# LOVES COLDEN



"God commendeth His love toward us."-Rom. 5. 8.

## LOVE'S GOLDEN LINKS

STRIKING STORIES, TRUE INCIDENTS,

AND FORCIBLE FACTS,

TELLING OF GRACE

UNITING THE SINNER AND THE SAVIOUR.

EDITED BY

ALEXANDER MARSHALL,

Author of "God's Way of Salvation," "God's Wondrous Love," &c.



GLASGOW: PICKERING & INGLIS, PRINTERS AND PUBLISHERS. LONDON: ALFRED HOLNESS, 14 PATERNOSTER ROW, E.C. NEW YORK: D. T. BASS, 54 WEST TWENTY-SECOND ST., CITY.

And may be ordered through most Booksellers and Colporteurs.

II-XXXI-CO.



"It was a wonderful time when she stood in the school-room singing:

O HAPPY DAY, THAT FIXED MY CHOICE ON THEE, MY SAVIOUR AND MY GOD!"

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#### THREE SAVED THROUGH ONE SERMON;

OR, HOW GOD AWAKENED A YOUNG MAN, HIS MOTHER, AND A POLICEMAN, THROUGH MR. MOODY'S PREACHING.



"THEN, MOTHER, IF THAT BE SO, YOU ARE SAVED."

"I cannot say that." "But the Book say, 'Whosoever believeth in Jesus hath everlasting life'." "I cannot say I have it." "Then rest assured, mother, you do NOT believe on Jesus."

#### THREE SAVED THROUGH ONE SERMON.



YOUNG man, employed as a clerk in a house of business in London, went to hear Mr. Moody while he was preaching in the Opera House. On getting inside the building he found that Mr. Moody had just finished his discourse, and was repeating a

well-known portion of God's Word-"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). On his way home the words rang in his ears, "Whosoever believeth in Jesus should not perish." He began to think on them. The verse was quite familiar to him. In his childhood he had been taught it by his mother; but, like many others, he knew nothing of the truth underneath the words. The Holy Spirit pressed the Scripture on his memory, and kept it before his mind. "God so loved the world, that He gave His only begotten Son." "Well, that is wondrous love!" "So loved the world, as to give His only begotten Son." "Amazing love! Why did He give Jesus to die?" "That whosoever believeth in Him should not perish, but have everlasting life." "Really I have thought very little about this subject." "Should not perish." "I know I am not prepared to meet God; I know I have not everlasting life; and if I were dying now I should perish eternally." Again and again he revolved the verse in his mind. "God so loved the world." "I am one of the 'world.' God so loved me, that He gave His only begotten Son for me, that if I believe in Jesus I shall not perish, but have everlasting life. Believeth what? That God so loved ME, as to give His Son to die for my sins on the Cross. Whosoever believeth in Jesus shall not perish. I believe on Jesus, and God says I shall not perish, and that I have everlasting life." While thus meditating and reasoning, the truth burst on his soul, and peace filled his heart.

On reaching home he told his mother he had gone to hear Mr. Moody preach. "And how did you like him?" "I did not hear his address; but, mother, I am saved, and know my sins forgiven." "How do you know that?" asked his mother. Opening a Bible, he read the verse which had been the means of giving him peace. On reading it she said: "There is nothing new in that verse. I knew it before you were born, and taught it to you when you were

a child." "But, mother, do you believe on the Lord Jesus Christ?" "Of course I do; I always believed on Jesus." "Then, mother, if that be so, you are saved." "I cannot say that." "But the Book says, 'Whosoever believeth in Jesus hath everlasting life'." "I cannot say I have it." "Then rest assured, mother, you do NOT believe on Jesus; for God has said in this precious verse that all who believe on Jesus are saved, and will not perish." Again she read the passage, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but HAVE everlasting life." The glorious truth that Christ had died in HER stead and borne HER SINS in His own body on the tree (1 Peter 2. 24) penetrated her hardened heart, and she saw that, according to the Word of Him that cannot lie, she was saved, and had everlasting life. That evening the mother and son rejoiced in the knowledge of sins forgiven through faith in the blood of the Lord Jesus.

Next morning with a heart burning with love to Christ, the young man set out for his place of business in the west end of the city. At the office door he met the policeman on the beat, with whom he was acquainted, and told him that he had been converted the night before, and knew that his sins were all forgiven. Opening his Bible, he read to him the

### CAN YOU FILL YOUR NAME IN WHERE THE DOTTED LINES ARE?

that he gave his only begotten Son, that when believeth in him he should not perish, but have everlasting life

#### Three Saved Through One Sermon.

verse that had given him such light and liberty: "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The policeman, however, did not appear interested, and endeavoured to get away; but he extracted from him a promise that he would think over the



BAVED ON DUIY.

verse for an hour when alone. Next time they met, the policeman told the clerk that he now knew he was saved, and that the great change came about while he was meditating on the scripture he had asked him to think on. He saw that whosoever simply believed on Jesus, who had done the mighty work, who had paid the tremendous debt of sin, was saved, and would never perish. He believed on the Lord Jesus Christ, and like the jailor was saved whilst on duty (Acts 16. 31).

What do you think of all this? Are you a believer on the Lord Jesus Christ? "Oh, yes," you reply; "I have always believed on Him!" Let me say to you, in all love, you have not always believed on the Lord Jesus. No one has always believed in Jesus. Let me ask you a question. Is

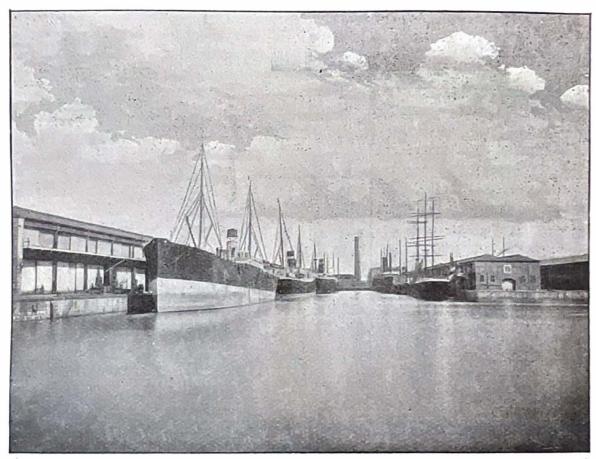
your soul safe for eternity? "I cannot answer that," you reply. Then, depend upon it, you are not saved; for the Word of God declares, "Whosoever believeth in Jesus hath everlasting life"; and, "All that believe are justified from all things" (Acts 13. 39). Every one who believes on the Lord Jesus Christ is saved, and has God's testimony that he will not come into judgment on account of his sins (John 5. 24). Why not believe on Him now? and be able to sing—

<sup>&</sup>quot;Salvation without money, salvation without price, Salvation without labour, believing doth suffice; Salvation now this moment, then why, oh, why delay? You may not see to-morrow; now is salvation's day." A.M.

#### THE SINGING STOCKBROKER.

ON 9th May, 1908, the Allan Line s.s. Grampian sailed out of the Clyde, bearing amongst its hundreds of passengers a great sinner saved by great grace, whose life story would form a fitting groundwork for a romance of commanding interest.

Born in comparative luxury, educated in a first-class academy, starting life with favours and opportunities



ALLAN LINE BERTHS, THE HARBOUR, GLASGOW.

equalled by few, he settled down as a stockbroker. Business prospered, he married, bought a beautiful villa in one of the suburbs of Glasgow, and a happier family circle was not to be found in the district for many years.

Then, alas! the demon which has dragged so many down to perdition entered the home. The father took to drink—moderate at first, immoderate (as usual) at last. "A bottle of whisky a day" was his limit for a few years. Business neglected, it began to wane, servants were dismissed, downward steps followed each other, poverty stalked into the lovely home—a black future faced all.

Wandering along one of the streets of Kinning Park,

#### The Singing Stockbroker.

none would have recognised the hopeless wreck of a drunkard as the former sprightly stockbroker—yet so it Standing listlessly at an open-air meeting—godless, moneyless, friendless, soon to be homeless—he heard the invitation, "And whosoever will, let him take the water of life freely" (Rev. 22. 17), followed by a pressing welcome to a gospel service. He drifted in, listened in amazement, learned that "God loved ungodly sinners, therefore He loved him—had so loved him as to give His only begotten Son to die in his room and stead on the Cross of Calvary" (Rom. 5. 6; John 3. 16). Interviews followed, with the glorious result that the drunken stockbroker was led as a guilty, hell-deserving sinner to accept the Lord Jesus Christ as his own Saviour, and was thereby enabled to realise two glorious facts—(1) "To as many as received Him, to them gave He power to become sons of God, even to them that believe on His Name" (John 1. 12); and (2) "If any man be in Christ, he is a NEW CREATURE: old things have passed away; behold, all things have become new" (2 Cor. 5. 17). He knew that he was a "born again" man.

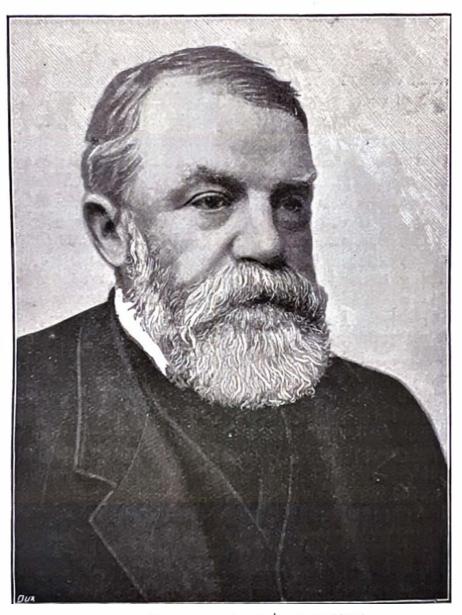
From the moment that he received Christ into his heart by faith, the drink demon fled, never to return (Mark 9. 25). Accepting a humble situation in an office, the renewed man gradually renewed his clothes, friends, home, and surroundings, and for four years manifested Whose he was, and Whom he served. On parting from the soul-winner who had led him to Christ, ere going on board the Grampian, his testimony was: "I now awake in the morning singing

'Praise God, from whom all blessings flow.'"

The day of miracles has not ceased; the Gospel has lost none of its ancient power, for it is still "the power of God unto salvation, to everyone that believeth" (Rom. 1. 16). What is your attitude towards "the Gospel of God" (In Thess. 2. 9)? Shall it be in your case "a savour of life unto life, or of death unto death" (2 Cor. 2. 16)? The great dividing line still stands between the believer and the unbeliever. "He that believeth on the Son HATH everlasting life, but he that believeth not the Son SHALL NOT see life, but the wrath of God abideth on him" (John 3. 36). Let not this day close till you close in with God's proffered grace, accept "the free gift of God, eternal life," and, like the converted stockbroker, beenabled morning by morning to sing from your heart, "Praise God, from whom all blessings flow." Hyp.

#### "READY FOR THE LIGHT."

WHEN eighteen years of age Mr. D. L. Moody was a boot salesman in his uncle's store in Boston. His Sunday-school teacher was a Mr. Kimball, and he had set his heart on winning the young man for Christ. After



THE STORY OF D. L. MOODY'S CONVERSION.

praying about the matter he arranged to visit him at the boot store. His words are: "I determined to speak to him about Christ and about his soul, and started down to Holton's shoe store. When I was nearly there I began to wonder whether I ought to go in just then during business hours. I thought my call might embarrass the boy,

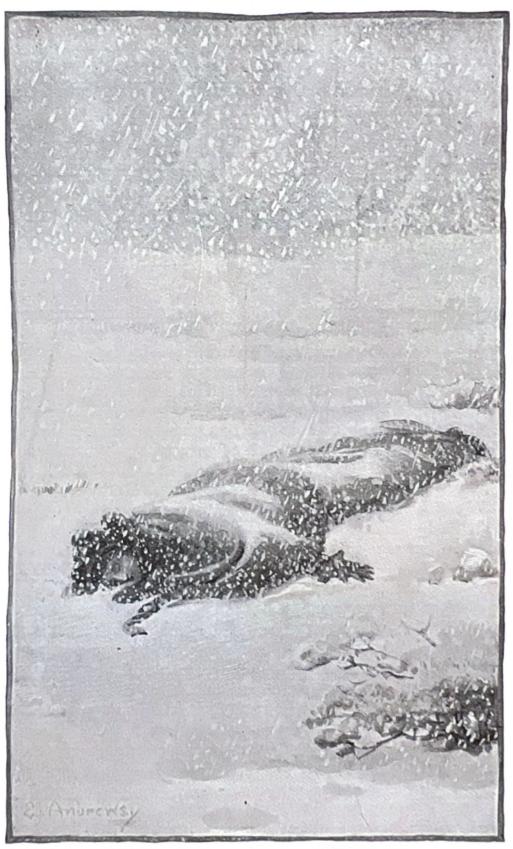
and that when I went away the other clerks would ask who I was, and taunt him with my efforts in trying to make him a good boy. In the meantime I had passed the store, and, discovering this, I determined to make a dash for it, and have it over at once. I found him in the back part of the building wrapping up shoes. I went up to him at once, and putting my hand on his shoulder, I made what I felt afterwards was a very weak plea for Christ. I don't know just what words I used, nor could Mr. Moody tell. I simply told him of Christ's love for him, and the love Christ wanted in return. That was all there was. It seemed the young man was just ready for the light that then broke upon him, and there in the back of that store in Boston he gave himself and his life to Christ."

Forty years afterwards when preaching in Boston he thus described the effect of his conversion upon his life: "I can almost throw a stone from Tremont Temple to the spot where I found God forty years ago. I wish I could do something to lead some of you young men to that same God. He has been a million times better to me than I have been to Him. I remember the morning on which I came out of my room after I had first trusted Christ. I thought the sun shone a good deal brighter than it ever had before. I thought that it was just smiling upon me, and as I walked out upon Boston Common and heard the birds singing in the trees, I thought they were all singing a song to me. Do you know? I fell in love with the birds. I had never cared for them before. It seemed to me that I was in love with all creation. I had not a bitter feeling against any man, and I was ready to take all men to my heart. If a man has not the love of God shed abroad in his heart he has not been regenerated."

May this true testimony of a trustworthy servant of Christ, whose name is revered throughout the world, lead you to inquire—Am I ready for the light? Have I experienced the transformation of having "all things made new"? Am I truly "regenerated"? If not, remember the Lord Jesus Christ said: "Except a man be born again he cannot see the kingdom of God" (John 3. 3). How can I be "born again"? you ask. Hear the answer from the Word of God: "To as many as received Him, to them gave He power to become sons of God, even to them that believe on His Name" (John 1. 12). Rest not till you are regenerated.

M. E.

#### FROZEN TO DEATH ON THE PRAIRIE.



"ALAS! THE MOTHER WAS FROZEN TO DEATH."

#### FROZEN TO DEATH ON THE PRAIRIE.



EVERAL years ago a woman with a child was travelling by rail in North Dakota, United States of America. A fierce blizzard was raging as she neared her destination. Not being certain about her station, a commercial traveller assured her that he

knew the neighbourhood thoroughly, and would make it his business to see that she was set down at the right place. She accepted his testimony, and seemed to be at rest. At a certain point she was told that the next station was hers. On the stoppage of the train the "commercial" assisted

her in getting out, then the train sped onwards.

Not long after this the conductor announced that the first stop was the one the woman had named. "I put her off at the last station," said the "commercial." "That stop was a water tank, and no one lives within miles of it," exclaimed the conductor. The train was backed. The woman and child were discovered, but alas! the mother was frozen to death. The American perished through accepting wrong advice. The commercial traveller doubtless meant well, but as a result of the acceptance of his advice a mother perished. Though sincere in his belief he was sincerely mistaken.

There is one, and only one, way to heaven. Many, however, don't believe it. They declare that there are many ways, and that if a man is sincere in his beliefs, and acts up to it, he is sure to turn up in heaven! What a delusion! The woman sincerely believed that she had reached her station in North Dakota, but her sincerity did not take her to her proper destination. She felt convinced that she was near to her home and friends, but she was mistaken and perished. When she stepped out of the "car" little did she imagine that she would be overpowered by the blizzard and frozen to death. People of the mock charity school foolishly suppose that if one is sincere in HIS BELIEF AND LIVES UP TO HIS PROFESSION he will eventually get to heaven. But such a theory is an utter delusion. The more "sincere" a person is, the more serious it is for him if he is travelling on the wrong road. Sincerity on the wrong road to an earthly or a heavenly home won't help anybody to get there. Where do you stand at this moment? Are you on the broad or the narrow way? Which?

"OH, I HAVE MY OWN WAY OF THINKING," says one. If your way is God's way you are all right, but if not you are

all wrong. "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." "Oh, but I am conscientious, and if I walk up to the light I have, surely I shall get to heaven." You may be thoroughly conscientious and yet be sincerely mistaken. Conscience is like a clock; it has to be properly regulated to give the correct time. If it is regulated by a wrong standard it cannot be depended Paul was "conscientious," yet he persecuted the Church of God. The Jews about whom the Apostle Paul writes in his epistle to the Romans were exceedingly "conscientious." They had a "zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Romans 10. 2-4.). They had plenty of zeal, but it was not according to knowledge. Whilst ignorant of the righteousness of God, which is unto all and upon all them that believe, they sought to establish a righteousness of their own. They attempted to obtain salvation on the ground of their doings, instead of on the ground of the finished work of Christ, and perished in their sins! Many are earnestly, zealously, and sincerely trying to reach heaven by their own excellencies, instead of through the Saviour's merits. Yet God declares that salvation is "not of works, lest any man should boast."

However sincere, conscientious, earnest or zealous a person may be, heaven can never be secured as the reward of creature merit. The Lord Jesus says: "I am the Way, the Truth, and the Life: no man cometh unto the Father. but by Me" (John 14. 6). Christ is the way, and the only way to God. It is only through Him, by faith in His glorious atonement, that eternal life is secured. Our works. prayers, baptism, church goings, or sacramental observances, are valueless in God's reckoning as a way of approach to Him. "The Lord Jesus once suffered for sins, the Just for the unjust, that He might bring us to God" ( 1 Peter 3. 18). He gave Himself as a ransom to save us from eternal woe. He is able and willing to save you at this moment. Believe on Him who groaned, and bled, and died on Calvary to deliver you from everlasting shame and misery. verily, I say unto thee, He that believeth on Me hath everlasting life" (John 6. 47). Believe and live now.

#### "SPECIAL THROUGH CARRIAGE."



X/HILE standing one day on the platform of the Aberdeen Station of the North British Railway, I observed a carriage with a board on it, intimating that it was a "Special through carriage from Aberdeen to London." The doors of it were open. A few individuals looked for this particular carriage, and on seeing "London" on it, they threw in their travelling rugs, entered, and, seating themselves, prepared for the journey. Having furnished themselves

with tickets, and satisfied themselves that they were in the right carriage, they felt the utmost confidence. There might be 80,000 inhabitants in and around Aberdeen, but still there was not one who talked of it as absurd to provide accommodation for only about twenty persons, for *practically* it was found to be perfectly sufficient.

God has made provision of a similar kind. He has provided a train of grace to carry this lost world's inhabitants to heaven, but only for as many as are willing to avail themselves of the gracious provision. All who will may come, and, through justification by faith alone, may seat themselves in a carriage marked, "From Guilt to Glory."

Whenever you hear the free and general offer of salvation, you need not stand revolving the question in your own mind, "Is it for me?" for just as the railway company carry ALL who comply with their printed regulations, irrespective of moral character, so if you come to the station of grace at the advertised time, which is "now" (2 Cor. 6. 2), you will find the train of salvation ready; and the only regulation to be complied with by you is that you consent to let the Lord Jesus Christ charge Himself with paying for your seat, which cannot surely be anything but an easy and desirable arrangement, seeing you have no means of paying for yourself.

#### "ONE YEAR TO-DAY."

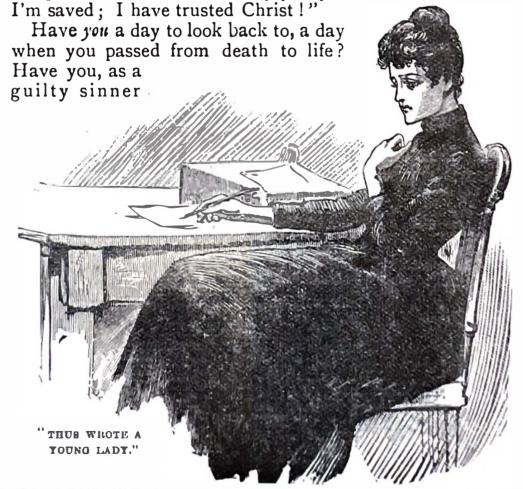
"JUST one year to-day since I accepted Christ and rested on His finished work." Thus wrote a young lady, and then added:

> "Happy day that fixed my choice On Thee, my Saviour and my God."

Well do I remember that afternoon when the lady referred to decided for Christ. She had long been under conviction. Sometimes the impressions would wear off, then again God's voice was heard through a dearly-loved sister being called away, followed by a serious illness, when there was

scarcely any hope of recovery.

When I was holding meetings near her home, this young lady attended. Conviction of sin was again brought about by the striving of the Holy Spirit, and one afternoon the question was put to her: "Will you here and now accept the Lord Jesus Christ to be your personal Saviour?" For a while she hesitated, then lifting her face she said, "I will." The big tears began to flow, she hurried into an adjoining room where her mother lay in bed, and as she stoopeddown and kissed her she joyfully exclaimed, "O mother, I'm acceded the same trusted Christ!"



ready to perish, accepted the Lord Jesus as your own Saviour? God's Word says: "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). What an opportunity for you! "He that believeth on the Son of God 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). Which is it with you? Have you everlasting life? or is the wrath of God abiding on you? "The wicked shall be turned into hell." This may be your doom.

"A man may think that all is well,
And every fear be calmed—
He lives, he dies, he wakes in hell,
Not only doomed, but damned."

Will this be your case? If so, then you too will have a retrospect, but what an awful one! The harvest is past, the summer is ended, and I am not saved. "Turn ye, turn ye, for why will ye die." "Believe on the Lord Jesus Christ, and Thou shalt be saved" (Acts 16.31). "The Holy Ghost saith, To-DAY, if ye will hear His Voice, harden not your hearts" (Heb. 3. 7, 8). Delay not. F. W. B.

#### "WHAT WILL YOU HOLD ON TO?"

SAID a sceptic to his dying fellow-unbeliever, "Hold on!" "But what am I to hold on to?" was the awful answer. Going into Eternity and nothing to hold on to is an awful position. Sinking, sinking, sinking, and no rock-foundation! Clutching at straws while everything around and beneath is giving way! Is that your position? Your closing moments may be nearer than you know, then with the film of death on your eyes, and the heart's beat becoming fainter, what will you do? What will you hold on to? As every prop gives way, on what shall you rest?

Is Christ your foundation? How solid that rock! How firm that foundation! You had better not wait till a dying hour, lest, weak and weary, you are unable to rest, unable to understand the soul-saving gospel of God. Christ has died for sinners, for the ungodly. Are you one? Then it was just for such as you that He died. Many touched Christ in the days of His flesh, but it was the touch of faith which brought healing. It is the touch of faith, the look of faith, the cry of faith which heals and saves and delivers from hell and its eternal misery. Look and live. w.s.

#### MUST I GO TO HELL?



O I hear some one ask, Must I go to hell? Then I may assume, that these words come from the lips of an unsaved sinner; for any saved sinner can say, I know I am not going to hell—I am sure I am going to heaven; and sure of this, not because I am better than others, but because I

see and know that Jesus died for me, and satisfied God's holy claims for all my sins. If you are still led to ask, Must I go to hell? let me say to you—ist You are now going to hell. It is very painful to make such a statement. It is painful to think of sinners going to hell, and more painful to tell any of our dear fellow-men that this is the case with them; but we cannot shut our eyes to the fact, painful though it be; nor dare we shrink from telling you of your danger. The fact is too plain to be denied, that there are many of the human race in an unsaved condition, and every one in such a condition is going on to hell posting on to it as fast as time can carry them; and by your asking the question, Must I go to hell? I may assume that you are among the number. What an awful condition to be in 1 Every moment is bringing you nearer the depths of eternal misery misery without any mixture of happiness, and misery that shall never end! Well may you start back with horror, and exclaim, 'Must I go to hell?

and. If you continue your present course, then it is certain you must go to hell. Most assuredly every step is bringing you nearer to it, and the path you are pursuing will as certainly lead you to it, as if you were there already. Go on a few more days as you are now going, and your feet shall stumble upon the dark mountains, and stumbling, you shall fall, and fall into hell. Yes, nothing can save you from it. My unsaved, unpardoned, unsanctified reader, follow on in the same path in which you have been running all your days, and it must conduct you to hell. 'He that believeth not, shall be damned" (Mark xvi. 16). It is not, perhaps may be damned, will run the risk of being damned, or very likely may be damned; there is no peradventure; it is "shall be damned." But,

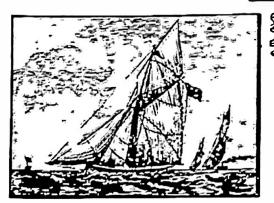
3rd. There is NO NECESSITY for your going to hell. You are now going to it, rapidly going to it, and continue going on, and you will soon be in it; but still there is no necessity for you going on to it; and if you do go, you will have yourself to blame. God does not want you to go. He is calling on you to turn and live. He loved you so much, that He gave His own Son for your soul,

#### Must I go to Hell?

in order that He might save you from hell, and take you to heaven. The blood of Jesus was shed as a propitiation for sin, and a righteousness provided—a perfect righteousness in which you might stand, that you might not go to hell. The Spirit has been bestowed, and is even now pleading with you not to go to hell; telling you that there is no need for you to perish; asking you, "Why will you die?" O then, why go to hell? A Three-One God has come forth to plead with you not to go. He has met you in the way, and besought you with the greatest tenderness to continue no longer unbelieving, but to believe and live.

After all this, do you require still to ask, Must I go to hell? Surely the language of your soul should rather be—I see God loves me, and I need not go to hell; I see Jesus died for me, and I need not go to hell; I see the Spirit is now striving with me, and inviting me to be blest, I need not go to hell. There is a heaven provided for me, and I will not go to hell. Enough has been done for me to save my soul. God is satisfied with Christ's finished work, and I am satisfied—I believe on the Lord Jesus and cannot go to hell.

#### THE DIVER AND THE TRACT.



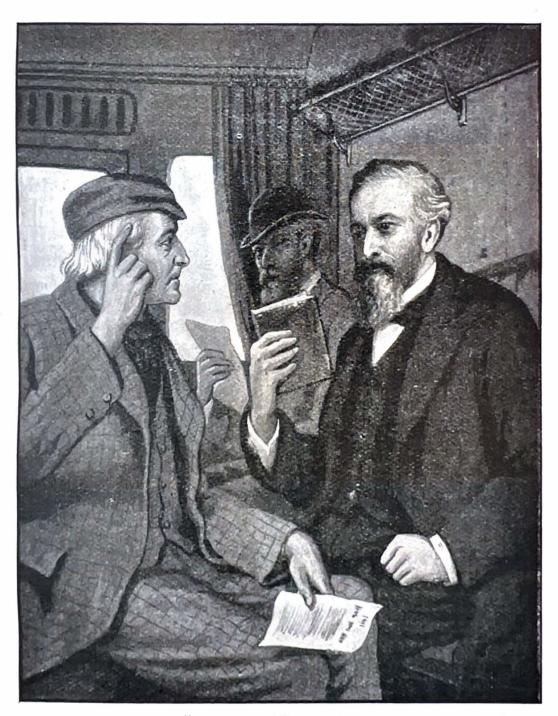
diver who was converted by a tract at the bottom of the sea, under the following circumstances: He was on a diving expedition. "They tell me God is everywhere. I do not believe He can be here at the bottom of the sea!" No sooner had these thoughts

passed through his mind, than his eye lighted on something white lying at the bottom; and on diving close to it he saw that it was a tract in the mouth of an oyster, and this text was written on it. "Thou God seest me!" The rough diver seized hold of this little messenger from heaven, which indeed convinced him that God did see him wherever he was, and knew the very thoughts of his inmost heart. From that time he became a changed man: and ultimately sought and found the only Saviour, the Lord Jesus Christ, who is ever ready to welcome all who will, in their deep need, come to Him.

#### SMASHED TO PIECES;

— OR. —

THE DIFFERENCE BETWEEN TRYING TO SERVE GOD TO BE SAVED,
AND GOD SENDING HIS SON "TO SEEK AND TO SAVE."



"I WANT TO SPEAK TO YOU."

"I travelled on the continent and in South-America, and what scenes have I been in. But now "(pointing to his grey hair), "oh, this remorse it smashes me to pieces."

#### "SMASHED TO PIECES."



HAD left Birmingham for Derby in company with a friend, and after we had travelled some distance he gave away a few tracts. I observed an old man reading the one given to him with very marked attention. Though a working man, his wrinkled forehead and

careworn face bore marks of mental anguish of no ordinary character. I felt a strong desire to speak to the old man, but could not make a beginning. I mentally offered a short prayer; it was this: "Lord, if it be Thy will that I should

speak to this man, cause him to speak to me first."

I sat still a few minutes, when he put up his finger for me. I went and sat by him. He said, "I want to speak to you." I looked at his anxious face as he said, "When I was a young man I read Thomas Paine, Voltaire, and many such; and their writings suited me well then, for I liked to have my fling in sin, and I had it, both here and far away across the seas. I travelled on the continent and in South America, and what scenes have I been in! But now" (pointing to his grey hair), "oh, this remorse! it smashes me to pieces." I shall never forget the look with which these words were spoken. Oh, my soul! thought I, how much like "the wrath to come" is the anguish of remorse. Almost before I could speak he went on to say, "I think the deceitful ways of professors make more infidels than all the writings that infidels themselves have written." "Well," I said, "if it were not for an old book I have in my pocket which tells all about that, I should be staggered myself." "Indeed," he inquired, "what book is that?" "It is the Bible," I replied, "and there is not an evil in the professing church which was not plainly foretold. But you have looked long enough at MAN; there is nothing in him to heal your broken smashed heart. I want you to look at another object, and that object is God. You will find no deceit in Him; indeed, all is sincere love. I don't ask you to do this or that to get to God, but I want to tell you, smashed under sin and guilt as you are, what God has done to get to you. I want to tell you what He is, and what He has done, as displayed through the cross of Christ. The love that is seen there is all sincere, and it is all the work of God. Man put Christ to death, but God 'so loved' (John 3. 16). Yes, it is the cross of Christ alone that heals the broken heart. He died for us, 'the Just for the unjust, to bring us to God'"

(1 Peter 3. 18). I pointed out the disserence between man trying to seek and to serve God, in order to be saved, and God's having sent His Son "to seek and to save that which was lost" (Luke 19. 10).

I told him the following anecdote to illustrate this most important disserence: "A man I knew in Derbyshire was walking in a dangerous mine with a candle in his hand, when a drop of water from the roof fell upon his candle and put out the light. The mine was a very dangerous place, and he, alone and without light, could not find his way out. He remained a long time in this dreary condition, until he became greatly alarmed; indeed such was the effect on his mind, that he was in danger of losing his reason. Whilst in this state he thought he saw the glimmering of a light. It was a light; he fixed his eyes on that light; it came nearer and nearer, until at last he saw the face of his own brother, who had come to seek him. His friends having become alarmed on account of his long absence, his brother had descended into this pit of darkness to seek and to save the one that was lost. He did not stand at the pit's mouth calling out that if his lost brother would but come out of that pit of darkness he would then save him, as many falsely represent Christ as doing. He came to the very place where that brother was who needed his help."

I applied the story thus: "You are in the dark pit of sin and death; your candle of youth has been put out; you are beginning to feel something of the fearful solitude of being alone without God. Do you catch a glimmering of the light in the face of Jesus Christ? Fix your eye there. The light will come nearer and nearer till it shows you in that blessed One, the face of a Saviour, who does not tell you to come out of the pit first to save yourself, and that then, when you do not need saving, He will save you. He knew we were too far lost for that. He descended into the very pit of sin and death. He bore sin's curse and condemnation, that there might be none for us; and He alone can, and does, deliver from sin's power. He comes to seek and to save you in the pit; give Him your hand and He will lead you to eternal day."

There was power in the Name of Jesus; a change passed over the old man's countenance; the raging storm was calming down; the goodness of God was leading him to repentance. He had never thus seen God manifest in the

flesh as the God of love. He had long been trying to get out of the pit, like many others, but had never before seen Jesus coming into it to save him. Our conversation was suddenly stopped—we parted at Derby. I believe we shall meet again at the great and glorious terminus—in the "city which hath foundations, whose builder and maker is God'

(Heb. 11. 10), where the Lamb is all the glory.

What say you to these things? Have you been smashed to pieces? Have you felt the bitter sting of remorse? Have you felt the power of the love of Christ? Judas felt the one— Peter felt both. You may be saying, "I am too bad to be saved; I have tried so often; and oh, my sins! If I could but undo what I have done!" You can never have peace but through "the precious blood of Christ" (1 Peter. 1. 19). If you could be ever so good to the end of life, still those past sins come as fresh as ever before you; and as the old man said, "The older we get the heavier they become." Let me tell you there is no relief but by looking at the "Lamb of God" (John 1. 29). This only gives me relief; my sins were laid on Him. But you say you have tried so often. How have you tried? Have you tried to prove yourself better than God's Word says you are? or have you tried to get out of the pit, and cannot? God well knows you cannot. If you could have been saved in your way, Christ need not have died. You have tried and failed. Christ did not fail. He finished the work of redemption. This is most certain, for God raised Him from the dead. Forgiveness of sins is preached in His name, and by Him all that believe are justified from all things (Acts 13. 38, 39; Rom. 5. 1). This is a great salvation, it is worthy of all acceptation, yes, of your acceptation, "that Christ Tesus came into the world to save sinners, of whom I am chief" (I Tim. I. 15). "Dost thou believe on the Son of God?" Having no confidence in thyself, rest thy weary soul on His peerless atoning work, praise Him for all that is past, trust Him for all that is to come. There may be falterings and faintings, but faith, that has done with self, and takes hold only on Christ, shall overcome to the very end. "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). Trust Him now, and rejoice that

<sup>&</sup>quot;The soul that on Jesus once leans for repose,
He'll never, no never, desert to bis foes." CHAS. STANLEY.

