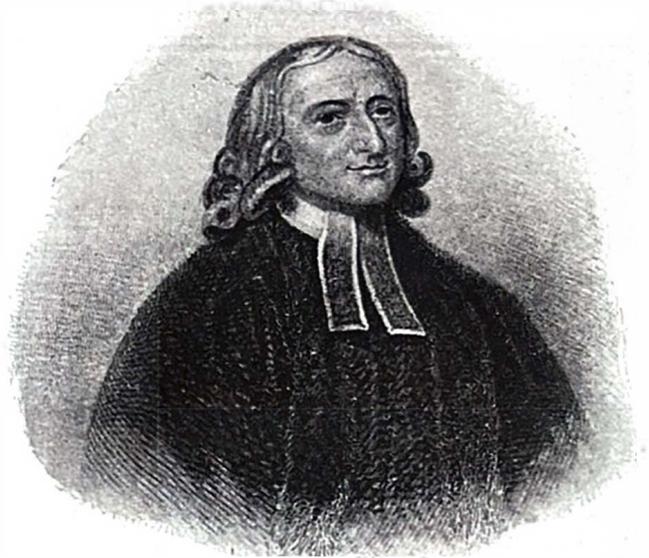
The Christ way of shielding from wrath to come is to put the sin, rather than the sinner, behind Him. Read Isaiah 38. 17 and Colossians 2. 13, 14.

**Crowns and Thrones.**

Among the things recently announced for sale in New York is "The Imperial Crown of Germany," which "goes to the highest bidder."

"Crowns and thrones may perish,  
Kingdoms rise and wane,  
But——"

Thank God for the "but." Wesley said, "But for the grace of God, there goes John Wesley," on seeing a drunkard. By the grace of God all



The Best Known Likeness of John Wesley.

who believe on the Prince of Peace and take His peace as their own will be made "co-heirs" with the King of kings, and have an inheritance which not only will never fade away, but which can never be sold. It is bought "without money and without price;" no highest bidder can ever secure it whatever his wealth. Luke (chap. 1. 4) wrote to Theophilus that he "mightest know the certainty of those things" of which Luke himself "had perfect understanding from the very first." This same Luke, who KNEW, tells how he HEARD Jesus say that men shall receive "in the world to come life everlasting" (chap. 18. 30). Will you take it now? s.

**TEXT TOPICS FOR PREACHERS.**

**The Best Peace Treaty.**—Psalm 23.

**A Cure for Doubt.**—"One thing I know" (John 9. 25).

**Ghosts of Power.**—"They speak not, . . . they cannot go, . . . they cannot do evil, . . . neither do good. Be not afraid of them" (Jer. 10. 5).

**Where is your Name Written?**—"Write thou every man's name upon his rod" (Num. 17. 2). "They which are written in the Lamb's book of life" (Rev. 21. 27). "His Father's Name written in their foreheads" (Rev. 14. 1).

**The Inner Joy and its Source.**—"That they might have My joy fulfilled in themselves" (John 17. 13).

**Divine Rule of Three.**—"Mercy—Truth—Righteousness" (Isa. 16. 5).

**Piled up Marvels.**—"The blind see, the lame walk, the lepers cleansed, the deaf hear, the dead raised, the Gospel preached to the poor" (Luke 7. 22). s.

## THE "SHARK" PAPERS OF KINGSTON.

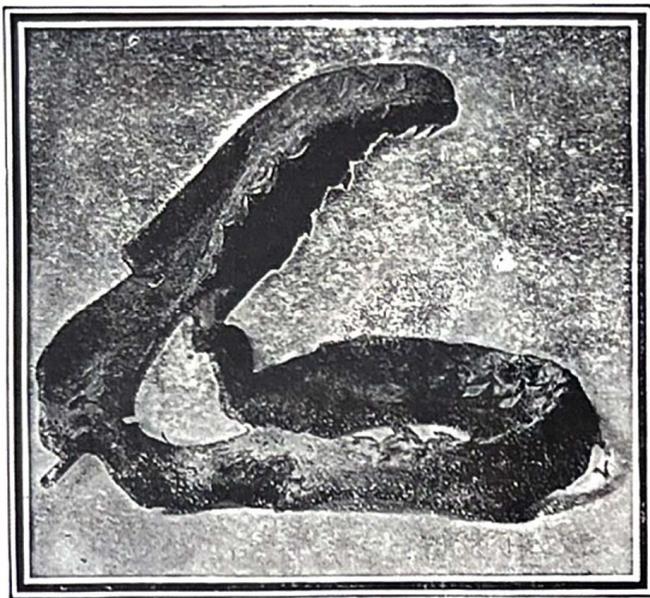


Photo of the Jaw-bones of the Shark itself.

IN the year 1799 an American brig, the "Nancy," was carrying a contraband cargo to the West Indies. Being hard pressed, and likely to be overhauled, the captain threw overboard any papers which might implicate him. He got into harbour all right, but as he was suspected of carrying contraband he was tried in the court-house at Kingston. He was just about clearing himself by a set of false papers, which had been prepared in the event of the vessel being stopped at sea, when Lieutenant Michael Fitton, of H.M.S. "Ferret," appeared upon the scene. He had been cruising off Port Royal, when his eye caught sight of a big shark, which the crew set to and caught.

**They found inside the monster a bundle  
of ship's papers,**

which proved to be the true papers belonging to the "Nancy." These documents Lieutenant Fitton brought into the court-house just at the right moment for the prosecution, to the consternation of the defence. They proved the "Nancy" to be deeply implicated in the contraband traffic. The vessel was forthwith condemned as a lawful prize, and the skipper fined and sent to prison.

The head of the shark was for some time on show at Port Royal, Jamaica, and is now in the United Service Museum, London. The actors in this tragic drama have long since appeared before a higher court, but the principle illustrated holds good to-day in every life. "BE SURE YOUR SIN WILL FIND YOU OUT" (Num. 32. 23). Now, do not think of "sin" as only that which is vulgar, debased, or impure. In God's sight "the *thought* of foolishness is sin" (Prov. 24. 9); "In the multitude of *words* there wanteth not sin" (Prov. 10.

19); "The *ploughing* of the wicked is sin" (Prov. 21. 4); "All *unrighteousness* is sin" (1 John 5. 17).

As certain as the captain of the "Nancy" had to account for his sin, so sure shall you, but to a higher Judge, for "God hath appointed a Day, in the which He will Judge the world in righteousness by that MAN whom He hath ordained" (Acts 17. 31). Paul declared that "God shall judge the *secrets* of men by Jesus Christ, according to my Gospel" (Rom. 2. 16). Yet what was

**Not offered to the Captain of the "Nancy"**

is offered to you, for "through this Man (Christ Jesus) is preached unto you the forgiveness of sins" (Acts 13. 38). Because "Christ hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Peter 3. 18), all who believe on the Lord Jesus Christ can say, "Thou hast in love to my soul delivered it from the pit of corruption, for Thou hast cast all my sins behind Thy back" (Isa. 38. 17).

Solemnly face the question, acknowledge your true position as a sinner, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31), then, like the Psalmist of old, you will be enabled to exclaim, "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin. Selah."

HYP.

**"FAITH" AND NOT "FEELINGS."**

D. L. MOODY was one night preaching in Philadelphia; near the pulpit sat a young lady who listened with eager attention, drinking in every word. After he had done talking he went to her. "Are you a Christian?" "No," she replied, "I wish I was; I've been seeking Jesus for three years."

Mr. Moody replied, "There must be some mistake." "Don't you believe me?" said the distressed girl. "Well, no doubt you *think* you have been seeking Jesus; but, believe me, it don't take three years for a seeking soul to meet a seeking Saviour." "What am I to do then?" "You have been trying to *do* long enough; you must just *believe* on the Lord Jesus." "Oh!" said the young lady, "I am so tired of that word 'believe, believe, believe!' I don't know what it means." "Then we'll change, and say '*trust*.'" "If I say 'I'll trust Him,' will He save me?" "I don't say that, for you may *say* ten thousand things; but if you *do* trust Him, He certainly will." "Well," said she, "I do trust Him; but I don't feel any better!" "Ah!" said Mr. Moody, "I see; you've been

**Looking for Feelings for Three Years,**

instead of looking to Jesus." If the translators of the Bible had everywhere inserted "feelings" instead of "faith," what a run there would be upon the Book. But God does not say a word about feelings from Genesis to Revelation.

With men "seeing is believing," but with the believer "believing is seeing." An orphan child was once asked by her little friend, "What do you do without a mother to tell your troubles to?"

"Mother told me to go to Jesus; He was mother's Friend; and He's my Friend too," was the simple reply.

"But He is a long way off; He won't stop to mind you."

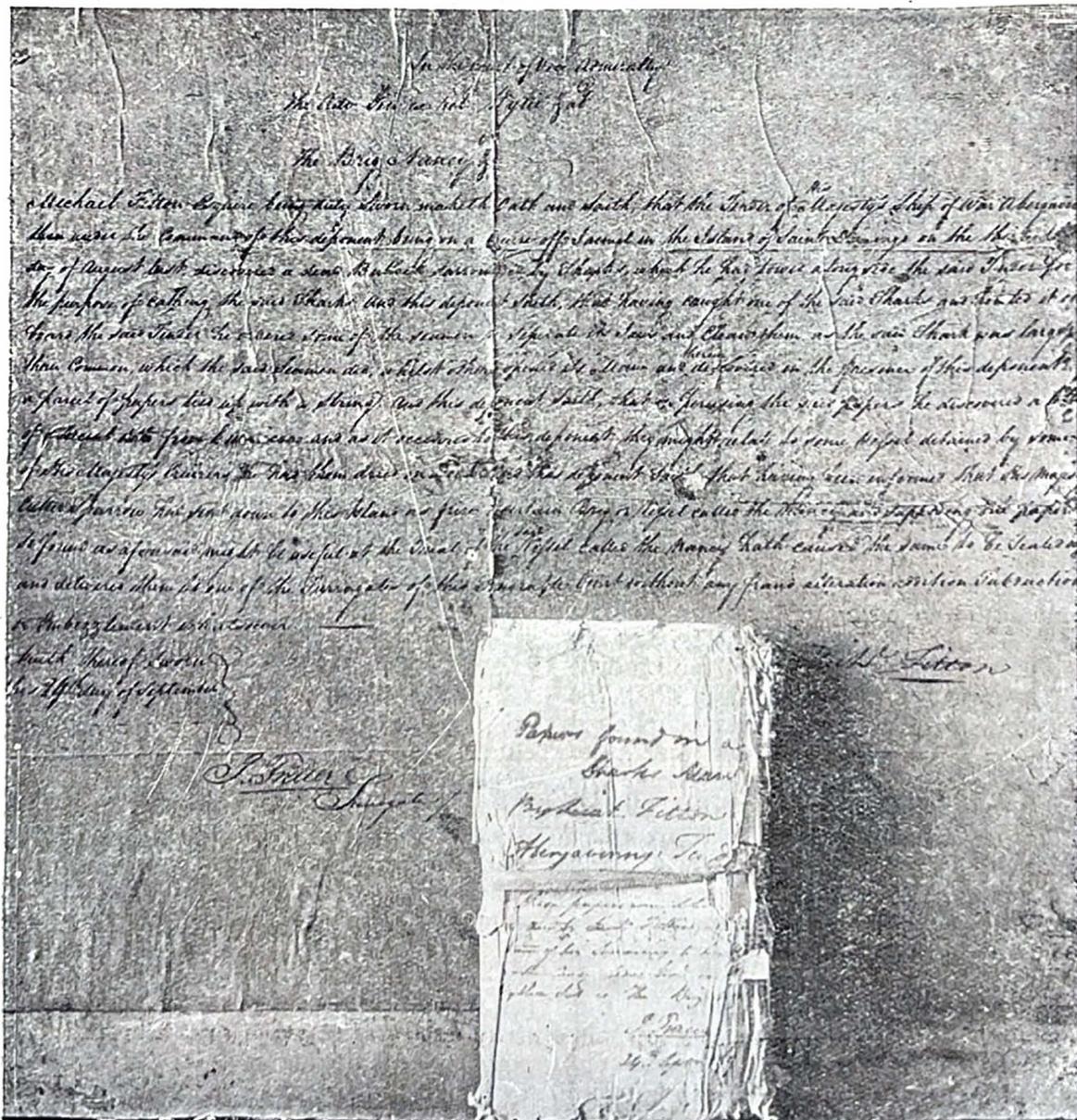
Her face brightened, as she said, "I don't know about that, but I know He says He will, and that's enough for me." And should not that be enough for you and me, friend? "He that heareth My Word, and believeth on Him that sent Me, HATH everlasting life" (John 5. 24). "He that believeth not the Son, shall not see life, but

the wrath of God abideth on him" (John 3. 36).

How is it with You?

Do ask yourself the question, "Am I saved or unsaved? On the road to Heaven or the road to Hell?" Which? Eternal life or eternal death hangs on your decision.

Perhaps you say, "I can't be so far wrong, for I have always lived according to God's law. I've been a dutiful son, a good husband, a true neighbour, paying my way." Well, that is your idea about yourself. What does God say about you? "Tolerably good?" or "Not so bad as some people?" or "Better than he once was?" No; this is not what God says about you. It is told in one word, "Guilty." J. L. M.



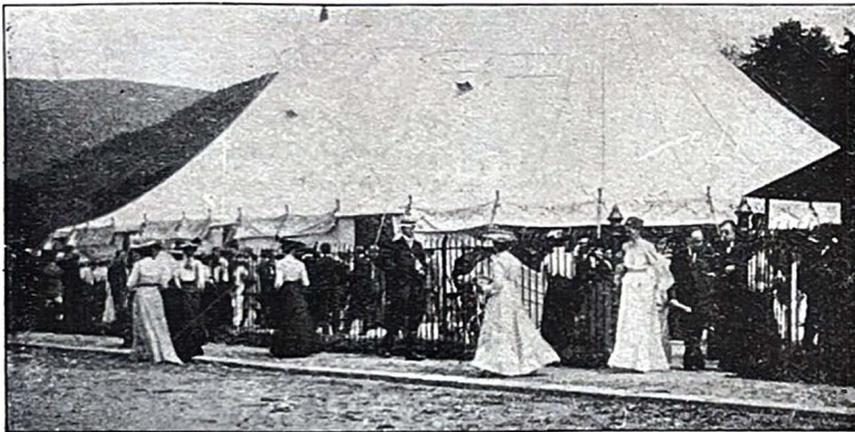
From a Special Photo.

The Actual Papers of the "Nancy" Found Inside a Shark.

### ALL ONE IN CHRIST JESUS.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

SINCE the year 1875 Keswick has been one of the great gathering places for Christian people from all parts of the world. To a vast number of folks the month of July recalls "the tents of meeting" in one of the truly beautiful parts of England. The motto reminds many of the Keswick platform and of varied messages heard from the lips of honoured servants of God. Apart from the distinctive teaching which has emanated from this platform one can never forget the early morning prayer meetings, with the short address. Then the morning Bible readings in both tents



Tent at Keswick Convention.

have been greatly used by God to the instruction and confirmation of thousands of Christians. No longer shall the expositions of EVAN HOPKINS be heard, nor the soul-stirring messages of Dr. PIERSON. Many were looking forward to this year's Convention in order to hear the beloved and saintly HANDLEY MOULE, but this was not to be. He is now in the presence of the Lord he loved and knew so well. It is good that the writings of these men remain, so that being dead they yet speak. The noon meetings were quite unique, and it will be difficult to forget the masterly handling of the Word of Truth by Dr. GRIFFITH THOMAS at that service. There are many delightful features connected with Keswick, and a few of these may be mentioned.

1. **The Atmosphere.** Nature appears at its best in the quiet town nestling beneath Skiddaw, and situated beside Derwentwater. The place is simply ideal for a season of quiet and rest. But by atmosphere we principally think of the thousands of Christian people who congregate in Keswick at such a time as this. There might be anything up to ten thousand people visit Keswick during a single convention. The majority of

these have come for one week of meetings and of honest dealing with God. Think of the possibilities of such a number of waiting folks. Surely there is a foretaste of Heaven at Keswick. All denominations are represented, but the things which divide Christians locally are largely forgotten during the week, and all mix and associate as being one in Christ Jesus.

2. **The Ministry.** Here is the occasion when we can form some idea of the varied gifts bestowed by the Head of the Church. The Conference platform is extremely plain, the written manuscript has been forgotten, and with but brief notes the speakers deliver their messages. The familiar gown has been dispensed with, while the speaker is invariably introduced as "brother," whether he be a bishop or layman. There is a strong temptation to chat about some of these men. The Venerable WEBB-PEPLOE, with his great voice and his wonderful grasp of Scripture, as evidenced by his chapter and verse quotations. The torrent of words and yet the never-to-be-forgotten love and pathos as he addressed his "brother" or "sister," and explained the meaning of the words, "My grace is sufficient for thee." Indeed the explanation becomes an exposition and an illustration all in one. Another time it is the heart-searching ministry of CHARLES INWOOD, or the loving entreaty of STUART HOLDEN. Once again it may be the

stately utterances of the Chaplain-General, TAYLOR-SMITH, with such a manly and human touch. The Bible readings of GRAHAM SCROGGIE can never be forgotten, and particularly his impassioned appeals. The saintly and scholarly utterances of Dr. SMELLIE make their own silent appeal to true hearts. And time would fail to tell of all the rest.

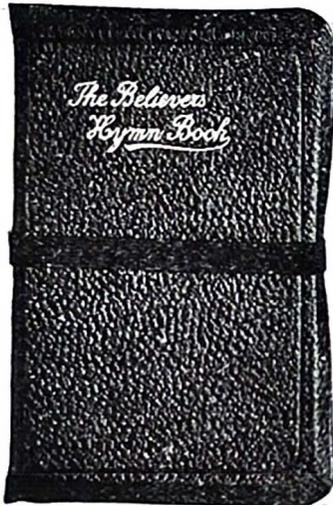
3. **The Truth.** Keswick teaching is as much misunderstood as understood. The teaching which chiefly occupies the evening meetings has been a means of real blessing to many Christian people. But it would be a mistake to say that it is only at Keswick that such teaching is heard. We believe that wherever there is an honest application of mind and heart to the teaching of the New Testament there will be the acceptance of the truth which has been associated with Keswick. But the message has been delivered in an orderly fashion, so that during the six days of convention these six lines or steps are followed: 1, General preparation by a view of the sinfulness of sin. 2, Dealing with sin. 3, The keeping power of Christ. 4, Joy and rest in God. 5, Power for service. 6, Missions.

J. S.

“ANCHORED.”

Child of Love, Come Home!

SHE was anxious about her soul, she had been dealt with more than once. The closing meetings were being held. The well-known hymn, “Just as I am,” was given out. I see her yet at the end of the third seat from the front in the old Marble Hall, Glasgow. With bowed head, closed eyes, and form intense with feeling she joined in the chorus: “Just as I am, Thy love unknown, Has broken every barrier down; Now to be Thine, yea, Thine alone, Oh, Lamb of God, I come.” Asked afterwards if it was settled, she cheerily replied, “Yes.” “When?” “Just when I came to the word ‘now’.” She anchored her soul for Eternity to the Cross of Calvary, with its perfect Workman and finished work, and was saved eternally, “and went on her way rejoicing.” You do the same, “Come Now.”



Popular Gospel Hymn Books are known to most readers—the most popular at the present time being *Redemption Songs*, a selection of 1000 pieces. But not so many know the books for worship and Believers' meetings—the favourite is **The Believer's Hymn Book**, containing 360 pieces selected with the greatest care by J. R. CALDWELL, assisted by F. C. Bland and many other well-known servants of God. It contains several pieces, such as “Crowned with thorns upon the tree,” not found in other books, also some choice tunes specially composed for the book. *Where used it is declared to be the best book for meetings for worship and ministry.* Small type, words only, 1/2, post free; large type, staff or sol-fa notation, bound cloth, 4/10, post free. Various other bindings.

PICKERING & INGLIS,  
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ELIZA M. SHERMAN.

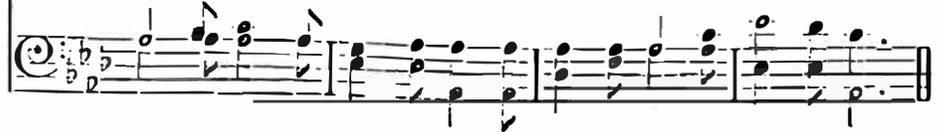
J. E. HALL.



1. Once I wan - dered far from Je - sus. Far from joy and far from home:
2. But I heed - ed not His call - ing, Would not hear the voice so sweet;
3. But the way grow dark and drear - y, When His face I could not see;
4. Then a - gain my dark - en'd path - way Bright - ly glow'd with Je - sus' smile;



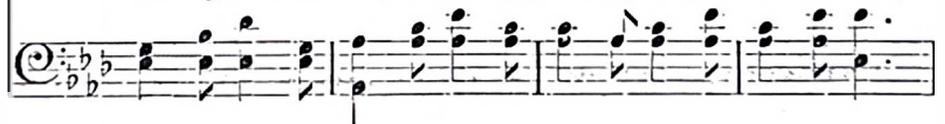
But the lov - ing Sa - viour missed me, And He gen - tly called me home.  
So I wan - der'd on un - heed - ing, Tho' the thorns did wound my feet.  
And I called in bit - ter an - guish, “O my Sa - viour, come to me.”  
For un - known, my lov - ing Sa - viour, Stood be - side me all the while.



CHORUS.



Soft - ly comes the still, small whis - per, “Come, my child, no lon - ger roam;



Come to me, while I am call - ing, Child of love, come home, come home!”



The above beautiful Hymn is taken from Mr. HARRY AITCHESON'S Hymn Book containing 54 pieces (13 music and 41 in words). Very suitable for choirs and for congregational use at special missions. Price 3d., post free. Quantities of 100 at reduction of 20 per cent. PICKERING & INGLIS, Glasgow.

**30,000 Sold.** Have you got a copy? **The Way to Heaven for a Sixpence.** A true and touching story of a Glasgow Arab who on being asked the way to Union Street was so definite that he was offered 6d. if he would as clearly point the way to Heaven. 32 pages clear type, original drawing for cover. 2d. net; 5 for 1/ (25 cts.), or 2/6 per dozen, post free.

“**Thumb the Promises**” (Rgd.) A dainty, square, book, with a promise for thumbing each day of the year. Art covers, 6d. net (7d., post free). Cloth, 1/ net (1/1, post free). Leather, 2/ net (2/2, post free). *Quite unique.*

THE aim in this column is to guide to books of true worth, and books of spiritual power, likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster

#### With Christ in Palestine.

Seen through the eyes of a sincere Christian the Holy Land must ever have an attraction that is more than mere interest, and here the pen of Dr. A. T. SCHOFIELD has been employed to bring before the mind's eye a reflex of the environment of our Lord's life and days on earth in and around the City of Jerusalem. Scenes are described as the writer saw them in the "unchanging East," in Bethlehem, Nazareth, Capernaum, etc., as well as in Jerusalem, with a vividness that glimpses somewhat of what it must have been to be there in those days. A helpful, inspiring, and faith-sustaining volume. (Every Christian's Library, 2/10, or full leather, 4/6, p.f.)

#### How to Study the Bible for Greatest Profit.

What a treasury is the Bible. Its riches are inexhaustible, and new delights, deeper truths, and finer applications are the constant reward of the diligent reader. From the pen of Dr. R. A. TORREY comes a treatise on Bible study that should find warm welcome, for it is replete with suggestions—the result of ripe experience and rich reward—for so studying God's Great Book as to discern its fullest message. The practical usefulness of its plan makes it a worthy addition to "E.C.L." (Pickering & Inglis. 2/10, post free).

#### What is Worth While?

This addition to the "Heart and Life" Series is by ANNA ROBERTSON BROWN, of Philadelphia, and is truly refreshing in the quiet and convincing tone of its Christian optimism as a power for all our days. (Allenson. 1/10, post free.)

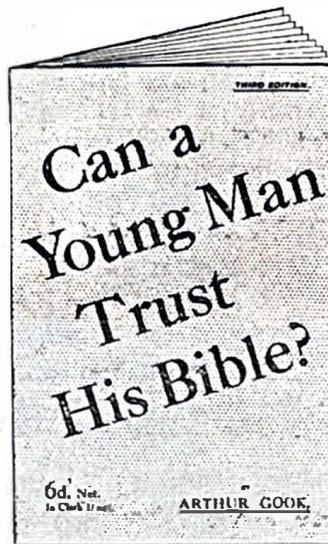
#### The Greatest Need of the Age.

The author, ROBERT CALDWELL, F.R.G.S., is well known for the emphatic zeal with which he writes on spiritual topics and their vital place in a proper realisation of to-day's way of life. Here he is as clear and direct as ever, "A truer conception... a more definite grip... a clearer view... a firmer faith." From these starting-points the author builds a treatise that has a real message. (Morgan & Scott. 1/, post free.)

#### How to Bring Men to Christ.

In his preface the author, Dr. R. A. TORREY, says, "Never was there a time when so many desire to win others for Christ." So surely it is an acceptable moment to issue such a book. Certainly never has there been so great a need of that desire, and certainly, too, there has never been so general a spirit of inquiry in the hearts of men.

Row, London, E.C. Books reviewed or any good book from any publisher will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.



In a very full series of chapters, surveying every phase of difficulty or diffidence, this veteran gospeller tells of ways by which men are arrested by the voice of God, are brought to listen, and are enabled to see light. A really splendid book. (Pickering & Inglis. 2/10, post free.)

#### Can a Young Man Trust His Bible?

This is a little book of only 64 pages, but every word is as direct as the interrogation in the title. Some books have a definite value at particular times, and to-day, when the whole question of religion is being turned topsy-turvy, it is of real help to the inquiring but yet strongly faithful Christian to be able to spend a quiet half-hour now and again in

assuring himself of the unfailing foundations of truth on which the Bible rests as God's Word. (Pickering & Inglis. 7d, post free).

**Old Bible Characters.**—Here is a "quiet" book by one who knows human nature, and knows that human nature of to-day and of Bible times is inherently the same—it is but the environment that has changed. Yet, though quiet, these delineations are strong, for it is the quietness of insight and experience, allied to a quality of imparting to the reader a ready discernment of the invariable effect of character upon action, and, what is more, the reason why. G. E. MORGAN, M.A., writes about many Old Testament heroes and heroines in his twenty-three chapters, and his acute analysis of each is full of teaching, guidance, and incentive for to-day. A book of value to student and to preacher, and one from which the Christian reader will gain much of profit. (Morgan & Scott. 4/9, post free).

#### The Outlined Bible.

To the young Christian, or indeed to the Christian of any age, who has the desire to make a close study of the Books of the Bible, the clear and precise way in which all details are handled in this work by the author, ROBERT LEE, of Mildmay, will prove particularly acceptable. This applies to the particular message and significance of each book, the manner in which each bears on the other in the presentation of God's scheme of salvation, and the progress of the history of God's people. For a useful present to any Christian this book should be specially borne in mind as a gift which would give lasting pleasure, unbounded profit, and procure gratitude for the giver. (Pickering & Inglis. Paper covers, 2/10; Cloth, 5/, post free.)

**THE OTHER LEFT.**

**A** TIME of great spiritual blessing had taken place in a high-class boarding-school, and many of the young ladies had been brought to a knowledge of the truth, while several others were in deep anxiety about their souls. A gentleman had been there one afternoon to give an address, and spoke on the Lord's Coming again. After inviting them to accept the Lord Jesus as their Saviour, and rest upon His "finished" work, he spoke of the Lord Coming and taking those who are saved to Himself, while not only those who are careless, but even the anxious ones will be left behind. "Two women shall be grinding at the mill; the

**One shall be taken, and the other left"**

(Matt. 24. 37-44). The saved and the unsaved separated for ever, friends and companions parted for Eternity; how awful the reality! The subject formed the theme of conversation at work and at play, the Christian girls felt the solemnity of the occasion, and with the consent of the lady principal they arranged to rise early on the following morning and spend the time in prayer, pleading with God to continue the blessing that He had so graciously given.

One young girl, who was very anxious about her soul, occupied the same room as a young Christian, and was unaware of the arrangement.

As she began to arouse herself at early dawn she looked for her companion, but she was gone. She remembered that they retired together on the previous evening, but now her place was vacant, and she knew not whither her friend had gone. She thought of the words of the preacher on the previous afternoon, "One taken and the other left." She stayed not to dress, but went into the next room to awaken her companions, and as she looked from room to room she saw that all who



The Other Left.

"The Subject of Surprise at Work and at Play."

loved the Lord Jesus were missing, and the unsaved ones were left. She knew not what to do; some slept on in indifference, but the anxious one searched the house, and at last found out the little prayer meeting, and with mingled joy and sorrow she exclaimed, "I will not leave you again until I know that I am safe if the Lord does come."

I want to ask you if you are "ready" to meet the Lord? There is a day approaching, and it may be near at hand, when "the Lord Himself shall come." Then the door of mercy will close, and knocking will be in vain, for the answer from within will be, "Depart, I never knew you" (Matt. 25. 41). Let the matter be settled at once by "believing on the Lord Jesus Christ" (Acts 16. 31). Do not delay, for He may be rising up to shut the door.

F.H.D.

### GRAPHIC GUIDE

TO COMING EVENTS WORTHY OF NOTE.

**JULY.**—**Palestine Exhibition**, Central Hall, Westminster, continues to July 7, 12 noon to 10 p.m. . . **Bath Conference**, July 5, at 10. . . **Keswick Convention**, July 16 to 26. Two large tents as in pre-war days. . . **Summer Convention for Bible and Missionary Study**, St. Andrews, July 17 to Aug. 14. Particulars from W. E. Taylor, 53 Waterloo St., Glasgow. . . **J. Charleton Steen** gives addresses on "God's House," in **Carton Hall**, Carton St., King St., off Baker St., London, W.1., Wednesdays of July at 8. . . **United Open-air Gospel Testimony in New Barnet**, July 10. Tea at 5 in Lyonsdown Hall, East Barnet Rd.

**SEPTEMBER.**—Half-Yearly Meetings, Glasgow, September 25 to 28.

### GRAPHIC BITS FROM ALL OVER THE GLOBE.

**Palestine.**—Herbert Samuel, the newly appointed High Commissioner takes up office on July 1. He is of Jewish extraction.

**Dr. Barnardo's Homes** have now rescued 89,000 children.

The **Open-Air Mission** held forth "the Word of Life" amongst the enormous crowds gathered at Epsom races.

"The best of friendship is sacrifice."—*Canon Carnegie* (John 10. 11, 15).

The **Pekin Daily News**, a Chinese newspaper, says: "The reduction of the missionary effort in China at this juncture would be an irreparable disaster."

The **Louth Disaster.**—A. E. Hodgkinson, well known to us, has been seeking to minister comfort and give help to the many sufferers of this disastrous flood. He writes: "On passing through James St., which suffered so severely, I saw a wrecked house with part of the wall remaining, and on the wall a text, 'A very present help in trouble.'"

"Lots of Room in Heaven."—London's largest hotel, the Cecil, has 1000 rooms; New York's largest, the Pennsylvania, 2000 rooms; Chicago is to erect one with 4000 rooms. But in Heaven there is room for "whosoever will" (Rev. 22. 17).

**A Bishop's Last Words.**—The late Bishop of Durham, Dr. Moule, the night before his death in May, requested his daughter to read him large portions of St. Mark's Gospel, and she read eleven chapters. When asked if he would like a specially favourite hymn, he

answered, "No, only the Bible; it is the best." He became semi-conscious, and as his daughter whispered to him, "The Lord is with thee," he replied, "I know it" (John 1. 1; Rom. 8. 39, 39).

"The Curse of Modern Society is that nearly all work is done without joy."—*J. Dover Wilson* (Col. 1. 27-29; 2. 1-7).

### THE "PILGRIMS" IN SCOTLAND.

THE "Pilgrim Preachers," who commenced their Fifth Mission Journey on April 23, are meeting with much to encourage them in their work. God has been blessing their testimony, and they have had the joy of seeing many souls definitely accept the Lord Jesus Christ as their Saviour.



In the towns which the preachers visited large crowds gathered to listen to the Gospel message, which was proclaimed with no uncertain sound. Many villages were visited and tracts distributed from house to house, while the villagers were stopped in the streets and spoken to about the things of eternity.

Everywhere the preachers are warmly welcomed by the Lord's people, who unite to help in furthering this all-important work of preaching the Gospel of the Grace of God.

Week-ends have been spent at Penzance, Bodmin, Exeter, Bridgwater, and Bristol (see full chart in last issue), and in each place the preachers have had splendid meetings in the open air and in various halls. The meetings held at 8 a.m. are well attended in most places.

### A POETIC SETTING OF JOHN 3. 16.

Yes, God so loved  
That God so gave  
From out His Heaven so pure  
His only Son,  
Beloved One,  
To make Salvation sure.

Yes, God so loved  
That on the Cross  
In pain and agony  
He sent His Son  
To be the One  
To die instead of me.

Yes, God so loved  
That—Christmas morn—  
The Babe to earth was brought  
To live, to die,  
And justify  
All whom have Jesus sought.

S.

“BE YE RECONCILED TO GOD.”

AN American lady became so deeply concerned about the salvation of her soul that her health was seriously impaired. As winter approached the family physician advised her to seek a warmer climate some distance from the seaboard. Hearing, through a friend, that a devoted and gifted preacher of the Gospel had been much used of God in affording spiritual comfort to seeking souls, she resolved to visit him, with the hope that he would be enabled to help her in obtaining peace with God. The journey was a long and trying one for a person in her condition, the distance to be travelled being more than one thousand miles. But what is that to one longing to escape the slavery of sin and Satan?

In due time the journey was accomplished, and the lady obtained that which she so ardently desired in a remarkable way. The steamer on which she was sailing called at a small town to discharge some goods. All the saloon passengers, excepting Miss —, had gone to the upper deck.

A Christian gentleman, a resident of the town, hurriedly stepped on board the steamer, and entering the saloon looked around, as if in quest of some one. Observing the sad expression on the lady's countenance, he was immediately impressed by the conviction that he ought to speak to her. Apologising for his intrusion, he addressed her thus: “May I be allowed to ask if you are a Christian?” “Would to God that I were!” was the quick response, adding, “can you tell me what I have to do to be saved?” Seizing a Bible that lay on a table, he opened it, and without saying a word placed his finger on the last verses of the fifth chapter of Paul's second epistle to the Corinthians: “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 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.” As the stranger was pointing the lady to the “wonderful words of life,” the bell rang, he stepped on the gangway, hastily walked ashore, and the steamer glided away.

The “anxious inquirer” eagerly and earnestly gazed on the message of reconciliation to which her attention had been so strangely directed. In a moment the soul-saving truth was brought before her by the Holy Spirit, that Christ was “made sin” for *her* by dying as her Substitute; and on the ground of His wondrous atonement God was beseeching her to be reconciled to Him.

The light of the “glad and glorious Gospel” entered her heart and dispelled the gloom and darkness which had so long enshrouded her, and she rejoiced in Christ as her Saviour and Lord.

A mine of truth is contained in this revelation of God's unmeasured wealth of love brought to the notice of the lady. “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.” What a wondrously blessed declaration! He who groaned and bled, and suffered and died on the Cross of Calvary was God incarnate, and yet man divine! He was “very God and very man”—the eternal, the uncreated, the self-existent One. And, wonder of wonders, He was “made sin for us, that we might be made the righteousness of God in Him!” What is meant by Christ being “made sin for us?” It could not possibly mean that Christ became a *sinner*. He was treated by God *as if* He were the sinner. The holy, harmless, spotless One, who did no sin, knew no sin, and in whom was no sin, was clothed with our guilt that we might be clothed with divine righteousness. “He was delivered for our offences and raised again for our justification” (Rom. 4. 25). The sword of divine justice found its sheath in His tender and loving heart that we might be delivered from the penalty of sin.

The Lord Jesus did not come to extort a pardon from the hand of an unloving and unforgiving God. “God so loved the world, that He gave His only begotten Son” (John 3. 16). God always loved “the world.” “God was in Christ *reconciling the world unto Himself*, not imputing their trespasses unto them.” If He had imputed our trespasses to us, all of us must have been eternally lost. Well might the psalmist say: “If Thou, Lord, shouldst mark iniquity, O Lord, who shall stand?” Seeing that “the wages of sin is death” (Rom. 6. 23), why is it, if God does not love us, that we have not received the “wages” long ago? “He hath not dealt with us after our sins nor rewarded us according to our iniquities” (Psa. 103. 10). He has daily loaded us with untold mercies, favours, and blessings, *because* Christ was “made sin for us.” By His sacrificial work Christ made perfect atonement for sin, and fully met every one of God's righteous and holy requirements.

To the unsaved we would earnestly and urgently say, “Be ye reconciled to God.” Think on His wondrous love to you. Ponder the manifestation of that love in the gift of His Son. Think on what it cost Christ ere salvation could be provided and pressed on your acceptance.

“Salvation full *at* highest cost  
He offers free to all.”

A. M.

## How Do I Know that I am Saved?

By the late Dr. PIERSON.

ONE afternoon a little girl, then only about eight years old, came into my study during the hours habitually given to conversation with those who were seeking salvation. To my question she frankly replied that she came to talk with me about herself. I said to her: "Anna, are you a disciple of the Lord Jesus?" "Yes, sir." "Do you know yourself to be a child of God?" "Yes, sir." "Well, how do you know it?" "Why, sir, because God says so." "Where does He say so?" "He says," she confidently replied, "HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT." "But," I rejoined, "that does not say anything about your being a child of God. How, then, do you know that you are?" "I know it because I know that I have come to Him, and He says that He will not cast out those who come." "Then," said I, "you know you are His because you know what you have done, and you know and believe what God has said?" "Yes, sir, that is it." And I said: What disciple of threescore years can give any better reasons for his faith than this simple little child, who knows her saved state because she rests on God's Word?

There are three elements which enter into my confidence that I am a child of God:

*First.* The knowledge of HIS WORD, which positively declares that if I thus come, He will in no wise cast me out. His promises are so repeated, and varied, and unmistakable, that after I have come to Him I ought to rest absolutely on them without waiting for any other evidence. This is faith—venturing upon God's Word. It is not a blind confidence, for it takes God at His Word. It is not, however, without conditional compliance on my part, for no promise is mine until I come.

*Second.* The knowledge of MY OWN ACT, that is, of my sincere and repeated coming to Christ. My self-surrender has been so frequent and so hearty that if I know anything about my own acts or voluntary choices I know that I have thus fulfilled the one condition on which His acceptance of me is based (see John 6. 37).

*Third.* The knowledge of GOD'S CONTINUED WORK IN MY SOUL, giving me new convictions, desires, resolves, and affections. This evidence confirms the others, but it comes in its fulness only when the others have first been experienced: "Having also believed, ye were sealed with the Holy Spirit of promise" (Eph. 1. 13, R.V.). God gives this "sealing witness of the spirit" only to those who have first believed. True "assurance" is thus a matter, not of feeling, but of faith. We need to look less into ourselves and more unto Him. Doubt is unbelief, and for it there is no remedy half so prompt or so sure as simple trust in the Word of God. He who can forget his own unworthiness and sinfulness, and think only of the grace that seeks and saves the lost—he who will take the free gift of salvation and commit himself wholly to the sure Word of God's promise—may know the perfect peace of Him whose mind is stayed on God.



*From a Special Photograph by Chas. Spence, Dunbar.*

**Landing Fish at Dunbar on the East Coast of Scotland.**

### **THE DUNBAR DISASTER.**

**S**OME years ago Dunbar was visited by an earnest preacher of the Gospel, and people were invited to a meeting where they heard words of warning and invitation, and some were led to accept of God's free salvation through Jesus Christ. But some were heard to remark, "The man spoke as though we were never to have another chance of being saved."

*Registered Canadian Magazine Post.*

Little did some of them think that it was their last opportunity, if not saved. The following day (Monday) in the afternoon, thirteen men and women went off in a boat to gather bait along the shore. The day was so fine that doubtless they never thought of death or danger. The sail was put up, but before they had proceeded far the wind struck the boat; the ropes could not be let go; the boat, lying over, quickly filled with water, and

left the occupants struggling in the sea. Four only were rescued and nine were drowned. Some of the nine were only about seventeen years old. It was

#### A Solemn Warning to the Town,

and especially to the fisher people. But it conveys a lesson to all who are unsaved. It shows that death can come suddenly and unlooked for. Young people count on death as at a great distance. To put off salvation is the great delusion of Satan to the young. He also suggests that to be saved when young is not to be happy, whereas God's Word says, "Happy is that people whose God is the Lord" (Psa. 144. 15). Again it says, "O satisfy us early with Thy mercy, that we may rejoice and be glad all our days" (Psa. 90. 14). Surely it is a good thing that brings happiness, satisfaction, gladness, and rejoicing. Come to the Lord Jesus Christ *now*, and be saved and satisfied. c.s.



Sketch of the Honeycomb.

#### THE LARGEST HONEY-COMB.

A FARMER in South Africa, whose bees had produced a honeycomb of enormous size, wished to find out, if possible, whether any of still larger dimensions had ever been known. After making various inquiries, he wrote to the editor of a well-known American weekly paper asking if he could give any information on the subject.

The editor replied as follows: "Among the odd questions which reached us this week is one from a correspondent in South Africa, who wants to know the size of the largest honeycomb that has ever been found in America. The largest of which we can find any authentic record is one which

#### Measured Thirty Feet in Length.

It was taken from a hollow tree in the southern part of Georgia. Two swarms of bees had a hand at making it. One worked from the top of the hollow and the other from the bottom till they met in the middle."

Many people have a notion that salvation is to be arrived at in much the same way as that honeycomb was produced, by some of the work being done from the top and the rest from the bottom. "Christ has done His part," they say, "and we

have to do ours." This sounds right and plausible enough. Thousands who would denounce the doctrine of "salvation by works" will nevertheless endorse the idea as stated above.

"Yes," they say, "we must do our part, and where we fail we must trust to Christ's merits to make up for our short-comings." Salvation cannot be obtained in the way that the double honeycomb was produced—*all the work must be done from the top*. The fact is that as sinners we are powerless to do *anything* towards our salvation. If Christ had done 999 parts and left us just one out of a thousand to perform, it would be all up with us, for we should not be able to do even that. "*Without strength*" are the inspired words that describe our condition (Rom. 5. 6). Sin has such a paralyzing effect upon us that it leaves us "as water spilt on the ground, which cannot be gathered up again" (2 Sam. 14. 14).

#### The Sweet Honeycomb of Salvation

is the result of the work of Christ alone. At Calvary the bees, as it were, swarmed upon Him. Our sins were there. Death was there. God's holy judgment was there. Christ endured all. The sting was His that the honey might be ours. We had no part in enduring the sting, and no part in producing the honey; no part in bearing the bitter pangs of judgment, and no part in purchasing the sweet joys of salvation. The work was Christ's from beginning to end.

The honeycomb of salvation is the result of that *finished* work, and it is for you to taste and enjoy its sweetness. H.P.B.

#### THE PRELATE'S NIECE.

SOME years ago the niece of an eminent prelate spent a couple of days at the residence of a cousin, who was a devoted servant of Christ. During the visit he asked her to come into the library, as he wished to speak to her particularly. Placing a chair for her, and another for himself, he sat down right opposite, produced his Bible from his pocket, and proceeded to read a verse, and then asked her, "Do you believe that?" Of course she said "Yes," and wondered what would come next. Another and another verse was read in the same manner, and finally she was displayed

to herself as a lost, guilty sinner, not able to think one good thought, or do one good deed, and although a "prelate's niece"

**As Unfit for Heaven as any Pagan.**

Then Christ was set forth, as the Saviour suited

or prelate's niece. He closed the interview by giving his cousin some little books, asking her to read them carefully. This she promised to do, and the interview was over.

Immediately after she went to spend a time

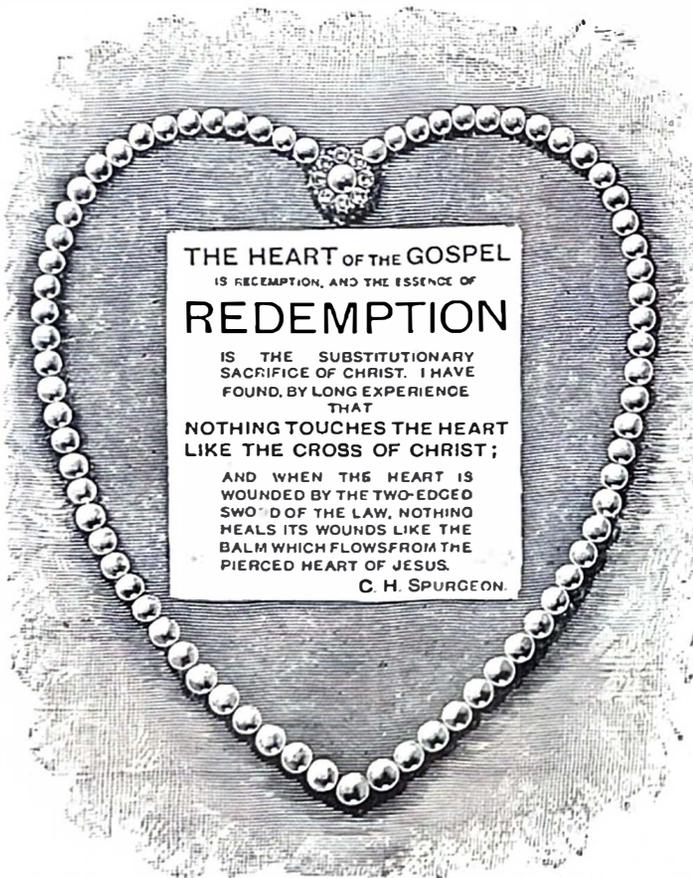


**"What was Your Cousin Speaking to You About?"**

to such a sinner, having made by His death upon the Cross such a full atonement that a Holy God could now receive any sinner that came trusting in and pleading that atonement, whether pagan

with her uncle and his family at the Palace. In course of conversation the prelate asked her, "What was your cousin speaking to you about?" On being told, and the little books shown to him,

he said, "Give me the books, as I wish to look over them." "The prelate's niece" yielded them readily to the custody of her uncle, who carried them to his study. The next day he handed them back, saying very solemnly, "I return the books, but I must request you to burn them UNREAD." This she promised to do, and by-and-by "the prelate's niece" might have been seen quietly throwing them one by one on the top of a fire and watching their consumption; but the third book, as it curled up on the flames, opened out a leaf, at the top of which the following lines caught her eye: "I was religiously and respectably going to



perdition." Yes, the little books were all burned, but that one sentence was fixed upon her memory, and eventually led her to see that she was just one of those who are "religiously and respectably going to perdition." Some time after, as a poor lost sinner, casting herself on Jesus and His finished work, "the prelate's niece" was converted to God, and now rejoices in His salvation. What a remarkable case of awakening! May I ask: Have you found out for yourself that you are short of the glory of God? Have you been sheltered from the judgment to come by accepting Christ? If not, "come" to Him now and be saved for ever and ever. LIEUT. H. A. MANDEVILLE.

### A STRAIGHT LINE TO CHRIST.

WHEN the railway was to be made between Moscow and St. Petersburg the Emperor of Russia employed a great number of engineers in making plans. He looked over many of their maps, and at last, like the practical man that he was, he said, "Here, bring me a ruler." They brought him a ruler; he took a pencil, and, drawing a straight line, he said, "This is the way to engineer it; we want no other plan than one straight line."

There are a great many ways of engineering souls to Heaven; but the only one that is worth considering is this: Draw a straight line to Christ at once. Did I hear one awakened soul say, "I should like to talk to Mr. —?" By all means talk to him, but do not stop for that. Go to Christ first. "Oh, but I should like to talk with a good woman—a dear Christian lady." I recommend you to go to the Lord Jesus Christ at once, and see the lady afterwards. We may make our Christian workers into little priests if we do not mind. There must be nobody between a soul and Christ. Go straight to Christ. "Which way?" say you. Look and live. "Believe, . . . and THOU shalt be saved." C. H. SPURGEON.

### WHAT CHANGED THE GAMBLER.

FRANK SHERMAN was born of Christian parents in the city of Baltimore, in the State of Maryland. On reaching manhood he became engrossed with the world, doing his utmost to banish from his mind thoughts of God, Judgment, and Eternity. After his marriage he became greatly addicted to drinking and gambling. Year by year he sank deeper in sin and degradation. His course of conduct so affected his wife's health that she died broken-hearted. Again and again he tried to

#### "Turn Over a New Leaf"

on the page of his life's history, but the new one was soon as black as the old. Conscious that he was a bondsman of sin and Satan, unable to resist temptation, he left Baltimore for Kentucky, and determined to make a fresh start. But his resolutions were like pie-crust, made to be broken.

About twenty-five years ago on a Sunday morning he sat in front of a hotel at Bowling, Kentucky, depressed and disheartened. He had been gambling, and lost all his money except seventeen dollars. As he reviewed the past and thought of his innumerable failures he decided to leave Kentucky, and see if he could not do better in Denver, Colorado. In the midst of his reflections the wind blew a piece of paper close to the spot where he was sitting. On picking it up he saw it was part of a tract with the Saviour's gracious invitation, "Come unto Me, all ye that labour and

are heavy laden, and I will give you rest" (Matt. 11. 28). Many a time he had heard the Scripture quoted, but, alas, he had never gone to Christ to obtain the inestimable gift. Many who have been acquainted from childhood with the passage have heard sermons on it, and can even repeat it correctly yet, know nothing whatever of the rest spoken of by the Saviour. Sherman revolved the blessed words in his mind.

"No mere man spoke these words,"

he soliloquised. "Yes, Christ *alone* can give me rest, and no one needs it more than myself."

As he recalled the happy days of childhood, as he thought of his mother's prayers and pleadings, of his Sunday school teacher's words of counsel and warning, and of his folly and infatuation, he was overwhelmed with shame and confusion. But what was meant by coming to Christ? He thought of the Lord's sufferings, His crucifixion and death on Calvary. Whilst thus occupied what he had often heard in his home at Baltimore regarding Christ's atonement for sin came before him in the power of the Holy Spirit. He saw that Christ had paid sin's penalty by His blood, and through coming to Him by faith he was pardoned and a saved sinner. What a merciful and wondrous deliverance!

On obtaining peace with God, Sherman immediately changed his plans, and instead of proceeding to Denver took a ticket to Baltimore. He received a most cordial welcome from his beloved mother and sister, who had been praying for his conversion for years. Great was the joy in the home over the returning prodigal.

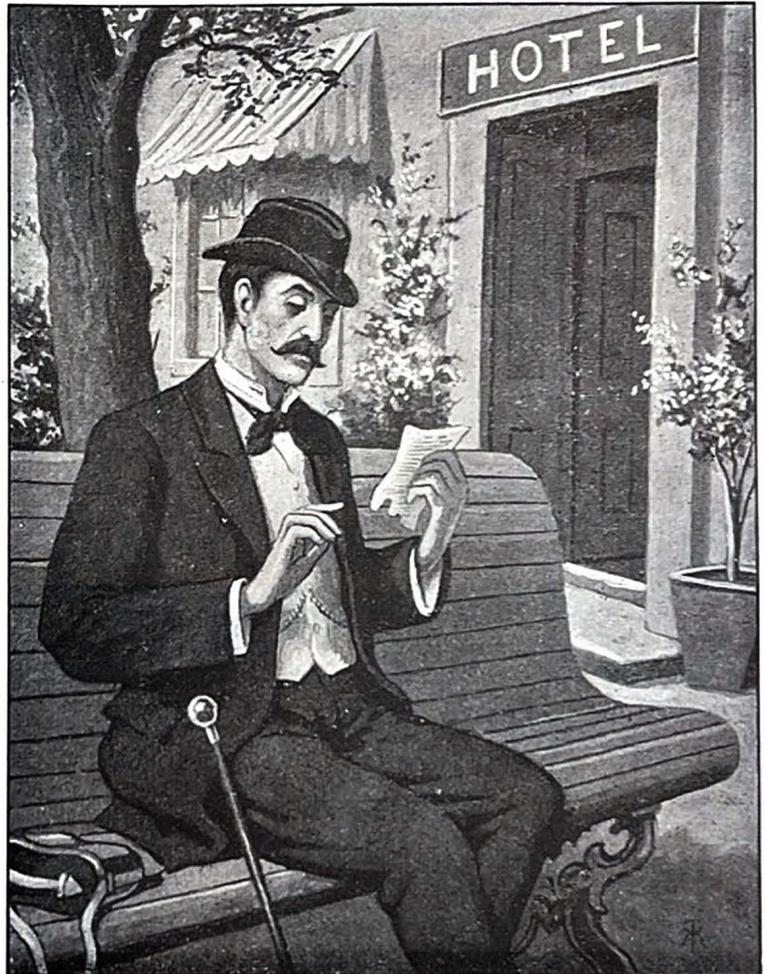
The story of his conversion was furnished to me by F. H. Jacobs, Superintendent of Fulton Street Prayer Meeting, New York. Mr. Jacobs told me that Sherman took out of his pocket the portion of the tract

**With the life-giving words upon it** and showed it to him. Perhaps you have often joined in the lines:

"I heard the voice of Jesus say,  
'Come unto Me, and rest;  
I lay down, thou weary one, lay down  
Thy head upon My breast.'"

Come now and obtain rest, peace, and joy to your soul. Don't think about the *coming*. Don't say you would like to come in the right way. Come as you are. Don't try to improve yourself ere you come. Don't "whitewash" yourself with religion. Far better come to Christ and be "washed white" in His precious blood. If you doubt His willing-

ness to receive you now, think of His amazing proclamation: "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). Wonder of wonders, God condescending to "reason" with rebels! Many, instead of believing on Christ and being saved, think and talk about the right sort of faith and miss Christ. Do not trouble about the way to come, for you cannot come to Christ in the *wrong* way. If you have not come yet, why not come to Him now, and you will never regret it?  
A.M.



"Sitting in front of a Hotel at Bowling, Kentucky."

### GOD KEEPS THE KEY.

HERE is a heart verse from O. W. Holmes for days of uncertainty:

"Life is a story in volumes three,  
The past, the present, and yet to be.  
The first is written and laid away,  
The second we are writing every day:  
The third and last of the volumes three  
Is locked from sight: God keeps the key."

**THROUGH SPIRITUAL EYES.**

Events of the Day and their Spiritual Significance.

**Sand and Sham.**

When you are building for Eternity remember St. Paul's Cathedral. When Wren built it he did so on wet sand, made the foundation only four and a half feet deeper than the crypt, instead of twenty-eight feet. In the building itself he so skimped the material that he only made sham pillars and piers, with solid stone only on the surface, filling the inside with rubble. The pity of it, that is the cause of all the trouble to-day, and to patch and pin these defects is costing £20,000. Read 1 Corinthians 3. 10-17.

**Spreaders of Death.**

The slender needle-like leaves of the Scotch pine remain on the boughs for two years and then fall. When they do so, any young growing plants or shoots on which they fall die. What is the effect of the thoughtless word, the unconsidered act? What is the influence our lives bear? Can many find encouragement under the shelter of our example, or does contact spell spiritual death? His touch had healing power; through Him ours can too. Let your resolve be that of Proverbs 8. 6.

**A Sweet Togetherring.**

The Dowager Vicountess Wolseley, who died last April, widow of the famous Field Marshal, stated it to be her "most earnest wish to be buried with her late husband at St. Paul's Cathedral." Her wish was granted—together in life and death. And after death? The long, long ages of Eternity will be a sweet togetherring at which Jesus, God's Son, with a certainty of invitation which was only surpassed by His loving desire to have all respond to the invitation, has made it plain every man and woman may be present if they will "believe in Me" (John 14. 1, 2).

**Back to Back Books.**

A publisher has issued some books in which both sides of the subject dealt with are elaborated, and a newspaper commented upon "the new style of publishing inaugurated by —." They are called "Back to Back Books," because after reading the arguments "for" you turn the volume upside down and roundabout, and you find the arguments against. It's not a new idea—all sides of every question are fully and helpfully

discussed in the Bible. For it is indeed "the light of men" (John 1. 1) which leadeth to eternal life, and till this mortal life is ended can be "a lamp unto my feet, and a light unto my path." We say *can* be. Will you let it be so? Read 1 Peter 1. 23; it will help you.

**A Human £20 Note.**

At Melbourne recently a soldier presented himself at the Commonwealth Treasury and said: "I am a twenty-pound note, and want to be cashed." He stated that he had swallowed the note at Fleurbaix when he expected to be captured. He remembered the number, and the note in question turned out to be the only one missing from a particular issue which had been recalled. The man was given a new note. The sinner has nothing of his own to prove his case, but he can plead that the Lord Jesus died for his sins, and so receive the new note of the new life, which is always of full, even abundant value. Some long-remembered text, some Sunday school reminiscence, some old-time hymn, some earnestly spoken word; all these can be "cashed" at the treasury of God if presented in the right spirit of sincere desire. May be the reader is "the child of prayer," the "only one missing," a prisoner of sin. Make haste to claim your note. Time flies. Opportunity is now (Acts 13. 38, 39). Hear His voice to-day (Psa. 95. 7, 8).

**Where the Traps Are.**

In a motor speed case at Kingston-on-Thames in June it was stated that all traps for catching motorists were placed over a converging road, and that there were no traps on straight roads. Keep to the straight road. Not only safety, but peace as well as joy and sweetness are there (Jer. 31. 9). No tears after the coming; no fears either (Psa. 23. 4). Walk straightly in the straight way. "And their feet were straight feet" (Ezek. 1. 7; Isa. 30. 21).

**Halfpenny Molehills.**

We are told when the postal rate was increased on June 1, from three half-pence to twopence, that people were so eager to save the odd half-penny that the last post at that rate was six times greater than normal. So eager about so little. What a mountain made of a molehill! Would that such eager quest of advantage were displayed in the greatest "save" of all—the saving of the soul. "What shall it profit a man if he gain the whole world, but lose his own soul?" Soul-loss is eternal; it means loss beyond comprehension. Only God can tell what such a loss entails. That is why God so urgently, so often, and so untiringly presents opportunities for taking Christ as the soul-Saviour. "He which converteth a sinner from the error of his way shall save a soul from death" (James 5. 20).

**Jimmy Says, "Feed Me!"**

A good Samaritan lives at North Molton, in Devonshire. He is a farmer who recently seeing a young wild stag ill in the copseland of the moor took it to his farm and there nursed it back to health. The stag became tame, its native timidity vanished, and it learned to respond gladly to the name of Jimmy, which Mr. AYRES, the farmer, gave him. So grateful for the kindly ministrations is Jimmy that now every day he makes a journey to the farmhouse, and times his visit to fit in with mealtime. In the picture he has just nosed at the latch, and the family, knowing well it is the now-tamed stag, give him some tempting morsels from the table, and after enjoying them he goes happily away, to come again on the morrow.



Daily Mirror Photo

'Feed Me!'

There's a lesson for the Christian. He has been tended by the Good Samaritan for the malady of sin, he has been given a new name; it is a good and comely habit never to neglect coming to the "door" for a daily meal direct from the Master's table. In the Word of God is many a choice and fitting meal of strengthening and cheering and comforting ingredients. Choice, because they are of God's providing, He who "preparast a table" for us every hour of every day; fitting, because He knows just what "portion" is most helpful for the immediate need. Those who would "grow in grace" must have spiritual food direct, and often from the Master's table. By reading, by meditation, by putting into action what is read, these are the means of growth, of example, and of faithful service.

**A Sensation.**

Captain Wall created a sensation at the Summer Assizes by answering his name after prosecuting counsel had announced he was dead. He afterwards gave evidence for the defence. At the Great Assize, to which the dead will be summoned, what will be *your* defence? Unless you are converted your cry will be, "Rocks, fall on us and hide us" (Rev. 6. 16).

**The Forces of Destruction.**

The Paper Controller, in speaking of the scarcity of wood for paper-making, recently stated that for every one tree cut down in Western Canada no fewer than twenty-three are destroyed by fire. So in life Satan is ever busy, and for every infidel knowingly refusing eternal life, very many more go to destruction through carelessness, or indifference, or lacking realisation of the danger till it is right upon them. The sure way and the safe way is to "seek ye the Lord while He may be found" (Isa. 55. 6), remembering that delay means added danger. "Now is the accepted time; now is the day of salvation" (2 Cor. 6. 2). s.

**TEXTS AND TOPICS.**

**Sin at the Bar.**—"I call Heaven and earth to witness against you" (Deut. 4. 26).

**The Psalmist's Soul's Progress.**—"My soul is full of troubles" (Psa. 88. 3). "Draw nigh to my soul and redeem it" (Psa. 69. 18). "He restoreth my soul" (Psa. 23. 3).

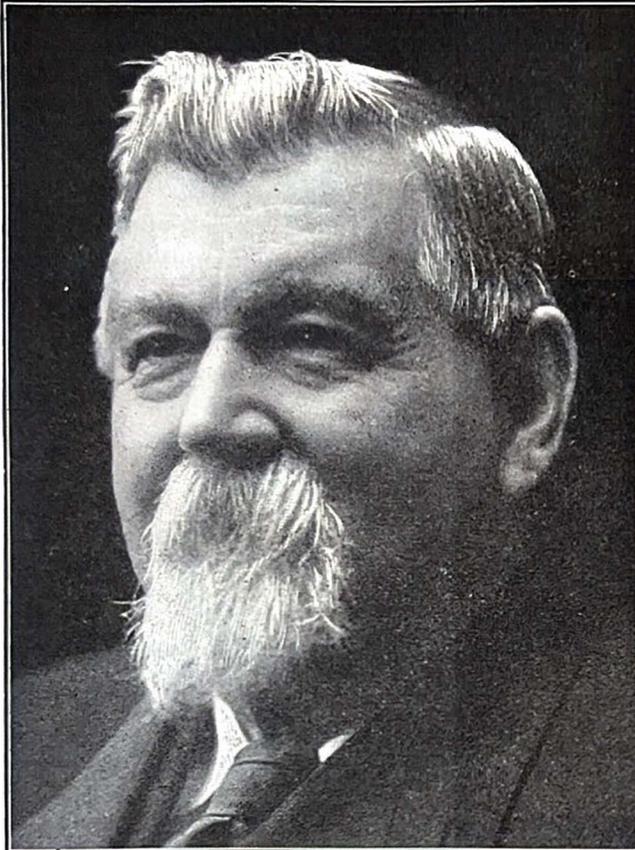
**God's Requirement.**—"Ye shall be unto Me an holy nation" (Exod. 19. 6).