#### HAPPY, BUT NOT SAVED.

YEARS had passed by with hardships and toils, but William felt, as he stood with the forest surrounding him, that he was as far from the kingdom of God as ever. 'Tis true he had often testified, and told in the presence of the people how happy he felt, how happily he had lived, and that he purposed to see the end of a praying life. But this day things seemed to have changed. The happiness



A GROUP OF LUMBERMEN ON A LOAD OF THE FOREST TREES OF CANADA.

had long ere this left him, doubts and fears, clouds and darkness, had pressed his soul, and a consciousness of his lost estate distressed him. He felt, as he stood with the axe in his hand, that he was as lifeless as the dead wood on which he had been working—" Dead in trespasses and in sins."

"Yes, I want to be a real Christian," said William. "I have often tried, and made many starts, but I have never known anything about this 'New Birth' that you speak of." "Why, William, you could not be a Christian apart from this," was the soul-winner's reply. "Jesus said, 'Except a man be born again, he cannot see the kingdom

of God' (John 3. 3). You may have knelt at the altar, and testified as to how you felt, yet this is not the 'New Birth.' This is only what you have said, and what you have done; and the Scripture says, 'Not by works of righteousness which we have done, but according to His mercy He saved us' (Titus 3.5). The work that satisfies God is that which was accomplished on the cross, and it is that alone that will meet the justice of the throne. Hear what the Lord has said: 'When I see the blood, I will pass over you' (Exod. 12. 13). It is not when I see how earnest you are, or how you purpose doing better and leading a new life. No! it is when I see the blood.' Apart from this there is no forgiveness. The important question is—Will you have Christ Jesus as your own Saviour? The work that saves was finished on the cross. The word was fulfilled as the Son of God hung upon that cross. 'He was wounded for our trangressions, He was bruised for our iniquities: and the chastisement of our peace was upon Him; and with His stripes we are healed," (Isa. 53. 5).

As William stood in that wild and lonely spot pondering the words of life, the Spirit of God revealed to his soul the blessed fact that Christ died for the ungodly (Rom. 5. 6), and that through believing in Him, who suffered upon the cross, the Just for the unjust (1 Peter 3. 18), he need not perish, "for he that believeth on the Son hath everlasting life" (John 3. 36), and "there is therefore now no condemnation to them which are in Christ Jesus" (Rom 8. 1). Believing on the Lord Jesus Christ, in that happy moment he could have sung—

"O joyous hour when God to me
A sight He gave of Calvary,
My bonds were loosed, my soul unbound,
I sang upon redemption ground.
No works of merit now I plead,
But'Jesus take for all my need;
No righteousness in me is found,
Except upon redemption ground.

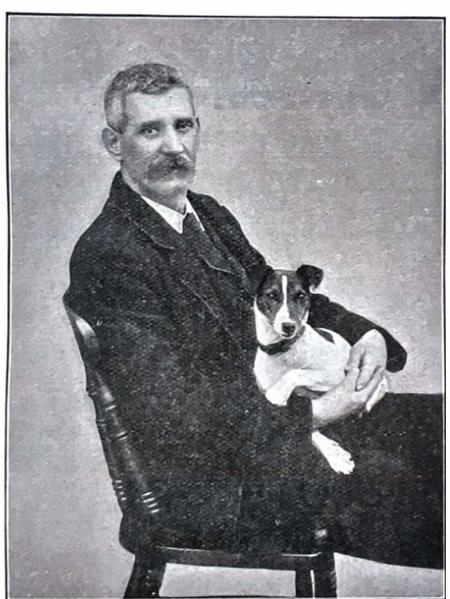
S. W. B.

#### TRUE SAYINGS OF GOD.

"ALL have sinned," and "the wages of sin is DEATH; but the gift of God is eternal life through Jesus Christ"; therefore, "believe on the Lord Jesus Christ, and thou shalt be SAVED." JESUS SAID: "Come unto ME, all ye that labour and are heavy laden, and I will give you rest" (Rom. 3. 10; 6. 23; Acts 16. 31; Matt. 11. 28).

#### THE SHEFFIELD HANDICAP WINNER.

BORN at Thurgiland, near Shessield, in 1856, Harry Shaw was introduced into the world in the home of godly parents. His sather died when he was very young, so he had to start work at an early age. At the age of 14 he considered himself too big for Sunday-school and chapel,



BARRY SHAW, THE BRETPIELD HANDICAP WINNER.

and began wandering around in the company of the careless and indifferent. Soon he was found in the public-house, commenced to drink at seventeen, became a drunkard, left home, and sank deeper and deeper in sin.

Harry next commenced foot racing, entered for various handicaps; in three years' time won the Sheffield Handicap

for £900. This encouraged him to commence bookmaking and other forms of gambling. Soon after he won another £900 for foot running. Next he embarked on the public-house business, but pigeon-shooting, dog racing, foot running, and gambling took up all his time; his business was neglected, and his money, so ill-gotten, took to itself wings and flew away (Prov. 23. 5).

A sadder, though not a wiser man, he lest Sheffield in 1884 and commenced to work at his trade as ironworker at Workington, then moved on to the Consett Iron Works, Co. Durham, in 1890, leading a drunkard's life all the time, and realising the truth of the Saviour's words—"It is hard

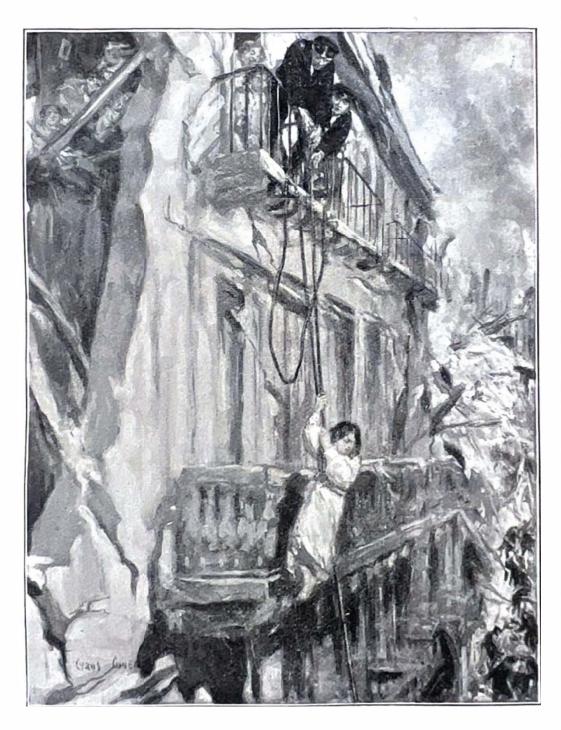
to kick against the pricks" (Acts 9. 5).

During all these years one heart throbbed true to the prodigal boy; night after night the mother cried to God for the conviction and conversion of her son. Burdened with his sinful ways, her heart was stirred to post him a Sankey's Hymn-book with the leaf turned down at No. 303, "Where is my wandering boy to-night?" He received it with apparent indifference, but it sank deep into his soul as a message from on high not easily shaken off.

Soon after, his mother died, but his drunken ways had only left him with empty pockets, and he could not pay his railway fare to attend the funeral. Shame, sorrow, sin made such an impress upon Harry Shaw that in his heart he acknowledged he was a lost sinner fit for hell. As near "eternal destruction" (2 Tim. 1.9) as it was possible to be, he was led to attend a mid-night meeting in a chapel at Blackhill, where as a guilty sinner, descrying nothing but "the wrath of God," he accepted the Lord Jesus Christ as his own Saviour, and realised that "to as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name" (John 1.12). He was "born from above" when fifty years of age, and exclaimed, "Only the blood of Christ could cleanse a vile sinner like me." Wondrous grace! Has that great salvation which reached and saved Harry Shaw, the Sheffield handicap winner, reached and saved you? If still "weary and worn and sad," accept the loving invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28), and you will realise the glorious truth, "He that believeth on the Son hath everlasting life" (John 3. 36). Now is God's time. HYP.

#### THE ITALIAN EARTHQUAKE.

BY FAR THE BIGGEST DEATH-ROLL WITHIN THE MEMORY OF MAN.



CHILDREN BEING LOWERED FROM A BALCONY.

"Ten children were rescued from a balcony on the fifth story of a building, where the staircase had fallen down. Two brave sailors went up and lowered them down one by one."

#### THE ITALIAN EARTHQUAKE.



S the year 1908 was closing, an earthquake, which proved to be the most disastrous which has visited Europe for many years, devastated parts of Southern Italy and Sicily. Over twenty towns of varying sizes were destroyed, and some 200,000 human

beings lost their lives. The shock occurred on Monday, 28th December, at 5.20 a.m., and was followed by a great sea-wave, which helped to destroy Messina and Reggio and also the greater part of the villages on each side of the Straits of Messina. The first intimation of the disturbance was a prolonged thunderous noise followed by a vivid flash of lightning and by a series of violent shocks which seemed interminable. Torrential rain fell and flooded the ruins.

As soon as possible, King Victor and Queen Elena were among the ruins; his majesty working like a common soldier to rescue the perishing, while the queen parted with her rings to purchase food, and used her fine handkerchiefs as bandages. May not this royal devotion remind us of that greater King, who laid aside His glory and came into our ruined world, lived a lowly life, and died a shameful death for the salvation of the lost? Have we no words of praise for Him? Many of those poor creatures knelt and wept before the king as he passed along, bidding them be of good courage. One man did so, holding in his arms his boy, whose head was injured, while the king said, "Help is coming." The Royal Palace at Naples, by command of his majesty, was thrown open for the use of refugees.

Victor Emmanuel, you remind us of our own blessed Emmanuel, who has not only visited us in our low estate, but has opened the Royal Palace of His grace as our refuge.

Well may we bow before Him.

In Catania, the priests sought to comfort the people by carrying round the veil of Saint Agatha, the protectress of the town. Alas, she had failed to protect them, yet they clung to their superstitions. There are those among the ruins of sin who look to hopes as vain.

How eager were those in whom life remained to be rescued from their peril! Cries, and prayers, and shrieks were heard in every direction. One gentleman, buried in the ruins of an hotel, called for five hours: he managed to push a stick through a little opening, and kept waving it until rescued by some sailors. If men and women knew

#### The Italian Earthquake.

When delivered, how eager they were to get away from the danger I One soldier, who had been marvellously spared, ran from Messina to Acireale for eleven hours without stopping, covering fifty-five miles. When souls are fully delivered from sin, how they seek to get away from all the old associations! "Flee also youthful lusts" (2 Tim. 2. 22) is practised by those who have been delivered from sin's terrors.

Some died while endeavouring to save others. A bluejacket from a Russian warship, was carrying out a young girl whom he had rescued from the ruins in Messina, when the town hall wall fell upon him and killed him. He died saving a fellow-creature, and became a miniature picture of Him, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2. 14). "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all" (Isaiah 53. 6). The wrath fell on Him and we escape. "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 "(Isaiah 53. 5). Son of Man came to give His life a ransom for many" (Matt. 20. 28).

After the earthquake, two priests came to Messina from Scylla, the only survivors of a population of 5000. And how had they escaped? They were in the vault of a church

—the only place which withstood the awful shock.

There is a terrible shaking coming to our earth by-and-bye; for God has said, "Yet once more I shake not the the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, but those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, where-by we may serve God acceptably with reverence and godly fear" (Heb. 12. 26-28). Only one place can withstand the shaking of divine judgment: it is the "Rock of Ages," the Saviour, "Who was delivered for our offences, and was raised again for our justification" (Rom. 4. 25). There a trembling sinner is safe, but there only. Are you there? If not, remember "Now is the accepted time; behold, now is the day of salvation." Rest not till you rest in Christ. w.

#### "CAN A CHRISTIAN DO AS HE PLEASES?"



UCH is the question that is often asked of preachers of the Gospel. What will one like to do who has been plucked as a brand from the everlasting burning? Surely his desire will be to please the One who shed His precious blood to save him from the lake of

fire! "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5. 17). "The things I once hated, now I love; and the things I once loved, now I hate," is a good old Methodist saying. At conversion a man obtains a new life and a new nature. But he has still "the flesh" in him. As to his standing before God, he is "in the Spirit," although he has not got rid of the old nature. The "flesh" has to be kept under. It is like "Jack-in-the-box," and pops up when we least expect it. But we should keep it down. Feed the new man and starve the old. We have reason to expect a change in the lives of those who profess to be "born again." "By their fruits ye shall know them," is a divine principle. "If a man love Me," said the Lord Jesus, "he will keep My words" (John 14. 23). "By this we know that we are the children of God, when we love God, and keep His commandments" (1 John 5. 2). There are numbers in these days who are passing for "backsliders." With many of such it is to be feared that they never foreslid. One who never "foreslid" cannot be said to have backslidden. Thousands have been converted by man who were never converted by God. Numbers'testify that they "professed," "held on," "fell away," and "lost their religion," &c. It is sadly true that genuine Christians have backslidden. Many, however, who pass as believers "got religion," as it is phrased, instead of Christ. What a terrible thing to be deceived by Satan with a counterfeit conversion!

Where does the reader stand? Converted by man or by God? Which? Those who are born of the Holy Spirit are not saved because of their "penitential sorrow," "giving up of sins," or "crying to God for mercy." They are saved solely and wholly through believing on Christ, who paid the ransom for their deliverance. "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). Believe on the Lord Jesus Christ now and be saved. Whom God takes up, He never gives up. A.M.

#### CHRIST'S PART AND OUR PART.



"WEARY AND HEAVY LADEN HE BOWED IN HUMILIATION."

FRIEND of mine was holding evangelistic services in the City of London, Canada. A gentleman, who was exceedingly anxious about his soul attended the meetings. He was afraid that God would cut him down in his sins and thrust him into outer darkness. He sought and obtained an interview with the evangelist. Although he had been a church member for years, he had no conception of God's way of salvation. He imagined that though Christ atoned for the sin of the world, something meritorious must be done by him ere he could obtain God's pardoning mercy. Whilst believing that Christ's work was necessary, he did not understand that it was sufficient to meet all his needs. He was shown from various scriptures the way of peace, but he did not lay hold of the truth that everything required for his salvation was accomplished; that God desired him to believe the "good news," and enter into life and liberty.

#### Christ's Part and Our Part.

How many, like the Canadian, are waiting for feelings, instead of resting on the "finished" work of Christ.

"The work is finished, no deep sighs,
No penitential tears or cries
Can perfect that which Christ has done,
It stands complete, it stands alone."

The gospel of God's grace seemed "too good news to be true." Could it be possible that "everything was fully done"? He supposed, like multitudes in this land, that Christ did Hispart of the work, and we have to do ours, forgetting or ignoring the fact that the Saviour declared on the cross of Calvary that the work that saves was "finished" (John 19.30). Whilst in this state he retired to rest, but not to sleep. The awful danger to which he was exposed was brought before him by the Holy Spirit in mighty power. He knew that if he died in his sins he would be doomed to eternal woe. The thought was overpowering, and he could not endure it. Rising from bed he paced the floor of the room, longing to know what God wished him to do to be saved. Early the next morning his mind reverted to the theme of the previous address—God's love to the world.

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).

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

Why should you not also enjoy this peace and rest? "Believe on the Lord Jesus Christ," and know "the peace of God which passeth all understanding" (Phil. 4.7). A.M.

#### SAVED ON THE BATTLEFIELD.

THE war was raging, and a regiment of soldiers was about to leave a certain town to join in the fray. Just before the men fell into rank, a colporteur took from his pack a number of Bibles, and offered one as a free gift to any soldier who wished to have one.

For some time there was no response to the offer, but at last a young man stepped forward and said that he would take a book. It was gladly handed to him, and the giver silently lifted up his heart in prayer that the gift might be blessed to the conversion of its new owner.

Hardly, however, had the young soldier received the Bible when he burst into a loud laugh, and, turning away, cried out that, though there was likely to be a scarcity of paper in camp, he would not be short of pipe lights for some time to come.

The careless men around joined in the laughter, and amidst their scoffs and jeers the colporteur walked sadly away. He felt as if his work and prayer had indeed been in vain.

The bugle sounded, the drums beat, and away went the mockers. With them went the Bible, safely stowed in the knapsack of its owner. The war raged on: many fell around our young-soldier, and groaned in the agonies of death, but he was still unhurt, and as careless about his soul and the salvation of God as ever.

#### TRUE TO HIS WORD,

he had so often used the leaves of God's precious Book for pipe lights, as he sat smoking with his comrades, that but few of them remained. No doubt many a joke was made concerning the folly of the colporteur in giving away his books to serve such a purpose.

In an idle moment the young soldier noticed how rapidly the size of the book was decreasing. He lightly remarked that if he was to read it at all he must commence at once, and then proceeded to scan the first remaining page.

It contained part of the Gospel of John, and hardly had the man commenced to read when his eye fell upon the solemn words that speak of a time coming in the which "all that are in their graves shall hear His voice and come forth." As he read, "they that have done evil shall come forth unto the resurrection of damnation," the words seemed to speak to his heart and conscience as with a voice of thunder. He saw his sinfulness and his awful danger, and he trembled at the thought of meeting the rejected Son of God in his sins.

#### NO MORE LEAVES TORN FROM THE BIBLE.

Every one that remained was now most carefully read and pondered over, nor was their perusal without effect. The story of God's amazing love to men, of the death of Christ for the ungodly, and of pardon and eternal life for nothing, were all wondered over in turn, until at last the young soldier's heart of stone was melted within him, and he gladly rested his guilty soul upon the Saviour he had so long neglected and despised. Happy was it for him that he did so. Very soon after his new-found joy had commenced, he received a terrible wound, and was taken home to die.

The colporteur went to the house where he lay, but arrived only to see the shattered body, for the precious life had fled,

and the ransomed soul had gone to be with Christ.

But the sower of the good seed learned from the mourning friends all that he had told them concerning his conversion, the change wrought in his life, and the joy that had flowed into his heart when, through reading the torn Bible, he had learned to trust Christ. There, too, was the Book itself,

THE ONLY BIBLE THAT THE SOLDIER HAD EVER POSSESSED.

Inscribed within the cover was the name of the owner, the date of receipt, and words telling of the use to which the lost leaves

had been put, and the result of reading what remained.

Oh, the grace of God, how great it is! Sinners, the Book you have thought so little of not only contains solemn warnings of the awful doom that awaits you if you die in your sins, but contains the best news in the world. It tells of a full and free pardon for the worst of men; that you may receive this pardon now, become a child of God, a living monument of His grace, and be enabled to rejoice with a joy that is unspeakable and full of glory.

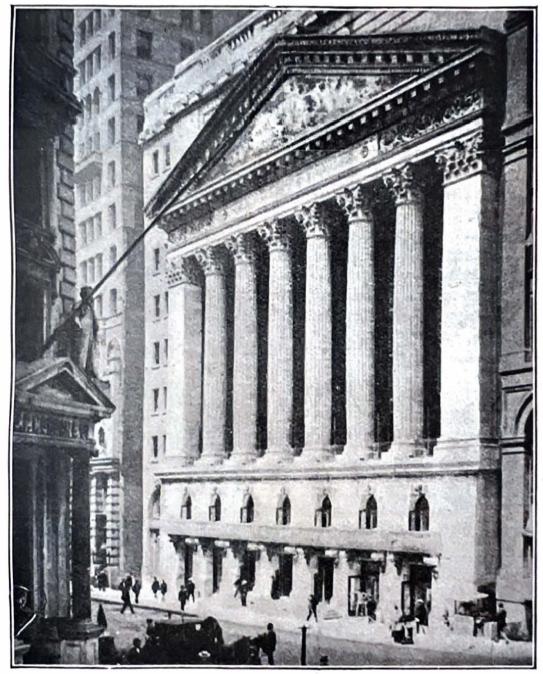
In Christ, God gives all this, and a thousand times more. Will you have Christ now? Receive Him just as you are, and be fitted both to live and to die. W. H. S.

"Eternity | Eternity |
How long art thou, Eternity?
Lo, I, Eternity, warn thee,
O, man, that oft thou think on me,
The sinner's punishment and pain;
To them who love their God, rich gain |
Ponder, O man, Eternity | "

### "I HAVE SOLD MY SOUL FOR GOLD";

— OR. —

"YOU ARE A BIG FOOL! IF YOU HAD CONTINUED IN BUSINESS
YOU MIGHT HAVE MADE A FORTUNE."



FRONT VIEW OF THE STOCK EXCHANGE, NEW YORK.

"Through sterling ability and attention to daily duties, he was offered a partnership in a New York stockbroking firm. He declined the tempting proposal, preferring to devote his time, influence, and abilities to the preaching of the Gospel."

## "I HAVE SOLD MY SOUL FOR GOLD."



boys who attended the same school, played together, and went to the same church. As they grew up their paths in life diverged, H— going to an office in New York City, and L— entering a mercantile concern in

and L— entering a mercantile concern in his native place. II— was led to accept of Christ as his Saviour, and became an "out and out" follower of the Lord Jesus. Through sterling ability and attention to daily duties, he was offered a partnership in a New York stockbroking firm. He declined the tempting proposal, preferring to devote his time, influence, and abilities to the preaching

of the Gospel.

Years passed, and H—— paid a visit to his native town. One day he called on his old friend, L, who had become a prosperous merchant. Though a professing Christian, and a prominent church official, he knew nothing of the saving power of the grace of God. They talked of boyhood days, of school-fellows and their histories. In alluding to H—'s refusal of the business partnership in New York City, L said, "You are a BIG FOOL! IF YOU HAD CONTINUED IN BUSINESS, YOU MIGHT HAVE MADE A FORTUNE." Then he spoke of his own success, of the business he had established, the money he had made, &c., &c. After talking for some time in this strain, he looked around to make sure that no one could overhear what he was going to say, and then made this sad and humbling confession—"I HAVE SOLD MY SOUL FOR GOLD; I DREAM OF IT, AND I THINK OF NOTHING ELSE."

There are others beside this wealthy American who, if they were honest, could give a similar testimony. What a calamity, to sell the soul for gold! Many do so. Their ambition in life is to be rich. If they don't succeed in their ambition it is not their fault. They scheme, and plot, and plan from morning till night to "make money." One thing they know, and that is the value of a sovereign; one thing they do, and that is to make hay while the sun shines. Esau bartered his birthright for a mess of pottage. Men of to-day barter their souls for gold, pleasure, fame, or power. Ponder the unanswered and unanswerable question proposed by the Lord Jesus: "For what is a man profited if he shall gain the whole world, and lose his own soul?" (Matt. 16. 26). What profit would it be to you were you

to become as rich as a Carnegie, a Vanderbilt, a Rockfeller, or a Rothschild, and lose your soul? "Seek ye first the kingdom of God and His righteousness" (Matt. 6. 33) is a Divine command. "First things first" is a sase motto in life. Attend first to the concerns of the soul, then of the body; first to the affairs of eternity, and then of time.

Allow nothing to come between you and the salvation of your soul. H—— was no "fool." The "big fool" is the one who, whatever he is or does, absorbs himself with the things of time and sense to the neglect of his soul. The "big fool" is the man, like the farmer of old, who soliloquised thus: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," and is a pauper for eternity. God interrupted the schemes of the poor rich farmer, and announces his doom in the awful sentence: "Thou fool, this night thy soul shall be required of thee" (Luke 12. 20). Don't lose your soul! "Flee from the wrath to come" by taking your place as a lost, ruined, and condemned sinner, and believe on the Lord Jesus Christ, who died that you "might not perish, but have everlasting life." The old rhyme is trite and true:

"To lose one's wealth is much;
To lose one's health is more.
To lose the soul is such a loss
That nothing can restore."

"What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 30, 31). A.M.

## ON HAVING ETERNAL LIFE.

What Man says.

Man says: "No one can know that for certain."

MAN says: "It is great presumption to go that length."

Man says: "We can only hope."

MAN says: "You can never be confident till you are on the other side of Time." What God says.

God's Word says: "Ye may know that ye have eternal life" (1 John 5. 13).

God's Word says: "These things have I written that ye may know" (1 John 5. 13).

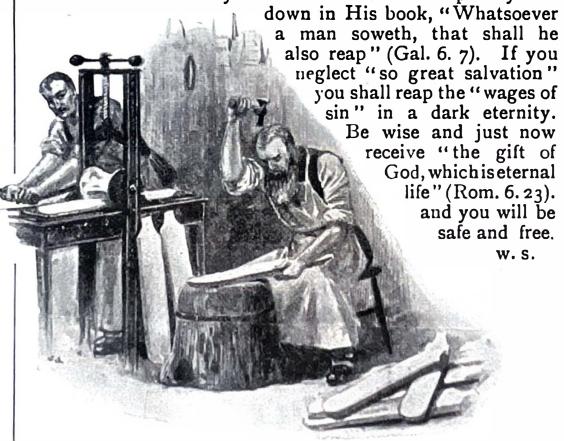
God's Word says: "We know" (I John 3. 14).

God's Word says: "We are always confident" (2 Cor. 5. 6).

Will you believe man or God-willch?

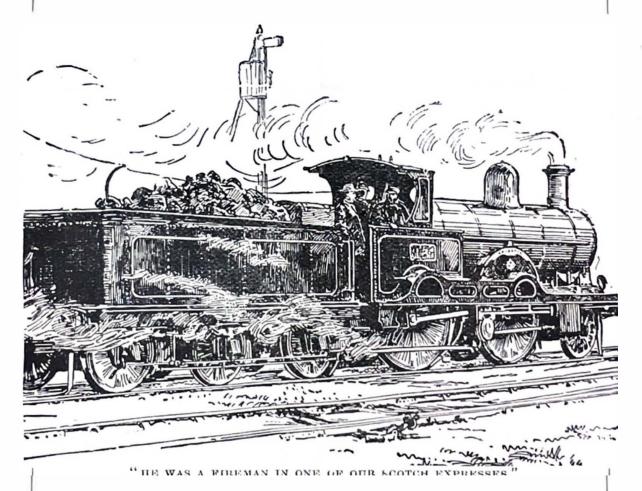
## A TRAP OF THE ENEMY.

X THAT'S to be, will be, so never mind about the future." This is about the poorest reasoning that Satan could possibly bring up; for he is the one who does bring it up, and for the purpose of taking souls the more surely down to the lake of fire. And some people are so simple as to conclude that, "If I'm to be saved, I will be saved, and if I'm to be lost, I'll be lost; while all the foundation they have for it is that "What's to be, will be." Now, just consider the matter for a moment. Do people ever show such stupidity in the affairs of this life? Do you see the workman, for instance, sitting down on Monday morning and saying, "There's no need for me to work, for if I'm to get my dinner I'll get it—'What's to be, will be'"? Or do you see the farmer making himself cosy at the fireside while his fields are in weeds, and comforting himself with the thought that if there is to be a fine crop of wheat in harvest time there will be one, for "What's to be, will be"? You would say of such an one, If he waits on in that way till harvest time, he will find a crop of weeds, but nothing more, and no "ifs" about it, for he will just reap what he sows. Exactly, and that is the very truth which God has plainly laid



#### THE FIREMAN'S DECISION.

ERNIE was a fireman on one of our Scotch Expresses. He was a bright young fellow, and popular with everybody, but Ernie was not saved. Tom, the enginedriver, was a believer in the Lord Jesus Christ, and ofttimes when his iron steed was racing along the metals he would tell again "the old, old story of Jesus and His love," in the



hope of reaching the heart of the young fireman. The sparkling cup of earth's fleeting pleasures, however, had too great a fascination for Ernie, and when the two parted at the end of the day's run the fireman went away still undecided.

Revival meetings, conducted by W. J. Maplesden of America, were being held in the Border City at this particular time, and the entreaties of the faithful engine-driver for Ernie to attend the meetings prevailed. How he listened with rapt attention as the preacher laid before that large audience God's way of salvation, in all its sweetness and simplicity. Yes, it was the same old story he had heard over and over again on the footplate of his engine. How clear

and plain it all seemed now—" 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). For a moment he lingered. He thought of the past, a vision of the present was with him, and the future—would this memorable night decide everything? He strove to banish from his mind the solemn thought of Eternity. Then he seemed to hear a voice in his ear-"Ernie, it is now or never!" For a moment there was a striving within, then the battle was over and the victory won; for Ernie there and then let go the world and its allurements, and laid hold on Eternal life by trusting in Iesus. He believed, he confessed, he was saved. What a change came into his young life, for "old things had passed away, behold all things had become new," and now his new joy was to tell his fellows what a Saviour he had found.

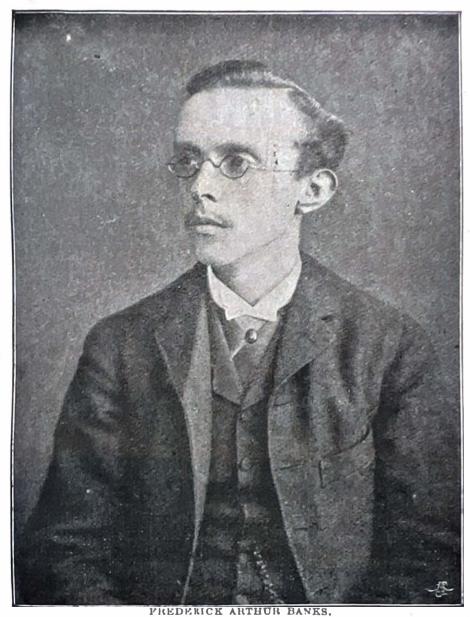
Ernie, however, had but a brief time to shine for Jesus. A few weeks later, as the result of a railway accident at Dumfries, he was called home to be with Christ. It was but an everyday account of a railway fatality in the newspapers that night, but as I scanned the lines my thoughts did not rest on the mangled body of the young fireman who was no more, for I knew that to be absent from the body was for Ernie to be present with the Lord (2 Cor. 5. 6).

Fellow-traveller on the path of life, listen—"It is appointed unto men once to die, but after this the Judgment" (Heb. 9. 27). Are you ready? If not, why not? The signal from above is clear and plain—"He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5. 24). How simple—hearing, BELIEVING, HAVING. Unsaved one, the message to you as you read these lines may be the same as that of the young fireman—Now or never! Oh, then why not believe in Jesus NOW. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16.31). "Now is the accepted time." D.J.B.

A CURE FOR INFIDELITY.—A miner once said, "I've seen the infidelity knocked out of a man in a minute by the fall of coal from the roof of the pit." And by something far less God could change your sneers into eternal mourning, lamentation, and woe. Are you going to take Christ, and be saved now? Well, it may be now or never.

### "HEAVEN IS MY HOME."

I WELL remember the dying moments of my dear mother. She called me to her side, and in tones of fervent appeal besought me to meet her in heaven. With my hands firmly clasped in her last embrace, I promised



Author of many valuable tracts and booklets. Born in Ipswich, 1862; died Jan. 16, 1887.

her I would, and soon after this she passed away to be "with the Lord." Oh! who could describe my grief? I had listened to her words of earnest, fond entreaty for the last time, but how soon, alas! how very soon, the memory of that scene was effaced, and I went on careless and unsaved But the prayers of that departed mother were not to be left unanswered, and a year or two after the foregoing event I

was suddenly aroused to see my lost and utterly ruined condition by nature, and that it was faith in the Lord Jesus Christ, and His finished work, alone could save me. I believed in Him, proved the cleansing power of His precious blood, and rejoiced in the knowledge of sins forgiven.

Not long after this my father's health gave way, and I saw with intense sorrow that he too was to be taken from me. One night, just before he fell asleep in Jesus, he took my hand in his, and said, "My dear Fred, I should have liked to have stayed with you longer, but our Heavenly Father wills it otherwise; your mother is in heaven, and I shall soon follow her;" and then, with tears streaming down his pale cheeks, he said, "My boy, I know you are

coming too." Then he quietly passed into Eternity.

May I ask you earnestly, what about these things? may be, you too have dear and loved ones gone before; and you can well remember their fond last look—their earnest desire and dying request that you should meet them in heaven, and the solemn promise that you would. But can you say with me, that by the grace of God you are confident that you will meet them in heaven? If not, there is something wrong. You have not trusted in Jesus. You have not been born again. I beseech you not to trifle with these matters any longer, but give them your earnest consideration, remembering it is for eternity—an eternity in heaven or hell; an eternity of bliss or woe. Will you not believe even that which God has written—that "all have sinned and come short of the glory of God" (Rom. 3. 23); "there is none righteous, no not one" (Rom. 3. 10); and then, knowing that you are a sinner in His sight, come to Jesus just as you are. Accept His loving invitation: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest " (Matt. 11. 28).

And when you are trusting in Him, and resting on His blessed Word, which says, "Whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16), then, and not till then, will you be able to sing from the heart:

"There at my Saviour's side,
I shall be glorified;
There with the saved and blest,
Those I loved most and best,
I shall for ever rest:
Heaven is my home."

# A GREAT VOLCANIC ERUPTION;

— or, —

TRIUMPH IN THE HOUR OF DEATH.



ROTOMAHANA FROM THE TOPS OF TARAWERA, NEW ZEALAND.



MOUNT TARAWERA FROM PAREHERA MOUNT, NEW ZEALAND.

#### A GREAT VOLCANIC ERUPTION.



N the north island of New Zealand there is a great volcanic belt in which are lakes and pools, boiling geysers, steaming fumaroles, sulphur basins, and pumice plains. On the morning of June 10th, 1886, a gigantic explosion took place in the district of

Rotorua, the top of Mount Tarawera being blown away and at least 140 persons killed. In the village of Wairoa

eleven Maoris and whites perished.

Amongst the victims was Mr. Edward Bainbridge, of Newcastle-on-Tyne, a promising Christian young man, who was on a visit to the colony. Mr. Bainbridge was a guest at the Rotomahana Hotel. Huge quantities of volcanic mud and ashes covered the roof of the building, which was made of wood. The guests and servants were assembled, all fearing that the last day of their existence on earth had arrived. Mr. Bainbridge said he expected that he would be in the presence of God within an hour or two. He read a portion of Scripture and led in prayer. One who was present, in giving evidence at the inquest, said: "Mr. Bainbridge remarked that this might be the last hour of our lives, or we might without further preparation be ushered into the presence of our Maker. It was, however, in His power to deliver and save us even in this terrible extremity, and should any be mercifully delivered from this present and imminent calamity, may it be the turning-point in their lives."