**A Right Walk Rewarded.**—"Ye shall eat your bread to the full, and dwell in your land safely, . . . if ye walk in My statutes" (Lev. 26. 3-5).

**The Danger Within.**—"Take heed to yourselves lest . . ." (Deut. 4. 23).

**Dire but Definite.**—"The nation that will not serve thee shall perish" (Isa. 60. 12).

### HOW A PRIVY COUNCILLOR FOUND PEACE.



By Right Hon. Sir ROBERT MATHESON, P.C., LL.D.,  
Late Registrar-General for Ireland.

IN the autumn of 1873 our family spent our holidays together in bonnie Scotland, the land of my ancestors. Making Dunoon, on the Firth of Clyde, our headquarters, we visited the principal places of interest which were accessible from that centre, except one, the Falls of Clyde at Lanark, to see which we decided to devote the last Saturday of our stay.

As we were on the Argyllshire side of the Firth we found it impossible to obtain definite information as to the train services on the other side. We took the early boat to Greenock, but owing to unforeseen delays, did not reach Lanark till nearly 3 p.m. I was much displeased about this, but my dear father, a gentle Christian man, quieted me by saying it was not my fault, and that we must make the best of it under the circumstances.

Jumping out of the carriage, and accosting the driver of a wagonette which was standing there, I inquired if he could take us to the Falls of Clyde and back in time to catch the last train to the coast. Pulling out his watch, he said, "It will take you two hours to see the Falls, and the last train for the coast leaves here in an hour."

We had thus no alternative but to walk about for an hour in the vicinity of the station, and then get into the train again. We walked up the road, and meeting a woman, we inquired where it led to. She replied,

**"To the Old Abbey of Lanark,"**

adding that the remains of the martyrs who were burned at the Cross of Lanark were interred in the burial ground there. This gave us an object in view.

Soon we reached the Abbey, which stood in the centre of a large burial ground. There was a main walk leading to the ruin, and a circular walk on each side. My dear wife and my father took their places on the circular walk, and proceeded, one to paint and the other to sketch the Abbey, while my brother and I set out to search for the graves of the martyrs. I soon got tired of the search, and determined to rejoin my wife. The shortest way to reach her was to cut across the grass, but I had not taken into account the difficulties of picking my way through the rank grass, full of small grave stones. I nearly tripped over one of these, and finally was thrown to the ground by another of them which was partly concealed by the grass. Instantly I felt a strong desire to see what it was which had caused my fall. Most of the tombstones were very small slabs with the name cut on the top rim of the stone. Only one or two letters of the Christian name on this slab were visible, the remainder of the inscription being covered by the grass. I lifted up the grass, and what was my astonishment and horror to find my own name (MATHE-SON) and Christian name (ROBERT) cut on the rim.

I was not at all inclined to be superstitious, but thinking over

#### **The Strange Coincidence**

which had brought me there, I could not fail to see that it was a direct message from God to me. I felt the letters of the inscription with my hand, so as to make sure that it was real. Had I heard a voice or seen a vision I would have readily ascribed it to a disordered state of the brain, resulting from overwork, but here was a tangible reality, about which there could be no question.

It presented itself to me thus: "Here lie the remains of a man who once bore your name. He has gone into Eternity; you will be there soon, and then what about your soul." I felt I was unprepared to meet God. Reliance on my religious observances and my own righteousness vanished, and I saw myself as a lost sinner in the presence of a Holy God, before whom I would have shortly to stand and give an account. I thought there was no hope for me, and that I was in the same category as the man in the parable to whom God

said, "Thou fool, this night thy soul shall be required of thee" (Luke 12. 20).

I fully expected that there would be an accident to the train, which would launch me into eternity, but we safely reached Dunoon, though not till the early hours of the morning, having to walk a considerable distance, as there was no boat direct to that place. I then thought that the steamer to Ireland would founder, but through God's grace we got safely home.

#### How the Change took Place.

A few nights after my return I was sitting alone in our dining-room by the fire, thinking over the wonderful thing which had happened to me, and in deep anxiety about my soul. The Bible was lying on the chimneypiece. I opened it listlessly at 1 John 5, when the words of verse 1 seemed to light up in a way I never experienced before. It was the Holy Spirit illuminating the page. I read the verse again and again, "**Who-soever believeth that Jesus is the Christ is born of God.**" I said to myself: This verse says that if I really believe on the Lord Jesus as the Christ, I am born of God. I will believe on Him now, and trust Him with my whole heart as my Saviour. Then the devil made a last effort to keep me in his grasp, and whispered to me: "It is all very fine for you here in your own parlour to say you will trust Christ, but what about tomorrow, when your friends and companions will

declare you have gone mad and turn you into ridicule." I recognised the force of this, but, reading on, I came to verse 4, which says, "Who-soever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." I saw at once that this supplied the answer to the suggestion of the Evil One. I resolved to trust Christ then and there, for time and eternity, and boldly to take my stand for Him in this world, heedless of the ridicule and opposition to which I might be subjected.

Many years have elapsed since that memorable night, which altered the whole course of my life. I have passed through many trials and many difficulties in my earthly journey; but God has been faithful to His promise, and has given me the victory, and soon I shall be in the Saviour's presence to see the King in His beauty, and to praise and adore Him for all His wonderful love to me.

R. M.

#### BLOCKED NO MORE.

THE way into the presence of God was blocked, blocked by *sin*. But God opened up the way by giving His Son, who made His soul an offering for sin. You thus see that sin has been dealt with. Atonement has been made. God is well pleased. The way into His presence is blocked no more. Jesus Himself is the way. Are you willing to enter? You are thus left without excuse. w.s.



"Our Headquarters in Scotland."

Dunoon, on the Firth of Clyde.

## HOLIDAYS.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

TO many of our readers this is a month of the year which is long looked for. In the early days of creation God recognised the necessity of a day of rest. In the days when Christ was upon earth He saw that it was not good for His disciples to be always on the move, and so invited them to come apart and rest awhile. In the favourite and pilgrim twenty-third Psalm we have the same thought, "He maketh me to lie down in green pastures; He leadeth me beside the still waters; He restoreth my soul." There was the change from the dusty road of life to the pleasant places with green pastures and still waters, and the consequent experience of restoration. Surely that is the true idea of a holiday. The change of surroundings, the rest from the usual business of life, and the recuperation which fits us for the strenuous times ahead. And so we wish that our readers may have a very happy and profitable holiday. In order to help this a few thoughts may be suggested under different headings. But just one note of warning. The dangers of life are not usually met with when time is fully occupied. Rather it is the leisure hours and days in life which prove to be the periods of testing. History has recorded some such sad testings, while experience knows that this is very true.

**Friends.** It is at this season of the year that family circles are completed. The pushing young man or promising young woman who have come to the city in order to make good, gladly turn their faces towards the quiet village or provincial town. They enjoy re-visiting familiar scenes. Or it may be the people who join their friends at the holiday season are enabled to compare notes, recall old times, and generally "keep their friendships in repair." Truly these are very happy times. The apostle Paul was very glad of the opportunity afforded him of going "unto his friends to refresh himself." But holiday seasons are occasions when new friendships are formed, and this is part of the real joy of life. It would truly be a miserable existence if we all kept ourselves to ourselves. May we be happy in all our friendships.



A Happy Seaside Gathering.

**Books.** How often during the months of study or business there are regrets expressed on account of the difficulty of finding time to read. To a great number a holiday would be a poor affair without the genial companionship of books. I knew of a man who during his month's vacation read through the whole of the Bible. It is not

many who would attempt this, but surely instead of that hurried glance in the morning a little more time might be given to Bible reading. Accordingly I recommend finding time for a few long reads of the Bible. Why not try and read each of the Gospels at one sitting, as well as the larger Epistles and the Revelation? I may

be pardoned urging the taking of a copy of the *Letters of Samuel Rutherford*. I have read them often, and every time have felt the better of being in the company of this grand old saint. It will be well to have a variety of reading.

**Sights.** It would be a poor holiday without sight seeing. There can be true pleasure and profit in this. In your rambles, if only eyes are kept open, you will have some fine revelations of the God of nature. The glories of the heavens by day or by night, the wonders of the sea in flood tide or ebb tide, the beauties of the mountains in sunshine or storm and the music of the streams all join to declare His handiwork. God can truly be worshipped under these circumstances. Then there may be places of interest. I was in Dundee the other day and found out Robert Murray M'Cheyne's Church. That recalled what I had read. I saw his old pulpit, and ventured to step into it, and tried to think of the messages which must have been given therefrom. And so in every place there will be something historical which will well repay a visit.

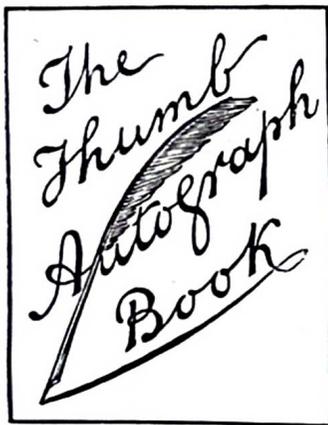
**Witness.** Do not forget to witness whose you are and whom you serve. It may be in a boarding house, by taking your stand at an open-air service, or helping in a C.S.S.M. or other seaside gathering. It may be the silent messenger, or to a casual friend, or it may be in personal conversation. Here is a holiday verse, "And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him" (Col. 3. 17).

J. S.

THIS is the season when the Songs of Zion abound. Summer and song have ever been linked together here, and will be eternally joined in the Summer Land up yonder, where for ever shall resound, "Worthy is the Lamb that was slain."

Again it is our privilege to present a worthy piece of music for Pilgrims on the Heavenward way. Many pieces have cheered and comforted in the past, may this do so in the present age of uncertainty.

24 Pieces, well assorted, for 1/, or 25 cts., post free anywhere. All with words and music (most of them in both staff and sol-fa). Get a packet to brighten home or special gatherings of any kind.



A want has often been felt for a little book to carry round and get the signatures of well-known brethren as well as of the friends we visit. To thus call to remembrance their faces, lives, and labours, and to remember in prayer is alike good.

Such a book is now provided in the one pictured above, **The Thumb Autograph Book**, containing a *text* for each day, a *space* for signatures or quotations, dainty in size, neat in binding, with gilt title. Cloth, 1/ net (1/2, post free); Leather, 1/6 net (1/8, post free).

**Christ or Compromise?** By W. ROBERTSON. Sounds the true clarion note needed to-day, with no uncertain sound or apologetic tone. Part appeared in *The Witness*, the full copy is now ready in book form at 2d. net (5 for 1/, p.f.).

**The New Acts of the Apostles.** Being Lectures on Foreign Missions delivered under the Duff Endowment. *With Coloured Chart*, showing the prevailing Religions of the world and the progress of evangelisation. By Dr. A. T. PIERSON, Editor of *The Missionary Review of the World*. 4/ net (4/6, post free). *A truly remarkable collection of facts, figures, and details.*

PICKERING & INGLIS,  
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229 BOTHWELL STREET, GLASGOW.

Jesus, the Rock of Ages.

F. J. C.

W. F. STEWARD.



1. There stands a Rock on shores of time, That rears to heav'n its head sublime;  
2. That Rock's a cross, its arms outspread, Ce - les - tial glo - ry bathes its head;  
3. That Rock's a tower whose loft-y height, Illumed with heav'n's un-clouded light,



That Rock is cleft, and they are blest Who find with-in this cleft a rest.  
To its firm base my all I bring, And to the Cross of A - ges cling.  
Opes wide its gate beneath the dome, Where saints find rest with Christ at home.



CHORUS. *Slowly. pp*



Some build their hopes on the ev - er - drift - ing sand, Some on their



*ritard.* . . . . . *a tempo. ff*



fame. or their trea-sure, or their land; Mine's on a Rock that for



ev - er will stand, Je - sus, the Rock of A ges!



The above Hymn is taken from "Songs of Victory," containing 623 Hymns and 144 Choruses suitable for home and general use. 6/, post free.

**Novelties Worth Noting.**—**Bible Buttons**, on strong frame, with pure white ivory back and strong pin for fixing anywhere. About 1 inch. 4 kinds. 2d. net (3d. each, or 2/6 per doz., post free). **Grace Mirrors**. One of the finest novelties for introducing the Message, as they start thought. Thousands were welcomed by the soldiers. Clear mirror in front, with pure white ivory back and texts in blue ink. Size, 2 inches. 3 kinds. John 3. 16; Acts 16. 31; Rom. 5. 8. 4d. net (5d. each, or 4/6 per doz., post free).

THE aim in this column is to guide to books of true worth, and books of spiritual power, likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster

#### Isaac Levinsohn.

With the new life as a nation now given to Poland, the life of a Polish Jew who was much used of God in the service of his fellows has a topical interest. Mr. LEVINSON was very widely known among Christians, and his autobiography will revive many memories among those who heard him speak and preach. His friendship with C. H. Spurgeon, his work among the Jews, his ministry in London, all are crowded with incidents which inspire and give cause for joy. And here are recorded the incidents and happenings of his career from his own pen, the pen of one since taken to be with the Lord, but his words live to inspire those who tread the narrow way. (Pickering & Inglis. 1/10, post free.)

#### The Practice of Christ's Presence.

When this inspiring book was first written by W. Y. FULLERTON—whose many books have been so soul-strengthening to many a traveller on the road—Principal Whyte spoke of it as an "evangelical classic." Although this was not long ago, a new edition has been called for, and the author has taken the opportunity to add more precious thoughts. Such books as these are "living wells" from which to drink is to "renew strength as eagles." (Morgan & Scott. 2/10, post free.)

#### Great-Heart of Papua.

Under this title are related the adventures and experiences of JAMES CHALMERS, whose missionary work began in 1867, when he landed in Avarua, after a storm-tossed voyage in the *John Williams*, subscribed for by the pence of children, which was wrecked in southern seas. The book is written by W. P. Nairne for young people, and while it will thrillingly capture absorbed attention, at the same time it faithfully relates the missionary labours and successes, as well as the death of the sturdy Highlander whose name stands high on the missionary roll of honour. (Humphrey Milford. 3/6, post free.)

#### Billy Bray, the King's Son.

One has got beyond counting the editions into which this biography of a brilliant Christian has run, and in the revision now before us the same magnetism of personality and crisp aptness run from page to page. It is one of those books for all time, and no excuse is needed, or attempted, for once more bringing it pertinently to mind. In these days of slipshod religion the Christian

Row, London, E.C. Books reviewed or any good book from any publisher will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.



Billy Bray "the King's Son."

who will read "The King's Son" will have something to repay him in its value as tonic to faith and outlook, to say nothing of the enjoyment of reading its quaintly expressed epigrams. (Simpkins. 2/, post free.)

#### Ominous Days.

The sub-title, "The Signs of the Times," will prepare the reader for a book in prophetic vein, as it is. The Secretary of the London Society for Promoting Christianity among the Jews (E. L. Langston, M.A.) here insists upon it that "Christians must study prophecy as never before," because "things are coming to pass very rapidly before our eyes which tell us unmistakably that the Lord Jesus is very near." The days therefore are "ominous," because the "development of the anti-Christian system is coming to a climax." This book was first penned a few months before the war, but is now re-issued after passing through some revision. The war has but emphasised its arguments, and more than emphatically makes the responsibility clear for the Lord's people to use the time to warn and direct the perishing souls around us unprepared for the great deception that is coming. (Thynne. 2/3, post free.)

#### In Unknown Jungles.

Two books of missionary pioneering come from R. A. LORRAIN, the author-missionary, who spent many years in spreading the Gospel in LAKHERLAND. For those who wish the full narrative is "Five Years in Unknown Jungles," published at 6/; and for those of slender purse the interesting outline, "Pioneering Lakherland," at 6d. Both are profusely illustrated. Mr. Lorrain, feeling the call to this inland and hitherto unevangelised and almost unknown area, inhabited by a wild tribe of man-hunting hillmen, went on his own initiative in 1907, and by 1912 had so been used of God that the language had been reduced to a grammar and dictionary, a hymn book compiled, and the Gospel of John translated. These for groundwork efforts all prepare for the great message of salvation. The romantic way in which the mission was established, the wondrous way in which it has grown so as to need more workers, the blessing that has attended it, as well as many by-the-way adventures, all go to make a splendidly encouraging and more than interesting recital. (The Lakherland Mission, 23 Putney Common; or from 14 Paternoster Row, London. 6/6, p.f.)

WHEN I'M A WOMAN!

WHEN I'm a woman, you'll see what I'll do;  
 I'll be great and good, and noble and true;  
 I'll visit the sick, and relieve the poor;  
 No one shall ever be turned from my door.  
 But I'm only a little girl now.

AND SO THE YEARS PASS ON.

When I am older I'll have more time  
 To think of my soul and things divine;  
 My time is now full of studies and play,  
 But I really mean to begin some day.

But I'm only a growing girl now.

AND SO THE YEARS PASS ON.

When I'm a woman, a fair maiden said,  
 I'll try to do right, and not be afraid;  
 I'll be a Christian, and give up the joys  
 Of the world, with all its dazzling toys.

But I'm only a young maiden now.

AND SO THE YEARS PASS ON.

Now I'm a woman, the years as they go  
 Are fraught with a measure of weal and woe;  
 The world with its cares and pleasures fill  
 My life, but leave me unsatisfied still.

But I hope to get saved some day.

AND SO THE YEARS PASS ON.

\* \* \* \*



Drawn by Davidson Knowles.

"When I'm a Woman," a Fair Maiden said.

Ah, me! sighed a woman grey with years,  
Her heart full of cares, and doubts, and fears,  
I've kept putting off the time to be saved,  
Allured by the future, and hopes that she waved.  
But I'm an old woman now.

AND SO THE YEARS PASS ON.

A woman lay dying, each labouring breath  
Bringing her nearer the gates of death;  
She has lived for the world, and self, and sin,  
But life eternal has failed to win.

And, alas! it is too late now.

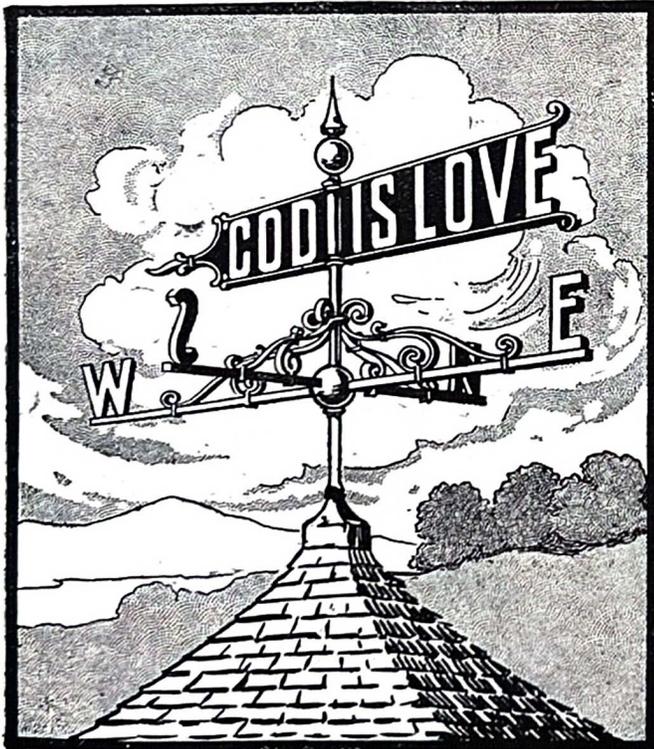
WHEN THE YEARS HAVE ALL PASSED ON.

"NOW" is the time, declared by the Lord;  
"TO-DAY," saith the Holy Ghost in the Word;  
Welcome you are to bathe in His love;  
Come, then, to Jesus, the Saviour above,  
And then you'll be happy NOW,

And as the years pass on.

M-P.

### THE WONDERFUL WEATHER VANE.



A FARMER who had known something of "the Grace of God that bringeth salvation" (Titus 2. 11) had a precious portion of the Word of God fixed above the letters of the weather-vane on his barn. As he was again and again asked to give the reason why, he gladly repeated his unique idea that, whereas the familiar "weather-cock" reminded him of one of old named Peter, who vehemently declared his allegiance to his Lord and yet turned round and as vehemently denied Him (Luke 22. 34)—a fitting sample of Peter's fellows who have "turned every one to his own way" (Isa. 53. 6)—his new weather-vane reminded him of the One who said, "I am the Lord, I CHANGE NOT" (Malachi 3. 6), so that whether the wind blew N., S., E., W., he was reminded that "God is Love."

HYP.

### GRAPHIC GUIDE

TO COMING EVENTS WORTHY OF NOTE.

AUGUST.—Summer Convention for Bible and Mis-

sionary Study, St. Andrews, the place of Samuel Rutherford's labours and burial, Aug. 1 to 14. Particulars from W. E. Taylor, University Hall, St. Andrews. .M.S.C. Holiday Conference in Larne, Aug. 20-27. Particulars from S. M'Crory, 18 Bedford St., Belfast.

SEPTEMBER.—Half-Yearly Meetings of Christians, Glasgow, Sept. 25-28, will once more be held in City Hall. Various able ministers of the Word expected. Circulars from R. Barnett, 52 St. Enoch Square.

PILGRIM PREACHERS continue their long tour from Land's End to John o' Groats, touching the following places: Montrose, Aug. 3; Aberdeen, 6th; Keith, 14th; Dornoch, 27th; Wick, Sept. 3; John o' Groat's, Sept. 9. Pray for blessing. Help all you can.

### GRAPHIC BITS FROM ALL OVER THE GLOBE.

Mesopotamia under the British Mandate is likely to become a self-governing country. We may see the fulfilment of prophecy even in our day!

Ireland. One thing all true Christians can do is "Pray for Ireland," especially the saints in peril and distress.

Murder. The world which murdered the Son of God at the beginning of this dispensation is likely to close it in a frenzy of murder.

Waifs. Up to Dec. 31, 1919, Dr. Barnardo's Homes have sheltered a total of 89,099 children. How many have Infidel Orphan Homes rescued? Where are the homes? O!

Charles Inglis, the Grand Old Man of evangelism, has crossed the Atlantic for the 73rd time.

Still the Book. The Bible does not seem to be losing its hold. The B.F.B.S. put into circulation during 1919 8,516,000 copies of the Scriptures. In China the circulation rose to 3,274,000 copies.

Age. The average age of the 74 veterans of the London City Mission is 75 years. Bringing the message of "life" to others does not shorten the life of the messenger.

Too True. In the early centuries Christianity suffered most from its avowed enemies. In recent years it suffers most from its professed friends.

He Met his Equal.—There was an infidel in the town of Michigan who had been able to argue successfully with all the ministers in the place. They had met his arguments in a logical way, discussing from the viewpoint of major premise, minor premise and conclusion. But all had been of no avail. He still remained in his infidelity. More than this, he gloried in the fact that he had beaten the ministers in their own arguments and that they had failed to convince him of the truth of the Bible and the Christian religion. At last, however, he met his equal. It was not in a minister either, but in a young student who knew much of the Bible by heart, and had been taught the value of memory training.

The news soon spread about the town that the infidel had met his defeat. One day he was accosted by one of the ministers who greeted him with the words, "Well I understand you have met your equal; tell me how it happened." Said the infidel in reply, "Can any man argue against God Almighty? Can my word stand against His? That young fellow seems to know every page in the Bible; you fellows don't. You minister simply argued with me, and I was as good as you were in that; but when this young fellow quoted Scripture to meet every objection I made I was completely overcome. I am convinced now that I was wrong, and I believe what I before doubted. Further, I am going to have this young man teach me more about the Bible." The difference between this young Christian worker and the ministers was that he knew the Scriptures by heart and they did not. He had it well memorised; they did not.

“I SEE NOW.”

MEMORY carries me far back this sunny morning to the chamber of a sick neighbour who years ago entered the pearly gates of the heavenly city, and whose testimony forms the title of this article.

This gentleman had been a strict observer of the outward means of grace, lived an exemplary moral life, and yet the dear Saviour's work *for him* on Calvary was never fully realised *by him* until age and infirmity brought him face to face with the consciousness of this fact, that all his own righteousness in the sight of a holy God was but as “filthy rags.” Being much alone in his illness he had time for reflection, and one morning a visitor entering his room, and inquiring with reference to his health, “How are you feeling to-day?” Mr. B— replied, with a blessed manifestation of joy, “Quite right, thank you, quite right. I see now—it's a finished work! It's a finished work! It's a finished work!” Three times this dear friend repeated the “glorious Gospel of the blessed God” in these simple words; the testimony of his own soul's interest in the death and resurrection of our beloved Saviour.

I must ask you in all faithfulness: Have you ever realised this blessed truth in your own soul? I ask it in all loving tenderness, because for years I knew not that the Lord Jesus Christ had died personally for me. I tried to merit heaven, tried to make myself a Christian; but, oh, how miserably I failed only Jesus knows. And so my whole soul goes out to you this morning, and I do plead, even as I write, that these precious words of Jesus may be a message to your soul.

In John 17. 4 Jesus says, “Father, I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.” And on the cross His dying words tell the same wondrous truth, as Jesus said, “It is finished,” and He bowed His head and gave up the Ghost (John 19. 30). Who can tell the wealth of love and of satisfaction contained in that dying record—the three last words of our Lord—of Him “who counted not His life dear unto Himself;” of Him “who loved me, and gave Himself for me;” of Him “whom to know is life eternal;” of Him “who loved us and washed us from our sins in His own blood?”

As Jesus died there He knew He had redeemed the whole world from the enemy's hand, and He was satisfied. Oh, my brother, are you satisfied with what Jesus did for you? My sister, has my Saviour's love to you *filled you* with such joy and peace in believing that you can say with my dear friend, now in glory,

“I see now; it's a finished work! It's a finished work! It's a finished work!” Though your giving this testimony should sever every earthly tie, “Oh! tell it out, tell it out!”

Nearly twenty years ago our precious Saviour let me tell out the testimony I have written to one of my own brothers then suffering from an incurable disease. He had been a singer in the choir. I might say he had been, and was then, everything except a Christian, a believer in Jesus and in His finished work. I read, by my brother's request, the third chapter of the Gospel by John, pausing at verses 14 and 15, “And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have everlasting life.” I added, “Jesus died instead of us, for us; and now all we have to do for our salvation is to believe He has finished the work of redeeming us from the enemy's hand.”

Weeks passed away, and long before the end I had gone away, and heard no tidings of my brother's conversion until nearing the gates of the golden city he too left this added testimony to that of many, many others, “Jesus has finished the work; completed it. There is nothing between me and God but my Saviour; and every poor sinner must come to the feet of Jesus for pardon.” Yes, thank God, He had sealed home this blessed truth upon my brother's heart also. One of my sisters asked him this question some weeks before: “Can you say, *my Saviour?*” To which he quickly answered, “Yes, I can.”

Oh! my brother, can you say the same? I ask you this question in all loving tenderness, and with all holy boldness: “Can you say, *MY Saviour?*” It is so very important that you should claim Jesus as God's *free gift* to you, and that by the seal of His Spirit in your soul, when you have so accepted Jesus, you should say, “Yes, I can.”

“Can you tell me the A B C of the Gospel?” said a friend to me, who was anxious about his soul's salvation. “Yes,” I replied, “because I know it myself.” And beginning to explain John 3. 16 he interrupted me by saying, “Let us pray.” And at once he fell upon his knees, and in earnest, heartfelt prayer he came to Jesus, and claiming Him as his Saviour rejoiced in His finished work *for him* and His work of *grace in him*.

(MRS.) M. A. WYKES.

“Behold, now is the accepted time;  
Behold, now is the day of salvation.”

## “DADDY, THAT’S YOU!”

HE was a tall and athletic-like Scotchman, and when we saw him with a broad honest smile lighting up his face we said to ourselves, “There’s a man who is happy, and seems to know the reason why.” Shaking hands with him, and inquiring how he was, he replied with a hearty hand-shake, “Man, it’s a grand change.” Then we learned his story—how he had left the police force, and slowly but surely had gone down under the influence of strong drink and sin. Living in poverty in the Garngad district of Glasgow, a terror to his neighbours and friends, seemingly utterly indifferent to every claim of God or man, he was fast hastening to a drunkard’s grave and a drunkard’s hell.

Only one soft spot remained in his character, and that was his affection for his daughter, a simple and confiding lassie of tender years. Special evangelistic services were being carried on. His wife dare not invite him to go and hear the preacher, but his child ventured to do it, and added, “You’ll take me, daddy.” His first impulse was to refuse, but through his child’s passionate pleading he reluctantly agreed to go. Arriving at the hall, the preacher, who knew something of the bondage and bitterness of sin, began to describe with burning words the downward progress of the sinner. His words were finding a place in the heart of one of his hearers, and as he dwelt on the folly of the drunkard and his awful doom, a trembling hand touched the rough man, and a tear-stained face looked up into his, while a childish voice sobbed : “THAT’S YOU, DADDY. THAT’S YOU.”

The childish words were the “nail in a sure place” to the father. Convicted of his sin where he sat, his first impulse was to fly from the building as soon as the meeting was over, but again the child pleaded : “Don’t go, daddy ; sit still.” He waited, was lovingly pointed to the Saviour of sinners, and there and then the profligate ex-policeman believed the Gospel record, and proved that “Him that cometh to Me I will in no wise cast out” (John 6. 37).

As we looked at his smiling face that night, and saw the change that grace had accomplished, we said : “If what infidels said were true, and there was no hereafter, that man has a salvation which even in time is better than all the gold of the Indies, and with the certainty of death and judgment, his is a blessing beyond compare.”

Let me ask : Do you know that your sins and iniquities are all blotted out ? Can you say, “He breaks the power of cancelled sin, and sets the prisoner free ?” If not, you are still in the same condemnation as that in which the ex-policeman stood when his child said, “THAT’S YOU.” “All have sinned” (Rom. 3. 23). He that believeth not, “the wrath of God abideth on him” (John 3. 36). “THAT’S YOU.” You stand to-day in the presence of God a sinner by nature and by practice. Worse than that, a sinner without excuse, for God has provided salvation, and you are not saved. You may have been trying to get salvation, working for it, praying for it, and hoping for it, but all the while you have been neglecting the salvation which saved the dying thief, which saved the ex-policeman, and by which alone you can be saved. The work by which a guilty sinner can be pardoned is already done. The Son of God, amidst the agony of the Cross, cried, “IT IS FINISHED” (John 19. 30), and to that work neither you nor I can add so much as the smallest fraction. God has accepted it, and on the ground of what Christ has done, proclaims a free pardon to all who will but trust His Son. “He that believeth on the Son hath everlasting life” (John 3. 36). Obey the words of the child, “Don’t go away.” God has been speaking to you in these lines, and now He invites you to accept His Son, to trust His unchanging Word, to rest your weary, sin-sick soul on His precious promise. “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).

J. H.

**A Wonderful Find.**—“We have found the Messiah” (John 1. 41). “Seeing we have Jesus, . . . let us come boldly...and find grace” (Heb. 4. 14-16).

A famous Scottish physician, Sir JAMES SIMPSON, who discovered the value of anaesthetics, was asked, “What is the greatest discovery you have ever made?” He replied with the direct and undoubting promptness of certainty, “Sir, the greatest discovery I ever made was that Christ is my Saviour.”

**How to Deal with Burdens.**—“Come unto Me, all ye that labour, . . . and I will give you rest” (Matt. 11. 28).

Once on St. Helena NAPOLEON, walking along a narrow pathway, met an old man bearing a heavy load. Politely, and with kindly thought, he stepped into the roadway so that the other might not have to do so. Yet one King does better—Christ takes away the burden. No earthly means can lighten or take away the load of sin, only Christ who died to remove sin can do so.

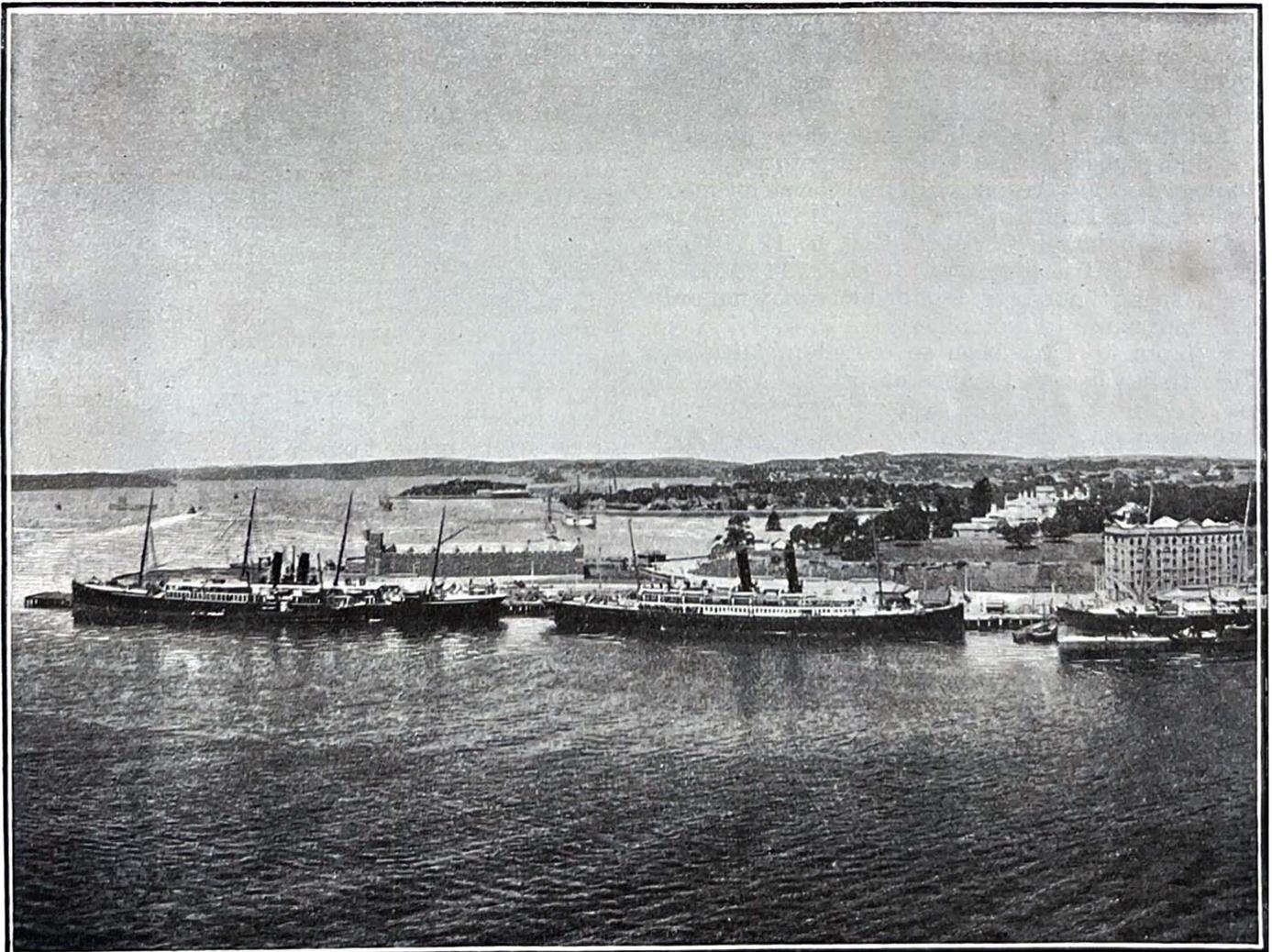
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## “THE FINEST HARBOUR IN THE WORLD.”

“WHERE every prospect pleases” may surely be written of Sydney Harbour, which a little over a month ago the Prince of Wales in the course of his visit to Australasia visited for the second time and spent a delightful day. Looking at the photograph of this waterway one can hardly wonder that those “down under”

claim it as the finest harbour in the world. It is, indeed, not only “beautiful for situation, but of a capacity far beyond the majority of harbours, for it covers a half dozen natural bays, while the hills around make its expanse of waters a safe and welcome “shelter in the time of storm.”

These Sydney visits were part of the long-ex-



*Australian Government Copyright Photo.*

**Sydney Harbour, New South Wales.**

pected and prepared-for Royal progress which started in New Zealand and thence to Melbourne, after which, so strenuous was his welcome and his activities, the Prince was compelled to take a short rest "in the complete silence of the Australian bush." How utterly different from the glare and glitter of the cities may be seen from the typical scene on the previous page of Australia, where blue gum, and wattle flourish and the growth of tree ferns is of such riotous luxuriance that they are often twenty feet in height.

When the Prince came back to civilisation almost his first visit was to a remarkable avenue in Ballarat, where he passed through 4000

#### "Trees of Memory,"

one planted for and bearing the name of each townsman who took part in the Great War. After Sydney the Prince toured West Australia, and then South Australia, a cheering welcome everywhere greeting his unaffected and genuinely interested progress.

A Prince—a safe harbour—the value of rest—the trees of memory. All these link into a spiritual analogy in which readers will find theme for meditation. The Prince of Life (Acts 3. 15; 5. 31), the safety of being in Christ (2 Cor. 5. 17, 18), in whom is the truest rest of all (Rev. 14. 13). A life so spent that our trees of memory may not only bear our name in worthiness (Eph. 4. 1-7), but may prove to have been so rooted in faith and trust that when the Prince of princes comes He may find no gaps in the avenue, no trees of cancerous growth.

S.

#### TESTED BY THE STORM.

A PROFESSED infidel on board a packet-ship was troubling all around him with his peculiar belief—broaching the subject as often as he could get any one to listen to him. He did not believe in God and in a future state, not he! But by and by a terrible storm arose; and it seemed as if all must be drowned. There was much consternation on board, but no one was so greatly frightened as the professed infidel. In his extremity he sought out Dr. Witherspoon, a minister of Christ, who happened to be on board, and who was in his cabin, calm and collected in the midst of danger. "Oh, Dr. Witherspoon," he said, "we're all going; we have but a short time to stay. How the vessel rocks! We're all going; don't you think we are, doctor?" The doctor turned

solemnly to the poor man, and replied, "No doubt we are all going; but you and I *don't go the same way!*" What a contrast between the faith of Christ and the bravado of the infidel! There is nothing like the brink of Eternity for testing a man's infidelity. w.s.



Major-General Charles George Gordon.

#### GENERAL GORDON'S BIBLE

BY special permission of His Majesty the King it was my privilege with others in August, 1908, to be shown the art treasures of Windsor Castle, both in the State and private apartments; also the library, with its store of books and valuable drawings by Hans Holbein, and some priceless china in cabinets in the drawing rooms, which cannot be equalled throughout the world. But I think the most interesting object in the castle was the late

General Gordon's pocket Bible, which is exhibited in a glass case in the grand corridor. It was given by his sister to the late Queen Victoria, who prized it

#### More than any other of her Treasures.

She had arranged for it to be placed in the corridor, which is much used as a means of communication to the various rooms by the Court and State visitors, and also for exercise on wet days.

The case which contains the General's Bible is placed in a strong light in one of the windows, and is composed of silver, gilt, or brass, beautifully decorated with enamel and lined with quilted blue satin. Bevelled glass panels, engraved with palm trees and scenes from the East, form its sides, so that the light may have free access to the printed pages within.

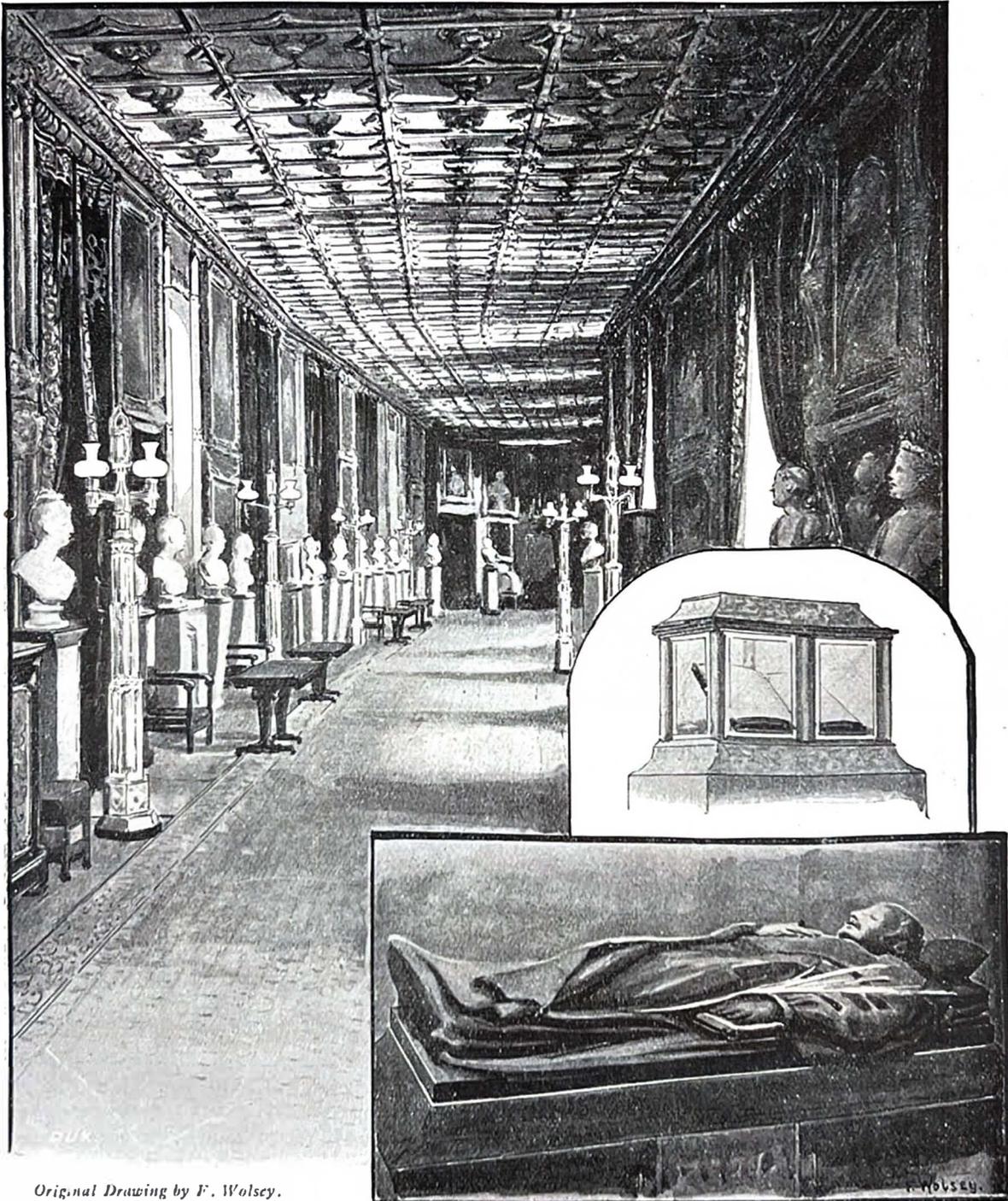
The Bible itself is of the usual pocket size, with Yapp binding, rather worn with much use, and lies open at the Gospel by John. There are several verses marked in the second chapter, but verses 24 and 25 of chapter two to verse 19 of chapter three are marked down the side of the pages with a long pencilled line. Verse 12 of chapter three and several preceding and following verses are especially re-marked with blue pencil, if I remember aright from about verse 10 to 15. Truly General Gordon had realised the need of a Saviour, and accepted redemption through the precious blood of God's only begotten Son; also

#### Britain's Beloved Queen,

who had caused the Bible to be placed open at John 3, which tells of man's utter ruin, the necessity of the "new birth," the wondrous love of God and of salvation through the life-look at

the Saviour, and exhibited in that conspicuous position, so that all who pass may read. “My Word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall

is represented resting on a facsimile in bronze of the Bible already described. Underneath is a sculptured panel where he is shown teaching some native boys at Khartoum about the Lord Jesus



Original Drawing by F. Wolsey.

Picture (1) **Grand Corridor** of Windsor Castle, (2) **Glass Case** containing Gordon's Bible, (3) **General Gordon's Tomb** in St. Paul's Cathedral, London.

prosper in the thing whereto I sent it” (Isa. 55. 11), saith the Lord.

The third sketch is one of  
**General Gordon's Tomb**  
 in St. Paul's Cathedral, London. His left hand

Christ, and the panel on the other side of the monument indicates that “He saved an empire by his warlike genius; he rules vast provinces with justice, wisdom, and power; and lastly, obedient to his Sovereign's command, he died in the heroic

attempt to save men, women, and children from imminent and deadly peril," and concludes with the motive power of all his service, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15. 13). But God's love goes beyond this, for "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5. 8). "BEHOLD WHAT LOVE."

F. W.



Metropolitan Life Insurance Building, New York.  
The Highest Building in the World. 680 feet. 48 stories.

### MUSINGS OF A MILLIONAIRE.

AN American paper records an interview between a young man and an American 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 ostlers; 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."

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. 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 passport everywhere but to Heaven." If you desire true happiness, it can only be obtained through believing on the Lord Jesus Christ. "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.

#### QUEEN VICTORIA'S OLD FRIEND.

MARIA VINCENT was an old widow of seventy-four who lived in the second floor back of a London slum. She told me she had one Friend in Heaven—God, for as she told me, "He had kept her alive seventy-four winters, and *perhaps He could manage one more.*" But I wanted also an earthly friend to help her, and found she had but one left alive, but to whom she had not spoken for over fifty years, and Maria was sure she had forgotten her. The friend was Queen Victoria, to whom she had rendered a service in her young days. I wrote to the Queen, who remembered all about it, and sent her a postal order for many pounds.

I took this to her, and the sunshine of her smile struggled to shine through the rain of her tears when she found she was still remembered—a pathetic sight. However, that afternoon when I had left, off she went to the shops

in her old rags with incomparable dignity—  
**The Queen's Friend.**

Later on, as she sat in her rocking chair, a lovely toque (I believe) of blush roses on her head, a gorgeous shawl on her old shoulders, new boots (well exposed) on her feet, a gay Austrian blanket of many colours on her bed, a bright fire burning, a new hearth rug, and the table laden with stores and parcels, it is no wonder the whole street was convulsed. The staircase was impassable.

At last one bold spirit ventured to knock at the

door, coming ostensibly to inquire after Maria's cough. "Oh, my! what a lovely bunch, and them shoes." "Yes," replied Maria, bursting with pride, "them things do cost money!" "Ah," said the visitor, "that kind gentleman what comes?" (Meaning me). "No," said Maria, with inefable scorn, "'t aint him." "And who might your friend be?" "Oh (with indifference), it's the Queen." "Ho, my! Queen Victoria!" "Ho, yes," replied Maria, almost choked with pride, "me and she's been friends these many years!" And there she sat dressed in all the beauty the Queen provided, and boasting in her glorious friend with surpassing pride.

Later on, she recalled one more friend—the Empress Eugene, to whom I also wrote, and the

Queen and the Empress kept Maria in joy and rejoicing with their goodness and their mercy all the days of her life, and now she has gone

#### Home to Her Greatest Friend,

to dwell in the House of the Lord for ever. Do you see the picture and its lesson? Oh! to be so arrayed in the beauty of Christ, so proud of our great Friend, that to speak His praises is our greatest joy. Oh, to boast in the Lord, in-



The Beloved Queen Victoria in her Robes of State.

stead of, too often, hiding the little Christian light we may possess, carefully under a bushel.

I love to think of Maria in the Queen's bonnet, boots, and shawl, lost in the pride of her great and good friend, and able to do nothing the rest of her life but praise and magnify her name.

Maria had a Queen and an Empress for friends, and wanted for nothing; but we have a Father and a Saviour, and shall we want for ought?

May God fill our hearts now and henceforth with the joy unspeakable of true Christianity, that our lives may be full of glory to the praise of His Name.

DR. A. T. SCHOFIELD.

### THROUGH SPIRITUAL EYES.

Events of the Day and their Spiritual Significance.



The Old Windmill, Shirley, Kent.

#### Had its Day.

"Yes," was the comment, "the old windmill has had its day. It did good work in its time; now it's a landmark." A thinking-cap remark, wasn't it, for us who are in "life's little day?" A life of usefulness, then a guide to the traveller. Such a life is a worth-while life. "Work while it is day" (John 9. 4); have "a good profession before many witnesses" (1 Tim. 6. 11-14); "an ensample . . . to follow" (2 Thess. 3. 9).

#### Controlling the Controller.

When Mr. E. D. CAIRNS, of Drumnadrochit—known through his exploits in sugar trading—

came to London this summer, his expressed purpose is said to have been to "control the Controller." That's what some people think they can do with God. Dictate to Him, go round talking of what God ought to do to run the world according to their ideas of perfection. They want to control the Controller, but they don't want to follow His plan. They prefer to be logs rather than cogs, clogs rather than co-workers. What a wail! But it's true all the same. What a fine thing when a man or woman can say with Paul, "I have lived in all good conscience before God until this day" (Acts 23. 1). Remember, too, the words a few verses lower down in the same chapter, "Let us not fight against God" (v. 9).

#### Always Up.

One of the speakers at the Keswick Convention in July said of the escalators on the London Tube Railways that even though one stumbles at times while upon them one continues to be carried upward. He drew the obvious lesson. The life of the earnest Christian is one of continuing progress. Even though he has falls and sustains failures he is always continuing on the up route, ascending by a Power not his own, "renewed day by day" (2 Cor. 4. 14-18).

#### A Homely Illustration.

An illustration used by Mr. Moody, to show that the law after it has created the consciousness of sin cannot cleanse the sinner, is as follows: He had promised his boy a ride in a carriage, but the little fellow, after having been suitably dressed, had soiled his clothes frightfully. "When Mr. Moody arrived," says the narrator, "he found his son 'not fit to be seen,' and although the little fellow clapped his hands with delight in expectation of his ride, his father said, 'Why, my boy, I can't take you in that state; you're so dirty!' 'Oh, no, I'se not, father, I'se not. Mamma has washed me, and put on all my nice clean things, and you p'omised to take me!' Mr. Moody told us that he 'just hitched up his horse,' took the little boy into the house, and held him up before a looking-glass. 'That stopped his mouth,' and he didn't say he was clean any more. 'But,' said the speaker, 'I'll tell you what I didn't do—I didn't take the looking-glass to wash his face with.'"

#### Thomas Aquinas,

Who lived in the thirteenth century, was shown the treasures then belonging to the Romish Church. Said his guide, "You see, brother Thomas, the day is now past in which the representatives of the Church have cause to say, 'Silver and gold have I none.'" "Yes," replied the good man, "and I fear the day is also past in which they can say, 'In the name of Jesus Christ of Nazareth, rise up and walk.'"

**Is Prayer a Failure?**

Captain Guy Thornton, of Australia, the author of "From Agnosticism to Christianity," tells the following striking instance of the blessing which attends the habit of sincere and sustained prayer. I knew a successful man in a large Australian city who was a most wonderful soul-winner. He practically gave up his whole lunch hour to prayer, contenting himself with a biscuit, a glass of milk, and a banana. His office was locked, and he suffered no interruptions. Amidst the roar of the city he kept that hour for God. He prayed especially for his employees, and at a mission I saw over sixty of them become Christians, and they nearly all attributed their conversion to his kindly interest in them and their families, manifested in a variety of ways. Yes, "the fervent prayer of a righteous man availeth much" (James 5. 16).

**The True Cross or the True Christ?**

At a recent Roman Catholic procession in the East End of London a reliquary was carried shoulder high in which it was said was "an authenticated piece of the true Cross," to which reverence was paid by the crowds along the route. How much more does it avail to pay reverence to the true Christ. The Cross was the medium of His suffering, the bearer of the Sin-bearer. But the Christ of God Himself is the central object for the sinner to view, for by Him and through Him redemption from sin's death penalty is alone possible (Col. 1. 13-22).

**For You, if you Will.**

A scientific quarterly tells us that the plans for

the extension of Jerusalem includes "a new Jerusalem which would be the field of all that is best in the art of city planning." "All that is best," and for you if you will! Sit down and read the description of the New Jerusalem as revealed by the Divine Architect to John in Revelation (Rev. 21). That gloriously beautiful, that transcendently joyous and peaceful city, "whose builder and maker is God" (Heb. 11. 10; 2 Cor. 5. 1), in which "the redeemed of the Lord" will dwell for Eternity. To use an expression of the moment, "Have you your housing bond?" You can qualify if you do so immediately. Satan says, "Plenty of time," but make no mistake, we are in the last days. Wisdom says, "Grasp your opportunity. God says, "Now" (Rom. 13. 11; Heb. 2. 3).

**What of the Real YOU?**

A paragraph which has run round all the papers tells with humour that the cinema burlesque, Charlie Chaplin, entered incognito a competition "to imitate the Charlie Chaplin walk," and, satirically enough, he was "a frightful failure, coming in twentieth." This, we are told, because he was "handicapped by the absence of his celebrated moustache and boots." Can you afford to be stripped of the trappings of life, the workaday camouflage? If it were all banished, and you stood forth as the real man or woman only you and God and the devil know you to be, would it still be head erect and a clear, untroubled eye? Would you be a winner? And when the great Day of Judgment comes, when all things will be revealed, still a winner? Worth thinking about, isn't it? (1 Cor. 9. 24).

**The Spirit of Adoption.**

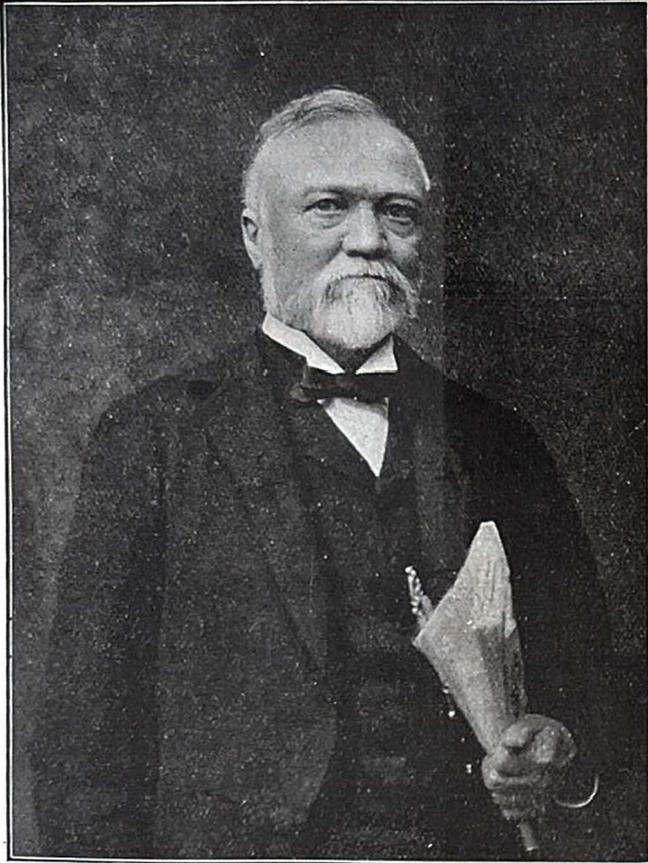
London is to "adopt" poor, battle-broken, ruined Rheims. Soissons, Mezieres, and other ruined towns have already been "adopted." The spirit of adoption is abroad in these days; it is a spirit arising from the desire to help the helpless. It is not a new spirit, it was spoken of almost two thousand years ago, and for the same reason, to help the helpless (read Gal. 4. 3-7). No power within can repair the ruin, help must come from outside; therefore "in due time Christ died for the ungodly." It will profit to read the whole of the short chapter of John's first epistle. S.



From a French Photo.

A Battle-Ruined Village in France.

## CARNEGIE AND CHRISTIAN IDEALS.



The late Andrew Carnegie, of Skibo Castle.

AS a boy in Dunfermline Andrew Carnegie had the inestimable benefit of a Christian mother. Doubtless from that early pious influence derived much that was admirable in the stalwart character of a man who was great as well as rich, simple as well as strong.

Those who are familiar with the public life and utterances of Andrew Carnegie know that often and forcefully he wrote and spoke of his own faith in an over-ruling Providence. Very truly he wrote once in regard to the life of devotion:

“Once within its massive circle, an inner life is lived which is more precious than the life external, and all the ways of those within that circle of devotion are hallowed by the radiance which shines from afar upon this inner life, glorifying everything and keeping all right within.”

Surely these are the words of experience rather than theory, leading us to the conclusion that he fully understood the inner spiritual meaning of what later he wrote in his “Gospel of Wealth:”

**“Riches are only a sacred trust to be administered for the general good.”**

Andrew Carnegie was no ostentatious or pur-

poseless giver. Whether it be money for the furtherance of universal peace, or the endowment of libraries and schools for the increase of intellectual light, or other generous gifts for religious objects, there was ever a unity of purpose; the main object of his benefactions was, as it were, to dig channels leading to higher and better things and to pave the way for a world-wide religious spirit of friendship which should recognise that in the great truth of the Scripture lies

#### The Only Hope of Civilisation.

Union and communion breathes through a speech delivered in April, 1905, which precluded a gift of \$10,000,000, given some days later:

“I look forward to the time when there will be no fundamental differences of belief, when all will come to see that religion in its essence is one, and all are of one mind with regard to the fundamental elements of those things of the Spirit about which men to-day differ and divide into sects.”

Andrew Carnegie’s religious beliefs were not “as a city set on a hill,” but it is difficult to believe that they were not in his heart, and the world may owe a bigger debt than it knows to his mother, who, as did Timothy’s, taught him the Scriptures at her knee.

#### WORK AMONGST HOP-PICKERS.

WE are preparing for our Thirty-Eighth Mission among Herefordshire and Worcestershire Hop-pickers. The readers of *The Springing Well* for many years have helped in this work, and we shall be grateful if the new friends of the *Gospel Graphic* will do the same, and even more. We meet with the country folk of these scattered districts, with the hard-working people of the Black Country, who make hop-picking their holiday, with the real gipsy camping in the fields, and with the tramp of pre-war days. We go to them in the hop-yards and at their barracks, have personal conversations with them at their cribs, preach and sing to them while picking, and hold larger meetings with them at their quarters on Sundays. We also supply them with Scripture portions, cards, and good Gospel reading. Last year six of us thus visited ninety-six companies of over 17,000 pickers, to whom we gave seventy-nine short addresses. To do this we walked in two parties 317 miles. Personally, this September will be our thirty-eighth visitation of our hop-picking friends without a break, for which we thank God and take courage. Through the kindness of one friend we hope to distribute 1000 “Springing Well Almanacs,” which are eagerly looked for year by year. Communications to William Luff, 81 Charrington Street, London, N.W.1., or to the Editor, who commends this work.

### THE LARGEST PRAYER MEETING IN THE WORLD.

THE largest prayer meeting in the world is held outside the Great Mosque at Delhi, India, every Friday morning. It is an impressive sight to see from 3000 to 4000 Mohammedans in the attitude of prayer. What are they praying for? They are praying to God, among other things, for the forgiveness of their sins. Scripture clearly reveals the fact that forgiveness is not obtained in this way.

#### What Comes Before Prayer?

“Don't you believe in prayer?” inquires a surprised reader. Most certainly we do. Whilst it is the duty of all men to pray, just as it is their duty to love God and keep His statutes, there is a *prior duty*, and that is to believe on the Lord Jesus Christ (Acts 16. 31).