The following fragment of a letter which Mr. Bainbridge had begun to write was found in the ruins of the hotel: "Written by Edward Bainbridge, of Newcastle-on-Tyne, England. This is the most awful moment of my life. I cannot tell when I may be called to meet my God. I am thankful that I find His strength sufficient for me. We are under heavy falls of volcanic——," and here the sentence stopped. Mr. Bainbridge's body was discovered under the balcony in front of the hotel. It seemed as if he had been killed in seeking to escape.

During a visit we paid to Wairoa, the spot where Mr. Bainbridge's remains were found was shown us. We may well hope that his testimony to God's saving and keeping power was blessed to souls. In prospect of eternity he had no fear. "I am thankful that I find His strength sufficient for me" is the testimony of all believers in prospect of death.

The ground of his confidence was not his consistent Christian life, that would have been but a poor foundation to build upon. His hope was not founded on his own merits, but on the merits of the precious blood of Christ. Toplady's lines aptly express the Christian's thoughts—

"Nothing in my hand I bring, Simply to Thy cross I cling; Naked come to Thee for dress, Helpless look to Thee for grace."

No one dare stand before the eternal God on the ground of anything that he has done. It is Christ's work that saves from going down to the pit—not ours. The Lord Jesus died that we might live. He paid the ransom for our deliverance with His precious blood. He "tasted death for every man," that "every man," woman, boy, and girl

might obtain everlasting life.

Have you believed on Him who did it all and paid it all? If not, why not? You may be saved from eternal woe by believing on the Son of God, who loved you and gave Himself for you. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16.31) from a worse fate than that which befell Edward Bainbridge. He was prepared for death and judgment through faith in the Redeemer's blood. In prospect of eternity he could joyfully exclaim, "I am thankful that I find His strength sufficient for me."

"On Christ the solid rock I stand,
All other ground is sinking sand."

A. M.

#### BEYOND THE REACH OF MERCY.

Never, although you may be the vilest and worst out of hell. Never, although you may be a drunkard, a swearer, a blasphemer, or a religious hypocrite. The thief was saved at the last moment, and went straight to Paradise, for he found mercy, yes, at the twelfth hour (Luke 23). Saul, the Pharisee, was saved in early life, in the glory and strength of manhood (Acts 9). The hardened jailor of Philippi was saved when about to commit suicide (Acts 16). There is no sinner on earth beyond the reach of mercy. But remember, oh! remember, there shall be no mercy to sinners in hell; no gospel there. For ever beyond the reach of mercy! For ever beyond the Gospel's joyful sound there! "Now is the day of salvation."

## "PHYSICIAN, HEAL THYSELF!"



HIS adage is forcibly illustrated by the following story which appeared in one of the London monthlies a short time ago: "A famous physician with a great London reputation was one day consulted by a lady who was suffering from an illness which was

very troublesome, and for which she had hitherto failed to find relief. The doctor examined her carefully, and as he gave her the prescription he had written for her, said: 'If that does you any good, I shall be very much obliged if you will let me know, for I suffer in much the same way myself."

It is seldom we hear of such remarkable candour on the part of the practitioner, and the incident may be exceptional in the profession. We are unable, however, to escape from the conclusion that such an incident has a common parallel in everyday experience. The blind leader of the blind is not yet dead, nor have we yet been delivered from the Pharisee who makes heavy the load for the simple, while he himself touches it not. To many, life is a groping in the dark, and their time is spent in struggle and experiment after light. Their boast is that beyond their senses they are ignorant. They know not God, and obey not the Gospel (2 Thess. 1. 8). Like the physician, they suffer from a disease. In their case it is spiritual blindness (2 Cor. 4. 4) and death; yet they dare to prescribe for others. In the abundance of their ignorance they deny the possibility of any knowledge of which they are not themselves possessed, and exclusively claim to be rational (Rom. 1.22).

On the other hand, we have the teacher who states that if we live good and honest lives, use the means of grace, and pray for forgiveness, we shall be all right in eternity. Those who teach this are as honest as the physician in this respect. They admit they suffer in the same way as their fellows. They admit their need of forgiveness, but they have not got it. Whatever faith they have in their advice it has not supplied to them the thing they most require. The Rationalist and Ritualist agree that the knowledge of sins forgiven is impossible. Whether you doubt the existence of God, or in ignorance do the best you can to please Him, you need His forgiveness. "All have sinned, and come short of the glory of God" (Rom. 3. 23). You are a sinner in His sight, and "the wages of sin is death" (Rom. 6. 23). Your own prescriptions cannot renew your

# "Physician, Heal Thyself!"

character or remove the consequences of your guilt. Your denial of the testimony that God on earth forgives sins only proves the hopeless darkness into which sin and Satan have driven you.



"I SUFFER MUCH IN THE BAME WAY MYSELF."

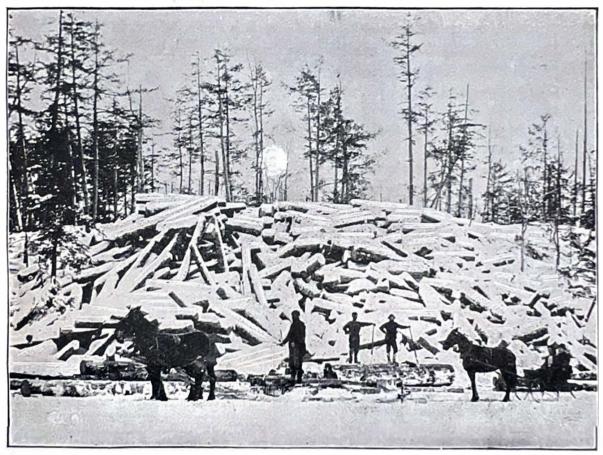
Hear now the Word of God. Saul of Tarsus combined in himself the religious passions of the Pharisee and the hate of the infidel. A blasphemer and a persecutor, he confesses himself the chief of sinners (I Tim. I. 15); but he differs from the physician in the certainty of his prescrip-"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1. 16). "Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15. 3, 4). "If thou shalt confess with thy mouth Jesus as Lord, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10. 9). know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1. 12). Here we have the voice of certainty and the experimental knowledge of a man who turned the world upside down (Acts 17. 6). Hundreds of your fellow-men and women in every grade of life confirm his testimony. To them the knowledge of sins forgiven, the love of Christ, the peace of God, and the communion of the Spirit are unshaken certainties of everyday experience. The change in their life proclaims the cure of their hearts. Their faith and works (James 2. 22) hear witness which cannot be gainsaid. God is no respecter of persons. Salvation is by grace. You may, as you read this, accept it by faith (Eph. 2. 8), and receive as a gift that which all your strivings and efforts could never secure, "Eternal Life through Jesus Christ our Lord."

#### A MILLION SOULS.

JOHN HYATT had served the Lord many years, and had often said in preaching: "If I had a hundred souls, I would trust them all to Christ." He lay dying. A fellow-worker whispered to him, "If you had a hundred souls would you commit them to Christ now?" With a convulsive effort he replied, "A million." Yes, to know Christ is a blessed reality. Eternity is ablaze with love and joy and glory for all who do know Him. If you have not as a guilty, unworthy sinner believed on the Lord Jesus Christ, why not do so now, be saved with an everlasting salvation, and rejoice that He is able to keep that which you have committed unto Him against that day of eternal reckoning?

#### THORNS IN THE PILLOW.

SEVERAL years ago two evangelists, friends of mine, were holding gospel meetings amongst lumbermen, farmers, and settlers in a lonely district in the backwoods of Canada. One of the preachers in the course of his address said, "I hope God will put thorns in your pillow to-night and make Eternity so real that you won't be able to sleep." Next morning an old woman visited them who appeared in



IN THE BACEWOODS OF CANADA IN WINTER.

Lumbermen moving logs which have been cut down during summer.

great distress. "Last night," said she, "you said you hoped that God would put thorns in our pillows and keep us from sleeping. I got no sleep, and I've come to ask if God would save an old sinner like me."

The servants of Christ were encouraged by seeing that the Holy Spirit was working in the conscience of the inquirer. They told her that Christ came into the world to save sinners (1 Tim. 1. 15), that His mission to earth was to seek and save the lost (Luke 19. 10). Not long after this the seeking sinner was led to rest her weary, sin-sick, sin-

burdened soul on Christ, by believing the glorious gospel of God's matchless grace.

If the reader is a "stranger to grace and to God," if he "knows not his danger and feels not his load," it would be better for him to lose a few nights' sleep than go on in his present condition. Better far to be aroused from the sleep of death than to weep and wail and gnash your teeth in the prison-house of hell. Perhaps you imagine that some day somehow or other you will enter heaven. You may be sincere, respectable, intelligent, moral, and "religious," but if you are not "born again" (John 3. 3), you are even now under divine condemnation. "He that believed in the Name of the only-begotten Son of God" (John 3. 18). If unsaved, unconverted, you are an unbeliever, and the wrath of God abides upon you (John 3. 36).

Awake! awake! oh, careless and listless soul. "Time ends, and THEN ETERNITY." Where will you spend Eternity? Maybe you have never considered the question. It is time you did. Time is short and the coming of the Lord draweth nigh. "Flee from the wrath to come." There is wrath ahead. "Because there is wrath, beware lest He take thee away with His stroke; then a great ransom cannot deliver thee" (Job 36. 18). You may continue procrastinating and be suddenly cut down in your sins. And oh, "What wilt thou say when He shall punish thee?" (Jer. 13.21).

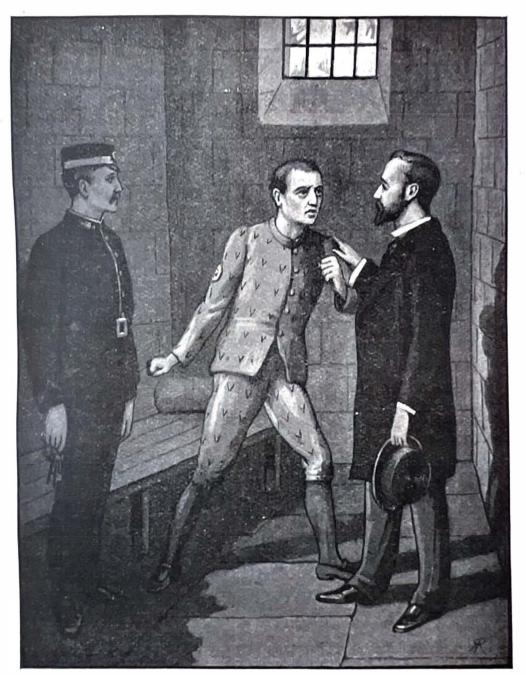
What will you say when your sins are placed before you in dread array? What will you say when brought face to face with the fact that God loved you and longed to save you, that the Lord Jesus died for you, that the Holy Spirit strove with you and sought to bring you to Christ, and you resisted Him? What will you say when you learn that you were within a hair's-breadth of salvation and, but for your folly and obstinacy, might have been spending eternity with Christ in the glory?

Now, while the day of grace is lengthened, while the door of mercy is open, while the Holy Spirit is striving with you, accept of Christ as your Saviour and Lord. He loves you and died to save you from woe. He makes no hard conditions. Believe on Him Who loved you and gave Himself for you, and you will be saved in a moment, and saved for Eternity. "All that believe are justified from all things" (Acts 13. 38, 39). A. M.

# HOW HE LOST HIS PARDON;

- OR, -

A STIRRING PICTURE OF DIVINE GRACE AND HUMAN IMPENITENCE.



"I WOULD KILL JUDGE OWHLEY AND A WITNERS AGAINST ME."

"Young commenced a conversation, and, after talking awhile upon other subjects, finally said, 'Sam, if you were turned loose and fully pardoned, what would be the first thing you would do?'"

## HOW HE LOST HIS PARDON.



MAN named SAMUEL HOLMES, while in Frankfort Jail undergoing punishment for a murder, received a visit from his old schoolfellow, Lucien Young. The Kentucky Legislature recorded some years ago its appreciation of Young's bravery in rescuing

several lives from a wrecked vessel, and when Young, moved by Holmes' condition, made an appeal to Governor Blackburn for his pardon, the governor, remembering his brave action, relented and signed the pardon for his sake. With the document in his pocket Young hastened back to the prison to tell the good news to his friend. Before telling him, however, that he had come to make him a free man, Young commenced a conversation, and, after talking awhile upon other subjects, finally said, "Sam, if you were turned loose and fully pardoned, what would be the first thing you would do?" The convict very quickly responded, "I would go to Lancaster and kill Judge Owsley and a man who was a witness against me." Young uttered not a word, but turned mournfully away, went outside the prison wall, took the pardon from his pocket and tore it into fragments.

This is the story as we find it in the Richmond Register. Holmes lost his pardon simply because when he was forgiven he would not forgive. He had no penitence with which to meet pardon, and no godly sorrow with which to

respond to proffered mercy.

We venture to say that the history of divine grace and human impenitence was never more exactly illustrated than

in this incident. Observe the striking points:

I. PARDONED FOR HIS SAKE. The pardon of the governor was granted absolutely and alone for the sake of the prisoner's friend. The character of the convict, his state of mind at the time, his conduct while in prison—these and similar considerations had nothing whatever to do in influencing the governor to issue the pardon. "For your sake and in view of your great service for the State," he said to Mr. Young, "I will pardon your friend." So God forgives us solely for Christ's sake. In declaring the sinner's pardon, He does not rest His action at all upon the merit or character of the sinner, but solely upon the worthiness and atonement of Christ. "Even as God, for Christ's sake, hath forgiven you" (Eph. 4. 32), are the words of the Scripture. While you were in sin, condemned and under

sentence of a violated law, God sent you an unasked and undeserved pardon. He did it alone and absolutely on account of His well-beloved Son, Jesus Christ our Loid. "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for Us" (Rom. 5. 7, 8). As truly as David showed the kindness of God to lame Mephibosheth "for Jonathan's sake" (2 Sam. 9. 1), so truly will "the God of all grace" embrace in "His lovingkindness" any weary and heavy-laden sinner "for Christ's sake."

II. THE PARDON UNCONDITIONAL. The friend of the prisoner carried to his cell a full and unconditional forgiveness. The governor did not say to him, "Go to the culprit and talk with him, and if you find him to be one to whom I can consistently show mercy, I will consider the case." On the contrary, he sent an unconditional pardon to him. The bearer carried it in his pocket, signed and sealed, and ready to be delivered. He could say to the condemned man, not "The governor will forgive you," but "He has forgiven you, and I am authorised to declare to you the fact." So we who preach the Gospel come to you with the declaration of a fact, not of a possibility merely. This is the message, that "God hath reconciled us unto Himself by the death of His Son"; that He has "forgiven all trespasses, blotting out the handwriting of ordinances that was against us, nailing it to His cross" (Col. 2. 14). And you are simply asked, "Will you accept this grace of God?" We do not come to persuade you to beg for mercy, but to urge you to accept of the mercy which God has already extended to you. The announcement which we make is that "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5. 19). The errand on which we come is "as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5. 20). Accept the pardon now, and rejoice that "if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. 5. 10).

III. PARDON NOT ACCEPTED. While the prisoner was forgiven by the governor, he remained, in fact, unforgiven, because of his hardness and impenitence of heart. There must be two consenting parties in every real forgiveness.

Forgiveness may go out of the heart of one, but unless it is received into the heart of the other, there fails to be any reconciliation. "There is forgiveness with Thee," says the Psalmist. But unless there is forgiveness with us, so that we can accept that forgiveness, penitently, submissively, cordially, we cannot be at peace with God. His divine compassion has been simply thrown away upon us. Shall He have to say of you as He said of the Jerusalem sinners,

"I would . . . but ye would not" (Matt. 23. 37)?

IV. PARDON LOST—HIMSELF LOST. Note that the prisoner remained under condemnation in spite of the governor's pardon, because he had no penitent heart to receive forgiveness. Did the governor condemn him? No; he pardoned him. Why was he executed then? of the hardness of his heart. Did the friend who came with the message sentence him to death? No; he brought the announcement of deliverance from death. What, then, was the condemnation? That the executive would not reprieve him? No; this was his condemnation that when forgiveness was offered him he would not be forgiven, because of "the hardness and impenitence of his heart" (Rom. 2. 5). Read in the light of this story these words of Scripture, "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3. 17). "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only-begotten Son of God" (John 3. 18). "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3. 19).

That prisoner died condemned. He was forgiven by the governor, and yet doomed through his own hardness of heart. And, sinner, remember that if you die in your sins, it is because you would not live. "Christ died for our sins," and it is only because you rejected His grace that your sins come back upon you; your condemnation, aggravated by the weight of God's rejected forgiveness, added to the weight of your sins; your doom to be "punished with everlasting destruction from the presence of the Lord and from

the glory of His power."

Shall God's grace have been extended to you in vain, O souls "for whom Christ died"? Answer now, even as you hold this message of pardon in your hand. DR.A. T.PIERSON.

#### GONE-BUT WHERE?



THE LATE ALBERT MIDLANE, NEWPORT, ISLE OF WIGHT, who wrote the favourite Children's hymn, "There's a Friend for little Children," fifty years ago; also some 1000 other hymns, many of which are sung in all parts of the world. After a long, active, and honourable Christian career, he was called suddenly home on February 27, 1909, at the advanced age of 84. This, his last Gospel message, was written a little while before he died. A young Christian stands with him.

AH, there is a strange significance in that little word, "GONE." Its use is universal and its application during all time. From the moment when Adam closed his

eyes in death up to the present time, and from this period onward till death shall strike his last blow, "GONE" has been, and shall be, the general expression of wide-spread sorrow.

"He's Gone!" or words to that effect, were doubtless used to communicate the death of Adam to his children. "He's Gone!" was the short sentence which told of Enoch's translation; and how soon may the exclamation, "He's Gone!" tell of our departure from this scene of alternate joy and sorrow? In one way or another—be it by "unclothed" or "clothed upon"—we must all exchange this world for another. We must all go—but where? Think you, that this is a difficult question to answer? Think you, it is premature to ask it in this world? Oh, no. Thousands know at this moment whither they are going. Thousands

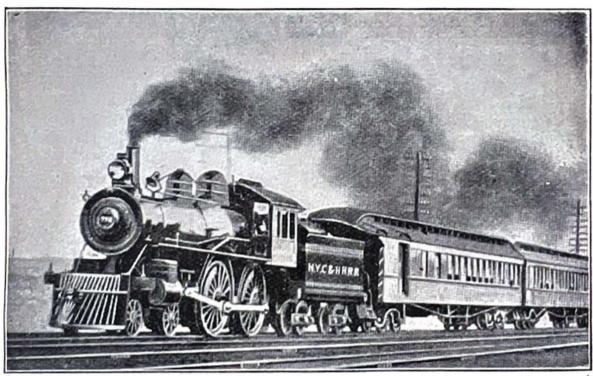
"Can read their titles clear To glory in the skies."

And that, remember, not because they are better than others, but because they believe on the Lord Jesus Christ, and have, consequently, as the Scriptures express it, "eternal life" (John 5. 24), and "are saved" (Ephes. 2. 8). Mark you, not shall be saved, but are saved already—saved in this world to be glorified in the next, and this they know and rejoice in. What then is the response to the words, "Gone—but where?" with respect to the Christian—the believer? Simply this—"gone to glory," gone to be with Jesus, gone to be evermore happy. Is not all this worth going to? Well, it is all the result of faith in Jesus, according to the words, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). Do you this believe?

And what is the response to our inquiry in respect to the unbeliever, "gone—but where?" I need not tell you; I need not pen it. You have heard of the "worm which never dieth," of the fire which is never quenched" (Mark 9. 44), "of the blackness of darkness for ever" (Jude 13), and you have involuntarily exclaimed: "Spare me, O God, from such misery!" But remember, "There is none other Name under heaven given among men, whereby we must be saved" (Acts 4. 12). And again, "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3. 11). His blood can alone wash away sin; His merit can alone avail to the pardoning of iniquity. Come to Jesus. Come to Him "now" (2 Cor. 6. 2), and you shall go to Him by and by. He calls; delay not. ALBERT MIDLANE.

#### AN AMERICAN RAILROAD HERO.

A MERICAN papers have recently chronicled the death of a railway hero. John Morris, a veteran gateman at the Walnut Street Crossing, Hartford, Connecticut, observed a woman on the tract either berest of her senses by sear or bent on committing suicide. Though the train was rushing upon her, and she was warned of her peril, she did not move from the spot. Morris shouted to her, but she seemed utterly paralysed. The engine driver, knowing he could not pull up the train in time, applied the air brakes and blew the whistle. The old gateman took in the situa-



AMERICAN RAILROAD EXPRESS.

tion at a glance, and determined to act. Fearless of consequences, and desirous to rescue a fellow creature from certain death, he rushed forward, seized the stranger in his arms, and pushed her across the rails. But alas! the brave fellow in endeavouring to save the woman lost his own life Ere he could get off the tract the engine caught him and hurled his body fifty feet into the air. His skull was fractured, death being instantaneous. It may be truthfully said that John Morris died instead of the woman. The moment that he left his gate to rescue the stranger he knew that he was exposed to terrible danger, as he might be caught by the express. Yet the noble man risked his life to save that of another, and perished in accomplishing his purpose.

There is a story which, though old, is ever new, of One who did more for us than John Morris did for that unknown woman. The story is told in an old Book, and is absolutely true. It is given in a few sentences: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 7, 8). As sinners we were perishing in our sins. "The wages of sin is death" (Rom. 6.23), and we had earned the wages. Death eternal was our doom. What was to become of us? All of us deserved to perish, and there seemed no way of escape. When there was no eye to pity and no arm to save God's eye pitied us, and His right arm brought salvation. infinite love and mercy He devised means by which He could righteously pardon lost, guilty, helpless, and helldeserving sinners. His way of deliverance is unfolded in these blessed words: "Deliver him from going down to the pit: I HAVE FOUND A RANSOM" (Job 33. 24). What was the ransom of God's provision? "There is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all " (1 Tim. 2. 5, 6). The Lord Jesus died on Calvary's Cross that we might not perish. The danger to which we were exposed was a million times worse than that to which the American was exposed. The penalty of sin to which we were condemned was everlasting punishment (Matt. 25. 46).

The gateman pushed the woman into a place of safety. But God won't compel you to be saved. He waits to pluck you as a brand from the eternal burning. But He won't save you against your will. He has respect to man's free agency. Will you allow Him to save you? Will you let Him save you in His own way? Hearken to His way, and His only way of salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). Believe in Him who paid sin's penalty, and satisfied all God's holy claims, and eternal life is yours, for "he that believeth on the Son hath everlasting life" (John 3. 36), and you will

be able to say:

"Oh, 'twas love, 'twas wondrous love,
The love of God to me;
It brought my Saviour from above,
To die on Calvary!"

### WITHIN AN INCH OF SALVATION.

A THRILLING TALK OF THE MONMOUTH PIT DISASTER.



"CONSTERNATION SPREAD THROUGHOUT THE DISTRICT."

"Hewing desperately, and then throwing bricks aside with their hands, they dug out man after man and sent them one by one to the surface. Eleven were thus rescued, and then came a terrible scene"

### WITHIN AN INCH OF SALVATION.



NE Saturday night in August, at a pit at Ynyssdu, Mon., there was a fall of 300 tons of brickwork lining the shaft. Consternation spread throughout the district. Women rushed to the pithead to hear the latest news of loved ones. Men moved

about in sullen gloom, staggered at the thought of what might have been their sate. Death and eternity, ignored

in ordinary times, now appeared as solemn realities.

A pump-man working half way down thus describes what he saw: "I happened to look down," he says, "when I heard a crash and saw the men at the bottom rushing to the side of the pit. The walls fell in and crashed down, hiding the bottom from my sight, and then, a moment later, there was a second fall. Immediately after I heard a man shouting, 'Pull up.' As the 'bowk' came up, swinging from side to side of the shaft, I saw this man in it. I jumped on it, and he said, 'Hold me, I am going to fall.' I held on until we reached the top." An immediate salvation. Two of them saved; the stronger holding the weaker. Thank God there is another Hand stronger than any human hand, a Hand that laid hold of me when I was falling in my sins into the pit of woe; a Hand that gripped me in its mighty grasp; a Hand that "has kept me to this day, and will not let me go!"—the mighty Hand of the Saviour God.

But what about the eighteen men at the bottom? I copy from a daily paper: "Immediately after the accident a party of men, among whom was the manager of the mine, went down in the 'bowk' to rescue the entombed miners. They went at imminent risk of their lives, for the brickwork of the sides, now unsupported from below, threatened to collapse upon them at any moment. Hewing desperately, and then throwing bricks aside with their hands, they dug out man after man and sent them one by one to the surface. Eleven were thus rescued, and then came a terrible scene.

One unhappy man—Jack Gobb—lay pinned down by a beam. The rescuers had dug away the debris from around him, and nearly sawn through the piece of wood holding him down. He was partly raised, and a rope tied round him, ready to raise him. They had but another inch to saw through when warning shouts came to them from above, followed by the crash of falling masonry.

The 'bowk' was hastily drawn up, amid a shower of

falling brickwork. A great block struck it as it ascended, and the rescuers, narrowly escaping being crushed, had to cling on for their lives. Below them the hapless miner they had so nearly rescued was immediately crushed to death by the fall, which continued until a hundred tons of masonry and earth was piled above his body. The third fall rendered it out of the question that the men at the bottom of the shaft could be saved. All hope was abandoned."

I felt tears in my eyes as I pictured that poor fellow within an inch of salvation, but lost; and I pitied still more some I knew, who had been reached by rescuers from above. Much of the debris of evil had been cleared away, the beam of some holding sin was almost removed—another inch would do it. They were nearly delivered, the gospel rope which was to raise them seemed already tied around them, they were almost saved. Yet another plunge into sin, another fall, and all the work of rescue was undone. Are you the man? How awful to be almost saved, but lost. "Almost thou persuadest me to be a Christian," said Agrippa to Paul; but he never got persuaded any further. Oh, to be like Paul, who said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1. 12). Almost saved is to be altogether lost.

"Almost persuaded: " harvest is past!
"Almost persuaded: " doom comes at last!
"Almost" cannot avail;
"Almost" is but to fail:

Sad, sad, that bitter wail—"Almost,"—but lost!

W.L.

#### BEWITCHED BY TRIFLES.

THERE are those who care not to think of eternity, they love the things of this world so well. Eternal matters are an intrusion; they do not desire to be disturbed. Mirabeau, the atheist, said when dying: "Give me laudanum, that I may not think of eternity." And many are in this state of mind. Give us pleasure, they say. Give us self-gratification, money, fame; anything, in fact, that will crowd out the thought of the future; any opiate that will deaden the conscience and help us to forget eternity. And thus bewitched by the trifles of time, they pass onward and downward to eternity—without God—without Christ—lost! LOST! ETERNALLY LOST! 1. T. M.

#### TOO CHEAP.



PREACHER of the Gospel had gone down into a coal mine, during the noon hour, to tell the miners of that grace and truth which came by Jesus Christ. Aster telling them the simple story of God's love to lost sinners -man's state, and God's remedy—a full and free salvation offered — the time came for the men to resume work, and the preacher came back to the shaft, to ascend to the world again. Meeting the foreman, he asked him what he thought of God's way of salvation?

The man replied: "Oh, it is TOO CHEAP; I cannot believe in such a religion as that!" Without an immediate answer to his remark, the preacher asked: "How do you get out of this place?" "Simply by getting into the cage," was the reply. "And does it take long to get to the top?" "Oh, no; only a few seconds!" "Well, that certainly is very easy and simple. But do you not need to help to raise yourself?" said the preacher. "Of course not!" replied the miner. "As I have said, you have nothing to do but get into the cage." "But what about the people who sunk the shaft, and perfected all this arrangement; was there much labour or expense about it?" "Indeed, yes; that was a laborious and expensive work. The shaft is eighteen hundred feet deep, and it was sunk at great cost to the proprietor; but it is our only way to the surface."

"Just so. And when God's Word tells you that whosoever believeth on the Son of God hath everlasting life, you at once say, 'Too Cheap!'—'Too Cheap!' forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the death of His own Son."

Men talk about the "help of Christ" in their salvation—that if they do their part, Christ will do His; forgetting, or not seeing, that the Lord Jesus Christ by Himself purged our sins, and that their part is but to accept what has been done.

#### WHAT BECAME OF THE ELDER'S SINS?

"HAVE you accepted Christ as your Saviour?" was the question put to a man by an evangelist in a town in the north of Ireland. William Sellers was a highly esteemed and respected farmer. Though a church member, a strong upholder of the authority and inspiration of the Scriptures, he was unsaved. Instead of answering Mr. M'Lean's question he remarked, "I lay all my sins on Jesus."

This was surely a mistake, for no one can lay his sins on Jesus. It is true that the first line of a deservedly popular hymn commences with the words, "I lay my sins on Jesus," but poetry is not Scripture. It is impossible for any one to lay his sins on Jesus, because the Lord Jesus Christ is not now on the cross, but on the throne, and no sin can enter heaven. When Christ was hanging on the cross of Calvary our sins were then laid upon Him. If they were not on Him then, they cannot be on Him now.

The evangelist asked Mr. Sellers if he knew what Christ did with his sins. Opening his Bible at Isaiah 53. 6 he read the familiar but little understood words, "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." He sought to show him that God laid his sins on the head



of the spotless Sin Bearer, and that He endured the penalty and died that he might not perish.

"Sin's bondage was bitter and heavy its chain, But Christ took the fetter and snapt it in twain; The strong one was bound, and the captive set free, When He fell back in triumph and died on the tree."

Mr. Sellars had sought to lay his sins on Christ, but he made the wonderful discovery that God had done it long years ago. As the truth was revealed to him by the Holy Spirit that everything necessary for his redemption was accomplished by the Saviour, he rose from his seat and said, "I have seen something to-day that I never saw before." "What is that?" inquired the gospeller. "I never knew till now that God laid my sins on Jesus. I have been an elder in the church for thirty-three years; I am seventy-seven years of age, and not till now was I aware that my sins had been laid on Him. Surely God sent me here to-day."

As Mr. Sellars wended his way homewards that evening he said to himself: "They say that the work is finished for them, and surely I have as good a right to say it is finished for me." Sound reasoning, indeed! The love of God was shed abroad in the elder's heart, and, rejoicing in Christ as

his Saviour, he witnessed a good confession.

Many, like the Irish farmer, are ignorant of this soulsaving truth. Thousands of moral and religious people are endeavouring to do something meritorious to secure the pardoning grace of God, utterly ignorant of the fact that the work that saves was finished by Christ on Calvary's cross. Perhaps you imagine that you must no something to deserve God's great salvation. If so, you are all wrong in your conceptions of what Christ's death has accomplished. The dying words of the Redeemer, "It is finished," if understood, would remove the thought that anything that you can do will make God more willing to bless you than He is. "The Lord HATH laid on Him the iniquity of us all."

"All thy sins were laid upon Him,
Jesus bore them on the tree;
GOD WHO KNEW THEM LAID THEM ON HIM,
And believing, thou art free."

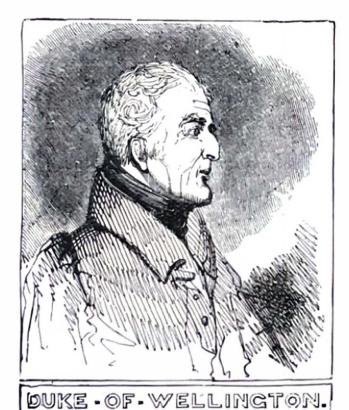
God has done it. Don't attempt to lay your sin on Jesus. Don't try to earn eternal life by your own works. Eternal life is a "free gift," and can be secured by you through believing on Him, who died that you might be ransomed from sin and death and hell. Accept His gift now. A. M.

#### THE WONDERFUL INVENTION.



HE Duke of Wellington, after the battle of Waterloo, was much troubled by a man who had invented a bullet-proof breast-plate. The inventor wished the Duke to use his influence to get it adopted for the British army. One day when the Duke was very busy, the inventor

called and was shown into the presence of the great commander. The man having letters of recommendation from some of the Duke's personal friends, was listened to again as he described his invention. All at once the Duke said, "Have you got the thing with you?" Very quickly the man brought the bright breast-plate; whereon the Duke curtly said, "Are you sure it is



bullet-proof?" "Quite sure, your grace." "Put it on then, and go and stand in that corner." Wondering what the "Iron Duke" meant. the man obeyed. "Mr. Temple," shouted Wellington to his secretary, "tell the sentry outside to load with ball cartridge, and come in here to test this breast-plate." Before the sentry could find the cartridge, before even the secretary could deliver the message, the inventor with his breast plate went through the open window, and hurried along the busy He had not street.

sufficient faith in his own invention to submit to the test.

The reader has, perhaps, an "invention" of his own, in which he thinks he can appear before God. But will it stand the test? It may be morality, or reformation, or good works, or prayers. Such will not help you in the slightest. "Without faith it is impossible to please Him" (Heb. 11.6). Listen to the solemn words of Scripture, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we

## The Wonderful Invention.

must be saved" (Acts 4. 12). No works of merit that you can perform, no tears that you may shed, no resolutions that you may make, can shield you in "the solemn day." The Lord Jesus is the only refuge from the storm of wrath that is about to burst upon this guilty world. All others are but refuges of lies. They are but "inventions" of man. "God made man upright, but they have sought out many inventions." You may declare that you will stick to your opinion, and I can stick to mine. Our "opinions" are valueless in this great matter. It is not what you think, or what I think, but what does God say? "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55. 8). Let the water of God's Word wash out your opinions. Take your place as a lost, guilty sinner, deserving of nothing but wrath on account of your sins, and believe on Him who died on Calvary's Cross, to ransom you from sin's penalty. power and guilt, and you will be "justified from all things from which you could not be justified by the laws of Moses" (Acts 13. 38, 39).

#### GOOD NEWS.

Good News for "such as sit in darkness, and in the shadow of death," for the Lord Jesus Christ hath appeared to be the "Light of Life," even the ONE who should say to the prisoners, "Go forth, and to them that sit in darkness, shew yourselves."

Good News to the hungry, for in the Father's house there is "bread enough and to spare," and, therefore, none need perish with hunger.

Good News to the ungodly, for "Christ died for the ungodly" (Rom. 5. 6). "The Lord hath laid on Him the iniquity of us all" (Isaiah 53. 6).

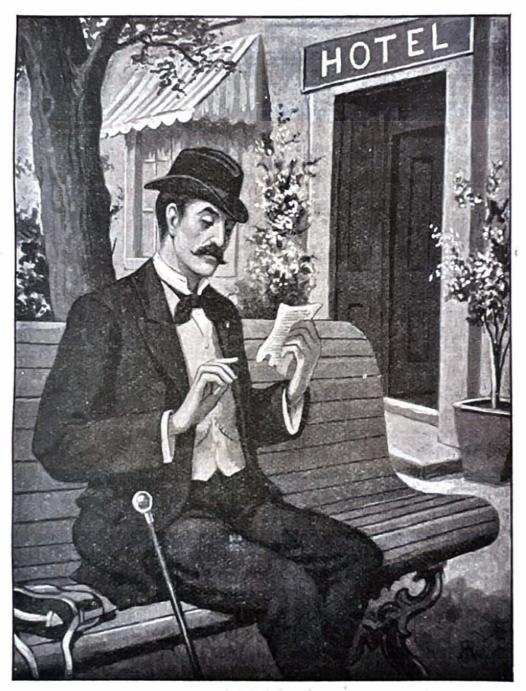
Good News to all sinners, for He says, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Good News to the bankrupt, for he may have the true riches—to the helpless, for Jesus is mighty to save—to the homeless, for He is providing a home for all the children of God. Art thou a child of God? Hast thou been born again of the incorruptible seed, the Word of God which liveth and abideth for ever? Art thou a new creature in Christ Jesus? If not, there is still mercy for thee, even THEE, for Christ Jesus came into the world to save sinners. Believe in Him, receive Him, and eternal salvation is thine.

## WHAT CHANGED THE GAMBLER?

— OR. —

"CHRIST ALONE CAN GIVE ME REST, AND NO ONE NEEDS IT MORE
THAN MYSELF."



THE WIND BLEW A PIECE OF PAPER CLOSE TO THE SPOT.

"On picking it up he saw it was part of a tract with the Saviour's gracious invitation: 'Come unto Mc, all ye that labour and are heavy laden, and I will give you rest.'"

### WHAT CHANGED THE GAMBLER?

RANK 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 bond slave 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 piecrust, 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, excepting 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, know nothing whatever of the rest spoken of by the Saviour. Sherman revolved the blessed words in his mind. "No mere man spoke such 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 a pardoned and saved sinner. What a merciful and wondrous deliverance!

The Lord Jesus speaks to you, O unsaved fellow-sinner, and calls on you to come to Him and find rest to your soul. Come to Him as you are with your burdens. Is it the burden of unforgiven sin that presses on your guilty conscience? Then come, and it will be removed. Is it the burden of an uncancelled sentence? Come and you will be justified instead of condemned. Is it the burden of approaching judgment? Come and you won't come into judgment (John 5. 24). Whatever your load is, however long you may have borne it, come. "But," says one, "you don't mean that I am to come to Jesus in my sins?" Most certainly. If you don't come to Him in your sins, how are you going to get rid of them? "If Jesus were in the room," says another, "I would come to Him at once." But He is close to you at this moment, nearer than anyone True He is in heaven, but He is also on earth, and to-day He speaks to you, and says, "Come unto ME, and I will give you rest." "How am I to come," is perhaps the inquiry of some troubled one. It is not a physical movement; you don't need to take one step from where you stand or sit. Come to Him in spirit. How do you go to "In thought." that beloved one in far-off Australia? Exactly. In the same way come to Jesus. Come to Him in thought, and gaze on Him bleeding, groaning, and dying for all your crimson sins. When you understand what His death has accomplished; how that every barrier has been removed; that God can righteously pardon the wickedest sinner alive, and longs to do so; that every one who comes to, or believes in, Christ obtains the immediate forgiveness of all his sins, you cannot help trusting Him. Frank Sherman by faith came to Christ and obtained rest of conscience and peace to his weary heart. And why may not you? Why not now "come" to the Lord Jesus Christ, and you will be able to sing truthfully—

"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."

Sherman, on obtaining peace with God, 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 Mr. 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—

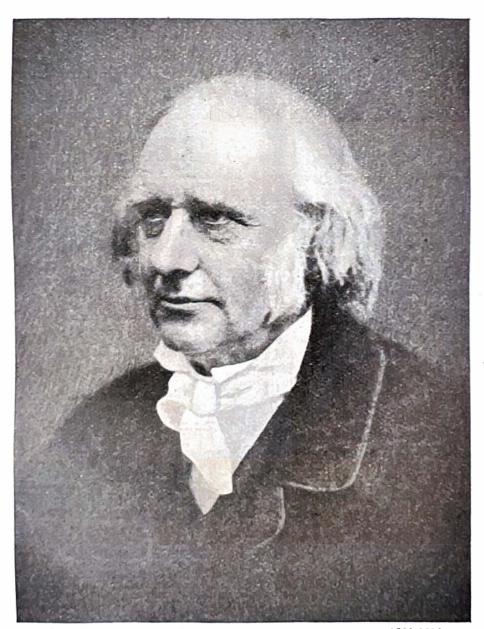
"I heard the voice of Jesus say,
'Come unto Me, and rest:
Lay down, thou weary one, lay down
Thy head upon My breast.'"

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 willingness to receive you now, think on 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 the wrong way. If you have not come yet, why not come to Him now and you will never regret it?

"It is only to come, not coming
And bringing a goodly gift;
Not coming in mended garments
That tell of reforming thrift.
Not coming with holy motives,
Not coming a certain way,
But coming, COMING TO JESUS
Because He has said I may.
For it is not gifts nor garments,
Nor motive, nor plea, nor how—
It is coming to Jesus, Who saves me,
Coming to Jesus now."

## LIGHT IN THE MIDST OF DARKNESS.

In this land we live in light—like the angel whom John saw—we "stand in the sun" in our island home. Others boast their balmy air, and richer fruits, and sunnier skies; but our religious and civil advantages more than compensate



DR. THOMAS GUIHRIE, PAMOUS SCOTTISH PREACHER, 1803-1873.

for the fogs that veil these skies, and the storms that rage our rugged shores. The lines have fallen to us in pleasant places. Happy the land where the light of the Gospel streams from printing presses, and the candle of the Lord shines bright in its humblest cottages. Multitudes gather in churches, chapels, mission halls, and open-air Gospel meetings every Lord's Day to celebrate the triumphs of the

cross—the great battle won on the heights of Calvary. Men need not perish. Better lighted than our streets, or those iron coasts along which our seamen steer, or the harbours which they boldly take in winter's blackest night. "The wayfaring men, though fools, shall not err therein" (Isa 35.8).

Notwithstanding the fulness of our light, what multitudes are wrecked—miserably perishing. We are in darkness till we are converted; being blind, not by accident but by nature—born blind. We shall not always be blind. In another world men shall see and regret the folly they were guilty of in this; eternity will open the blindest eyes, but open them alas! too late. "He lift up his eyes, being in torments."

The greatest mistake is to miss the path to heaven; yet how many, turning from Christ, who says, "I am the way, and the truth, and the life" (John 14.6), have missed, and are missing it? Some think that their charities, and public usefulness, and household duties, will save them. Some think, that by going the round and lifeless routine of prayers, and preachings, and sacraments, and outward services, they will certainly secure the favour of God. Some think they may go on with impunity in a course of sin, and at any time they please veer round on the other tack, all fancying the while that they are on the road to heaven, when every step they take, and every day they live, is carrying them farther and farther away.

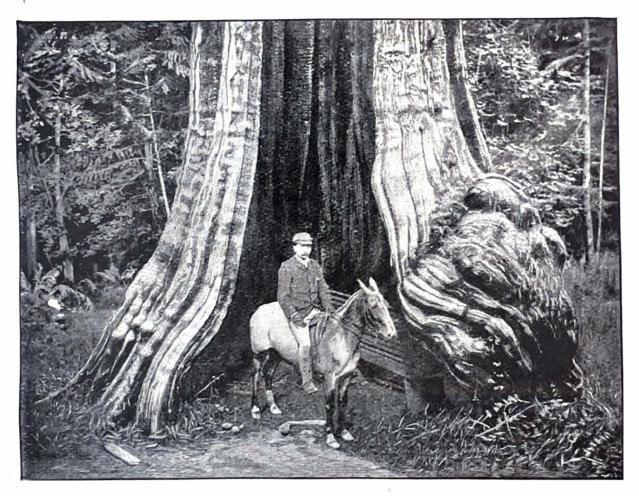
No man wishes or intends to go to hell, and who, but one plunged in the ignorance of deepest darkness, would choose death rather than life, embrace sin rather than the Saviour, and waving away the cup of salvation to seize a poisoned chalice, would drink down damning draughts of forbidden pleasure? May God by His Holy Spirit open your eyes to this awful truth. Seized with holy horror at the sight, fling the temptation from you, and turn to Him, who, with love burning in His heart, kindness beaming in His looks, forgiveness on His lips, and the cup of salvation in His hand, cries, "If any man thirst, let him come unto Me, and drink" (John 7. 37). Here is peace that passeth understanding, joys that will bear the morning's reflection, pleasures for evermore.

Since the blood of Christ cleanseth from all sin, and salvation is without merit, and God is not willing that any should perish, betake thyself to the Saviour lest thou perish—the victim of thy guiltiest sins.

DR. GUTHRIE.

#### "I'M IN FOR A GOOD TIME."

SOME years ago I had been trying to present Christ as God's remedy for man's ruined condition to the hardy population of a beautiful mining town in the mountain regions of Northern California. One afternoon I noticed in the meeting hall a young woman whose sin-marked face and careless, indifferent demeanour could not fail to attract



ONE OF THE BIG TREES IN THE MOUNTAIN REGIONS OF CALIFORNIA.

"What about your soul? Have you ever thought of preparation for eternity?" "My soul! I ain't got none," was the flippant reply, accompanied by a foolish laugh. Further conversation seemed to make no impression, for, after solemnly warning her of coming judgment, she exclaimed: "You ain't going to scare me into religion. Wouldn't I look nice joining you folks? I'm in for a good time—."
"But when you've had your day, when your so-called good time is over for ever, when death, judgment, and eternity have to be faced, when God has to be met, what then?"
"Oh, well, of course, I don't intend to live like this right

along. I'll get religion when I grow old. I ain't got time for it now." "Yes; so the devil has deceived thousands, but you may never live to grow old. You may not have time to prepare for eternity, but you must find time to die." Another laugh greeted this warning, and she was gone. It seemed almost impossible that so young a person could be so hardened. I was told she had abandoned herself to a wicked life, and was an outcast from respectable society.

Some weeks after the above conversation an undertaker told me he had a funeral to attend that was a source of much embarrassment to him. The person to be buried was a young woman of so notorious a character that he could

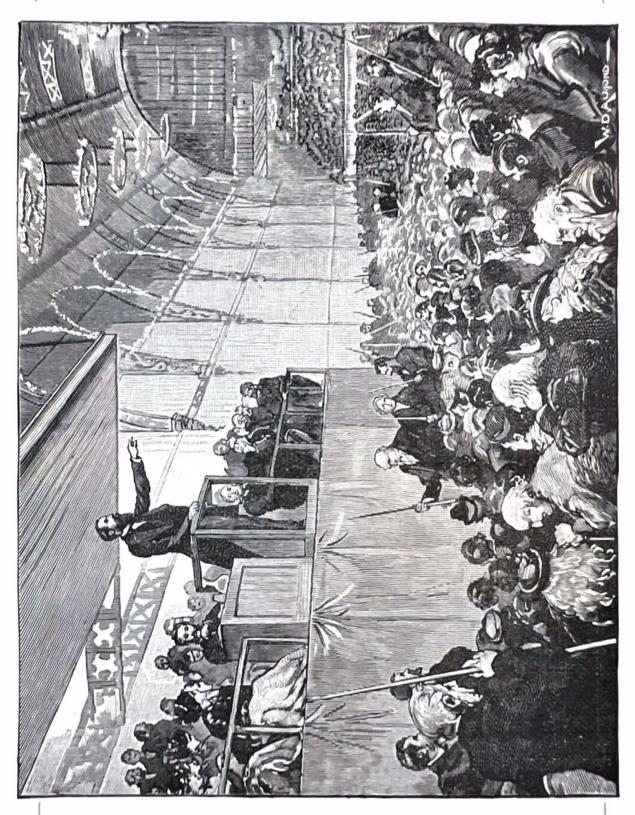
scarcely persuade any to act as pall-bearers.

It was the girl I had so recently spoken to—cut down in a moment, "suddenly destroyed, and that without remedy" (Prov. 29. 1). Two days before, a public holiday, she had spent in a most sinful manner, and after midnight was borne home drunk and put into a bed, from which she never arose. In a few hours she had passed into eternity, having died in great agony from the baneful effects of her long The wine-cup and its accompaniments had claimed another victim. Awful was the sight of her pale, swollen face. A minister had been called in, but what could he say? What comfort could he give? Of death-bed repentance even he could not speak. No hope could he hold out that she might after all be saved. She had been asked by her mother if she wanted some one to come in to pray with her. "No," she said, "no one." "Couldn't she remember a prayer, then, to say herself—the Lord's prayer, or any other?" "No, I can't," and instead of prayer there were oaths and groans of anguish. "She had lived her life," the minister said; "I shall not speak of it, for it cannot, whether good or bad, be altered now. You have yours to live yet. I speak then to you," and he then faithfully urged them to flee to Christ alone for refuge. I helped to lower the coffin into the grave my heart was sad indeed. As I turned away I heard some one exclaim, under his breath, "Just think of it, only seventeen years old, and gone to——!" The last word was lost in the noise about me, or perhaps never uttered.

Were you to pass suddenly from time to eternity in your present condition, what word could truthfully be used to speak of your final abode? Heaven or hell!

# WAS HE BEYOND HOPE?

OR, THE CONVICTIONS OF SEVEN YEARS.



D. L. MOODY PREACEING TO A GROWDED AUDIENCE IN LONDON.

#### WAS HE BEYOND HOPE?



URING D. L. Moody's Gospel Mission in London in 1893 a Christian worker spoke to a well-dressed elderly man in the enquiry room, who appeared anxious about his soul. "Can I do anything to help you?" inquired Mr. West. "I am afraid you cannot," said

"Pray what is your difficulty?" asked the the stranger. Christian worker. The following is the substance of the reply: "Seven years ago," said he, "I attended Mr. Moody's services in the Haymarket Theatre. I was deeply impressed, and nearly accepted of Christ as my Saviour. I was desirous of pursuing a certain course of conduct. I took my own way, and neglected the salvation of my soul. From that day till now I have been quite unconcerned about spiritual matters. Hearing that Mr. Moody was preaching here, I told my wife that I purposed coming, with the determination of being saved. The meetings are nearly over, I have attended them all, but I am as far from salvation as ever. I would gladly give my right hand, dear as it is to me, to have the convictions that I had seven years ago."

In vain did Mr. West speak to him of God's willingness to blot out the past and bestow upon him His pardoning mercy. The despairing man left the building with the deep rooted conviction that he was beyond the reach of hope.

Are you a procrastinator? Can you recall a time in your soul's history when convicted of sin by the Holy Spirit you were led to ask, "What must I do to be saved?" You knew that you were a lost, guilty, helpless sinner, and longed for deliverance. Some one—a father or mother, a Sunday-school teacher or minister, friend, or relation—told you God's way of peace, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31), and urged you to immediate decision. You hesitated and halted. You wished to enjoy the world's pleasures and amusements, and fearing that if you became a Christian you would be melancholy and sad, you delayed. You were "almost persuaded Christ to receive," but you procrastinated. You said to the Holy Spirit, "Go Thy way for this time. When I have a convenient season I will call for Thee." That "convenient season" never arrived. You stifled conviction, you resisted the Holy Spirit, with the result that to-day you have no anxiety about your soul's salvation. What a terrible condition! Knowing that if you were called at this moment into eternity, hell would be your portion, yet indifferent and unconcerned! Awake from your slumber of death, O unsaved fellow-traveller to eternity! There is not a moment to lose. "The coming of the Lord draweth nigh." "Strive to enter in at the strait gate." Be in dead earnest about it. The "Master of the House" when "He rises up" will "shut to the Door!" It will then be too late, and you will be shut out eternally.

Think of the sad and deeply suggestive confession of the procrastinator: "I was deeply impressed, and nearly accepted salvation." "Nearly accepted salvation," and missed it! How awfully solemn and sad! To be almost saved is to be eternally lost. To be so near to the kingdom, and yet to be outside! Think what it must be—

"To die with no hope! hast thou counted the cost?
To die out of Christ, and thy soul to be lost?
So near to the Kingdom! oh come, we implore!

While Jesus is pleading, come enter the door!"

"Escape for thy life." Tarry no longer. Flee to Christ, the sinner's Refuge, ere it is too late. What a despairing cry: "I would gladly give my right hand, dear as it is to me, to have the convictions I had seven years ago." To you, O unsaved sinner, God says: "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2). Take warning from this sad story. "Seek ye first the kingdom of God." "First things first" is a good motto. The soul's welfare is surely more important than that of the body. The things that are unseen and eternal are surely of more concern than the things that are seen and temporal. "What is a man profited, if he shall gain the whole world and lose his own soul" (Matt. 16. 26)? If you were as wealthy as all the multiple-millionaires of America, and die without Christ, where would be the "profit"? To lose the soul! How awful! Yet you may lose yours!

"To lose one's wealth is much;
To lose one's health is more;
To lose the soul is such a loss
That nothing can restore."

Are you determined to run the risk of losing it? Why not now believe on Christ and be saved for eternity? Why not now resolve that you won't retire to rest to-night until the matter of your soul's salvation is settled? God loves

Christ died to save you from the horrors and remorse of an eternity in the lake of fire" (John 3. 17). "As I live, saith the Lord God, I have no pleasure in the death of the wicked (Ezek. 33.11). He has "no pleasure" in yours. Has He not said that He "will have all men to be saved" (1 Tim. 2. 4-6)? It is His wish, therefore, that you should be saved as you read these lines. "I am not anxious enough," says one. True, perfectly true, but God's anxiety to save you makes up for your lack of anxiety to be saved. "Will He save me seeing I have done nothing to deserve it?" Most certainly. God gives salvation to bad people It is not persons who "do the best they can" that are the recipients of His saving grace. If salvation were bestowed upon deserving ones, you and I would be excluded, as God's Word declares, "There is none righteous, no, not one" (Rom. The present moment is the only time we are sure of possessing. However careless and unconcerned you may have been regarding your soul's welfare, God waits to bless and save you. "God commendeth His love toward us, in that, while we were yet sinners Christ died for us" (Rom. 5.8).

Ere closing, let me ask you two questions. I hope you

will be able to answer them in the affirmative—

I. Are you willing to be saved in God's way? If so, hearken to the 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). By believing on Christ you obtain pardon (Acts 10. 43), justification (Acts 13. 38-9), "peace with God" (Rom. 5. 1), and eternal life (John 3. 36).

II. ARE YOU WILLING TO BE SAVED AT THIS VERY MOMENT? "For He saith, I have heard thee in a time accepted, and in the Day of Salvation have I succoured thee: behold, now is the accepted time; behold, now is the Day of Salvation" (2 Cor. 6. 2). "Because there is wrath, beware lest He take thee away with His stroke; then a great ransom cannot deliver thee" (Job 36. 18). If you continue resisting the Holy Spirit, and neglect God's "great salvation," purchased at such a cost, the Voice from on high may go forth, "Cut him down; why cumbereth he the ground?" And where, oh! where will you spend eternity?

"Turn, and believe this very hour,
Trust in the Saviour's grace and power;
Then shall your joyous answer be,
Saved through a long Eternity!"

# THAT LITTLE WORD "ALONE."



MARTIN LUTHER FACING THE ENFINES OF A FREE SALVATION AT WORMS

DURING the Reformation controversies in the sixteenth century Joachum II., Elector of Brandenburg, said to his ambassadors, who were deputed to attend the religious disputation at Worms: "See that you bring back that little word 'ALONE'; do not dare to return without it." Both disputing parties were prepared to acknowledge that salvation was obtained "through faith in Jesus Christ," but the Reformers insisted on the addition of the little word "ALONE"—salvation through faith in Jesus Christ alone.

There are many people in the twentieth century who are trusting for salvation to the work of Christ, and something else. Perhaps the "something else" is their good works, their prayers, or their religious observances; but if we are to be saved at all it must be by the work of Christ, and nothing else. "By grace are ye saved through faith; and that not of ourselves; it is the gift of God" (Ephes. 2. 8).

The fact of the matter is, there is not one of us but have sinned against God (Rom. 3. 19). "All we like sheep have gone astray" (Isa. 53. 6). "They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one" (Psalm 14. 3). The best thing for us to do is to admit that we are lost, helpless, hell-deserving sinners; that we can do nothing at all in the matter of our soul's salvation, and if help is to reach us, it must be outside of ourselves entirely. Thank God, One that is "mighty"

has taken our case in hand (Luke 1. 49). The Son of God has died the "just for the unjust, that He might bring us to God" (1 Peter 3. 18). On the Cross, Jesus said, "It is finished" (John 19. 30). What was finished? The question should be, "What was not finished?" Every claim of holiness was met, divine justice was satisfied, and, in proof of this, God raised His Son from the dead (Rom. 1. 4), and seated Him at His own right hand a Prince and a Saviour (Acts 5. 31)—able to save to the uttermost all sinners in all places who come to God by Him alone. And men and women are not saved on account of what they do, but by virtue of what Christ has done for them.

Let go every twig of your own righteousness, and trust your soul for time and eternity to the finished work of Christ, and you will realise that "to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5). "Believe on

the Lord Jesus Christ, and thou shalt be saved."

J.G.

# WHITHER?

WHITHER, traveller, speed thy footstops,
As thou treadest life's short way?
Busy thoughts beset thy vision
In the toil from day to day.

Sometimes joy and sometimes sorrow, Cares and pleasures strew life's way; Swiftly onward speed thy footsteps, Time and tide for no man stay.

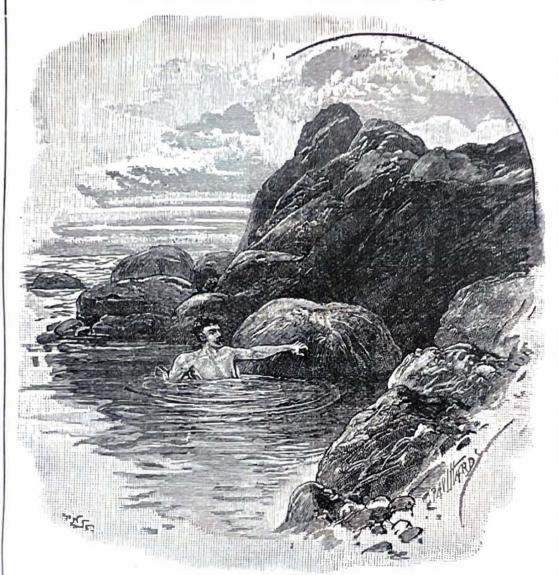
On thou goest through life's mazes,
Heedless of the still small voice;
Where, then, wilt thou end thy journey?
Hast thou still delayed the choice?

Still God speaks as He has spoken In these days by His dear Son; Yearning o'er thee, longing for thee, Hath His love thy heart not won?

While He's pleading, waiting for thee,
Turn thee footsore unto Him;
In the narrow way accepted,
God in Christ will take thee in.

K. O. S.

# THE THREE GOLD RINGS.



"HE WENT TO BATHE IN A QUIET SPOT IN THE ISLAND,"

WHEN I was stationed at Bermuda a draft of young soldiers was sent out to join my regiment. Amongst them was a smart corporal of good appearance and courteous manners. The colour-sergeant of the company to which he was posted had married a few years previously at Gibraltar a respectable young woman of that place, her mother being an Italian. Prior to the regiment leaving Gibraltar the mother gave her daughter three old-fashioned gold rings, which were valuable as heirlooms, as well as for their antique design. Shortly after the corporal joined the company one of the rings was lost; a few months elapsed, then another; and soon after the last disappeared. The corporal had frequent recourse to the quarters of the colour-sergeant, but everyone thought him such a nice fellow that not a shadow

of suspicion was cast upon him. Not long after the disappearance of the third ring, the corporal went to bathe in a quiet spot in the island. He did not return; search was made, and he was found drowned. He had become entangled among some fishing-lines which he could not have noticed when entering the water. On his effects being examined, a small parcel of old calico was found in his knapsack, and very carefully wrapped therein were the three gold rings!

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

### NOT SATISFIED.

O to yonder man of the world and ask if the world has satisfied him, and he will tell you "No." Ask the lover of pleasure if the streams of carnal delight have quenched his thirst, and he will answer "No." Go to that young man who wanted to enjoy the world, and ask him if the enjoyment has been solid and satisfactory, and he will tell you "No." In forbidden pleasures he has failed to find a lasting joy. The worldling spends his all in the pursuit of carnal delight, and can show you nothing in return. It is not so with the child of God. He finds everything in Christ. He drinks of heavenly joys, and is abundantly satisfied.

# THE FISHERMAN'S BUSINESS;

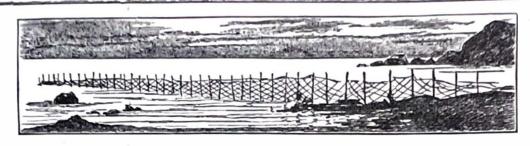
— OR, —

"FATHER, COME ALONG WITH ME AND SEE A MIRACLE."

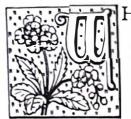


"A GENERAL FAVOUBITE WITH OLD AND YOUNG."

"To this day I continue in the same way, for whenever I hear of one whom nobody will visit I go to him and speak of Jesus, and again and again God has given blessing."



#### THE FISHERMAN'S BUSINESS.



HAT was my business? I often used to ask myself. I seemed as though I was able to do nothing for the Lord, and my heart burned to speak for Him. I couldn't get anyone to preach with, and I couldn't get any people to preach to. And so I waited

and hoped and prayed, longing to know clearly what I might do. How it came about, I know not, but I felt a longing when shut out from other ways of doing good, just to get in wherever I could; and so whenever I heard of any notorious drunkard or other bad character being laid on a sick-bed, immediately I went off to visit him, and speak of the One who came to seek and to save the lost. And when I found I was allowed to come in, and was welcomed, and permitted to read His Word to them, and to point them to the Saviour, and when they would say, "Haste ye back again," I then saw what my business was, and thanked God, and stuck to it. And often have I thanked God to find His salvation received by those whom others had given up in despair as hopeless cases, and judged it needless to go near them.

Such a one lived near me years ago; a man whose mouth was full of blasphemy, a drunkard, a very terror in the place. He was taken ill. I made up my mind to go and see him. My father said to me, "It's no use, he won't listen to you; he is a hopeless case." But I went, for my heart yearned over him, and I knew that Christ had died for sinners. I sat down by his bedside, and just quietly told him of the love of God in giving His Son to die for the ungodly, and how that God, instead of hating poor sinners, loved them, and longed to save them. And I told him it was all in the Book, and as true as it was true he was there on the bed. Ah! he did listen; 'twas wondrous news to him. Satan, doubtless, thought he had him safe, but the Son of God was nigh, and by His own Spirit shed light into that darkened heart. Some few days after, I returned, and found a marvellous change. He had indeed received God's own

message concerning His dear Son, and was now rejoicing in the assurance that for Christ's sake all his sins were put away for ever, and that he was now a new creature in Christ and an heir of glory. Nothing but praise flowed forth from him unto God for the marvellous grace shown to such a guilty, vile sinner.

In a few days more he departed, and this was how he went. I had gone to bed, when his wife came and roused me up, saying her man was going, and would I come and see the last of him. So I slipped on my clothes, and hurried away with her to the house. When I came in he stretched out his hand to me—thin and worn it was—and said: "Come and stay with me, that we may speak together to the Lord Jesus until I go." So after a while I knelt down, and we poured out our hearts together unto Him who had saved us and given us good hope through grace. I ceased and sat down again. In a few minutes he was gone. I went home.

A few days before his death I said to my father, without letting him know what I meant, "Father, come along with me and see a miracle." "What do you mean?" said he. "Never mind; you just come, and I will show you a miracle if ever there was one." So he came, and we entered the house together. I sat down and began to speak. Then he answered, and opened his mouth, praising and blessing God for the marvellous grace shown to him. My father listened for a while as one astonished, and then, bursting into tears, he hid his face in his hands, and rushed out of the house. I followed, and asked him what the matter was. he said, "'tis a miracle indeed, a miracle of the grace of God; I couldn't have believed it, and now I see it. Aye, and though to my son I say it, God has given you this soul, and never you despair after this. This is the work God has given you to do, depend on it. Stick to it all the days of your life. Never heed what any say to you; but whenever you hear of any case like his, you just go and seek it—for this is the business God has laid on you to do." And so I learned I was needed by God, and He had some work for me to do; and to this day I continue in the same way, for whenever I hear of one whom nobody will visit I go to him and speak of Jesus, and again and again God has given blessing.

Thus spoke the sturdy fisherman whom I met on the shore, and who was a general favourite with old and young. I bowed my head, thanked God, and took courage. A. O. M.

# TRYING TO BE A CHRISTIAN WITHOUT CHRIST.



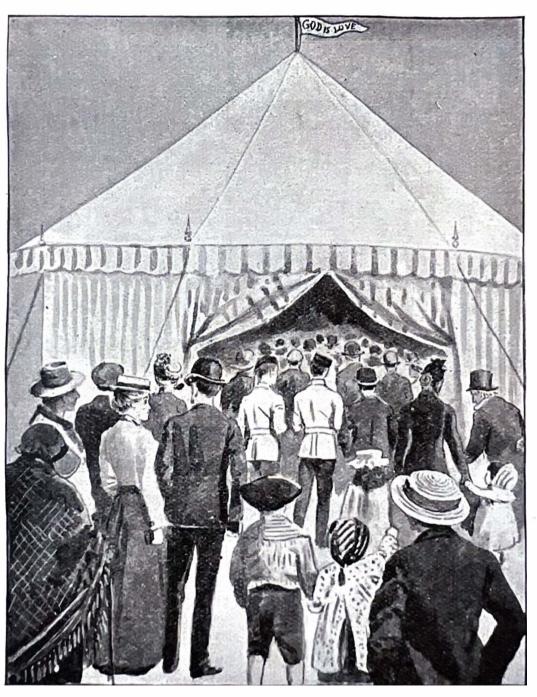
ISS E. had for some time been attending Gospel meetings in a tent, and later in a hall, in the city of D. She was professedly a Christian, and as her behaviour was both lady-like and Christian-like, no one was inclined to doubt the reality of her profession.

One Lord's Day evening the portion of Scripture read was in Luke, 10th chapter. The speaker dwelt especially on the question asked in verse 25, "What shall I do to inherit eternal life?" He sought to show the absurdity of a man thinking he could do something to inherit eternal life. An inheritance belonged to heirs. But they were not heirs because they had worked for it, but because they were born to it. Man, being alienated from God, and being a child of wrath, and not of God, could not have any inheritance but that of wrath; therefore if he were to get eternal life, it must be on the ground of grace. If, however, he could not inherit it, he could receive it as a gift; so that it is made known that the "gift of God is eternal life through Jesus Christ our Lord" (Rom. 6. 23). To speak of doing something, therefore, in order to inherit eternal life was just setting aside God's grace, which proclaims eternal life as a gift, "without money and without price."

At the close of the meeting Miss E. requested a few moments' conversation. She was "afraid she was all wrong." Nine years before she had been advised to "join the church," and since that time had been "trying her best to live like a Christian." But she was not satisfied, and believed that something was wrong. "Yes," was the reply of the evangelist, "you have been TRYING TO BE A CHRISTIAN WITHOUT CHRIST." "I am afraid, sir," she answered, "that is the secret of all my trouble; but I've tried to do my best." After reading a few Scriptures together she went home, followed by the prayers of more than one that God would, by His grace, open her eyes and save her.

The next meeting night she was again in her place, more deeply troubled than before. At the close of the meeting she was confronted with the searching question, "Well, are you saved yet?" "No, sir, I am not," was the honest reply. "Then, if you were to die as you are, you would be lost forever, would you not?" "Yes, sir, I know I would; I am forced to believe it, for I have been all wrong, and I

cannot rest until I am sure I am saved." "Well, then, let us look at God's Word. See this verse, Isaiah 53. 6, 'All we like sheep have gone astray.' Is that true of you?" "Yes, sir; I know it is." "Look at the next clause, then, 'We have turned every one to his own way.' Is that true of you?" "Yes, sir; I am sure it is." "Now, then, note the last clause: 'The Lord—that is, Jehovah—hath laid on



"SHE HAD FOR BOME TIME ATTENDED MEETINGS IN A TENT."

Him—that is, Jesus—the iniquity of us all.' Is that true?"
"Yes, sir." "Then look at this, Romans 5. 6. Here we find that 'Christ died for the ungodly.' Are you one of them?"
"Yes, sir; I believe I am." "Then Christ died for you?"

Here 1 Peter 3. 18, John 3. 16, Luke 19. 10, and many other passages were read to her and commented on, when she turned with an inquiring look, saying, "But, sir, I do believe all that: I believe Christ died for my sins, and in that death gave God satisfaction for them all, but I cannot feel as I would like to feel if I were a Christian." "Oh, that's it. You have heard others telling of how happy they felt, and how their 'sins fell from them as a great load,' and they were 'sure' they were gone, for they 'selt it', and you are waiting until you feel that way too. Isn't that it?" "Yes, sir; and ever since Sunday I have tried to feel that way, and I cannot." "No, of course not, and a great mercy it was. Look at this verse, 'He that believeth on the Son hath everlasting life' (John 3. 36). And this one, '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). see God does not say the believer feels he has everlasting life, but has it. The word is not feel, but 'hath.' I John 5. 13: '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.' You see feelings are not brought init is God's Word—the 'things that are written,' not the 'feelings that are given.' Look away, then, from your sins to Jesus, who bore them, believe on Him as your own Saviour; and then, having done so, look away from your feelings to God's Word, which alone can give assurance, and there will be no trouble about 'happy feelings' coming in due time. Faith first, then feelings next."