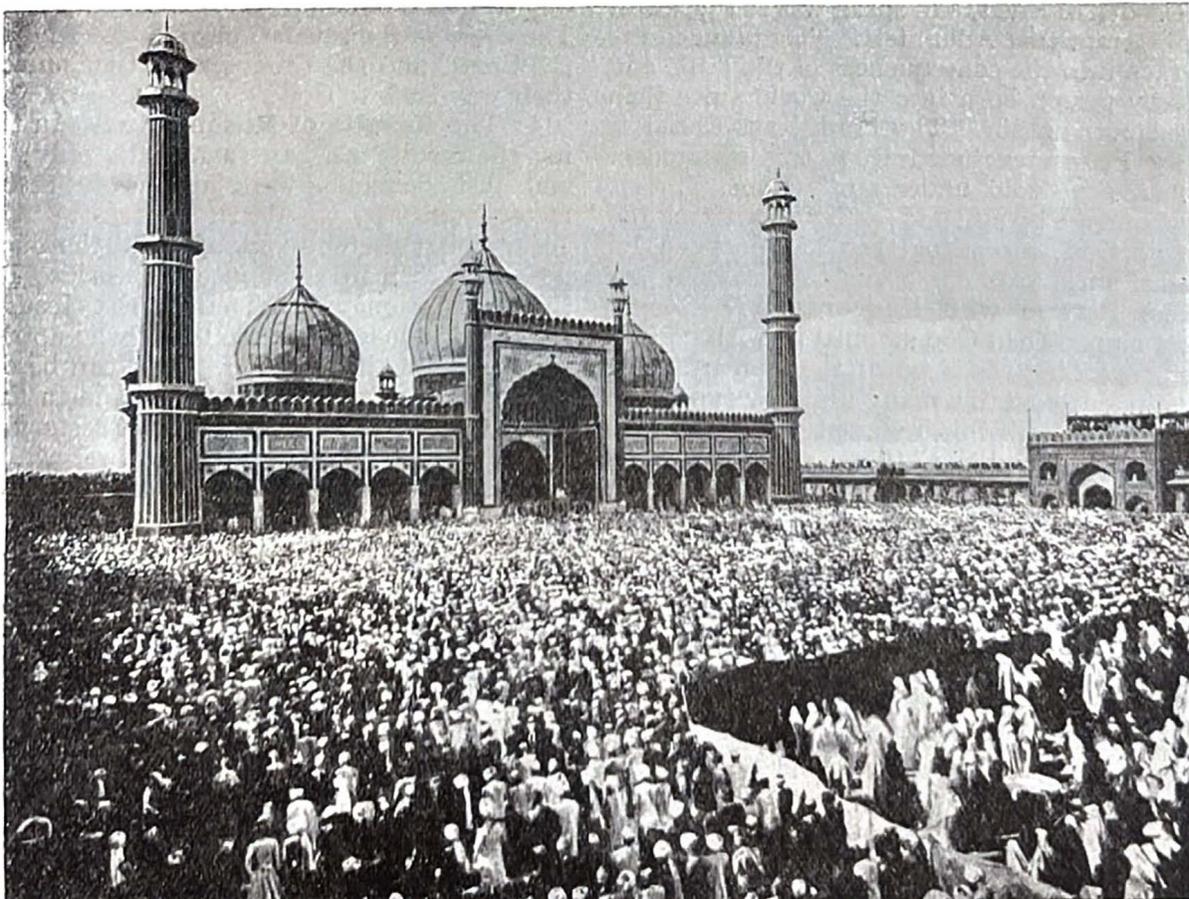
“The characteristic voice of a past dispensation,” says Wm. Reid, the author of the well-known book, “The Blood of Jesus,” was, “‘Seek ye the Lord while He may be found’ (Isa. 55. 6), but the characteristic voice of the present dispensation is, ‘The Son of Man is come to seek and to save that which was lost’ (Luke 19. 10). Under

law, man was to seek God; under grace, God is seeking man. It looks humble to send men to their knees, but it is humility spun out of the wisdom of man's conceit, and has done more to dim the lustre of grace than any other device of the enemy. We are saved through *grace*; not through *prayer*.”

#### One Only Way of Salvation.

A soul convicted of sin by the Holy Spirit will cry to God for mercy. No power on earth can prevent him from doing so. There is, however, only one way of Salvation, not two—one by faith and the other by prayer (see Acts 16. 31; John 3. 16-36; 5. 24; Acts 13. 38, 39). If acceptable, prayer must *include* faith, it cannot *precede* faith. A wounded Israelite could not have been cured of the bite of the deadly serpent by persistent or importunate prayer. God appointed one, and only one, way of healing, and if he did not look to the uplifted serpent he would assuredly perish (John 3. 14, 15).

Hearken to the Royal Proclamation of Acts 13. 38, 39, “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.” How gloriously simple! “BELIEVE AND LIVE.” A.M.



The Great Mosque at Delhi, India, with 4000 Mohammedans at Prayer.

## REDEMPTION.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.



WITH the passing of the holiday season there is a desire in the hearts of many to settle down and once more tackle the serious problems of life. There are certain truths revealed in the Bible which require to be reviewed from time to time. In order, therefore, to do so, and at the same time to maintain a variety in this page, let us contemplate the great theme of

REDEMPTION. This subject runs through the Word of God, as the scarlet line is to be found in the cordage of the British Navy. I look upon redemption as a transaction in which several parties are interested.

**1. The Person to be Redeemed.** Obviously this is our first concern. Why was redemption necessary? Because of sin. It is useless to discuss or seek for reasons why sin entered into the world. The fact is with us. Man was tempted in the Garden of Eden, and Satan was so successful in this attempt that Adam fell. This plunged the whole race into the consequences of the Fall, and thus every person born into the world since then has been born in sin. The Lord Jesus Christ is the only Person excluded from this statement. Thus men are "sold under sin" (Rom. 7. 14), kept in bondage by sin, and, as far as meriting the favour of God, are altogether handicapped on account of sin.

**2. The Person who Redeems.** No sooner had man sinned than God stepped in with a great promise regarding the Seed of the woman. The Old Testament contains many hints by types and shadows as to how this redemption would take place. But in addition there are very many explicit statements regarding the promised Seed. Some of His names are given, the place of His birth is stated, the manner of His death is recorded, as well as the fact of His resurrection. So that when we come to New Testament revelation, and at the consummation of the ages, the fulness of the time having come, the Virgin Mary bears her Son, and His Name is called Jesus. Here we find an altogether lovely Person, who is mysteriously divine and human, and that without any contradiction. In Old Testament types, and when a sacrifice had to be offered, it is frequently recorded that the sacrifice must be perfect in order to be accepted. Let us then look at the life our Lord lived. He was God. Not only did He never sin, but it was impossible for Him to sin. His temp-

tation was great and real, but neither Devil nor man could draw Him aside from the path which led to the Cross. He is the only One who could stand before the world and say, "Which of you convinceth Me of sin?" (John 8. 46). So when we behold Him nailed to the Cross we gaze upon the perfect and sinless Person. And here the mystery deepens, for God "made Him to be sin" (2 Cor. 6. 21). Sin was laid upon the sinless Person. His precious blood was shed, which was the ransom price. When the Lamb of God died He paid the price of redemption.

**3. The Person to Whom the Price is Paid.** It must ever be remembered that all sin is sin against God. While a man may sin toward his fellow, it is first and foremost a sin against God. If then redemption's price was paid, to whom was it paid? Certainly not to the Devil, for he had no power to forgive. It was to God. Yea, more, to eternal and necessary holiness as well as the claims of God. It was God who had been disobeyed. God's judgment on account of sin fell upon the sacrifice, the Lord Jesus Christ. Thus it comes to pass that God found eternal joy in the offering of His Son upon the Cross. These are indeed true words which we sing:

"Jesus bruised and put to shame  
Tells me all Jehovah's Name."

The Cross is the revelation of God. And it is by the Cross, and the Cross alone, that sinners find their way back to God.

**4. The Results of Redemption.** In tabulating the results we say that God's holy, lawful, and just demands were absolutely and satisfactorily met by the death of Christ. The Lord Jesus Christ thereby accomplished the main purpose for which He came into the world. Through the redemption which is in Christ Jesus a full salvation is made possible to all who appropriate the merits of the sacrifice. This can be done by faith; faith in the Word of God and in the Lord Jesus Christ. Yea, more, it is necessary for the redeemed person to receive a power which will enable him to live a life of victory over sin. This power is to be found in the Holy Spirit of God which the believer receives as soon as faith rests on the finished work of Christ. But the crowning result of all will be when the redeemed from every kindred and nation are safely and eternally gathered around the Lamb. Then the mutual joy. Christ will see of the travail of His soul. When He surveys that great multitude how glad He will be. The pain of Calvary will be turned into joy. What shall we say of the redeemed? When all the former things shall have passed away, when friends shall be reunited with friends, we shall all gaze upon that altogether lovely Person. We shall see Him, we shall be with Him, we shall be like Him for ever. Hallelujah. J.S.

**VICTORY!** has resounded in our ears for months, yet peace has not been brought to a warring world. How glad should we be to proclaim in speech and song that "Peace" has been "made through the Blood of the Cross" (Col. 1. 20), and that **Eternal Victory** which is the assured portion of all who accept the Lord Jesus Christ as their Saviour. They shall eventually proclaim "Victory through our Lord Jesus Christ" (1 Cor. 15. 57).

This **Victory Hymn** annexed is a new piece by F. McLENNAN, with Music by NORMAN LAMBLY, which should inspire hope in days of depression. Staff and Sol-Fa in Sheet. 2d. each; 5 for 1/; or 2/4 per doz., post free.

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**Palestine Restored**; or, The Near Revival of the Jewish Commonwealth in Palestine. By WALTER SCOTT. Deals with the future of Egypt, Syria, Russia, India, etc. 6d. net (7d., post free).

F. McLENNAN.  
Andante.

If we would win the day. NORMAN LAMBLY.



1. There's a way both straight and nar-row, And it leads to home and God, There's a
2. There's a cross to take and ear-ry, With a rug-ged cru-eledge, There's a
3. There's a great and mighty con-test, And a long and strenuous race, It be-



ploughshare in the furrow, and it waits to turn the sod. But the hands that grip that ploughshare, And the brood of sin to har-ry, And a con-flict stern to wage, There's an eye that errs mayhap to pluck, Whose - gins when Christ we confess, And the goal is endless bliss. Look a - way and off to Je-sus, Fol-low



feet that tread that way, With more than master-craft must strive. If they would win the day, light would vir-tue slay, An arm that you performe most cut, If you would win the day, glad-ly in the way; And He will nev-er leave us till We win e-ter-nal day.



There are gems of precious prom-iso, There are crowns of dazzling light, .....



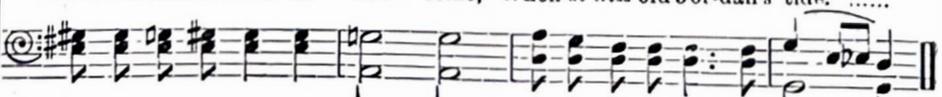
There are palms of bloomless glo-ry, And a land of nev-er night, ...



There's a God will speak us "well done," One with spear-mark in His side, .....



And our friends will bid us wel-come, When we cross old Jor-dan's tide, .....



PICKERING & INGLIS,

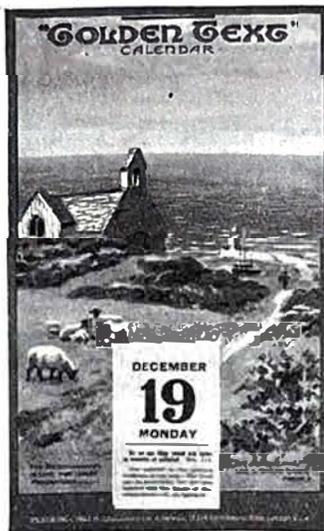
14 PATERNOSTER ROW, LONDON.  
229 BOTHWELL STREET, GLASGOW.

THE aim in this column is to guide to books of true worth, and books of spiritual power, likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster

Row, London, E.C. Books reviewed or any good book from any publisher will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.

### Yesterday, To-day, and For Ever.

The permanent value of godliness exerted in every condition of life to its better health, happiness, and condition is appropriately a theme suitable for expansion by a Christian doctor. Such a well-known scientist in the domain of mind states their cause and cure, as Dr. A. T. SCHOFIELD, tackles in this book the relation of health to the quality of peace the mind enjoys, and not only advances, but establishes, the great truth that "a mind at perfect peace with God" very definitely benefits in health. The whole book, too, has a fine power of spiritual uplift on these lines of thought. (Every Christian's Library. 3/ net; 3/6, post free.)



Golden Text Calendar, 1921, as issued for 34 years by A. Holness. Art back, bold text for each day. 1/6 net (2/, p.f.).

### The British Mandate for Palestine and its Significance.

As well as of political and material importance recent events have, too, a spiritual significance which transcends all other consideration to the mind of the Christian. For therein lies the key to the working out of the events which are to-day reshaping the world's economy. This new book by E. L. LANGSTON, M.A., looks at the British mandate through the telescope of prophecy, and thus "brought near" that "Providence which shapes our ends" is seen to be the prime factor in the political evolutions which have resulted in Great Britain being the vehicle of God's purpose toward the Jew. Prophetic fulfilment is seen in active operation, and the argument of the book may be summed up in the words of the author, "Great Britain has had given to her the astounding privilege of preparing the way for the Coming again of the Lord Jesus." The principal divisions of the book are, "God's purpose for the Jews—the Church—the World." (Morgan & Scott. 1/4, post free.)

### If Jesus Did Not Die Upon the Cross.

Here is a book which fails in its attempt to revive a dead theory—that Christ did not die, but swooned and recovered in the tomb, and henceforward merely continued his pre-crucified life. Although the author, an Australian Judge, ERNEST B. DOCKER, M.A., treats his topic with dignity, he is up against all provable history. And he is up against more—the Word of God itself. No death—no resurrection—is what this book teaches; prophecy goes by the board, the

inspired records of "eye-witnesses" are taken as naught. To the author we commend a reading of Revelation 22. 19—to the unwary seeker, the advice of Isaiah in chapter 55. 2. (Robert Scott. 3/6 net.) *Don't buy.*

### The Revelation of Jesus Christ.

The work of ROBERT CALDWELL, F.R.G.S., is known in Christian circles as being sincerely Christological as well as soundly logical. He makes his points tersely, and leaves the reader sure of his ground: in a day of sit-on-the-fence theology this is a big help. In the present book he deals with the book of Revelation, in which he sees, and rightly, the central figure of Christ. This is not unfolding a new truth, but emphasising one too frequently overlooked or given less than full value. In these last times the world must know that the Christ of the Gospels and of Old Testament prophecy is the Christ of the Revelation, and that the Revelation is of Him. There is in the book comfort and elation and incentive for the Christian. There is also grave reminder of the responsibility of the Lord's people to tell unflinchingly that of which they are "persuaded." A big-souled book. (Morgan & Scott. 5/6, p.f.)

### Palestine Exploration Fund Quarterly.

Interest in the July "Statement" centres round notes on Ashkelon and the excavations soon to be started there. This city finds ample Bible record, and the examination of its site will doubtless add to the sum of our knowledge. The proposals for modernising Jerusalem, while preserving its sacred sites, are also discussed. (P.E.F., Hinde St., W. 2/4, post free.)

### Almanacs and Gift Books for 1921.

This month is none too early to look into the matter of your Christmas arrangements. All the best series of text cards and illustrated calendars, as well as the wideness of choice in reward and presentation volumes, are available at this period of the year, or can be reserved on request; and to make sure of a happy and artistic choice should be selected and ordered now. There is always a big demand for the P. & I. range, and the disappointment is mutual if by leaving it too long desired issues are "out of print." Both at 14 Paternoster Row, E.C.4, and 229 Bothwell Street, Glasgow, the Book Saloons have a wide array displayed.

**THE SEAGULL AND THE KITE.**

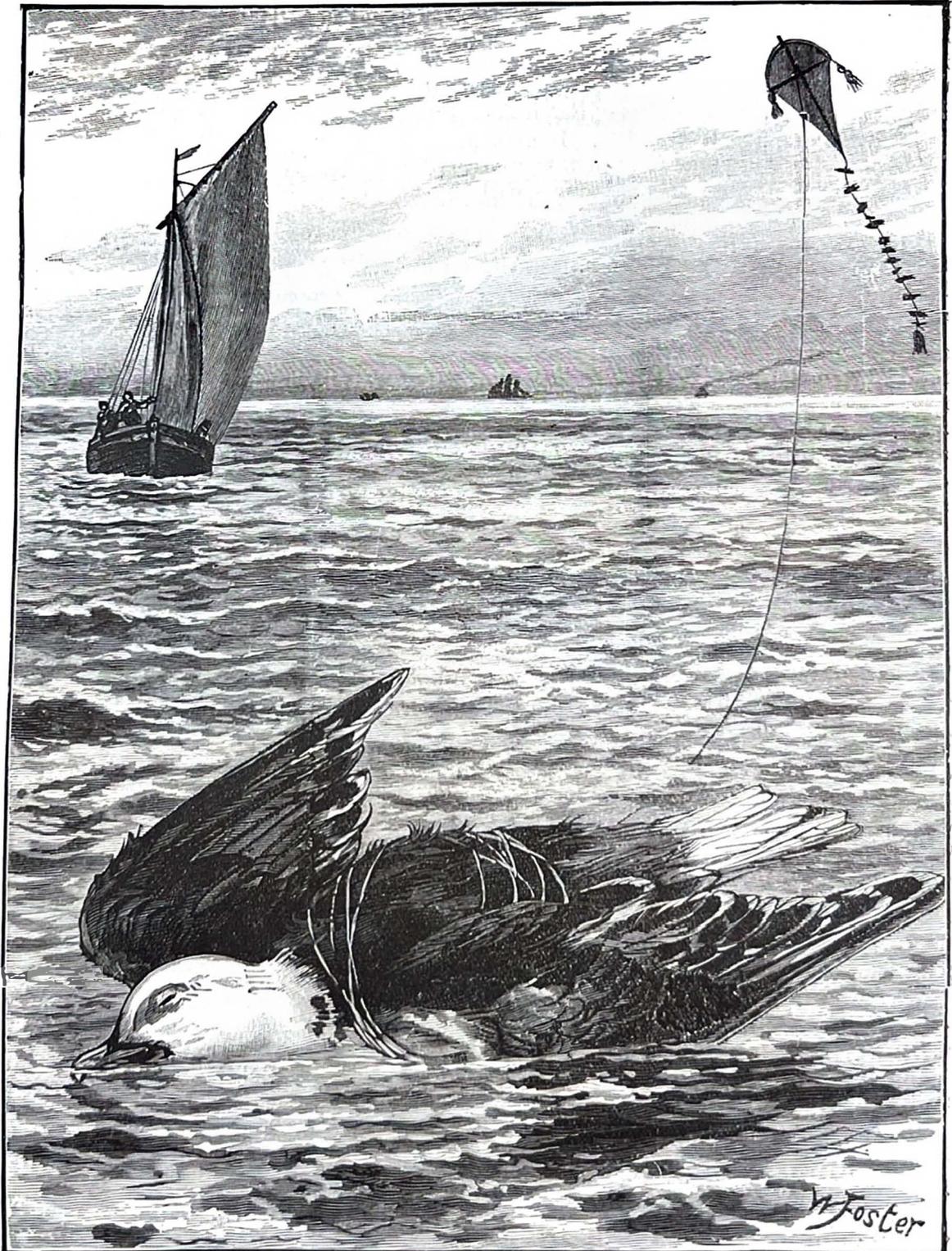
SOME fishermen were sailing on Belfast Lough when they saw a very large seagull with outspread wings floating on the water, and coming nearer and nearer to their boat. The men were puzzled at first to account for the progress it made through the water, as it was sailing faster than their little boat, but as it came closer to them they saw that wound round and round its body was the string of a large kite, which, floating high up in the air, was travelling at considerable speed. They at once perceived the true story. The bird had got entangled in the string of a boy's kite, not much at first, but in its endeavours to get free it had only become more and more entangled, and having no kind friend near to extricate it, had taken to the sea as a place of shelter, only to find it a place of sure and certain death. What a lesson on

**The Mighty  
Power of  
Little Things,**

and on the great end of a very small beginning. And how often the story of the seagull and the kite is gone over in actual practice in our day schools, in our Sunday

schools, in our country and city homes, in fact all over the world in many ways.

Small sins (at least what *we* call small sins), small lusts, small desires, little temptations, little steps from the right path, little misgivings of conscience, just this pleasure, just that amusement, only one glass, only one game, a few wild oats, a slight breakout, a lark, only a little



Drawn by W. Foster.

'It was Sailing Faster than the Boat.'

diversion—these are some of the small cords which form the first turn-round to make way for the mighty twelve-strand rope of sin and the powerful, unloosable bonds of death.

It was a thin thread-like cord which caused the death of the large sea-bird. It is the "little foxes that spoil the vines" (Song of Sol. 2. 15). It was a little act which lost Eden. It was a little word, "to-morrow" (Exod. 8. 10), which landed Pharaoh at the bottom of the Red Sea. It was a little envy (Gen. 37. 11) which put poor Joseph in the desert pit. It was only a basin of pottage (Heb. 12. 16), but it lost Esau his birthright. It was only a handful of silver, but it cost Judas his body and soul (Acts 1. 18). It may be only that little sin (you know *it*), but take care it does not land you beyond the Saviour's call in the regions of woe.

The boys who owned the kite doubtless *at first* laughed at the gull flopping against the string, but in *the end*

#### It Cost them their Possession

and the poor bird its life. Remember *the end!* Solomon says concerning the wine cup—at the first it looks ruby and good and pleasant, but "*at the last* it biteth like a serpent and stingeth like an adder" (Prov. 23. 32). Oh, remember "*the end,*" for many things at the beginning look simple and sinless, but "*the end* of those things is death" (Rom. 6. 21). God's Word says twice over, "There is a way that seemeth right (*at the beginning*) unto a man, but *the end thereof* are the ways of death" (Prov. 16. 25). Young friends

#### In the Bloom of Health,

in the days of youth, before Satan coils his cables of sin around you, come to Jesus now, accept "the Son of God, who loved you, and gave Himself for you" (Gal. 2. 20), as your very own Saviour, and He will save you from the awful consequences of sin, as well as from the mighty power of Satan, and give you even now everlasting life (John 5. 24), besides keeping you day by day, and at some happy time not far distant He will come and take you to be with Himself for ever. HYP.

### GRAPHIC GUIDE

TO COMING EVENTS WORTHY OF NOTE.

**SEPTEMBER.**—Half-Yearly Meetings, Exeter, Sep. 7, 8. Yeovil, Sep. 15-17. Missionary Conference, Bolton Sep. 18, 19. Half-Yearly Meetings, Glasgow, Sep. 25-28. The City Hall has once more been secured, and meetings should assume their pre-war aspect. Dr. Burton, Messrs. C. F. Hogg, R. M'Murdo, W. J. Grant, B. L. White, S. B. Adams, Geo. Lammond, Harold Watson, M. Brown, A. Cuff, G. J. Pugh, Mrs. Watson, Mrs. Smith, Misses Miles, Paton, and others. Annual Gatherings, Cory Hall, Cardiff, Sep. 28, 29. Clapton Hall, Alkham Road, Stoke Newington, London. Jas. Stephen preaches during Sep. . . Pilgrim Preachers conclude their Land's End to John o' Groat's Tour. Sep. 3, Wick; Sep. 9, John

o' Groat's. Great blessing has attended the March. Sinners have been awakened, saints aroused, souls saved.

**OCTOBER.**—M.S.C. Conference, Bloomsbury Chapel, London, Oct. 9, at 3.30. Messrs. Alexander, Grant, and Green expected. London Annual Meetings, Kingsway Hall, Oct. 28, 29.

**READY.**—The Golden Grain Diary. 54th year of issue. 2d. to 4/6. The Bible Almanac, with Royal Academy Picture in full colours as centre. 2d. (2/6 per doz., post free).

### GRAPHIC BITS FROM ALL OVER THE GLOBE.

**Mesopotamia.** It was pointed out in the House of Commons, on June 23, that under British Rule "the revenue has increased fivefold in one year—not by oppressive taxation, but by the development of trade." What may yet be done!

**George Hutton,** long known in connection with St. Giles Christian Mission, passed to his Reward, July 21. He was greatly used in the Seven Dials district.

**Captain Cook.** It is just 150 years since that great explorer landed at Botany Bay and discovered Australia. What a change in these years!

**Armenians.** It is stated that 1,200,000 Armenians have been cruelly massacred or died of disease or starvation.

**Lepers.** Wu Ting Fang, former Chinese Ambassador to the United States, has given 5000 dollars to buy the island of Taikam as a leper Sanatorium.

**Dinsdale T. Young,** the leader of the great work in Central Hall, Westminster, recently uttered the following true words: "Outside the churches, and inside many churches, the Bible has not its ancient sovereignty; and until that dignity is recovered, I venture to say that the pulpit will never recover its former prestige."

**Peter's Cry.** There were three things Peter could have done when he began to sink: (1) He could have gone back to the boat; (2) He could have swam to the shore; (3) He could look to Jesus, which he did.—*F. W. Ainsley.*

**The Appearance of Evil.** A young man in business, who took an active part in the Lord's work, lived close to a publican's house. Often on market days, when pressed for silver and coppers, he went into this publican's shop for change. One day an old Christian told him it was reported in the country that he was frequently seen going into this publican's, so it was taken for granted that he went in for drink. He explained to this man that he only went there for change, never for drink. His friend advised him not to go there again, as his doing so gave Satan an opportunity to tell lies about him. He took the warning, and made a rule in future to collect coppers in his own shop on the days previous to the market, and thereby keep from giving the enemies of the Lord room to spread evil reports regarding him. This young man learned through this lesson that while he had abstained from the evil with which he was charged, he had not abstained from the *appearance* of evil. He had been, in ignorance, disobeying the command given in 1 Thessalonians 5. 22, and thereby brought reproach upon the Lord's Name, and weakened his own testimony as His servant.

**John Morley,** who, had he been as strong in theology as he is in literature, would have been a great force, once said that "the love of literature awakens every faculty, refines every sentiment, and elevates every emotion." He maintained as well that "the consolation of reading is not futile nor imaginary. It is no chimeric of the recluse or the bookworm, but a potent reality."

Hence the effort to provide in the *Gospel Graphic* that which is truly *Gospel* as well as that which is truly *Graphic*. AWAKENING—REFINING—ELEVATING. We are pleased to find that we have now acquired a circle of steady readers.

month by month, far in advance of former issues, quite justifying the new name and new outfit. Homes are looking forward each month to the advent of *their* paper—with something for every number.

**Partners Wanted!** In Luke 5. 7, when the disciples had enclosed "a great multitude of fishes, they beckoned unto their partners to come and help them." So we beckon unto all who believe in a *Robust Gospel Propaganda* to help in making known this magazine. A few free specimens for handing to friends will be sent to any "partner" for this purpose. Pass *your own* copy to some friend at home or abroad. The better known and the better circulated the more results to the glory of God.

**OUR FELLOWSHIP FUNDS.**

In connection with *The Gospel Graphic* and *The Witness*.

The full sum sent in is distributed without any deduction whatever *Made up August 10.*

**Our "Compassionate" Fund,** for Aged and Suffering Saints, and for the Help of the Very Poor. For more than twenty years Mr. and Mrs. Holness have taken a personal and prayerful interest in the wise distribution of this Fund, which has been a real blessing to many of His tried and afflicted ones. They are at present in Canada for three or four months, visiting their loved ones, but the distribution is being continued. Contributions sent to Mr. ALFRED HOLNESS, 14 Paternoster Row, London, E.C.4, will be allocated with care as God may guide.

**Gospel Literature Fund** for distributing Gospels and Sound Gospel Literature in devastated, needy, and neglected lands abroad and at home, also for assisting aged workers, widows, and those unable to purchase to continue their "work of faith and labour of love," as well as rendering aid to missionaries printing the Glad News

in native tongues. The Editor gratefully acknowledges the following amounts: L.E.B., Plumstead, 5/; Sussanna, Alfreton, 10/; Austin, Truro, 2/; A Friend, 3/.

**Gospel Graphic for Missionaries.**—We aim at sending free copies monthly to a number of workers in lonely and distant parts, *especially those with families.* We are pleased to supply the magazines free, but will value help with postage. Sums will be acknowledged.

*Sums sent for any other good work will be promptly passed on in full and a receipt supplied direct to the donor.*

**THE PERIL OF SPIRITISM.**

A message and a warning by Dr. A. T. SCHOFIELD, Harley Street, London, with personal experiences of its evil effects is given in *The Witness* for September. Also, **Who will be the Antichrist?** A suggestion by J. CHARLETON STEEN; **The Christian and the Drink Problem,** by W. J. GRANT; **The Superiority of Love,** by WALTER SCOTT, etc. Monthly; 2d. 21,000 Christians edified monthly. Are you missing your portion? If you have not seen, put W and address on post card, and a free specimen copy will come by return.

**THE BEREAN BAND.**

For committing to memory a verse of the Word of God each week. Honorary Secretary, CHAS. J. G. HENSMAN, 12 Baldwyn Gardens, Acton, London, W.3. Portions for the month:

**Subject—OBEDIENCE AND BLESSING.**

Sept. 5	John 8. 51—Life.
" 12	John 7. 17—Knowledge.
" 19	John 14. 23—Communion.
" 26	John 15. 7—Answered Prayer.

All communications to be addressed to the Editor of *Gospel Graphic*, 14 Paternoster Row, London, E.C.4, or 229 Bothwell Street, Glasgow

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## "He Hath Done All Things Well."

(Mark 7. 37.)

**S**OME men, it is said, can do nothing well ; others are known to do some things well, but of Him it was said, "He hath done all things well."

Making the deaf to hear and the dumb to speak were great things, but the greatest thing of all the great things He did, and did well, was to die "for our sins" (1 Cor. 15. 3), "the Just for the unjust, that He might bring us to God" (1 Peter 3. 18). No other work, however wonderful, was comparable to this. Love could reach no further. The bearing of our sins in His own body on the tree involved the laying down of His life, and "greater love hath no man than this, that a man lay down his life for his friends" (John 15. 13). In opening the ears of the deaf, and in making the dumb to speak, power, one of the properties of life, was at work ; but in His work on the Cross, life, with all its endowments, was forfeited. Samson, of Bible fame, did exploits in his life, but in his death his life-work was surpassed. The great sacrifice of Calvary is of surpassing excellence. It outshines in splendour, and exceeds in value, all the wondrous works that the Compassionate Saviour wrought in the days of His flesh, of which men who saw them said : "He hath done all things well."

When on the Cross love was suffering unto death, some men with unfeeling hearts, who passed by, reviled the Suffering One, and said : "Save Thyself . . . Come down from the Cross." Before reaching it He had said, as its shadows fell upon Him : "Now is My soul troubled, and what shall I say?" (John 12. 27). "Father save Me from this hour." Shall I say that? No. "For this cause came I unto this hour." He had yielded Himself to finish the work the Father gave Him to do. His death-work must be in harmony with His life-work. It must be done well. An unfinished work would not be a well-done work. He had in the course of His ministry spoken of the man who began to build and was not able to finish. But He was not like that man. It is written that "The Father sent the Son to be the Saviour of the world" (1 John 5. 14), and if He had come down from the Cross in response to the taunt of the revilers and saved Himself, He could not have saved the world. Redemption would have been incomplete. But He had no thought of saving Himself. Centuries before when Nehemiah was rebuilding the wall of Jerusalem, enemies sought to hinder him from carrying out his purpose, but his answer was : "I am doing a great work, and cannot come down." These words the Saviour might have used. He was doing a great work. Its greatness exceeds our measurements. The ransomed host will be a multitude which no man can number. Who can count the dewdrops of the morning? Looking down from the Cross, down the avenue of the centuries, He saw His redeeming work embracing and uplifting poor, fallen humanity, and He refused to save Himself. The words "Save Thyself" found no echo in His breast. For the joy that was set before Him He endured the Cross, and penitent souls at His feet kneeling, and His blessing receiving, unite in saying, "He hath done all things well."

## DO YOU REMEMBER?

DO you remember the time when you were on the broad road that leads to destruction? and are you now on the narrow way that leads to glory? If not, it is clear you have not been born again yet. I find in God's Word that He hath delivered us (His people) from the power of darkness (Col. 1. 13). When were *you* delivered from it? I also find that God's people have passed from death unto life (1 John 3. 14). When did *you* pass

from death unto life? I find it written of those who are *in Christ*, that "old things are passed away; behold, all things have become new" (2 Cor. 5. 17). When did "old things" pass away with *you*? If you are unable to answer such simple questions, is it not abundantly clear that you have never been converted yet? It is surely high time to awake to the realities of eternity, and to know the blessedness of those who are saved by the Lord.  
w.s.

## GREAT EVANGELISTIC MEETING IN ALBERT HALL, LONDON.

THE Royal Albert Hall, London, is not, as many suppose, a memorial to the Prince Consort, but was planned just fifty-five years ago next month at his suggestion. It contains the biggest organ in the world, and is itself so vast that at a great evangelistic meeting 12,000 gathered under its roof. It

stands on historic ground, for here was Gore House, where William Wilberforce, through whom the slaves of America were freed, once lived. Appropriately comes to the mind that great saying of the Master, "If the Son make you free, ye shall be free indeed" (John 8. 36).  
s.



Dr. R. A. TORREY Preaching to 12,000 Persons in the Royal Albert Hall, London.

### FRUIT FROM THE ALBERT HALL MEETING.

ON the afternoon of 22nd March, 1905, a well-known humorist (whose professional name was Quentin Ashlyn) surprised his audience at St. George's Hall, Langham Place, London, by making the following announcement, "Ladies and gentlemen, I am unable to give you my usual entertainment this afternoon. The fact is I have recently been converted to God through the agency of the Albert Hall Mission, and I feel that my life



Quentin Ashlyn, Humorist.

must not be spent in amusing people who are, many of them, on the road to eternal destruction, but in the service of my Saviour who died for me."

In the course of an interview Mr. Ashlyn supplied the following information:

"I was wretched as the years passed. I seemed to get worse and worse. Nothing interested me. I felt miserable. I heard my mother talk of the peace and joy she experienced. I did not believe it. It seemed to me that THERE WAS NO SUCH THING AS HAPPINESS IN THIS WORLD. I did not associate this misery with any particular sense of sinfulness. It was only an overpowering sense of how weary, flat, stale, and unprofitable was everything. Amusements did not amuse me. I who amused everybody could not amuse myself.

I was sick of everything—sick of myself, sick of my profession, sick of life."

What a sad testimony of this popular entertainer! It seemed to him that there was no such thing as happiness.

#### He Was Sick of Everything—

of himself, of his profession, even of life. And though daily amusing crowds he was unable to amuse himself. Solomon's experience was somewhat similar: "Whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joys: for my heart rejoiced in all my labour; and this was my portion of all my labour; . . . and, *behold, all was vanity and vexation of spirit*" (Eccles. 2. 10, 11). The Christian is the only one who can afford to be happy. The unsaved are happiest when they forget facts, whilst believers are happiest when they remember them. None but Christ can satisfy the longings of an immortal spirit. Some one has said that the world being round and the heart three-cornered, the world can never fill the cravings of a human heart.

Speaking of his experience after conversion, Mr. Ashlyn said: "I am a new man. I feel like laughing all the day. My friends are all wondering at the change in my looks. I am as if I were in a new world." This surely is a mighty change. And how did it come about? He had gone to the Royal Albert Hall, and was deeply impressed by Dr. Torrey's searching address. He was convicted of sin, and as he left the building he knew that he was rejecting Christ and His great salvation. On reaching home he read one of Dr. Torrey's addresses entitled "God's Alternative." On the following Sunday he took the booklet and read it to a friend of his. "It is very terrible," said Mr. Ashlyn. His friend replied, "It is." "And every word of it is God's truth." "I believe it," said the other.

#### "Then what are we going to do about it?"

he asked. "I don't know; we can't lead the life." "No, we can't lead the life," was the conclusion that both arrived at. Of course not. How could they lead the Christian life before they were Christians? "Verily, verily, I say unto thee," saith the Lord Jesus Christ unto Nicodemus, "except a man be BORN AGAIN he cannot see the kingdom of God. Ye must be born again" (John 3. 3, 7).

Mr. Ashlyn was led to see that the Lord Jesus died *for him*; that He paid the ransom price for his deliverance with His precious blood, and by believing on Him who did it all and paid it all he was saved and had eternal life (Isa. 53. 5; 1 Peter 2. 24; John 5. 24; Acts 13. 39). Next day he told his sister of his conversion to God. They then read together the life-giving words of Romans 10.

9, "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." Now that he was saved he felt that he

wrote to the concert agency saying that he had been converted at the Mission. "I feel," he said, "I could not go on with my professional life. How could I make people



"Everybody's Friend" (see next Page).

Cabby Refused to Accept the Fare.

ought to confess Christ publicly. We were present at the Royal Albert Hall on the night he testified to the grace of God before an audience of 9000 or 10,000 persons.

After his public confession of Christ Mr. Ashlyn

laugh whose souls were in danger of Hell?

**I was sick of playing the fool in order to make people laugh.**

I have left billiards, and smoking, and drinking,

and all the things I thought I could never give up. I've left them all, and I never was so happy in my life." Since then Mr. Ashlyn has been telling to others the story of his conversion.

Why should not *you* accept of the free, full, and present forgiveness of all your sins? God is *now* beseeching you to be reconciled to Him (2 Cor. 5. 19-21). He loves you. Calvary's Cross reveals the measure of that love. Rest, by faith, on Christ dying for you. He has magnified the law and satisfied divine justice on account of your crimson sins. Believe and live! "Believe on the Lord Jesus Christ, and THOU SHALT BE SAVED" (Acts 16. 31). The moment you believe on Christ you obtain eternal life to start with, power to overcome sin to go on with, and glory to end with. Look and live NOW!

— A.M.

### "EVERYBODY'S FRIEND."

SOME men are famed for their wealth, some for their business abilities, some for their military prowess, some for their inventive genius, some for their daring feats, some for their great learning, some for—a thousand other things, but we think none ever bore a more honourable title than that given to the late W. I. PALMER, of the well-known firm of Huntley & Palmer, biscuit manufacturers, Reading, who by common consent of his own citizens and fellow-countrymen was named "EVERYBODY'S FRIEND."

A simple incident in his everyday life shows how well he deserved the title. Going home from a meeting in connection with an effort to reach and help those in lowly circumstances of life he drove from Paddington in a hansom cab. On alighting and reaching up his fare he was surprised to find

**"Cabby" resolutely decline to accept any money at all,**

but was pleased to hear his reason, cheerfully given, "No, sir; I owe you much more than that."

Explanation followed. It transpired that "cabby" had been far down the ladder, almost a wreck, but by the timely aid of Mr. Palmer, and by the loving counsel of friends whom he had sent, he had been rescued and helped. This was the

first opportunity he had of expressing his gratitude to "Everybody's Friend," and he felt overjoyed as he told his tale and returned his thanks.

But Mr. Palmer's kindness was only a manifestation of the great love of God which had won his own heart and made him, like David, seek to show "the kindness of God" to his less favoured fellowmen. Hence his honoured title was just a reflex from Him who is in a greater and truer sense "Everybody's Friend," for "He gave Himself a ransom for *all*" (1 Tim. 2. 6); "He died for *all*" (2 Cor. 5. 14, 15), and, being raised from the dead, "by Him *all* that believe are justified from all things" (Acts 13. 39).

Oh, think of the love that made the Lord Jesus leave His place at the right hand of the throne of glory, think of the love that led Him to Bethlehem, to Gethsemane, and to Calvary, think if He is not

### Thy Best and Truest Friend!

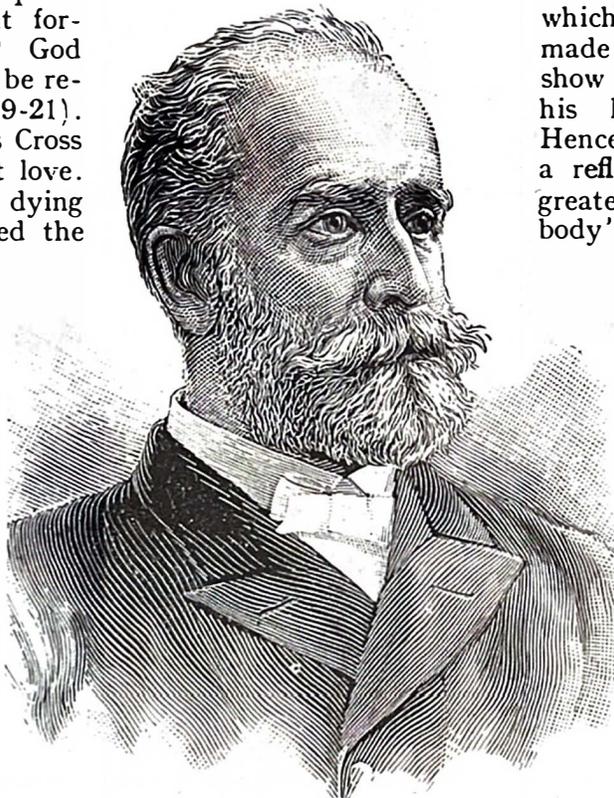
Then tell me if gratitude fills thy bosom as it

filled the heart of the humble cabby to his earthly benefactor.

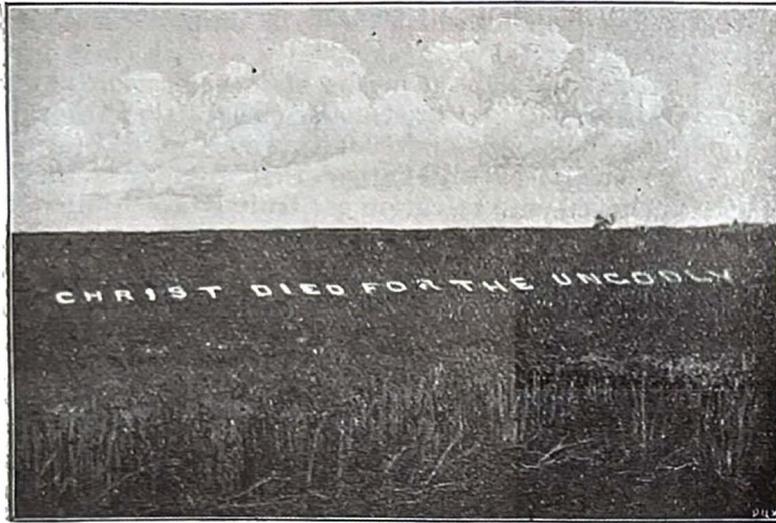
"If human kindness meets return," how base must be the heart that has no return to Him who bled, and groaned, and died to save us from going down to the pit of woe. Yet, if unsaved, you have never given one real heart-throb of love to the Lord Jesus, you have never done one act out of pure love to Christ, you are still a stranger to grace, an enemy to God, and in danger of being in the land of no love, no gratitude, and no grace for ever. "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3. 36).

But "none need perish; all may live, since Christ has died." Gaze on that lovely brow crowned with thorns, those arms outstretched, those feet fastened with iron spikes to the rugged tree, behold the heart's blood gushing from His side! Say from your heart, "The Son of God who loved me, and gave Himself for me" (Gal. 2. 20), and, like the chief of sinners, you will be saved, have a new object before your vision, live a new life, and by and by in the Better Land you will for ever proclaim the glories of Him who loves to be "Everybody's Friend."

HYP.



Dr. R. A. Torrey, well-known Evangelist.



The Text is 400 Feet Long and can be Read Two Miles Away.

### THE ARKANSAS SILENT PREACHER.

**T**WO miles north of Arkansas city, on the side of a hill near to the track of the Aitchison, Topeka, and Santa Fe Railroad, in stone letters 16 feet high, is inscribed the blessed Gospel declaration that "CHRIST DIED FOR THE UNGODLY." The letter "O" alone is composed of three wagon loads of white stones. The complete text is 400 feet long, about 600 yards from the railroad, and can be seen two miles away. The text is opposite a heavy grade on the railroad, and as the train moves slowly at this point the passengers have ample opportunity of reading it carefully. Tens of thousands of people see it as they journey.

An engine-driver who passes the spot daily was awakened and converted to God by it.

#### Many who See it and Read the Text

have no interest in it, verifying God's Word, which declares that "They that are whole need not a physician, but they that are sick" (Luke 5. 31). No one will ask, "What must I do to be saved?" unless he has discovered that he is lost.

"But I am not ungodly," says one. I suppose you mean by that that you are not outwardly wicked. A man does not need to be openly bad to be "ungodly." We are in the habit of using the term to describe the immoral or irreligious. The word is not so limited in Scripture. One may be generous, moral, upright, and "religious," and yet be "ungodly." The term is descriptive of all who are out of Christ, and applies to those who have never experienced the great change of conversion to God. All are sinners, and *all* of us deserve sin's wages, which is eternal separation from God in conscious misery. Granted that there are 50 pence debtors, 500 pence debtors, and 10,000 talent debtors, yet all are hopelessly bankrupt, having nothing "to pay." What then is to become of us? Future obedience cannot atone for

past disobedience. Is there no way of escape? Thank God there is. At an infinite cost the Lord Jesus has purchased a full, free, and present salvation. Because of His sacrificial death God can righteously justify ungodly sinners who believe on Christ.

The *ground* on which He can do so is expressed in the words of the

#### Text on the American Hillside,

"CHRIST DIED FOR THE UNGODLY." "How am I to know that He died for *me*?" inquires one. My answer is, He died for the "ungodly," *therefore* He died for you. The Gospel which the apostle Paul preached to the Corinthians when they were *unbelievers*, and by which they were saved, is contained in 1 Corinthians 15. 1-4. What was the Gospel which

was the power of God to their salvation?

**"Christ Died for our Sins, . . . was Buried, and Rose Again."**

The "glad and glorious Gospel" does not speak of what Christ is *going to do* for us when we believe. It tells us of what He did for us centuries ago. Christ "gave Himself a ransom *for all*" (1 Tim. 2. 4-6). "He tasted death for *every man*" (Heb. 2. 9). "He died *for all*" (2 Cor. 5. 15). Christ so put away sin by the sacrifice of Himself that all God's holy claims have been fully met, and those who believe on the Saviour are pardoned, justified, and made meet to be partakers of the inheritance of the saints in light.

Although "Christ died for the ungodly," and therefore for you, oh, fellow-traveller to eternity, His death will avail you nothing unless you believe the good news. What the Lord Jesus did and suffered has



The Letter "O" composed of Three Wagon Loads of White Stones.

### Satisfied all God's Holy Claims.

Nothing meritorious is necessary on your part. "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" (Acts 13. 38, 39). You can, as you read these lines, have the free forgiveness of your innumerable sins by simple faith in the finished work of Christ. Forgiveness cannot be obtained on the ground of *your* doings. The work that saves was accomplished at Calvary, and no efforts of your own can procure the pardoning mercy of God.

Take your place among the "ungodly," believe on that blessed One who died for all your crimson sins, and be saved for eternity. A.M.

### THROUGH SPIRITUAL EYES.

Events of the Day and their Spiritual Significance.

Trusted with £2,500,000.

The crown jewels are "just now being overhauled and cleaned by one London firm." When valued they were £2,500,000. In the a parable which a soul at far beyond and one Man, the crucified, asks you it. Did it ever



said to be worth good Book there is places the value of any sterling total; Man who was to trust Him with occur to you that



The British Royal Crown.

yours is a "loan-soul"—God lent it to you for life. Isn't it worth keeping clean and pure and sweet? Don't go running round trying experiments for soul-rest; there's only one sure way—trust it to God's keeping; let His Son's power cleanse it from the uncleanness of sin. "Though your sins be as scarlet, they shall be as white as wool" (Isa. 1. 18).

### God's Identification Mark.

A young mother recently complained in a New York day nursery that the baby returned at night-time was not hers. "To avoid a similar

experience," says the report in a medical journal, "foot-prints (which are an improvement on finger-prints) were taken daily as each child was received, and as a means of identification never failed." The Christ-mark of salvation through the "blood" is a never-failing mark of recognition to the Heavenly Father that those who have believed unto salvation are truly His "children." That is not only the sure way but the only way. "So Christ was once offered to bear the sins of many... One sacrifice for sins for ever" (Heb. 9. 28; 10. 12) that by it we shall be "known of God."

### Fatal Foolhardiness.

This was the heading in a London paper describing a foolish railway escapade of a soldier travelling to Salisbury Plain in September, an adventure which ended in his death. Unhappily, "foolhardiness" is no new thing, and many a one is guilty of the greatest foolhardiness of all, which shuts ear and heart to the voice of wisdom, and is fatal to the life which can be enjoyed for all eternity. Turn ye, oh, turn ye, for why will ye die? That assuredly is the end of "the pleasures of sin." They are, in truth, "for a season," and "after death the judgment" (Psa. 101. 2; Eph. 5. 5, 6).

### In a Fix.

A dog at Maidstone was lost for four days, then his owner was surprised to see the terrier coming slowly across the meadow as if dragging something. But he was tail first, and soon it was seen that its head was so firmly wedged into a drain pipe that the pipe had to be smashed before the dog could be released. He had been after rabbits.

How many a young man or woman trying to "back out" after an adventure finds it impossible. The dog had the instinct to know where to find help—he came back home. The prodigal said, "I will arise and go to my father, and say I have sinned." Have you the instinct to "arise and go." *Have you the grit* to say "I have sinned?" It is hard to do, it's true, but it's worth the doing. Read the prodigal's narrative with sincere earnestness; you'll find it in Luke 15.

### Free—Yet Prisoners.

We are told that the visitor to a modern Zoo can "enjoy the exciting illusion that he is walking about in an African landscape among troops of lions just as free as himself." The lions are *not* free, though—it's but an illusion; they seem free, but are never more than prisoners. Are you "free indeed," or is it illusion too? Free for all eternity, or just deluded by Satan into thinking you have liberty, but to find that whenever you go here or there, there is a "great gulf" fixed? Link on Romans 6. 22 to the first verse of the same chapter, and prayerfully ask God to enable you to reply in the words of Romans 5. 1.

THE LIFE AND EXPLORATIONS OF  
FREDERICK STANLEY ARNOT.

IT is six years since F. S. Arnot was called, all too soon, to his rest, and many more since he went adventuring in pioneer wilds of Central Africa, taking the Gospel to the then wild Masai. At first the only white man in all the region, the power of his personality and the beauty of his message won a hearing, and later when the Fishers and Dan Crawford and others joined the mission, a great work was done, and is continuing.

In the beginning, at the age of twenty-seven, Arnot felt the call to the Zambezi, and elected to go out. Under no "auspices," but "trusting his temporal affairs to God," he sailed in July, 1881. He had a companion, but health kept that friend from attempting the journey beyond Durban, so Arnot proceeded alone, sojourning en route with King Khama, the black Christian ruler; and in August, 1882, we find him traversing "a thickly wooded tropical valley, full of rich herbage," heading for the Barotse Valley, where in December he arrived "laid prostrate with bouts of fever every third or fourth day," and, he adds, "to crown all my miseries, I had to witness trials for witchcraft taking place daily in front of my hut—the victims being burned alive."

Writing from Shesheke, Arnot tells his mother (Sept., 1883): "Already there is a 'rustling among the leaves.' A silent solemnity has taken place among many at the mentioning of the things of God, instead of loud laughter and profane

questioning." From Lealui the story tells of his trying "to explain the New Testament to the 'boys,'" and of "a present of a cow and a calf from the king." January, 1884, found Arnot having "a long talk with the king, who wanted to know where God dwelt."

The writer of this review has a lively recollection of Arnot's great meeting in Exeter Hall, in 1889, when fourteen others returned with him to carry on the work thus begun; he remembers the magnetic personality of F.S.A., the rugged, but deeply tender manner of his speech, the wonder of his experiences, the glory of his work in Africa for the Lord. Here in this book all these living realities are coined into words, making a vivid and inspiring narrative, a testimony indeed of God's power and keeping, and, as the publishers say, a biography (the authorised recital by Ernest Baker) of a zealous missionary, intrepid explorer, and self denying benefactor amongst the natives of Africa. Some further references to these missionary experiences will appear in a later issue. (Seeley Service, or Pickering & Inglis. 12/6 net; with map and many illustrations.) 5.

GRAPHIC GEMS.

If some people should ever try to swallow their pride they would choke to death.

Doing nothing for others is the undoing of oneself.

Though Christ a thousand times

In Bethlehem be born,

If He's not born in *thee*

Thy soul is all forlorn.

Fuss and hurry account for more blunders than almost anything else.

The man who is afraid of burning up his wick need not hope to brighten the world.

We admire the man who knows, but we hate the man who knows he knows.

Fear not to sow because of the birds.



"Free—Yet Prisoners."

An African Landscape with Real Lions.

## SEEKING AND RECEIVING.

is to "believe." Believe on the Lord Jesus Christ, who made a full and perfect atonement for sin, and "paid it all long, long ago," and you will have God for your Father, Christ for your Saviour, Heaven for your home. A.M.



Photo by W. Struthers, Shettleston.

Burns' Cottage, Ayr.

WHILST an evangelist was visiting in Burns' district of Scotland he inquired of a woman at a cottage door if she was born again. "I am," was the reply, "but it is only twelve months since," and she recounted her conversion as follows: "I was visiting a friend, and a Christian asked me if I had got Christ. If he had asked if I was a Christian I would have said I was, but, Have you got Christ? was a new question to me. After some hesitation I replied, 'I have been seeking Christ for years.'

**'Stop seeking, and receive,'**

was his response. I thought if ever a man was mistaken he was, believing that if I stopped seeking I would be lost. On my way home the words, 'Stop seeking, and receive,' were constantly before me. I began to think deeply about my condition, and diligently searched the Scriptures to find out what I had to do to be saved. I discovered that, whilst I was 'seeking,' God was *beseeking me* to accept of Christ as my Saviour. I stopped 'seeking,' and received Christ. Then I saw that though God had spread a table with food I had been

**Begging instead of Taking**

what He had provided."

Many like this person are "seeking" for salvation. Stop "seeking," and "receive" the Lord Jesus Christ into your heart by simple faith. "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). To "receive"

**THE DIFFERENCE.**

SOME fancy that in order to be saved they have simply to believe a text, and it is done. Believing a railway time-table does not take you a single yard along the railway. That belief will do nothing for you whatever. You must get into the train. So it is with salvation. You may believe texts by the score and yet be lost. You must get into Christ. There is "no condemnation to them which are *in Christ*" (Rom. 8. 1). "He that *hath the Son* hath life, and he that hath not the Son of God hath not life" (1 John 5. 12). Believe and live. w.s.

**FROM LAND'S END TO JOHN O' GROAT'S.**

Pilgrim Preachers' Tour, April 23 to Sept. 9, 1920.

THE interest created all along the route has been great, and thousands upon thousands of people have heard the Gospel message and the cry, "THE LORD IS AT HAND." Starting from Land's End on April 23 the company, with bicycles and with a small motor car for carrying literature and personal luggage, have pedalled on day by day, telling out the Old, Old Story. Twenty-seven workers have taken part, comprising various trades, some spending a short time and returning to business, while others have gone on from the start. Each joined the party, which is under the leadership of Mr. E. LUFF, as a voluntary worker, not having the guarantee of a penny; all were able to preach and sing and do personal dealing, and were out and out for God and souls.

What a story could be told of men and women finding Christ at the open-air meetings, by the wayside, in the home! Thousands of hymn sheets, cards, and one special tract, besides the portions of the Scripture Gift Mission, have been scattered broadcast. The whole tour was arranged to time. At each place on the chart some Christians would be on the look-out to give a warm welcome, arranging about the 8 a.m. meeting on the Lord's Coming in any available hall, and the

night open-air meeting at 7.30. The weather has been all that could be desired. Only twice did the rain give the company a soaking on their journey; only once did the evening meeting have to be abandoned. For this we give heartiest thanks to our Father. Only one accident occurred, when one of the party lost control of his machine and dashed into a wall at Bristol. He was picked up unconscious, but the Lord healed him quickly, and soon he was moving on again.

#### Some Happenings by the Way.

At Weston-super-Mare a party of eighty men and women discovered the Pilgrims, having come from Cardiff. It was a day of testimony on the beach, through the streets, etc., and the party returned to Cardiff by the last boat bubbling over with joy.

At one place there was **no provision for sleeping**, etc. After the evening meeting the company were invited to supper by a Christian man. At 11 p.m. the Pilgrims went off to rest in a schoolroom kindly granted by the Free Church Council. Placing the forms in position, they commandeered the cushions from the church, covered themselves over with curtains, etc., and made the best of the position till the morning. A company of six then visited the prison for a service (and felt quite sympathetic), and had the joy of seeing nine prisoners raise their hands as a sign of interest in eternal things.

At Alfreton the weather looked threatening

indeed. The open-air meeting had begun when the rain began to fall. The Congregational Church was quickly opened, and the crowd hurriedly filled the place, and great was the joy when two ladies confessed Christ.

Starting in a downpour at Bervie the Pilgrims had to go on to Stonehaven, ten miles, where they were expected at 1.30 p.m. There was no alternative but to keep on and get soaked through, but all ended well. Next day another trial awaited them; there was a tremendous headwind for nearly twelve miles, but that was to dry the clothes.

At Dundee, at one open-air meeting, the poor drunken men and women greatly upset the meeting; there were free fights, and one blasphemer was felled to the ground by a stick; such a scene had not been witnessed all along the journey. The singing of "Oh, where is my boy to-night?" had a wonderful effect.

At the prison in A—an ex-prisoner addressed the prisoners in a meeting. The scene was striking. The prisoners repeated the choruses and sang heartily and read the Scriptures verse by verse. After the quiet talk there was an appeal for decision for Christ. Twelve men stood to their feet.

Many other incidents of **saving grace** might be mentioned in various towns, villages, and hamlets. Similar marches might be organised in many lands, and thus "By all means save some." "The Lord is at hand." W. A. L.



The Pilgrim Preachers Setting Out on One of Their Memorable Tours.

### THE POSSIBILITIES OF LIFE.

All communications for this page to be addressed to  
 JAMES STEPHEN, *The Gospel Graphic*,  
 14 Paternoster Row, London, E.C.4.



It is advisable, in view of a winter's work, to take a broad view of life's possibilities. Life is a sacred trust, and since we only pass through this scene once it behoves us to seek to make the best possible use of our opportunity. There are three words upon which we may base our meditation.

**Vision.** If we select outstanding men in the Old and New Testaments, such as Isaiah and Paul, we find that they in their day had a vision which determined the whole course of their life. Indeed the persons who really accomplish things to-day are those who have such a vision.

1. **WORLD.** Our vision, in the first instance, had better be of the planet in which our lot is cast. Let us view the world as represented by its chief religions. Roman Catholics hold sway in all parts of the world. We see Rome at our own doors with her kid gloves on. In South America and other large countries she is seen at her worst. The Mohammedan religion claims a large section of the world's population. From what we have heard and read this appears to be one of the most powerful forces against Christianity in existence. We might mention other beliefs, such as Confucianism and Buddhism. And what shall we say of the thousands who have no faith? Where shall we place the increasing number of Spiritists? Look out on the world "lying in the wicked one" until this vision takes hold of us.

2. **CHRIST.** It is only as our hearts are filled with the vision of Christ that we shall be able to have compassion upon the world. Therefore behold the usefulness and naturalness of the life He lived among men. This is the most fascinating of lives. With reverence may we gaze upon the sacrifice which He offered, and seek to understand the greatness as well as the sufficiency thereof. Yea, further, we have the record of the glory and the power of His resurrection, and are reminded that it was the risen and exalted Christ who appeared to Saul of Tarsus. Let us re-read the Gospel narratives until we have a vision filled with our Lord Jesus Christ.

3. **LIFE.** Remembering that we are writing principally for young disciples, may we be enabled to have a truer vision of life. For the Christian the joy of life is a reality. I once remember hearing a well-known evangelical teacher speaking at a Convention. He had come from a

sick bed, and the strain of the service had been severe. Yet with his whole soul in every word he proclaimed that he thanked God for permitting him to see that night, and for that one great opportunity of proclaiming Christ. That was real joy. But then there are untold possibilities of using mind, heart, and body for the One who died for us. Dr. Pierson writes about "the power of a presiding purpose." Accordingly, we ask, what is my object in life?

**Passion.** The true result of a vision is to create a passion. And surely if we have the threefold vision suggested there will be the corresponding desire to accomplish something along these lines.

1. **TO BENEFIT HUMANITY.** Our thoughts regarding the world and its great need will do us little good if there is not a feeling gripping our hearts that we should be of some use to others. This page may be scanned by the student. College days may soon be over, and then life. Is that medical skill going to be dedicated to the Great Physician? Is that other talent going to be put to usury for the good of mankind as well as the glory of Christ? Yea, through these pages some person may be called upon to consider whether the Lord of the harvest does not want the reader to go into the world and preach the Gospel.

2. **TO KNOW CHRIST.** When Saul had a vision of Christ he was anxious to know what he might do for Him. And so, even later in life, we find him desiring to know Him. The better we know Christ the more we shall be enabled to represent Him. Try and understand His person, become acquainted with all His teaching, and get to enjoy His friendship.

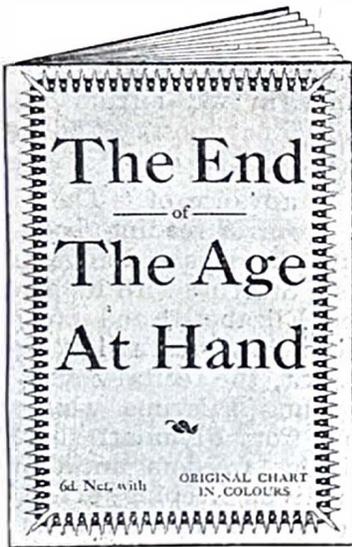
3. **TO LIVE RIGHT.** If we see the possibilities of life we ought to be desirous of living right. May a passion be created within us to know God's will as well as to do it! What an unspeakable joy it would be to have each of our lives directed by our Lord! And this is possible;

**Mission.** This is the true vocation of life, to have a mission. Pity the person who has no real mission in life. What a tragedy to witness any one merely floating on the sea of life, and being at the mercy of every wind and tide! I believe God has a plan for every life. To revert to Paul, he desired that he might finish "his course" with joy. To him it was given to write, as he reviewed his life, "I have finished the course." May this article very definitely exercise some hearts to know what God's will is for them!

Thus the *vision* will create a *passion* and produce a *mission* to the glory of God and the blessing of the individual and those who are helped thereby.

"Help me, my God, in the plan to believe,  
 Help me my fragment each day to receive;  
 Oh, that my will may with Thine have no strife,  
 For the God yielded will finds the God planned life."

**REVIVAL NUMBER** would be the correct title for this issue. Commencing with one of the largest **Revival Services indoors** ever held—a sight which would be welcomed by thousands to-day—it continues with a **striking testimony** of a humorist saved during the meetings, still quietly witnessing for Christ; portrays a progressive method of **Text Preaching** in America and **Travelling Preaching** at home; has a word for young disciples in view of **Winter Work**; herewith is a **battle hymn** for stirring singers, with many other useful hints. May this be one of the most aggressive seasons with Gospel workers—*It may be the last!*



This remarkable pamphlet by **GEO. HUCKLESBY** indicates the present position of the Church, the Jew, the World, and the Individual, and emphasises the urgency of "work while it is called *to-day*." 7d., post free.