The next meeting she was back again, but oh! what a change. At the close of the service she came to the evangelist, and, with a bright and happy smile, said, "I am so happy to be able to tell you I am saved." "When did that take place?" "Just after I went home from the last meeting. I could not rest as I was—a guilty and hell-deserving sinner—so I looked away to Jesus, as you told me, trusted Him as my own Saviour, and He has saved me." We could only say, "Praise the Lord!" T.D.W. M.

## TWICE RESCUED FROM SLAVERY.



EORGE CAMPBELL was born of slave parents in the early part of last century in the State of Kentucky. At the age of fourteen he was sold to a gentleman in New Orleans, and was employed by him as cabin boy, and afterwards as cook, on a steamer

trading on the Mississippi. When fifteen years old the desire for freedom, which had been burning in his bosom, became uncontrollable, and a suitable opportunity presenting itself, he made a dash for liberty and escaped.

The runaway was advertised for, a reward being offered for his capture. Although diligent search was instituted, the fugitive succeeded in eluding the vigilance of his pursuers. The sexton of a coloured church took him under his friendly care, and kept him in concealment until the hue and cry had somewhat subsided. On several occasions Campbell narrowly escaped being captured Fearing that he might be eventually seized by the authorities and returned to his master, he sought another place of refuge. After numerous adventures he reached a Quaker settlement on the banks of the Ohio River, and was received by the "Friends" with open arms. Soon after his arrival in the settlement it leaked out that a "runaway slave" was about, and he was strongly advised to escape to British soil.

Buoyed up with the hope of liberty, he set out for Canada, the nearest point of which was several hundred miles distant. The difficulties appeared almost insuperable, but what would one not attempt to do or suffer to obtain freedom from slavery? For weeks he journeyed, travelling by night and sleeping by day, picking up crusts of bread, and whatever else he could lay his hands on, to keep body and soul together. As he sped onward he sought to ascertain the name of the next town or village on the route. On several occasions the suspicions of persons were aroused, and he was subjected to severe cross questionings regarding his occupation and destination. His usual explanation was that his brother, a barber in a neighbouring town, was sick, and had sent for him. Once, when passing a smithy, he asked the blacksmith the road to the town of Somerset. The man of iron, eyeing him from head to foot, replied: "I can easily show you the way to Somerset, but it is Canada you want to get to." Pointing in one direction, he said, "That is the road to Somerset," and then in another, "that is the way to

# Twice Rescued from Slavery.

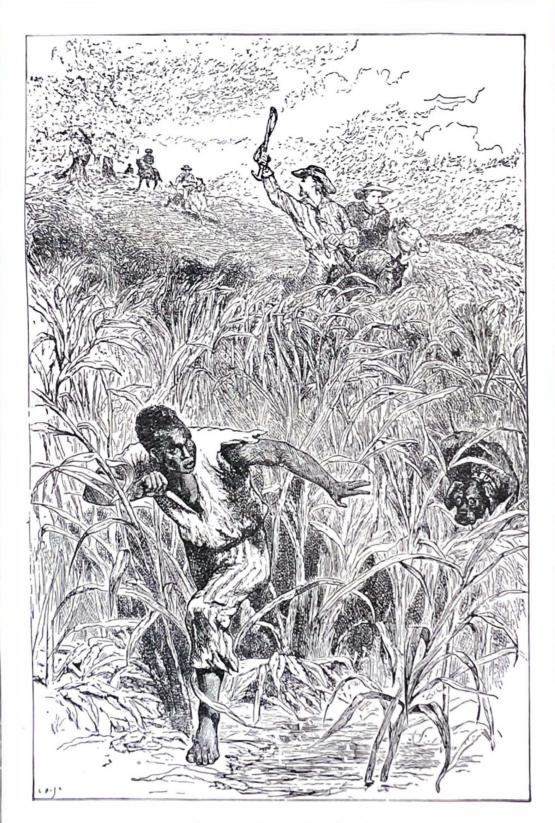
Canada." The blacksmith was an abolitionist, and was desirous that the fugitive should find shelter in a country where slavery is unknown. After innumerable trials and hardships Campbell reached the Canadian shore of Lake Erie. On planting his feet on British soil his joy was indescribable. And no wonder! He had bidden good-bye to the lash, the chains and bondage of slavery. He had gained the object of his hopes, and was a free man!

Being an active, energetic youth, he speedily obtained employment. Never having had an opportunity of attending school, he diligently set about learning to read, and one need not be surprised to know that in a comparatively short

time he was able to do so fluently.

Soon after his arrival in St. Thomas, Western Ontario. "revival" services were announced to be held in the coloured church. Campbell attended the meetings, and became an attentive and interested hearer. Stirring appeals were made to the congregation to renounce their sins and "get religion." Sinners were exhorted to plead with God for pardoning mercy, and were assured that if they prayed earnestly and fervently their sins would be forgiven. George "went forward" to the "mourners' bench" and besought the Lord to pardon his sins. At one of the services he believed that his prayers were answered. He "felt happy," and made a "start" for the "kingdom," resolving by the help of God to "hold on to the end." Alas! like thousands of others, he was deceived with a spurious con-The freed slave was sincere in the belief that he had obtained forgiveness of sins through prayer, but he was sincerely mistaken. Multitudes to-day are in the same sad condition. When awakened to concern about their souls they be sought God to save them, believed that He answered their request, and confidently affirm that they became Christians through their prayers. According to God's Word there is one, and only one way of salvation, and that is by faith in the Lord Jesus Christ. "Believe on the Lord Iesus Christ and thou shalt be saved" (Acts 16. 31). that believe are justified from all things" (Acts 13, 38, 39). "Whosoever believeth in Him shall receive remission of sins" (Acts 10. 43). "Being justified by faith, we have peace with God" (Rom. 5. 1). "Without faith it is impossible to please God" (Heb. 11.6). An unsaved, unconverted man has not faith. He is, therefore, an unbeliever in Christ, and

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A SLAVE MAKING A DANH FOR LIBERTY.

cannot please God until he believes on the Lord Jesus. "They that are in the flesh [man in his natural state] cannot please God" (Rom. 8. 8). If prayer is substituted for faith in Christ, God's way of salvation is missed; and the seeking soul, though sincere in the belief that he is a "new creature," is sincerely mistaken.

George Campbell, by believing that his sins were pardoned through praying for forgiveness, felt exceedingly happy. And no wonder! If a sinner burdened with conscious guilt, and dreading to meet a righteous God, imagines that his sins are blotted out, he cannot help feeling glad. But believing that I am a millionaire does not make me one, and Campbell, though believing that he was saved, was not really saved. Many imagine that they are Christians who have never really believed on the Lord Jesus. Yet they are not "hypocrites." A "hypocrite" is one who professes to be what he knows he is not. The persons referred to are earnest, honest, and sincere, but they are sincerely mistaken. Any one who expects salvation on the ground of what he has done, felt, or experienced, is building for eternity on a sandy foundation, instead of on the "Rock of Ages."

Soon after Campbell's "conversion" he joined the church, and became an earnest and diligent worker, praying, preaching, and testifying in public. For over fifty years he held on to his spurious "conversion," a "conversion" without Christ; a "conversion" obtained through "asking" and "seeking" APART FROM FAITH IN THE PRECIOUS BLOOD OF CHRIST. "Surely you don't mean to assert," says one, "that the negro did not believe on the Lord Jesus Christ." That is exactly what we do assert. Campbell thought and said that he believed on Him, but he did not do so till half a century afterwards! Where does the reader stand? You say you were "converted" or "saved" so many years ago. Were you "converted," "pardoned," "saved," through your prayers? Do you say that you "earnestly asked" or "pleaded" with God for forgiveness, and believed that He answered your prayers? If so, your "conversion" is spurious, and not of God.

George Campbell, now and again, had doubts about his "conversion," but thought that such suggestions were of the evil spirit, instead of the Holy Spirit. So long as one holds on to a false profession he cannot be saved. One must know that he is "lost" ere he will inquire "What must

I do to be saved?" If you have any doubt about your spiritual condition, give your soul the benefit of the doubt. "Satan deceiveth the whole world" (Rev. 12. 9), and one of his successful "wiles" is to persuade persons who have never been "born again," "saved," or "converted," that

they are "all right," when they are all wrong.

As Campbell read the Scriptures he became less and less satisfied with his "conversion." One day as he read the wondrous interview between the Lord Jesus and Nicodemus, the learned Jewish rabbi, he was struck with the words: "Verily, verily, I say unto thee except a man be born again?" "Am I born again?" "Have I ever experienced this great change?" he asked himself. It was true that he "felt happy" on believing that his sins were forgiven. But were they really forgiven? Although uneasy and uncomfortable, he attended church, and continued testifying, working, praying, and preaching, at times feeling that with all his religion he was a sinner on the broad road to everlasting woe.

In the summer of 1882 the writer was holding evangelistic services in a tent in the City of London, Ontario, Canada, where Campbell was then living. One evening I had spoken on Exodus 12. 13, "When I see the blood I will pass over you." Campbell, who was then about eighty years of age, was present. After explaining the context, I sought to show that the Israelites were as much exposed to condemnation as the Egyptians, for God had declared: "I will smite all the firstborn in the land of Egypt" (verse 12). What, then, was to become of them? Was there no hope of escape? God graciously intervened in their behalf and provided a way of deliverance. A lamb without blemish was to be taken and killed. The blood was to be sprinkled on the lintels and side posts of the door of each house; this being accomplished, they had God's word for it: "When I see the blood I will pass over you" (verse 13). The application was as follows. Israel's condition as slaves of Pharaoh, and exposed to Egypt's condemnation, typifies the state of every unsaved man and woman. The "lamb without blemish" represents the Lord Jesus Christ—"the Lamb of God which taketh away the sin of the world" ([ohn 1. 20]). A living lamb tied to the door would not have preserved the firstborn from destruction. The lamb had to be slain. Neither Christ's spotless life nor His matchless

teaching can deliver a soul from eternal destruction. was absolutely necessary that He should die and make an atonement for sin. "Without shedding of blood is no remission" (Heb. 9. 22), are the words of Holy Writ. shedding is life poured out, and life outpoured is surely death. If Christ had not shed His blood, if He had not partaken of the cup of God's wrath, and given Himself a ransom for our deliverance, all must have perished. By His sacrificial death He made a perfect atonement for sin, and satisfied all Gods holy and righteous requirements. By virtue of what He did and suffered, God can be just, and the Justifier of him who believes on Christ. blood did not preserve Israel's firstborn from the destroyer. THE BLOOD MUST BE SPRINKLED. The bunch of hyssop was dipped in the blood, and the lintel and side posts of the door were sprinkled ere the firstborn was safe. Christ's death apart from faith secures the salvation of none. Because of His glorious atonement every sinner may be saved (John 3. 17). Although there is a hell for every sinner out of Christ, there is a Christ for every sinner out of hell. Believing that Christ died for "sinners," for the "world," for "all," is not enough. Believing that He died for others won't bring peace to my sin-troubled soul.

Whenever the Israelite sprinkled the blood on the lintel and side posts of the door his firstborn was safe from the destroying angel. The moment the sinner by faith looks to, or believes in, Christ as the One who bore the judgment due to him, he is delivered from sin and death and hell. "Whosoever believeth in Him should not perish, but have eternal life" (John 3. 14, 15). The blood secures, and the Word assures. If the firstborn in a blood-sprinkled house had been asked if he was afraid that the messenger of death would claim him, "Certainly not" would have been his reply. "Why not?" "Because the blood is sprinkled according to God's directions, and He has said, 'When I see the blood I WILL PASS OVER YOU." His salvation from temporal death was secured to him through the sprinkled blood and the knowledge of it through God's spoken word. Entering another home we inquire of that unhappy looking youth if he is afraid of being slain at midnight. "I don't know" is his sad reply. On inquiring if the blood is sprinkled, he assures us that he knows his father did it. "Why, then, are you not rejoicing since God has declared

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that He will pass over every house on which the blood is sprinkled?" "I don't like to be too presumptuous' is the strange response. One could scarcely imagine that an Israelite would talk so foolishly regarding a temporal deliverance. Yet, alas! multitudes doubt and disbelieve God about eternal salvation. What a terrible sin they are guilty of! "He that believeth not God hath made Him a liar."

The words spoken that night were blessed to George Campbell. At the close of the meeting he rushed toward me, and vigorously shaking my hand, exclaimed: "The



"THE SHED BLOOD DID NOT PRESERVE-IT MUST BE SPRINKLED."

BLOOD OF CHRIST HAS SETTLED IT!" adding, "I HAVE BEEN A PREACHING FOR FORTY YEARS, BUT THERE WAS NO BLOOD IN MY RELIGION." Campbell had worked and prayed, striven and struggled, to escape the slavery of Satan, and had failed. When he ceased from his own efforts, and by faith gazed on the Lord Jesus dying in his room and stead, he obtained deliverance from hell and wrath and woe.

He immediately began to testify to the saving power of the cleansing blood of Christ, and for years afterwards lived a consistent life. On a subsequent visit to London I had a prolonged interview with the old pilgrim, who was then between ninety and a hundred years of age. I found him happy, and rejoicing in Christ as his Saviour. From his own lips I heard the story I have attempted to narrate. Since then I received a letter from his widow telling me of her husband's home-call to be with Him who plucked him as a brand from the eternal burning. Is the reader a bondslave of sin and Satan, or is he a freeman in Christ?

> "He is the freeman whom the truth makes free, All else are slaves beside."

"Ye shall know the truth, and the truth shall make you free" (John 8. 32). If you come to the knowledge of the truth of the Gospel of Christ, you will cease trying to save yourself. Salvation is a "free gift," and is obtained, not by our doings, but by faith in the "finished" work of Christ. Whenever you cease from your own efforts, and believe on the Son of God who loved you and gave Himself for you, you will be able to adopt the plea of a negress who, when asked the ground of her confidence, replied—

"Me die, or He die— He die, so me no' die."

"The blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1.7). You can now be cleansed from every stain of guilt, and be made whiter than snow, by believing the good news regarding Christ and the work He accomplished for you. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16.31).

"Until I saw the blood, 'twas hell my soul was fearing, And dark and dreary in mine eyes the future was appearing; But when I saw the blood, and looked on Him who shed it,

My right to peace was seen at once, and I with transport read it." Don't substitute *traying* for faith in Christ. If you think that you were saved by "asking" and "seeking" the pardoning mercy of God you are thoroughly mistaken. Whilst it is the duty of all to pray, just as it is their duty to keep the commandments of the Lord, Scripture nowhere says that the unsaved can be "pardoned," "converted," or "born again" by keeping the commandments or praying for forgiveness. Sinners are justified by faith in Christ, and not by prayer. God is now beseeching the sinner to be reconciled to Him (2 Cor. 5. 20). Why, then, go on beseeching Him to be reconciled to you? "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). Like the freed slave, cease from your own efforts, accept the Lord Jesus Christ by faith, and you will realise that "If the Son therefore shall make you free, ye shall be free indeed."

#### WHAT MORE CAN ONE DO?

"THERE'S something about being saved that I cannot see through, for here I am—and not what you would call an ill behaved man. I have managed to push my way without being a burden to anybody. I have attended the church regularly, and always had a respect for what was good. Besides that, I commend myself to God every night and strive to do as well as I can; and what more can one do?—that's what I would like to know."

"Well, my friend," I replied, "I don't see that you can do much more; I daresay that is about as much as you are able for." My friend was somewhat bewildered at this answer, and as he represents that very large body of people who "do their best," and don't see how God can require any more, we will look into the subject just a little. Let us ask, then, do we get our souls saved by doing our best? This is the first point to be settled, for if that is not the way, then doing is simply worse than useless. Let us get our minds clear about the plan God has devised for saving souls. That plan may not be the one you would have thought upon, and perhaps you imagine you could have devised a better one;



but no matter. It is the Great God of Heaven who is speaking, and He says doing is not the way. Not by works (Titus 3. 5). Not of works (Ephes. 2. 9). Without works (Rom. 3. 28). To him that worketh not, but believeth (Rom. 4. 5). The Bible is full of this great truth, and makes it clear as noon-day that all who are doing their best in order to be saved are off the road entirely. You cannot understand this, you say—how doing one's best can be wrong. Well, it does not seem difficult to understand. How can you be right in doing the very opposite of what God tells you? He will take your very best works after you are saved; but so long as you are unsaved your work-

ing is ruinous.

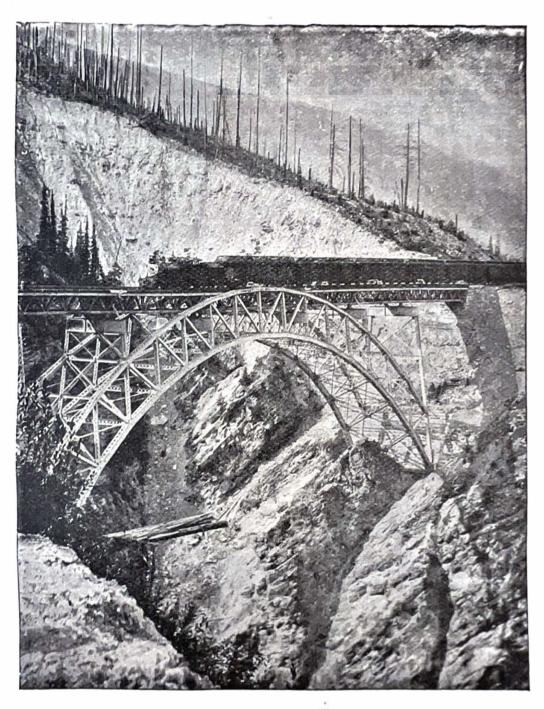
Suppose, now, you are engaged in a business in which you are losing money fast. You work hard and do your best, but it is vain. A friend hears of your difficulties and writes you that, by simply putting your whole business into his hands at once, he'll pay all your debts on the spot, and set you agoing again on a proper footing. But, in the face of this, you plod on, doing no doubt your best, but you are only getting deeper into debt. What would people think of you? They would think you blind to your best interests. In vain you tell them, "I do my best; what more can I do?" "Do!" they would cry; "the way out of your difficulties is to stop doing altogether and receive that generous offer that has been made to pay your debts and set you up in business again." And to every sinburdened soul who says, "What more can I do?" God's Word in like manner says, Stop doing altogether, and receive Jesus Christ freely offered in the Gospel. Let God settle the question for you, so far as doing is concerned.

The great truth lies shining on the very surface of the Bible. We are not saved by giving anything or doing anything, but simply by receiving. Salvation is a gift, and like any other gift it is got by receiving. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6. 23). "Whospever will, let him take the water of life freely" (Rev. 22. 17). "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5). Cease then from all your trying, and struggles, and vain efforts, rest in the finished Work of the Lord Jesus, and you will have peace, perfect peace. W. S.

# THE STRIKING RAILROAD NOTICE;

— OR, —

THREE GOOD HINTS FOR TIME AND FOR ETERNITY.



STONY OREEK BRIDGE, CANADIAN PACIFIC RAILWAY.

"Many valuable lives are sacrificed yearly through accidents at the railroad level crossings in the large towns and cities of the American continent."

## THE STRIKING RAILROAD NOTICE.



ANY valuable lives are sacrificed yearly through accidents at the railroad level crossings in the large towns and cities of the American continent. One railroad company has the following striking notice placed in conspicuous positions close to their cross-

ings: "Stop! Look both ways! listen!"

The notice is an excellent one, and, if spiritually applied, might be the means of the salvation of many souls. All of us are travellers. We are travelling to eternity—to everlasting bliss or to endless woe. "Wide is the gate, and broad is the way that leadeth to destruction, and MANY THERE BE THAT GO IN THEREAT, because strait is the gate and narrow is the way that leadeth to life, and FEW THERE BE THAT FIND IT" (Matt. 7. 13, 14). So said the Saviour of sinners. It is indeed a very sorrowful fact that the broad road is crowded with travellers, both the clean side and dirty side, whilst the narrow way is trodden by comparatively few. Few "find" the "strait gate." Why? Because they mistake other "gates" for the narrow one.

"STOP!" Some tell us that "no one can know for certain." Surely that is a terrible mistake. True believers, saved, justified, possessors of eternal life, "new creatures" in Christ Jesus, yet ignorant as to whether they are journeying to heaven or hell! "If any man be in Christ he is a new creature: old things are passed away, and all things are become new" (2 Cor. 5. 17). Such a mighty change as that cannot take place when one is asleep. Saved or lost? converted or unconverted? on the narrow or the broad? Which? If you have never been really regenerated by the Holy Spirit you are exposed to fearful peril. A Holy God thus speaks to you: "Because there is wrath, beware lest He take thee away with His stroke, then a great ransom cannot deliver thee" (Job 18. 36).

"LOOK BOTH WAYS!" The object of the railroad company in asking travellers to "look both ways" is to get them to make sure that no trains on the "up line" or the "down line" are in sight. If the road is clear the reader of the notice is expected to pass on. To you who are travelling on the "broad road" we would exhort you to "look both ways." Look backwards on the journey of life and think on the innumerable sins you have committed. How they crowd in on the memory! Sins of thought,

word, and deed; sins of omission and commission, and, if not purged by the blood of Christ, every one of them will be brought up against you. Look forward to the day of reckoning, when you will be manifested before the great white throne. "For every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12. 36). Are you ready to stand before that righteous tribunal? "Every one of us shall give account of himself to God" (Rom. 14. 12).

"Look both ways!" Look at your sins until, like Isaiah of old, you will exclaim, "Woe is me, for I am undone" (Isa. 6. 5). Look at them until, like the patriarch Job, you will cry, "I have heard of Thee by the hearing of the ear: but now my eye seeth Thee; wherefore I abhor

myself, and repent in dust and ashes" (Job 42. 5, 6).

LOOK TO CHRIST. Gaze on Him by faith, and see Him bearing the penalty due to you on Calvary's Cross. Look to Him "wounded for our transgressions and bruised for our iniquities" (Isa. 53. 5). "Behold the Lamb of God which taketh away the sin of the world" (John 1. 29). Look and live! "Look unto Me, and be ye saved" (Isa. 45. 22). As the bitten Israelite was healed by simply looking at the brass serpent on the pole, so the sinner who looks to, or believes in, Christ will immediately be saved from sin and hell and woe.

"LISTEN!" A train coming round a curve on a dark night might not be seen; hence the need of listening as well as looking. Listen, O unsaved fellow-traveller to eternity, to what God says to you. And what does He say? you inquire. "Say unto them, 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: turn ye, turn ye from your evil ways, for why will ye die?" (Ezek. 33. 11). God has no desire that you should perish. His desire is that "all men should be saved" (I Tim. 2. 4, 6), and you amongst them. Why, then, are you still unsaved? Let me ask, Are you willing to be saved now? And are you willing to be saved in God's way? If so, you may before you finish these lines be rejoicing in Christ. "Faith cometh by hearing," not by praying, "and hearing by the Word of God" (Rom. 10. 17). Hearken to the glad tidings regarding Christ and His perfect atonement: "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). There are only three links in this glorious chain, viz., (1) Hearing; (2) Believing; (3) Having. "Hear, and your soul shall live" (Isa. 55. 3). The Lord Jesus knocks at the door of your heart seeking to obtain admission. Hearken to His voice of entreaty; draw back the bar of unbelief and let the Saviour in. Why not do so Now?

"But if you still His call refuse,
And all His wondrous love abuse,
Soon will He sadly from you turn,
Your bitter prayer for pardon spurn;
'Too late! Too late!' will be the cry,
Jesus of Nazareth has passed by."

"Because I have called, and ye refused; I have stretched out My hand, and no man regarded; ... I also will laugh at your calamity; I will mock when your fear cometh" (Prov. 1. 24, 26). Consider the railway signboard, and ponder the spiritual lessons to be derived from its words of warning: "Stop! Look both ways! Listen!" A.M.

#### OUT OF DARKNESS INTO LIGHT.

IN its essential nature, sin is as opposed to holiness as darkness is to light; as different from holiness as a starless midnight from the blaze of noon. Our natural state is therefore, because a simple one, respresented by darkness. Hence, in describing the condition of those who, as heathen, know neither God nor Him "Whom to know is life eternal," Scripture says, "The darkness shall cover the earth, and gross darkness the people" (Isa. 60. 2). The ancient prophets hailed Jesus as "a Light to lighten the Gentiles, and the glory of His people Israel" (Luke 2. 32). Jesus said: "I am the Light of the world" (John 9. 5). [ESUS! Yes; His people's shield. He is also their sun; a shield that never breaks in battle, and a sun that never sets in night; the source of all the knowledge that illumes, and of all the love that warms them, imparting a healing as well as a heating virtue, He is "The Sun of Righteousness with healing in His wings" (Mal. 4. 2).

But turning from the Saviour to contemplate the sinner, our natural state is one not merely of darkness but of deepest darkness. It is always dark to the blind. We are without sight. We require to be regenerated by the Holy Spirit. "Ye must be born again" (John 3.3). DR. GUTHRIE.

#### FROM MADNESS TO GLADNESS.

WHEN quite a youth I became a slave to drink, and not only was hurrying to hell but was doing what I could to take others with me. In love God laid His chastening hand upon me. Whilst working at the C.L.C. goods station, Birkenhead, I fell beneath the wheels of a wagon and sustained terrible injuries. I was taken to the burgh hospital, and underwent several serious operations.



BOUTHIORT ESPLANADE AND LAKE,

After being a number of months in the hospital I was removed to the Railway Mission Convalescent Home at Southport. Whilst there crutch paralysis set in in my left arm, rendering me helpless. I felt miserable in the Home, being only a burden to myself. In despair I made up my mind that life was not worth living. The thoughts of the drunkard's home I had left behind had no charm for me, and I did not intend to go back. The more I thought the worse I got. I had tried before to do away with myself. Now I meant to rid this earth of a nuisance, and determined no one should thwart my plans of throwing myself into

Southport lake. God in His matchless grace and love prevented me from committing the dastardly and cowardly deed. A lady visited the home and spoke to me of God's love to sinners, even to me. She told of His great gift, the gift of the only begotten Son who died on Calvary for a big sinner like me. As she talked of Christ's sufferings and death her face shone with joy. That marvellous passage of Scripture, Isaiah 53. 6, was read: "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." I saw I was the wandering sheep, and I learned that the Lord Iesus Christ was wounded for my transgressions, and bruised for my iniquities. The light of the Gospel penetrated my darkened spirit. I saw the soul-saving truth that Christ died in my room and stead, and I obtained the forgiveness of all my sins. Oh! the joy that came to my soul. thoughts of suicide were gone, and I was a changed man. "Old things passed away, and all things became new." The door of my heart was opened to let my Saviour in, and He had taken possession and turned my madness into gladness.

Since that "happy day that fixed my choice on Christ, my Saviour and my Lord," I have known Him as my Saviour. I have had many trials, but the Lord Jesus has never failed me. If the reader is unsaved I would earnestly beseech him to believe on the Lord Jesus and be saved in the Lord with an Everlasting Salvation.

A.C.

# THE FAIREST ONE.

OT all the gold of Ophir,
Orgems of priceless worth;
Not all the boasted treasure
That thou may find on earth,
Can now compare with Jesus,
The fairest One to me—
The Chief among ten thousand,
To all eternity!

O! I am His for ever;
Farewell, ye joys of Time;
In spirit I am dwelling
In a sweet—a happy clime.
On wings of love I'm soaring
To where my Saviour reigns;
By faith, His Name adoring,
I walk the heav'nly plains.

O! this is life eternal—
To know that blesséd One,
All "glorious in apparel," [Sun!
Heaven's fairest, brightest
O! this is joy past telling,
To hear the words of love—
To catch thewhisper'd message
From realms of light above.

"Fear not, for I am with thee,"
He says to me; "'tis I:
I'll shield thee from all danger,
Unti from yonder sky
I come in fadeless glory
And take thee home with Me,
To hear anew the story
Of all My love to thee!" w.s.

## IN A RING OF FIRE.



**A** N ungodly European was once trying to convince a convert in India that his religion was of no use, and that he never would be any the better for it. "What, after all," said the scoffer, "has your Jesus done for you?" "He has saved me!" said the native, with great animation; "He has saved "And what is me!" that?" said the European. "Step with me to the door," was the reply, "and I will show you."

So saying, he took him outside of the house, picked up a quantity of dry

leaves and straw (of which there were plenty close at hand), and made a large circle of them. He then sought for a worm; and having found one he placed it in the centre of the ring. Forthwith he applied a lighted match to the material that surrounded it, the scoffer looking on all the time with no little astonishment. As the heat of the fire approached the poor worm, it began to writhe and to show symptoms of distress, but could not get out of the burning ring. The man darted his hand through the smoke, plucked the worm out of its dangerous position, and placed it on the green grass, out of reach of all danger.

"There," said he, "that is what the Lord Jesus has done for me: I was exposed to the flames of hell—there was no possibility of escape; I was condemned and ready to perish, and He rescued me by dying for my sins, thus snatching me as a brand from the burning; and given me a place near His heart."

Can you thus speak of yourself as SAVED by the death of Jesus? Are you able to say, like the poor native, "He has SAVED ME"? If not, we entreat you to come now, as a sinner, to Jesus, who is at the right hand of the Majesty on high, and He will give you rest. Take shelter in His blood, and you will be cleansed from sin, and delivered from the wrath to come. Hear ye the gracious words of God: "When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5. 6).

# THE VICAR'S DAUGHTER; or, Grace's Choice.

ORN once, die twice; born twice, die once."
These were the strange, striking words
that Grace Marston listened to, falling
from the lips of a preacher at a special
service in her father's school-room.

"Is that true?" asked Grace of herself, fixing her large brown eyes on the face of the speaker. She heard no more of what he said—but sat thinking puzzling—unhappy. The Holy Spirit was speaking to her weary heart, and all other voices hushed before His. Grace was the vicar's daughter, well taught, a Sunday-school teacher and parish worker, bright, pretty, and refined, yet to-night she came face to face for the first time in her life with the awful, solemn question, "Am I born again?" "How strange!" you exclaim; "surely she was a Christian?" Well, you see, Grace knew a great deal about the Lord Jesus Christ, but she did not know Him as her own personal Saviour; she had lived so long amidst meetings, preachings, and in an atmosphere full of God's love and God's truth that, like many others, she had never doubted for a single moment but that she was all right, and as much a true Christian as anyone else. I suppose it was the religion all round her that made her feel "good" (as she called it), and kept her from finding how truly she needed to be "born again" and "saved"—quite as truly as if she had been a godless, ignorant street girl, brought up without knowledge of aught that was good or holy.

"I must find out if I am born again," said Grace to herself; "I wonder who can tell me?" And she wondered on all the next day, feeling very disconsolate. She wished

with all her heart that she had some one to talk to!

The next evening the preacher resumed his subject, telling the well-known story of Nicodemus, to whom Jesus spoke in plain terms, saying: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3. 3-7). This second

The Vicar's Daughter; or, Grace's Choice.



"BEE WAS GOOD, RIND, LOVABLE, AND RELIGIOUS."

address struck, if possible, deeper into Grace's heart, and the deep trouble of her mind showed itself in her face. Mr. Ellaby, the preacher, noticed it, and determined to manage a walk home alone with Grace that evening to the vicarage, where he was staying. And he did manage it. Grace found herself half glad, half terrified, walking side by side with the preacher homewards, unable, yet longing to speak to him of the subject lying nearest to her heart. But Mr. Ellaby was a man of prayer and tact, so, almost before she knew it, Grace's heart and lips were opened, and the question put in startling earnestness.

"Mr. Ellaby, please tell me, am I born again?"

"My child, I cannot answer that question. You can. If you know nothing of God as your Father, and Christ as your Saviour, you most certainly are not born again."

"But do I need to be born again, Mr. Ellaby?"

"Even so," responded her friend. "If you have never experienced the new birth, you must do so to enter heaven, for 'that which is born of the flesh is flesh' (John 3. 6). They that are in the flesh cannot please God' (Rom. 8. 8), and 'flesh and blood cannot inherit the Kingdom of God' (1 Cor. 15. 50). Therefore the Lord Jesus Christ said to a religious man: 'Marvel not that I said unto thee, Ye must be born again' (John 3. 7)."

Several talks, Bible readings and searchings, followed in the next two days of Mr. Ellaby's stay. It was a wonderful time to Grace; and the last night of the services, when

she stood in the village school-room, singing-

"O happy day, that fixed my choice On Thee, my Saviour and my God!"

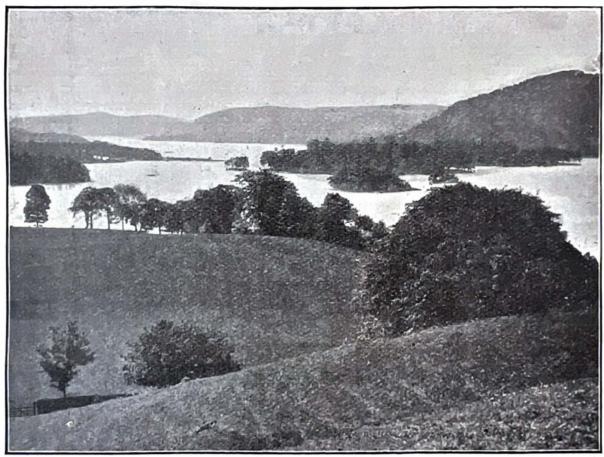
tears rolled down her cheeks, but they were not tears of anxiety now, but tears of joy.

Then her new life began. She was full of love to Christ and desire to be a blessing to others. Friends were spoken to, companions written to, her scholars prayed for and with. To one and all she told her secret, "I am born again," and those who watched her day by day knew that what she said was true.

May I courteously ask, is Grace Marston's story yours? Are you good, kind, lovable, and "religious," but not "born again"? Have you a second birthday in your life? Jesus said, "Ye must be born again." Stop, like Grace, to-day, and ask yourself one question, "AM I BORN AGAIN?" E.T. E.P.

#### GOD SAYS IT, AND I BELIEVE IT.

GEORGE SMITH was a member of a Bible Class conducted by Mr. K—, a devoted Christian worker in a beautiful English village in the Lake District. The teacher "practised" what he "preached," and God blessed his ministry. Although God's way of salvation was clearly and faithfully expounded, George did not understand that Christ had done EVERYTHING that was necessary for the



"In the Lave District."

LAKE WINDERMERE.

salvation of his soul, and that by believing the glad tidings regarding Christ and His atoning work, eternal life was his.

On obtaining employment in London he lest the quiet, peaceful district he had been brought up in, and settled in the great metropolis. Though the proverb "out of sight out of mind," is applicable to too many persons, it was not so in the case of Mr. K——, and the Christian members of the class, in relation to George Smith. They constantly remembered him in prayer at the throne of grace. The burden of their desires was that he might speedily be brought to know the Lord Jesus as his Saviour.

In letters received from London Mr. F—— perceived that George was exercised about his soul's welfare. In seeking to help him to understand God's way of salvation, he quoted a portion of the well-known Scripture: "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). Instead, however, of giving the whole of the passage, Mr. F—— sent the first clause of it:

"ALL WE LIKE SHEEP HAVE GONE ASTRAY."

"God says it, and I believe it."

—J.F.

When the letter was dispatched special prayer was made that God would bless the word in deepening impressions and convictions in George's soul. In a few days Mr. F—received the following reply: "All we like sheep have gone astray. God says it, and i believe it—George Smith." Mr. F—, delighted with the message received, forwarded the next part of the Scripture:

"WE HAVE TURNED EVERY ONE TO HIS OWN WAY."

"God says it, and I believe it.".

"J.F. &

Prayer ascended to God for blessing on second message. The reply from London was awaited with eager expectancy. It duly arrived, and was as follows: "We have turned every one to his own way. God says it, and i believe it—George Smith." The last clause of the wondrous declaration was dispatched, with the same words underneath. This portion of the verse does not speak of our wilfulness or sinfulness, but of God's gracious provision for our deepest needs.

"AND THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL."
"God says it, and I believe it."
—J.F.

The teacher and his Bible Class earnestly betook themselves to the "blood-stained mercy seat," praying that the truth sent to their friend in London might prove a message

from the Lord. After several days' waiting, Mr. F—received the following message: "And the Lord hath Laid on Him the iniquity of us all. God says it, and i believe it. Praise the Lord!—George Smith." The young Englishman had good reason to praise the Lord. He had learned that though he had gone astray and had taken his own way instead of the Lord's, God in matchless grace and love had laid his sin on Jesus; that He had borne the huge burden, and bore it away, and, by believing on Him who did it all and paid it all, he was saved and had everlasting life (John 3. 16, 36; 5. 24). It is needless to add there was rejoicing in that beautiful English village, as well as in Heaven, over the good news of George Smith's conversion to God.

The reader doubtless believes the two first statements of Isaiah 53. 6. Why, then, not believe the third: "And the Lord hath laid on Him the iniquity of us all"? "Oh," says one, "was my sin laid on Christ's spotless head?" The first "all" is surely not more comprehensive than the last "all." "All" of us have gone "astray," and the Lord hath laid on Christ the iniquity of us "all." One thing is clear, that if your sin was not laid on Christ on Calvary, it never will. If He did not die for it on the cross, it is absolutely impossible that you can be saved, for God has declared, "Without shedding of blood is no remission" (Heb. 9. 22). If there is a soul out of hell for whose sins Christ did not make atonement, God Himself cannot save such a person. And you may depend upon it that He would never tantalise a sinner with the offer of a pardon that was never made for him, nor meant for him. Scripture declares that Christ died "for all" (2 Cor. 5. 15), for the "world" (John 3. 16), for "every man" (Heb. 2.9); "gave Himself a ransom for all" (I Tim. 2.6). It is often said that "if Christ died for all, all must be saved." God's Word does not say so. On the contrary, we read that "God sent not His Son into the world to condemn the world, but that the world through Him might be saved " (John 3. 17). No one must be saved because Christ died; all, however, may be saved. Because of what He did and suffered, God can consistently forgive every one who believes on His beloved Son. "Once in the end of the world [or ages] hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26). Sin has been so "put away" that God can righteously justify every one who

believes on Christ. The work that saves was accomplished when the Lord Jesus exclaimed "It is finished!" Don't try to lay your sins on Jesus. It is too late to attempt it. Christ is not on the cross, but on the throne, and no sin therefore can be laid on Him now. The blessed fact is this—God do lid. Christ in making atonement eternally settled the "sin question." It is the "Son question" that you have to do with. "What wilt thou do with Jesus?" Will you accept or reject Him? Why not now believe on Him and be eternally saved? Why not now believe the Gospel, the glad tidings of great joy, regarding Christ and His "finished" work? "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29).

"Behold, the Lamb of God." "Look to Him groaning and dying on the cross to save you from eternal misery and despair. "There is life in a look at the crucified One." Look and live! "Look unto Me, and be ye saved" (Isa. 45. 22). Don't look within; look to Jesus bearing the judgment due to you, and you will say from your heart:

"All my sins were laid upon Him,
Jesus bore them on the tree;
God who knew them laid them on Him,
And, believing, I am free."

а. М.

#### NOT YET.

"Not yet," said a little boy. "When I grow older I will think about my soul."
"Not yet," said the young man. "I am now about to enter into trade. When I see my business prosper, then I shall have more time than now." Business did prosper.

"Not yet," said the man of business. "My children must have my care. When they are settled in life I shall be better able to attend to religion."

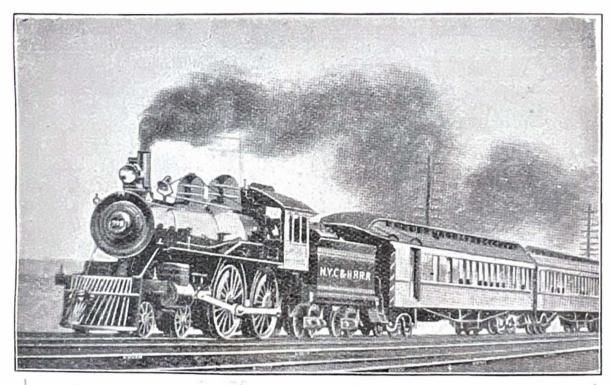
He lives to be a grey-headed old man. "Not yet," still he cried. "I shall soon retire from business, and then I shall have nothing else to do but read and pray."

And so he died. He put off to another time what he should have done when a child. He lived without God, and died without hope. He missed "the peace of God, which passeth all understanding" in Time, and the "pleasures at God's right hand for evermore in Eternity."

#### WHITE SLAVES IN KENTUCKY.

SOME years ago I had on one occasion to take a trip of about forty miles on an American railway, and on the way enjoyed the opportunity of a conversation with a gentleman from the south. The train being crowded, I invited this gentleman to share my seat, and soon entered into conversation, when he informed me he came from the State of Kentucky, and was formerly a slave-holder. He had much to say regarding the past and present condition of the coloured people.

Waiting a favourable opportunity, which at last presented



AN AMERICAN EXPRESS CROSSING THE CONTINENT.

itself, I asked: "Do you have any WHITE SLAVES in Kentucky?" "Why, no," he replied, "I never heard of such a thing; why do you ask that?" "Because," I said, "there are many of them here. I was one of them myself for nearly twenty years; but now I've been set free, and that after a heavy price had been paid for my redemption."

Perceiving there was a hidden meaning to my words, he asked me to explain myself, which, in substance, I did as follows: "Although I was never the slave of man, yet I was the slave of one more cruel than any man could be. I was the slave of Satan, 'the prince of the power of the air, the spirit that now worketh in the children of disobedience

(or unbelief)' (Eph. 2.2). Of him it is also written, that he leads men 'captive at his will.' To a certain extent it was a willing service I rendered, for, in fact, I did not know I was a slave until God, by His Word and Spirit, began to awaken me to the fact that I was being led by Satan, on to his own doom in the lake of fire. Then I tried to escape. but found his chains held me fast, and every effort to liberate myself only made the startling fact more manifest, that I was a slave, and utterly helpless to extricate myself. I turned over 'new leaves,' and made resolutions to live better, but still I was a slave, though now no longer willing, but groaning in the midst of my bondage. This was God's opportunity, so in the richness of His grace He pointed me to His own dear Son, the Lord Jesus Christ, who on the Cross of Calvary gave His life a ransom for my soul, so that God could now be just, and yet say: 'Deliver him from going down to the pit; I have found a ransom' (Job 33. 24). God thus proclaimed Himself satisfied with the finished work of Christ, and His willingness to save all who would come unto Him through Christ. The result was, I believed on the Lord Jesus Christ and was saved, and now I am free. For whom the Son makes free, they are free indeed." (Acts 16. 31; John 3. 36; John 8. 36.)

My companion listened eagerly as I thus told out, as best I could, the way of my deliverance from Satan's bondage and doom, and, as I ceased, he told me of having once heard a man say he was saved by the Lord Jesus Christ,

"and," said he, "he talked very much as you do."

I could only tell him that all who are saved are saved in the same way, for Jesus says: "I am the Way, and the Truth and the Life; no man cometh unto the Father but by Me" (John 14. 6).

It may be my reader boasts of being free, but are you free indeed? Has the Son made you free? If not, then you are a slave to sin and Satan, and "the wages of sin is

death" (Rom. 6. 23).

We are happy to tell you that the Lord Jesus Christ has been anointed by God, to "preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4. 18, 19). Does this meet your need? Why not be saved now, while God is waiting to be gracious? T.D.W.M.

#### THE YOUNG LADY AND THE HONEST MAN;

— OR, —

DO YOU KNOW ANYTHING EQUAL TO GOD'S SALVATION ?



"HOW OFTEN I HA VE LONGED TO KNOW HOW TO BE SAVED."

"For a long time I have realized that all was not right with my soul. My father's house in the country has been, as long as I can remember, a 'preacher's home,' but none of our clerical guests ever spoke to me about my soul. They talked of the weather and of politics, of church entertainments, and church extension, but never a word about my soul; and oh! how often I have longed to know how to be saved."

#### THE YOUNG LADY AND THE HONEST MAN.



T the close of a very warm day in August, a man, who knew and loved the Lord Jesus, and the souls for whom He died, was busy distributing Gospel tracts and leaflets among the people, who thronged the streets of the city of B—. From factories, shops and

scores of other business places, the crowds were pouring, and hurrying off in one direction or another, to their homes. Some were too hurried to take his tracts—others accepted them with scant courtesy, and, occasionally, some one would glance at the heading of the paper, and, with a kindly smile, thank the young man, and give him a word of encourage-

ment ere they passed on.

Alas! it is still true that there are many who know not "the day of their visitation," and let the precious opportunities of reading and hearing of God's way of salvation pass them by without a thought. Indifference, pleasure-seeking, and business,—all serve to shut out the gospel, and Satan, the enemy of God and man, by these and other things, succeeds in blinding the minds of those that believe not, lest they should be saved (2 Cor. 4. 3, 4). Thoughts such as these occupied the mind of our young friend, as he diligently passed out his printed messages. By and by, the crowds began to thin, and he turned his steps homeward, where, in the quiet of his room, he might ask God's blessing on the seed sown.

As he hurried along, he noticed a young lady coming in the opposite direction, and selecting a card, he handed it to her. On one side of this card was printed a selection of Scripture texts, on the other was a question:—"Is your SOUL SAVED?" As she took the card from him, she read aloud the question, "Is your soul saved?" and looking the young man in the face, said, "No, it is not!" "Then," said our young friend, "if you are not saved you are lost, and dying as you are, would spend eternity in hell!" "Thank you, sir," was the quick reply of the young lady, "you are the first honest man I have met. For a long time I have realized that all was not right with my soul. My father's house in the country has been, as long as I can remember, a 'preacher's home,' but none of our clerical guests ever spoke to me about my soul. They talked of the weather and of politics, of church entertainments, and church extension, but never a word about my soul; and

oh! how often I have longed to know how to be saved!' Simply as the Christian worker knew how, he sought to preach Christ to this troubled soul, but her mind was clouded with thoughts of self-effort, and fears lest she might "fall away," even though she did get converted. At last, having told her where some special gospel services were being conducted at that time, and inviting her to attend them, they parted. God's arrows had pierced the heart of the young lady, so that it was with deepened anxiety, that she presented herself at the gospel meeting that night. building in which the meeting was held was a plain one, and the preachers were plain men, accustomed, without apology, to call things by their true names. Relying on the help of the Holy Spirit, they preached the Word of God, warning men to "flee from the wrath of God," and, telling them of the ransom provided by God in the death of the Lord Jesus, urged them to "escape for their life" to Him who is the only Refuge for the guilty. As if to accentuate the preaching, the walls were decorated with such Scriptures and mottoes as "The wicked shall be turned into hell" (Psalm 9. 17), "Christ died for the ungodly" (Rom. 5. 6), "The Son of Man is come to seek and to save that which was lost" (Luke 19. 10), and "The blood of Jesus Christ, His Son, cleanseth us from all sin" (I John 1.7). Among the mottoes, was one that read:

A God Who sees thee,
A Moment which flies from thee,
An Eternity which awaits thee.
A God Whom you serve so ill,
A moment of which you so little profit,
An Eternity, which you must spend
In Heaven or Hell—Which?

All this was new to the ears and eyes of the lady, who, in her anxiety, took all to herself as direct messages from God. It appealed to the condition and need of her soul. Her trouble increased as time went on. The Word of God was as a lighted candle, searching the innermost parts of her being and making sin, in her eyes, to become more exceeding sinful. At last from the depths of her heart came the cry, "I am lost! What must I do to be saved?" And God,

who is ever swift to save and eager to bless, did not keep her waiting, but answered through His Word, telling her, as long ago, through His servants, He had told another anxious soul, to "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). As a little child, she rested implicitly on the Lord Jesus Christ and His finished work, and salvation, rest, and peace from God was hers.

Many years have gone by since that memorable night, when she passed from death unto life and became a child of God through faith in Christ. Those years have but proved the reality of the work then done for her, and in her, by the Spirit of God. She has proved that He who saved her, also keeps her. She has proved its value in times of prosperity and in times of trial. In affliction she has known its comfort; in sickness it has proved a stay, and when, as it was believed, she was nearing the gates of death, she could say with the Psalmist, "I will fear no evil. Thy rod and Thy staff they comfort me" (Psalm 23. 4). Her soul rejoiced in Christ her Saviour!

Do you know anything equal to God's salvation? To those who are saved, Christ is everything! He is with them in life! He goes with them through death! and will be with them the blessed source of all their joy, and the theme of every song throughout eternity! And this portion may be yours—NOW! And, if Christ and His salvation is yours NOW, the faithfulness of God assures that He will be yours FOREVER! Remember, it must be Heaven or Hell for eternity! Trust Christ and live! "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).

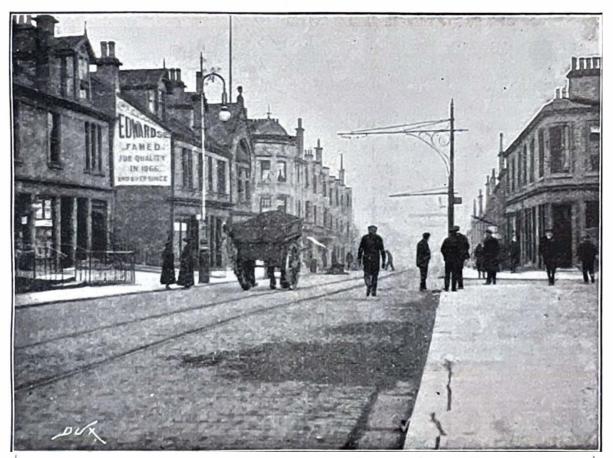
#### HOW AM I TO KNOW?

"BUT how am I to know I'm saved when I believe on Christ?" Simply because God says: "He that believeth on the Son hath everlasting life" (John 3. 36). It is on the testimony of God that I know I have everlasting life. It is not because I feel I am better than other people, or more deserving than some. It is nothing in self at all that gives me confidence. Christ finished the work on Calvary's tree for me. I have believed on Him. God says I have eternal life, and I dare not doubt it. Therefore I have eternal life, and know it.

## THE MOTHERWELL POLICEMAN'S DISCOVERY.

DO you believe you need to be "born again"? If not, consider the solemn words spoken to Nicodemus by the Lord Jesus, "Marvel not that I said unto thee, Ye must be born again" (John 3. 7).

A Scotch Highlander, whom we shall call Donald M'Donald, was in the Police Force of Motherwell, a town in the West of Scotland. Donald was a thorough worldling, but



The Ironworkers' Town.

MERRY STREET, MOTHERWELL.

had been convicted of sin by the Holy Spirit, and for nearly five years was in deep anxiety of soul. He knew he was lost and on his way to hell, but was utterly ignorant of God's way of salvation. As he thought of his condition as a "condemned" sinner (John 3. 18), hurrying to endless woe, he was overwhelmed with sorrow. Not knowing anyone to whom he could unburden his mind, his health gave way, and resigning his position, he left the district.

He removed to the town of Forres, Morayshire, where he obtained employment. An old friend of mine, an earnest soul-winner, hearing of Donald's condition, visited him.

He had not conversed long with the Highlander until he found that he was greatly concerned about his spiritual condition. Mr. Hamilton immediately began to tell him the "old, old story of Jesus and His love." He read and explained such precious portions of Scripture as the following: "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" (Isaiah 53. 6). Donald was shown that God laid his sins on Jesus: that He was wounded for his transgressions and bruised for his iniquities (Isaiah 53. 5); that "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).

As the wondrous story was unfolded—that Christ had settled the sin question with His precious blood (I Tim. 2.6), and that all who believe on Him are saved, and have eternal life (John 5. 24)—in wonder and amazement Donald exclaimed—"And is that the way of salvation?" "Yes," replied Mr. Hamilton, "That is how I was saved, and there is no other way." "Then," said the Highlander, "I'll do the same," and off he went to a fellow-workman to tell the good news. "My burden is gone," said he; "I have found

my Saviour, and I am saved.'

The fellow-workman bolted, followed by Donald, who found him on his knees pleading for mercy. Donald, with a full heart, told him the Gospel, which had so recently been God's power to his own salvation. That night the young convert was the means of winning his first soul for Christ.

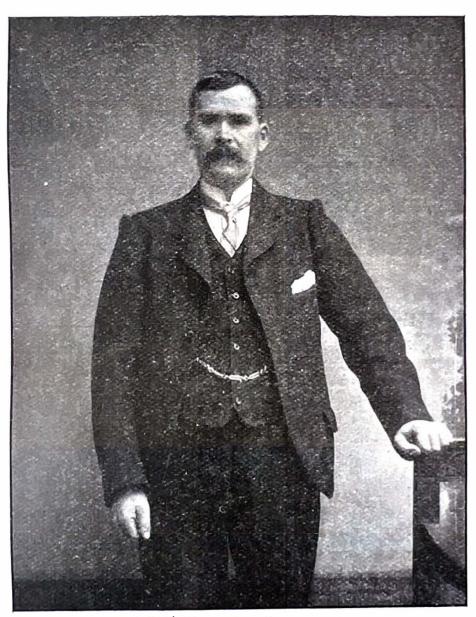
Soon after his conversion the Highlander returned to Motherwell, with restored health and the joy of the Lord filling his heart. Now he witnesses for Christ, and tells

others what great things God has done for him.

Truly, the "glad and glorious Gospel" is the "power of God unto salvation to every one that believeth" (Rom. 1. 16). Get to know what it is. Believe it and be saved at this moment, for the moment a son of Adam believes the Gospel of Christ, he becomes a son of God (John 1. 12), a possessor of eternal life (John 6. 47), and is justified from all things (Acts 13. 39). Give up all efforts of your own to obtain salvation. The work that saves was completed when Christ said, "It is finished." Nothing either great or small remains for you to do but to believe in Him, who died that you might not perish, but have everlasting life. A. M.

#### A CHRISTADELPHIAN'S CONVERSION.

JOSEPH MILROY had been a Christadelphian for twelve years, was immersed in water for the remission of sins, and sought, by well doing, to merit the pardoning mercy of God. Though sincere in the belief that salvation



JOSEPH M'HAROY, KILBIRNIE, AYRSHIRE.

was obtained through his own doings, instead of Christ's glorious atonement, he was sincerely mistaken. God's Holy Word declares that salvation is all of grace, through faith, "not of works, lest any man should boast" (Ephes. 2. 8, 9). "To him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly,

his faith is counted for righteousness" (Romans 4. 4, 5).

In the spring of 1908 Gospel meetings were being held in the Ayrshire village where Joseph resided. Quite a number of persons known to him professed to be saved through faith in the finished work of the Lord Jesus Christ. Gospel booklet, written by the editor of the Herald of Salvation, entitled, "The Gospel in a Nutshell," was given to him by his brother. Though M'Ilroy did not believe in the doctrines of grace, he accepted the tract, determined, as he put it, to "knock the bottom out of it." But God's Gospel has no "bottom." Its height and depth, its length and breadth, cannot be comprehended. God had His eye on the Christadelphian; His heart of love yearned with tender compassion toward him, and Joseph was brought to see that he was a lost, guilty, and hell-deserving sinner. Next evening he read and re-read the Gospel message, and as he did so he saw for the first time in his life what Christ's death had accomplished. A couplet in the tract arrested his attention. It was as follows:

> "God Loved—God gave— I believe, and I'm saved."

As he pondered the words he said to himself, "There is something in this tract that I have not got." "The wonderful words of life" spoken to Nicodemus were brought home in wondrous power to his heart and conscience— "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 truth that God loved him, a guilty sinner, so loving him as to give His only begotten Son to die in His room and stead, to save him from everlasting shame and despair, and by believing on Christ—"simply believing"—he would not perish, but have everlasting life, laid hold of his utmost being, and he exclaimed, "I BELIEVE THAT CHRIST DIED FOR ME." The moment he saw that Christ had died for him, peace and joy filled his heart. He rose and paced the room. rejoicing in Christ as his Saviour and Lord. Kneeling down, he thanked God for saving him from wrath and woe, and to-day he is an earnest Christian.

If you are unprepared for eternity, and longing to receive forgiveness, we urge you to believe on the Son of God, who loved you and gave Himself for you, and you will immediately obtain everlasting life.

J. M. D.

### THE WEST INDIAN'S FINE PAID;

OR,

" JESUS PAID THE RANSOM AND SALVATION IS FREE."



A BELLER OF PIGS, BARBADOS, WEST INDIAN ISLANDS.

#### THE WEST INDIAN'S FINE PAID.



ARBADOS is the most densely populated of all the West Indian islands. Many of the people have a hard struggle to keep body and soul together. In country districts the average wage of a man is about tenpence a day, and of women 78d. Women, as well

as men, work in the cotton fields and sugar estates; numbers earn a living by selling bananas, oranges, plantains, and pigs.

A few years ago a black woman was brought before a magistrate on a charge of using profane language close to the highway. As this is considered a serious offence she was sentenced to a term of imprisonment with the option of paying a fine of 14s. The woman was exceedingly poor, and though she had a week to pay the fine, she failed to obtain it. One day when engaged in household duties a constable entered her home and took her to the district police station, intending to remove her to

Bridgetown jail the following morning.

Mr. Nicholls, a Christian worker, hearing about it, sent a messenger on horseback with the money. Arriving at the station ere the departure of the constable he paid the amount, for which he obtained a receipt, and the woman was liberated. The messenger returned to his master acquainting him with what had taken place, and told him that the woman purposed visiting him to thank him for his kindness. An hour or two later she appeared at the door of Mr. Nicholls' house. From a heart filled with gratitude she exclaimed: "I 'turn you many thanks for paying my fine," adding, "May your children never want!" Speaking of how she felt previous to the arrival of the messenger with the money, she said, "When I heard the knock at the door I thought that the constable had arrived to take me to jail; instead of that it was your messenger with the money to set me free."

The Barbadian broke the law of the colony, and was convicted of the offence. If the fine had not been paid she would have been imprisoned. All of us have broken God's holy law, and deserve to suffer its penalty. "The wages of sin is death" (Rom. 6. 23). The "second death" is eternal separation from the Lord in conscious punishment. But God has no pleasure in the death of the sinner (Ezek. 33. 11). The "good news" contained in His Gospel is the glorious fact that the Lord Jesus paid the ransom, and died

that we might be eternally saved. "There is one God and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all" (I Tim. 2.4-6). The "ransom" of God's provision is the precious blood of His beloved Son. "Jesus paid the ransom, and salvation is free." On account of His sufferings and death the claims of law have been fully met, justice has been perfectly satisfied, God's majesty glorified, in proof of which God raised Him from the dead. A risen and glorified Saviour at the right hand of the Majesty on high is the receipt that the penalty of our sins has been paid.

Was the West Indian afraid of imprisonment on learning of the payment of the fine? "Of course not," you reply. The moment she knew that the fine was paid she had no cause of fear. So with the Christian. Although conscious that he is a sinner, deserving nothing but punishment, he is not afraid of God. The ground of his confidence is not his

own doings, but Christ's death for him.

Would the reader be afraid to meet God at this moment? "No," you reply. What is the ground of your confidence? "I have tried to do my duty." And have you succeeded? Have you always been what you should have been? Have you always done what you should have done? "I cannot say that I have." Then you are a sinner, and need a Saviour. The good news of the "glad and glorious Gospel" is that Christ paid the penalty on our account by bearing our sins in His own body on the tree (1 Peter 2. 24). "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29). Christ has so put away sin by the sacrifice of Himself (Heb. 9. 26), that He can righteously justify the guiltiest sinner on earth who believes on Him. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of [or with the view to] our peace was upon Him; and with His stripes we are healed" (Isaiah 53. 5). Soul healing is not obtained through our prayers, doings, or feelings, but through faith in Christ's atonement. God is satisfied with the work of Christ, and He desires that you should be satisfied with that which satisfies Him. 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." Why not believe NOW? A.M.

#### MEMORY!



HE poet Longfellow in his beautiful "Psalm of Life" speaks of "the dead past." There is a sense, however, in which the past can never be really dead so long as memory lives. Memory is one of the most wonderful faculties with which God has endowed mankind. Its

value and importance can scarcely be overstated, for without it the discipline of life would be well-nigh profitless; but by means of memory we are enabled to bear on with us an ever-accumulating possession of experience and knowledge. We do not leave the past behind us, but carry very much of it on with us into the present. Memory enables us to recall days and events long gone by, and to gaze with the mind's eye upon past scenes as if they were actually transpiring at the present moment. Some days and some events we love to recall, others we would fain forget—if we could.

It is questionable if anything that makes an impression on the human mind is ever really forgotten. May it not be that everything is stored away in memory's archives, and that it only requires certain circumstances to arise in order

to recall any event of life.

It is clear from the Scriptures that when man has laid aside the tabernacle in which he now dwells, namely, his mortal body, and is found in eternity, even in his unclothed state prior to resurrection, memory still is his. This shows that memory does not perish with man's body, but that it is as eternal as the God who endowed him with it. It is not a faculty which pertains alone to man's brief existence in time; its domain is eternity. And who shall say but that the difference between the activities of memory now and then will be as great as the difference between Time and Eternity? Whilst in the mortal body there is much of the past that we all forget for the time being owing to the physical and mental weaknesses which beset us in our present state, in eternity these imperfections may have vanished, and memory's activities may be faultless.

If man were perfectly holy and if his acts were ever righteous, he could anticipate with pleasure the eternal operations of memory; but the fact requires no proof that man is by nature a sinner, and that the world is polluted with his corruption and vice. He may try to forget his past life of sin, and for the present his efforts may be crowned with some measure of success, but that past can never be

#### Memory!

absolutely past—it is securely kept in memory's storehouse, to be met again in eternity, where it can never be forgotten.

And surely the thought of a sinner going hence to meet a life of sin which has never been covered by the blood of Christ is enough to make any one quake. If it be true that memory's operations are eternal, then certain it is that the



·sinner's sins will live eternally, an ever present load of guilt upon his doomed soul.

The Lord Jesus Christ when on earth spoke of a worm that never dies, and of a fire that is never quenched. We may not understand all that these truly awful words imply, but we may at least see in them the unceasing activities of memory and the eternal remorse of an awakened conscience. The one referred to in Luke 16, who found himself in torments in eternity, was told to remember his life on earth, for that life gave him his only opportunity of avoiding the doom of the lost. That opportunity was unheeded, that life was wasted in riot and sin, and he reaps in Eternity what he sowed in Time. Ah, solemn reaping! How little men think when they are sowing their wild oats of the bitterness of the harvest that must be reaped. How greedily they pursue sin in Time, how terribly will sin pursue them in Eternity. They roll it as a sweet morsel under their tongue now; it will sting like an adder then. They taste its pleasure here, they will learn its woes there. Sin, their companion in Time, will be their companion for ever. fetters they forge on earth will bind them fast in hell.

But is there no way of deliverance from the anguish of the never-dying worm? Can sin and the bitter remembrance thereof not be removed? Is there no opportunity of escape? Yes, thank God, there is, and we earnestly urge that the present opportunity be embraced. It will be too late when the boundary line of Time is crossed—too late for ever.

Listen then to the Word of God. "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1.7). It is not merely the forgiveness of sins that is here proclaimed, though that were enough; it is absolute cleansing. only can the guilty sin-stained soul be made pure and holy. By this means alone can sin be righteously dealt with, and so removed that never in eternity can the memory of it rise up to mar the tranquility and bliss of those who have been justified through faith in Christ. When once the soul is thus cleansed there can be "no more conscience of-sins" (Heb. 10. 2). How unspeakably blessed! No longer is there a fearful looking for of judgment, no longer an accusing conscience, no longer a dread of meeting God. And why? Because He Himself has said: "Their sins and their iniquities will I remember no more" (Heb. 10. 17). We may well forget what God has forgotten!

#### THE STRANGE SEASIDE VISITOR.

I T is a summer day; and the sea waves murmur gently on Lagg shore. Nature is at rest. Old and young alike are radiant with the summer sun which shines brightly



OLD AND YOUNG ALIRE RADIANT WITH THE SUMMER SUN.

on the scene. No sound breaks the stillness, except it be the dip of oars from yonder little boat that is making for the shore. So calm and peaceful are the surroundings, that for one brief moment you might be tempted to believe that Paradise had been regained, and that sin and death had ceased to reign. But soon you are reminded that this world is under the curse, and that amidst the loveliest scenes of nature, death may come in at any moment, and daub the fair picture with the hideousness of the grave!

The occupants of the boat had come on shore to spend a little time on the beach, and were on their way back, when, through some unexplained cause, the boat capsized, and all were at once struggling in the water; one of their number being a little boy. His father, a strong swimmer, immediately struck out for the rescue of his child. He seized the little fellow, and hoisted him on his own powerful shoulders. But the distance to the shore was longer than it seemed; and perhaps the little one's arms were too tightly clasped round his father's neck. But, be that as it may, both father and son went down, to rise no more until earth and sea deliver up their dead! And the sun continued calmly to shine; and the waters still murmured on that shore, as if they had not swallowed up their prey! That day a wife and mother waited for the sound of footsteps she would never hear, and for voices that were hushed and still in death. Truly earth's fairest scene is but the gilded splendour of the tomb! No Paradise here, so long as sin and death are here. But One is coming whose presence shall bless this weary world with Eden again. He who once came as the Saving One, is soon coming as the Reigning One. Then Death must quit the field. Then they that sleep in Jesus shall be with Him, nevermore to part. Say, will you be one of that happy company? Have you been saved from the coming storm of Judgment? Have you been converted unto God? If so, you have found that the world at its best is only vanity, and that thy true home, thy true rest, is yonder where Jesus is—where sin can never come, and Death shall be no more. If not, you can be saved, and saved now, for the divine answer to the anxious question, "What must I do to be saved?" is, "Believe on the Lord Jesus Christ, and THOU shalt be saved" (Acts 16. 30, 31), and enjoy the "pleasures for evermore" in that land where the sea shall no more divide.

# ETERNALLY SAVED OR ETERNALLY SEPARATED.

"LET US HAVE THE MATTER SETTLED ONE WAY OR THE OTHER."



"WHAT IS ALL THIS NEW RELIGION ABOUT"

"It is as old as the Bible, and this 'new religion,' as you call it, is going to take me to heaven by the blood of Christ. It will take you, too, by the blood of Christ, but you cannot get there in any other way."

## ETERNALLY SAVED OR ETERNALLY SEPARATED.



YOUNG gentleman in a good social position was brought to an apprehension of his need of a Saviour. For three days and three nights he neither ate nor slept, fearing lest he might be cut down in his sins and summoned into the presence of a holy God.

When brought to the end of his own resources he was led to see that Christ by His atoning sacrifice had eternally settled the "sin question," and by faith in His precious blood he was in possession of the free and full forgiveness of all his sins. Being devoted to his wife, he longed that

she should be a partaker of his hopes and blessings.

One day, as he thought on her spiritual state, he locked the door of the room in which they were, and addressed her thus: "Anna, I cannot go to heaven and you to hell; I cannot go one way and you the other. Let us have the matter settled one way or the other. Are you going to hell?" Mrs. A—— answered: "What is all this new religion about?" The young convert replied, "It is as old as the Bible, and this 'new religion,' as you call it, is going to take me to heaven by the blood of Christ. It will take you, too, by the blood of Christ, but you cannot get there in any other way. Now come," he added; "we cannot be separated; we have lived together so far, and loved each other so long, and we cannot now be separated." And that very day, before the door was opened, Mrs. A—— and her husband were bound up together in the "bundle of life," members of Christ's body, children of the same Father, and journeying together to the same glorious and eternal home. Mr. A—— became a clergyman of the Church of England, and for many years lived and laboured for Him who saved him with an everlasting salvation.

The unconverted reader may have Christian relations and friends who have spoken to him about the salvation of his soul. Yet you are still unsaved! Are you and your loved ones to be eternally separated? You are doubtless acquainted with the words of the Lord Jesus to Nicodemus: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3. 3). The great change is an absolute necessity. "Ye must be born again" (John 3. 7). How terrible the thought of your mother being in heaven and you in hell, your sisters and

brothers in glory and you in the abyss of woe! A child of many prayers, and yet after all to be eternally lost! So

near to the kingdom, yet shut out in the darkness!

Many children of Christian parents seem to be utterly unconcerned about their salvation. They are as thoroughly absorbed with the things that are seen and temporal as if there were no soul to be saved and no hell to shun. Is the reader saved or lost? Are you journeying to heaven or hell? "I have never been born again," says one. Well, then, you are not a Christian, and unless you are regenerated you will never "see the kingdom of God." May the Holy Spirit awaken you to a sense of your guilt and danger, and may your heart cry out, "What must I do to be saved?"