**Pilgrim Choruses**, by **WILLIAM THOMSON**, are once more on sale. 157 good spiritual Choruses for Schools, Home, Open-Air and Special Services. Words only, 2d. net, 2/6 per doz., post free). *Staff Notation*, cloth boards, 2/6 (post free, 2/9). Get a copy, brighten your gatherings, and set the folks amaking melody in their hearts.

*Other good Books for Special Work are:*  
**How Can I be Saved?** By Dr. **HEYMAN WREFORD**. A new pocket edition of this remarkable booklet, of which 350,000 have been issued. 2d. net; 2/6 per doz., post free.

**God's Way of Peace.** By Dr. **HORATIUS BONAR**. The cream of the Remarkable Book which was circulated by tens of thousands in Revival Days. 2d. net (5 for 1/, or 2/6 per doz., p.f.).

**Wee Davie, the Little Peacemaker.** By Dr. **NORMAN MACLEOD**. No. 2, "Lily Library." 2d. net (2/6 per doz., p.f.).

**PICKERING & INGLIS,**  
14 PATERNOSTER ROW, LONDON.  
229 BOTHWELL STREET, GLASGOW.  
75 PRINCES STREET, EDINBURGH.

## The Bugle Call.

Rev. J. S. BITLER.

Rev. D. C. JOHN.

1. Hear the bu-gle calling, Come without de-lay; Ev-'ry man be read-y
2. Hear the bu-gle calling, Time is go-ing fast. Men are dy-ing round you,
3. Hear the bu-gle calling; See, it calls for *you!* Do not say, "there others,"
4. Oh, if some poor sinner, Looking now to thee, Should be lost for-ev-er,

For the fight to-day. Do not sleep in dan-ger, Do not hes-i-tate;  
Life will soon be past! Seize the moment quickly, Speak the word just now;  
That will nev-er do; For *your* place my brother, Oth-ers can-not fill;  
To all e-ter-nity! Could you clear your con-science, Of the blood of men?

CHORUS.

Rouse you up, O soldiers, For the foe is great! Hear the bugle call -  
Trust the Lord to guide you, He will show you how.  
You must do your du-ty, Do it with a will. calling, calling  
At the bar of Je-sus, Can you meet it then?

ing, A-wake ye sol-diers of the cross! Hear the bugle call -  
you and me, calling, calling

ing, Come without delay, Rouse ye up O soldiers, For the fight to-day.  
you and me,

**Sir ROBT. ANDERSON'S WORKS—Important.**—We have pleasure in intimating that we have taken over the entire stock of Books and Quires from Messrs. Nisbet, and will in future act as sole publishers of these Valuable Volumes. They will be issued as the "Sir Robert Anderson Library" in the well-known art cloth library binding, gold titles. 3/6 net (4/ each, p.f.).

1, **The Gospel and its Ministry**; \* 2, **The Lord from Heaven**; \* 3, **The Coming Prince: The Last Great Monarch of Christendom**; \* 4, **The Hebrews Epistle in the Light of the Types**; 5, **In Defence—A Doubter's Doubts about Science and Religion**; 6, **Forgotten Truths concerning the Lord's Coming**; 7, "The Way," or, **The Heavenly Pilgrimage**; 8, **Pseudo-Criticism—False Systems of Bible Criticism**; 9, **The Silence of God**; \* 10, **Daniel in the Critics' Den**; \* 11, **Misunderstood Texts of the New Testament Explained**; 12, **The Entail of the Covenant**; or, **The Saviour's Little Ones**; 13, "The Honour of His Name"—a plea for Reverence; 14, **Human Destiny**.

\*Volumes marked thus can be supplied in "Every Christian's Library" binding, to keep the sets uniform, at 3/ net (3/6, post free).

THE aim in this column is to guide to books of true worth, and books of spiritual power, likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster

Row, London, E.C. Books reviewed or any good book from any publisher will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.

### Palestine Restored.

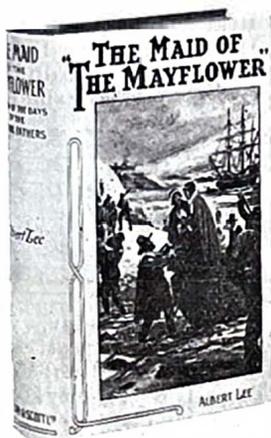
The author, Mr. ALBERT HIORTH, is a Christian civil engineer of Christiana, who has applied his mind to the cultural possibilities of Palestine under the new regime that has now become established. He outlines a scheme of irrigation which differs from the Willcocks' plan inasmuch as it employs electrical energy derived from discharging water from the Mediterranean into the Dead Sea for the distribution of water through other areas of Palestine. Very much of his practical planning is reinforced by Scriptural quotation tending to emphasise how entirely sufficient for progress and how perceptive of Palestine's greatest need for well-being is the Word of the Living God. (Hodder & Stoughton. 8d., p.f.)

### Life After Death.

Here are dealt with the much thrashed opinions of Sir A. Conan Doyle on life after death. Sir Arthur's theories are taken by the author, J. T. MAWSON, and examined with scrupulous fairness, and the results shown in the light of the Scriptures. His assertions are dealt with less tenderly, as they deserve to be. A man who says he has seen performed in his presence "every kind of miracle mentioned in the New Testament except the raising of the dead" is either a victim of his own hallucination or a liar. Such theories, upheld in such a way, by one so self-deceived do untold harm. This little brochure is a direct antidote, or rather emetic, and Christians feeling a call to combat such heresies will find it a real help. (Pickering & Inglis. 3½d. each; 2/6 per doz., post free.)

### The Faith and the Book.

The secondary title indicates that this lengthy book is to demonstrate and emphasise "the unity and completeness of the Divine Library (the Bible) in its Construction and Message." The author, HENRY CLARK, brings to the reader's aid a number of diagrams and symbolical illustrations. It is manifestly impossible to do more than give a brief indication of the lines upon which this intensely spiritual book proceeds. It is not at all a book by book consideration of the Bible, nor an historical or critical survey. It is an out-and-out championship of the power of Christ unto salvation, and thereafter unto the perfection of Christian living. Every aspect of Christian life is touched, every tenet and dogma dealt with. The cardinal points of faith's compass



are strongly written about, and the whole tone of the book is to infiltrate into the daily life the glorious joy and zeal and triumphing optimism that comes of being Christ-led on the Christ-path in the daily walk. It is one of those books which reveal no strict literary order or marked ability, but which at the same time is athrill with the deep controlling consciousness that God's Word is a full, complete, and all-satisfying as well as unassailable guide for all Christians at all times in all circumstances. (Thynne. 10/6 net; postage, 6d.)

### The Maid of "The Mayflower."

Appropriately just in advance of "The Mayflower" Tercentenary comes a reading book for young folk dealing with the days and adventures of the Pilgrim Fathers. Starting with its hero in the presence of Queen Elizabeth, and finishing in "cathedral-like and solemn forest aisles" in the virgin regions of America, the recital covers the experiences of two young Pilgrims who were among those thrust out from Plymouth in 1620, and who sought religious freedom amid much hardship, but more of divine keeping, across the ocean. The narrative is well woven by ALBERT LEE, who keeps well in mind the main historical facts, and, too, provides a stimulating, interesting, and enjoyable story which is a worthy addition to the juvenile library. (Morgan & Scott. 6/6, p.f.)

### Christ or Compromise?

If after reading these pages the brother or sister doing so can feel untroubled or unconvicted in regard to his faith, then he is indeed blessed. For this reason the direct and searching words here written by W. M. ROBERTSON, of Liverpool, should be perused by every sincere Christian as a salutary duty. In these days a soft pandering guise as "charity" is too general, and the Christian arena is not exempt. The book will help to energise and tighten up as does a shower-bath, and those bold enough to submit to the process will assuredly benefit. (Pickering & Inglis. 3d. each, or 5 for 1/, post free.)

### Biblical Chronology.

A pamphlet of thirty-two pages setting out "to demonstrate from the actual words of Scripture" that the period "from Adam to Christ" is 4000 years. In it the author, C. C. O. VAN LENNEP, strikes a useful line of thought, and its use for reference is far beyond its modest price. (Morgan & Scott. 1/2, post free.)

**THE TALE OF THE TINKER.**

SOMETHING special on to-night! See, the hall door is surrounded by a waiting crowd of boys and girls. No ordinary meeting, where they keep trotting in five, ten, or fifteen minutes late, and feel quite happy if they are only in time to get the "register mark" or the "attendance ticket." Ah! the door is open; how they press in! That is surely one of the speakers with the large paper parcel; he looks as if he had come to stay a fortnight.

The meeting opened, "grace" said, "tea and tilt" done duty by, the speaking commenced. Mr. Sermoniser, who speaks to children as if they were grown-up people, had about exhausted the patience of the little ones, when the opportunity came for our collier friend with the parcel! Marching boldly up to the platform and planting his bundle on the table he gained attention at once. Unwrapping the brown paper, a newspaper parcel came to view; unwrapping; this, as the hearts of his whole-hearted audience beat quicker, a clean linen cloth was beheld. Laying back fold by fold of his wife's snowy-white table cloth, only one more covering remained to let



**The Secret Out.**

'Mid breathless silence, the last piece of paper was removed, and there upon the white cloth lay—you could never guess—a rusty, musty, fusty, dusty tea-kettle! Concerning which, please listen as carefully as the scholars did in that Scottish school.

The aged tinker had trod very many weary miles, and, coming near

"Tell your Granny, my Dear, It's Past Mending!"

the last house in the last village for the day, was crying for the last time, "Pots to mend, pans to mend," when out bounded Peggy with a kettle to mend. The tinker looked first at Peggy, then at her kettle. He appeared to examine it minutely, looking at the bottom, looking at the top, and looking it all over he handed it back to Peggy with the grave remark, "Tell your granny, my dear,

#### It's Past Mending,

it wants re-making."

Then came: Dear boys and girls, Peggy, her granny, and you and I, are like this old kettle. We may patch ourselves, solder up cracks, stop wee holes, but we can never make ourselves fit for the presence of God; each and all of us need to be re-made, for the Lord Jesus Christ said, "Except a man (that is, *any* man and *every* man) be BORN AGAIN, he cannot see the kingdom of God" (John 3. 7). The rust of sin has eaten us through, and made us leaky vessels; the wear and tear of sin has made us altogether unprofitable, so that our only hope is in regeneration, or the new birth. If any scholar be in Christ he is a *new creature* (see 2 Cor. 5. 17). But the point that puzzles is, How can any of us be "born again?" Let God answer. 1 John 5. 1 says, "Whosoever believeth that Jesus is the Christ is born of God;" that is, I see myself a poor, helpless, useless sinner, and I put myself by faith into the hands of Jesus. I accept Him as the God-sent Saviour and am saved.

Whether any of the children at that tea meeting were saved or not I cannot tell, but I trust many of my readers will believe on the Lord Jesus Christ and be made new "creatures," shine for Him here, and shine for ever in glory hereafter.

HYP.

#### GOSPEL GRAPHIC PRIZES.

ACCORDING to original plan we offer one prize for the "Best Bit" of general, useful, up-to-date information suitable for inserting in "Graphic Bits from all over the Globe;" another for **Graphic Outline** of any single text in MATTHEW, such as could be used by a speaker of average ability, and which would cause the portion to be enjoyed and remembered. Either paper can be as short as you like, and must not exceed what can be written on one side of an ordinary post card. Name and address must accompany each paper sent in. All received one month will be classed together, so that readers far and near have equal chance. As soon as awards are made the *first* in each case will be asked to select any 3/ volume they desire from "Every Christian's Library." Address Editor as at end. Mention this in Bible classes, to your friends, and all desirous of adding to their Library.

#### GRAPHIC GUIDE

TO COMING EVENTS WORTHY OF NOTE.

**OCTOBER.**—M.S.C. Conference, Bloomsbury Chapel, London, Oct. 9, at 3.30. Messrs. Alexander, Grant, and Green expected. Annual Gatherings in Abbey Hall, Reading, Oct. 25-27. Sir George Pigot, Messrs. C. F.

Hogg, J. C. Steen, J. W. Jordan, Hy. Pickering, Jas. Stephen, and Russell Elliott expected. **London Annual Meetings**, Kingsway Hall, Oct. 28, 29. During October Chas. Hickman preaches in Victoria Memorial Hall, May St., Belfast. Jas. A. Anderson in Colchester.

#### GRAPHIC BITS FROM EVERYWHERE.

**Two Millions by Faith.** The 81st Annual Report of Muller's Homes, Bristol, brings the total received to date "by prayer and faith, without asking man for a penny," to £2,188,415 3s. 9d. Proof that God hears and answers prayer.

**Lord Polwarth**, who died in his 82nd year, was a devoted servant of Christ. He actively helped in Moody and Sankey's work. "Not many mighty"—still there are some.

**Fifty Scripture Posters**, 80 × 128 inches, are constantly displayed in Manchester. Other cities might follow.

**Dr. Stuart Holden's New Bible Commentary**, Chapter by Chapter through the Bible, will be published Oct. 1. Four Vols. at 6/ each, or 21/ the set.

The **Christian Colportage Association of England** in 46 years have circulated 2,154,416 Scriptures, 17,941,250 books, 13,608,260 magazines, besides thousands of texts, tracts, etc. A noble record.

**"Drunkenness is Not an Excuse for Murder."**—There will be general satisfaction that the highest Court has now pronounced this as the law of the land. If a man puts himself into a state in which he is incapable of self-control he is not thereby entitled to wrong others.

**German Criticism.** Lloyd George says: "The population is grossly and gravely underfed in Germany. Figures were supplied with regard to infantile mortality which were perfectly appalling."

Such is the actual result of the German 'Higher Criticism. The Word of God is *constructive*. Higher Criticism is *destructive*.

**Dr. Geo. F. Pentecost**, Philadelphia, whose missions in Britain were very fruitful, and whose work, "In the Volume of the Book," has helped many, recently passed to his reward at the age of 79.

**Frank Penfold**, assisted by Mr. Sears, was five weeks in Lower Gornal, Dudley, Staffs. A thousand or more came out nightly. Quite a number professed. Next went to Sedgley for five weeks, then to Belfast.

**Revival Times in Glasgow.** Never since the days of Moody in '74, Richard Weaver, or David Rea in his best days have we seen the same interest and power in meetings as those being conducted by Fred Elliott in large tent, Crosshill, over 1000 on week nights, hundreds unable to obtain admission on Sunday nights. About 250 professed and over 100 were immersed in baptistry dug in the tent.

#### OUR FELLOWSHIP FUNDS.

In connection with *The Gospel Graphic* and *The Witness*.

The full sum sent in is distributed without any deduction whatever. *Made up September 10.*

**Our "Compassionate" Fund**, for Aged and Suffering Saints, and for the Help of the Very Poor. For more than twenty years Mr. and Mrs. Holness have taken a personal and prayerful interest in the wise distribution of this Fund, which has been a real blessing to many of His tried and afflicted ones. They are at present in Canada for three or four months, visiting their loved ones, but the distribution is being continued. Contributions sent to Mr. ALFRED HOLNESS, 14 Paternoster Row, London, E.C.4, will be allocated with care as God may guide. "His Own," £2; M'B., Worcester, 10/; B. H., 2/6; E. L., Bridgport, £4; E. A. W., £1. **Lepers**—B. H., 10/; F. H., Devon, 10/.

THE BRIGAND'S BIBLE.

IN one of the deep dells of the Black Forest a band of brigands were dividing their spoil, the proceeds of the preceding night's robbery. According to their custom the stolen articles were being put up for auction among themselves. The last article held up for sale was found to be a New Testament. The man who acted as auctioneer introduced this "article" with some blasphemous remarks which made the cavern resound with laughter. One of the company suggested jokingly that a chapter should be read for their edification. This being unanimously applauded, the "auctioneer" turned up a page at random, and began reading in a voice of mock devotion, much to the amusement of the company.

It was not observed, however, that one of their number had become suddenly silent, and sat clasping his hands on his knees, as if in deep thought. He was a middle-aged man, was one of the oldest members of the gang, and had long been a leader in lawlessness and crime. The words, read in mockery though they were, had reached his heart. The passage of Scripture taken by the "auctioneer" had awakened some wonderful memories in the heart of the poor wanderer. He had heard that passage of God's Word before. Thirty years had passed since then. He was in the old homestead, a young man just entering into life. The influences were favourable. His parents feared God, and sought to lead him in the path of righteousness, and set before him a Christian example. Yet it seemed as if all their efforts were to be fruitless. But there is a verse in God's Book which says, "Cast thy bread upon the waters; for thou shalt find it after many days" (Eccles. 11. 1), and truly it was "many days" ere the words were "found" again.

The young man fell upon evil courses, greatly to the grief of those who were watching for his soul. At length he committed a crime which made it imperative that he should flee without delay if he was to evade the hands of the police. It was morning, and his father, according to his usual custom, read a passage of Scripture, and commended the family to God in prayer. That day the young man fled from the parental dwelling, never to return again. And now in the brigand's cave in the Black Forest the whole scene of that bygone day rose up vividly before his imagination—the happy family circle, the reading of the Word of the Living God, and the voice of prayer.

Since leaving home he had never opened a Bible, never offered a prayer, or heard a single word that reminded him of God or eternity.

But now a father and a mother's counsels came rushing back to his memory. The long-forgotten passage of Scripture was carried with awakening power to his soul.

So absorbed was he in these hallowed recollections that he forgot all around him until awakened by a rude tap on the shoulder, accompanied by the question: "Now, old dreamer, what will you give for that old Book? You need it more than any of us, for you are undoubtedly the biggest sinner under the firmament." "So I am," he answered; "give me that Book, I will pay it full price." The next day the brigands dispersed throughout the neighbourhood to turn their bargains into money. But the one that bought the Testament repaired to a lonely place, where he spent the whole day and night in the agonies of remorse. The Word of God revealed to Him a Saviour, Jesus; and the message of peace and reconciliation was brought home to his heart. The next morning he entered a village; he told a servant of Christ his whole life's story, and then gave himself up to the hands of justice. This proof of his repentance saved his life, for his comrades were all captured and put to death. After an imprisonment of seven years he was set free on account of exemplary conduct. A Christian nobleman took him into his service, and he proved a blessing to his master's household till he died in peace, praising Christ, who came into the world to save sinners, of whom he confessed himself to be the chief.

Is not this a brand plucked from the burning? (Zech. 3. 2). Truly the Word of God is quick and powerful. Thirty years had passed, and apparently the words from the Old Book were to be fruitless. But, guided by an unerring hand, the salesman in that lawless band of robbers had unconsciously selected the very words that had been heard so long before—words that were now carried home with convicting power by the Spirit of God. Is anything too hard for the Lord? (Gen. 18. 14). Have you been convinced that you are a lost sinner? Have *you* received the message of reconciliation, and been saved for eternity? w. s.

THE STRAIT GATE.

"STRIVE to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence you are: . . . But He shall say, I tell you, I know you not whence you are; depart from Me, all ye workers of iniquity."

## A SEA CAPTAIN'S CONVERSION.

THE captain had sailed the seas for many a long year, and was widely known and esteemed for his frank manly character. Landing in a certain port at a time of revival, out of curiosity he went to one of the services. Here he made the alarming discovery that he was an unconverted sinner on the broad road. While under conviction of sin he attended a Gospel service conducted by a friend of mine, and at the close of the meeting remained for conversation.

In the course of the interview the evangelist asked the captain if he would like Christ to bear his sins away that night. He immediately replied that he would.

"Would you not be happy if he were to bear them away to-night?"

"I would be one of the happiest men in the world."

"Christ cannot bear away your sins to-night, nor to-morrow night, no, nor next year," said the servant of Christ.

On hearing this the captain exclaimed, "There is no use of staying longer. Christ cannot bear away my sins *to-night*."

"Stop, captain, and listen to this passage," said the evangelist. Opening his Bible, the preacher slowly read 1 Peter 2. 24: "Who His own self bare our sins in His own body," and, putting his finger on the last part of the verse, added the words "when we believe," and said, "is that correct, captain?"

"Of course it is," was the reply; "He can only bear our sins when we believe."

"Look at the verse carefully and see if it says that Christ bears our sins when we believe," said the preacher. The scripture was then read correctly: "Who His own self bare our sins in His own body on the tree," with emphasis on the last three words, "on the tree." Looking into the captain's face, the ambassador of the Cross inquired: "How long is it since Christ bore them?"

"Eighteen hundred years ago."

"If, then, He bore them eighteen hundred years ago, He is not bearing them to-night." The light of the glorious Gospel shone in upon the captain's soul, and he exclaimed, "Oh, I see it! He has borne my sins." There and then he found rest and peace by believing on Christ, who bore sin's penalty and died for him. The work that saves was accomplished by the Lord Jesus at Calvary. What He did and suffered has met all God's righteous claims. "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26). Many are urged and entreated from pulpit, platform, and press to lay their sins on Jesus. There are three reasons why you should cease attempting to do what God has already done:

1. You are *ignorant* of tens of thousands of them, and remember that *ignorance is not innocence*.

2. You have *forgotten* multitudes of them, yet they are all written down in God's book of remembrance.

3. Christ is in Heaven, and no sin can enter there. Therefore, you cannot lay them on Him.

Nowhere in Scripture are we taught to lay our sins on Jesus. The atonement accomplished by Christ is a finished work. The Gospel of God's grace does not speak of what we are to do for Christ; it tells us what He did for us. Sin has been so "put away" that it no longer stands as a barrier between the sinner and God. On account of what Christ did and suffered, God can be a just God and the Justifier of him who believeth on Jesus (Rom. 3. 26; 4. 4, 5). "The Lord is well pleased for His righteousness' sake; He will magnify the law and make it honourable" (Isa. 42. 21). God is fully and perfectly satisfied with Christ's finished work, and He desires *you* to be satisfied with that which satisfies Him.

A. M.

An old shepherd who has just died near Leighton Buzzard was unable to count beyond three. Yet he had charge of large flocks of sheep, and could tell not merely when one was missing, but which animal had disappeared. He was unwilling to explain how he did it, and the secret has died with him.

Has not your mind often been filled with wonder at the remarkable wisdom and power

in ministering the Word or giving the Gospel message shown by untutored men, unlearned and illiterate, but eloquent as to the Word. *Their* secret does not die with them; they are, indeed, ever eager to tell with their lips what their calm and serene faces show they possess "the peace of God which passeth all understanding" (Phil. 4. 7); and souls "full of the Holy Ghost and wisdom" (Acts 6. 3).



From a Special Photo.

HELEN KELLER—Blind, Deaf, Dumb.

Learning by Touch.

## LIFE'S MIRACLE.



**I**N the glorious sunshine of early summer one was walking through the country just after a shower of rain had given to the air that fragrance as of earth refreshed. On every side was Nature's artistry in most lavish mood. The beauty of the chestnut, ablaze in red and white, mingling with the deeper crimson of hawthorn, the delicate blue of wistaria, the graceful golden pendants of laburnum—all these had fitting background in the green of leaves, with here and there a sombre fir or rich-toned copper beech.

To eye delight was added that of ear, as, from havens in tall trees of ancient age, birds poured forth a trilling song, varied by the pert chirp of the sparrow, and punctuated with the time-beating note of the cuckoo or the hoarse call of rook or crow.

Down hill led to a village of beauty and renown, Chalfont St. Giles, where blind Milton lived three hundred years ago. A glimpse of the garden where he wrote his poems of God and of man's struggles against sin revealed beauties of flower and fragrance that sent the mind back to his day, and caught up the thought that amid it all Milton never could see the beauty of form and colour which surrounded him.

Nor was it a far step, with the air so laden with perfume and song, and the mind so full of thoughts unexpressed, to be reminded of one of our day deprived of the experience of all these beauties of God's creation, because

**bereft of sight and hearing and speech,**

yet joying in life and in God.

Most of my readers will know of HELEN KELLER and her wonderful life of achievement, although not only blind, but deaf and dumb as well from the age of nineteen months. Born in June, 1880, in Tuscumbia, Northern Albana, U.S.A., and being indomitable of spirit from early years she was the apt pupil of loving tutors and still more loving parents. She tells with pathos of "getting

used to silence and darkness;" yet always, she records, "Light, give me light was the wordless cry of my soul, and the light of love shone on me that very hour." The first question, when she learned the language of touch, was "what is the meaning of the word 'love'?" What a wealth of encouragement here for the wayfaring seeker after love divine! To-day, at the age of forty, Helen Keller has University degrees, is well-known at Conventions in the United States, and has written several books, including a four-hundred page record of her experiences.

Helen Keller possesses a deeply religious nature, and her

**Finger Reading of the Bible,**

which she has perused from end to end, has given her the happy conviction of faith. "God is love, God is our Father, and we are His children." She tells how "the beauty and harmony of God's real world" is revealed, how "the solemn nothings that fill our everyday life blossom into bright possibilities." Thus speaks one who though a prisoner of sight and tongue and ear, yet knows that inner liberty which makes "free indeed."

Life's miracle? Aye! A miracle which can come to all who are still without "God's most marvellous light." It needs not human gifts but inner conviction. Conviction of sin and conviction that Christ is indeed the "Light" that banishes sin's darkness, and conviction that faith in Him brings about that miracle of new life which fills the soul with peace and every day with happiness. Every sinner changed into one who can "walk by faith and not by sight" is another of life's miracles—

**A Triumphant Miracle of Grace.**

Through her fingers, as our illustration shows, Helen Keller is "in touch with the things of this life," through her soul she is in touch with God. Read Luke 8. 43-48. S.

**THE STOLEN WEB.**

**A**LISTER OG was a godly weaver who lived at a place called Edderton, in Ross-shire, many years ago. One night, as it was getting late, a stranger came to Alister's door and asked for a night's lodgings. His wife was unwilling to admit the man; but Alister, "not forgetful to entertain strangers," at once invited him to come in, and set before him the best fare in the house. Next morning Alister's wife, who was early astir, found that the stranger had departed, and had

**Carried off a Web of Cloth**

which her husband had just finished for a customer. It was very wicked of the man to do this, and showed how ungrateful he was for all the kindness he had received. Apparently he had made good

his escape, and Alister had now to listen to his wife's upbraidings. "Didn't I tell you," she said, "not to admit that man; now you yourself will be suspected of doing away with the web,

That day a great mist descended on the surrounding hills, and the thief wearied himself to find his way over the hill of Edderton with the web on his back. He had been travelling all day,



"He was Horrified to See Alister Og Standing Before Him."

and what will become of us?" "I admitted the stranger," her husband replied, "because the Lord commanded me, and if there is no other way of defending His cause He will send the thief back with the web again."

and felt he must now be far away from the weaver's little cottage, and he would take care not to come that way again. If he could only reach some human habitation where he might obtain shelter and refreshment. Suddenly he espied a cottage

on the edge of the moor. This was just what he was wanting. He knocked at the door, and was about to ask for food and shelter, when he was horrified to see Alister Og standing before him in the doorway. The man had come back to the very spot from which he had set out in the morning! In shame and confusion of face he had to

**Throw the Web of Cloth  
off his Back**

in the house from which he had stolen it, and we may be certain there was no shelter for him that night.

A dishonest action may not always be so speedily exposed, but sooner or later the words of God's Book shall be fulfilled, "Be sure your sin will find you out" (Num. 32. 23). As for Alister, he must have felt that God had brought back the man in answer to prayer, and to deliver His servant from a very painful situation, as it is written, "Call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify Me" (Psalm 50. 15). W. S.



Sadhu Sundar Singh.

**A REAL "HOLY MAN."**

A REMARKABLE "sadhu," or "holy man," from India visited Great Britain and attracted large congregations. His name is SADHU SUNDAR SINGH. The story of his life\* contains much interesting and valuable information regarding his conversion and labours for Christ in India and other countries. Sundar is the youngest son of SIRDAR SHER SINGH, a wealthy landowner in Rampur, in the State of Patiala, India. He was born on 3rd September, 1889. His parents were Sikhs, but, in some respects, were not so bigoted as most of their co-religionists. Sundar's mother was a broad-minded woman, on intimate terms with the lady missionaries of the American Mission at Rampur. The child was much in his mother's company, and her highest ambition for her boy was that he should become a Hindu "sadhu." The Indian sadhu is one who renounces the world's pleasures and ambitions, never marries, has neither home, nor money, and

**Wanders from place to place.**

When Sundar was fourteen years of age his mother died. Her example and precepts made an indelible impression on his youthful mind. Day after day he studied and pondered over the *Granth*, the holy book of the Sikhs, with the

object of finding in it rest to his troubled conscience and peace to his weary heart. His father sent him to the American Mission school in the village, where God's Word was read daily by the scholars. Sundar was annoyed when asked to read the Scriptures. "We are Sikhs, and

the *Granth* is our sacred book," he exclaimed, but ultimately he was persuaded to purchase a copy of the New Testament. As he perused its sacred pages day by day he perceived that Christ's teaching was entirely opposed to what he had been taught. On observing this he

**Tore up his New Testament  
and put it in the fire.**

When his father heard of this he expostulated with his son, remarking that the Bible was a *good book*, and that, instead of destroying it, he ought to have returned it to the missionary. Sundar subsequently procured another copy. As he diligently studied God's Holy Word the mists began to disperse. He obtained special blessing through the life-giving words of John 3. 16. Was it possible that his holy book was false and the Bible true? On

a certain never-to-be-forgotten night the anxious inquirer resolved that the matter must be settled one way or another—"either in this world or the next!" That long night was spent in prayer, reading, and meditation on the Scriptures. Towards dawn Sundar became conscious of the presence of the Lord Jesus in the room, and it seemed to him that Christ said to him, "Why do you oppose Me? I am your Saviour. I died on the Cross for you." The darkness was dispelled, the light of God's love in giving His beloved Son to die in his room and stead was laid hold of, and he rose from his knees

**A Sinner Saved by Grace!**

Rushing into his father's room, from a full heart, he told him that he had accepted Christ as his Saviour.

Through his acknowledgment of Jesus as his Lord to his relations and friends there was a tremendous upheaval. His father urged and entreated Sundar to put aside such foolish "thoughts and remember the high estate he was born to and the nobler prospects that lay before him." To all the blandishments and inducements held out to him, in spite of the intense opposition he was met with, he stood firm and witnessed a good confession. The boy of sixteen was maligned, and traduced, cursed and disowned by his kith and kin, but God was indeed a help to him in time of trouble. The Lord gave him the needed courage and

\* Sadhu Sundar Singh. Life Story by Mrs. Parker. 2/9, post free.

strength, and he publicly confessed that he was a Christian by having his long hair cut short, the sign that he was no longer a Sikh. On being expelled from his home he went to a village some miles distant where he was gladly welcomed and cared for by an Indian missionary.

**Attempt to Poison Him.**

Soon after his arrival there he became suddenly ill, the result of poison that had been put into his food. Rather than allow Sundar to witness to the saving and keeping power of the Lord Jesus they were willing to have him murdered! For a while the young believer hovered between death and life, but in answer to prayer he was restored to health and was publicly baptised. During the time of his search for God he had made a vow that "if God would lead him into peace he would sacrifice all that life would offer him."

Five weeks after his baptism Sundar Singh put on the saffron robe of the sadhu and launched out into evangelistic work. Burning with an intense passion for souls, and constrained by the love of Christ, he commenced his labours for Christ in his native village. In every street of Rampur he told of God's great love to sinners, and of His provision for their deep, deep need. From Rampur he passed into neighbouring villages, towns, and cities.

**His World Tour.**

During the fifteen years that have elapsed since his conversion to God he has gone on steadily moving throughout India, from north to south and east to west. He has visited Kashmir and Baluchistan, Afghanistan, Tibet, Nepal, Ceylon,

China, Japan, Burma, Straits Settlements, America, and Britain, proclaiming the wondrous story of God's marvellous and matchless love to the perishing.

After fourteen years' absence from his home his prayers were answered in his father's confession of Christ as his Saviour and Lord. His travels in the closed land of Tibet to spread the Gospel, his numerous hairbreadth escapes from death, are most stirring and stimulating. What God has done through Sadhu Sundar Singh is a striking illustration of the truth that God is willing to bless and make channels of blessing to all who are wholly yielded to Him. His life-story is worthy of being read and pondered. It should stir all to activity. A. MARSHALL.

**THROUGH SPIRITUAL EYES.**

*Events of the Day and their Spiritual Significance.*

**London's Spires and Domes.**

The minds of ecclesiastical London have been very much exercised of late by the threatened destruction of the city churches, around which cluster so much of historic associations. Such veneration is good; but veneration of what they stand for is better, and there are those within the Church itself of late who would seek to destroy the very fundamentals of faith. "If any man destroy the temple of God," said Paul to the Corinthians, "him shall God destroy, for the temple of God is holy." The temple of God is that "not made with hands." Christians, keep the faith; be instant in season and out of season. These *are* the last days—perilous—scoffers within and without. God is God, and His Word is sure.



A New and Unique Photo of London.

(14 Fateroster Row is close to central dome.)

London's Spires and Domes.

“In the beginning was the Word” (John 1. 1)—let no man destroy your faith in the living Word. Every word of it is inspired, every incident true, every prophecy fulfilled or to be fulfilled. God is not mocked. Stand for the Truth. Christ said, ‘I am the Truth!’ (John 14. 9). He IS.

### “Mayflower” Celebrations.

“The promotion of kindlier feeling between Great Britain and the United States, and the formation of a pact to foster the future welfare of the civilised world, were the burden of speeches at a dinner given in honour of the tercentenary of the landing of the Pilgrim Fathers. President Wilson sent a message in which he expressed the hope that all the plans of the Pilgrims would mature.”

The intention is good, but the likelihood of “maturing” is remote (2 Tim. 3. 13). “But we know” that “His purpose” will assuredly mature, for

“The end of all creation  
Is leading up to this:  
To God, the greatest glory;  
To man, the greatest bliss.” F. R. H.



President Wilson and the “Mayflower.”

### In the Pilgrim Prison Cells.

During the “Mayflower” celebrations at Boston, Lincolnshire, the visitors “were taken to the cells in which the Pilgrim Fathers were imprisoned, and a service was held there.” They were in the cells but by no means prisoners, though on the spot where others suffered for the faith.

Once in the world and of the world many a Christian was a prisoner of sin, but by grace made “free” because some One else suffered. . . . “Christ hath once suffered for sins that He might bring us to God” (1 Peter 3. 18). What a power for purifying and strengthening the Christian life it would be if more often we could “stand where Jesus stood” and meditate on what it meant for Him and His Father, the Holy God, to be “made sin for us!”

### What are Hospitals for?

In October, at the annual meeting of the Middlesex Hospital, the Earl of Athlone stated that the chief function of a hospital was *not to heal the sick* but to “procure immunity.”

Jesus, in His tenderness, went about “healing the sick,” and some seem to stress that as His most noteworthy activity. His chief purpose for mankind was “to procure immunity” from the contamination of sin by Himself becoming the Sin-bearer. He in His own body on the cross bore the sins of many (1 Peter 2. 24), and as the “One Mediator” made Redemption and Heaven possible for all who will. *Get the right focus.* Christ healed; He even raised the dead, but His “work” was to die on the cross for sinful men—for the “ungodly”—for ME.

### Lost—A Passport.

“Left in taxi, Thursday, a bundle of papers in which was my passport. . . .”  
*Times* advertisement.

Born in sin and shapen in iniquity every man has lost his passport to Heaven, and cannot even recover it. But Jesus has *viséd* a new one for whosoever will. “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16. 31), and have the assurance of an entrance into the “inheritance *reserved* in Heaven for you” (1 Peter 1. 4).

### Song Cure for Shell Shock.

“In curing the nervous system from the effects of shell shock singing is now an important factor in treatment. Men who had lost their speech through shell shock it was found by continual singing recovered control of speech” we read in a *Daily Telegraph* news paragraph.

There was a man in the Bible who was miraculously cured, and as soon as it was accomplished he began “walking and leaping and praising God.” Yes, all who are truly converted “sing a

new song." And *before* conversion many a light dawns on the sinner by the singing of hymns, and the light brightens unto the "perfect day" of conversion. "Sing unto the Lord," it's a cure for many an ill for the Christian, and helps more than realised often to recover "control." That's why, more than once, Paul advises Christians not to be afraid of "singing and making melody in the heart to the Lord" (Eph. 5. 19).

#### "No End of a Dust Up."

When a German film company tried to make a cinematograph picture in Potsdam in October of a French historical piece, and decorated a German street with French flags and *Fleur-de-lis* emblems, the newspapers reported "there was no end of a 'dust up!'" It was foolish to expect there would be no trouble.

When the Gospel is brought to the factory or market place, or where it is known Satan is particularly busy, it often means a "dust up"; it would be foolish to expect no opposition. But however hard or harsh or hostile sinners may be, God in a wonderful way breaks stony hearts, breaks captive chains. Never mind the "stripes," Christian, "be instant in season and out of season; *preach the Word*" (2 Tim. 4. 2).

#### "Safety First" for Children.

"It is one of the principles of the London 'Safety First' Council that the inculcation of its precepts should commence in childhood." So runs the opening sentence of a paragraph in the *Daily Telegraph*. The movement is in vogue in the schools, and 50,000 children wrote essays on "safety first" in travelling and crossing streets.

Quite truly, "safety first" is best learned in childhood, and yet over the eternal safety of the children men have been quarrelling for twenty years to thrust Bible teaching from the schools. What a sin against childhood and against God is any attempt to prevent the divine "safety first" being taught. Read Deuteronomy 29. 29.

#### Earthquake—10,000 Miles Away.

Such was recorded in September at West Bromwich. Do a wrong action. How God speaks at once to the conscience. Be in perplexity; how a prayer smoothes it all away. Need guidance; ask God and His answer comes clear and plain. Repent and believe; how quickly comes from Heaven a knowledge of God's pardon and the music of "angels rejoicing over one sinner" who has repented. God is the greatest power in the universe, and any call to Him, even though He lives "beyond the deep blue skies," finds immediate record and response. Though far, God is ever near, but what *is* "far", if one will believe, is the distance God has put our sins away.



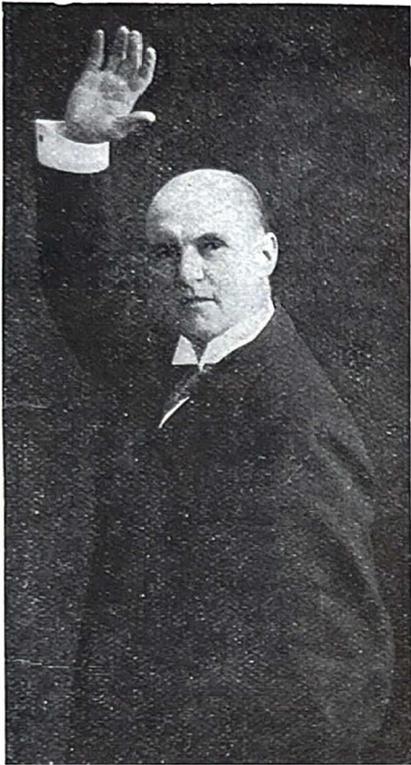
Putting Back the Clock.

#### Kings Cannot Buy Souls.

A noteworthy historic document was sold by auction last month in the shape of a grant dating from 1067, by Walerand, a judge in William the Conqueror's day, "for the salvation of the soul of his lord, William, king of the English." Even kings cannot buy souls, nor can judges or prelates "grant" salvation to any one, however eminent. Souls are the prerogative of the God who, as a free gift, gave to each human being a soul. That soul can be kept sweet and clean, or it can be lost. By divine grace the power is also given to live with a clean soul all the days of life. "Let my soul live," cried the Psalmist. James the apostle tells how it *can* live. Read chapter 1. 21.

#### Putting Back the Clock.

On 25th October all clocks in British Isles were put back from 3 to 2, the hour 2-3 a.m. summer time becoming 2-3 a.m. Greenwich time. Employers were advised to warn all their workers in advance of the change of time. There is one clock which is never put back: the clock of Time, indicating we are all travelling on to Eternity. That clock ever chimes out, "Now is the accepted time; Now is the Day of Salvation" (2 Cor. 6. 2).

**CHARLES M. ALEXANDER.**

**Charles M. Alexander.**

In a favourite pose—leading the praise.

Two names prominent during the last 50 years in connection with Gospel song are IRA D. SANKEY and CHAS. M. ALEXANDER. Born at Knoxville, Tennessee, in 1867, Mr. Alexander became later a teacher of music in a southern college. When 24 years of age he went to the Moody Bible Institute, Chicago, of which Dr. Torrey was principal. A friendship was formed, and the two, in 1902, proceeded on a mission tour through Australia, Britain, and other lands.

Mr. Alexander's singing of stirring hymns had great influence over the vast audiences who flocked to the services, and he possessed in a wonderful degree the gift of inducing vast masses of people to join in the cheery Songs of Zion. He had a rich and expressive baritone voice, and his powers as a choir conductor were unexcelled, at least in Christian circles. In 1905 the evangelists opened their mission in London at the Albert Hall.

Mr. Alexander made a second world tour in 1906-1907. For two months he conducted the largest evangelistic choir ever organised—4000 members—in the Albert Hall, London.

Mr. Alexander married Miss Helen Cadbury, daughter of the late Mr. Richard Cadbury, and sister of Alderman W. A. Cadbury, Lord Mayor of Birmingham. Thereafter he made his home at Moor Green, Birmingham, where he returned in September after a visit to America, and was suddenly called to his reward on 13th October, 1920.

### **PRAYER, POWER, AND PROGRESS**

IN A LONDON BUSINESS HOUSE.

HERE and there in the great city of London, among houses where many employees "live-in," are quiet efforts constantly going on for helping and brightening the lives of those at counter or desk. Other great houses, too, are deeply interested in those who work for them,

and round about are to be seen in the suburbs large recreation grounds of this or that store or concern, while, if one were to inquire, it would be found that other clubs for improvement and mental progress have active vogue.

Among those which show a definite Christian work of encouraging extent and long-standing is the interest and practical encouragement displayed by the PRUDENTIAL ASSURANCE COMPANY in their huge staff at Holborn. In the headquarters there no fewer than five thousand men and women are employed in clerical work, and for their welfare much is done; but with it is the recognition of that great truth, that unless the power house force of definite spiritual impulse is with it all the other welfare and recreation efforts count for little. There is

### **A Great Hostel on a Hill**

out at Highgate, where live on favoured terms in a hygienic home amid beautiful surroundings those who are far from parental care. At Holborn there is a wide organisation for caring for the sick, and the recreative efforts find scope in a choir and other indoor enjoyments, as well as many outdoor clubs.

Among all these side-by-side activities one might fear for the spiritual welfare of the five thousand souls working daily in the great red building which is such a prominent London landmark were it not that evidence is soon seen of this, the real side of welfare-work. Indeed, long ago a sincere Christian occupying a managerial position in the offices was invited by the directorate to devote his whole time to the spiritual welfare among the staff, and one of his kindly ministrations consists of talking to every newcomer in the ranks on the things of God, the temptations of life, and the power there is to withstand by being one of the Lord's own, an invitation to join their Prayer Union ending the interview.

So fruitful has been this effort that to-day there are nearly 600 members of the Prudential Prayer Union, which was founded in 1886, and in 1920 had a most interesting

### **"Coming of Age" Celebration**

of their very own evangelist. Of this event, more in a moment; meantime, as to the Prayer Union, of which Sir Thomas Dewey, Bart., the principal director of the Prudential Assurance Company, is president. At the last, the thirty-fourth annual meeting, the actual number of members was 554, all on the staff, and these bear the expenses of a considerable volume of Christian effort at home and abroad, with the practical co-operation also of the directors, in addition to being zealous and active among their own members. Well attended weekly meetings for "the deepening of spiritual life" and missionary services

are held in the capacious tower room on the premises, while for the more important meetings the commodious hall, also in the building, and holding several hundred, is used. Here it was the writer's joy to meet with the members at the week of services held in celebration of the twenty-first year of Mr. C. E. Barraclough's evangelistic services. Mr. Barraclough was once a member of the staff who, through the Prayer Union, was so blessed in his testimony that he was invited to spend his whole time as an evangelist twenty-one years ago, and ever since has been the P.P.U. home missionary. The week's celebration meetings were held in May in the hall, and splendidly powerful meetings they were. Over 750 persons attended the mission services, and no fewer than

**A Hundred Decision Cards**

were asked for by those desiring to start on the new way, while a letter since from the P.P.U. secretary reveals that as well "one young girl who attended, though not in the office, was so blessed that she has now offered herself for foreign mission work."

How well the P.P.U. knows the value of prayer is seen in the fact that from January the mission was specially prayed for daily by the members, who were asked to give time to meditation and

waiting upon God. Hence the blessed fruit. Mr. Barraclough's evangelistic work, which was thus celebrated, is carried on throughout England, and he is aided by his wife, an accomplished singer and musician. During the last year 201 evangelistic services were held, and many open-air meetings and prayer hours.

As well as being responsible for this flourishing home evangelisation the P.P.U. contribute £100 a year toward

**A Missionary in China,**

whom for thirty years they have claimed as "our own;" as for fourteen years, too, they have had a native colporteur in another area of that vast country. Coming home again, a branch of the Berean Band has an increasing membership among the P.P.U., a sidelight on practical fellowship being revealed when Mr. G. A. Small, the secretary, mentioned that loans aggregating rather over £400 were made free of interest during the year to members in temporary difficulties.

Assuredly it must be to good that employers display acute concern for the well-being and progress of those serving them, but better than all is it to observe that some business houses have well learned that the highest good of all is that which cares for the soul. s.



Mr. and Mrs. C. E. Barraclough, Prudential Prayer Union Home Missionaries.

### UTTERED OR EXPRESSED.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

**P**RAYER is one of the spiritual exercises to be found mentioned in the whole of the Bible. To take the Scriptures and go through all the recorded prayers is an interesting study. The two outstanding personalities in the New Testament are the Lord Jesus Christ and the apostle Paul. If the place which prayer had in these two lives was fully written about volumes could be filled. There are, however, one or two brief lessons to be learned from both lives.

**Christ and Prayer.** It is one of the mysteries difficult to understand how that the One who was God spent so much time in prayer to His Father. Yet, I suppose, when He is viewed as the Servant, it becomes unthinkable for the perfect Servant to dispense with prayer, especially seeing His life was for ever to be our example.

1. **BEFORE A DECISION.** The Gospel narratives furnish us with details of the twelve chosen apostles. For the purpose of this article let us note these words which precede the calling of this band of followers. "He went out into a mountain to pray, and continued all night in prayer to God. And when it was day He called" (Luke 6. 12, 13). Another has said, "He borrowed the hours from sleep, because He knew well that prayer and work must in a true life always go together." But more, humanly speaking, the future spread of the teaching of Christ would be dependent on those about to be called. Surely this was one of the greatest decisions our Lord had to make. And because of this He spent the whole of the preceding night in prayer to God. Are we not all called upon to make decisions? Here is our example that we should always pray *before* deciding.

2. **DURING AN AGONY.** Gethsemane can only be understood in the light of Calvary. If you can fathom all the sufferings of the Cross, then you can enter into the agony our Lord experienced in anticipation of the crucifixion. It is in this connection we read "being in an agony He prayed more earnestly" (Luke 22. 44). And as in the day of His sorrow He prayed, so in the times of our grief we might well pray. Life has got its agonies. There are sorrows and disappointments. How many Christians have secret griefs they tell to none? To any such we commend a study of Gethsemane. As an angel appeared strengthening our Lord, so strength will be imparted through prayer to those who suffer now. May this knowledge comfort some.

**Paul and Prayer.** Paul is enabled to exhort his readers to be imitators of him in as far as he is an imitator of Christ. Truly he followed the divine example in that he prayed.

1. **EVIDENCE OF FAITH.** The story of his conversion and of the Lord's message to Ananias is familiar to readers. But note that when the Lord was giving Ananias instructions to go to Saul he added these words, "for, behold, he prayeth" (Acts 9. 11). I have just looked up one of Spurgeon's sermons which I love to read. It was preached in the Exeter Hall when Spurgeon was not quite twenty-one years of age. I commend this sermon because it is on these words. Surely the fact that the zealous persecutor was now addressing himself to the throne of heavenly grace was the most convincing witness of all that the great change had taken place. This was the key to the life of Paul.

2. **"AND FOR ME."** When Paul was writing to the Ephesians giving them instructions regarding their armour he exhorted them to continual prayer, and then added these three words. Paul felt his need of the prayers of others. Two illustrations of this may help us.

(a) *For Power.* To the Philippians he wrote: "For I know that this shall turn to my salvation through your prayer and the supply of the Spirit of Jesus Christ." Thus he associates the prayers of others with the bountiful supply of the Holy Spirit for him in his work. And it is just here I wish to exhort that intercessions be more specifically made for God's servants. If you have not read the thrilling story of the conversion of Pastor Hsi, of China, so well written by Mrs. Howard Taylor, I advise that you do so. It is a great conversion. David Hill was the missionary who was the honoured instrument in leading him to Christ. More important still, a Christian lady in England had Mr. Hill specially laid on her heart one day, and for him she prayed definitely. When notes were compared this friend in England was in earnest prayer to God at the very time David Hill was helping Hsi into the light.

(b) *For Deliverance.* When Paul wrote that sweet and truly Christian letter to Philemon he was then in prison. His faith, however, was strong, and he exhorted Philemon to prepare a lodging for him, as "I trust through your prayers I shall be given unto you." This further illustrates how much Paul relied on the prayers of his friends. Do you know any missionaries in the mission fields? Is it possible that they may be looking to you to help them by prayer? Are you disappointing them?

Much more could be written along these lines, but if this brief article encourages some and exercises others to become intercessors, the purpose has been attained.

"Prayer is the simplest form of speech  
That infant lips can cry;  
Prayer, the sublimest strains that reach  
The Majesty on high."

J. S.

**MUSIC SEASON** might well be the term applied to the Winter Nights and Festive Times rapidly approaching. In addition to the abundant supply of Scripture Songs in the standard hymn books, we endeavour to give original, bright, or seasonable songs month by month. Some of the hymns now popular appeared for the first time in our pages. Suggestions as to suitable pieces, from those actively engaged in the work, will be greatly valued.

In connection with *Springing Well*, the forerunner of the *Gospel Graphic*, Mr. HOLNESS issued for 34 years the



It was welcomed and found useful by thousands of Christians in all parts of the world. The subject chosen for this year's design is "The Sanctuary by the Sea," and it forms without doubt one of the finest pieces of chromo-litho work which has appeared. The green of the hills, the deep blue of the sea, the repose of the scene, is a fitting back to the select portions from the Word of God which are given in bold type for each day of the year. Price 1/6 net (2/ each, or 11 for 20/, or \$5, post free).

The *Springing Well*, or Golden Grain Sheet Almanac is another issue long sent forth from the same office. For 1921 there is a bold centrepiece depicting the love of Jonathan and David. It is published at 1 1/4d. each, or 2/ per doz., post free. Sample free.

**Beautiful Coloured Guide** to the best Calendars, Almanacs, and specialities for 1921 post free to any one kindly applying. Also *New Year Guide to "Everything for Christian Workers and Students,"* nearly ready.

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## There'll be No Night There.

IDA L. REED.

Rev. xxi. 23, 25.

WM. J. KIRKPATRICK.

1. There'll be no night there, where God's children meet With the sav'd and blest, O the  
2. There'll be no night there, neither death nor pain E'er can en - ter in with their  
3. There'll be no night there, in that land of rest, On - ly light and love, end - less

thought is sweet ! There'll be no night there, neither grief nor tears In the  
som - bre train ; Past the cit - y gates no more loss - es come, Not a  
joys so blest ; No more part - ing hours in that cit - y fair, But e -

CHORUS.

man - sions fair thro' the end - less years. } There'll be no night there, in that  
sigh nor care reach our heav'nly home. }  
ter - nal life ; there'll be no night there. }

cit - y fair, For the Lamb is the light ; there'll be no night there ; There'll be

*ritardando* . . . . .

no night there, there'll be no night there, O - ver in that home - land, no night there.

From "New Songs of Grace," 240 Pieces for personal and public singing, 3/, post free.

### THE FINEST NEW YEAR PRESENT OBTAINABLE.

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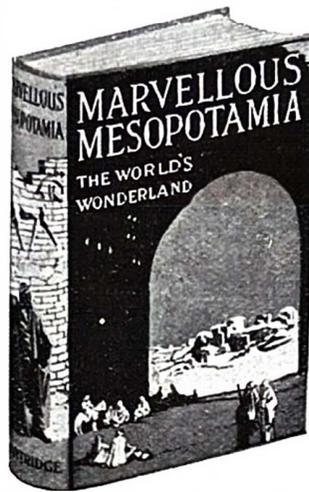
No. 3. 7 x 5 in. Persian Morocco, Yapp, Oxford binding. 24/6, post free.

THE aim in this column is to guide to books of true worth, and books of spiritual power, likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster

Row, London, E.C. Books reviewed or any good book from any publisher will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.

### Marvellous Mesopotamia.

In his preface the author, J. T. PARFIT, M.A., for twenty years and more a resident in the Near East, says that "Mesopotamian development within the next fifty years will influence the whole world's future." To his book Mr. Parfit brings a wide knowledge and an acute observation; the reader feels he knows what he is talking about, and the process of relation is intensely interesting as well as practical. He deals with Germany's undermining of British prestige; he proves the extraordinary cultural possibilities of the region under irrigation; he shows the immense geographical importance of its situation for intertrading, and throws a great deal of light upon the inner history of European infiltration before the war, its bearing upon the war, and its effect on future dealings with the Turk. The chapter dealing with Christian missions is both a proud and pathetic record of valiant effort, while the barterings of "Kultur" for power via Moslem fanaticism is a revelation of greed gone mad. A powerful and informative book, well illustrated, and usefully indexed. (S. W. Partridge & Co. 6/6, post free.)



### "Redemption Ground."

In this admirable book of 160 pages, sold for the remarkably small sum of sixpence, ALEXANDER MARSHALL, so well known as an evangelical preacher, has gathered a wide variety of striking incidents and applied them to pithy sentences. As a book of illustrations to force home the Gospel message workers will find it capable and effective, possessing a quality of directness without prosiness which is particularly to be commended. The story of the footman who wanted to get rich, live easy, and die happy, is a fine "page for preachers," and the book is full of such apt stories. (Pickering & Inglis. 7d., post free.)

### Livingstone, the Pathfinder.

The grand story of Livingstone's experiences in Africa is of never-dying charm. Sir John Kirk, of ragged school fame, has related to the author, BASIL MATHEWS, other "thrilling tales of adventures he shared with Livingstone," thus adding greater interest to an already interesting narrative. An index, a map, and a chronology have been inserted in this new issue, making it of much wider reference value. It is excellently written and well illustrated. (Oxford University Press. 3/6, post free.)

### The Life of William Farel.

The men of the great Reformation were of that strong, undeviating type who, though blending their austerity with much of love and charity, never for a moment were weak pillars. As the years pass the writings and sayings of these men of old grow in value, for in these times their words are a tonic, their inflexible faith something to emulate, and their noble lives a constant incentive to Christians of this generation to get closer than ever to the Source whence came their strength. A man of such a character was William Farel, who was born in 1489 at Gap, in the south-eastern corner of France, and was the son of a nobleman. The story of his life, as told by FRANCES BEVAN, is thrillingly inspiring. Persecution was the portion of those days for all who were not Roman Catholics, and William Farel had full measure. It but deepened his spiritual life from the day in Paris when he was converted. In 400 pages of biography his work and pilgrimages are told, and it is splendid reading. (Pickering & Inglis. 3/6, post free.) List of new books post free.

### Wee Davie: The Little Peacemaker.

A good choice guided the formulator of the "Lily" Library to issue as the second of the series Dr. NORMAN MACLEOD'S winsome story of Wee Davie's success as a peacemaker. And as if that were not enough for one's twopence, there is added another gracefully told story and a poem with a point, well suited for recital at Christmas gatherings. We anticipate a big sale, and congratulate the publishers on their bold stand for literature which, while crisp and interesting, is pure and uplifting. (Pickering & Inglis. 2d.; 5 for 1/, post free.)

### Every Boy's Book of Geology.

A simply-written book on the study of geology in clear language and by illustration and description made most interesting to young people. It is grateful to observe that it avoids foolish dicta about evolution, and that it asserts "it has been recognised for a long time that the essential truth of the Bible is not affected by the discoveries of science; on the contrary they lead us to believe all the more in the manifold works of God." Dr. A. E. TRUEMAN, F.G.S., and W. P. WESTELL, F.L.S., are the authors. (R.T.S. 6/6, post free.)

**THE MONEY IN THE SNOW.**

**D**URING the night the great fleecy flakes from Heaven had covered the ground with a beautiful mantle of dazzling white. Snow-balls and snow-men were the occupation that day of the children.

An old Christian left his home in Fifeshire to earn his "daily bread." He had gone about two miles through the snow when he met a little maid with eyes all red and swollen, and crying bitterly. Kindly he inquired, "What's the matter with you, my dear?" "Oh, sir," she said, with many sobs, "I was sent to buy three cuts of worsted for a neighbour, and I've

**Lost a Two Shilling Piece.**

If it were mother's it would not be so bad, but it is a neighbour's, and I am afraid she'll beat me." "Oh, dear, no, don't fear that," said the old man. "I have a Friend who will help us, my heavenly Father." He then prayed to God, asking Him to guide them to the lost money. "Now, tell me, dear, what hand did you carry the money in?" "The left hand, sir." "Very well, we will not look on the right." They had not searched more than 100 yards when he noticed a little mark made by the florin when it dropped, and putting his hand straight down through the snow he found

"the lost piece of silver." The little girl's face beamed with joy as she thanked him. "Now," said he, "we have something else to do," and taking off his hat, he gave thanks to God for helping them to find the money. Only trust the Lord Jesus as that little girl trusted her benefactor, and "though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (Isa. 1. 18). Do not delay, but just as you are "COME NOW." T. M'L.

**"NOT YET."**

"**S**HALL we fire?" was the question which a general addressed to King Louis Philippe as his palace was besieged.

"No, not yet—not yet," was the reply.

Shortly after, the castle being about to surrender, the King said, "Fire!"

"No," said the general, "*it is too late!*" The empire was lost!

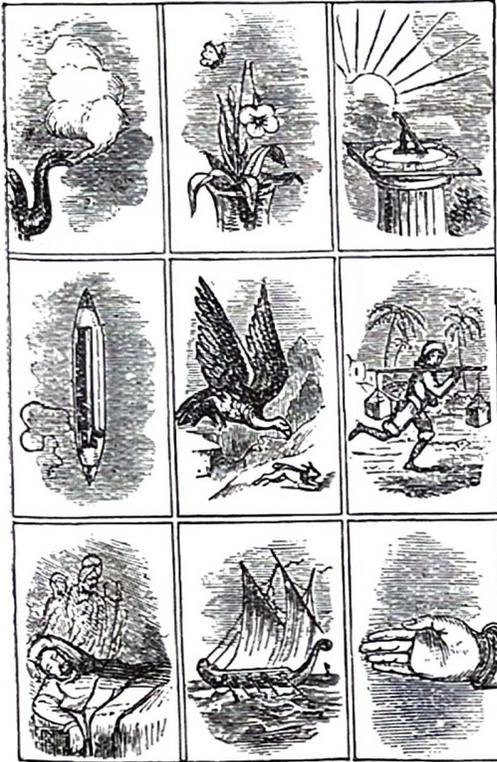
Thus it is with souls. Shall I come to Christ *now*? Shall I this moment flee from wrath to come? "No!" says the great enemy of souls, "not yet—not yet." Another day, and yet another day, and still another, of the deceitfulness of sin—holding out against God—striving with the Spirit. Thus the sinner goes on until *it is too late*, and the soul is lost for eternity! W.S.



Photo: Wallace, Sidmouth.

"Snow-Balling and Snow-Men were the Occupation of the Children."

‘WHAT IS YOUR LIFE?’ (James 4. 14).



**WHAT** is your life? A weaver's shuttle speeding,  
 Leaving behind as it flies along  
 A pattern woven out of days and moments  
 Which unfold in endless ages long.  
 Oh! may the tints of love and praise and service  
 Blend in the pattern as the shuttle flies,  
 That when the Master views the finished fabric  
 Thou may'st have praise before all wondering eyes.

What is your life? A vapour quick to vanish  
 Which rests upon the earth a little while,  
 But when the sun shines forth in noon-day splendour  
 It lifts it up and hides it with a smile.

For lo! the mist has well fulfilled its mission,  
 Dropping bright dewdrops on the drooping flowers;  
 Refreshed, they give throughout the day new fragrance,  
 Which still ascendeth in the evening hours.

O may thy life be like the mist of morning,  
 Touching with dew of grace each wayside flower,  
 That when the Lord comes forth in night and glory  
 He may behold thy blooms within His bower.

What is your life? A cup of water spilling  
 In tiny pool upon the barren soil,  
 Soon lost to sight with but one trace remaining—  
 A stagnant moisture which can only spoil.

O let thy cup of water, swiftly running,  
 Form a fresh stream to thirsty souls around;  
 Who, but for thee had fainted by the wayside  
 Whose weary quest and broken cisterns found.

What is your life? A shadow swift declining,  
 Darkening the scene before an exposed film,  
 Leaving across the view of light and beauty  
 A lasting shade of gloom to overwhelm.

Thy life through Christ may be a restful shadow  
 Refreshing sun-scorched toilers in life's field,  
 Or some lone pilgrims bowed with heavy burdens  
 Find comfort through the shade thy presence yields.

Life is so brief, nought but a hand-breadth spanning  
 Earth's narrow ledge to Heaven's unmeasured shore;  
 Then use for Christ the precious hours and moments  
 Who, with Himself, gives life for ever more. V. R.