If, however, you continue neglecting the Lord Jesus you may, without any special warning, be cut down in your sins, and the Scripture will be fulfilled. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29. 1). How terrible the contemplation of such a possibility! You who have had such privileges and opportunities, who have been entreated and besought to accept of God's proffered mercy, who have been shown His way of salvation, to be "suddenly destroyed"! In one brief moment you may be cut down in your obstinacy and unbelief, and be irretrievably and eternally lost! How awful! Should this be your unhappy lot you would never be able to forgive yourself. When asked why you spurned God's grace and resisted His Holy Spirit, you will be speechless. And as you hear the Judge pass the righteous sentence upon you, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25. 41), you will say, "Amen" to your soul's damnation, and deep down in your heart you will know that you really deserve it.

But there is no reason why you should perish, God loves you; Christ died for you; the Holy Spirit strives with you. The work that saves was "finished" by Christ. No penitential tears or sighs are necessary to persuade Him to bless you. He loves you now. He always did so. "God commendeth His love toward us, in that, whilst we were yet sinners, Christ died for us" (Rom. 5. 8). What wondrous love! "Christ died for us," therefore all may be saved. Are you willing to be saved in God's way? "God sent not His Son into the world to condemn the world; but that the

world through Him might be saved" (John 3. 17). You may be saved as you read these lines, saved from hell and wrath and woe. "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things" (Acts 13. 38, 39). How delightfully simple! How free! "All that believe"—not "all that believe and do their best"—nor "all that believe and hold on to the end"—but "ALL THAT BELIEVE ARE JUSTIFIED FROM ALL THINGS." Why not now believe on the Lord Jesus Christ and be justified from all things? Believe on Him Who bore the curse and the wrath to save you from everlasting punishment, and you will be pardened, saved, and justified. May the language of your heart be expressed in the lines:—

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come."

A M.

#### HE HAD MUCH, YET WANTED MORE.

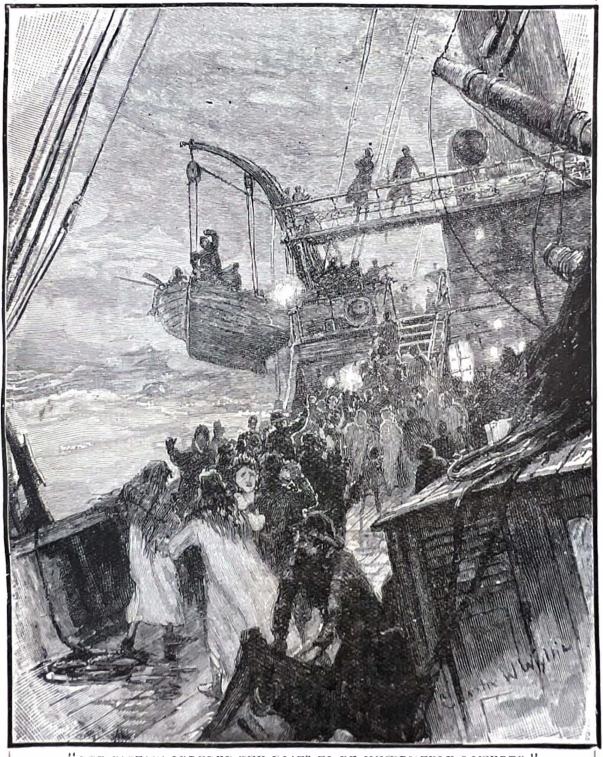
BARON SEVERIN BRUNICKI, a Polish millionaire, possessed half a million acres of land, comprising twenty estates, seven castles in Austria, Russia, and Germany, as well as palatial residences in Vienna, Paris, St. Petersburg, and Warsaw, yet wanted more! He had set his heart upon a few hundred acres of land adjoining one of his estates, and because the owner refused to sell, the Baron shot himself.

Such facts as these, from the *Times* of 16th August, 1902, re-echo the old query, "What is a man advantaged if he GAIN the whole world and LOSE himself?" (Luke 9.25), and confirm the assertion that "a man is only satisfied when he has a little more." Nay; apart from the Lord Jesus Christ, and faith in His finished work and precious Blood, there is no heart truly satisfied.

Friend! whether rich or poor, if still unsaved, behold the Lamb of God bleeding and dying on the Cross of Calvary, and from your heart, by faith, say, "The Son of God, who loved ME, and gave Himself for ME" (Gal. 2. 20), and soul-satisfaction will be yours this moment, and eternal satisfaction with the Christ of God in the Glory of God. "Behold, now is the accepted time; behold, now is the day of salvation." Rest not till you rest in Christ.

#### "WOMEN AND CHILDREN FIRST."

ONE of the saddest, yet one of the most cherished memories connected with the annals of the sea, is that of the wreck of the Birkenhead. Saddest because of the great number who perished—438 in all. Cherished because of the unwavering devotion to the little children and loved



"THE CAPTAIN ORDERED THE BOATS TO DE IMMEDIATELY LOWERED."

wives, and because of the noble heroism of the men who

died at their posts.

It was on the 26th February, 1852, during the Kaffir War in South Africa. The Birkenhead, conveying 500 soldiers of the 12th, 74th, and 91st Regiments, with a number of wives and little ones, was steaming about a league off the shore, bound for Algoa Bay. About 2 o'clock in the morning the vessel with its precious freight crushed into a sunken reef, the sharp rocks of which penetrated the hull, and let in a flood of water which drowned a hundred men at once, startled the sleepers from their slumbers, and caused consternation, though not confusion, on board.

The captain, realising from the first that his vessel was doomed, gave orders for the boats to be immediately lowered, the women and children first, no men but those absolutely necessary to enter the boats. The commanding officer issued his orders to the soldiers, who assembled on the poop as if on parade. Amongst them was a converted soldier. As the last boat left the ship he handed his Bible to one of the men in charge, and said: "Find out my mother if ever you reach the old country. She gave me this Bible when I left home. Tell her I know how a fellow feels when there is joy in heaven over his

repentance." He was ready to go.

Twenty minutes after striking the reef the Birkenhead took her final plunge into the great deep, with the soldiers standing like statues on the poop. Four hundred and thirtyeight precious souls found a watery grave; but the women and children, a number of the soldiers, and a few of the

crew-192 in all-were saved.

Everyone on board that ill-fated vessel was, no doubt, anxious to be saved; but "women and children first" took up all the time available. What a contrast to God's salvation, which takes children, women, men, and all, for

God "will have all men to be saved" (I Tim. 2.4).

Everyone on board was either "saved" or "lost." The men nobly chose to face death in order that women and children might be saved first: thus many men perished. The women and children being first, most were rescued. Yet all were either lost or saved. So to-day all are lost as children of Adam, or saved through faith in the Lord Jesus. It must be one or the other. Which are you? One man gave a clear testimony. Have you a clear testimony to give? Hyp.

#### THE DOUBLE-BORN SCOTSMAN.

ROBERT FERGUSON entered a Glasgow tramcar, which was fairly well filled. Having a difficulty in finding a seat, a gentleman at the front end of the car beckoned him to take a vacant space next to him, remarking as Robert sat down: "Man, you have a typical Scotch face." "So I should," replied Robert, "for I was born

twice in Scotland." The explanation of the remark is as follows: Robert was born the first time in the village of Penpont, Dumfriesshire. His parents were religious, and he was taught to pray, read his Bible, and go to church. When quite a lad he removed with his parents to Glasgow, and becoming associated with evil companions Robert soon became like them. As he grew up he had a great desire to see life, as it is commonly called, and he attended the theatre and the public-house, pursuing a wild and godless Finding out course. from painful experience that the service of sin was hard (Prov. 13.15), that its pleasures were neither lasting nor satis-



ROBERT FERGUSON, RIDDRIE, GLASGOW.

fying (Heb. 11. 25), that such a course could only have one ending, he determined to mend his ways. He signed the pledge, began to say the prayers he learned in youth, and to read his Bible; but Robert's guilty conscience continued to trouble him. He continued in great distress of soul, and frequently tried to make a bargain with God, promising that if He would grant him His salvation he would live a better life. A servant of Christ learning of Robert's con-

dition of soul paid him a visit, and pointed out to him from God's Word that the work of atonement was completed when Jesus cried on the Cross of Calvary, "It is finished" (John 19. 30), and all that he required to do to be saved was as a guilty hell-deserving sinner to put faith in the finished work of Christ (Acts 16. 31). Robert, however, could not see how it was possible for anybody to be saved and to know it. He thought it was necessary to do the best he could in order to get to heaven, and if anyone did that God could not expect more. The servant of Christ assured Robert that God did not expect men to do the best they could for salvation, for in His Word He had said of the whole human family, "They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one" (Psalm 14. 3), even their very righteousness being in the sight of God nothing but "filthy rags" (Isaiah 64.6). His attention was then directed to that grand old text, "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). Robert saw that he was a helpless sinner on his road to a lost eternity, but that God loved him, and as a proof of His love had sent His only Son to die in his stead on the Cross of Calvary. He saw that if he was to be saved it would not be by anything he had done or could do, but in virtue of what Christ had done when He died, "the Just for the unjust, that He might bring us to God" (1 Peter 3. 18), and there and then, sitting at his own fireside, by believing God's record of His Son, Robert passed out of death into life (John 5. 24), and he was born a second time by the Spirit through the Word of God (John 3. 5).

The grace of God that saved Robert that night has kept him for a quarter of a century. He has a good deal of spare time, which he devotes to distributing Gospel literature and testifying to the saving and keeping power of the Gospel. When giving his testimony he never fails to tell his hearers that he is a double-born Scotsman, having been born twice, the first time in Penpont, and the second time at his own fireside at 195 Wolseley Street, Glasgow, and he invariably adds that he is going to spend Eternity with a people gathered out of "every kindred, and tongue, and people, and nation," all redeemed to God by the precious blood of the Lord Jesus Christ (Rev. 5. 9).

### HOW A HINDOO FOUND TRUE HAPPINESS;

OR

"THAT PARSON-MAN FOOLED ME."



EAST INDIAN AND HIS WIFE, BRITISH QUIANA, SOUTH AMERICA.

#### HOW A HINDOO FOUND TRUE HAPPINESS.



about 100,000 East Indians who are mostly employed in the sugar and coffee plantations. Some are Mohammedans, but most of them are Hindoos.

During a visit paid to Queenstown, Essequibo, in the early part of 1909 I became acquainted with one of them, named Gocol, an earnest and devoted Christian who, with his wife, lived in a small building close to the Mission House. The story of his conversion to God

is exceedingly interesting.

Five years ago he addressed a missionary as follows: "I desire to hear words from you, sahib." "What do you want?" inquired Mr. Nicholls. "Four years ago," said the Hindoo, "I went to the parson-man, and he told me about God's story. He said I must learn the catechism, the apostle's creed, and the Lord's prayer. On doing so he dipped his finger in water, crossed my forehead, and told me I was a Christian. I feel that there is something wrong, but I don't know what it is." The Hindoo had been awakened by the Holy Spirit to an apprehension of his guilt and danger. Mr. Nicholls read with him a part of the third chapter of the Epistle to the Romans: "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, NO, NOT ONE" (verses 10 to 12). It was exceedingly easy to convince Gocol that this scripture was an exact description of himself. Burdened with an overpowering conviction of sin, he longed to know how forgiveness was to be obtained, and departed in great soul anxiety. On the following Sunday he returned for further conversation. He was asked to read carefully the first few verses of the 53rd chapter of Isaiah, and specially note verse five: "But 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." Gocol read the passage he asked himself, "Of whom did the prophet speak?" "Jesus Christ" was the conclusion he arrived at. "Was it for my sins that He was wounded?" Mr. Nicholls slowly read the precious words: "But He was wounded for our transgressions; He was bruised for our iniquities." As the words were pondered, the light of the

glorious gospel entered the Hindoo's soul, and for the first time in his life he understood that Christ had died in his room and stead, bearing the judgment due to him, that he might be eternally saved. The moment he laid hold of the truth he turned to Mr. Nicholls and said: "If Christ was wounded for my transgressions I must be saved," and there and then entered into life and liberty.

What was it that gave rest, joy, and peace to the coolie? The knowledge of the fact, revealed in God's Holy Word, that Christ Jesus was wounded for his transgressions and bruised for his iniquities. How few in this so-called "Christian" country have apprehended the truth that sinners are saved not on account of what they do, but on account of what Christ did for them.

"Because the sinless Saviour died,
My sinful soul in counted free:
For God, the Just, is satisfied,
To look on Him and pardon me."

No unconverted person, though brought up under religious influences, has ever believed the "gospel" regarding Christ and His glorious atonement. If unsaved, you have not believed on Him Who was "wounded for our transgressions, and bruised for our iniquities," or you would be saved. You may believe much about Christ and not believe in Him, just as you may believe much about the gospel and not believe it. All who truly believe the "glad tidings" regarding Christ, and the work He accomplished for us at Calvary, are forgiven (Acts 10.43), saved (Romans 10. 9), and justified (Romans 4. 5). "The gospel is the power of God unto salvation to every one that believeth" (Romans 1. 16). Find out what "the gospel" is. The gospel which the apostle Paul preached to the unsaved Corinthians is contained in 1st Epistle, chapter 15. 1-4. "Christ died for our sins, according to the Scriptures, and was buried and rose again." Through faith in Christ's death and resurrection for my sins, I obtained eternal life and the assurance of salvation. And so may you. Remember that ordinances where so ever administered, when so ever administered or by whomsoever administered NEVER SAVED A SOUL.

When the Gospel of God's wondrous grace was perceived by the Hindoo, he said to Mr. Nicholls, "That parson-man fooled me." For five years Gocol lived and preached the Gospel. In company with Mr. Nicholls I

visited him on a Saturday evening in March, 1909, in his little mud-house, and found him with a fellow-countryman whom he was trying to help. He attended the Sunday's meetings. I observed him standing on the steps outside the hall as I was speaking. On Monday Mr. Nicholls and I again visited him, and found him in bed suffering from pneumonia, and on Thursday the Lord called him to be with Himself. He left a fragrant testimony to the truth of the Gospel

during the five short years of his Christian life.

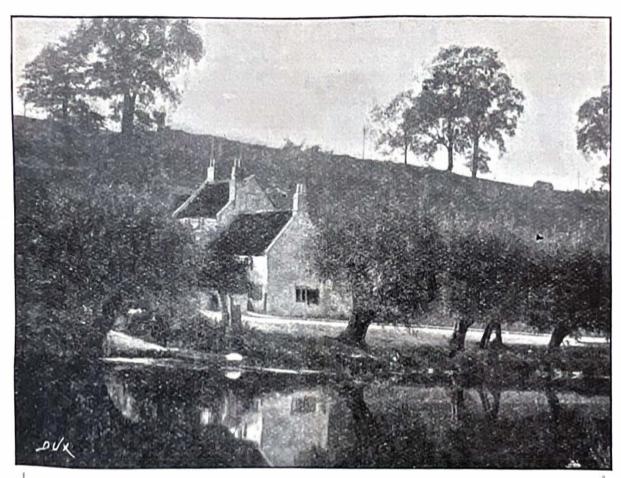
Are you a believer or an unbeliever? Saved or unsaved? Converted or unconverted? Which? "I am not a Hindoo," you say. Whether Mohammedan or Hindoo, Parsee or Buddhist, Protestant or Romanist, Englishman, Scotsman, or American, or associated with any other country or creed, you need a Saviour. And if you don't come to Christ as a sinner, and accept of His pardoning mercy through faith in His precious blood, you will be eternally lost. Gocol came to Christ as a sinner, and found joy and peace in believing on Him who was wounded for his transgressions and bruised for his iniquities. So may you, even now. You may have been sprinkled as a baby, or immersed as an adult; you may be a church member, Sunday-school teacher, a so-called "Christian worker," or district visitor, but if you are not born of God you are not a Christian. You think and say that Gocol needed to be "born again." So do you. "Ye must be born again" (John 3. 7). Of course you "intend" and "expect" to be saved sometime. Why not now? To-morrow may be too late.

Little did we think on that Sunday evening that ere the week closed, Gocol would be taken to be with Christ. You may be counting on a lease of life. Yet God's Word assures us that we know not what an hour may bring forth. You may, like the Hindoo, be seized with a fatal illness, and be suddenly called into the presence of the Almighty. And what then? Are you ready to meet Him? If not, ponder the words of Holy Writ: "Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee" (Job 36. 18).

Reflect on the words that were blessed to the Hindoo, "But He was wounded for our transgressions." Believe and live. Why procrastinate one moment longer? Why not now believe on Him Who gave Himself a ransom for your deliverance, and obtain God's great salvation? A.M.

#### THE TAILOR WHO HID BEHIND A WALL.

A BOUT the year 1858, on a Lord's Day evening in summer, a large company gathered in the open air to hear a young farmer whose conversion and preaching was causing much surprise and interest in the neighbourhood of his Devonshire home. After singing and prayer the young preacher broke the silence by giving out his text, "Flee from the wrath to come" (Matt. 3. 7). The results of the



"IN THE VILLAGES AND SCATTERED HOUSES AROUND."

testimony borne that night are only to be fully manifested in the day of Christ, but of one conversion we will write.

Unknown to the preacher, and those gathered around him, a tailor of the village, who would not be seen attending such a service, had stealthily crept behind hedge and wall to within a hundred yards of the company. Many times during the previous months this man had leaped the hedges when carrying home his work on the Lord's Day to avoid the young preacher's reproof; for he was without God, and frequented the public house, and had many ungodly companions. In the midst of his address the preacher

raised his voice to a shout and cried, "FLEE FROM THE WRATH TO COME." The soft wind of evening carried the solemn words to the outward ear of the man behind the wall, and what was of incomparably more consequence, the Mighty Spirit's breath bore them to his heart. They were the only words he heard, but the arrow of God's Word had pierced his heart. He became too miserable to work, almost refusing food, and kept his bed. At last his wife proposed that she should send for the doctor, but he would not permit. On her asking him, "James, what is the matter with you?" he replied, "Sarah, 'tis soul trouble." She then suggested that she should ask the preacher to come and see him. To this he replied, "Yes, you may," but this was not so easily done, for many times did he ride fast past the house where James was learning more deeply to loathe both himself and his sins. At last Sarah availed herself of an opportunity, and the young farmer was invited to see the broken-hearted The third chapter of John was read, prayer was offered, and there and then with the heart he believed on the Son, and with his mouth he confessed. The burden was gone, and the wound healed. The light of God shone in, the poor captive was loosed. From that hour to the end of his life he pressed toward the mark. The wife soon followed her husband in the path of faith and obedience, the home was transformed, and the children were blessed. James became a most diligent and much used Sundayschool teacher and indefatigable tract-distributor in the villages and scattered houses around. Why not, like the tailor who hid behind the wall, believe in thy heart, and confess Jesus as Lord, and thou shalt be saved? w.w.w.

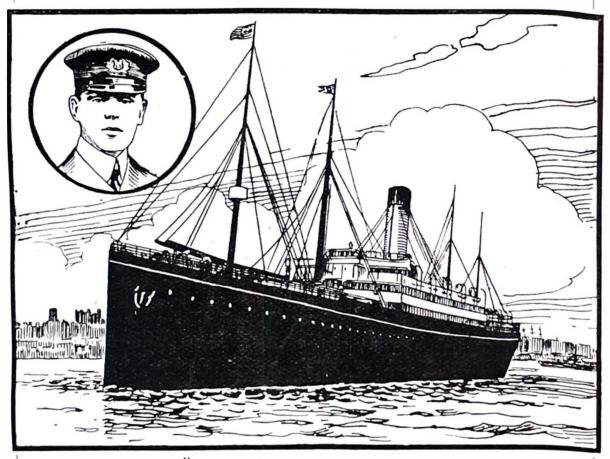
#### WON'T DO TO PUT IT OFF MUCH LONGER.

"I MUST attend to my soul—I must attend to this salvation; it won't do to put it off much longer." So says the procrastinator. He puts God off; he keeps God waiting; he is always going to have "a new way of things." But when to-morrow comes, it is still not convenient to be saved; until at last the poor dupe of Satan steps into eternity, but just too late, for the door is shut; but he is just in time for judgment and the lake of fire! Such is the sad tale that will be told of many a one who puts God off. Is the above a picture of your own case?

w. s.

#### "I AM SINKING-I AM COMING."

THE White Star liner Republic had left New York for the Mediterranean, and on Saturday morning, January, 30, 1909, at 6 o'clock a.m., was off Nantucket, an island fifteen miles S.E. of Massachusetts. Suddenly through the fog the Italian liner Florida appeared from the opposite direction. Before anything could be done, a huge hole was torn in the Republic's hull, and all on board, first-class included, were in



white starliner "republic," with photo of wireless operator binns. imminent danger of being drowned. A collision in a fog! How often on the sea of life such disasters happen, and fine vessels just starting on their voyage are rammed by a temptation, or disabled by colliding with some old sin when nearing the end of life's voyage. All men are in this condition, for sin has ruined all, "for all have sinned, and come short of the glory of God" (Rom. 3. 23). "There is none that understandeth, there is none that seeketh after God. . . There is none that doeth good, no, not one" (Rom. 3. 11, 12). "We are all as an unclean thing, and all our righteousnesses are as filthy rags," &c. (Isa. 64. 6). All are in danger of eternal death. As soon as the collision took place the telegraph operator made his way to the wireless room. Alas! it was

a ruin, but seeing that the mechanism was uninjured he set to work, and flashed out the urgent signal, "C. Q. D.," which means "Help! I am Sinking!" Unseen, unheard, it passed forth all over the eastern Atlantic, and was received at New York at the Charleston navy yards, and by the westward-bound French liner Lorraine and the White Star Ba.tic. Mystery of mysteries! only equalled by the distress signal of an awakened sinner winging its way to the ear of God. Have you ever thus signalled, "Help! I am sinking!" Not that prayer saves, but of every awakened soul it is said, as of Saul of Tarsus, "Behold, he prayeth" (Acts 9. 11).

Amid the ruined telegraph room the Marconi operator waited, the water rising around him until he received the glad message, "I am coming." Who was coming? Among others the sister ship, Baltic. For twelve hours he only left that room once to get food, wading waist-deep over the broken decks to get it. During that time the Baltic kept exchanging cheering messages with the sinking Republic, as she groped her way through the fog. "I am coming." Is that the answer of the Saviour to the soul that needs His help? Nay, it is a better message. "The Son of man is come to seek and

to save that which was lost" (Luke 19. 10).

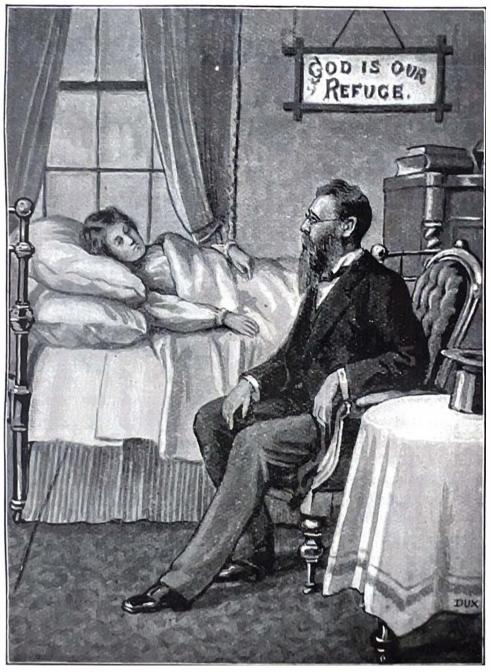
When the *Baltic* came on the scene the vessels had been trying to help each other, the *Republic* having transferred her passengers to the Florida; but, alas, both were sinking, and the salvation was no salvation. And do not sinking souls do likewise? "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." "Who can bring a clean thing out of an unclean? not one." "None can by any means redeem his brother, nor give to God a ransom for him" (Rom. 10. 3; Job 14. 4; Psa. 49. 7). what the two ships could not do for each other the third ship did for both, taking on board considerably over 1000 passengers from the wrecks. An attempt was made to tow the Republic back, but she sank in forty-five fathoms of water. How different to the Mighty Saviour, who says of all who put their trust in Him, "I will in no wise cast out" (John 6. 37).

Transferred, that was how the men and women were saved. Such was Paul's salvation, so that he said, "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ" (Phil. 3. 7, 8, 9). Are you transferred? None can perish who are in Christ." w. 1...

#### "GOD SAYS I AM SAVED";

— OR, —

IF ASKED HOW YOU KNEW IT, WHAT WOULD YOU SAY?



"I DON'T FEEL IT, DUT GOD SAYS I AM SAVED."

"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'm saved—and so I know I am."

#### "GOD SAYS I AM SAVED."



OT 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'm 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, "suffered 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 in hell. Oh, pause a moment in your downward course. List 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 sin. 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." W.T.P.W.

Rise, my soul! behold 'tis Jesus!

Jesus fills thy wondering eyes;

See Him now, in glory seated.

Where thy sins no more can rise.

There, in righteousness transcendent,

Lo! He doth in heaven appear, Shows the blood of His atonement As thy title to be there.

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

God now brings thee to His dwelling,

Spreads for thee His feast divine, Bids thee welcome, ever telling What a portion there is thine.

In that circle of God's favour, Circle of the Father's love, All is rest, and rest for ever, All is perfectness above.

Blessed, glorious word, "for ever!"
Yea, "for ever" is the word;
Nothing can the ransomed sever,
Nought divide them from the Lord.

#### THE YOUNG ACTRESS.



YOUNG actress, who had earned the applause and admiration of many by her beautiful voice and clever acting, was on her way to the theatre, where she would again win the plaudits of hundreds, yet she felt unsatisfied in spite of her She would be success. growing old soon, hervoice would be going, and well, there was something further on still, there was death—and what should she do when that drew near? There was the great score of sin to be settled -ah! - perhaps it was

that that caused the heavy heart to-night. Suddenly through the hum of the busy city there broke the clear ring of children's voices singing in the street; they were close beside her, and the words fell distinctly on her ear:

"Depth of mercy, can there be Mercy still reserved for me? Can my God His wrath forbear? Me, the chief of sinners, spare? "There for me the Saviour stands, [hands Shows His wounds, and spreads His God is love, I know and feel— Jesus lives, and loves me still."

It was a new, a strange message, to the sin-sick soul, and the young actress listened eagerly to the words. When they were finished, she asked the children to repeat them, which they did over and over again; then giving them a few pence she passed on, with the lines ringing in her ears and heart. As she stepped upon the stage of the theatre, her thoughts were far away from the audience around her. She opened her lips and almost unconsciously the words rang out:

"Depth of mercy, can there be Mercy still reserved for Me?"

They were followed by an astonished silence — the actress turned and left the stage—left the theatre, and hurried out into the darkened streets, never pausing until she had reached the room she had so lately quitted; there, with the door locked, she threw herself upon her knees and accepted that "depth of mercy" that had been reserved for her, and gave herself, body, soul, and spirit, to the One who had died in her stead.

#### THE LIVERPOOL PUBLICAN.

A NUMBER of years ago an open-air meeting was being held on a piece of ground in Liverpool now occupied by St. George's Hall. The preacher was Mr. Robert Aitken, a gifted and devoted servant of Christ, father of a well-known Anglican missioner, Canon Aitken. A large crowd had assembled and were listening with eager attention to the burning, searching words spoken by the earnest soul-winner.

In the midst of the address a publican who kept a tavern on the other side of the road, thinking that his craft was



ST. GEORGE'S HALL, LIVERPOOL.

endangered, tried to disturb the meeting by indulging in scoffing remarks. The preacher, fixing his eyes on the delinquent, exclaimed: "Take care what you are doing, my man. It's a serious thing to defy God Almighty. Take care lest you provoke Him to cut you down." The publican seemed cowed by the minister's solemn warning, and there was no further disturbance.

At the close of the discourse another service was announced for the following Sunday. The day arrived and a larger company assembled than on the previous occasion.

As the service was about to commence a hearse was drawn up at the door of the public-house to convey the remains of the scoffer of the previous Sunday to the cemetery. It need not be added that the incident produced a solemn awe on the congregation, though, doubtless, many would fail to perceive that God was speaking loudly to them by His providence.

It is a serious thing to trifle with God. Yet many are doing so. They profess to believe in His holiness and righteousness, yet seem to forget the fact that they are guilty sinners who have to give an account to Him of the deeds done in the body. "It is appointed unto men once to die, but after this the judgment" (Heb. 9.27). There is a day of reckoning, yet multitudes are doing their utmost to banish from their minds the consideration of the thought. The words of the Psalmist apply to such: "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts" (Psalm 10. 4). Remember that God says to you, O unsaved reader, "Seek ye first the kingdom of God" (Matt. 6. 33). "First things first," is a good motto. The "first" thing you should seek after is the salvation of your soul. If, however, you refuse to do so, remember the words spoken by the minister to the Liverpool publican, "It is a serious thing to defy God Almighty. Take care lest you provoke Him to cut you down." At this very moment God is speaking to you. Hearken to His words: "Prepare to meet thy God." Are you going to turn a deaf ear to His words of entreaty and warning? If so, listen to His solemn declaration: "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29. 1). Think of that! In spite of your innumerable sins He loves you and desires to bestow upon you a free and full salvation at this very moment. "Now is the accepted time" (2 Cor. 6. 2). Why not accept the gift and thank the Giver? Why not now believe on the Saviour who loved you and gave Himself for you? If, however, you are determined to take your own way instead of God's, and go in for the world to the neglect of your soul, no one will be to blame but yourself. Take warning from the sudden death of the Liverpool publican. God may say to thee, "Thou fool, this night thy soul shall be required of thee." "To-day, if ye will hear His voice, harden not your hearts" (Heb. 4. 7). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts. 16. 31). A. M.

#### THE "ALMOST" CHRISTIANS.

SOME are moved to flee from hell, yet still are only almost Christians. Some persons are really awakened by the Spirit of God "to flee from the wrath to come!" They forsake their old "pleasures of sin," their old companions, their old ways; they live in anxiety and dread; still they will not come to Jesus Christ in order to have life.



ROBERT MURRAY M'CHEYNE, THE SAINTLY SCOTTISH PREACHER.

All your anxiety to flee from hell will do you no good if you be only almost a Christian. You have trembled much, and wept much, and prayed much, for your soul. Still, if you are not brought to Jesus Christ, it is all in vain. If you were swimming for your life; if you had breasted many a dashing wave, and were close to the shore, just within reach of the rock, and did not stretch out your hand to clasp the rock, you would be drowned. All your former pains and labours would be in vain. A man may drown within reach of the rock just as well as a thousand miles at sea. So, after

#### The "Almost" Christians.

all your anxiety, hearing, praying, and tears, you may perish where you are, just as surely as those who are out of sight of God. It is quite vain to flee toward the ark, if you do not flee into it. A man might drown clinging to the ark. Be ye "shut in!" It was vain for Lot's wife that she fled out of Sodom, for she never got into Zoar: just so vain is it

to be almost, but not altogether, a Christian.

Your sin is far greater than that of other men. Agrippa's sin was far greater than that of Festus or of Bernice. He was moved to flee to Christ, yet did not flee. They saw no beauty in Him, that they should desire Him. So it is with you and the world. Judas despising mercy through the Lamb of God, and hanging himself, was a greater sin than betraying the Saviour; so your turning away from Christ is a greater sin than betraying Him—than all that ever you

did against Him (Heb. 10. 28, 29).

The deepest place in hell will be for almost Christians. In strict justice it will be so. The more the sin the greater the guilt and the deeper the hell; and who has so much sin as the soul that comes nearest to Christ, yet is not ravished with His beauty, and attracted to Him by His loveliness. In the nature of things, the hell of the almost Christian will be more severe than that of others. To be almost saved, and yet to be lost; to be not far from the kingdom of God, and yet to fall into the kingdom of wrath: oh, that will be an awful thought to all eternity! "I was once very near being in Christ," many a one will say in that day. "I was made anxious for my soul; I wept and prayed, and searched the Scriptures. I listened with anxiety to the preached word. I felt it was the power of God. I felt myself condemned by the law. I was quite different from my worldly friends; they did not understand my sorrow—they could only laugh me to scorn. I fled from them. I fled from my old sins. I was not far from the kingdom. I almost stretched out my hands to accept of Christ. I was almost persuaded to be a Christian; and, oh, where am I now?"

The higher you cast a stone into the air the deeper it will fall into the sea; so the nearer you are to Christ and heaven, the deeper you will fall into hell, "for unto whomso-ever much is given, of him shall much be required" (Lu.12.48).

May God open your eyes, that you may not be almost a Christian, but a Christian indeed! "Behold, now is the accepted time; behold, now is the day of salvation." R.M.M'C.

## "ONE OF THE WICKEDEST PEOPLE ALIVE."



"I DID NOT LIKE HIM AT ALL, MA'AM."

### "ONE OF THE WICKEDEST PEOPLE ALIVE."



CHRISTIAN lady became deeply interested in the spiritual welfare of a young woman whom she had engaged as a domestic servant. Week after week passed by, and she appeared careless and unconcerned. A preacher began to hold Gospel services in

the neighbourhood, and, with the consent of her mistress, the young woman attended. On her return from the first evening's meeting the lady inquired of her how she liked the preacher. "I did not like him at all, ma'am," was the reply. "Why did you not like him?" "Because he stood up before the people and told them the only thing I had ever done wrong; I have nothing else to blame myself for, and I think it was too bad of him."

Next night she returned to the meeting, and was amazed to find, as she thought, that the preacher was again exposing her past conduct to the congregation. "How did you enjoy him to-night?" asked the lady. "I did not like him any better. He spoke to-night of something else that I

had done, that I never knew that I was guilty of."

On the fourth evening the Spirit of God reached her dark and hardened heart, and for the first time in her life she saw that she was a lost and ruined sinner, on her way to hell. She had learned that she had not only now and again sinned, but that her whole life had been one of sin against a holy and loving God. In answer to her mistress's usual question, she replied, "O Mistress! I am one of the wickedest people alive. I never thought it was possible. I see now that all my life I have been sinning against God." That evening and next day she was in a terrible state about her soul. She did not take shelter in the common excuse, "I am as good as my neighbours." She thought not of the faults and failings of others; her one question being, "Will God save such a sinner as I?" When evening came she hastened to the meeting place, and stripped of every rag of self-righteousness and self-conceit, she listened with breathless attention as the preacher unfolded the story of the Cross; that salvation was provided for every sinner under heaven, and that through believing on Jesus Christ, a child of wrath became a son of God. The scales with which the devil had blinded her eyes were removed, and she saw that it was BECAUSE OF WHAT CHRIST DID

believing that He had died in her room and stead she was saved, and had eternal life (Acts 13. 38, 39). On reaching home her mistress, perceiving her face beaming with joy, said, "I don't need to ask how you liked him." "Oh," said she, "he just showed me I was a great big

sinner, but I have got a great Saviour."