### GRAPHIC GUIDE

TO COMING EVENTS WORTHY OF NOTE.

**London.** Annual Missionary Conference, Hornton Street Chapel, Kensington, Nov. 4, at 3.30... C. F. Hogg preaches in Clapton Hall, adjoining Stoke Newington Station, Fridays and Sundays of Nov... Dr. Schofield's Bible Class (for both sexes), Morely Hall Y.W.C.A., Hanover Square, W.1., from 5-7 on 1st and 3rd Tuesdays, from October to March 22. All Bible students are welcome. Reduced Subscriptions (2/) must be paid to the Class Secretary, c/o Dr. Schofield, 10 Harley Street, W.1.

**St. Albans.** Opening of new Lattimore Hall, Nov. 6, Messrs. Goodman, Hogg, and Steen expected.

**Glasgow.** Annual gathering, Hillside Place Hall, Springburn, Nov. 6, at 3.45, Messrs. Kelly, M'Alpine, Hynd expected.

**Conference for Young Men and Young Women,** Elim Hall, Crosshill, Nov. 6, at 4, Fred Elliott and others expected.

**Belfast.** J. Gilmour Wilson takes the meetings in Victoria Hall during Nov...

**Dublin.** J. A. Anderson preaches in Merrion Hall during Nov... Fred Elliott is in Bellevue Chapel, Edinburgh, Oct 24 to Nov. 14; in Walsall, Nov. 21 to Dec. 6.

### GRAPHIC BITS FROM EVERYWHERE.

**The Good Seed** is the Word of God. The British and Foreign Bible Society have sown 310,813,000 copies of this good seed; of these, 99,000,000 have been in English.

**Palestine Perfumery** may soon be on the market. This branch of industry, so long connected with that land (Psalm 45. 8; Prov. 27. 9; Song 1. 3) is once more receiving attention.

**John M'Neill**, the Scottish Evangelist, has settled in a Church at Washington Heights, New York City. We wish he had kept to the work of evangelising, for which God has so ably fitted him. *Move on, John!*

**Aged 145.** Paris papers assert that there is a Kurd named Zora still living at the age of 145. The oldest man only lived to be 969, but all who believe on the Lord Jesus Christ live for ever (John 5. 24).

**The National Census** in Britain, first taken in 1801, and about every 10 years since, will be taken in April 1921. 40,000 people will be employed, 4000 reams of paper will be used, and the cost will be about £500,000. Only one census is really vital—Revelation 21. 37.

**The Famous Mulberry Tree** in the grounds of Midmay Conference Hall, London, under which, 144 years ago, the first declaration of American Independence was read in this country, and under which innumerable meetings and missionary rallies have been conducted, has fallen to the ground. One Home only "fadeth not away" (1 Peter 1. 4).

**Earthquake!** 80 towns and villages were almost blotted out in the recent Italian earthquake; tens of thousands were left homeless. What will it be when the "great earthquake" takes place? (Rev. 8. 5; 16. 8).

**Croakers!** Anent Canon Barnes and other "croakers," we give C. H. SPURGEON'S remarkable words: "Oh that people would remember that whilst the theories of science change with every passing generation, the truths of Holy Writ remain unchanged!"

**A Widow's Mite!** In the Annual Report of Muller's Homes one item reads: "From a widow, £1." She writes, "Accept this from me for bread for the dear children. God has never let me want for seventy-five years, so I know He will supply all my needs to the end of my stay here." HYP.

## A SON'S CONVERSION.

A STRIKING incident illustrating God's sovereignty and man's responsibility is given by a gifted preacher of the Gospel. The story is as follows:

A Christian lady had a son whom she dedicated to God at his birth, fully believing that he would become a decided Christian. Years passed, and when manhood was reached the child of many prayers gave no evidence of possessing the new life. On the eve of his leaving college to enter a commercial career his mother asked him to accompany her to a women's meeting at which she was expected to speak. For the first time in his life he spoke roughly to her, refusing her request, expressing surprise that she should go to such gatherings, adding that it was all "cant and hypocrisy." The lady spoke tenderly and lovingly to him regarding his spiritual condition, but he refused to hearken, and ordered her not to speak to him again on the subject.

That night the grief-stricken mother could not sleep. Her son's opposition to the truth and his carelessness regarding spiritual concerns were a terrible blow to her faith. When alone in the secret presence of God she poured out her heart to Him, telling Him that she had trusted His Word that she and her seed would be His. In soul agony she prayed thus: "My God! my God! what about Thy promise?" As she thus pleaded with her Heavenly Father, the words came to her with great power: "MY PROMISE STANDS SURE, BUT I HAVE NOT YET GOT THE YOUNG MAN'S SIGNATURE." The lady was led to see that God was dealing with her son, seeking to woo him to Himself, but that He would not *coerce* him into the acceptance of His "great salvation."

At the meeting on the following evening a woman asked a question about an unsaved relative whom she had been praying for for years. The lady related her own experience, adding these words, "There is a limit beyond which God cannot righteously go. He strives, He draws, He wins. God is working with him, but He has not yet got his signature." The young man had been secretly listening to his mother, and the thought that God was waiting for his signature ere He could save him gripped his conscience and heart. For several days he fought against God and resisted His Holy Spirit. At last he yielded to the divine claims, accepted Christ as his Saviour, and sought to live for Him to whom he owed his all.

Many express surprise that God does not answer their numerous petitions for the con-

version of loved ones. It is well to remember that He is ten thousand times more concerned about their conversion than we. "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). In this glorious passage we see how greatly interested He is in the welfare of the perishing. "So loved—that He gave"—what? "His only begotten Son." If God loves the world, and Christ died for the world, and the Holy Spirit strives with the world, why is it, how is it, that any are unsaved? The Lord answers the question in John 5. 40: "Ye *will not* come to Me that ye might have life." Men *will not* come to the Saviour. The same question is answered in the Lord's lamentation over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee; how often *would* I have gathered thy children together as a hen doth gather her brood under her wings, but *ye would not*" (Luke 13. 34). God has given to man freedom of will. We are subjects of moral government, not physical, and it is an essential element of moral government that the subjects of that government have *freedom of choice*. The Lord Jesus woos and wins men to Himself. "I, if I be lifted up from the earth, will draw all men unto Me" (John 12. 32). The Lord Jesus draws, not *drags*, men to Himself. The Holy Spirit *strives* with the perishing. Some yield, and some resist. Every one of us has resisted the Holy Spirit. Stephen charged the Jews with that awful sin: "Ye do always *resist the Holy Ghost*" (Acts 7. 51). A power that is irresistible cannot be resisted. The Lord Jesus knocks at the door of the heart; He does not break it open. The door is bolted from within. Draw back the bar of unbelief and let the Saviour in. God never forcibly interferes with the liberty of His subjects. By the omnipotence of grace, truth, and love He *draws* men to Himself. He *persuades* men and women to accept of His pardoning mercy, but He does not *compel* them to do so. A. M.

## THE GROUND OF SALVATION.

"AFTER that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly, through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life" (Titus 3. 4-7).

## “DID HE GO ROUND WITH A HAMMER?”

**D**URING one of the most remarkable missions that ever I held a respectable looking man strolled into a public-house in the neighbourhood of the Church in which I was conducting my services. The man behind the bar asked if he could serve him with anything, but the visitor replied, “No, thank you, I don’t know that I require anything, but I just dropped in to ask you whether you had been down to St. James’ Church to see the man nailing people to their seats?”

“Nailing people to their seats,” exclaimed the amazed barman, “whatever do you mean? Did he go round with a hammer or what?”

“No,” said the other, “that is just the curious thing about it. He don’t use tin tacks, and yet he gets them nailed to their seats firm enough. And the job is, I’ve been nailed to my seat myself. I went to hear this preacher that people are talking so much about, and when he finished his sermon of course I thought it was all over, and was just going to come away when he invites us all to stay a little longer. Well, I thought I’d see the thing through, so I stayed. He comes out of the pulpit and stands in the aisle, not far from where I was sitting. He offered a few words of prayer, and then he had his talk, and when he’d got through with that he gives out a hymn, ‘Happy day! happy day! when Jesus washed my sins away!’

“‘Now,’ says he, ‘it surely can’t be right to sing what isn’t true. If Jesus has not washed your sins away, what a lie it would be to sing those words. Those who know that their sins are washed away rise, and let us sing together; but if any of you know and feel that nothing of the kind has taken place with you, just bend your heads in prayer while we are singing.’

“He had no sooner said this than he started the hymn. When I saw almost everybody around me getting up to sing this hymn, I was just going to get up, too, when I found that I was nailed to my seat! Something seemed to say to me, ‘You can’t sing those words; you know that it would be a lie if you did. Your sins aren’t washed away, so you will only be adding another to all that you have to account for if you rise and sing those words.’ They were all singing around me ‘Happy day!’ but it was no happy day for me. I bent my head down and covered my face with my hands, and prayed as I had never prayed before.

“It was a terrible thing to feel that my sins were all upon me while so many could say that theirs were washed away. But as I sat there it came into my mind, Why shouldn’t my sins be washed away as well as any one’s? You’ve got the same Saviour to go to as they, and He died to wash your sins away just as He died for all those around you that seem so happy.

“So as they were just reaching the chorus after the last verse, I said to myself, ‘I can sing it as well as they;’ and, leaping to my feet, I sang out with as full a heart as any of them, ‘Happy day! happy day! when Jesus washed my sins away!’ So I thought I’d just look in and invite you to come down to the Church, and perhaps you’ll get nailed to your seat too!”

The late Canon HAY ATKEN.

**The Inner Joy and its Source.**—"That they might have My joy fulfilled in themselves" (John 17. 13).

**The Meaning of MY.**—"I will say to them, Thou art MY people; and they shall say, Thou art MY God" (Hosea 2. 23).

Carlyle said: "A man's self-trust is enormously increased the moment he finds that others believe in him." But where a man discovers that God believes in him he puts his whole trust in God, which gives him a far greater and surer confidence.

**Where is your Name Written?**—"Write

thou every man's name upon his rod" (Num. 17. 2). "They which are written in the Lamb's book of life" (Rev. 21. 27). "His Father's Name written in their foreheads" (Rev. 14. 1).

Every time a student wishes to go into the library of the Patent Office in London he must sign his name in the book at the door before he is allowed to enter. But at the British Museum Library the name is recorded in a register and a name card issued, only on production of which may one enter. The important thing is the name and where it is written.



*Daily Mirror Photograph*

*Photo shows ex-Service Men marching past the Cenotaph.*

THE UNKNOWN WARRIOR COMES HOME—BRITAIN'S TRIBUTE TO-DAY, 11/11/20.

**“NOT HERE.”**

AT the Abbey a grave. In Whitehall a Cenotaph. In the one, the Unknown Great. In the other—nothing. Nothing but a splendid faith, a token of a wonderful love. “Greater love hath no man than this” (John 15. 13); there the quotation ends, as does the obvious parable. For God’s Son laid down His life, not “for His friend,” but for the whole world. Then it was not a nameless Man, but a nameless grave—a grave to which the faithful ones came and learned the Great Message, “He is not here; He is risen” (Luke 24. 6). A risen Lord “Who died to save us all, Who rose again to give us that blessing of a hope—a sure hope, a knowledge of Life’s Resurrection in which “old things are passed away” (2 Cor. 5. 17).



What a London it was in those three days of pilgrimage to the Cenotaph. To those who saw the tens of thousands massed in dense crowds, forming into solemn lines, slowly marching past with reverent steps and long, long thoughts, the spectacle was awesome to choking, but who can describe the indescribable? “Is it nothing to you all ye that pass by?” That wonderful monument which

**Enshrines a Memory,**

that great Cross that met the gaze as, passing through the barrier, the first sight was of a shrouded Cenotaph veiled in a great flag, so draped that the Cross looked as a Cross of blood raised in the midst of the Empire’s seat of government.

Of this scene was written: “Here was a man of no name, yet mightier than them all. As the early crowds came down Whitehall, at the opening of the gates, what met their gaze and for the moment caught their breath? A wondrous Cross of blood that stood out, emblematic, appealing, forceful. The Cross of St. George, typifying all that is honourable and of good report, of chivalry, of martyrdom, of Christian privilege. So folded were the national flags about the Cenotaph that this

**Scarlet Vision of the Cross**

was the one outstanding feature. It was as if the way led to that and that only: THE CROSS! THE CROSS!

Let me write a little of the men and women who came that way of the Cross that morning. They came in tears; they came tired out; they came laden with tributes; it looked as though this way of the Cross was a beautiful garden of flowers, into which men and women had come tenderly and with much human love and understanding in their hearts to do homage before the great blood-red symbol.”

Of the moment when the Unknown warrior’s coffin was halted at the Cenotaph, another newspaper writes: “There is utter silence. The King gazes at the coffin, and all eyes are strained towards it. Would you know who lies in state? That shall never be. Just one and all who died that we should live. And his face? Would it not be that, transfigured, of Him who died two thousand years ago to save the world?”

The same train of thought, too, is expressed in an article the next day: “Never has the nation been moved to greater depths—and heights—since the opening years of the war. In its permanent form the Cenotaph stands as a

**Challenge to the Conscience of us all.”**

For days the people streamed, night and day, past the Cenotaph, always quiet, thoughtful, sincere, reverent. From all parts they came, from north and south, from overseas—all for an idea, as it were. Yet such an idea. An idea that, given the fuller vision, would bring these teeming thousands the step farther, into understanding of what the Atonement really means.

“A little more, how much it is;  
A little less, how far away.”

This year of 1920 is surely an “acceptable year of the Lord.” Earlier in this description we made use of a broken quotation; the Master Himself also here broke off half-way through a quotation; in full in Isaiah it is “to preach the acceptable year of the Lord, and the day of vengeance.” Get right with God. That is the modern rendering of Christ’s message—To-day. . . hear His voice—Now is the accepted time—be saved now—then there will be no talk of vengeance. Seldom has God moved in such a way His wonders to perform as in these days. It is a Great Message as well as a Great Symbol, a Great Opportunity as well as a Great Silence. It can be

**A Great Resolve.**

“Do not tarry till you’re better.” Great numbers consist of units, individuals. Were you at the Cenotaph? There or not, its spiritual message is clear and imperative. The spiritual renewal of the community must begin with the salvation of the individual. Christ died to make that salvation possible and permanent. His is the True Living Way of the True Cross. s.

**SUICIDE OR SALVATION.**

AT the close of a Gospel service in the Victoria Theatre, London, a young woman was observed sobbing bitterly as if her heart would break. Her history was a very sad one. She

had been enticed from her home in the country, and was set adrift in London, without a friend to help or sympathise. From one step to another she became a poor outcast on the streets, leading a

of God's love to sinners, but it came in all its freshness and power to her. On the preacher speaking to her the tears rolled down her cheeks. "Young woman, God loves you." "Oh, no, sir,



"I was thinking on the Embankment of doing away with myself."

life of sin and shame. Passing the theatre that evening she put her hand in her pocket to see if she had enough to pay for admission. On entering she discovered it was a Gospel service.

There were doubtless ears that remained dull and hearts that were untouched by the narration

He does not love a wretch like me!" On being assured that such was the case, she said, "Do you really think there is salvation for me?" The servant of Christ quoted the glorious declaration of God's love as contained in 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?" Again he repeated the Scripture; she grasped the blessed truth contained in it, and her burden, like that of John Bunyan's pilgrim, disappeared. She believed on Christ who bore sin's penalty and died in her stead, and she saw on the authority of God's Word that she was saved and had everlasting life. "Thank God for bringing me here," she said; "I was thinking to-night on the Embankment of doing away with myself, but now I am saved, and

### All my Sins Forgiven."

On the broad road leading to everlasting misery there is a *clean* side and a *dirty* side. Some are going by way of the public-house, the theatre, the ball-room—the *dirty* side; others by the "church," "chapel," Sunday school, and prayer meeting—the *clean* side.

The question is: Are you going in company with the careless and the outwardly wicked, or with the *unconverted* church attenders and religious people? "Ye must be born again" (John 3. 7). Take the place of a lost and helpless sinner. Cease all efforts of your own to obtain salvation, for God has declared, "To him that WORKETH NOT, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5). "Whosoever believeth in Him shall receive remission of sins" (Acts 10. 43). Trust Him now and be saved. A. M.

### SHILLINGS OR SOULS.

SAID a trade union secretary to a lay preacher recently, "If by my endeavours I succeed in obtaining five shillings a week advance in wages for a thousand workers, I have accomplished more than you will do if you preach till doomsday." To which the preacher replied, "If through my preaching one soul is brought to faith in Jesus Christ, I have accomplished more than your propaganda can do in a hundred lifetimes." These two statements present an old,

#### Old Problem in a Modern Setting.

The men of Britain are to this day taking sides on it, as appears by the literature they read, the matters they discuss, the meetings they attend, and the movements they associate themselves with. Passing through a public place in London recently the writer saw two meetings in progress, one addressed by a labour representative preaching the gospel of more shillings; the other by a preacher whose concern was for men's souls and their eternal salvation through Christ. Many hundreds listened eagerly to the first speaker,

but the audience of the second could be counted on the fingers of your two hands. From this it would appear that the trade unionist secretary had the

#### Weight of Public Opinion Behind Him

in his contention with the preacher-man. But had he *truth* on his side? Was he *right*?

Let us discuss the question briefly, and we shall see that this is how it stands. The trade unionist was right

#### ←—IF

1. Our present life on earth is all.
2. There is no Supreme and Eternal Judge of all men.
3. There is no account to be rendered hereafter for the deeds of our present life.
4. What we are now has no bearing on what we shall be in any future existence that may await us.

When these things stand proven true then the gourmand's gospel will hold the field, "Let us eat and drink, for to-morrow we die." And then if so be the troubles and cares of life outweigh at any moment its pleasures,

"'Twere best to sink at once to peace,  
Like birds the charming serpent draws,  
To fall head-foremost in the jaws  
Of vacant darkness and to cease."

But

#### IF—→

1. Our present life is but the gateway to another.
2. There is a God above who is Judge of all.
3. If we must all give account of ourselves to Him.
4. Our future life is determined as to its conditions by what we do, and are, here in the sight of God.

If (we repeat) these things are true, then the preacher had the rights of the whole matter on his side, and, after all,

#### Souls are more than Shillings.

Some one may now ask, "But who is going to settle all these IF'S for us?" A most natural and sensible question. We feel the need of some authoritative word that will solve these gravest of all questions for us once for all. We confess inability to do it ourselves. We do not know, and we know that we do not know; but who will teach us? An eastern proverb says, "He who knows, and who knows that he knows, is a wise man; follow him." Let it be proclaimed therefore that there is such a WISE Man, and that He speaks with authority and

#### Finality on these Great Matters.

One who is an entirely trustworthy Teacher and



Guide. He claims to know about that higher other world concerning which we inquire. Indeed, He claims to have come from it to us for the express purpose of making known all we need to know about it (John 3. 11-13). He also claims to have been sent by the Eternal God into the midst of mankind to be Himself the abiding and satisfying answer to all our deepest questionings.

Hear Him, then, on the subject of shillings and souls: "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater; and there I will bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

**But God said unto him,  
Thou fool, this night  
thy soul shall be re-  
quired of thee;**

and then whose shall those things be which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12. 16-21).

And to this weighty testimony add this on the same subject, "Seek ye *first* the Kingdom of God and His righteousness, and all these things (temporal blessings such as needful shillings) shall be added unto you."

Only one IF remains. *IF Jesus Christ spake true then the preacher was right*, and the trade unionist was wrong. Now the thing that is demanded of you by Christ is just this, that you credit Him with speaking truth, depend upon His Word, regard His declarations as worthy of your acceptance, and Himself as faithful. All who thus receive His Word discover that Word to be all that He claims for it; and, better, begin to find *experientially* that He Himself is all He claims to be. Ask the ages if Jesus Christ is as good as His Word, and "saints, apostles, prophets, and martyrs, ANSWER YES!"

**"Your Soul First"**

—that is His counsel. And it is your wisdom to straightway act upon it. Hear Him on the first necessity of every sin-laden member of our sad race, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." So speaks the Greatest, Wisest, and Best; the Man-more-than-man; the Man who knows that it is the redemption of the soul that is really precious, and who poured out His own in sacri-

ficial death that yours might live the life that is life indeed. Hear Him, trust Him, receive Him as your soul's Saviour, and then follow Him as Lord of your life. \_\_\_\_\_ J. B. WATSON.

**"TILL THAT BLEST DAY."**

A Revision of Dr. Bonar's Hymn "A Few More Years Shall Roll."

By WILLIAM HOSFORD, Cork.

**A** FEW more years may roll,  
A few more seasons come,  
'Till we shall be with Him we love  
In His eternal home.

Then O my Lord preserve  
My faith till that blest day;  
Still trusting in Thy precious blood  
Which takes all sins away.

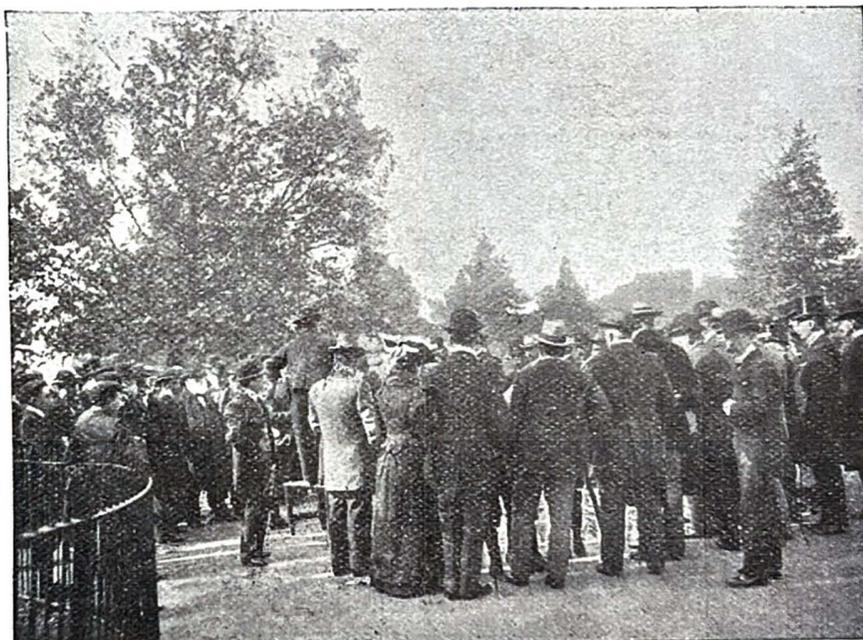


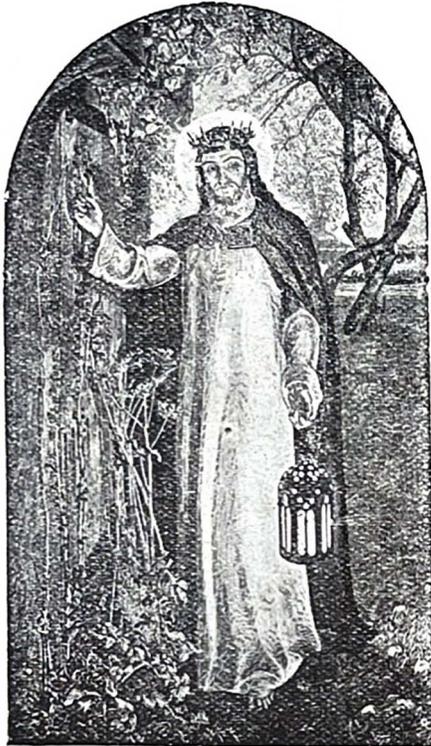
Photo: Hydepark, London.

The One for Shillings, the Other for Souls.

A few more suns may set  
Behind those hills of time  
Ere we shall be where suns are not  
In splendour all divine.  
A few more storms may beat,  
Before we reach that shore,  
And walk upon the golden street,  
And worship evermore.  
Our struggles there shall cease,  
Our fight with sin be o'er,  
We'll gaze upon the Prince of Peace,  
And at His feet adore.  
We've tasted here the rest  
He gives along the way,  
But **THERE** the purest and the best,  
Through one eternal day.  
'Tis but a little while  
And He shall come again,  
Who died that we might live, and lives  
That we with Him might reign.

## THROUGH SPIRITUAL EYES.

Events of the Day and their Spiritual Significance.



"The Light of the World," by Holman Hunt.

**A Too Frequent Error.**

Recently a man was sent to prison for throwing a hammer at and damaging the famous Holman Hunt picture, "THE LIGHT OF THE WORLD," in St. Paul's Cathedral, London. He did it, he said, as a protest against unemployment and starvation. Many do the same thing in their lives—fail to see the real evil-workers or the true causes, and they try to hurt Christ and Christianity in consequence. Naught but love is the Saviour's heart toward men, naught but good God's desire. "The hand of our Lord is upon all for good *that seek Him*" (Ezra 8. 22). Don't, then, do evil to emphasise evil, the remedy is to seek God. He never fails.

**Practical Praying.**

A councillor of one of the London boroughs said last month in the Council Chambers when the great increase of local taxation was announced, "We pray for rain, we prayed for peace, let us *pray for a reduction of taxes.*" And why not pray. That is the trouble too often; God is left out of the things of daily life, and prayer is a back number. Daniel prayed; Nehemiah prayed; and their prayers were answered. Jesus Himself prayed; and Paul, who was a man of prayer, gives this good advice, "I will, therefore, that men pray everywhere, . . . pray without ceasing" (1 Tim. 2. 8; 1 Thess. 5. 17).

**Getting at the Truth.**

Speaking in October of the new methods and experiences in relation to home problems, Canon Simpson, at Brighton, said nobody supposed nowadays that the costermonger became a devout Churchman through playing with the curates, nor that sanitary houses were a certain assurance of godly lives. Things transformed into bribes for adherence to a religious body were an abomination crying for judgment. "For there is only one way whereby man can be saved," and that is by repentance and belief in a living Saviour. Cleanse the heart, and the life will cleanse itself. Make sure of the Home Eternal, and God will take care of the welfare while in the world, yet not of the world (Eph. 2. 9).

**Are your Hands too Full?**

While ascending a ladder at the excavation works for Bush House in the Strand, with something in either hand, Frederick Horton overbalanced and fell and died. At the inquest in September the coroner observed that this was another case of familiarity breeding contempt.

As you climb the ladder of life are your hands too full to "take hold of life?" "Room for business, room for pleasure," but . . . think what the "but" means. So often in this Christian country is the Gospel clarioned forth; so familiar is its sound that, occupied with getting on, satisfied with life's baubles, self-sure of one's own ability to tread life's ladder, there is failure to "lay hold on eternal life" (1 Tim. 6. 12).

**What to Consult.**

"Travellers to the homeland should consult the . . . information bureau." So runs a booklet of advice to Colonials who return to England on a visit. There's the germ of good advice in it for all who are "travelling home." There would be less going astray and much more joy and blessing if we were to do more "consulting." As is the habit of prayer, the habit of going to the Scriptures for guidance and help and knowledge about the "journey" and about "Home" is far too frequently neglected. Too busy? Fudge! Merely "devil-dust." Said Paul to the Galatians, "Who hath bewitched you?" (Gal. 3. 1.) Back to the Word, and you'll be better for it.

**Re-Living our Days.**

A film actress said recently that when first she saw her own acting on the screen she was thoroughly frightened, it was so crude and ugly. If we were suddenly faced with our own deeds, were compelled to see them re-enacted before our eyes in their every detail, what would be our feelings? Are we more sensitive than God?—the Holy, Righteous, Sinless God of Love! He sees. A good word for all to heed is in Hebrews 12. 14.

**Trifles, Yet—What Great Results!**

An untied shoe lace led to the serious injury of John Gates at Brighton in September, and was also the cause of a boy's hand being crushed. A stray word carried on the wind led to the conversion of Fullerton the evangelist. A look caused Peter to weep in repentance. All trifles, yet each fraught with big results. Nor was only the individual effected. Through John Gates the lad's hand was mangled. Happier results—the conversion of many—have flowed from the stray word which reached Fullerton. Who can compute what result has followed the Master's look at Peter? Sin is no trifle, but a little act of faith can procure a big result; can bring joy and happiness and great usefulness into the life of "whosoever will" (Acts 16. 30, 31).

**Found—But Lost.**

A post card has just been delivered after fifteen years in the post. Addressed to Bedford Park, West London, and posted on August 21, 1905, it was delivered at that address on October 28, 1920, but the addressee had left in 1910. God has been sending messages to you through the Bible, and the spoken Word at Sunday school or Church ever since you could read. Has the Great Message of love and joy never reached your heart yet? It is waiting at the door. Don't send the messenger away. After you have "left" this life you can never receive it. Unlike the post card, it is often offered, the Divine Postman is constantly knocking at your heart. Won't you come out of self and take in the message, Believe the glad Message, 'tis true! "Behold I bring you glad tidings of great joy" (Luke 1. 10).

**A Great Gift Awaits You.**

With "absolutely no clue from whence it came" a vaguely addressed parcel containing over £700 was recently received by the China Inland Mission. The parcel was merely addressed "The Secretary, Newington Green," the wide district in which the C.I.M. is situated. It reminds one of the hymn, "There's a wideness in God's mercy," for a great gift is addressed to "*whosoever* will." Need one apply the point? Has God's great gift of love and sacrifice not come to you through the Gospel message touching your heart? "Take" it to-day.

**Fire Discovered by Aeroplane.**

Early this autumn a farm, isolated in mid-county, was blazing furiously. Vain was the hope of the need of help being made known in time, when an aeroplane sailed across. The aviator took in the situation and in a few moments had flown to the nearest town, whence fire engines were quickly to the rescue. Helpless, hopeless, destruction certain, the sinner can always find help if he will, and when all seems lost rescue can



Fireman to the Rescue.

come. Wing a prayer to God for mercy—take a Saviour's rescue—trust its power to save and keep and restore. Daniel knew what rescue meant. So did Shadrach and his companions. So did Darius, the king, for he *saw* the work of rescue, and this was his testimony, "He is the living God; . . . He delivereth and rescueth" (Dan. 6. 26, 27). Don't forget; His touch has *still* its ancient power. s.

**POINTS FOR PREACHERS.**

**The Meaning of MY.**—"I will say to them, Thou art MY people; and they shall say, Thou art MY God" (Hosea 2. 23).

Carlyle said, "A man's self-trust is enormously increased the moment he finds that others believe in him." But where a man discovers that God believes in him, he puts his whole trust in God, which gives him a far greater and surer confidence.

**Where is your Name Written?**—"Write thou every man's name upon his rod" (Num. 17. 2). "They which are written in the Lamb's book of life" (Rev. 21. 27). "His Father's Name written in their foreheads" (Rev. 14. 1).

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### WHY IS JERUSALEM FAMOUS?

WITH others we were privileged to pay a brief visit to Palestine. We were especially interested in what we saw in and around Jerusalem, "the city of the great King," the city to which the "tribes went up." There is no city in the world around which are gathered so many hallowed associations. Jerusalem was the scene of Christ's ministry, rejection, and crucifixion, and was the birthplace of Christianity. Among the first places that we visited was the Church of the Holy Sepulchre. The building was thronged with Russian pilgrims, who seemed intensely interested in all that they saw. Our guide showed us the (reputed) spot where the Cross was erected on which Christ was crucified, a portion of the pillar to which He was bound when scourged, the stone on which He sat when the Roman soldiers cast lots, the rock rent by the earthquake, the place where His body was anointed for burial, and His sepulchre.

Though no one can be certain that these are the exact spots where the events mentioned transpired, we were solemnised at the thought of being close to the place where the mighty work of atonement was accomplished by Christ, and from which the precious, triumphant, and life-giving words were heard,

**"It is Finished."**

These three wondrous words were the dying words of our truest, best, and dearest Friend. The dying words of loved ones are long remembered by us, and are not easily forgotten. When Christ uttered this triumphant cry He was in the act of giving up His soul as an offering for sin. We would ask the question,

**What was Finished?**

His life of shame, suffering, and sorrow was over. He had been "despised and rejected of men," as He still is by the "masses" and the "classes." Many a time had He been faint, weary, hungry, and thirsty. That is all over. For our sakes He became poor that we through His poverty might be rich. The types and shadows of a past dispensation are completed. We need not the shadow when we have the substance, the type when we have the antitype, the moon when we have the sun.

**How was it Finished.**

The Lord Jesus appeared to "put away sin by the sacrifice of HIMSELF" (Heb. 9. 26). When He died at Calvary a full and perfect atonement for sin was accomplished. Christ poured out His soul unto death. He bare our sins in His own body on the tree. The ransom has been paid. The penalty has been met. The cup of wrath has

been drained to the dregs. Sin has been "put away." The veil is rent, and the way into the holiest is now open. Peace has been made. The law's demands have been fully met. The sin question has been eternally settled. God is fully satisfied with Christ's finished work, and He desires that the reader should be satisfied with that which satisfies Him—even the finished work of Calvary.

**What is left for you to do?**

Many believe in the *necessity* of the atonement who do not believe in its *sufficiency*. If Christ has done enough to make propitiation for all your crimson sins, why not thank Him for it and rejoice in the glorious fact? You are not asked "to do" anything meritorious in order to obtain forgiveness. Don't insult God by bringing your prayers, works,

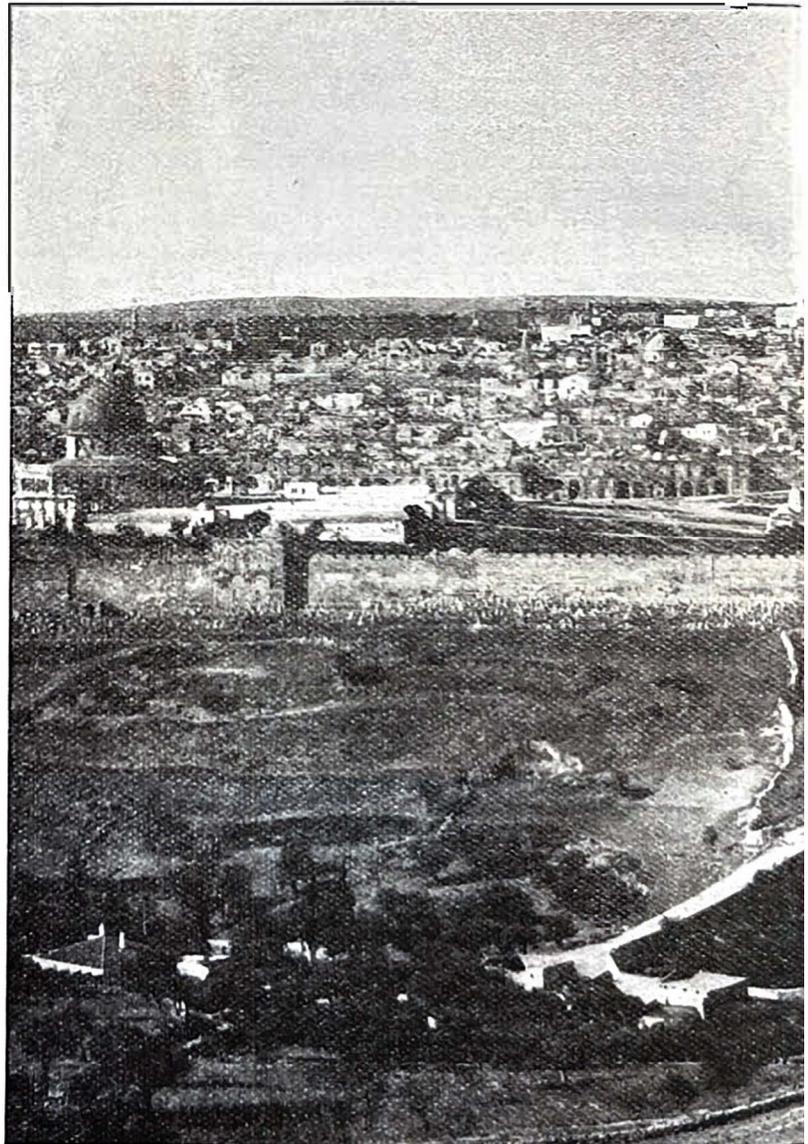


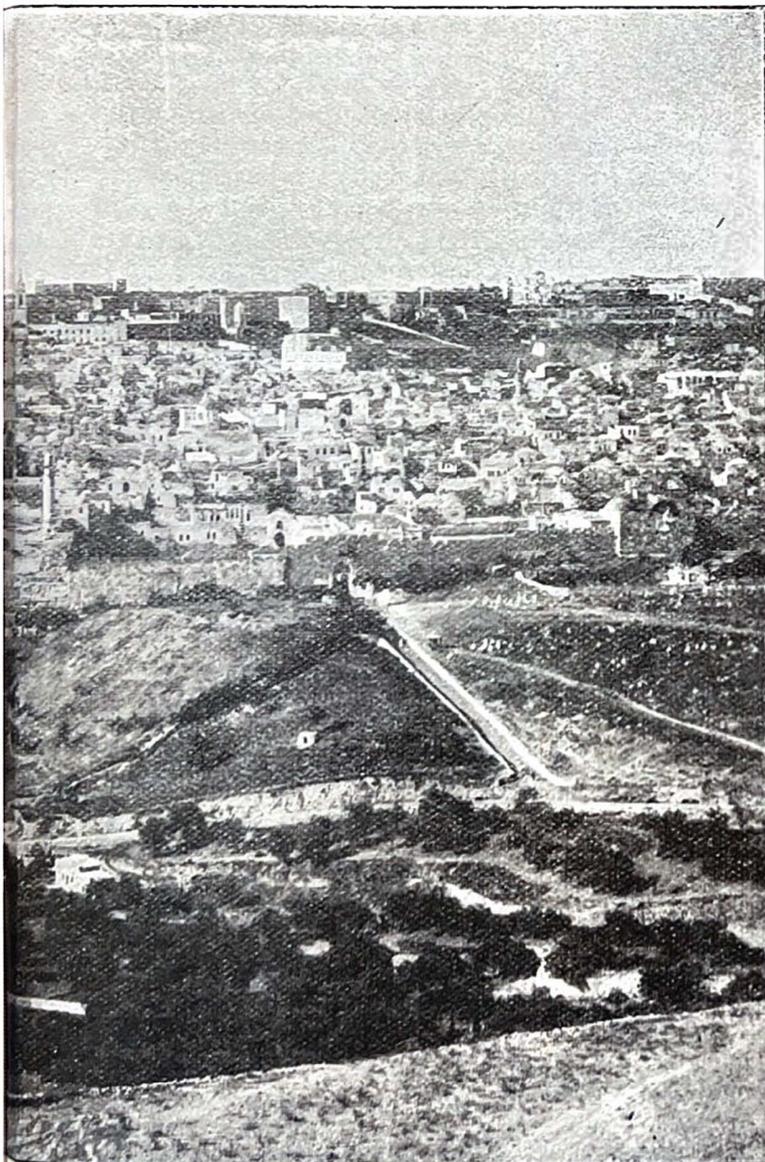
Photo by Bonfils from "Palestine, Mesopotamia and the Jews," by Sir A. WINGATE

vows, tears, good resolutions, or happy feelings to supplement the work of His beloved son. Can you *add* to a "finished" work? Salvation has been purchased at an *infinite cost*, and is now pressed on your acceptance, as you read these lines, as a *free gift*.

**Take it Now and be Happy.**

"Then said they (the Jews) unto Him, What shall we do that we might work the works of God? Jesus answered, and said unto them, This is the work of God, that ye BELIEVE ON HIM whom He hath sent" (John 6. 29). "Look *unto Me*, and be ye saved" (Isa. 45. 22). We are not saved FOR our faith, nor *for* anything *we* do. We are saved solely and wholly on the ground of what Christ did FOR us on the Cross. Why not now take God at His word as you read these lines, and be saved for Eternity?

A. M.



Jerusalem from the Mount of Olives,

{6 post free}.

**A TRIP TO CALENDAR LAND.**

WOULDN'T you like to explore Calendar Land? It is peopled with years. Thousands of them live in that delectable country, and every year the same, "1921." But not every Calendar; that's the charm of the trip; there's such an enchanting variety in what one sees. All you've to do is to take a ticket to 14 PATER-NOSTER ROW, London's busy book centre, or to 229 BOTHWELL STREET, Glasgow, if that's more convenient, and in a twinkling you are in the land of years. But the population is of migratory habit, it's always "moving on," and if you are wise you will invite a few to live with you for a year. Nor will you be ashamed, for in beauty and charm, and originality of design and colour, the P. & I. "years" are as dainty as they are useful.

**Some are Growing Old.**

We recognise in some the children of earlier years—"Golden Grain" or "Golden Text," "Daily Manna" or "Daily Meditation," "Grace and Truth," and many another of the day by day tear-off blocks, mounted on a hanging card bearing an attractive scene printed in grateful colours; for each a suitable text or quotation is given.

In the realm of artistic reproduction there is a wide choice of tasteful pictures bearing neat hanging Calendars, in which section is a series of HAROLD COPPING'S famous Scripture pictures, and another rather original design in shadow-printing and in poker-work, embellishing either texts or acceptable quotations from poets or writers. Near by is a range of Calendar panel pictures, all covetable and all cheap, from sixpence to five shillings; some framed, and by no means the dearest. In designs is an oval wooden panel with "The Shepherd and the Sheep" painted on, or there is a realistic symbolical anchor-calendar, which looks safe and strong.

**A Variety and Value View.**

These represent not a tithe of the "years" that live in the Row or haunt Glasgow just now. There are literally dozens upon dozens of different designs and subjects, and at prices from pence upwards. Just now, early and late, are willing assistants at both depots helping visitors in their choice, and if, in concluding, a word to the wise is proffered, it will be to make you call at the above depots as early as possible in the month, or, failing opportunity, post immediately a request for the *Illustrated New Year Guide*, detailing a varied and artistic selection among which to make choice. Better make application just now. S.

### A CHRISTMAS MEDITATION.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

VARIOUS magazines cater for their readers by issuing special Christmas Numbers. The shop windows begin to show signs of Christmas. People come to town in order to do Christmas shopping. Why? Because it is the season of the year when numbers put into practice the old words, "It is more blessed to give than to receive" (Acts 20. 35). Again, as the year draws to a close business men square up their books and see how they stand. Shall we consider some of the gifts freely bestowed upon us, and then some of our obligations? The latter word is much to the front these days on account of "Obligation Week." Christians are always under obligation to the One who giveth all.

#### GIFTS.

1. **The Word of God.** I wonder if it had been our lot to live in a land where the Bible had not been translated into our mother tongue, and then some ambassador of the Cross had come and had begun the work of giving us the Scriptures in small instalments in the language we understood, whether we would have appreciated the sacred volume more. At any rate one of the gifts we are most indebted to God for is that of His written Word. What joy this Volume has afforded us! What comfort has been ministered to us thereby! Let us thank God for this treasure, and seek to show our appreciation by hiding it in our hearts.

2. **The Son of God.** The old words are always charged with new power. "He gave His" (John 3. 16). Yes, Heaven's best for the sinful sons of men. Let us contemplate all the joy we have experienced during this year and see how we can trace our numerous blessings to this great gift, the only begotten Son of God. Well might we exclaim, in the words of another, "Thanks be unto God for His unspeakable gift" (2 Cor. 9. 15).

3. **The Son's Gift.** Here we tread on holy ground. We get from Bethlehem to Calvary. The Son of God gives His life. May our estimate of the Christ of God who is so fully revealed in the Gospel narratives be so enhanced that we shall be able to put a truer value on the sacrifice offered on Calvary. He became poor in order that we might be made rich. Hallelujah, what a Saviour!

4. **The Holy Spirit.** He is the One of whom we sing, "A Guide, a Comforter bequeathed." This is the glorious possession of every child of God. Thereby the divine nature is communi-

cated to us. As Rebecca was guided and accompanied over her desert journey by a faithful person who did not speak of himself, so we enjoy the guidance and companionship of the Spirit of God. May we never grieve Him, and may we ever let Him have His own way with us!

Let us, as it were, draw a line and count up our possessions. The WORD, the SON, the LIFE, the SPIRIT. How much? It is beyond human calculation.

#### OBLIGATIONS.

1. **Give Ourselves.** Paul, in writing to the Corinthians on the subject of giving, commends others by saying that they first gave their own selves. Talents, time, money are secondary. It is our privilege and responsibility to present ourselves. If Christ gave Himself in order that we might be His possession, surely we ought to give ourselves to Him in recognition and appreciation of His great gift. I wonder how many during this year have so realised the

claims of Christ upon them that they have been compelled by love to give themselves. For such there is a glorious future and a present life of usefulness.

2. **The Lord's Offering.** We meet with this expression in the Old Testament. The Jew could tell us about this. A tenth of his possessions was holy and belonged to the Lord. I believe it is the great joy of every Christian to acknowledge his Lord by laying aside systematically, regularly, and proportionately to the Lord. If the Lord has entrusted us with money, it is in order that we might be faithful stewards.

These thoughts have been in my mind in view of Christmas. It is the season when goodwill is shown. It is the world's anniversary of the greatest gift ever bestowed, the Son of God. Thus the Christmas season is the time when we seek to enrich the lives of others. I believe the principle behind all the giving at this time of the year should be a fixed one in the life of every Christian. Why? Well, look at the list of gifts mentioned in the first part of this article. If all these have been given to us freely, was it not in order that we might manifest the true spirit of Christianity at all times? If then there has been no fixed principle in your life respecting giving, is not this a fitting season to begin? First, let us give to the Lord, and then seek His guidance as to how to distribute. I do not intend to mention any particular needs. Yet how many suggest themselves. Do not miss the blessedness of giving. Is it a charitable institution, or a mission, or a relative, or a widow, or an orphan, or the postman, or the lonely, or the sad? "Whatsoever ye do, do it heartily, as to the Lord." J.S.



A Choice Gift (2/6 post free).

**"Is any Merry? Let him sing."**

is the instruction of the Old Book in a chapter devoted to the miseries of "the last days" (James 5. 3. 5. 13). What to sing is described in the high-water mark epistle. "Psalms, and hymns, and spiritual song" (Eph. 5. 19). Not a word about secular, national, comic, or pantomime rags.

To encourage the saved to sing spiritual pieces in the Home at this festive season, we suggest suitable presentation bindings of the best Music Books on the market to-day. All post free at prices named.

**Redemption Songs.** 1000 pieces. Staff or sol-fa (*always say which*). Limp binding, 7/3 post free; Cloth boards 8/3 post free; Leather, 16/3, 19/3, 30/9 post free. Cheapest, *words only*, 11½d. post free.

**Songs and Solos.** 1200 pieces. Staff or sol-fa. Limp binding, 7/3 post free; Cloth boards, 7/9 post free; Leather, 16/9, 18/9 post free. Cheapest, *words only*, 11½d. post free.

**The Believer's Hymn Book.** A choice collection for Assembly Gatherings or home use. Staff or sol-fa. Cloth boards, 5/. Leather, 11/. Yapp binding, 13/. Presentation, 20/6. *Words only*, 1/6. All post free.

**Song Testimonies.** Sol-fa and staff. Paper, 1/3 post free; Cloth, 1/10 post free.

**New Songs of Grace.** Staff or sol-fa. Paper, 2/4 post free; Cloth, 2/10 post free.

**Pilgrim Choruses.** No. 1, Staff. Cloth, 2/6; Paper, *words only*, 2d.; No. 2, Paper, *words only*, 3d.; Sol-fa or staff. Paper, 2/4; Sol-fa or staff. Cloth, 3/4 post free.

**New Songs of Praise and Power.** Staff only. Nos. 1 and 2, Cloth 2/ post free.

**Gospel Messages.** Staff. Nos. 1, 2, or 3, Cloth, 2/ post free.

**New Songs of Pentecost.** Staff. Nos. 1, 2, or 3, Cloth, 2/ post free.

**Great Revival Hymns.** Staff. Nos. 1 or 2, Cloth, 1/9 post free.

**Awakening Songs.** Bederwolf's New book. Staff. Cloth, 3/ post free.

**New Songs of the Gospel.** Staff. Nos. 1, 2, or 3, 1/, 2/, and 1/6 post free.

**Selected Hymns and Solos.** Sol-fa or staff, 1/9 post free.

**Beautiful Illustrated Guide** to the best Calendars, Almanacs, and specialities for 1921 post free to any one kindly applying.

PICKERING & INGLIS,  
(Successors to Alfred Holness, for 50 years in the Row)  
14 PATERNOSTER ROW, LONDON.  
229 BOTHWELL STREET, GLASGOW.

**Behold the Bridegroom.**

Words and Music by R. E. HUDSON. By per.

1. Are you ready for the Bridegroom When he comes, when he comes? Are you  
2. Have your lamps trimm'd and burning When he comes, when he comes; Have your  
3. We will all go out to meet him When he comes, when he comes; We will  
4. We will chant al - le - lu - ias When he comes, when he comes; We will

ready for the Bridegroom When he comes, when he comes? Behold! he cometh! Be-  
lamps trimm'd and burning When he comes, when he comes; He quickly cometh, he  
all go out to meet him When he comes, when he comes; He sure-ly cometh! he  
chant al - le - lu - ias When he comes, when he comes; Lo! now he cometh! Lo!

hold! he com-eth! Be rob'd and read-y, for the Bridegroom comes.  
quick - ly com-eth, O soul, be read-y when the Bridegroom comes.  
sure - ly com eth! We'll go to meet him, when the Bridegroom comes.  
now he com-eth! Sing al - le - lu - ias! for the Bridegroom comes.

**CHORUS.**

Behold the Bridegroom, for he comes, for he comes! Behold the Bridegroom, for he comes, for he comes!

Be-hold! he com-eth! be-hold! he cometh! Be rob'd and read-y, for the Bridegroom comes!

Salvation Songs for Home or Meeting. Size as above, both Staff and Sol-fa notations. 20 for 1/; 50 for 1/6; 100 for 2/ post free. Good Assortment. Wonderful Value.

**THE FINEST NEW YEAR PRESENT OBTAINABLE.**

The "Auxillary" Bible. Famed 40 years ago. Paper: *Finest Oxford India Paper*. Type: Clear bold-faced letter. References: Full central column references and notes. With *Spiritual Aids*, including Concordance-Index.

No. 1. 5½ x 4 in., *Oxford binding*, Persian Yapp. 18/6, post free.

No. 2. Same size. Niger Yapp, *Oxford binding*. 30/6, post free.

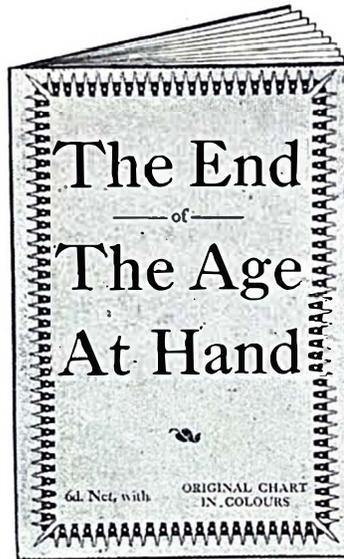
No. 3. 7 x 5 in. Persian Morocco, Yapp, *Oxford binding*. 24/6, post free.

THE aim in this column is to guide to books of true worth, and books of spiritual power, likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster

Row, London, E.C. Books reviewed or any good book from any publisher will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.

### The End of the Age at Hand!

The pen of that gifted writer on spiritual themes. GEORGE HUCKLESBY, has once more been employed in emphasising that the end of the age is fast approaching, and in delineating the effect of that tremendous fact in relation to various groups—the believer, the Church, the world, and so on. Much more to-day than ever perhaps in this and last century do Christians believe that in reality *the end is imminent*—events, developments, mental attitudes all force the nearness. But how many are really *prepared*? The power of this little book is that it both proves and prepares by portrayals and precepts and prophetic references, so that the reader is shown wherein he may have confidence, how he may conduct himself in the days of waiting, and what course the future takes for the faithful. (Pickering & Inglis. Including coloured chart, 7d post free.)



### The Family Textbook.

Start the New Year well is a frequent exhortation. In this solidly valuable book is the means to start well, to continue well, and to end well. For every day in the year is a page of texts, pithily and pointedly arranged and selected to illustrate the germ-thought which occurs at the top of every page. On an average there are eight texts for each day, so that if any are so situated that little leisure is their lot, if they cannot read the whole for daily help and meditation, a certain part could be taken—a text a day keeps the devil away—and thus fresh matter for some years be available. Yet if opportunity were at hand to read the whole every day, there would be fresh and vital good by doing the same again the next year. To issue this at 4/ must be a profitless undertaking, but one of rich reward in thus placing such a treasury of the Word within the buying capacity of the poorest. (Pickering & Inglis. 4/6 post free.)

### The Immovable East.

The October issue of the *Palestine Exploration Quarterly* is full of interesting matter for Bible students. Gaza, Damascus, Tiberias, Lebanon, the Red Sea come under review, and there is another useful contribution on religion, feasts, and processions in "The Immovable East." (Palestine Exploration Fund, 2 Hinde Street, W.I.)

### Samuel Pollard.

This is a story of splendid missionary effort, well rewarded, but at the expense of strength and life. Many have been benefited by the writings of "Samuel Pollard, of China," and many more have followed his experiences pioneer-missionary in the interior of China. Few knew the real man. Here is the remedy at hand, for W. A. GRIST has written the biography of Samuel Pollard in inspiring and helpful tone from the day, in 1864, when "young Sam" first saw the light as the third son of a home-circle where "religion was the supreme reality." We read that "three times a day all

the family gathered for worship." We are told that it was at a watch-night service "as the old year was passing and the new year entering" that the dear mother, in 1885, found strength to agree to her son's going, and ere long he set forth on his journey at the age of 23. A time of language-study at Ganking, a narrow escape from drowning in the Yangtsye whilst journeying 1500 miles by river to his first station far overland, and then the start of the great adventure in February, 1888, in Chaotong, where Pollard and Dymond laboured till the former in 1905 carried the glad tidings of great joy to the Miao peoples, the aboriginal tribes of Western China. Hard work, much persecution, signal blessing, many saved, form the key notes of ten years of self-sacrificing work, and go to the making of a record as fascinating and uplifting as it is adventurous and noble. In 1915 Pollard died, but he left a marvellous work to his memory and the glory of God, twenty-eight years of missionary service, and the result, "the promise which was given him of winning thousands of souls for Christ's Kingdom was abundantly fulfilled." (Cassells. 8/ post free.)

### Ruth, and other Bible Readings.

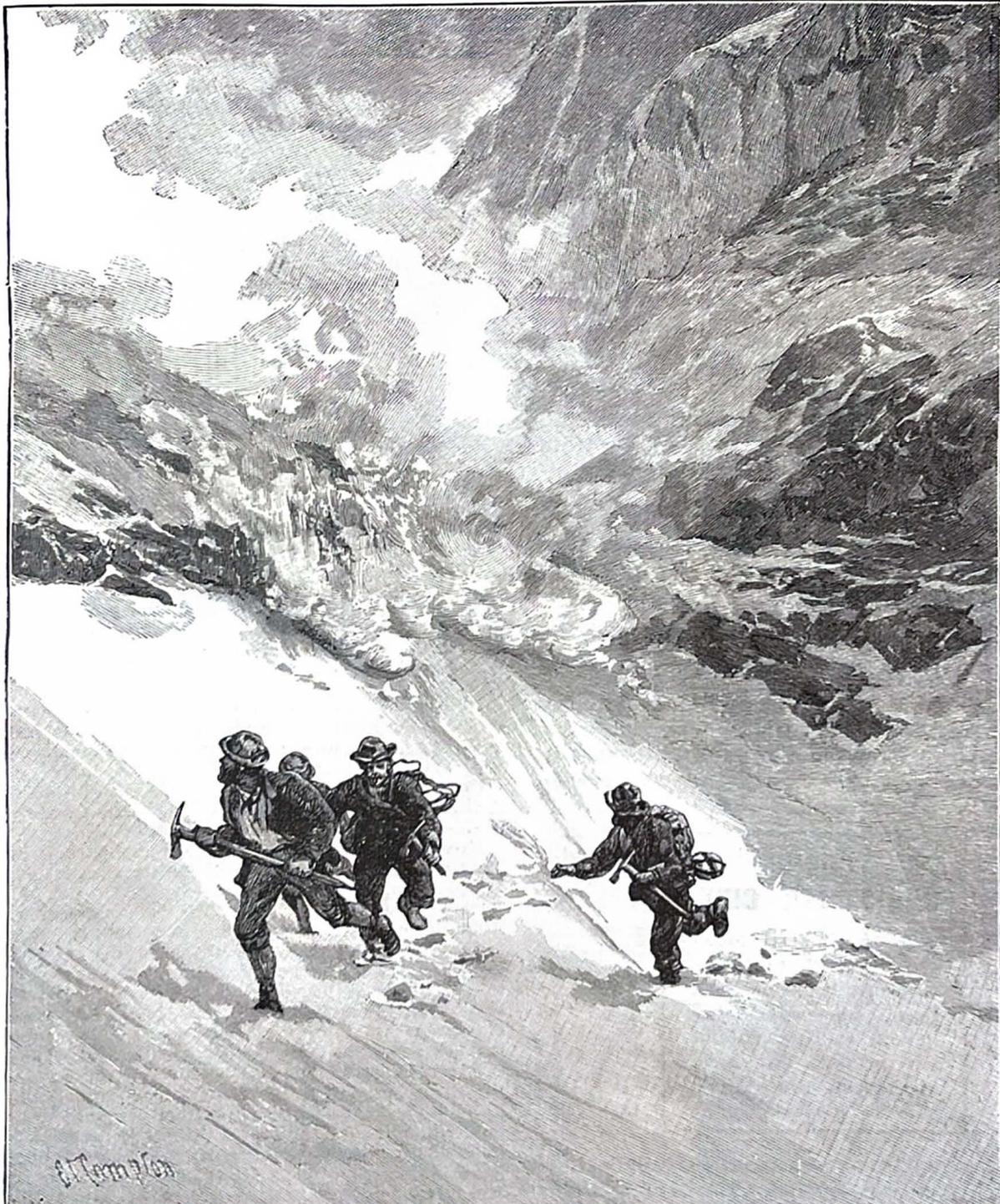
A series of four helpful discourses by HENRY MCGORHOUSE on Ruth, followed by eleven Bible Readings on New Testament Subjects. These are characterised by a simplicity of exegesis which cannot fail of profitable meditation by reason of their freedom from flights of rhetorical moralising. Their power is their common sense, their acceptability, their true Spiritual accent. (Now issued by Pickering & Inglis. 2/6 post free.)

**THE ALPINE AVALANCHE.**

A FEW years ago a small party of mountaineers, with an experienced guide, were descending one of the towering peaks of the Alpine range when the stillness was broken by a noise like distant thunder. The trained ear of the guide recognised the sound in an instant. "An avalanche is descending the mountain," he cried, "and we are all lost!"

This is a picture, however faint, of a day that

is coming when the great avalanche of judgment shall descend upon a doomed world. Everything may appear to be calm around you at present; but the stillness shall be broken. God "hath appointed a day, in the which He will judge the world in righteousness." The "acceptable year of the Lord" shall end at last. The "Day of Salvation" shall close. The "last chance" shall have come, and gone; and the storm of judgment shall break on your defenceless head.



"Be ye also ready!"

"Onward Swept the Dread Avalanche."

### “The Shadow of a Great Rock.”

Consternation reigned in that little party of Alpine climbers. Yet there was hope of escape—if only the shelter of some friendly rock might be found. They made a hurried search, with the earnestness of those whose life is at stake, and in a few seconds they found “the shadow of a great rock.” They were just in time to reach this place of safety, when onward swept the dreaded avalanche. Although one of the party was severely bruised, all escaped with life—truly **one of the most wonderful deliverances** recorded in the annals of Alpine climbing.

The means by which these mountaineers made their escape brings forcibly to mind a passage of Scripture which tells us that Christ is as “the shadow of a great rock” (Isa. 32. 2). It was not enough that the little party were alive to their danger. Had there been no friendly rock near at hand several lives must have been lost that day. They fled to the sheltering rock, and so were safe, while the avalanche passed right over them. And thus it is with the sinner convinced of sin and awakened to the danger of the Wrath to Come. For him there is “the shadow of a great rock in a weary land.” It is certain there is judgment before you, if unsaved; for God has said that “sudden destruction” shall come upon them, and they “shall not escape.” But it is also certain that God has provided a Saviour—a Deliverer—One whose blood can cleanse from every stain of sin, and whose love and power can “**save to the uttermost.**” To receive this Saviour is to have eternal salvation and be safe from the coming storm. If you reject Him, then your doom must be on your own head. W. S.

### GOD'S CHRISTMAS GIFT.

WE are told that in an American city during December of last year one hundred of the biggest hoardings in the city were covered with nothing else but huge posters on which were the words:

#### GOD'S CHRISTMAS GIFT.

“For God so loved  
the world, that He gave  
His only begotten Son,  
that whosoever be-  
lieveth in Him should  
not perish, but have  
everlasting life.”

John 3. 16.

What British city is going to be bold enough to adopt this broad-cast plan for Christmas, 1920?

### THE GOSPEL GRAPHIC

has steadily increased in circulation since this title was adopted. It now finds its way into

**10,000 Homes,**

but what are these among so many. Were its merits known it would soon brighten 20,000 or 30,000 homes, and supplant the insipid sensational literature so unsatisfying.

During 1921 the main features will be continued, including (1) Gospel Triumphs; (2) Graphic Pen and Pencil Stories; (3) The Voice of Truth in the Vision of the Times; (4) Movements Among Men; (5) Records of Well-known Men; (6) Topics for Young Disciples; (7) New Songs, Books, and Something for every Member of the Family.

Specials for 1921 will include Remarkable Conversion of an Agnostic, with photo; From Socialism to the Saviour, with photo; Are all Great Men Infidels? by the Editor; He Wanted Facts! by the author of “Cassidy’s Problem;” and much more of sterling worth.

An Acceptable Present. A postal order for 3/ will bring the *Gospel Graphic* monthly for 1921 to your home, to friends at a distance, to lonely workers, or anywhere in the world.

### GRAPHIC GUIDE

TO COMING EVENTS WORTHY OF NOTE.

**DECEMBER.**—Meetings are being arranged in the Bible Society’s Hall, Queen Victoria Street, on Wednesday evenings, Dec. 1, “What is the use of Prayer?” Speaker; J. Stuart Holden...The International Bible Reading Association, which provides a scheme of daily reading used by thousands, has fixed Dec. 6 as “Bible Sunday” to encourage personal study of the Sacred Word. B. Mudditt is preacher in Clapton Hall, London, during December.

**JANUARY.**—New Year Gatherings in many towns. For details see *Witness Intelligence* pages.

### BITS FROM EVERYWHERE.

The **National Lifeboat Institution**, during the period of the war, was the means of saving 5322 lives.

Dr. Jowett has been medically advised to take six months complete rest.

**Nazareth.** A well-equipped hospital, combining loving care in nursing with Christian teaching, flourishes in this little town of Holy Childhood.

A New Y.W.C.A. Owing to dissatisfaction with the teaching methods of the Y.W.C.A. a number of branches have severed their connection. This, with the “Evangelical Y.W.C.A.” (a former severance), and the Irish Y.W.C.A., now form the “Christian Alliance of Women and Girls.” Will the Y.M.C.A. follow suit?

**Poland.** The Bible Society has received word that the Polish Government has granted permission for Bibles to be imported into that country free.

**How Old is Man?** The latest estimate is Penik’s, “and Penik, who is now considered the greatest authority on the subject, gives 500,000 years.” For a greater Authority see Genesis 1. 26, 27. No single trace of pre-Adamite man has, or will be, discovered.

“**Light at Eventide.**” with the dying testimonies of Polycarp, Michael Angelo, William Pitt, George Washington, William Wilberforce, J. N. Darby, Lord Roberts, and twenty-four other famous, persons makes *The Evangelist* an appropriate message for December. 2/6 per 100 post free.

**From Door to Door.** Our brother, A. S. MAGGS, of the Christian Colportage Society, 37 Farrington Street, London, is getting pure literature with a clear Gospel note right into the homes of the people in rural, needy, and neglected districts. All the helpers are “born again colporteur evangelists,” well worthy of support. *No one else is doing the work.*

## AWAKENED AND SAVED.

FOR a number of years the Spirit of God had been exercising my soul as to the necessity of being converted, but always the "natural man" in me revolted against the purposed change. I knew there was sin, I knew there was a just God, I knew there was a judgment throne before which I must be arraigned if I left this world without salvation, and I knew there was an eternal state of condemnation for those who neglected or rejected God's salvation. I knew all this while in my unconverted state, and I believe there are thousands of the same class who know quite as much, and still revolt.

I put myself off that sooner or later I would "do the best I could to turn over a new leaf," not then knowing that salvation is through the *finished work* of Another (John 19. 31). By easy stages I gave over attending places where the Gospel was being proclaimed, and in place thereof took up with the pleasures of sin—not outrageous sin, however. I was careful to avoid the grossest forms of sin, and was led into the delusion that "I was not so bad as others."

One Sunday morning I took out a couple of dogs to catch rabbits on the cliffs near by. A younger friend came with me, and the chase became both interesting and exciting. A rabbit was started, which made its way to the foot of the cliffs, then along for a short distance, then it again ascended, the dogs following. We were not able to travel so fast as the animals, but being keen we also descended, and when we saw it was necessary to retrace our steps we both chose, as we thought, a short cut. Too excited to be careful—the dogs in full cry somewhere ahead—we were half-way up when we realised, with desperate distinctness, that we had reached a spot impossible either of ascent or descent. Below was a sheer drop of some seventy feet to the rocks so cruel and hard. Our foothold was giving way, and noisily striking in the distant depths, where it seemed we must instantly follow. I was uppermost; my companion had a nervous grasp of my ankle, and if my hold loosed I must also ensure his destruction. I sweated the sweat of death. I realised it was *very* near. And unsaved, oh! the horror of it. Immediate death! What a prospect! What a destiny!

Just at this moment a wonderful thing happened. It may be said it was the result of a frenzied brain—I believe God was in it. We were in a wild and unfrequented part of the coast, far from roads, dwellings, railways, &c., yet just in my most perilous moment I looked above me, and there racing along the

edge of the cliff was a railway train. It was travelling at full express speed, yet the guard distinctly waved a red flag *to me*, and shouted, "We'll meet you at the TERMINUS—ETERNITY!" I even noticed that the train was not a passenger train, but was heavily freighted with some kind of cargo. I saw the parcels; they were all labelled "sins"—they were my sins. I quickly apprehended that; I was to meet them at the terminus, and it seemed I was very near it. Ah, then! I knew they would weigh me down to the lowest depths of the PIT.

The vision as instantly vanished, and my soul groaned out in its anguish to God. Stones and earth were crumbling away from my feet, tufts of rock-grass and heather came away as I grasped them with both hands, my ankle held fast below. I looked down—into death. Above—no hope. Ah! —. I reached out to my right, and grasped a large tuft of long wiry grass. It held. Thank God it held. We were saved.

By this providential means we managed to scramble in a side-long direction till we reached a safe place. There we sat and looked at each other, both realising that we had barely escaped a terrible death. The warning was not lost upon me. I knew quite well this was one of the things, and God oftentimes works with men to "save them from going down to the pit" (Job 33. 24). God was seeking me. I was found of Him. I trusted Christ as my only Saviour from death and hell. He has given me a new life, one that lasts "for ever." "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life" (John 5. 24). My sins were blotted out by His blood. My sins were forgiven for His Name's sake. I was "born again," from above, "of the Spirit" (John 3. 3-7). I was a new creation in Christ Jesus. Scales fell from my eyes regarding my being "not so bad as others." In my heart of hearts I realised that "whosoever believeth that Jesus is the Christ is born of God" (1 John 5. 1). Here is a condition any one may fulfil, with a result declared by God, glorious in its marvellous simplicity: Believe on the Lord Jesus Christ and be saved NOW, and be assured of glory to come. E. C. Q.

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

(Acts 13. 38. 39).

## THE TESTIMONY OF A "NEW CREATURE."

I WAS sitting in Church on a Sabbath afternoon when something that the preacher said went home to my heart. What was said I could not afterwards bring to mind. This may seem strange, yet 'tis true. I could not remember the shape or form of the heaven-sent dart that smote me, yet it smote me, and mightily moved me. It was a polished arrow, and it went right in at the joints of the harness. The archer knew not, though doubtless angels knew. Its entrance wounded me sore, and my soul o'erflowed. The tears could not be stayed. When I left the Church in the forenoon I could readily have spoken and conversed with any one; but when I left the Church in the afternoon I could not have done so. "My mouth was stopped." "I was guilty before God." Within forty or fifty minutes after leaving that building I decided for God. Blessed be the moment that gave birth to that decision. The swing of the pendulum at that moment swung me right out of bondage into the freedom wherewith the Son makes free. Then for the first time I began to "search the Scriptures." The Bible up till that hour had been a dull, dry book to me. Robert Burns, Sir Walter Scott, and others of lesser note had been my favourites in literature up till that decisive moment; but thereafter, David, Isaiah, Paul, and others of their compeers became my sole delight and my soul's desire. The precious volume became at once to me "as the apple tree among the trees of the wood," and "I sat down under its shadow with great delight." Every other book seemed stale beside it. The mouldy bread of the Gibeonites could not have been more so, but "its fruit was sweet unto my taste." "Old things had passed away, all things had become new." In abundant measure the peace of God came to my soul.

"I heard the words of love, I gazed upon the blood,  
I saw the mighty sacrifice, and I had peace with God."

But will it continue, the devil whispered? I wasn't very sure until I found it was written: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." This persuaded me it would continue, and, thank God, it has until this hour, with years between. Some people sneer at conversion, and say they were well brought up and don't need it. I was well brought up, but that didn't bring me salvation. My salvation was in being well brought down. This I was when the Word of God as an iron entered into my soul. As the simplicity of the way of salvation enlarged upon my vision I stood "all bewildered with wonder." How could it be that I had never seen this before? I had been no stranger to the letter of the Bible. From earliest years I had known it. Yet here was a revelation which in its simplicity stunned me. The new birth, which had always seemed before as a spiritual conundrum, never to be solved in this life, became clear as daylight, and other things in God's Word, concerning the meaning of which I had been as dark as midnight, and in which I could see no light, became to me as shining stars of the first magnitude. How did all this come about? Flesh and blood I was assured had not revealed it unto me. Yet this I could see, that no light had been given me till I had yielded my heart to God, and definitely decided to forsake my evil ways. The point of surrender it was plain enough had become the point of departure from "old things." When speaking with many regarding the way of salvation the answer is often given, "I don't see it." Neither did I until I made a complete surrender, and came as a poor, lost sinner to Jesus' feet. And I am persuaded that if those who are always ready to say "I don't see it" would make a definite surrender, and that without reserve, they would soon see "and know the things that are freely given to us of God."

# Pen & Pencil Pictures

GOSPEL TRIUMPHS IN MANY LANDS.  
GRAPHIC SKETCHES FROM MANY HANDS.

INTERESTING      INSTRUCTIVE      EVANGELICAL.

“The Voice of Truth in the Vision of the Times.”



By P. H. CALDERON, R.A.  
Exhibited at Royal Academy, London.

THE CHOICE—RUTH AND NAOMI.

By special permission of  
Walker Art Gallery, Liverpool.

## THE ONE GREAT CHOICE.

**THE** Day of Choice comes to one and all sooner or later. It may be *sooner*—at a mother's knee, in the Sunday school class, or in the quiet of the midnight hour or silent room. It may be *later*—when setting out in life, leaving

home for the distant city or country, in the Gospel meeting, or in some peculiar visitation of a long-suffering God. As sure as the day of choice for two maids of long ago came to them, so will your day of choice for Time and Eternity come to you.

The scene is beautifully depicted by R. H. CALDERON in his famous Royal Academy picture entitled

**"Ruth and Naomi."**

A roadside in the Land of Moab. An aged Hebrew woman who had fled with her husband from the famine in Bethlehem. Ten years have rolled by; now she hears of days of prosperity in her native land, and sets out to return, accompanied by her two daughters-in-law. The strange land behind; the promised land before. At the parting of the ways she puts her companions to the test. "And Naomi said unto her two daughters-in-law with her, Go, return each to her mother's house. . . Then she kissed them; and they lifted up their voice and wept" (Ruth 1. 8, 9). Shall they both go forward? Shall they both return? What happens?

**I.—LOOK CLOSELY.**

and learn three lessons:

**1. A Definite Choice.**

Ruth clave unto her, and said, "Thy people shall be my people, and thy God my God" (v. 16). Orpah kissed her mother-in-law, and went back unto her people and unto her gods" (v. 15).

Ruth chose the better part, the forward part, the path that led to union, happiness, and undying fame.

Orpah chose the easy part, the backward part, the path that led to sorrow, oblivion, and enduring shame.

**2. A Final Cleavage.** Together they stand. So near to the one they loved, so near to setting out to the land of promise, so near to bliss unknown. Yet, so far as is recorded, they never met again.

**3. A Contrast of Persons.** The true God and false gods. The chosen people and the Moabitish people.

Ruth bid farewell to the idols of Moab; she made a whole-hearted choice for the God of Israel. Feeble in knowledge, yet strong in faith, she "clave" unto Jehovah.

Orpah "went back unto her gods." The ray of light from Israel's God ahead was quenched, the love of her natural heart asserted itself, the idols of Moab triumphed.

Ruth became the Rose of Moab, the one through whom "the rod out of the stem of Jesse" (Isa. 11. 1) arose, and a messenger of joy and gladness to the people of Jehovah in days long past and in days yet to come. Orpah wept twice, kissed Naomi, returned, and got her land, her people, and her gods, but that was all.

**II.—LOOK AGAIN,**

and see which represents *you*. One or the other *you* must be. The choice as to path, people, land, and God *you* must make. Your definite choice decides your future for months, years, and millenniums.

Will you be a RUTH among those who "turn to God from idols" (1 Thess. 1. 9), become the companions of "the children of God through faith in Christ Jesus" (Gal. 3. 26), who walk "the narrow way which leadeth unto Life Eternal" (Matt. 7. 14), or will you be an ORPAH, sigh for the better part, wish you were bound for glory, yet with all your weeping and longing "turn to the beggarly elements" (Gal. 4. 9), become companions of those "who love darkness rather than light" (John 3. 19), and travel on "the broad road which leadeth to destruction?" (Matt. 7. 13).

**Which is Your Choice Now,**

which your path in days to come, which your portion throughout the ages of Eternity? **НУ?**

**THE COWARD AND THE HERO.**

**I WANT** to tell you two stories. They are both American stories, and they are both true.

1. In the State of North Carolina there was a poor farmer who had a mountain farm with very poor soil, and had to work hard for a living. But though he had a poor farm he had a bright son. His boy went to the district school. He stood at the top of his classes, and his father said, "That boy of mine is going to have just

**As good a chance as a Millionaire's Son."**

He raked and scraped, and got enough together to send his son up to the university. The boy did well. Every little while he wrote home to his father and mother and cheered their old hearts.

**"Past Finding Out."**

Romans 11. 33.

**I DO not know** what adverse winds  
Shall rock my frail barque too and fro,  
If swiftly borne on mountain waves,  
Or on calm ripple, still and slow;  
But *this I know*, my Pilot steers,  
Through calm and storm His power appears.

**I do not know** if I shall tread  
The Homeward way 'mid busy throng,  
Or if some lonely, rough-hewn track  
My weary feet shall press along;  
But *this I know*, my Shepherd leads,  
As tenderly He meets my needs.

**I know not** how His eye doth sweep  
The whole vast earth from pole to pole,  
Controlling and o'er-ruling all,  
Yet caring for each needy soul;  
*I know* He notes the birds that fall,  
Then "how much more!" His children's call?

**I know not** yet my blissful Home,  
With all its radiant glory bright,  
Where my Beloved on His throne  
Unfolds eternal, new delights;  
But *this I know*, His promise sure,  
They shall be mine for evermore.

**I do not know** when He shall come  
To call me up to yonder skies,  
When I this "earthly house" shall leave,  
Changed in a moment as I rise;  
But *this I know*, the hour draws near  
When He and I shall meet up there. **v. REESON.**

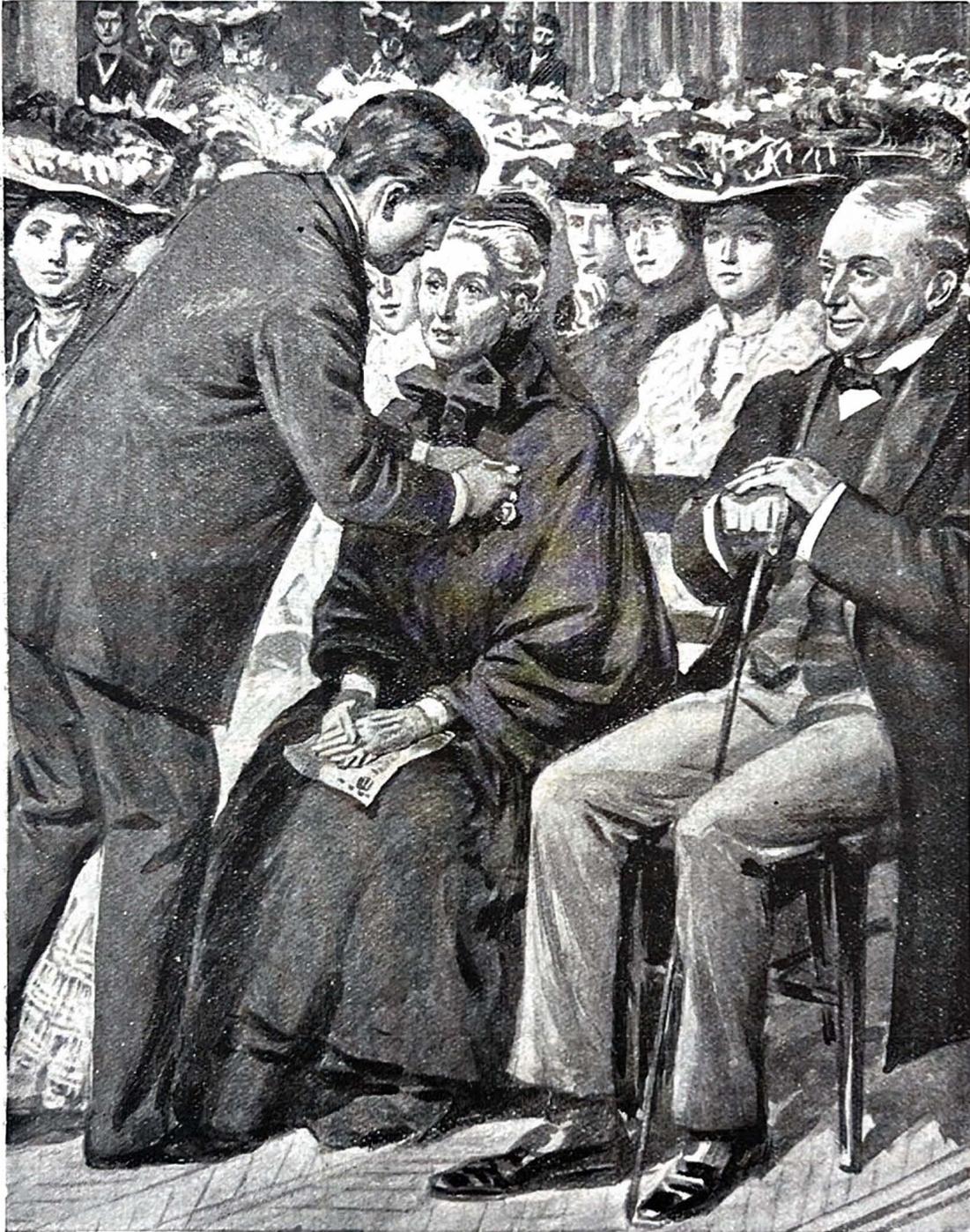
From the "Golden Grain Diary," 54th Year of Issue.

But that was not enough. The old father's heart began to long for the boy, and he said one day, "Wife, these letters are all right—I enjoy them; but I have got to see the boy himself. I can't stand it any longer." "Well," she said,

So he loaded up the wagon, got up before daylight, hitched up the team, and

**Started for the University Town.**

Late in the afternoon he reached the town, drove in, and started up the university hill. He said,



"Mother, that belongs to you; you earned it."

"how are you going to see him?" The father said, "I have a plan. I am going to load the wagon to-day with produce, and start off before daylight to-morrow, sell my produce in the town, pay my expenses in that way, and see my boy."

"I will see my son. He doesn't expect me. How glad he will be!" Looking up the hill, who should he see coming down it but his boy with two gay college companions. He tried to hurry up the old team, but they couldn't go any faster. They

were tired. So he jumped off and ran ahead—ran up to his boy, and said, “My boy!”

But that boy was ashamed of his father in his homespun clothes before his gay college companions, and he straightened himself up, and said, “You are not my father. There must be some mistake, sir. I am not your son.” It went like a dagger to that old man’s heart. That boy might just as well, or better, have driven a dagger right into his father’s heart. I am told that that father went home to die of a broken heart.

The Saviour says, “Whosoever therefore shall be *ashamed* of ME and of My Words; . . . of him also shall the Son of Man be ashamed when He cometh in the glory of His Father” (Mark 8. 38).

2. In the State of Georgia there lived a poor widow who had a boy. She had to work hard to support him, but she got that boy through school, and he

#### Graduated at the Top of his Class.

—took the valedictory. The man who is highest in the class makes a farewell speech. Commencement day—that is, graduation day—came.

The mother got ready, put on the best dress she had—it was not much—put on her bonnet, put on her faded old shawl, and the boy helped her to dress. Then he took her on his arm and walked down the main street of the city, right into the big hall where the ceremony was to take place—took her right down the middle aisle to one of the best seats in the building, and seated her beside some of the most elegantly dressed people in the city. Then he went round to the platform, took his place there, and made his valedictory address.

He was handed his diploma along with a special

#### Gold Medal for Special Excellence

in certain studies. No sooner did he get it than he walked down from the platform up to where the old woman in the faded shawl was sitting, pinned the gold medal on her faded shawl, and said, “Mother, that belongs to you; you earned it.” That is a son worth having.

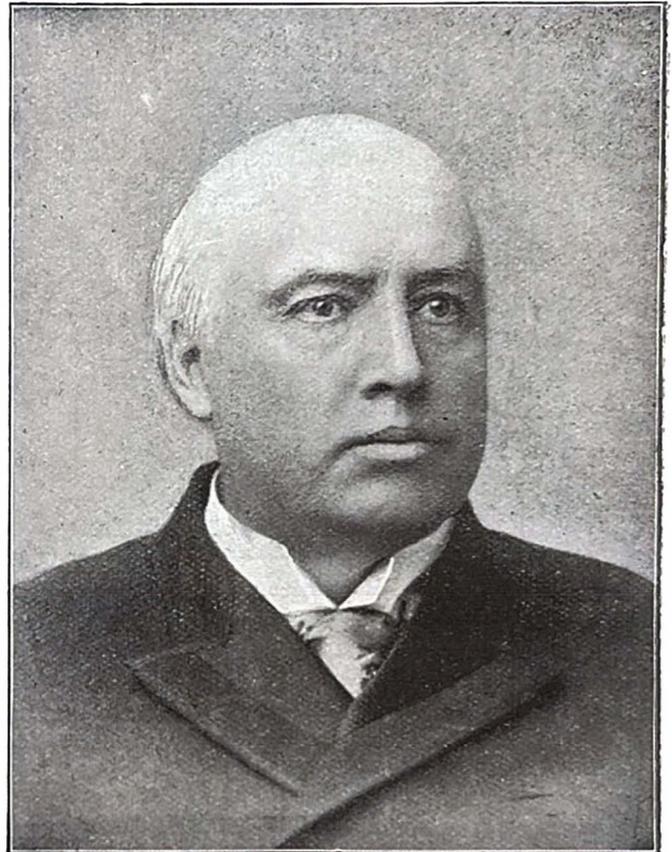
You owe all you have to the Lord Jesus Christ, who loved you, and gave Himself for you (Gal. 2. 20). How have you treated His invitation, “Come unto Me”? (Matt. 11. 28). How have you treated Him? Will you not now believe on Him, pin all your honours on the Son of God to-day?

Then hear His words, “Whosoever therefore shall *confess* ME before men, him will I confess also before My Father which is in Heaven” (Matt. 10. 32). Will you be a coward or a hero in acknowledging the Lord Jesus? R. A. TORREY.

“THE work that saves” is already finished. Yet that work can avail you nothing unless you make it yours by believing the record which God hath given of His Son.

#### HOW INGERSOLL WAS CORNERED.

ON one occasion, when the late ROBERT INGERSOLL was announced to deliver a lecture in Pittsburg on “The Foundations of the Christian Faith,” there happened to be living in the city a lawyer who had been a schoolmate and friend of Mr. Ingersoll. When he had graduated he had started in his life’s profession with brightest promises, had married a beautiful woman; two children had come into their home, and then there fastened upon him that awful habit of drink,



ROBERT G. INGERSOLL, NOTED AMERICAN INFIDEL.

Which Leader would you prefer in time? ➤

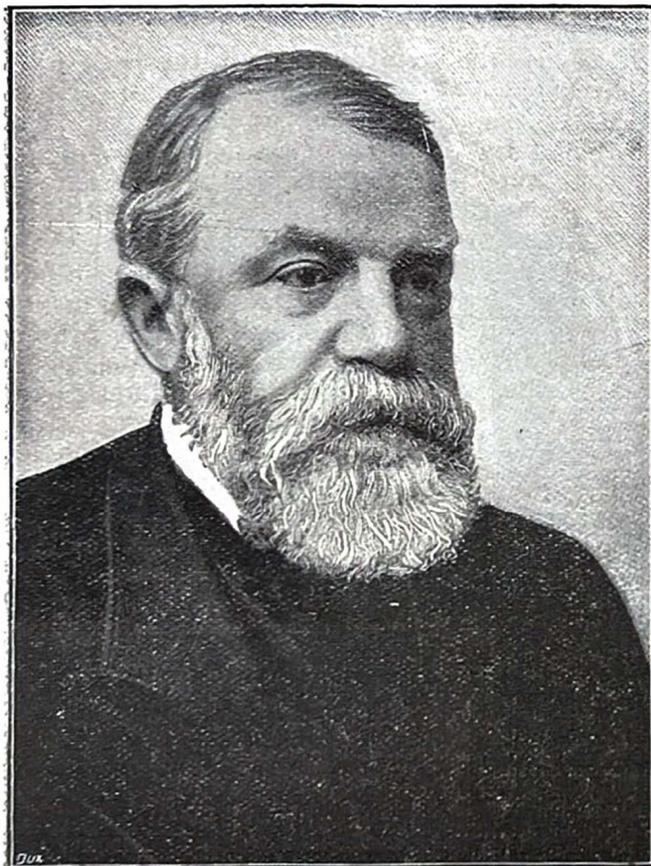
which was dragging him down to the verge of ruin. It broke up his home, sent his children into the street, took the roses from the cheeks of his wife, and took from him his good name, character, and friends. It left him one night

**Lying in an alley in New York city,**  
poor, friendless, hungry, sick, and alone.

There came to this man a slum worker. He was taken to a house where he was washed, put to bed, and in the morning he was fed. This slum worker pleaded with him that he would change his mode of living. The young man lifted his hands to Heaven, and said, “By the help of Almighty God I will make one more effort; this time it is Heaven or Hell, life or death to me. I will by the

help of God leave my cups alone." He never drank another drop; he brought his children in, and he painted the roses again on the cheeks of his wife, and then went down again to the city of Pittsburg, where he was practising his profession. When he read in the newspaper that Mr. Ingersoll was to speak, he wrote him a little note something like this:

"MY DEAR OLD SCHOOLMATE AND FRIEND,— I see that to-night you are to deliver a lecture against Christianity and the Bible. Perhaps



D. L. MOODY, NOTED AMERICAN EVANGELIST.

### Which Should be your Guide to Eternity?

you know some of my history since we parted, how I disgraced my home and family, and lost my character, and all that a man can hold dear in this world almost. You may know that I went down and down until I was a poor despised outcast, and when I thought there was none to help and none to save, there came one in the name of Jesus, who told me of His power to help, of his loving-kindness and His tender sympathy, and

#### Through the Story of the Cross of Christ

I turned to Him. I brought my wife back to my home, and gathered my children together again, and we are happy, and I am doing what good I can.

And now, my friend, would you stand to-night before the people of Pittsburg and tell then what you have to say against the religion that will come down to the lowest depths of Hell, and find me, and help me up, and give me back my home and friends? What have you to say against a religion like that?"

#### Ingersoll's Remarkable Reply.

Mr. Ingersoll read that letter before his audience, and he then said:

"Ladies and gentlemen, I have nothing to say against a religion that will do this for a man!"

You can find fault with the Church and with Christians, but let me state that there stands One Supreme, and that is the Son of God. T-C.

#### GOD'S FREE GIFT.

I USED to think of what I would have to give up. I dearly loved many of the pleasures of this earth; but now I'd as soon go out into your streets and eat the dirt as do those things. God doesn't say, "Give up this and that." He says, "Here is the Son of My bosom, receive Him." When you do receive Him, everything else goes. Stop that talk about giving up; let Christ save you, and all these things will go for nothing.

#### Salvation is a Free Gift,

and it is a free gift *for us*. Can you buy it? It is a free gift presented to "whosoever." Suppose I were to say I will give this Bible to "whosoever," what have you got to do? Why, nothing but take it. But a man comes forward, and says, "I'd like that Bible very much." "Well, didn't I say 'whosoever?'" "Yes; but I'd like to have you say my name." "Well, here it is." Still he keeps on eyeing the Bible, and saying, "I'd like to have that Bible; but I'd like to give you something for it. I don't like to take it for nothing." "Well, I am not here to sell Bibles; take it, if you want it." "Well, I want it, but I'd like to give you something for it. Let me give you a penny for it, though, to be sure, it's worth twenty or thirty shillings." Well, suppose I took the penny; the man takes up the Bible, and marches away home with it. His wife says, "Where did you get that Bible?" "Oh, I bought it." Mark the point; when he gives the penny

#### It Ceases to be a Gift.

So with salvation. If you were to pay ever so little it would not be a gift. Surely you can trust God. You must have a very poor opinion of God if you cannot trust Him. You have only to come to Him—receive Him, trust Him. What more can you do, and what less can you do than trust Him? Is He not worthy of it? Believe on the Lord Jesus Christ even now, and thou shalt be saved, and eternally satisfied. D. L. MOODY.

### THROUGH SPIRITUAL EYES.

Events of the Day and their Spiritual Significance.

#### There's Joy in Being Found.

Poor little chap. In all the gaiety of the happy holiday through his little world went black. Joy vanished, dismay reigned, for he realised that in his enthralling gazing at the pleasures of the season he had strayed from his guardians' side. He was lost. What it all meant can be imagined when he discovered his plight. He had stopped to look at something particularly fascinating, and did not notice for some time that he was not still with the others, did not realise that he was already lost; then when the novelty of the sight wore off discovery came with tears and terror. But by kindly arrangement the powers that be have a tent for all who are lost, and Andy, though not found, was in good hands, and ere long the policeman would restore him to a seeking father. He is not very happy yet, as the illustration shows, but once he is sure of meeting his own the smiles will come again.



"When he discovered his plight"

Many a zealous worker, keen on God's work of rescue, bearers of God's loving message to lost men and women, are alertly on the lookout for those who in the enjoyment of the pleasures of sin for a season do not realise the fact that they are lost already. The benign power, God Himself, has made all arrangements (Matt. 18. 11), and those who seek to point to the means of being "found" (2 Cor. 5. 20) are eager, if only allowed, so to watch and guide till the joy of being brought to the arms of a tender and loving Heavenly Father is the precious result.

#### Keep to the Track for 1921.

Through the scrub and forest the path leads narrow but sure, and there alone safety lies. The wise keep to the track. Once off the blazed trail and there's little hope for the wanderer. On the outskirts of Australian civilisation are long tracks of scrub, trees, ferns 20 feet high, with heavy masses of leaves, wild undergrowths of tangled bushes and interlacing creepers harbouring harmful insects and small but exceedingly dangerous reptiles. To travel by the track means safety; it was made long ago, but is as safe and sure as ever, with foot bridges across the chasms, and though dark and lonesome in places there's daylight at the other end.

Don't get lost in the tangle-weeds of life. Let your New Year resolve be, "Keep to the Track" (Isa. 2. 3). "I am the true Living Way," said Jesus (John 14. 6). He first made the track from Calvary to Paradise. "This is the way, walk ye in it;" it will profit you to turn up the complete verse of which these words are part. You will find it in Isaiah 30. 21.

#### Twice Dead in Print.

Lord Desborough, whose death, by a confusion of names, was announced in December had a similar experience earlier in his career. Hence the heading to the *Evening Standard's* news item: "Twice Dead in Print." Do you know that "Twice Born" is in print too? All life is of no avail, and all Eternal Life is lost unless this glad news of the second birth is read and received and acted upon. In John's Gospel the third chapter tells you how.

**What do your Eyes See?**

In an article on various styles of eye-glasses the *Daily Mirror* discourses: "It is time we realised how important is the choice we make of the spectacles through which we elect to look upon the world and our fellowmen."

Certainly it is highly important for the well-being of our ease of mind and joy of life. More important still, however, is how we look at God. Simeon, in thankfulness, said, "Mine eyes have seen Thy salvation" (Luke 2. 30). He looked at God through Christ, the bringer of salvation, and God looking at him through Christ saw sin atoned for by the blood of Jesus. When one can see the world and their fellowmen, with Christ making the focus, the great impulse of love urges to bring *their* eyes into range of what the Cross means. Who is for getting right sight?

**Voting Back the King.**

The result of the plebiscite of the Greek people as to whether King Constantine should return or not shows 999,954 votes cast *for*, and 10,383 *against* his return. If a plebiscite were taken as to whether the King of Kings should return *to-day* would yours be *yea* or *nay*. He is Coming! (1 Thess. 4: 16, 17.)

**Valuable "Black Spots."**

Forty years ago the crushings of the coal mines were of so little value that they were piled up in "bings" or great heaps, to the disfigurement of most mining country sides. With the scarcity of coal these are now being turned into fuel bricks and other uses. One Lanarkshire firm sold their "bing" for a trifle, found out its value, and offered £14,000 to the purchaser to cancel the contract.

Many other "black spots" in men are being, by the Gospel, turned into those "chosen of God and precious." (1 Peter 2. 4.)

**A Famous Pillar.**

The Delhi column is famous. For 1600 years this iron pillar has defied rust. The hot sun of India has beaten down upon it; it has been washed by torrential rains. Time has wiped out and remade almost everything else around it, but the pillar stands and shows few signs of rust or corrosion. Contrast this imperishable pillar with the thousands of tons of metal eaten by rust every year. It is a mystery. The love of God is no mystery, but like the pillar it has stood the test of thousands of years, and while rust and moth corrupt those other little systems which have their day, the glory of the love of God stands, "matchless it is." God's love, however, is no inanimate thing; it has life in it—eternal life for all who believe in His dear Son's sacrifice on that "pillar"—the Cross—whereon He offered one sacrifice for sins for ever (Heb. 10. 12). S.

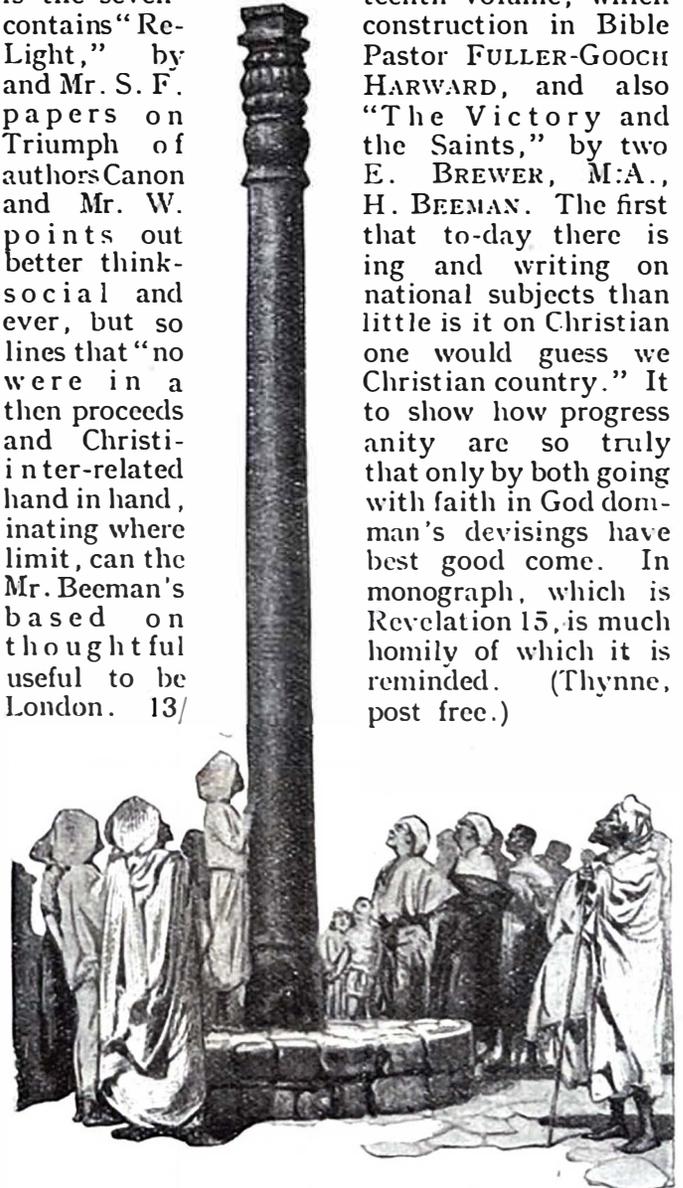
**BOOKS OF WORTH AND POWER.**

**God Over All.**—Just now, when the rights of men are being emphasised in these reconstruction days, the "message of peace and joy," which is conveyed by Dr. A. T. SCHOFIELD in his little volume, "*God Over All*," is particularly useful. The turbulence of mankind in struggling over their rights and wrongs would speedily subside if they would concede that *God Over All* is a truth for all time, and in this book the rule of God to good is propounded with buoyant faith. A Canadian Professor wrote, "I am always glad to read anything by Dr. Schofield." That Professor was both wise and discerning. (Pickering & Inglis. 2/6 post free).

**Reconstruction in Bible Light.**

A useful addition to "Aids to Prophetic Study" is the seventh volume, which contains "Re-Light," by and Mr. S. F. papers on Triumph of authors Canon and Mr. W. points out better think-social and ever, but so lines that "no were in a then proceeds and Christi-inter-related hand in hand, inating where limit, can the Mr. Beeman's based on thoughtful useful to be London. 13/

teenth volume, which construction in Bible Pastor FULLER-GOOCH HARWARD, and also "The Victory and the Saints," by two E. BREWER, M.A., H. BEEMAN. The first that to-day there is ing and writing on national subjects than little is it on Christian one would guess we Christian country." It to show how progress anity are so truly that only by both going with faith in God dom-man's devisings have best good come. In monograph, which is Revelation 15, is much homily of which it is reminded. (Thynne, post free.)



The Famous Delhi Pillar, 1600 Years Old.

**Chapter by Chapter through the Bible.**

There is perhaps hardly a Christian of experience who has not benefited at some time or other by hearing or reading the words of Dr. STUART HOLDEN, who, in this four-volume work, has taken every chapter of the Bible, and from some verse therein given a thoughtful homily occupying just a page in length.

While the title is strictly accurate, it hardly conveys its almost inevitable inference, but what feeling of unmet expectation is experienced is quickly effaced by the directness and fruitfulness of thoughts so provocatively expressed. Thus on Exodus 3. 4 we are told "Like Moses, we are tested by the things we cannot understand." There is food for profound meditation in this, and many times in each page are such "sermons-in-a-sentence" given. With entire truth it can be said that the Christian who reads what is here placed before him regularly, daily maybe, will have for each day some new thought, some fresh message from Scripture. In this way the Bible would be covered by a three years' course, the leading text of each chapter thus being the subject of daily reading and meditation. For home use, for student or preacher, for Sunday school or mission worker, for all who reverence and love the Bible, this new devotional stimulant can be confidently recommended. (Marshall Bros. 4 vols., 21/ net post free 23/.)

**Grace Abounding.**

This old friend finds issue in paper cover and abridged form, suited for inexpensive distribution, telling in sufficient fulness of interest and detail the immortal story of the life and conversion of John Bunyan as told by himself. It includes Bunyan's own preface, and is suitably illustrated. (Pickering & Inglis. 2½d. post free.)

**Harmony of the Prophetic Word.**

In this volume the author, ARNO C. GAEBELEIN, is at pains to examine the whole range of the prophetic Scriptures, and these, as the index shows, are to be found in almost every book of the Old and New Testaments. The study is divided into nine ample chapters, each of which discusses some particular aspect of prophetic truth, and its application to the things that are and will be. The particularly useful plan is observed of bringing all the evidence in the Word to bear on the subject under review rather than that of running comment proceeding from book to book. The result is that the mind is overwhelmingly impressed with the divine origin and authorship of prophecy. (Every Christian's Library. 3/6 post free.)

**Expository Outline of the Revelation.**

An able series of expositions from the pen of Mr. WALTER SCOTT, the well-known teacher, and an explanatory chart by Mr. G. WILSON HEATH. The twelve sections of the Book of Revelation are subjected to analysis in the light of other portions of Biblical prophecy and narrative, and the comparisons yield a fully helpful series of thought-groups on the Apocalypse. (Morgan & Scott. 3/ post free).



HAPPY VIOLET.

**HAPPY VIOLET.**

VIOLET ISABELL YOUNG, born 17th January, 1889, in Paul, Iowa, U.S.A. Born again in Victoria, British Columbia, 17th January, 1894. Fell asleep in Jesus at Vancouver, 22nd March, 1899. The day previous to her birthday we had been talking to her about her sins, and her need of a Saviour. Before going to bed she said to her mother, "I have been asking Jesus to forgive me, and I know He has." Previous to this

she had frequently felt the burden of her sins. Now she found peace and joy in believing. Next morning, with beaming face, she exclaimed, "I am five years old, and saved by trusting Jesus! Oh! tell everybody, and write to my cousins,

**I am Five Years Old and Saved!"**

It was indeed a happy birthday—never to be forgotten.

An old-fashioned snowstorm greeted the first week of 1899. The children were delighted, and their hearts were gladdened with the tinkling of the sleigh-bells. Violet and Rina, with their sleds, were among the little ones coursing up and down Westminster Avenue. The excitement proved too much for Violet. Hemorrhage of the lungs ensued, and for ten weeks and two days she hovered between life and death. Sometimes she would get a little better, and we were encouraged to hope that she would pull through. It was not to be so. God had been preparing her for Himself. Well do we love to linger in saddened remembrance over these hours of delight, when we took sweet counsel together as we journeyed with her down to the valley of the shadow of death. The Lord Himself was there. One glance at the beaming face, one look into the kindling eyes, revealed the well-spring of her joy. She would often say,

**"Oh, how nice to have Jesus!"**

A lady who called to see her said, "Poor, dear Violet!" "No," was her reply; "happy Violet, but poor mother!" On the 21st of March, her last night on earth, the physician called. She always looked forward to his visits, and had a kindly

word of greeting for him. Had she been his own child he could not have done more for her. I said to him, "Dear Violet has no smile for you to-night, doctor." "No," said he; "this is her last night." Later on she asked what time it was. I said, "Ten o'clock, dear." She said, "Go to bed, then." I told her that I was not going to bed that night, and added, "The doctor says

**You are going Home to-night—**  
home to Jesus." Her face beamed. We cannot

express her look, but we will never forget it. With beaming face she looked up and said, "Oh, how nice!" and went to sleep. About four o'clock in the morning she opened her eyes, and looking around the room, called out in a clear voice, "Quick, Lord!" then closed her eyes, and calmly fell asleep in Jesus.

"Only a step removed,  
And that step into bliss;  
Our own, our dearly loved,  
Whom here on earth we miss." N.



Canadian Children out for a Drive

### A CALL FOR RENEWAL.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

“The renewing of your mind” (Rom. 12. 2).

“Renewed day by day” (2 Cor. 4. 16).

“Renewing of the Holy Ghost (Titus 3. 5).

WITH the dawn of 1921 we enter upon a fresh period of life. It is well on the threshold of a new year to give effect to the words we sometimes sing, “That vow renewed shall daily hear.” With this in view there are four points I desire to direct attention to, which have all to do with our attitude towards our Lord and Saviour Jesus Christ. It is the life which is life indeed that should turn naturally to the Saviour of mankind.

1. **Adoration.** 1920 brought its opportunities of becoming better acquainted with Christ, and each of us should have benefited by that experience. Is there a more fitting word than adoration with which to engage our thoughts at such a time as this? We have only to be reminded of our great indebtedness to the Person and work of our Lord Jesus Christ to see how adoration should have a more prominent part in our Christian experience. Here we touch the very secret of joy and strength. The out-going of the heart to the One who giveth all. It is a real joy, with the passing of the years, to remember that there is One who never changes. It is a sure rock for our feet to rest upon to know that the work which He accomplished for us on the Cross avails to-day. Shall we determine, by God’s grace and help, that we shall find more quiet and restful time in order to adore Him? He is always worthy. If you want to read the experiences of one who truly adored his Lord and Saviour please read periodically the letters of the saintly SAMUEL RUTHERFORD. Look at this extract from one of these letters: “Oh, if the Heaven, and the Heaven of heavens, were paper, and the sea ink, and the multitude of mountains pens of brass, and I able to write that paper, within and without, full of the praises of my fairest, my dearest, my loveliest, my sweetest, my matchless, and my most marvellous and marvellous Well-beloved!” What a soul that man must have had to suggest this gigantic way of adoring his “altogether lovely Jesus.”

2. **Consecration.** While the initial act of consecration often marks a great crisis in the Christian’s life, it seems necessary that this consecrating calls for renewal. Are we what we ought to be? Are we what we might be? DAVID BRAINERD, one of the saintliest young men who

ever lived, and like another saint, ROBERT MURRAY M’CHEYNE, died in his thirtieth year, wrote in his diary, January 1, 1746: “I am this day beginning a new year, and God has carried me through numerous trials and labours in the past. O that I might live nearer to God this year than I did last!” Surely we can all re-echo that prayer. But in case some reader has never wholly

yielded himself or herself to the Lord, the present is an opportune time.

“Saviour, now constrained  
By Thy love to me,  
I, my life presenting,  
Yield myself to Thee.”

ALEXANDER DUFF, the famous missionary to India, said: “O Lord, Thou knowest that silver and gold to give to this cause I have none. What I have I give unto

Thee. *I offer myself.* Wilt Thou accept the gift?” May we enter into the joy of whole-hearted consecration to the One “who gave Himself for us.”

3. **Occupation.** How many things we have left undone during the old year! How many of us will be spared to see the end of this year? It is therefore timely to hear the old words “Occupy till I come.” I am sure many have experienced great joy in service during the year, but shall we anticipate even greater joy and usefulness in the coming year? The tempting times of life are generally during the unoccupied moments. Hence the necessity of having our hands full, which is true consecration. Is it a Sunday school class? Is it a regular visitation? Is it tract distribution? May we look upon all and any service as so much occupation for the Master. Perhaps some young disciple is desirous of engaging in active service. The Lord will guide you and as surely equip you for this work. Let us then fill up the days of our pilgrimage serving the Lord, who, in the days of His flesh, was the ideal Servant.

4. **Anticipation.** Remember that the occupation is in anticipation of that moment when the Lord will come. The signs around us point to the near approach of our Lord. He is Coming! How would we regulate our lives if we knew for a certainty that He would appear in the clouds this year?

Thus as we step out on the unknown pathway of another year may we find place for this daily renewal so that adoration may be increased, and thus our Lord gladdened. In view of the shortness of time, may all readers be wholly consecrated to their Lord. Let us all be soldiers in the great army of occupation during the absence of our Commander. And all this in daily anticipation of His return. If these points are borne in mind, then there is a truly happy new year in store for us. May the Lord grant it! J.S.



**H**ERE you have a truly spiritual song for the beginning of the year. It was translated by Mrs. BEVAN, who gave us the remarkable books, *The Story of William Farel*, *Story of John Wesley*, *Three Friends of God*, etc. It could be sung as a personal prayer, at the family altar, in Christian Conventions, or at most meetings.

**A MORNING MEDITATION** is a good practice. It takes little time, gives the mind something to feed on all the day, and costs but a trifle.

**"The Golden Grain"** or "Golden Text Calendar" supplies a select text with a choice thought from a master mind. Read it on rising and it lingers all day. 2/ post free.

**Daily Meditation** gives a text with a larger study meditation thereon, by those whose names are known and esteemed. Increases in favour year by year. 2/6 post free.

**Daily Food for Daily Life.** A vest-pocket text book, gives a link of texts on a theme for each day of the year. Leather or Tartan, silk binding, 2/2 post free.

**The Family Text Book** in bold clear type, for private devotion, family worship, classes, or meetings. Gives a subject for each day. Good for students, preachers, etc. 4/6 post free.

**SONG SHEETS**, containing many new and beautiful pieces. Size as shown, in both staff and solfa notation. 20 for 1/; 50 for 1/6; 100 for 2/ post free. Good assortment. *Brighten hall or home with a bundle.*

**FOR POCKET USE.** The **Golden Grain Diary.** In use for 54 years. Quite distinct from all others. Much spiritual matter. Flexine, 1/8; Back Loop and Pencil, 2/2; Tuck, with pockets, 2/8 post free. **God's Own Minute.** A full clear text for each day of the year. Compact and clear. 2d. net (5 for 1/ post free).

**SOMETHING SPECIAL** for old and young. Keeping the Bible to the front. **Bible Buttons**, white ivoroid with four different wordings. 3d. post free. **Grace Mirrors**, with real mirror on one side and three different wordings on the back. 7d. each post free. *Quite a new method of introducing the message.*

**PICKERING & INGLIS,**  
(Successors to ALFRED HOLNESS,  
for 50 years in the Row)  
14 PATERNOSTER ROW, LONDON.  
229 BOTHWELL ST., GLASGOW.  
75 PRINCES ST., EDINBURGH.

## GOD IN HEAVEN HATH A TREASURE.

Tr. Frances Bevan.

Arr. A. W. R.

1. God in *hea - ven* hath a *treasure*, *Ri - ches* none may count or tell;  
2. God in tongues of *fire* de - scend - ing, *Cho - sen* ves - sels thus to fill  
3. Thus though worn, and tried, and tempt - ed, *Glo - rious* ca - H - ing, *saint* is thine;  
4. Oh to be but emptier, low - lier, Mean, un - no - tic'd - and un - known.

1. Hath a deep e ter - nal plea - sure, Christ, the Son, He lov - eth well.  
2. With the trea - sure nev - er end - ing, Ev - er spent - un - fail - ing still.  
3. Let the Lord but find thee emp - tied, Liv - ing branch in Christ the Vine!  
4. And to God a ves - sel ho - lier, Fill'd with Christ and Christ a - lone!

1. God hath *here* on earth a *treasure*, None but He its price may know -  
2. God's own hand the ves - sel fill - ing From the glo - ry far a - bove,  
3. Ves - sels of the world's de - spis - ing, Ves - sels weak, and poor, and base,  
4. Naught of earth to cloud the glo - ry, Naught of self the light to dim,

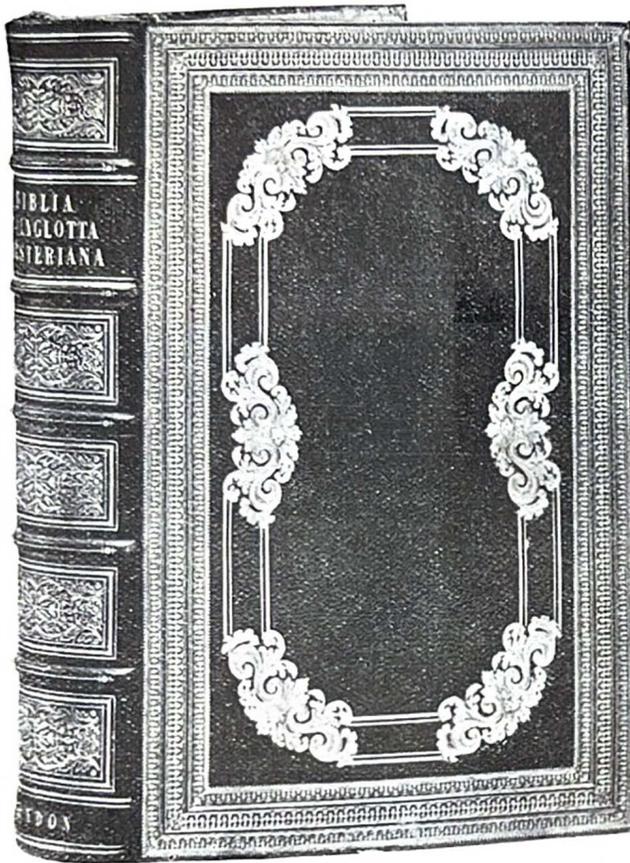
1. Deep, un - fa - thom - a - ble plea - sure, Christ re - vealed in saints be - low,  
2. Long - ing hearts for ev - er still - ing With the rich - es of His love:  
3. Bear - ing wealth God's heart is priz - ing, Glo - ry from Christ's bless - ed face.  
4. Tell - ing forth His won - drous sto - ry Emp - tied - to be fill'd with Him.

### THE FINEST SPIRITUAL PRESENT OBTAINABLE.

The "Auxiliary" Bible. Famed 40 years ago. Paper: Finest Oxford India Paper. Type: Clear bold-faced letter. References: Full central column references and notes. With **Spiritual Aids**, including Concordance-Index.  
No. 1. 5 1/4 x 4 in., Oxford binding, Persian Yapp. 18/6, post free.  
No. 2. Same size. Niger Yapp, Oxford binding. 30/6, post free.  
No. 3. 7 x 5 in. Persian Morocco, Yapp, Oxford binding. 24/6, post free.

**Cruden's Complete Concordance** in three forms: (1), *Pocket size*, with every reference in large books. Cloth, 3/6; Superior binding, 4/6 post free. (2) *Medium size*, with text and refs., 6/6 post free. (3) *Large size*, clear type, for study and office, 11/ post free.

## THE STORY OF THE "BAGSTER BIBLE."



The Polyglot Bible, one of the finest specimens of binding extant. Each piece was hand tooled, a true labour of love.

WHO has not heard of the "BAGSTER Bible?" The first of the present favourite mode of pocket Bible, and still the best for actual hard wear. The Editor uses a "Bagster" which he purchased in 1875, and which has not a loose leaf to-day.

Again, who has not used the Scripture Text-book, "DAILY LIGHT," hundreds of thousands of which have been used in all parts of the world.

A few details of **The House of Bagster** should therefore be of interest to our readers. 126 years ago, on the 19th of April, 1794, SAMUEL BAGSTER, then a young man just out of his seven years' apprenticeship, commenced business as a bookseller at 81 Strand. The business steadily grew from day to day, and Mr. Bagster's constant attention and wonderful knowledge of books laid the solid foundation to the house which was to be carried on by his children and his children's children.

After some eighteen years of prosperous business he discovered the want of

#### A Small Pocket Reference Bible,

and set about supplying it. At that time the Bible trade was a close monopoly, not only in

England, but also in Scotland and in Ireland. In England the King's printer and the two Universities alone were permitted to print Bibles; Sir David Hunter Blair had a similar right for Scotland, and Mr. Grierson for Ireland. But it had been settled that the patent did not extend to Bibles printed *with notes*. Mr. Bagster, having decided upon the plan of his book, set to work by engaging some compositors, and turning one of his top rooms into a printing office.

He was himself a good Biblical scholar, and the references were mainly selected and all verified by himself. The work went on slowly, and was printed sheet by sheet, as composed, and the type distributed. Those were not days when large numbers were printed by machinery. Hand presses only were in use, and a thousand copies was considered a good edition, two thousand a very large one. The paper, thin, opaque, and tough, was made by John Dickinson (founder of the famous paper firm of John Dickinson & Co.), then a young man, who, having given great attention to chemistry and to the manufacture of paper by machinery, was pushing his way towards the fame which he eventually obtained.

This Bible was the Ruby foolscap octavo, afterwards known as

#### The Medium Polyglot Bible;

the New Testament portion was issued in 1812, and was shortly followed by the Old Testament. When the Bible was issued it was an immediate success. It was different from any other. There were diamond, pearl, ruby, and minion 24mo Bibles in the market already; but they were all thick, dumpy volumes, and they had no references. Mr. Bagster's was a nice thin, compact volume, just suited for pocket use. The references, instead of being in the margin, as in larger Bibles, were arranged in a *centre column*, resulting in a saving of space and a more symmetrical appearance. The centre column is now almost universally used.

The public appreciation of this work, which was only one of a series, determined Mr. Bagster to devote his energies entirely to the production of Bibles and Biblical works; and in 1816, his lease having expired, he removed to 15 Paternoster Row (where the name has remained to this day), in the centre of the city and in the midst of the wholesale trade. He was invited to join the distinguished Company of Grocers, and became a member of their Guild.

#### Flexible Binding—Silk Sewn.

Another matter greatly conducing to the success of these Bibles—the binding. Hitherto all the Bibles had been bound with open backs; stiff, unyielding, easily broken, and not adapted to lie open. Mr. Bagster introduced a flexible tight

back, and by sewing the sheets with a very thin thread, or with silk, secured strength while preserving flexibility.

The Ruby Bible was soon followed by *facsimile editions* in various languages—page for page—and so printed as to interleave two languages in one volume. This series was named the Polyglot (meaning many tongues). It was a remarkable evidence of enterprise; but Mr. Bagster saw the need, and having the courage to supply it, was rewarded by immediate success and by a world-wide reputation.

Eventually he combined the various languages into one volume, showing eight on an opening, called the

**Biblia Sacra Polyglotta Bagsteriana.**

Thus the whole Bible was given—first in the *Hebrew*, with points (a translation of the New Testament into Hebrew was prepared), then the two important versions, the *Septuagint* and the *Vulgate*—and these were followed by the *German* of Luther, the *French* of Osterwald, the *Italian* of Diodati, the *Spanish* of Scio, and the *English* Authorised Version.

In 1822 the premises at 15 Paternoster Row were completely burned down. In his endeavour to save some valuable trust deeds for which he was responsible, and which had that day been spread out for his inspection, Mr. Bagster narrowly escaped with his life. A ladder was obtained,

and with the aid of a sailor the shutters of the first floor were burst open, and all the deeds saved by his own hands; but the room was more than half consumed before this was effected.

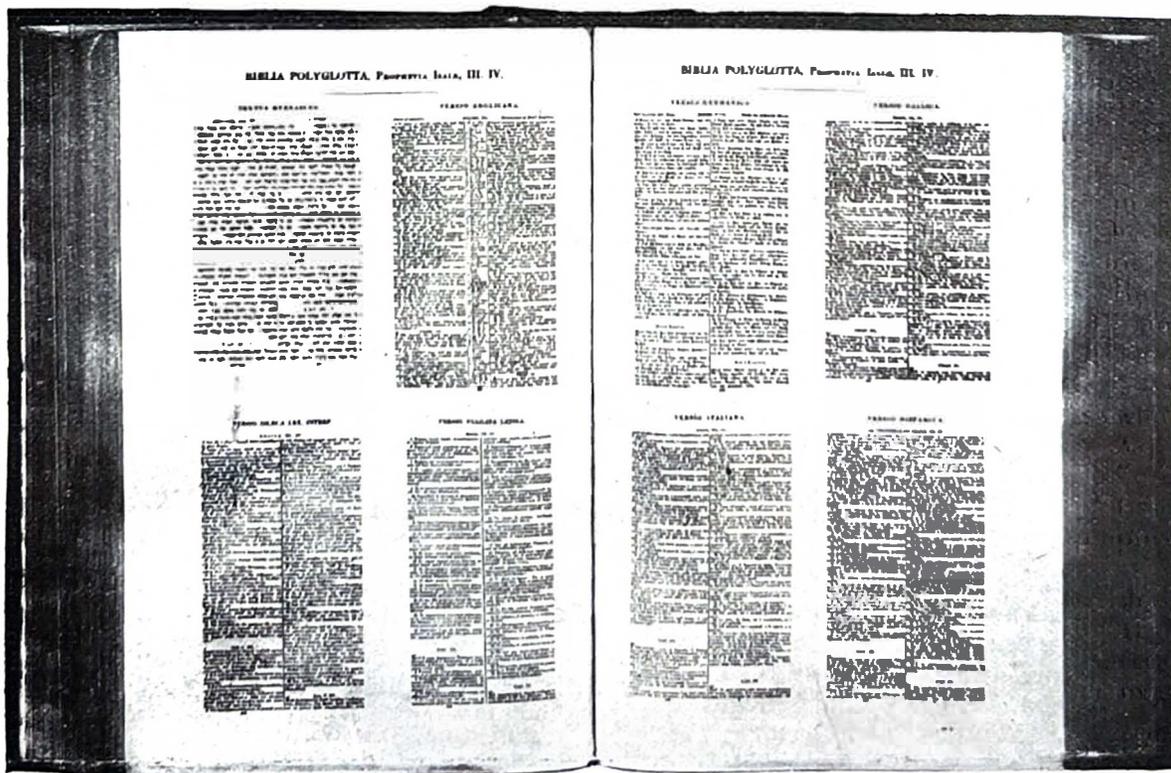
The fire was a serious blow, for notwithstanding insurance, the loss was very heavy; but on the morning after the fire Mr. Bagster was greatly cheered by a visit from Sir J. W. Lubbock, Bart., his banker, who said, “Keep up your confidence, I will give you all needful assistance.” This generous offer was of the utmost value, and Mr. Bagster was, a few years later, enabled to make some small return.

On the original title-page of the Greek Testament first appeared the celebrated motto so felicitously expressed in Latin, “*Multae terricolis linguae, coelestibus una,*” which may be rendered:

“Many the tongues on earth, but one in Heaven.”

In 1836 Samuel Bagster took three of his sons, John, Benjamin, and Jonathan, into partnership. The former did not long survive, and the business was carried on for many years by the others, in conjunction with their father, under the title of Samuel Bagster & Sons. The ruling idea has ever been to produce works which would assist Biblical students.

Samuel Bagster died at Windsor in 1851 in his 79th year. His skill and foresight had laid the

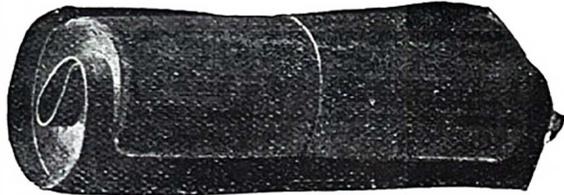


The POLYGLOT BIBLE, with Hebrew, Septuagint, Vulgate, German, French, Italian, Spanish, and English at one opening. Special Photographs for "Gospel Graphic."

foundation of that form of handy pocket Bible which is now in general use, and his introduction of the facsimile idea caused an eminent critic of his time to style him

**“The Benefactor of Both Hemispheres.”**

The brothers introduced the now well-known “Yapped” binding, which was destined to revolutionise the system of binding Bibles. The style was named after the late WILLIAM YAPP, founder of the “Leominster Conferences” and of Yapp &



A Bagster Flexible Bible rolled up.

Hawkins, who objected to having the corners of his Bibles cut as in the style known as Circuit. The idea soon became a favourite with all Bible lovers, and at the present day certainly nine-tenths of the Bibles issued are so bound.

In 1862 Benjamin Bagster retired, and in 1871 Jonathan Bagster's two sons, Theodore and Robert, were taken into partnership. Jonathan died in 1872, in his sixtieth year, and his brother Benjamin in 1891, in his eightieth year. In 1883 Theodore Bagster retired, and the business was formed into a Limited Company under the management of the remaining partner, Robert Bagster, who continues the honoured name to this day.

Among other books of note published by the house may be mentioned a reprint of the Geneva Testament, the Comprehensive Teachers' Bible, the Interlinear New Testament, the Englishman's Greek Concordance, Hebrew and Chaldee Concordance, Treasury of Bible Knowledge, and Daily Light, a devotional handbook in the very words of Scripture, which has been translated into fourteen languages and continues to be the most popular daily textbook.

Thus it will be seen that the history of the Bagster house is the history of

**The Bible in its Present Form.**

- A.D.
- 1812. The first Pocket Reference Bible.
  - 1812. The first Central Column Reference Bible.
  - 1812. The first Facsimile Bible printed.
  - 1816. The first Bible in Flexible Binding.
  - 1858. The first Bible printed on India Paper.
  - 1865. Bibles bound with “Yapp” edges.
  - 1892. Bibles with Index on fore edge.

May every one of the tens of thousands of users of the “Bagster Bible” be impressed by the story of the founder to “WHOSE FAITH FOLLOW.”

**THE GOSPEL GRAPHIC**

has steadily increased in circulation since this title was adopted. It now finds its way into

**10,000 Homes all over the World,**

but what are these among so many. Were its merits known it would soon brighten 20,000 or 30,000 homes, and supplant the insipid sensational literature so unsatisfying.

During 1921 the main features will be continued, including (1) Gospel Triumphs; (2) Graphic Pen and Pencil Stories; (3) The Voice of Truth in the Vision of the Times; (4) Movements Among Men; (5) Records of Well-known Men; (6) Topics for Young Disciples; (7) New Songs, Books, and Something for every Member of the Family.

Specials for 1921 will include Remarkable Conversion of an Agnostic, with photo; From Socialism to the Saviour, with photo; Are all Great Men Infidels? by the Editor; He Wanted Facts! by the author of “Cassidy's Problem;” and much more of sterling worth.

An Acceptable Present. A postal order for 3/ will bring the *Gospel Graphic* monthly for 1921 to your home, to friends at a distance, to lonely workers, or anywhere in the world.

**GRAPHIC GUIDE**

TO COMING EVENTS WORTHY OF NOTE.

**JANUARY.**—C.I.M. **Mission Winter School**, Swanville, Jan. 3 and 8. Dr. and Mrs. Stuart Holden. Daily Bible Lectures on “The Old Paths in the Light of Modern Thought.”...**Clapton Hall**, Stoke Newington Station, London. Chas. Hickman is the preacher during January, and Geo. Hucklesby during February...**Postal Workers' Annual** in the Elim Hall, Glasgow, Jan. 3 at 6. J. C. M. Dawson, Hy. Pickering, A. Dalrymple, and others...**Summer Convention for Bible and Missionary Study** (St. Andrews), Reunion on Sat. Jan. 8, from 10 till 7. Public Gathering at 5.30, M'Lellan Galleries, Sauchiehall Street, Glasgow. Ticket, 10/6 (including cost of lunch and tea). Application should be made to W. E. Taylor, 53 Waterloo Street, Glasgow...**Merrion Hall**, Dublin. James Stephen takes the services during Jan. and Feb.

**BITS FROM EVERYWHERE**

**Dr. Barnardo's Homes.** Wm. Baker, M.A., LL.B., the friend and successor of Dr. Barnardo (the founder of these Homes), was called to his rest in his 72nd year.

**Wonderful Results.** At the time of Dr. Barnardo's death, 60,000 children had been rescued. To-day the total is 90,000, 7371 being in charge of the Homes at present.

**Bibles for Immigrants.** For 87 years the agents of the New York Bible Society have met the immigrants passing through Ellis Island and given a copy in their mother tongue to all who wished to accept the Book of books.

2421 Students have enrolled for the year in the Moody Bible Institute, Chicago. 448 students are enrolled in Dr. Torrey's Bible Institute, California. Both still stand true to the Fundamentals.

**At the Parting Ways!** A striking drawing, in two colours, of man counting the cost and making his choice of the two roads, makes *The Evangelist* a very attractive monthly message for January. Printed Gospel articles. 2/ per 100 (2/6 per 100 post free).

**In the Master's Footsteps** is the subject of the *Gospel Scheme* for 1921, following a steady course “Through the Bible with the Children.” Neat shape for lying in Bibles. 5d. doz; 2/ per 100 post free.

**Palestine.** Sir Herbert Samuel, High Commissioner, has formed an Advisory Council of ten—seven Christians or Moslems and three Jews. Three languages, Hebrew, Arabic, and English, are printed on Government forms, stamps, and may be used on telegrams.

## A CONFESSION.

I SHALL never so long as I live forget the text that awakened me. It completely stripped me. It acted on my fancied excellency like a solvent, melting it. It acted on my pride like a fire on a rag, consuming it. Just as a painter with a blow-lamp in his hand releases the paint from the wood, so it frizzled up all my self-sufficiency. Perhaps you would like to know the text that did this. I feel sure you would like to know it. Well I will tell you. Here it is: "IF ANY MAN LOVE NOT THE LORD JESUS, LET HIM BE ANATHEMA" (1 Cor. 16. 22). What could anathema mean? I wondered. I knew it wasn't a word of Saxon origin, for I had learned that it appears in the Greek Testament just as it appears in our English version. But what is the meaning of it? I said to myself. I hunted up the dictionary. I found it was explained as "an offering to some deity hung up in the temple;" as "a curse pronounced by ecclesiastical authority accompanied by excommunication;" as "an accursed thing."

I pondered over the matter seriously. I certainly did not love the Lord Jesus. Yet I did not hate Him. I simply lived my life without thinking of Him. It did not seem to me that I needed to have any particular interest in Him. It was ignorance on my part, but that was how the matter stood. I had been taught that the Scriptures were the Word of God. How they were so I had not troubled to inquire. I just took it for granted that they were. But the Word of God had no interest for me. I read much. History, novels, biographies, all claimed my attention, but the Scriptures found no place in my reading.

How, then, did I come across the text that laid hold of me so powerfully? I heard it. I need not say how or where. Suffice it to say that I heard it. I had never loved the Lord Jesus. Not I. I loved my home, and all within its borders. To them I showed my love in various ways, but for the Lord Jesus there was no love in my heart. And because I didn't love Him I was to be accursed! I was not an evil-doer. I didn't rob anybody. I didn't waste my substance on riotous living. I shunned bad company. I had prided myself on my honesty, on my decency, on my cleanness of life and companionship, yet there was nothing in front of me but to be accursed because I didn't love the Lord Jesus. It did not occur to me to question the text. Something within told me it was true. I felt that God was speaking to my soul. I was filled with fear and forebodings. I tried to love Him, but somehow it was like trying to kindle a fire without a spunk.

But I found out the secret. Yes, I found it out. "How?" you say. One day I read the words: "We love Him, because He first loved us" (1 John 4. 19). Something happened. I can scarcely tell how, but my heart just leapt out after Him. I saw the whole thing. He died for me, because He loved me, and "love begets love." So now I can sing, "My Jesus, I love Thee, I know Thou art mine." As Peter says: "Whom having not seen ye love, in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

## "ARE YOU HAPPY?"

OR, THE OLD WOMAN AND THE INFIDEL.

ON one occasion an infidel lecturer was speaking to a large crowd in the open air. He was endeavouring to persuade his audience that there was no God, no devil, no heaven or hell, no resurrection, no judgment, and no life to come. "Throw away your Bibles," said he, "and never mind what the parsons say." He recommended them to think as he did, and to free themselves, like him, from old wives' stories.

Suddenly a poor old woman pushed through the crowd, and stood right before him. Looking him full in the face, she asked, "Sir, are you happy?" The infidel looked scornfully at her, and vouchsafed no reply. "Sir," she repeated, "I call on you to answer my question, 'Are you happy?' You want us to throw away our Bibles; you tell us not to believe what parsons say about Christ; you advise us to think as you do, and be like you. Now, before we take your advice, we have a right to know what good we shall get by it. Do you feel yourself really happy?"

The infidel was arrested, and attempted to answer the old dame's question. He stammered, shuffled, and endeavoured to explain his meaning. Then he tried to turn the subject, saying, "I have not come here to preach about happiness." But it was of no avail. The old woman still insisted on an answer. The infidel was baffled, and beat a hasty and ignominious retreat. Conscience would not let him give the answer he desired. He knew he was not happy.

The prisoner leaps for joy when he reads his pardon, and the soul held captive by sin will rejoice when it can sing:

"My happy soul is free,  
For the Lord hath pardoned me!"

The debtor's gladness has no bounds when he knows that his debt has been fully paid. And what boundless gladness must be ours when we come to know that Jesus has paid our heavy debt of sin.

The freed slave would kiss the feet of his deliverer, and shall not the Lord's free man, through the ransom which Jesus has made, rejoice in Him with joy unspeakable and full of glory?

Reader, if you know not Christ you are a prisoner, a debtor, a slave, and you know you are not happy. Do you wish to know what true happiness is? Then come to the Saviour now, and I fancy already I hear you singing:

"I came to Jesus as I was,  
Weary, and worn, and sad;  
I found in Him a resting-place,  
And He has made me glad."

CHEYNE BRADY.

## CONTRABAND GOODS.

A PASSENGER, on landing at a port within the British Isles from abroad, was asked by the Custom House authorities to open his luggage for inspection. He declined, on the ground that he had nothing dutiable in his possession. This excited the suspicion of the Customs officers, and they asked for his keys. These he refused to give, and they broke his packages open. On opening them they found contraband goods of different kinds. Tea, cigars, whisky, brandy, wine, and gin were all there. All were confiscated, and a heavy fine was levied when the case was brought up in a court of law. The gentleman pleaded that others had packed his luggage, and that he did not know he had such goods in his possession. But his story did not free him from the penalty of the law. If he had given up his keys and solicited inspection, it would no doubt have fared better with him.

There is nothing like being open and above board in all our dealings, whether seeking admission to the British Isles or in seeking an entrance into the kingdom of God. Concealment is not a good thing. Some people never get saved, because they are unwilling to confess their wrong-doing. There are wrong things in their lives which they are unwilling to acknowledge. They wish to stick to them, and they try to hide them; but all things are naked and opened unto the eyes of Him with whom we have to do (Heb. 3. 13). He searches the heart; He reads the thoughts; He scans the life. Here is a prayer for every poor sinner: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139. 23, 24). Let the key of every package of human thought and desire be put into His hands, from whose eyes nothing can be concealed. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12. 14).

It will not do for any man to say that others have misled him. This will be poor ground to stand on for justification. If a man's life is full of wrong things, as the packages were full of forbidden goods, it will avail him nothing to plead that others made him believe his life was all right. Many a man would like to land duty free in heaven who will find it impossible to do so unless certain forbidden things are abandoned. Men must first be made free from sin before they are free to enter the kingdom of God, and "If the Son therefore shall make you free, ye shall be free indeed" (John 8. 36).

A DELUSION.

I WISH to dissipate the delusion under which some seem to live, and, living, certainly perish, that indolence, and ease, and self-indulgence may inherit the kingdom of God. They seem to think that they have no occasion to be anxious about their souls; resting satisfied that it may be, and is, all right with them, though they are not conscious of having ever felt any serious alarm on account of sin, of having made any effort to be saved, or suffered any self-denying pains.

DR. GUTHRIE.

AS CLEAR AS DAYLIGHT.

THIS mighty change we must, above all, remember is a thing without which we cannot go to Heaven, and could not enjoy Heaven if we went there. Our Lord's words on this point are distinct and express: "Except a man be born again he can neither see nor enter the kingdom of God" (John 3. 3, 6). Heaven may be reached without money, or rank, or learning. But it is as clear as daylight, if words have any meaning, that nobody can enter Heaven without a "new birth."

BISHOP RYLE.

THE famous picture by Albert Schenck has long been held to be a marvellous portrayal of mankind as depicted in Psalm 119. 176: "I have gone astray like a lost sheep." The wild snow, the wintry blast, the shivering

**Lost!**

which was LOST" (Luke 19. 10). The Good Shepherd has given His life for the sheep, and "whosoever believeth in Him shall not perish, but have Everlasting Life" (John 3. 16). To-day He is going "after that which is



From the Celebrated Painting by ALBERT SCHENCK.

"That Which Was Lost."

dogs, the cross marking a former disaster, the absence of the good shepherd, the terrified despairing look of the sheep, all echo, "LOST! LOST!" A true picture of Human Sheep—Lost!

Yet the Good News declares that "the Son of Man is come to seek and to SAVE that

lost" (Luke 15. 4), finding them out on mountains wild and bare; saving, keeping, carrying them Home. Of all "the sheep of His pasture" (Psalm 79. 13) gathered into the Heavenly Fold at last He will rejoicingly declare, "I have lost NONE." Has He found you? НУР.

## SCHENCK'S FAMOUS PICTURE.

A GENTLEMAN stood one day gazing earnestly upon a splendid reproduction of Schenck's great picture entitled "Lost!" The poor, frightened sheep huddled together, the bewildered dogs covering before the fierce blast, made a scene that was striking indeed. Turning to a bystander, he remarked, "What an awful thing it will be to be lost for ETERNITY!" "Ah, you may well say so," was the reply; "but we all hope to avoid that." "Surely! yet, alas, how many are lost now, and seem utterly indifferent to it." "Lost now!" exclaimed the other; "you would hardly say, sir, that any one is lost till he dies in his sins, would you?"

For answer the first speaker took a Bible from his pocket, and, turning to 2 Corinthians 4. 3, 4, pointed silently to the solemn words, then asked the gentleman to read them aloud. He did so, seeming to be surprised at their message: "If our Gospel be hid, it is hid to

**Them that are Lost;**

in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Further conversation was prevented by others coming in, but the reader passed on with serious and thoughtful face.

Most admit the possibility of being lost in eternity. Many forget that all who are out of Christ are *lost now*. How is it with you? Have you been saved? If not, you are *lost*; but, thank God, not yet eternally lost, for in Luke 19. 10 we read, "The Son of Man is come to seek and to save that which *is lost*." Will you not trust Him? His grace led Him to die to save your guilty soul. What folly if, by careless neglecting or wilfully rejecting such boundless love and mercy, you shall be for ever lost, with no hope of deliverance throughout all the ages to come. H. A. IRONSIDE.

## TEXTS AND TRAMS.

ADVERTISING religion by placarding the street cars with quotations from the Bible was found most effective in starting a campaign for the evangelisation of St. Louis, U.S.A., which was followed up later by less sensational methods. Who thought of this novel idea is not publicly revealed, but the story is told by one who explains that it was originated by a woman who wished to bring the message of the Gospel home every day "to the hearts and consciences of hundreds of

thousands of people in all walks of life." After careful consideration she thought out a definite plan. Then

"The advertising company was visited and listened sympathetically. Various paper-houses were called upon and gladly agreed to donate their services. God opened the way and 'made good' at every turn.

"On the morning of July 15 St. Louis awoke to find its whole street-car system, carrying over a million passengers daily, covered with Gospel placards—a placard in every car—seven different texts being used, one text on each placard (except that in one case two texts were used). The following were

**The Seven Selected Texts:**

"For whosoever shall call upon the name of the Lord shall be saved' (Rom. 10. 13).

"Seek ye the Lord while He may be found, call ye upon Him while He is near' (Isa. 55. 6).

"Choose you this day whom ye will serve; . . . but as for me and my house, we will serve the Lord' (Joshua 24. 15).

"The blood of Jesus Christ His Son cleanseth us from all sin' (1 John 1. 7).

"Christ Jesus came into the world to save sinners' (1 Tim. 1. 15).

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest' (Matt. 11. 28).

"If we say that we have no sin, we deceive ourselves, and the truth is not in us' (1 John 1. 8).

"The whole city was stirred. The passengers commented, and so did the newspapers; and even in other cities

**The Papers Reproduced the Texts**

and made sundry remarks.

"For an entire month the placards were carried in the cars, and some of them for three or four months. Nothing else appeared with the texts, and no clue of any kind was given that could disclose the identity of the originator. She has preferred to remain in the background, that Christ alone might be exalted. 'And I, if I be lifted up, . . . will draw all men unto Me.'

"Here is the overheard testimony of one passenger, and the experience of thousands for aught we know may have been similar: 'That verse,' pointing to a text in one of the cars, 'has changed my whole day. I got on the car this morning with my heart full of bitterness and resentment. I saw the verse, the bitterness left me, and I went to my work refreshed for the day. It has blessed my whole day.'"



AN AGNOSTIC'S STORY.

I TELL the story of my conversion from Infidelity and Agnosticism only because it has been largely used of God as a solution of the doubts and difficulties of men and women. I was born in the village of Wootton-under-Edge, Gloucestershire.- My father was at that time a C.M.S. Missionary in Masulipatam, in the Madras Presidency, India. Some years afterwards he went to New Zealand and assumed the headmastership of the Te Aute College in Hawkes Bay. It was situated in and surrounded by the most beautiful country. Behind it lay the glorious New Zealand bush; before it a large lake in which we bathed, boated, and fished.

After matriculating and leaving College I entered upon what I then thought was to be my life-work, and became a clerk in one of the largest banks doing business in Australasia. In the small country town in which I was first stationed I made a friend of one of its leading professional men. He was a splendid fellow—a good athlete,

“a real sport,”

and his life was above reproach. He soon let me know his opinions about religion. He was an Agnostic of the school of Huxley. Up till then I had not had any opportunity of reading books written against religion. My objections had been personal and not intellectual. He lent me book after book, and I read with positive relish the arguments of Tom Paine, the writings of Voltaire, Huxley, and many others directed against the Christian religion. My friend was an ardent evolutionist, and as the result of carefully studying Wallace, Darwin, and Romanes, I became a devoted adherent of the theory of evolution. I accepted as gospel any statement which threw doubt on the Bible. I primed myself with every fact of science which I conceived discredited Revelation, and I am certain that I could at that time have passed with credit an examination in all anti-Christian literature. Finally I went even further than my friend. He claimed only to be an *Agnostic*—I, in all the ardour and arrogance of youth, delighted to call myself an *Insidel*.

I had persuaded myself that there was no God. I considered evolution accounted for practically everything; in this, I need scarcely say,

I out-Darwined Darwin.

Nevertheless, since it is an absolute necessity that man must have a god, either a god of his own making or the God of Creation and Revelation, I had one. He was a poor, contemptible creature, about six feet high, and one and a half feet broad, eaten up with selfishness and sin; but nevertheless I slaved for him, sinned for him, yet robbed him of all that made life worth living! My god was *myself*.

I do not think my conscience troubled me much



Captain GUY THORNTON, C.F., in France and Egypt.

at this time. I could and did commit sin without having qualms afterwards. My unrest was mainly intellectual. I never thought of the God of the Bible. It was a long time since I had attended

any place of worship. I remember going, about five months before the time of which I am speaking, to a cathedral to hear a noted lady singer. Being much more used to the theatre than the Church I forgot where I was and testified my appreciation by the clapping of my hands! The horrified looks of the congregation brought home to me a sense of my wrong-doing, and, fearful of another similar indiscretion, I vowed I would not go to Church again—a vow I had no difficulty in keeping.

One morning at one o'clock I was taking a friend of mine home. He was very drunk. I had had considerable difficulty in dissuading him from

### Climbing the Telegraph Poles,

since he was firmly convinced that they were his bed, and somehow puzzled that the bedstead was so much higher than usual. At last he lay down and insisted on having a talk. Something he said caused me to curse Christians as "canting hypocrites." To my surprise he shouted out, "Shur-up, Thornton, shur-up." "Why should I shut up?" I asked. "Shur-up, shur-up, you don't know a thing you are talking about—shur-up." "Are you a Christian?" I asked, sneeringly. "No fear; I'm drunk, that's what I am, but not so drunk not to know why you talk the rot you do." "Why?" I asked, for my curiosity was aroused. "Every fool in G— knows why you are an infidel." "Why?" "Because you live such a bad life you couldn't be anything else. I'm a rotter, I know, I drink like a fish, but *there are real Christians*; don't you make any mistake about it.

### Everybody knows why you hate Christians.

You live such a life that you couldn't be anything else but an infidel," he repeated.

This drunken man's words gave me food for thought. I asked myself whether it was really because I lived the life I did that I so hated Christians. I felt there was some, if not a great deal of, truth in what he said. I there and then made up my mind that I would show these "canting hypocrites of Christians" that I could, though an Agnostic, live as good a life as the best of them. So I tried. I made up my mind to give up outward sins—swearing, etc., etc.—and thus prove that Christianity was not necessary to enable a man to live a clean life. I turned out a batch of good resolutions, but to no purpose. Before twelve hours had passed I was just as bad as ever. I kept on trying for about a fortnight, and then gave it up as a bad job. I couldn't be what I wanted to be. I had the desire, but not the power

to fulfil that desire. My good resolutions might be good, but they certainly were not good enough.

One evening, just as the hopelessness of my attempts to give up sin was impressed upon me by repeated failure, I was visiting a friend's house. On one of his bookshelves I noticed a small book called "The Impregnable Rock of Holy Scripture."

I picked it out, and to my surprise saw that it was written by W. E. Gladstone. I turned to my friend, Canon Webb, and asked, "Is the author of this book W. E. Gladstone, **The Premier of Great Britain?**"

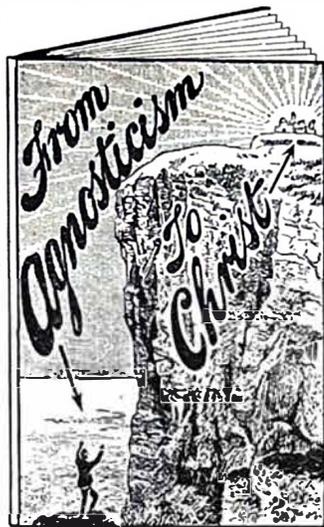
"Yes, of course he is," he replied. I think it would have been hard anywhere to find a young man who had a higher opinion of his own intellectual ability than I possessed at that time. I plumed myself upon my fancied knowledge, when in reality I was so ignorant that I had not enough sense to appreciate the fact that my ignorance was the only great thing about me—it was simply colossal! Until that moment I had honestly laboured under the delusion that no man in the front rank of intellect believed in Christianity. But here, in my hand, was a book written in defence of Christianity

by a man who was, perhaps, the greatest all-round genius of his age. Even I had to admit that Gladstone, the great statesman, the splendid Greek scholar, the financier, the author and essayist, possessed mental qualities that were greater than those I possessed! Hitherto I had pleaded intellectual doubts as being a good and sufficient reason for disbelieving the Bible. But this excuse was swept from me. "If a man with the mental powers of Gladstone can believe the Bible, there is no reason why I should not believe," was my dominant thought.

On one occasion I was very much amazed at being invited by a girl to accompany her to Church. "Why should I go? Who is the preacher? Is he anybody special?" I asked. I was still more surprised when I was told that the service to which I was invited was to be held not in a Church, but a country schoolhouse, and that the preacher was not only not a clergyman, but merely a farmer. However, I thought I would break my good (?) resolutions and attend this meeting.

### A Remarkable Service.

It was a chilly autumn evening, when, aglow as the result of a four-mile walk, I entered the small village schoolroom where the service was to be held. To my great surprise there were no prayer-books, and when only a Sankey's hymn-



The true and thrilling life story from which this article is taken is supplied in attractive binding as above. The after-life among the back-blocks is equally romantic. Just the book for the young fellow who thinks he could not "stick it." 1/ net (1/4 post free).

book was put into my hands I wondered how on earth the congregation were expected to worship.

Soon the preacher came in. He was a thick, broad-set man of medium height, who had anything but the appearance of a preacher. Without a moment's pause he commenced the service by giving out a hymn, then he prayed. I was impressed. I had never heard a prayer like that before. It really seemed as if he were speaking to some one he knew and whom he loved. When the time came for him to preach I was even more impressed, for again I felt that he was telling about religion as if it were a reality. His sincerity was self-evident. Christ was to him a reality. He made me feel that this same Christ was his Friend, his Saviour, and his Lord. I was conscious that he had something that I lacked, and there and then I vowed to myself that I would get it at all costs. Then my attention was riveted by his saying emphatically:

"No man can know God except through Jesus Christ. I myself never knew God until after I was converted. I thought I did, but I didn't. Christ is the only way by which any one can get to know God as He really is."

I do not remember a single word he uttered after that. I hurried out of the building, and walked the four miles back to the town.

### My Brain was in a Whirl.

I remembered how Gladstone had somewhere in nearly the same words said that there was only one possible means of understanding God, and that was by accepting the revelation of Himself in the person of Christ. I was struck by the coincidence. For the first time it occurred to me that it was perhaps possible that these two men were right. The accent of intense conviction that had throbbled in the farmer's words rang in my ears. I had no doubt that he believed what he said. His personal experience as he told it convinced me that he had, at any rate, arrived at what he believed to be a clearer conception of God by accepting the divinity of Christ. "What did he mean by conversion?" I asked myself as I hurried home. I had never heard of it. It was but a name to me. The farmer spoke of it as a definite experience which he had gone through. Before conversion he did not know God, after conversion he did. What did he mean? Was this he called conversion the knowledge of God? Why did he bring Christ in? Why was it that both he and Gladstone agreed on this point? Had they both gone

through this experience he called "conversion?"

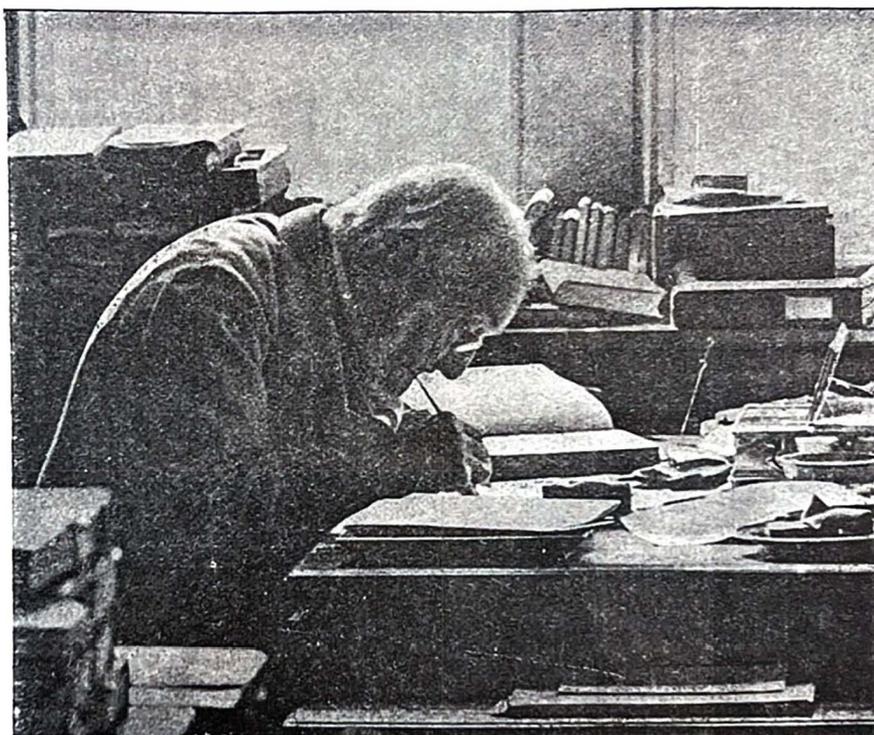
### Whatever was Conversion?

I thought of the word's root meaning but could get no light. These and many other questions I asked myself during my hour's walk.

(How he solved the problem will be told in next issue).

### AM I TO MAKE MYSELF BAD?

"AND am I to make myself bad, then," said a woman to whom I had been explaining from the Bible that Christ only receives those who come to Him as *lost* and *hell-deserving* sinners. "O no," I replied; "you don't need to do that. Just believe what God says in His own Book here, and you will think you are bad enough." Here are His own



The Right Hon. W. E. GLADSTONE,

Author of "The Impregnable Rock of Holy Scripture," and many other works.

words—"None righteous... all gone astray... altogether unprofitable... guilty before God" (Rom. 3. 11-19). Yet it is simply "Believe and live." w.s.

### THE BOOK AND THE PERSON.

"The presence which still gives the Book its power."—  
J. HOPE MOULTON.

NOT "it," but "He," my vision fills,  
As glows the Word before my sight;  
My path *He* cheers, my fears *He* stills,  
And arms me for the daily fight—  
To me His Word *He* thus fulfils.  
Not "it," but JESUS, gratifies  
This eager, hungry heart of mine;  
The Book alone ne'er satisfies  
My need for life that is divine—  
But in the page Christ fills mine eyes.

WILLIAM OLNEY.

**THROUGH SPIRITUAL EYES.**

Events of the Day and their Spiritual Significance.



Gifts in Abundance.

**Guide to Gift Giving.**

Such was the title given by an enterprising firm in London city to their Christmas Catalogue. The Lord Jesus tells us (Matt. 7. 11), "If ye know how to give good gifts to your children, how much more shall your Father which is in Heaven give good gifts to them that ask Him." Go to His guide to gifts, the Bible: ever so many good gifts are detailed there for the asking. Read diligently a few verses every day during 1921—it is not too late to start even now—and you will discover them. The greatest of all is told—where do you think? Will you look it up? Yes, it will be better than telling—read Romans 6. 23.

**She Stole the Wine.**

A domestic servant at Hampstead, who was allowed wine and bovril, stole twenty-four bottles of the wine. Found out and charged she got three months hard labour. She chose badly. So do those who choose "the pleasures of sin." The

completion of the verse reminds us that they are only "for a season" (Heb. 11. 25). Then comes punishment, often here, certain hereafter. Choose wisely for Eternity. In the same epistle occurs "What shall we say then, shall we continue in sin?" (Rom. 6. 1). Sin—death; salvation—life. Which is it to be?

**No Better Bargain.**

Every one knows the following signature; it isn't necessary to say what transaction was referred to: "As far as I know it is merely one of those incidents where the buyer hopes to buy on more favourable terms later by non-acceptance—and, as so often happens, we missed the opportunity entirely.—Yours sincerely, LEVERHULME."

Do you hope to buy Heaven on better terms by waiting? You won't. God says, "There is only ONE way," and it is explained in 1 Timothy 2. 3-6. "Now," is the Bible word (2 Cor. 6. 2). To-morrow, you know, never comes. Don't "miss the opportunity entirely."

**The Great "Grace" Unknown.**

It has just been related that the famous cricketer, W. G. GRACE, once saw some youngsters at play, and noticing their wickets were so wide that the ball could go between the stumps put things right for them. Yet the boys weren't a bit grateful. As he went away W. G. G. heard them say, "What does he think he knows about it?" There's a hymn, "Oh to grace how great a debtor!" and there are many in this world who so often fail to recognise that the source of grace toward them is wise and good, as well as loving and kindly. God knows all about it. "For I know the thoughts that I think toward you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end" (Jer. 29. 11). That end is Glory, and the Way is Christ.

**A Purchased Possession.**

Adjacent to Regent's Park, London, some large blocks of flats are to be built, payment for which is to be on a new plan. One chooses the flat from the architect's drawing, and starts paying by instalments at once, and they are so adjusted that "the last instalment will be required from the tenant-owner as he steps into his flat."

Many dear folk believe that getting to Heaven is on the same instalment plan of "being good enough" to deserve a place among the "many mansions" at the last. Be good and do good all your days, but the way to Heaven is by faith in the One who said "I am *the* Way" (John 14. 6). When you "step into possession" it will certainly be with a good title if it has been purchased by the Lord Jesus Christ and paid for in His Blood.

**Substitutes not Satisfactory.**

A big industrial concern—Wetcarbonising, Ltd., near Dumfries—has just closed down after losing nearly £400,000 in trying to make a substitute for coal. “We have fought for a long time,” said an official, with the result, according to another, that “the immediately realisable assets are practically nil.”

Don't try to make a substitute for Christ. When you come to the end your assets for Eternity will be “nil,” and all the “long time” of fighting be entire loss. “What shall a man give in exchange for his soul?”

**A Sane Precaution.**

An ex-officer, named Hole, saved a bed-ridden woman during a fire at Ashford, Kent. He put on a gas mask for the rescue. A common-sense plan. Remember, Christians, to put on the full armour of faith, the protecting clothing of grace, when you go to “rescue the perishing.” Success and safety only lie that way. Unaided you will fail. Read Titus 3. 8, 9.

**Juggling with the Bible.**

Oh, yes! quite easily the Bible can be used to deceive. A bank cashier at Coventry passed off leaves cut from a Bible as treasury notes representing £3000. Particularly to-day are “isms” being taught and Holy Writ itself used to give them the semblance of Bible truth. God Himself knew it would be so. He inspired Paul to write to Timothy “in the last days perilous times shall come; men shall have the form of godliness, but denying the power thereof, ever learning and never able to come to the knowledge of the truth, deceiving and being deceived.” We are assuredly in “the last days” now.

**Christianity the Cleanser.**



Mr. POLLARD and two Natives.

In his just published book Mr. Grist tells how that Samuel Pollard, of China, once had a deputation of leading citizens come to him “to ask if he could advise or assist in dealing with the lepers of the neighbourhood.” “All over the country,” the spokesman related, “these poor sufferers wander, hardened and callous, and a terror to many; how can we help the people of this little town to get rid of their dreaded plague?” That is the cry to-day all through the world. “How can we get rid of the plague of sin as seen in crime and vice?” And social reformers are beginning to realise that only by adopting the Christ way is any hope of a change. They are yet “a long way off.” Let Christians pray for the light to come. Let the unsaved read Matthew 8, opening verses, and follow it with Romans 5, the whole chapter profits. s.

**NUTSHELL TOPICS.**

**How to go Through Life.**  
—“Let no man despise thee” (Titus 2. 15).

**The Reality of God.**—“The Lord is the true God” (Jer. 10. 10). “Thou art the God that doest wonders” (Psa. 77. 14). “He is the living God” (Dan. 6. 26). “If God be for us, who can be against us?” (Rom. 8. 31).



Facsimile of the First Bank of England £1 Note, long obsolete.

Leaves for Notes.

## THAT "WHOSOEVER" TOOK ME IN.



The Best Photo of FREDERICK STANLEY ARNOT.

"A MODERN LIVINGSTONE" was the title given by the *Glasgow Herald* to F. S. ARNOT. That there was warrant for the title is shown in the remarkable similarity of service. DAVID LIVINGSTONE spent 33 years in and traversed 29,000 miles of the dark continent. F. S. ARNOT went out eight years after Livingstone's death, spent 33 years and traversed 30,000 miles. Both laid down their lives for the land they loved.

F. S. Arnot was born in 1858, converted 1869, landed at Natal 1881, reached Liwanikas town 1882, Garenganze in 1887; returned and took out a large party of recruits in 1889, had many changes, set out on his last attempt to evangelise the Kabompo Valley in 1913, and died at his home in Johannesburg in 1914.

Here is the story of his "new birth," specially written for us when home on his first furlough and told in his own simple, straightforward way.

Few boys, I suppose, had a more strictly religious training than I, yet at the age of eight I

had learned to sin grievously against God. Nothing delighted me more at that early age than stealing fruit out of a neighbour's garden, in company with two other boys, not that we were in want of food or even ate all we stole; our chief pleasure seemed to be in running

**The Risk of being Caught.**

Satan, the master we were serving, told us that it was all in fun, and we believed him. Once an old man spied us from the top of a ladder, and in his haste to come down in order to catch us he nearly fell to the ground.

One day one of my companions (whose name was Jimmie) and I were having a game on a swing in his father's garden. We were making a great noise, and eating plums—the plums from a tree in the neighbouring garden. Jimmie and I had cut a hole through the thorny hedge with our pocket-knives, and took turns in creeping through, shaking the tree sharply, gathering up the fruit in hot haste and off again to our swinging. In the middle of our game a window opened, and Jimmie's older brother, John, called out to us to make less noise. "No, we won't," shouted back Jimmie; "we will make as much noise as we please," and on we went with our game. Again the window opened, and John shouted out,

**"Thieves, be Quiet."**

It was as if a pistol shot had gone off at my very head. Surely he was not calling me a thief? The swing dropped, and off I started for home. I felt very wicked and guilty. My only safety, I felt sure, was to hide myself, so I kept hid away all that evening, and was glad when the hour came to go to bed, "thief, thief," still ringing in my ears all the time.

Next day I was sent on some message to the railway station, and had to pass the Hamilton prison on my way. I crept along, feeling sure that if a policeman only got a glimpse of me he would

**Take me off to Prison at once.**

I felt as if *thief* was written on my forehead, and that every one I met knew all about me. I had not gone far, when, to my horror, I spied a policeman in the distance; he was leading off a little boy to prison—a poor, barefooted boy. In his other hand the policeman held a new pair of boots. I saw at once that this barefooted boy was being taken to prison for stealing a pair of boots that he very much needed. How much more wicked I felt, for had I not stolen fruit time and again just for the fun of it. I watched the policeman lead the boy along until they reached the prison doors. The big door opened, the policeman and the boy went in; then

**Slam went the Great Prison Door,**  
and off I rushed home and hid myself away for  
the rest of the day.

At last bedtime came. I dreaded to pass  
another night; I could not tell any one what a  
wicked boy I was. I knew I ought to tell God  
about it, but I trembled to do so at my usual even-  
ing prayer, so I waited until all were in bed and  
the house quiet, then up I got. Now, I thought,  
I will ask God to forgive me, but words would not  
come, and at last I burst into a flood of tears.  
I felt I was too wicked even for God to forgive;  
yet a glimmer of light and hope came to me with  
this thought, "That is why Jesus died on the  
Cross for me, because I am so wicked." Among  
many texts of Scripture that my parents had  
taught me was 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." I repeated it  
to myself on my knees about two o'clock one  
morning, and that "whosoever" took me in. I  
awoke next morning with a light heart;

**The Burden was Gone.**

Some months later, in the summer of 1869, I  
met my old companion, Jimmie, in the town of  
Ayr. I felt I *must* tell him all about it, and yet I

did not know how to begin. At last I hit on a  
plan. I proposed a walk to the cemetery, thinking  
when we got among the gravestones I would be  
able to say something about dying and about  
being saved. But before we reached the grave-  
yard I managed to tell Jimmie I was saved, and  
that was the reason I had never again gone with  
him to steal fruit.

**His Companion also Saved.**

Jimmie then told how from that same afternoon  
when his brother called "thief" out of the window  
he had been anxious to be saved and that he had  
made up his mind to become a minister, for he  
thought if he became a minister he would be  
saved. I told him I did not think so, and quoted  
John 3. 16. FREDERICK STANLEY ARNOT.

If the "new birth" could make such a change  
in heart and life in such a noble servant of God  
and man let no reader neglect the "except"  
without an exception of John 3. 3. "Jesus  
answered and said unto him, Verily, verily. I say  
unto *thee*, Except a man be born again, he cannot  
see the Kingdom of God." Apart from the "new  
birth" there is no hope of salvation or the Glory.  
Rest not till you are born from above and there-  
fore sure to be in Heaven above. ED.



From the new "Life and Explorations of F. S. Arnot." 13/ post free.

Carriers waiting at Kutatu Crossing.

### THE SUNDAY SCHOOL TEACHER.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

**D**OUBTLESS many of the young disciples who read this page are engaged in Sunday school work. Accordingly I wish to direct your attention to an old verse which seems to be specially suited to those who are occupied in this most important branch of service.

“For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments” (Ezra 7. 10).

There are four expressions in this text which appear to cover some of the more essential aspects of the responsibilities of the Sunday school teacher.

**1. Prepared his Heart.** That preparation is necessary for teaching is surely understood by all. But in addition to the preparation of the lesson there must first be the preparation of the heart. This is truly spiritual preparation. It is well to look into our hearts in order to be quite clear as to what are our motives for service. It is possible to take up some form of service in a half-hearted manner. If we are going to be successful in the Sunday school nothing short of the compelling love of Christ will carry us through. If there is love to Christ this will be manifested by our love to the scholars. Therefore let every teacher experience a fresh baptism of this love which increases our joy in service.

**2. To Seek.** The textbook for all Sunday school work must be the Holy Scriptures. The teacher may find illustrations in other books, but the text must be in the Word of God. Accordingly if we look upon Ezra as a person well suited for the Sunday school we will observe that he is a seeker or searcher of the Scriptures. It is possible for a teacher to rely upon past experience, but sooner or later this will prove to be fatal. For every branch of Christian service all workers must ever and always be reading and searching the Scriptures of Truth. This seeking cannot be done half an hour before going to Sunday school. This aspect of the work must be done during the week preceding the Sunday. Let every teacher be well stocked in material by seeking out of the Book of the law.

**3. To Do.** How convenient it would sometimes be if we could just do the seeking and the teaching. But the *doing* is absolutely necessary. Scholars pay more attention to what a teacher is than to what he says. Accordingly in seeking the Scriptures let us be prepared ever and always to do whatsoever is written therein. If we are going to be truly happy, *trusting* and *obeying* are very necessary. The life of the teacher should be a

stepping-stone for the scholar, but never a stumbling-block. I have just been reading a book giving sketches of public men, and in more than one instance the writer remarks upon the absence of character. Character is what tells every time. Therefore what the teacher really is influences the scholar.

**4. To Teach.** Let us not ignore the three previous points and look for a short cut to this point. Let the teacher always know the lesson thoroughly. Scholars quickly detect when the teacher seems to hesitate. Ability is required for this. Service worth doing is worth doing well. When we know the lesson we have to arrange it in such a fashion that we can pass on our knowledge simply. This suggests that the teacher has studied his scholars. With the knowledge of the lesson and the knowledge of the scholars the teacher will seek to impart the lesson in as suitable and interesting a fashion as possible.

May the Lord help and bless every Sunday school teacher, and may each one be greatly encouraged in this service, ever remembering that “in due season we shall reap, if we faint not” (Gal. 6. 9).

#### ANSWERS TO CORRESPONDENTS.

*N.W.*—I gave my heart to Jesus five years ago. I wish I could be certain I was saved. My chum says she is sure she is saved. I would like to have that assurance. Can you help? There are very few Christians who, some time or other, are not assailed by doubts. These may be disturbing, but the experience is valuable. It is necessary first to be quite clear that for your salvation you are relying on nothing else but the Sacrifice of Christ and the Word of God. To all believers the apostle John writes: “These things have I written unto you that believe on the Name of the Son of God; that ye may KNOW that ye have eternal life, and that ye may believe on the Name of the Son of God” (1 John 5. 13). Because of what Christ has *done*, and on account of what God has *declared*, you may be enabled to say, like another, “One thing I KNOW, that, whereas I was blind, now I see” (John 9. 25). Might I suggest, however, that your difficulty may be caused through the lack of the enjoyment of your salvation? It is one thing to possess salvation and another to enjoy it. Anything that comes between the soul and God, such as sin, disobedience, neglect of Bible reading and prayer, will soon evidence itself in the lack of this joy. It is then such an one wonders if he or she is really saved. The remedy for this condition is to “get right with God, and do it now.” Whatever has come in between the soul and God must be confessed and removed, thus restoration is granted, and the joy of salvation usually follows. JAMES STEPHEN.

THERE are three things which the Christian is exhorted to do at all time.

1. "Rejoice Evermore" (1 Thess. 5. 16). Sing on. Christ sang in His darkest hour of sorrow (Matt. 26. 30). Paul sang in prison (Acts 16. 25). SING ON.

2. "Pray without Ceasing" (1 Thess. 5. 17). Anywhere—Everywhere—let brief ejaculatory prayers ascend.

3. Do what you are doing with all your might. No drones in God's hive (Eccles. 9. 10).

In order to help you to "Sing on," here are some new sterling books.

**Child Songs, Vol. 1.** 189 Hymns for Juveniles in School and Home. Staff and Sol-fa combined. 5/6 p.f.

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**New Songs of Pentecost.** No. 1, 179 Hymns. A "Hall-Mack" Book. Manilla Covers, 1/6 post free. No. 2, 154 Hymns. 1/6 post free. No. 3, 169 Hymns. 1/6 p.f.

**Rainbow Songs.** Gabriel's Sunday School and Children's Book. 141 Hymns. Staff. Cloth Boards, 2/10 post free.

**Albatross Hymn Book.** 278 of the latest New Hymns and Solos. Staff. Cloth Boards, 4/ post free. Sol-fa, Paper Covers, 2/6 post free.

**Songs for Service.** Rodheaver's Popular Book. 333 Hymns. Staff. Manilla Covers, 2/10 post free.

**New Songs of Praise and Power.** The latest "Hall-Mack" Book. No. 1, 163 Hymns, Staff, Manilla Covers, 1/6 post free. No. 2, 158 Hymns, Staff, Manilla Covers, 1/6 p.f.

**Music and the Higher Life.** Concise Edition of Jude's Famous Book. 99 Hymns, Staff, Paper Covers, 1/9 post free.

**Songs of Faith and Hope.** By J. J. Sims. Some Choice Pieces. 12 Hymns, Sol-fa, 2d. each, or 10 for 1/, post free.

**Tabernacle Hymns.** Songs for Christian Service by Harold F. Sayles. 153 Hymns, Staff, 2/1 p.f.

**New Songs of Grace.** 200 of the last and best Hymns for General Work. By R. F. Beveridge and D. M. Thompson. Manilla Covers, 2/4 post free; Cloth, 2/11 post free.

**Song Testimonies.** 40 New Hymns and Old Favourites. By Duncan McNeil. Staff and Sol-fa combined. Art Covers, 1/2; Cloth Boards, 1/9 post free.

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## Sing On!

"Speaking one to another in psalms and hymns and spiritual songs."

S. TREVOR FRANCIS. (Eph. v. 19, R.V.)



1. Sing on, tho' the dark hours are sweeping, Tho' star-less and moonless the night,  
2. Sing on! do not cease in thy sing-ing; In bless-ing so shalt thou be blest;  
3. Sing on, till the first gleam of dawn-ing Is steal-ing its way in the sky.



1. Tho' round us are sounds as of weep-ing, And long since hath fad-ed the light!  
2. Sing on, for perchance thou art bringing Some soul to the ha-ven of rest!  
3. To bring us the sha-dow-less morn-ing That nev-er, no, nev-er shall die!



1. Sing on, there are lone ones to bright-en, Who hang on the brink of des-pair!  
2. Sing on to the "hoping and fear-ing," Sing on thro' the storm and the wave!  
3. Sing on! sing the won-der-ful sto-ry Un-til in the Homeland a-bove



1. Sing on, there are burdens to light-en, Hearts breaking with sor-row and care!  
2. Sing on, for His coming is near-ing, The Sa-viour al-migh-ty to save!  
3. We join in the anthems of glo-ry, And sing of His fathom-less love!



### CHORUS.

Sing on, for the Sa-viour is com-ing, The Sa-viour who hung on the tree!



Who died to ob-tain thee a par-don: Sal-va-tion, sal-va-tion is free!



SONG SHEETS, containing many new and beautiful pieces. Size as shown, in both staff and sol-fa notation. 20 for 1/; 50 for 1/6; 100 for 2/ post free. Good assortment. Brighten hall or home with a bundle.

THE aim in this column is to guide to books of true worth, and books of spiritual power, likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster

#### Can a Young Man trust his God?

This is a very definite little book by ARTHUR GOOK, well remembered as the author of a book which has found considerable circulation, "Can a Young Man Trust his Bible?" Within the compass of forty pages the author develops the answer to his titular question in such strength of logic based upon actual experiences and tests of God's inviolability that it is impossible to refuse agreement with him. (Pickering & Inglis. 7d. post free).

#### Scenes from Life's Battlefield.

The author strikes a true chord when he speaks of "sin and indolence." They are different notes, but harmonise only too sadly to keep sinners out of the kingdom. "Wake up!" was a Royal exhortation of a few years ago, and it is needed equally as a note in evangelisation. Realisation of sin and the need to overcome sin-indolence to "escape from the wrath to come." This book fits into a useful niche by reason of the number of grouped and pointed reminiscences stored by H. J. GARLAND through a long ministry, which show the power of the Spirit to break the chains of sin and the power of grace to give strength and sweetness to the Christian life. As a book to read it is a capital incentive to "doing better to-morrow than to-day." (Stockwell. 3/6 p.f.)

#### Praying is Working.

Is it? We are told "by prayer to let our requests be made known unto God." Prayer is asking God to work or to show us how, when, and where to work; to guide our human intelligence; help our energy by divine wisdom. Mr. G. H. LANG has written an interesting and helpful monologue under this title, but we do not agree with his argument. Paul prayed without ceasing; he also worked without ceasing. (C. J. Thynne. 7d. post free.)

#### Christian Inscriptions in Ancient Rome.

In the days of the early Christians faith was a wonderfully real thing, and we of to-day can be refreshed and inspired anew by reminder of what they suffered for their faith and how they kept their faith. In the catacombs of Rome, inscribed indelibly in the rock, are many thousand-year-old affirmations of the strength and beauty of Christian living in the days of the Roman persecution, and an enlightening as well as supremely interesting record of these is given by H. E. FOX, M.A., Prebendary of St. Paul's Cathedral, in this inexpensive but delightful book. (Morgan & Scott. 5/6 post free.)

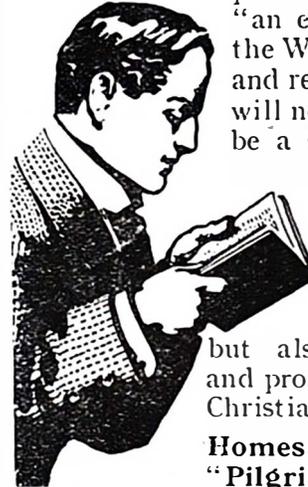
Row. London E.C. Books reviewed or any good book from any publisher will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.

#### Old Groans and New Songs.

There is a smack of agility about this title to a series of meditations on Ecclesiastes by F. C. JENNINGS. He is right in characterising this particular book of the Old Testament as "an enigma to the superficial student of the Word," but any who buy this volume and read it with thoughtful doggedness it will not only enlighten wonderfully, but be a sure cure for superficiality. The author is never obscure though often deep and profound, and he has an illuminating way of making points by simple everyday similes. A most useful book, not only to study this book of "The Preacher," but also to form the habit of close and profitable spiritual delving. ("Every Christian's Library." 3/6 post free.)

#### Homes and Haunts of the "Pilgrim Fathers."

A magnificently artistic, as well as a charmingly written volume. It tells the well-chronicled, but even still not as well known as it should be, adventures of the "Pilgrim Fathers," how they came to venture forth, what befel them by the way, and what exceeding depth of religious conviction, intense faith, and strong courage was theirs. Much was written in the tercentenary months of 1920, telling of the new homes founded overseas in 1620, but this volume devotes itself more particularly to their experiences here and in Holland. We are shown the homes of the "Fathers," we are told of their faith and worship, of their persecution, of their being harried hither and thither, of their splendid personal faith of the women and the buoyant tenacity of the men in clinging to their beliefs. It is the more appealing because it is a personal record of the men and women, not a mere mass memoir. We get behind the pageant and see the homes, the haunts, and the hearts of these fighters for faith, and therein lies the value of the book. We learn the daily comings and goings, the environment and characters of these who for their faith took their forth to a new continent. As a present the book is splendid, for the text is embellished by over a hundred pictures in tone and colour. The colour plates are exquisite specimens, and their subjects well chosen. Mr. Lloyd George has written the Preface, the text is by H. Elvet Lewis, M.A., and the illustrations by Charles Whymper. The work can be obtained at 14 Paternoster Row or of the publisher. (R.T.S., 12/6 post free.)



**WHAT WINTER BRINGS.**

ONCE more summer has passed away, and autumn has flown like the swallows. Now winter is here, and I want you to think of some things it brings to our remembrance. It reminds us of

**Changing Things,**

for it is the last of the seasons, and naturally we look backward, just as in spring we look forward. Thus times and seasons come and go.

Perhaps some of you have experienced the great change (John 3.3) and can say "Last February I did not know Jesus as *my* Saviour, but this one I do." That is a remembrance of the very best kind, for to you it has been the beginning of a life that will never end—"eternal life" (John 5. 24).

Then there is a **Beautiful Thing** winter brings, and that is the beautiful snow. I know it delights you to see it falling, so pure and white. You think of snowballs and snow-men, and all the fun that goes along with these—all very nice things. I do like to see the children enjoying their snow-play. But I was thinking just now of what God says about snow in the Bible. He says about the sins of those who come to Him through Jesus: "Though they be red like scarlet, they shall be as white as snow" (Isa. 1. 18).

Won't you pray with David, then, "Wash *me*, and I shall be whiter than snow?" (Psalm 51. 7). If you do so truly, God says again, "Their sins... I will remember no more" (Heb. 10. 17). Again, what

**Happy Things**

winter brings. The little Christian should be like the holly tree in winter—always fresh and bright.

"But when the bare and wintry woods we see,  
What then so *cheerful* as the holly tree?" F H.

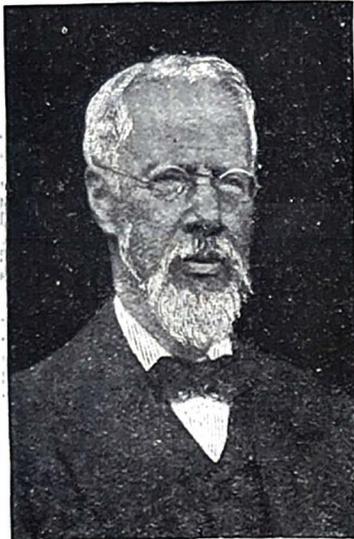


(Photo: Wallace, Sidmouth).

"I Like to See the Children Enjoying their Snow Play."

**William Henry Bennet, Yeovil.**

Joint Editor of *Echoes of Service*, was called Home on December 13th at the ripe age of 77.



Born at Ashford, he qualified for the Railway Clearing House, then joined his father in business. In 1862 he left the Church of England on account of baptismal regeneration, was immersed at Teignmouth, and for years gathered to the Name alone. Went to Yeovil in 1863, married in 1871; helped with the *Golden Lamp* from 1870 to 1890, then joined Dr. Maclean

and Henry Groves at Bath, where he faithfully continued to help till his call to higher service.

**Dr. Barnardo's Homes.**

Founded by Dr. Barnardo, and after his death carried on by William Baker, an out-and-out evangelical, who recently was called Home. Rear-Admiral Steleman is the new Director. He has been Superintendent of the Watts' Training School (in connection with Dr. Barnardo's work) since 1909. No fewer than 90,000 children have been rescued by the Homes. What infidel or agnostic community can produce a record such as this?

**T. B. Bishop, London,**

whose work among young folks in connection with the Children's Special Service Mission has been known for years, has been called to his reward. Through his more than forty years labour hundreds of young folks will shine as stars in the Saviour's Crown.

**Lord Fisher's Testimony.**

Referring to Lord Fisher's last operation, the writer of a volume entitled "Sunshine and Shadow" says: "I think he was just conscious when I whispered in his ear a few hours before he left us the words he had made me promise to whisper to his dying ear should he pass 'beyond' before I did: *O Lord, in Thee have I trusted, let me never be confounded.*" He did not speak, but a gleam of brightness seemed to come in his dear face, and he pressed my hand."

Rich and poor, great and small, who truly put their trust in Him, can say "For the Lord will help me; therefore shall I not be confounded" (Isa. 40. 7). Trust in Him at all times.

**William Thomson, Prestwick.**

Age 70, earnest evangelist, author of many tracts and books. Travelled the British Isles for many

years giving "The Gospel by Lime-light," Lectures on Pilgrim's Progress, the Celestial Railway, etc., His "Pilgrim Choruses" are sung in many lands. His messages ever sounding a clear note as to the three R's, Assurance, Sanctification, Inspiration, the Second Coming, and the Wrath to Come were blessed



to thousands of young and old. Left home to take train to Glasgow for meeting in Seamen's Bethel. After train left he was found dead in waiting room on December 14th. Truly, "we know not what a day may bring forth."

**GRAPHIC GUIDE**

TO COMING EVENTS WORTHY OF NOTE.

**FEBRUARY.**—Nottingham Open Air Mission Annual Meetings in Clumber Hall, Feb. 3. Hy. Pickering, F. C. Grant, Phil. Mills expected. Jas. Stephen continues in Merrion Hall, Dublin, during February. George Hucklesby preaches in Clapton Hall, Stoke Newington, London, during Feb. John M'Alpine in Victoria Memorial Hall, May St., Belfast, during Feb. These are aggressive Evangelical centres.

**MARCH.**—Half-Yearly Conference of Workers among the Young in City Temple, London, March 19. Hy. Pickering and others expected. Half-Yearly Meetings, Glasgow, in City Hall, Mar. 26 to 29.

**BITS FROM EVERYWHERE**

**A Lung Motor** is the latest device for resuscitating persons who are drowned or asphyxiated. Contained in a box 3 feet by 1 foot, it is a pump worked by a small motor, and administers a supply of oxygen and air through the mouth to the lungs, respiration taking place by natural recoil. Only ONE can give "life" John 11. 25.

**The Tragedy of Gallipoli** is confirmed by the report of the Committee of War Graves. There are about 10,000 men buried in the Peninsular, only 2000 of whom have been identified. Every one will be "identified" on that Day. John 5. 28, 29; Acts 10. 42.

**The Jews.** According to the Jewish "Year Book," there were about five millions in the time of our Lord. They had been reduced to three millions in 1850. Now they number some fifteen millions throughout the world. Genesis 22. 17.

**Quick Missionaries.** W. G. Walton, a missionary of the Church Missionary Society at Fort George, Hudson's Bay, in September last travelled from Moose Fort to Cochrane by hydroplane. The journey, which usually occupies between two and three weeks when made by canoe and on foot, was accomplished in less than three hours. Yet let us not forget that true spiritual work needs patience and "power from on High."

## THE SOLILOQUY OF A SOUL.

THAT was an interesting address, and the singing was very fine, but it hasn't brought me any further forward. We are to read John 3. 16, the preacher said. That is a simple matter. But what good will that do? How can reading a text of Scripture help anyone, I would like to know? I think if I had got a chance of speaking to the preacher I would have asked him. Though I daresay, on second thoughts, I'm not very sure that I would. I like to keep as far from preachers as possible. I have no ill will to them, but I can't see how they can tell me anything that I can't find out for myself. Wait to the after-meeting! Oh, no. Wait to the after-meeting, he said, and he would be glad to try and remove any difficulties any of us had. I have difficulties—no doubt about that. But I can't see how he can help to remove them, though probably he could have helped me. Yet it's hard to see how he could. I think as much as anybody about the things he was preaching about, but all my thinking never brings me any rest. I'm just as far forward when I'm done thinking as when I begin. But I'll read John 3. 16, and see what it says. I've got out the way of reading the Bible. It has always seemed to me to be a dry book. Of course, I've taken no interest in it, I am willing to admit, and anything that my heart is not in always seems to me a dry affair.

Well, here I am in my own room, and I have got a Bible in my hand belonging to my landlady. It has a soiled look, but she cannot blame me for soiling it, for I never had her Bible in my hand before. John 3. 16, the preacher said. This page has been well-fingered anyway. Some people beside the preacher must have a liking for the third of John. I am sure it is not the landlady, even though this Bible belongs to her. She has as little religion as I have. Maybe some of her folks were good people. This Bible may have belonged to some of them. I think that will be it. But here's the sixteenth verse. I'll read it out, though I hope the landlady won't hear me, or she'll be thinking I'm turning religious:

**"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."**

That's John 3. 16, is it? Well, I must have heard it lots of times. I have heard it from preachers at street corners, but it has never done me any good. I don't know why the preacher was so anxious to get us all to read it. There must surely be something in it I haven't seen. I'll read it again. I have done so.

Yes. It seems wonderful to think that God loves us. I am sure I don't love Him. I stand in dread of Him. But if this is true that He loved the world, maybe I'm wrong in dreading Him, and staying back from Him. Now I never thought of that before. I think I see now what the preacher was aiming at. "God so loved the world." But God seems so far away. Maybe, however, He is nearer at hand than I think. He loved the world, and gave His only begotten Son. I've heard all that before, but it didn't impress me. It impresses me now. He gave His Son, and His Son came to tell us of His Father's love to the world, and died for us. I wish I had thought of that earlier. I do wish I had. I was wondering what good it would do to read a text of Scripture. It has stirred me up. It is doing me good now. It says: "Whosoever believeth." Well, whosoever stands for me and for anybody, and whosoever believeth in the Son is not to perish. That's very good. I thought everybody would just need to stand their chance at the judgment day, but if I can be sure that I won't perish that is better than standing my chance. I feel quite uplifted. I wonder if this is what they call conversion? "Not perish, but have everlasting life!" That is good, and no mistake. But can this be the right kind of religion? I wonder if I have the right kind of faith? It seems too simple. I will read it over again. Well, I have done so, and I think I am on the right track. Something within me tells me I am. I wouldn't like to be wrong, but it is all so new, and so simple, I wonder if I am right. I feel quite bewildered. How does it come about that I never saw this before? Well it may be owing to the fact that I never really tried to see it before. I wish the preacher was here now. I would really like to speak to him. That's a change itself. I have always tried to keep clear of preachers, and now to think I would like to speak to one. There's a change within that is certain, and all through reading this text and believing in Jesus with all my heart. I wonder what the landlady will say if I tell her about my change of mind. But I won't tell her to-night. I will wait and see how I feel in the morning.

The morning has come. My experience is no dream. I have peace within. I have light within. This must be the everlasting life of John 3. 16 begun. Thank God.

## QUESTION AND ANSWER.

**"Man dieth, and wasteth away, and where is he?"** (Job 14. 10). If he has been a believer he is absent from the body and present with the Lord (2 Cor. 5. 8). Jesus says, "Where I am there also shall My servant be" (John 14. 26).

## "PROVE ALL THINGS" (1 Thess. 5. 21).

THE Bible in its statements about salvation is either true or it isn't. What it says about sin is either true or it isn't. What it says about the Saviour is either true or it isn't. What it says about human destiny is either true or it isn't. Salvation is set forth as a certainty. Sin is set forth as a certainty. Jesus as a Saviour from sin is set forth as a certainty. Heaven and hell as the destiny of saved and unsaved are set forth as a certainty.

There are men who deny the need of salvation. There are men who deny the existence of sin. There are men who deny the saving worth of Christ. There are men who deny that there is either a heaven or hell. They laugh at the idea of salvation. They make a mock of sin. They deride Christ's claims. Heaven is a figure of speech. Hell is a myth. Every such denial is a challenge to the statements of the Lord Jesus Christ. "Prove all things" by trusting Jesus. He is the key to all.

Many of those who deny the teaching and the doctrines of the Bible have little, if any, acquaintance with the Bible. They couldn't for the life of them tell, if put in the witness box, whether Isaiah was a prophet or an apostle, whether Barnabas was an Old Testament sinner or a New Testament saint, whether there was one Judas or two in the apostolate, whether Saul of Tarsus was any relation to Paul the apostle. They are like the man who went to a minister of the Gospel and said he was not able to believe the Bible because it said that the children of Israel carried Noah's Ark on their shoulders for forty years. No wonder the man was sceptical. To carry Noah's Ark would have been a job indeed. But it was his ignorance that was at fault, and not the Bible. The Israelites carried the Ark of the Covenant with them in their journeyings in the wilderness. It was about the size of a servant girl's chest. A small ark compared with Noah's Ark surely! "Prove all things."

If what the Bible says about salvation is true, men should seek salvation. If what it says about sin is true, men should flee from sin. If what it says about Christ is true, men should believe in Him, confess Him, follow Him. If what it says about heaven and hell are true, men should walk in the narrow way that leads to the one, and shun the broad way that leads to the other. "Prove all things" by trusting Jesus.

The Bible doesn't ask any man to believe certain things because his father believed them, or because his mother believed them. Each man for himself is asked personally to "prove all things." Have you done that? You ought to do it. Prove what it says about pardon, about regeneration, about obedience to the truth, about victory over the world, about enlightenment of mind through faith in Christ, about the witness of the Spirit, about newness of life, about the joys of salvation.

But numbers of men who rail at the Bible, and Bible truths, and Bible preachers, are afraid to look into the Bible. They would blush to be seen with a Bible in their hands. They rail at it, but it doesn't rail at them. It has a message of grace for them. It has a message of grace for you. "Prove all things."

STEP by step to the Glory-land,  
Step by step just holding His hand,  
Step by step with Jesus.

Step by step on the Homeward way,  
Step by step Christ our Hope and stay,  
Step by step with Jesus.

Step by step, only one at a time;  
Step by step, as the hill we climb,  
Step by step with Jesus.

Step by step into the unknown morrow,  
Step by step into the path of sorrow,  
Step by step with Jesus.

Step by step, He will hold us fast;  
Step by step while life shall last,  
Step by step with Jesus.

Step by step till the journey be done,  
Step by step till the race is run,  
Step by step with Jesus.

Step by step, the end comes nearer;  
Step by step our hope grows clearer,  
Step by step with Jesus.

Step by step, we are almost Home;  
Step by step right up to the throne,  
Step by step to Jesus.

M. A. WILLIAMS.

■■■■■■■■■■  
**GEORGE  
MULLER,**

Founder of the  
**ASHLEY DOWN  
ORPHAN  
HOMES,  
BRISTOL.**

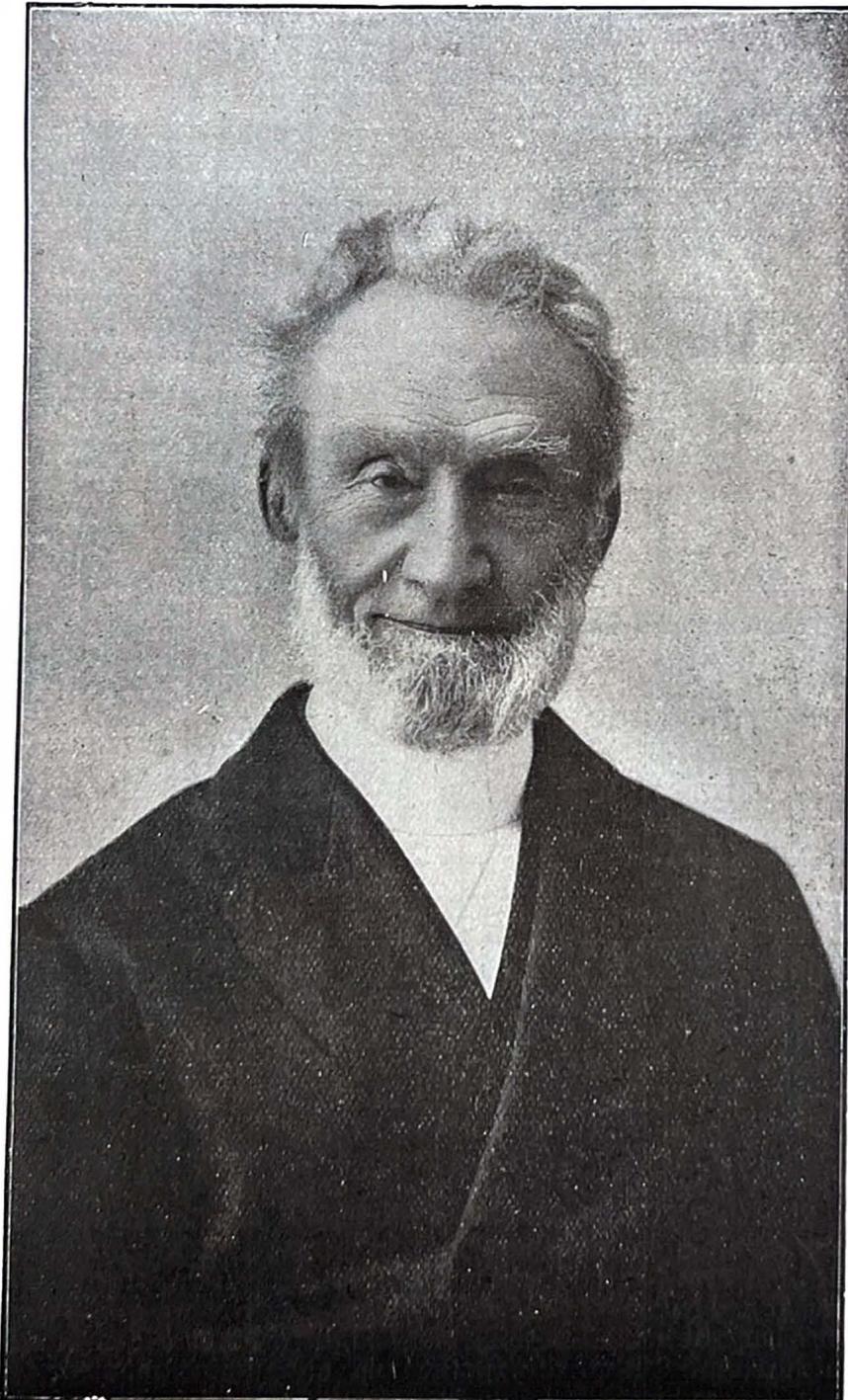
■■■

“ The Story of every Christian Achievement is the History of answered prayer.”

E. M. Bounds.

“ All God’s giants have been weak men who did great things for God, because they reckoned on Him being with them.”

Hudson Taylor.



■■■■■■■■■■  
**BY PRAYER  
AND FAITH**

alone he  
was enabled  
to

Erect 5 large  
Orphan Homes,

Shelter 10,000  
Orphans,

Travel 200,000  
miles by sea  
and land,

Preach in 42  
Countries,

Receive in all  
**£1,381,170,**  
for the Work.

Give away  
£81,480,

Live 70 years a  
happy life, and

Leave in his Will  
£160.

## A MEMOIR OF A MIRACLE.

ENCLOSED in a letter from a friend in Los Angeles, California, came recently to the writer a tract entitled "Soul Nourishment First," and in it were underlined the words, "The first great and primary business to which I ought to attend every day was to have my soul happy in the Lord." On turning to the end it was discovered that the whole tract was a quotation from the Life Story of GEORGE MULLER. What a fascinating life was his—what a tremendous power of throwing the whole mentality and sentimentality, as well as the whole business of life, upon God, was that of George Muller, from the day he forsook his life of exceeding sinfulness and "the days of Heaven upon earth began to dawn, to grow brighter till the perfect day."

doubted whether any other one man of his century accomplished as much for God and man, and yet all the abundant offerings which he brought to his Master were characterised by a heavenly fragrance.

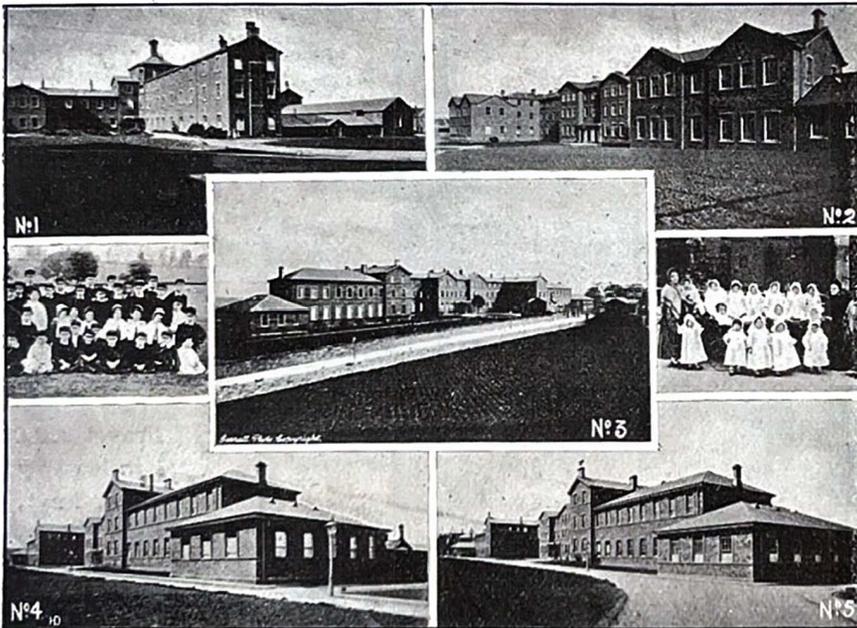
"The orphan work was but one branch of that tree—the Scriptural Knowledge Institution, which owed its existence to the fact that its founder devised large and liberal things for the Lord's cause. He sought to establish or at least to aid Christian schools wherever needful; to scatter Bibles and Testaments, Christian books, and tracts; to aid missionaries who were witnessing to the truth and working on a Scriptural basis in destitute parts; and though each of these objects might well have engrossed his mind, they were all combined in the many-sided work which his love for souls suggested."

## Steps in the Dark.

It was the glory of his work that George Muller never did issue an appeal for money. His steps were steps of faith—steps in the dark; but not the darkness of a blind man. The future for him was always God's matter. He could not see into the future; neither did he want to. He stepped forward day by day confident and unfaltering with the knowledge that God was leading, and was able to lead without errance—the darkness of future turned into a brilliance of faith.

In addition to his activities in connection with the Scriptural Knowledge Institution, which might well have occupied the whole attention and energy of a man, the orphan work with which his name for ever will be

associated, received his close and vigilant oversight, and though for this and his other work no money-call was ever made, publicly or privately, yet at the right moment it came. How easy to write the sentence. One of our popular writers says, "Men ought more to think about thought." Think about this one; try to gauge the faith of the man who could "stand still" and know that God was working for him. For instance: "In the year 1874 about forty-four thousand pounds were needed, and George Muller was compelled to count the cost and face the situation. Two thousand and one hundred hungry mouths were daily to be fed, and as many bodies to be clad and cared for. One hundred and eighty-nine missionaries were needing assistance; one hundred schools, with about nine



Nos. 1 to 5 shows views of the Homes; Right side, little girls; left side, boys and girls.

Views of the Orphan Homes, Bristol. Photo, Garral, Bristol.

## The Question of Quality.

Despite the knowledge we have of the vast accomplishment of George Muller in his days of activity, yet it was never at the expense of thoroughness. He was no jerry-builder, either in materials or workmanship. As his biographer says:

"Quantity of service is of far less importance than quality. To do well, rather than to do much, will be the motto of him whose main purpose is to please God. Our Lord bade His disciples tarry until endued with power from on high, because it is such enduement that gives to all witness and work the celestial savour and flavour of the Spirit.

"We may well look back over the life-work of George Muller, which happily illustrates both quantity and quality of service. It may be



JAMES WRIGHT, Son-in-law and successor to George Muller.  
Died Jan., 1905.

thousand pupils to be supported; four million pages of tracts and tens of thousands of copies of the Scriptures yearly to be provided for distribution; and, besides all these ordinary expenses, inevitable crises or emergencies, always liable to arise in connection with the conduct of such extensive enterprises, would from time to time call for extraordinary outlay. The man who was at the head of the Scriptural Knowledge Institution had to look at this array of unavoidable expenses, and at the same time face the human possibility and probability of an empty treasury whence the last shilling had been drawn.”

**More Thoughts for Thought.**

The extracts given above are from the intensely interesting and inspiring Life Story of George Muller of Bristol,\* by the gifted preacher and writer, Dr. A. T. Pierson, just added to “Every Christian’s Library.” It is the “Authorised Memoir for British and American Readers,” occupies 375 pages, and is in every respect a valuable guide to the life of one who rightly has been called “the most remarkable man of the century.”

S.

**THE GREAT WORK OF THE HOMES.**

THE 81st “BRIEF NARRATIVE OF FACTS relative to the New Orphan Houses (for 2000 children) on Ashley Down, Bristol,” supplies the following information:

**Nearly Fifteen Thousand Orphans.**

During 1920, 1395 orphans were under the care of the Homes. The total number of orphans received from the beginning of the work in 1836 to May 26th, 1920, is 14,957. The average expense of an orphan during the year was £36 19s. 4d. The

\* 3/6 post free, Pickering & Inglis, 14 Paternoster Row, London, E.C.4.

deaths during the year were only 5.05 per 1000.

**Over Two Million Scriptures.**

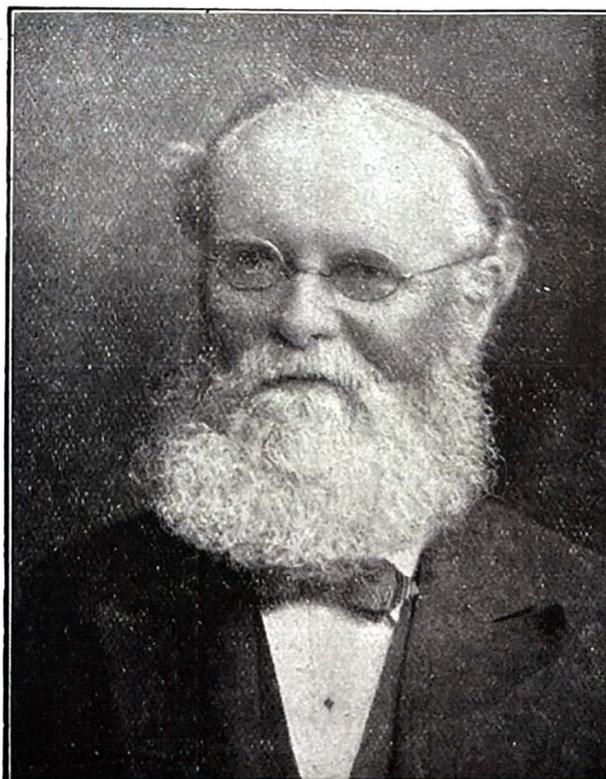
The number of Bibles, Testaments, and portions of Scriptures circulated during the year was 4127. The circulation in all languages, including Welsh, Italian, Spanish, Portuguese, French, German, Swedish, Danish, Dutch, Russian, Laplandish, and Yiddish, has been 2,363,190. In addition to this 997,153 Scriptural tracts and books were circulated in some ten languages,

**More than Two Million Pounds.**

The total amount received from May, 1919, to May, 1920, was £46,565. Since the death of Mr. Muller on March 10th, 1898, the sum of £731,262 had been received, making the grand total since the commencement of the work £2,188,415, “without any appeal being made to man, woman, or child for help. To God’s ear alone the needs are detailed, and the ‘Mighty One’ has sent us help from all quarters of the world.”

**Who can Deny the Verification**

of the founder’s purpose—declared in 1835, manifested in 1921—“I had constantly cases brought before me which proved that one of the special things which the children of God needed in our day was *to have their faith strengthened*. I longed to have something to point to as a visible proof that our God and Father is the same faithful God as ever He was; as willing as ever to *prove* Himself to be the LIVING GOD, in our day as formerly, *to all who put their trust in Him.*” HYP.



GEORGE F. BERGIN, who succeeded James Wright. Died Oct., 1912.

## AN AGNOSTIC'S STORY.

BY CAPT. GUY THORNTON. PART II.

ON Sunday I determined I would go and once more hear Mr. Espie, the farmer, so in the evening I walked out to the little schoolhouse where he was again preaching. I was never so angry in my life as I became before he had been speaking ten minutes. The man seemed to know all about me. I felt certain some one must have told him of my futile endeavour to lead a better life and my disastrous failure. He had, however, sufficient grace not to tell them by name. I was boiling over with rage which only calmed down when he again gave his own personal experience of the

**Absolute Failure of Good Resolutions.**

He, so he said, had been a swearer, and hundreds of times had made up his mind to give up that senseless habit, but had failed. "When I was converted," he went on to say, "Christ took the desire to swear away. I knew I ought not to go to horse-races and bet, but still I went, although I determined dozens of times not to go. When I became a Christian I lost all desire for racing and



"I Rode out to Mr. Espie's Farm."

gambling." He then told us of what had been his heart's besetting sins, and finished his allusion to each one with the words: "I tried to give it up, but couldn't. When I was converted I got the power to do what I knew I ought to do." Then, in the last words of his sermon, he said, "Come to Christ, and He will give you power. You can't conquer sin by yourself, but He can."

**An Interesting Conversation.**

On Wednesday I could no longer stand the strain, which was increasing hourly in severity. I went to the stables and hired a horse. I rode out to Mr. Espie's farm, about five miles from the town. I knocked at the door. Mrs. Espie answered it. She had the appearance of one who suffered much bodily pain, but in her eyes and manner was that steadfast, patient, holy look so characteristic of God's chosen children. "Is Mr. Espie in?" I inquired. "No, he has gone to a meeting in the town. Is there any message you want to leave for him?" "Oh, no," I said hurriedly.

She noted my confusion, and said kindly by way of prompting me, "Have you come to see him about buying some prize sheep?" "No, no, I haven't," I assured her. "Is it about some cattle?" "No, I don't want to see him about any cattle." "Well, what *do* you want to see him about?" she asked perplexedly.

I replied very shamefacedly, "I want ah—ah; I want er—er, I want to ask him about er—er, something he er—er, said last Sunday," I stammered. Her eyes lighted up. She knew better than I did what I wanted.

"Come into the drawing-room and let us talk it over, and perhaps I may be able to help you," she said. I looked at her carefully. Her whole manner and expression impressed me. We sat down. I wanted to argue, but she refused. She contented herself with a simple statement of the value of Christ's atoning work for sinful men. In calm, compelling words she told me of a Christ who loved men, who revealed His love by His death upon the cross for them, who alone could give pardon and peace. She quoted, "He that hath seen Me hath seen the Father." So Christ had said He was God incarnate. That accounted for

**Gladstone and Her Husband**

saying that "no man could know God except through Christ." They had evidently accepted Christ's statement without question. Then she quoted John 14. 6: "I am the Way, the Truth, and the Life, no man cometh unto the Father but by Me."

I immediately challenged this statement. Did Christ actually mean to say that "no man could come to God except through Him?" "He did." "Then I cannot come to God; I will never get to know God because I don't believe in Christ as the Son of God in a unique sense. I will never believe in Him," I declared passionately, and continued, "If I cannot be saved by something I can do myself I won't be saved. I would sooner be damned than be saved by something this Christ you talk about has done for me."

I got up and insisted on saying "Good-bye." She stood on the top of the verandah steps, framed by an arch composed of clusters of the passion fruit vine, and as I was walking down to the gate she said pleadingly, "Oh, Mr. Thornton, why won't you let Christ save you to-night?"

At that moment the devil was uppermost in me, so I jauntily replied, "I suppose I may be saved some other time." "Some other time may never come," she said, sadly. "That's the Christian's usual cant," I said aloud,

**"I'll risk it,"**

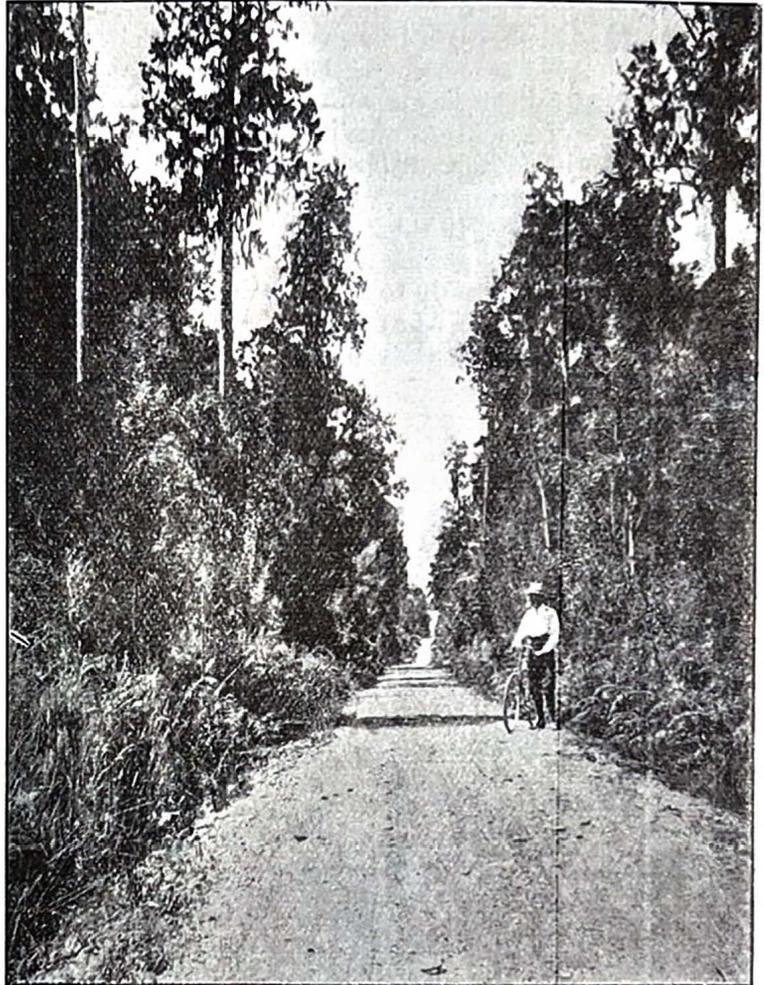
and, flinging the last few words over my shoulder, I went on to where my horse was tethered, mounted, and rode away.

On the way home I met with a serious accident, and lay at death's door for hours. Months after, on my partial recovery, I insisted upon the good Christian people with whom I was staying taking me with them to the service. We drove to the little schoolroom. Mr. Espie and Mr. Campbell Thomson took the service. I cannot remember a single word they said. My whole soul was crying out for power to lead the life I knew I should live. A crushing sense of my own sinfulness and weakness possessed me. I feared most terribly that I must give up all hope.

Then, to my surprise, when the first meeting was over, Mr. Espie asked any who that night really wanted to accept Christ to remain behind. I was seated in the corner of the last seat in the schoolroom, and beside me were half a dozen of men against whom I had played football. They got up and went out. For one moment I was very much inclined to follow their example. I knew how they would joke among themselves about Thornton staying behind. I set my teeth and said to myself, "You made up your mind to come to a definite decision one way or another to-night. Keep your word." After a momentary struggle I replied inwardly,

**"Yes, I will see it through."**

Only a very few of the small congregation re-



A Path in the Bush, New Zealand.

mained behind. I bowed my head in my hands upon the school desk. Absorbed in thought, yearning unspeakably for fuller light, for pardon, and for power, I did not notice that Mr. Espie had left the school table and was now sitting next me. I was aroused by his putting his hand upon my shoulder and saying, "Do you really want to be a Christian?" "I do; but I can't," I replied hopelessly.

He then read slowly and distinctly from the Bible text after text, each one of which as I learned afterwards bore upon salvation by faith, but not one of them helped me in the slightest, until he came to Ephesians 2. 8 and 9:

**"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."**

Surprised beyond measure, I exclaimed, "But that's not in the New Testament, is it?" "Yes, read it for yourself." I read, and re-read it several times. Until this moment I had thought that though Christ forgave me my sins when I had real faith in Him, I had to do something to merit that forgiveness. I had to pray, turn over a new leaf,

etc., and now the glorious simplicity and ease of salvation was made plain to me. Saved, and not by myself; saved by accepting God's gift of salvation, saved by simple trust in what Christ had done for me. I saw it—or, rather, Him—who in His great love had done all for me.

I turned quickly to Mr. Espie and said in an awed voice, "Why, if those words mean what they say, God saves me for nothing. Christ has done all, and I have only to accept salvation as a gift." "Yes, that's it," he replied, and then said, "Will you accept that salvation here and now?" "I will," I replied.

Then I distinctly heard a voice say to me, "Thornton, don't make a fool of yourself. You couldn't stick to it. You tried to be good before and failed; don't make a fool of yourself. You can't do it. You couldn't stick to it."

I knew that this voice spoke nothing but the truth, so I turned once again to Mr. Espie and said, "It's no good, Mr. Espie,

**I could not stick to it."**

"But, my friend," he replied, "it is not so much you who have to stick to it as that Jesus Christ will stick to you. You cannot live the Christian life in your strength. I cannot. No one can. Listen to this"—(he then read John 10. 27, 28, and 29)—"My sheep hear My voice." "Haven't you heard His voice?" he asked. I thought. Yes, I had. That last verse (Eph. 2. 8, 9) I had recognised as being Christ's call to me, the deep yearnings which possessed me had been evoked by the voice of Christ, otherwise I couldn't explain them. Then I replied, "Yes, I have." "Are you prepared to follow Christ? Christ says, 'And they follow Me.' Are you willing to follow Him, that is, to live the Christian life?" "I am; but I can't," I replied sadly. "Now, let us see what Christ promises. 'I give unto them eternal life' (and that means what it says—not life for a day, a week, a year, or fifty years, but eternal life—the very life of Christ Himself,) 'and they shall never perish, neither shall any pluck them out of My hand. My Father which gave them Me is greater than all; and no man is able to pluck them out of My Father's hand.' See what He promises. He not only saves, but He keeps. Trust Him to save and keep you, and He says, 'You shall never perish.' Will you trust Him?"

It was all plain to me now. I looked away from myself in all my sinfulness and weakness to the strong Christ, and in that look found peace and power. But the news seemed too good to be true. I wonderingly said, "Why, as far as I can make out God saves me for nothing and God keeps me for always. Is that so?" "It is, will you accept Him now?"

**"I will."**

We knelt down. Mr. Espie prayed and I followed. I do not remember what words I uttered; in fact, I am sometimes inclined to think that I scarcely prayed at all—I was simply taking, taking, taking pardon from a Christ who died for me; taking the peace His death had procured for me; taking power to think right, to speak right, and to live right.

I rose from my knees a changed man. Old motives, old desires, old loves had passed away, all things had become new. I was a new creation in Christ Jesus.

G.T.

The true and thrilling life story from which this article is taken is supplied in attractive binding. The after-life among the back-blocks is equally romantic. Just the book for the young fellow who thinks he could not "stick it." 1/net (1/4 post free).

### THE CONVERTED CABBY.

NO one could be more astonished than himself at what had happened. The drunken, swearing, Sabbath-breaking, unbelieving man—unkind to his wife, unfeeling toward his beast—was marvellously changed! God had done it. Well, he had beheld by faith "Jesus the Lamb of God" slain for him. Doomed, he had seen his just judgment—death—fall upon the head of the Divine Sin-bearer on Calvary. Christ's blood had justified him, and God's grace made him a son and heir to glory with the Lord Jesus for ever. Of course,

**His Chums Ridiculed Him,** tormented and chafed, but Peter was earnest and faithful.

We well remember how he told in his native Doric that, when the light of life dawned upon his soul, he went into the stable, gently patting his faithful horse, confessing how cruelly he had treated the dumb brute, "My horse kenned that I was saved." His cab became a sanctuary, for he prayed in it, and it was never without a text-card inside, telling of God's love and salvation. Some of his hires jeered, others could bless the Lord for the faithful messages.

It was a custom of Peter's during the revival, often after a hard day's work, to find his way to the inquiry meeting to point the anxious to Christ. When races were on at Musselburgh

**It was a Grand Field Day for him,** for instead of profiting, as he might have done, in driving people from the city to the course, he took the day off. He then appeared upon the ground with a huge supply of Gospel tracts, and his weather-beaten face, aglow with fervour, spoke volumes as he slowly paraded along, sandwiched between two large boards, bearing some such texts in bold letters as—

*FLEE FROM THE WRATH TO COME,* and "Prepare to meet thy God" (Amos 4. 12).

The last time we met him was in one of our public parks, between two boards, upon one of which were the words:

*BEHOLD, THE BRIDEGROOM COMETH!* This was his favourite text and delightful topic. Jesus was *coming*. He, by grace, was ready and waiting for His return.

Peter has gone "to be with Christ, which is far better," but the memory, as of a light shining in a dark place, of one who "feared the Lord

above many," remains to cheer and stimulate all who love the Lord. He may well rank among the worthies whom we can imitate, "Whose *faith* follow, considering the end of their conversation, Jesus Christ,"—the same yesterday, to-day, and for ever (Heb. 13. 8). Whatever may be your trade or calling rest assured "the best Friend is the Lord Jesus Christ," who saves, keeps, helps, and never, never fails. Is this Friend yours? If not, accept Him now and be saved forever and ever. T.R.D.



"His Chums Ridiculed Him, Tormented and Chaffed, but Peter was Faithful."

### THROUGH SPIRITUAL EYES.

Events of the Day and their Spiritual Significance.



A Palestine Sower at Work.

#### Sowing Time.

This is the great time of sowing seed for a good harvest from well-rooted and therefore well-nourished plants. This is because seed now sown, by reason of wind and wet, and oftentimes frost, is hardier of growth for the fight it has to survive. Said a famous preacher recently, "The very privations we have to undergo may be the means of enriching us with a courage and a patience, and an unselfishness which will yield us a rare harvest. Many people just now are having the soil of their life upturned. It is furrowed for them by hardships and uncertainties that appear to be stripping them of much that used to delight them. This is the way in which God uproots that which would hinder our growth and prevent a larger generosity of heart, a wider sense of fellowship with others, and broader views of God's widening purpose."

#### What Price per Sin?

One of the difficulties when the great Exhibition was held in Hyde Park in 1851 in the great glass building known as the Crystal Palace since its removal to Sydenham was the window tax. Special exemption had to be made, else the whole splendid enterprise of the Exhibition would have been ruined by the cost of paying a tax for each of the thousands of windows. Just think if the sinner had to "pay" for every sin. How impossible ever to pay the price. Special exemption is provided by God (John 3. 17). His Son paid the price (1 Cor. 6. 20), thereby has exemption been secured for "whosoever will."

#### The Bomb in the Gasometer.

There has just been discovered in a huge gasometer serving London one of the biggest Zeppelin bombs. It pierced the shell of the gasholder and buried itself in the tar-residue at the bottom without exploding. By some extraordinary immunity it never exploded during the years since the war, though the gasometer has been in constant use; but the danger was always there. Try to think of the damage that live bomb would have done had it gone off in a holder full of gas. Secret sin, long hidden, is often the cause of the sudden wreck of a life. Be done with it. Take God into your confidence, and "though your sins be as scarlet they shall be as white as wool." God is "just to forgive" to all who confess (1 John 1. 9).

#### Sheep in Sheets.

At a recent important cattle show Suffolk lambs were carefully wrapped in sheets while waiting to be judged. God lets His people do their own "wrapping up," but He provides the means. First He says, "Keep unspotted from the world" (James 1. 27), then "Put on the whole armour of God..." as detailed in those glorious verses in Ephesians 6. 10-18.

#### A King who Takes Back.

Recently, on the date historically set aside for the ceremony, King George V. sent his representatives to lay gold, frankincense, and myrrh on the altar of the Chapel Royal, but after making his offering the king substituted paper money, and had the gold sent back to the mint. When God gives, He gives—there's no taking back or substitution afterwards—God gave His only beloved Son to take away the sins of the world, and none but Jesus Himself can do so. No priest, no good-doings, no after-death purging—

"What can wash away my sin?  
Nothing but the blood of Jesus!"

Acts 4. 12 is emphatic and true, "Neither is there salvation in any other: for there is none other name under Heaven given among men whereby we must be saved."

#### Acquittal though "Guilty."

Though Thomas Larkman pleaded guilty at the Old Bailey in January he was told by the Recorder to withdraw his plea, the prosecution being unable to prove his guilt. He was found not guilty by the jury and discharged. Every sinner who throws himself on the mercy of God is "found not guilty though guilty." Not because guilt cannot be proved, but because of the sublime loving grace of God and the intervention of His Son Jesus Christ, "who suffered in our stead." Read Numbers 21. 9; then John 3. 14-17.

#### Clean Money.

We are told that in 1569 the then Shah, wanting to make an offering of money to his god,

asked the English merchants to let him exchange native gold for English currency, giving as his reason, "The money of the merchants was gotten by good means and with good consciences, and therefore worthy; while the money of my own people is not fit to serve so holy a use." A "good conscience" is spoken of six times in the Bible, and the very last one has the essence of all, "The answer of a good conscience towards God." Where that is the answer, it will always be clean money for every and any purpose; and life, service, love will be "worthy" too.

**Chained to it.**

An American took a bet of £1000 that he could ride 10,623 miles in less than ten months with his hands chained to his bicycle. He did the trip in seven months, and came back with delight at the thought of getting rid of the bicycle after eating, sleeping, bathing, and living with the machine during the whole of that time, only to find that by the terms of the wager he must wear it for three months longer. You don't get easily rid of sin. It is thoughtlessly committed, but its chains cannot be thrown off so easily as thought when "making the bargain with the devil." Better think first, and think well. "Come unto Me," is such a comforting verse; read it (Matt. 11. 28-30), especially that line, "rest—unto—your—souls."

**On Robe Weaving.**

In speaking at the year's end of his work in the Holy City the Governor of Jerusalem gave a host of interesting details, and many sidelights on the practicality of British administration in Palestine. For instance he said that directly the lads apprenticed to weaving became proficient they were given the weaving of a robe for themselves—each lad, to the best of his ability, wove what he would afterwards wear. That's what the Christian does with his life—uses it to weave the robe he will wear in Eternity, the robe of righteousness.

Weave it in good colours, Christian, weave it well, weave it seemly, weave it so as indeed to be a garment fit for the wedding feast of the Lamb that was slain. s.

**NUTSHELL TOPICS.**

*For Preachers, Teachers, and all Workers.*

**An After-the-War Thought.**—"The God of Heaven shall set up a kingdom which shall never be destroyed; . . . it shall stand for ever" (Dan. 2. 44).

**Obedience has Prompt Reward.**—"The children did as the Lord commanded" (Exod. 12. 50). "The self-same day the Lord did bring the children out" (Exod. 12. 51).

A great man sent a cheque to one who was in misfortune. That one simply took the cheque to the bank without any misgivings, and at once received the full amount. No question, no reduction, no delay—prompt obedience was rewarded.

**A Friend Worth Having.**—"I will never leave thee, nor forsake thee" (Heb. 13. 5).

No matter what happens, or who turns from us, God "sticketh closer than a brother." A little boy once prayed at his mother's knee: "Dear God, please love me when I am naughty." The lad had the truth of the matter. God loves us when we are bad and unlovable. He seeks us with patient kindness, trying to win us from the sin that mars our walk and way. s.



Notice Steps and Covered Ways.

A STREET IN JERUSALEM.

## SOWING AND REAPING.

All communications for this column should be addressed to JAMES STEPHEN, *The Gospel Graphic*, 14 Paternoster Row, London, E.C.4.

IT is quite true that there is a natural law in the spiritual world. The agricultural world is always teaching us this lesson. A walk in the country at the various seasons demonstrates this. There is something fascinating in watching a sower sowing the seed, and then it is very interesting in due course to see the fruit of the seed beginning to appear. There are few merrier sounds than the hum of the reaping machine. Then the bustle and the joy of bringing in the sheaves. And as it is in the natural realm, so it is in the spiritual one. There are several occasions in the Scriptures where sowing and reaping are joined together, but for the purposes of this article only three will be selected.

1. **Character.** "Whatsoever a man soweth, that shall he also reap" (Gal. 6. 7). In the first instance we might well apply these words to ourselves, remembering the exhortation of Paul to Timothy, "Take heed to *thyself*." Character is a priceless treasure. Character is something which requires constant attention. We know that our reputation is what people think we are, while our character is what we are in reality. Do we realise that just as we sow we shall surely reap? The old dictum is worth quoting, "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." Thus each and every day we are sowing, and sure will the harvest be. The man of the world may well take these words to heart. They have also their message for the Christian. Listen to the words of Holy Writ, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6. 8). These words require no comment. They are very solemn. May we be enabled through faith and divine help to keep the flesh in the place of death in order that the Spirit unhindered may be permitted to produce the Christian graces in our lives.

2. **Liberality.** "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9. 6). The great treatise on the subject of Giving is to be

found in the eighth and ninth chapters of second Corinthians. In dealing with this important and practical theme the Apostle falls back upon the words we are now directing attention to. The greatest gift ever bestowed was the Lord Jesus Christ, and accordingly the greatest harvest is to be the harvest of redeemed persons. I believe that there are great blessings in store for the Christians who will take this subject to heart. Many people have given *spasmodically*, and got dissatisfied with this method. Then *systematically* was tried. This proved to be a little better. But a further step was reached when the giver began to do so *proportionately*. And the proportion-

ate giver will always be the *cheerful* giver, and that is the giver we are told God loves. While it is true that our stewardship shall come under review at the Judgment-Seat of Christ, I believe that we do not require to wait until that day to experience the joy of reaping (Prov. 11. 24).

3. **Service.** "One soweth and another reapeth" (John 4. 37). Probably these words apply in a special way to service. At least there are many passages which could be cited in this connection. Sowing is very laborious and important work. Patience and faith are absolutely necessary. The Sunday school is primarily the place for sowing. Let us in all our service continue to sow beside all waters. The sower and the reaper do not often meet together on earth. The late Dr. ALEXANDER WHYTE, of Edinburgh, has remarked in one of his books that the grandmother and mother of Timothy had the privilege of sowing, but it was the passing Paul who had the joy of reaping, as far as the conversion of young Timothy was concerned. And thus it has often been that the patient and faithful sowing of a mother or teacher or preacher has been reaped during the visit of the itinerant evangelist. But then we are reminded of a time when "both he that soweth and he that reapeth may rejoice together" (John 4. 36). What a day of rejoicing that will be!

The words sowing and reaping bring to our hearts varied messages. There is the intensely solemn aspect of reaping all wrong sowing. Let us be warned. There is the delightfully happy view of the sure fruits of honest sowing. May we all take courage and "let us not be weary in well doing; for in due season we shall reap, if we faint not." J.S.



**He Knows! He Loves! He Cares!**

TUNE—"HARGRAVE." 8.6.8.6. D.

Words and Music by EDWIN R. MILES.

1. My heart is fill'd with Joy Di-vine, I'm hap-py all the day,

Since Je-sus came from realms a-bove To put my sins a-way.

On Cal-v'ry's Cross He shed His Blood, He died to set me free;

And now at God's right hand He lives To in-tercede for me.

**A TWOFOLD CORD.**

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish" (John 3. 16).  
 "For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God" (John 16. 27).

**G**OD loved the world, and gave His Son  
 To die for every one;  
 But now, for those who trust in Christ,  
 A closer love is won.  
 For He has said another love—  
 And deeper—our's shall be;  
 "The Father Himself loveth you,  
 Because you have loved Me."  
 This twofold cord of love is ours,  
 Who on His Son believe;  
 And Christ has given Himself for all  
 Who will Himself receive.

L. M. WARNER.

2.  
 He loved me with such boundless love,  
 A sin-stained wayward soul,  
 Sent by a gracious Father God,  
 To cleanse and make me whole.  
 To Jesus, yesterday, to-day,  
 And evermore the same,  
 All praise and honour now be given,  
 All glory to His Name.

3.  
 He knows the path I take each day,  
 He knows my every need;  
 And when to Him for help I look,  
 He lovingly takes heed.  
 And from His Throne of Majesty  
 He watches over me,  
 For I am His and He is mine  
 To all eternity.

4.  
 I'll sing He knows, He loves, He cares—  
 He is my song of songs,  
 My life, my Lord! my soul for Him  
 Each moment pants and longs.  
 He keeps me faithful day by day,  
 And fills my soul with peace,  
 In everything He cares for me,  
 His love will never cease.

5.  
 Yes! Jesus knows, and loves, and cares—  
 How sweet this truth to know;  
 So in our prayers and songs of praise,  
 While waiting here below,  
 We'll lift our hearts unceasingly  
 Until He comes again,  
 To take us to His Father's House,  
 Where we, with Him, shall reign.

This new Hymn may be obtained from EDWIN R. MILES, 29 St. John's Villas, Upper Holloway, London, N. 19. Crown 8vo, 4pp., Price 2d. (post free, 3d.).

**HIMSELF.**

"And so shall we ever be with the Lord"  
 (1 Thess. 4. 17).

"**A**ND so shall we"—  
 Not only angels shall His-  
 person throng,  
 But "we;"

Yes, to us shall then belong  
 The right to be  
 With our beloved Lord.

"So shall we EVER"—  
 Not for a moment, then to part awhile,  
 But "EVER"  
 In the sunshine of HIS smile,  
 Where never  
 Comes the night.

"Be with THE LORD"—  
 Not only with all others "saved by grace,"  
 But "with THE LORD"—  
 Look right into HIS Face,  
 The Lord,  
 My LORD, MY GOD.

C.T.P.

THE aim in this column is to guide to books of true worth, and books of spiritual power, likely to be of real help to old and young. Volumes to be addressed to the Review Editor, *Gospel Graphic*, 14 Paternoster

### **The Twelve Mysteries of Scripture.**

Those who at times have had the privilege of hearing Mr. W. E. VINE, M.A., expound the Scriptures, or who have read his contributions to the religious Press, will welcome his latest book. In it Mr. Vine follows out his general theme along twelve lines of inquiry, the first of which is "Faith" and the last "God's Will." As stewards, is the argument, the Lord's people have been put in trust with the Mysteries of God: therefore it is well that we have insight into what *are* the Mysteries, and what power or precept, light or leading are contained within the Word upon them, so that, in our turn we can minister unto others. A subject index and a text index make more useful still this inspiring and strengthening book. (Every Christian's Library. 3/6 post free.)

### **Everyday Life in the Holy Land.**

Shortly before his death, JAMES NEIL, M.A., for long ministering the things of God in Jerusalem, and an accepted authority on manners and customs in the Holy Land, occupied his days in gathering round him a group of well-known artists—James Clark, R.I., J. Macpherson, and S. B. Carlile—who, under his guiding knowledge, painted a superb series of pictures of Palestine incidents. These pictures have a high value as being definitely accurate, not only in details and setting, but also in the fidelity with which the colour follows the actual scenes. In all, more than fifty pictures were painted—perfect illustrations of Holy Scripture portions and happenings, and of these thirty-two have been exquisitely reproduced in three or four colour printing and made up into a book with descriptive text relating to the incidents, explaining details, pointing out significances, and directing to the texts of Scripture bearing thereon. This book is a picture gallery and a mine of information in one, a delight to the eye, and a joy to the mind, a valuable possession for the student, a constant enjoyment to all whose aim it is to become better acquainted with God's people of old. (S.P.C.K. 15/6 post free.)

### **The Supreme Crusade.**

When one who pleads for more workers in the mission fields gives as the prime qualification, "The missionary must acknowledge complete surrender to the will of God and yield himself to the power of His indwelling Spirit," it is a book worth studying in its other details. These are on intensely practical lines, full of recognition of spiritual aspects, while giving from abundant experience, much wise advice. Mrs. CONSTANCE

Row, London E.C. Books reviewed or any good book from any publisher will be promptly sent post free at rates named from Pickering & Inglis at 14 Paternoster Row, London, E.C.4, and 229 Bothwell Street, Glasgow.

MORISON, B.A., long associated with missionary effort in India, is the author, and brings her first-hand knowledge to bear on all sides of the subject. After dealing with the war's effect on missionary work, she deals with the sphere of foreign missionary effort and fosterment at home, passes to the factors and requirements of an adequate training, then points out the distinctive features of the various branches of work in the mission field. Thence she traverses the field of personal influence, care, fitness, and spiritual growth; and lastly gives much sound counsel to those, and the parents and friends of those, who hear the call for service. A splendidly useful book. (Religious Tract Society. 3/6 post free.)

### **The "Mayflower" Pioneers.**

The tercentenary of the voyage of the "Pilgrim Fathers" brought a crop of *Mayflower* books. This one interestingly written and illustrated is by J. EATON FEASEY. The oft told story of the great adventure of 1620 is related and commented upon in simple language admirably suited to deepen the spiritual experiences of young people. (Sunday School Union. 1/9 post free.)

### **Evan H. Hopkins.**

Here is a biography of a preacher who was a leader among men, and who truly "kept the faith." As his biographer writes, "the fragrance of a singularly beautiful life" was displayed in his works as well as his words, and he was a worthy peer of Dr. Handley Moule, who so shortly afterwards joined him in the Glory. One of the last pennings of the Bishop of Durham was to write the introduction to this volume, and he characterised it as "a sacred privilege." Born in 1837, died in 1919, and in between a life of service such as falls to the lot of few men, Dr. ALEX. SMELLIE, friend as well as biographer, has told the life story of his subject with a discerning touch; the same spiritual visions have been seen by each, and so we get a record of a life-work of singular beauty told with a singular beauty of diction, a gentleness amounting to reverence, and a discernment gratefully recognised by Christians who knew Mr. Hopkins in his pastoral life at Richmond, his wider circle among Keswick Conventionists, and up and down the country where the brisk cheerfulness of his demeanour ever poured courage and renewed faith into the hearts of his hearers. As a history of religious development in the nineties and onward to recent days it is finely informative, but its power and charm lies in the spiritual inspiration it holds within its narrative of a strenuous life lived unto the Lord. (Marshall Bros. 6/6 post free.)

“FIRSTFRUITS.”

ITALY is a land of fruit, and our illustration represents an Italian girl with a dish of firstfruits, the earliest of the season. The firstfruits of the harvest were offered by Israel to the Lord to signify their dependence upon and their gratitude to Him. “Thou shalt not delay to offer the first of thy ripe fruits” (Exodus 22. 29).

What a beautiful picture we have in Deuteronomy 26.

There we see an Israelite bringing a basket full of firstfruits to the *place chosen by God* (v. 2), and giving it to the *priest* (v. 3), who was to set it down before the *altar*, saying, “A Syrian *ready to perish* was my father” (v. 5). Meditate on these and the following verses till you reach verse 11.

All this beautiful figure tells us of the

**Better things we have in Christ.**

“We have an **ALTAR**” (Heb. 13. 10). “We have such an **HIGH PRIEST**” (Heb. 8. 1). “**BY HIM**, therefore, let us offer” (Heb. 13. 5). We can offer nothing acceptable to God but *through Him*.

The basket full of firstfruits offered by Israel of old was of little value in itself. Its preciousness to God consisted in its relationship to the blood - sprinkled *altar* and to the *priest*, both figures now for ever passed away in Christ,

“the end of the law for righteousness to every one that believeth.” Have you believed on Him? Is Christ precious to you? J.S.A.

During last month, Mr. JOHN SHAW ANDERSON, the writer of the above, was taken home. He returned to Italy, the scene of his long missionary labours, last year, and died there on Feb. 2.

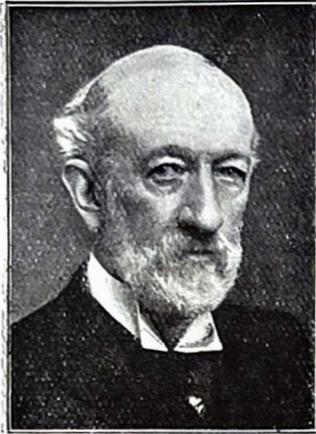


From an Italian Print.

An Italian Maiden with the "Firstfruits."

**Accredited Authors.—1.**

Believing that many who are helped by volumes



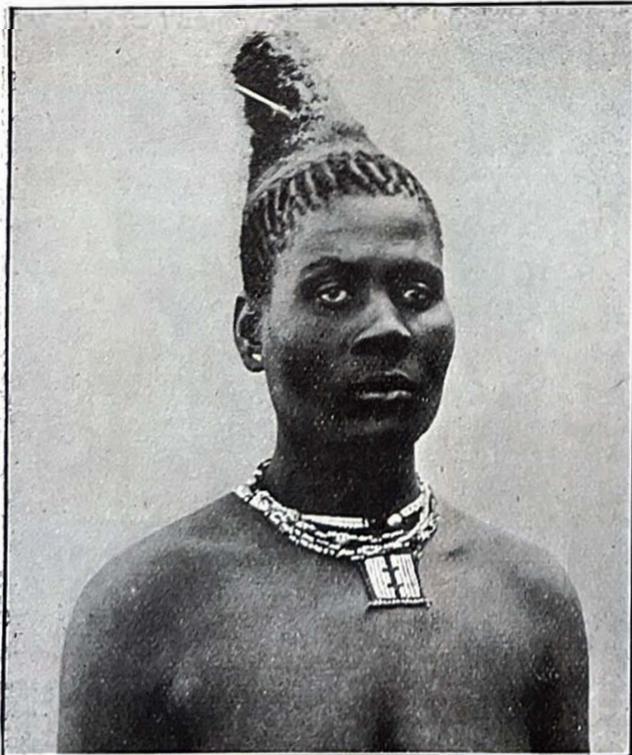
"foursquare on the Word of God" would like to have a photo of the various authors, we purpose inserting a new author regularly. As the collected writings of Sir ROBERT ANDERSON, included in 14 volumes, have just been issued in uniform binding, we think it right to commence with this favourite author. Born in Dublin, 1841; converted in 1860; graduated B.A. in 1862; received his I.L.D. in 1875, K.C.B. in 1901; died, 1919.

Result of labours in list of volume on back page.

**A Judge's Idea of Salvation.**

In the famous Eastbourne murder trial, when two men were charged with the murder of IRENE MUNRO, the Judge, addressing one of the prisoners relative to his confession, said, "He told you to *try to save your soul* by telling the truth before you died" (*Glasgow Herald*, Jan. 18th, 1921).

Whilst it is certainly correct to tell the *truth* in life, or in view of death, surely a British Judge knew that the salvation of the soul can only be obtained through faith in the Lord Jesus Christ. If not, he should get the loan of the Court Bible and read John 1. 12; Acts 4. 12; Romans 5. 1; 2 Cor. 5. 20; Revelation 21. 27.

**An African Beauty.**

In a recent letter home DAN CRAWFORD, F.R.G.S., well known as the author of "Thinking Black," "Thirsting after God," etc., sends a latest photo of one of the many natives whom he and others are seeking to reach with the "glad and glorious Gospel." Fix her face on your memory and pray daily for the labourers.

**Civilisation's True Basis.**

"History tells us," says Lord Bryce, in his "American Commonwealth," "that hitherto civilised society has *rested on religion*, and that free government has prospered best among religious people." This statement from a man like Lord Bryce should be pondered and laid to heart by present-day deniers of the Word of God.

**John Newton's Bible.**

An interesting memorial, the Bible of John Newton, who died in 1807, aged 82, has been presented to the Library of the Bible Society by W. Keynes, of Frome. Many notes indicate the long and meditative use which the owner made of the Book. Perhaps the most generally interesting are the following lines at the foot of a fly-page:

Ah! me,

What do I see?

Three in One and One in Three;

And One of them hath died for me.

And this on the back of the title-page of the New Testament:

"Into whosoever Hands this Volume of Inspiration may fall after my Death, I would gladly drop a single hint, as a caution and as my advice—The hand that wrote it is now mouldering in the dust."

**GRAPHIC GUIDE**

TO COMING EVENTS WORTHY OF NOTE.

**MARCH.**—Half-Yearly Meetings, **Exeter**, Mar. 9.. Conference of Workers among the Young in London and suburbs, in City Temple, London, Mar. 19. Hy. Pickering, Editor of *The Witness*, and J. E. Collier expected. . . Half-Yearly Meetings of Christians in Christian Institute and City Hall, **Glasgow**, Mar. 26-29. Quite a number of well-known teachers and workers from abroad will take part. Circulars on application. . . During March Percy Beard preaches in Clapton Hall, Stoke Newington, London. . . John M'Alpine in Merrion Hall, **Dublin**, where the largest Protestant congregation assembles.

**APRIL.**—Cardiff and District Missionary Conference in Cory Hall, April 6 and 7. . . Special Conference in **Swansea**, April 13-14. Details in next issue. . . **Southsea**, Keswick Convention, May 17-20. . . F. N. Charrington, the converted brewer, feeds 700 hungry poor every Sunday at 5 in the Great Assembly Hall, Mile End Road, **London**. . . Fred. Elliott, the well-known evangelist, is to have a mission in **Aberdeen**. He intends to leave for South Africa in Aug. . . **St. Andrew's Convention** will again be held in University Hall, July 16 to 30, one session only.

**BITS FROM EVERYWHERE**

**City Temple, London.** After all the unsound statements of R. J. Campbell, it is interesting to record this among other utterances of A. W. Belden, B.D., in a recent Sunday. In a sermon on the Atonement he asked, "Can we enter into the experiences of the apostles and share their power? Did Jesus die for *you*? Did He die for *me*? Was His dying definitely entered into with you and me in mind? It certainly was, for He it was who said, 'I, if I be lifted up from the earth, will draw all men unto Me'" (John 12. 32).

**Man or Monkey!** Thousands who have read statements by Charles Darwin, or his latest supporter, Canon Barnes, would be well to read what a well-known authority, ARTUR W. SUTTON, F.L.S., declares in the *Record*. "There is no instance on record of any species, either of animals or plants, having, through the inheritance of acquired modifications, constituted itself a new or higher species, however we may define the term 'species.'"

## JOHN BERRIDGE, OF EVERTON.

EVERY generation produces its men who live for God and for the advancement of the Gospel of our Lord Jesus Christ. Among the preachers of the eighteenth century, John Berridge, of Everton, a parish in Bedfordshire, shone as a light in a dark place after the saving grace of God reached him. He was born in Kingston, in the county of Nottingham, in 1716. His father was a wealthy farmer. When John grew up towards young manhood he seemed so unable to rightly estimate the price of cattle when taken by his father to the market, that his father said to him: "John, I find you cannot form any idea of the price of cattle, and I shall have to send you to college to be a light to the Gentiles." When nineteen years of age he was sent to college. Seven years later he took his M.A. degree. About the same time he was elected a Fellow of the College and stayed on for other seven years. When thirty-three years of age he entered on the curacy of Stapleford, near Cambridge, where he laboured for six years. Yet his ministry throughout all that period was entirely without fruit, to his own annoyance and mortification. He was utterly ignorant of the Gospel. As the late Bishop Ryle said, "He knew nothing of Christ crucified, of justification by faith in His blood, of salvation by grace, of the complete present forgiveness of all who believe, and of the absolute necessity of coming to Christ as our Saviour as the very first step towards Heaven."

No wonder his ministry was without fruit.

In 1755 he became Vicar of Everton, where he remained for thirty-eight years till the end of his journey was reached. His biographer says of him: "At Everton he at first pressed sanctification and regeneration on his hearers as strenuously as he had done at Stapleford, but with as little success. His preaching rather tended to make them trust in themselves as righteous than to depend on Christ for the remission of sins." After two years he began to be dismayed, and doubts arose in his mind as to his own condition and his preaching. Notwithstanding his high educational standing with which he tried to assure himself that his manner of instruction must be right, he could not repel the secret misgivings that arose in his heart. He then began to pray: "Lord if I am right, keep me so; if I am not right, make me so, and lead me to the knowledge of the truth as it is in Jesus." A few days later the words: "CEASE FROM THINE OWN WORKS, only believe," seemed to dart into his mind like a revelation from Heaven. The scales fell from His eyes. He saw how he had been making a mistake in

trying to blend the Law and the Gospel, and to join Christ's righteousness with his own as the ground of salvation. Looking into a concordance he was surprised to find the words "faith" and "believe" so often, and he instantly resolved to preach salvation by faith in Jesus Christ. After he had preached in this strain for two or three weeks one of his parishioners waited on him, evidently in a disturbed state of soul. "Well, Sarah, what is the matter?" he said. "Matter," she replied, "I don't know what is the matter. These new sermons! I find we are all to be lost now. I can neither eat, drink, nor sleep. I don't know what is to become of me." The same week others came to him on the same errand. Their anxiety confirmed him in his new course, and humbled him as well. He was ashamed that he had done nothing before but to confirm his hearers in their ignorance, and from thenceforth he determined to know nothing among men but Jesus Christ and Him crucified. He burned all his old sermons. The Church was soon crowded with hearers, and many were converted.

In a letter written at that time, Berridge says: "I preached sanctification by the works of the law very earnestly for six years in Stapleford, and never brought one soul to Christ. I did the same at Everton for two years without any success at all. But as soon as I preached Jesus Christ and faith in His blood, then believers were added continually."

The holy flame that had begun to burn in his heart led him out to preach Christ in several of the surrounding counties, where, both out of doors and in-doors, wherever opportunity presented itself, he ceased not to publish the story of salvation through faith in Christ alone. Persecution broke upon him, but it did not deter him from carrying the lamp of truth wherever spiritual darkness prevailed.

There was a quaintness in Berridge's style that some objected to. Here is a specimen: "Once I went to Jesus as a coxcomb and gave myself fine airs, fancying if He were something, so was I; if He had merit, so had I. I used Him as a healthy man will use a walking staff, lean an ounce upon it and vapour with it in the air. But now He is my whole crutch; no foot can stir a step without Him."

He wrote his own epitaph, which appears on his tombstone in Everton Churchyard, where his remains rest until the resurrection of the just.

**"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).

## "SAVED BY GRACE."

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THERE'S one thing I can't understand, said Willie Congreve to himself, how a man like Jamie Bagshot can say that he knows he is saved puzzles me. I have lived a better life than he has, though, of course, I admit that for the last two months he has been a very different man from what he used to be. But before that—well, I would not like to have been classed alongside of him. He could swear like a trooper. I never used a profane word in all my life. He could sit in a public-house for hours on end, though I never saw him the worse of drink, but he wasn't teetotal by any means. As for me, I wouldn't have darkened a public-house door. I had too much respect for myself to enter a public-house, and though I took a glass of beer on an odd occasion it was more to please people I did it than for any liking I had to it. Then he dealt with bookmakers. He was always laying a sixpence on this race and a shilling on that one, sometimes winning and sometimes losing; but I consider betting to be a real moral weakness. I wouldn't bet, even if I was sure I would win. I like to work honestly for all I get, but in betting somebody always loses when another wins. As for Church-going, he laughed at the idea. Churches were just to keep up ministers and class distinctions, and he was a better man than the people that went to Church. That is what he said. It was different with me. I never lay in bed or went strolling on Sunday the way he did. I was brought up to go to Church, and I have always stuck to the custom, even though I can't say I am what I should be.

And yet he tells me he is saved, and going to Heaven; that he has given up his swearing and his public-house going, and his betting, and his railing at churches. I am quite pleased that he has given up his bad habits, but I can't make out how he can venture to say that everything is right with him for eternity. I know that everything is not right with me.

He pushed this tract into my hand, and said the text would explain how the change had come to him better than he could. What is the text? O here it is: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. 2. 8). What is the meaning of grace, I wonder? I must look up the dictionary. Here it is. *Grace*. Wonderful! There are no less than sixteen lines in my dictionary explanatory of grace. It is most amazing that a word of five letters should have so many meanings attached to it. Here are five: FAVOUR, KINDNESS, GOODWILL, MERCY, PARDON. And here is another: THE GIFT OF GOD.

A little glimmer of light is coming to me as I think on the word GRACE. If salvation is the result of a gift, then I begin to see how Jamie Bagshot talks in the manner he does. It is queer, isn't it, that I never saw this before? "Saved by grace." "Saved by grace through faith." It almost seems too easy. Yet I seem to hear a whisper in my soul assuring me that this is the right thing. But why did I not see this before? If this is the way of salvation my vision must have been darkened. I must read the text over again: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." The text must be right. My ideas must have been all wrong. I can see now how a man can be saved all at once and know it. Thanks be to God. I have been a poor, blind sinner, with all my fancied goodness. Yes, I see it, and I'll have a story to tell Jamie the first time I see him. I will tell him what grace has done for me.