Have you ever found out that at this very moment you are ruined and "undone"? Do you know that in God's sight you are a lost and guilty sinner? You admit, in a general way, that you are "a sinner"; but does that admission simply mean that you are "like every other body"? Jehovah has said, "Cursed is every one that continueth not in all things which are written in the book of the law" (Gal. 3. 10). "The soul that sinneth shall die" (Ezek. 18. 20). At this very moment you are hastening to an eternity of despair. Would you like to have your sins forgiven? Do you say, "Yes, I would, but I don't deserve forgiveness"? Certainly not. No one has ever yet obtained forgiveness of sins because he deserved it. grace are ye saved through faith; not of works" (Ephes. 2. 8, 9). "Who hath saved us, NOT ACCORDING TO OUR works" (2 Tim. 1.9). "The GIFT OF GOD is eternal life" (Rom. 6. 23). God Bestows salvation as a gift to sinners. He does not sell it. It is not to be obtained by prayers or tears, by penance or penitence, by church goings or religious observances. "Therefore by the deeds of the law there shall no flesh be justified in His sight" (Rom. 3. 20). You deserved eternal death as the just penalty of your numerous sins, BUT JESUS DIED FOR YOU. You deserved to be "punished with everlasting destruction from the presence of the Lord"; but Jesus was "wounded for our transgressions and bruised for our iniquities." The chastisement by which our peace has been effected was laid on Him. He, the just and holy One, suffered for us, the unjust, that He might bring us to God. By virtue of His death every barrier has been removed. Jehovah can now, in perfect consistency with His justice and holiness, forgive hell-deserving sinners. Believe the glad tidings that are made known to you in the Gospel of God; and He has said, "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." A.M.

#### IMMEDIATE SALVATION.

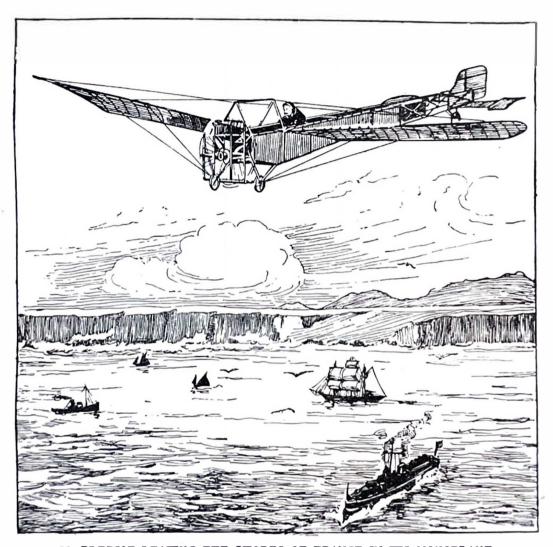


OW long does it take to be saved? Just the same amount of time as it takes to believe the record which God hath given of His Son. Believing is an act: it is a thing done in a moment. Therefore God's salvation is an immediate salvation. Praise His Name!

This is the very salvation needed by a guilty world. Man's way to be saved is on the principle of works. God's way to be saved is on the principle of faith. Now, what does Scripture say as to "faith" and "works" in obtaining peace with God? It matters very little what man says. What does God say? That is the great question. plainly declares that He saves the sinner on the principle of faith. In Romans 3. 28 we find it stated in the clearest possible manner that "a man is justified by faith without the deeds of the law." Then again (Rom. 5. 1), "Being justified by faith, we have peace with God." Then, again, we read that God hath set forth Christ Jesus for a mercyseat through faith in His blood (Rom. 3. 25). Faith is simply believing the word of another. If a statement is made by one whom you know to be truthful, you believe him: that is to say, you put faith in his word. Now, that is faith, although only in the word of a man. But "if we receive the witness of men, the witness of God is greater" (1 John 5.9). If you believe what man says, how dare you doubt what God says? God calls on you to believe *Him*—to put faith in His word—to believe the record He has given of His Son; and, in believing, the divine assurance is given that you shall "have life through His name" (John 20. 31). Then, let the question be asked—Dost thou believe on the Son of God? By Him "all that believe" are justified from all things. Are you of that happy company who are justified from all things? But how were they justified? Scripture answers, "Through faith." They had no merit of their own to bring. They pleaded the merit of another—even of God's spotless Son; and God accepted the plea! Remember that your works, your tears, your prayers, cannot avail to wash out a single stain of sin. "By the deeds of the law there shall no flesh be justified in His sight" (Rom. 3. 20). There is none other name than the name of Jesus, whereby you must be saved. Therefore, let your own worthless name be utterly and for ever cast aside, and rest on the merits of Him to whom God hath given a Name which is above every name (Phil. 2.9). w. s.

#### THE FIRST TO FLY THE CHANNEL.

THE strip of water named the English Channel, some 21 miles wide, separating the shores of Britain from the coast of France, had been crossed by steamer myriads of times, by a strong swimmer once (though many had made the attempt), but it had not yet been crossed by the latest method of travel — a flying machine. After several



M. BLERIOT LEAVING THE SHORES OF FRANCE IN HIS MONOPLANE.

unsuccessful attempts, narrow escapes in mid-ocean, false alarms, and weary hours wasted by thousands of disappointed watchers, the feat was unexpectedly accomplished on July 25th, 1909, the honour of being the first to fly the Channel falling to M. Bleriot. Born in Paris 37 years ago, he persevered with various machines, achieving his first success in 1907, winning various prizes for aviation research and feats till finally, in the early morning of July 25, in

a light, simple monoplane, he made the eventful journey from Les Baraques, near Calais, on the French shore to

Dover on the English shore in some 24 minutes.

Thus was the Channel crossed, and thus will it be crossed many times in future. Such wonders only stir up interest in a greater channel, which has never been crossed, nor will ever be crossed by any human method of motion. The facts are as follows: "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us,

that would come from thence " (Luke 16. 25, 26).

The interest in this impassable gulf is heightened, when we realise that each of us is in danger of landing on the wrong side of it, for "All have sinned, and come short of the glory of God" (Rom. 3. 23). "The soul that sinneth it shall die " (Ezek. 18. 4). "Ye shall die in your sins, and whither I go ye cannot come " (John 8. 21). Yet, it is "good news" to note that all may escape from such a doom for, "while we were yet sinners, Christ died for us" (Rom. 5. 8). The One who loved us unto death said, "He that heareth My Word, and believeth on Him that sent Me hath everlasting life, and shall not come into judgment" (John 5. 24). All who "believe on the Lord Jesus Christ" can truthfully say "He was wounded for my transgressions, He was bruised for my iniquities; the chastisement of my peace was upon Him; and with His stripes I am healed" (Isa. 53. 5), and of them it can truly be said, "Ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2. 13).

Captain Webb may swim the Channel, M. Bleriot may fly the Channel, passengers may yet pass by rail through the Channel tunnel, others may cross by ways and means yet unknown, but no soul will ever cross that "great gulf," which divides heaven from hell, the saved from the lost, the Christ accepter from the Christ rejecter, the "saved" from the "damned." The crossing from either side is eternally blocked. "They which would pass from hence cannot; neither can they come from thence." Landed on either side, your destiny is fixed "for ever and ever." How important then that you now answer this solemn question:

"WHERE SHALL I BE IN ETERNITY?" Hyp.

#### "THAT'S ME."



YOUNG officer in the year 1844 was quartered with his regiment in one of the West India islands. Yellow fever had overtaken them, and several of the soldiers had died. Fast following on the death of the men came the death of one of his brother officers,

who was also attacked by fever. In five short days he was no more seen—was buried!

The subject of this narrative was appointed to command the firing-party over the grave of his late comrade. A Presbyterian minister read the burial service, after which the regiment marched back to barracks. During the march the commanding officer fell to the rear and got into conversation with the minister, who after a little while suddenly turned towards him, saying, "Where do you think your soul would have been had you died instead of him?" The officer hesitated, and then answered, "I think I should have been in hell." "That is a very solemn answer, and God will remember it," replied the other, adding, "I trust you will remember it too."

Five years passed away, and this same officer found himself with his regiment in another quarter of the globe, having passed through many vicissitudes, many dangers, in seasons of small-pox, ship-fever, and cholera, which had sobered his mind and often recalled his own words, "I think I should have been in hell."

About this time he fell in with a brother officer of his father's, who, seeing him in mourning, received him into his quarters one evening and said to him, "In the next room there is going to be a Bible-reading for young officers; if you like to come in, you are welcome; if not, here are your candles and plenty of books, and you can amuse yourself here until we have finished." However, he preferred going in, and sat down amongst them. All this was very new to him, and he understood little of what passed, but had to own, "These men have something, a happiness I have not." This made a great impression on him.

One evening, as he sat thinking over his life, he asked himself, "What is my life? It is eat, drink, die, and be lost!" Why not ask the same question, What is your life? and what will your end be? It is worth reflecting upon, surely. So soon our journey here will be over. Whither bound? Well, thank God, this officer did think it worth

pondering, and so asked himself, "What is my life?" The conclusion arrived at was, "It is eat, drink, die, and be lost!" Now, on that evening he was thoroughly in earnest. But he was without a guide; he was sailing on Life's sea without a chart. He did not possess a single copy of God's Book—God's Word—the only words that can give light.

On the next morning following this memorable evening of downright earnest thought, he went and bought a Reference Bible and began to read the Gospel of Matthew, with the references, accompanied by prayer that God would open his eyes. He read with deep interest, being in real earnest about his soul, trying all the time to mend his ways so as to please God, and in this way to get to heaven. His soul was deeply exercised, at the same time discouraged about himself. His failures disheartened him—so soon the "new leaf" turned over was blotted by sin. He was about three weeks reading Matthew. When he had finished that gospel he turned to the Epistle to the Galatians. On coming to the third chapter he stopped at the tenth verse, "For as many as are of the works of the law are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." After reading the verse he exclaimed, "That's me! I am keeping myself under the curse by trusting to the works I am doing."

He then prayed, "Lord, what shall I do? I am trying to do my best." Thus he continued on his knees. On rising, he took his Bible and read on to the thirteenth verse, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Again he exclaimed, "That's me, too! I am redeemed from the curse of the law, Christ being made a curse—He took my place." The scales fell from his eyes. God had answered his prayer and opened his eyes. Opened his eyes on what? on whom? On Christ! on Christ on the Cross! His eyes were turned from himself to the Saviour, and joyfully he cried, "He took my place."

Can you say with him, "He took my place"? If not, why not? Your sins are your only title to the Saviour, for Jesus Christ came into the world to save sinners; and the precious Blood is our only title to the presence of God.

May God bless this true story to your soul, so that you too may be able to say, "He took my place." L.

# VOICES, VISIONS, AND FEELINGS, VERSUS THE WORD OF THE LIVING GOD.

THE STIRRING CONVERSION OF A YOUNG LONDONER.



"TOOK A COPY OF THE WORD TO HIS PLACE OF BUSINESS."

"Fortunately he was alone most of the forenoon. Fearing that he was beyond the reach of mercy he besought the Lord to show him His way of salvation."

#### VOICES, VISIONS, AND FEELINGS,

versus

#### THE WORD OF THE LIVING GOD.



HOMAS WALES was a steady young fellow who lived in the city of London. Though brought up under Christian influences from his earliest days, he made no profession of religion. He was convicted of sin by the Holy Spirit, and brought to see

that he was a guilty sinner unfit to meet a holy and righteous God. Thoroughly aroused from his spiritual slumber, he felt persuaded that if he were to receive a just recompense of his deeds he would be irretrievably lost.

Again and again he besought God to deliver him from the bondage and penalty of sin. One night, in deep soul agony, he retired to his room with the determination of having the "great question" settled ere he went to sleep. Falling on his knees he resolved that he would not rise until he had the assurance of forgiveness. But how was forgiveness to be obtained? With all the Bible instruction he had received he did not know God's way of salvation. As he reflected he became greatly perplexed. His mind reverted to various "experiences" he had heard related at "testimony meetings." The "testimonies" were, however, so conflicting that he became bewildered. He remembered a person testifying that

HE HEARD A VOICE

from heaven telling him that his sins were forgiven, and from that time he said he had not had a single doubt of his conversion. The "anxious inquirer" waited to hear a similar voice assuring him of forgiveness, but the only sound he heard was the ticking of the clock in the room.

Then he recollected an "experience" of one who said that at conversion he felt sin's burden

LIKE A MIGHTY LOAD REMOVED

from him. He became possessed with an intense desire to have a similar experience, and earnestly besought God for it. He looked within, and became occupied with his feelings towards God instead of with God's feelings towards him. As a natural and necessary result of such introspection the "feelings" he sought to obtain evaded his grasp, his heart became colder and harder, and though he waited and waited "nothing happened."

Next he remembered that a man testified that he was

saved through obtaining

A VISION OF CHRIST DYING FOR HIS SINS.

The seeking soul pleaded with God to give him a similar "vision," but though he peered into the darkness until his eyes ached he saw nothing. After remaining a considerable time on his knees the dear fellow became thoroughly depressed and disheartened. Satan suggested that God had given him up to destruction, insinuating that his day of grace was passed. Wretched and disconsolate he went to bed and wept himself to sleep.

Have you been awakened by the Holy Spirit from your slumber of carnal security? Perhaps you never accepted God's testimony against you. If you have never been born of God, even now the thunder cloud of God's wrath is hanging over your guilty head. Ponder the Saviour's words to Nicodemus: "He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3. 18).

Next morning the young Englishman took a copy of THE WORD OF THE LIVING GOD

to his place of business. Fortunately he was alone most of the forenoon. The burden of unforgiven sin pressed heavier and heavier upon his guilty conscience. Fearing that he was beyond the reach of mercy he besought the Lord to show him His way of salvation. As he rose to his feet he opened the New Testament "at random," as men would say, and his eye fell on the last verse of the third chapter of the Gospel of John—"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." Slowly and carefully he read the glorious, live-giving words—words which have brought peace and comfort to thousands of sin-burdened souls. He saw that by believing on the Lord Jesus—believing that He bled, and suffered, and died for him, he was a possessor of everlasting life. "I said to myself," were his words to me, "as certain as I am a living being, I do believe in Christ. God's Word says that those WHO BELIEVE IN HIM HAVE EVERLASTING LIFE. I BELIEVE IN HIM, AND I MUST HAVE EVERLASTING LIFE. EVERLASTING LIFE, I MUST BE A CHILD OF GOD, AND IF I AM A CHILD OF GOD, MY SINS MUST BE FORGIVEN." There and then he laid hold of the soul-saving truth of the Gospel, and from a heart filled with gratitude he thanked the Lord for giving Him eternal life as a free gift, apart from visions, voices, or feelings. Through believing on Christ who paid the ransom for his soul's deliverance, Thomas had the assurance of the Word of the living God that his soul was saved and his sins forgiven. Whenever he believed on Christ he ceased expecting salvation through voices, visions, or feelings. "Verily, verily, I say unto thee," says the Saviour, "he that believeth on Me hath everlasting life."

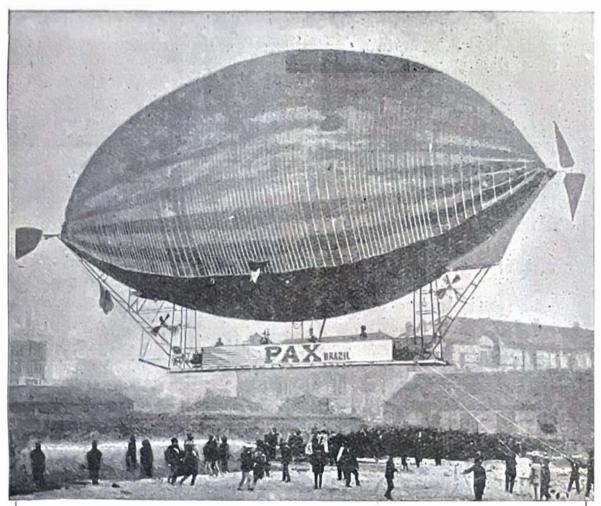
The young convert did not "feel" that he had everlasting life; he knew that he had it, on the authority of the Lord Jesus Christ, and consequently felt happy because of it. account of wrong teaching and other causes, some persons do not "feel happy" at the moment they believe on the Saviour. Not contented with resting on the bare Word of God, they wait for "feelings," "experiences," or "visions," instead of thanking Him for giving them eternal life as a free gift. Whether Thomas felt happy or miserable he knew that he had everlasting life, because God said so. If you have not got it, it is because you have not believed the "good news" regarding Christ and the work He accomplished for you at Calvary. Which part of John 3. 36 are you in? Ponder the Scripture—"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." If you really believe on the Son of God Who loved you and gave Himself for you, you have God's Word for it that you are a present possessor of this inestimable gift. "I cannot say I have it." It would be very wrong for you to say so if you don't believe in Christ, as the Scriptures declare that "the wrath of God" is abiding on you; on the other hand, if you truly believe on Him you ought to take God at His word, and thank Him for giving to you everlasting life.

Thousands, alas! are building their hopes for eternity on frames, feelings, visions, experiences, forms, or ceremonies, instead of on what Christ did for them. Don't "wait" until you feel the burden of sin removed; don't "wait" until you bave deeper convictions or more soul anxiety; don't "wait" until you see a "vision" of Christ dying on Calvary, or hear a "voice" other than God's voice in the Scriptures assuring you of forgiveness.

<sup>&</sup>quot;Look to the Saviour on Calvary's tree, See how He suffered for you and me; Hark, while He lovingly calls to thee, LOOK, AND THOU SHALT LIVE."

#### THE AIR-SHIP EXPLOSION.

SENOR SEVERO, a much-respected member of the Brazilian Parliament, invested all his fortune in constructing an air-ship, which he named *The Pax* (meaning "The Peace"). Accompanied by an assistant named Sachet, he made his first ascent at Vaugirard, France, in the presence of his wife and friends. At the height of about



1000 feet, the balloon suddenly exploded and fell to the ground, both æronauts being instantaneously killed. The greatest sympathy was expressed for the sad loss sustained by Senora Severo and her seven children.

The Pax air-ship was the pride of the inventor; he had embarked in her his all, and as he wished his wife farewell and rose into the heavens all seemed bright. Twenty minutes later the whole affair was lying a complete wreck.

Are there not moral and religious air-ships? There is— The golden balloon of wealth. How men rise by money, until a millionaire is looked up to by the millions, as if his golden bag would take him up to the sky! The intellectual air-ship. Reason mounts aloft, and passing the stars, tries to find out God and the Spirit-would.

The flimsy invention of self-righteousness, with which men hope to rise to things divine by their own good works, and

how proud they are of their inventions!

The Brazilian was proud of his Pax-suggestive name, his peace; but as the crowd cheered and watched, they saw the motor had caught fire. It was a breathless moment, and then the flames leaped upwards and embraced the silken store of gas with arms of fire. There was a fearful explosion, and the inventor and his assistant fell consider-

ably over 1000 feet to the earth.

Art thou rising in the balloon of wealth? Death brought even a Cecil Rhodes to the earth. Art thou an intellectual sky-flyer? Read 1st Corinthians 1. 19: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" Or, is thy trust in thine own righteousness? Thy superiority to others? Thy Pax, thy peace, is a false peace. What a fall awaits all who trust in anything but Christ! Down! down! with no power to stop. Down, down, down into a pit that is bottomless. an Almighty Hand could have caught the falling ones! Such an Almighty Hand, a pierced hand, is beneath the falling sinner, and, however, low he may have fallen, it is still beneath, ready to arrest ere the last fatal fall into hell!

Thank God, we have not to ascend into heaven to bring Christ down from above. He has come down, even to the gory Cross and dark grave, to take us up to the Throne. The Word is night hee, 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. 9). Then, instead of falling, thou shalt know the truth of Isaiah 40. 31: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." Accept Jesus and thou shalt be saved now—saved from "wrath to come," and granted a sure and certain termination in the "many mansions of Eternal Glory."

#### EARL BEACONSFIELD'S EPIGRAM.



THE EARL OF BEACONSFIELD.

DENJAMIN DISRAELI. Earl of Beaconsfield. was born in London in 1804, entered a solicitor's office at seventeen, devoted a considerable time to literature, then took a long and active part as a leader in politics, with which his name will be more lastingly associated. Shouteddownduringhisfirst speech in Commons, he replied: "I will sit down now, but the time will come when you will hear me," which was verified, for he was three times Chancellor of the Exchequer and twice Prime Minister of Britain. 1876 he made Queen Victoria

Empress of India, bought the Suez Canal shares, and in 1878 he brought back "peace with honour" from the Berlin Congress, thus reaching what the *Times* of Aug. 8, 1878, called "the pinnacle of ministerial renown, the favourite of his Sovereign, and the idol of society." Three years later he closed his brilliant and successful career, as far as this world is concerned, being laid to rest in Hughenden in 1881.

Whatever the shade of politics, the school of thought, or the category of country or creed, the summary of such an eventful life must be of interest to all. Such a summary was supplied by the Earl himself, for near the close of his career he penned this remarkable epigram: "Youth is a mistake; manhood a struggle; old age a REGRET." Can it be that as he looked back at the eager struggles of youth for fame, power, position, and wealth he realised it would have been better if he had remembered the words of Holy Writ: "I love them that love Me, and they that seek Me early shall find Me" (Prov. 8. 17). Certain it is that if he had obeyed such a call it would have hindered him from groaning forth "manhood a struggle," for he would have found "One that sticketh closer than a brother" (Prov. 18. 24). Then his sad summary of "old age a regret" would have partaken less of an echo of King Solomon's wail "All is vanity. What profit hath a man in all his labour which he taketh under the sun?" (Eccles. 1. 2), and of the solemn balancing up of the "Greater than Solomon," "For what shall it profit a man if he shall gain the whole world and lose his own soul?" (Matt. 16. 26).

"MISTAKE—STRUGGLE—REGRET" sums up the history of one who went in for this world, and, in much larger

measure than most of his fellows, obtained it.

"Fought—Finished—victory" sums up the history of one who threw aside this world, went in for "the world to come," and at last attained to victory. Listen to Paul's closing testimony, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day" (2 Tim. 4.7,8).

Centuries intervene between the two lives, years have rolled by since both were laid to rest, but human nature remains the same. The path of life is still trod on identical lines; youth with its ardour, manhood with its realities, old age with its memories of days gone by are the portions of all earth-born sons of men. One central act of life making the vital difference in this lite and the life to come, that act being the reception or rejection of Jesus Christ as Saviour, Master and Lord. "For as many as received Him, to them gave He power to become sons of God" (John 1.12). That act determining the finish in Time and forever in Eternity.

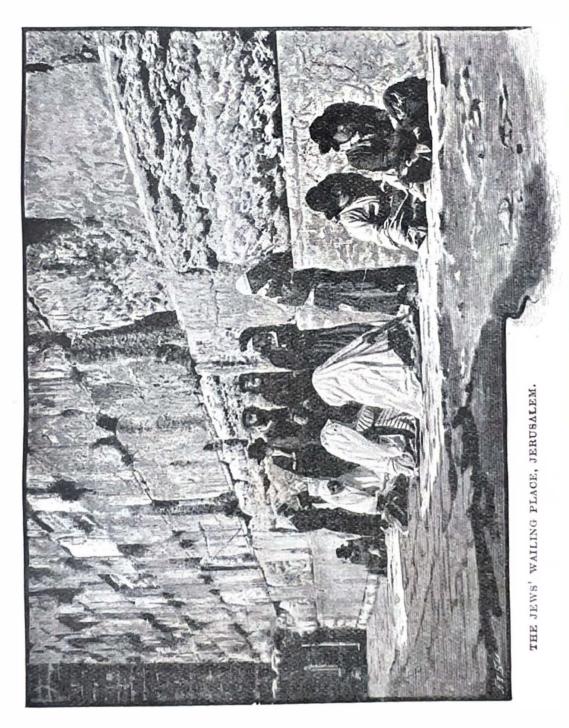
Which finish shall be yours? What are you going in for—this life or the life to come? Whom are you serving—Christ or Satan? Which is to be your goal—heaven or hell? Like "the noble earl" and the "chief of sinners" you are making a choice; your choice will determine your finish in Time and your destiny in Eternity. If the great choice of your life has not already been made, "behold the Lamb of God which taketh away the sin of the world" (John 1. 29), and make it now. "How long halt ye between two opinions?"

"Come, make thy choice l—for life or death eternal,
Christ or the world—the broad or narrow way;
The Father's Home—or the abode infernal,
Unending joy or sorrow—choose to-day?
Come, make thy choice! God waits for thy decision;
O wilt thou not, as conscience bids thee, say—
'I will, I do despise the world's false vision,
And for the Cross of Jesus, choose to-day'?"

Hyr.

#### A SLEEPING CITY—A WAKEFUL SAVIOUR.

I T is night. The sun has long since set behind the western Carmel, and from mid-heaven the moon shines down upon the great and guilty city. Yonder the son of toil seeks



repose from the labour of the day that was, and strength for the day that is to come. There sleep kisses the lines of care from the brow of that tired mother, while at her breast the babe rests peacefully. The merchant has forgotten his

haggling, the Pharisee his pride, the drunkard his wine cups. The city sleeps.

But yonder on the eastern Olivet there stands a Stranger, solitary, alone. His garments are travel-stained, and His locks are wet with the dew of night. He stands and looks upon the city, and through His wondrous eyes compassion shines, and as He looks He weeps. "He beheld the city and wept over it." Ah! this is Jesus from the plains of Galilee—the Nazarene. Still the city sleeps; the Weeper and His tears are all unheeded by those for whom He wept. But a wakeful heaven looks on in wonder wrapt, and multitudes of swift-winged angels bow and worship at this sight. These are they that sang aloud with gladness at His birth, and wondered that the earth did not respond in music to their song. They look upon Him now, the rejected One, with broken heart and tear-washed cheek.

But why is this? Jesus is the Lord of heaven, the Son of God, yet here He stands without a home upon the earth His hands had made. Ah! the reason is not far to seek. Men's hearts are full of sin as His was full of love. He came to bring them blessing—to flood their land with joy from heaven, e'en as the sun at morn fills all the earth with light. He came to shield them from the blast of evil, as the mother bird shelters her young when the hawk screams on high. But they would not. All, all had been in vain. They sleep indifferently. His words, His works, His tears have not awakened any love to Him. The city sleeps. How dark and deathful is that slumber! And yet their hatred did not sleep, for often had their hearts been stirred with rage against Him, and that without a cause; yet spite of all, He loved them. He might have gathered in His fists the leaping lightning of the heavens, and blasted all the land for ever, but that He will not do; instead He stands and weeps, then passes onward to the Cross.

He passes onward to the cross to die for them, to shed His precious blood that e'en to them salvation might be preached, and to them given not earthly joy which they had forfeited, but joy unspeakable in heaven. He died, His blood was shed, His love passed through the test. He died for sinners, and being raised out of the grave, He sent His servants with the Word of Life into the city over which He wept; and wondrous fact, from out that deathful mass there came forth those who hailed Him Lord, that

bowed the knee before Him, turned from their sins to Him, receiving pardon through His Name.

Nearly two thousand years have passed away since then, still the Saviour Jesus sits on high, and from Him there the message of salvation comes to men on earth. Alas! thousands there are who sleep indifferently; the arms of slumber wrap them round about—a dark and deathful slumber, the sleep of sin. They want not Christ, nor God, nor heaven—they love their dreams of peace and happiness, and if they rouse themselves at all, 'tis but to show their enmity against the God who longs to bless them.

Are you awake or sleeping? Are you saved or lost? The Son of God has died, but can you say, "He gave Himself for me" (Gal. 2. 20). Have you bowed at His feet? If not, why not now? Say, "Christ for me. His blood for my sins, His love for my heart, His path for my feet, His will my law, His heaven my home." Then happy indeed will you be both now and evermore.

J.T.M.

#### WERE YOU EVER LOST?

I T is lost sinners that Jesus came to save. A great many would take their place as well in the same to save. would take their place as respectable sinners, or reformed sinners, or moderate sinners. But if you ask the question, "Were you ever a lost sinner?" "Oh, no," they reply, "we were never so bad as that." The Lord Jesus fell in with this class of people while He trod this world, and His words to them were these—" I came not to call the righteous, but sinners, to repentance. The Son of Man is come to seek and to save that which was lost." Praise His name, it was lost sinners He came to save. Reader, do you plead guilty? Do you take the character God gives you, and that is a lost sinner, deserving nothing but the wrath of God? Then here is good news: The Lord Jesus came to seek and to save you. He is the Saviour whom God has provided for you, and now the question between you and Him is simply this—"Will you receive Him, or will you reject Him? Will you receive Him and have life everlasting, or reject Him and have death eternal?" "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. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved "(John 3, 16, 17).

#### "MY FATHER GIVES; HE DOES NOT SELL."



A MOTHER lay dying —her parched lips thirsted for something to refresh them. By her bedside stood her little daughter, about fourteen years old. Suddenly the thought struck her: "I have seen such beautiful grapes in the hot-houses of the Court gardens; I'll go and ask how much one bunch would be. Oh! if I could just get one bunch for mother!"

Away she slipped with all haste, and soon reached the first lodge. The sentry on guard asked hererrand. "I want to see the king,"

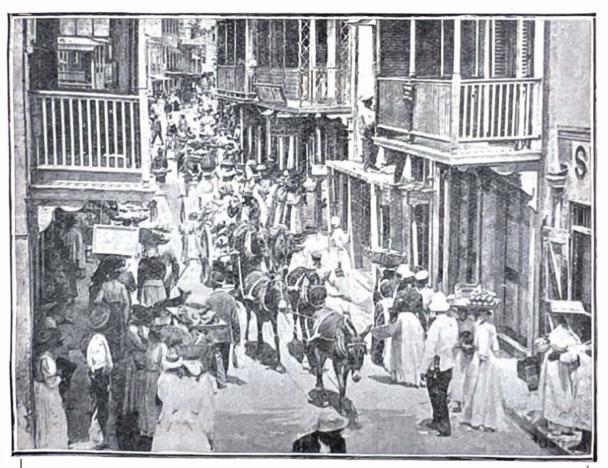
said the little maid. "Impossible!" replied the stern soldier. "But mother is dying," she pleaded. "I can let no one pass these gates," was the reply. The poor child's heart sank, and she burst into tears. Just at that moment the king's son himself rode up, and touched with the child's grief, inquired the cause. Turning to her he said: "Well, and what do you want with the king?" "Please, sir, mother's dying, and I wanted to know what I could buy one bunch of grapes for? Mother's so thirsty"; and the tears flowed faster and faster. Bidding her follow him, he led her to one of the vineries, and cutting with his own hand a fine bunch of the rich fruit, he gave it to the astonished child, saying, "My father gives; he does not sell," leaving her the joy of carrying the luscious fruit to her dying parent.

The grapes were precious, but they could not be purchased. Yet grace could freely bestow the same on the needy. So with God's salvation. It is of infinite worth, yet all the wealth of the earth cannot purchase it. Eternal life is the GIFT of God. God so loved the world He GAVE His Son to die in your stead; and God's Word says, "He loved me, and GAVE Himself for me" (Gal. 2. 20). "The Just for the unjust." Remember that because He gave His only Son to die—God GIVES SALVATION TO UNGODLY SINNERS FOR NOTHING. Will you have it?

#### THE WEST INDIAN'S TESTIMONY.

"ARE you a Christian?" was the question put by me to a coloured man not far from Swan Street, Bridgetown, Barbados, when on a visit to the West Indies, With a shining face, which indicated his internal joy, he unhesitatingly replied that he was. "Is it long since you were saved?" I asked. "Four years ago," said he.

In the course of conversation he told me that he had long



A Typical Scene.

BWAN STREET, BRIDGE TOWN, BARBADOS.

tried to be saved by keeping the commandments. But the more he "tried" to keep them the more he broke them, until he almost gave up in despair. How foolish for one with an open Bible to imagine that heaven can be secured through keeping the commandments! The Scriptures declare that "all have sinned and come short of the glory of God" (Rom. 3. 23), and that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

The negro had his eyes opened through hearing a sermon from the words, "By grace are ye saved through faith;

and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2.8, 9). He saw that salvation was not to be obtained on the ground of his doings, but was all of grace through faith in the Lord Jesus Christ, and he believed on Him and was saved. He looked by faith to the Saviour and lived. "That day," said he, "I saw that salvation was all of grace through faith, and not of works." The dear fellow emphasised the

words "not of works, lest any man should boast."

As I heard his simple testimony I could not help thinking of the multitudes of men and women in all parts of the world who suppose that salvation is to be had by their good deeds. But this is a terrible delusion. Who among the sons of men would dare to tell the eternal God that he has loved Him with all his heart, soul, strength, and mind? And who would be so presumptuous as to assert that he has loved his neighbour as he has loved himself? If you are expecting to enter heaven by law-keeping we ask you to ponder the divine declaration as contained in Galatians 3. 10: "Cursed is every one that continueth not in all things which are written in the book of the law to do them." No one has always been what he should have been, and no one has always done what he should have done, therefore all have broken the commandments. Don't try to reach heaven by keeping the commandments, for salvation is "not of works lest any man should boast." If a single tear you shed, a single prayer you made, a single deed you did had anything whatever to do with purchasing forgiveness, it would not be all of grace. "By grace are ye saved." Grace is free, unmerited favour; it is something for nothing, Though salvation has been purchased at the cost of the blood of Christ, it may now be obtained by you as a free gift. "The wages of sin is death, but the gift of God is eternal life" (Rom. 6. 23). If the reader is trying to earn God's favour he is on the wrong track, as it cannot be had in that way, "lest any man should boast." "To him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 4, 5). Cease working for salvation, and believe on the Saviour who died that you might not perish, but have eternal life (John 3. 14, 15), and you will rejoice in having "peace with God, through Jesus Christ our Lord."

#### THE AMERICAN'S FOUR DISCOVERIES.



CHRISTIAN woman in the city of Boston, Massachusetts, had an infidel husband who scoffed and sneered at her Christianity. Like many of the so-called "infidels" of these days, he declared that he had no faith in the Bible or its teachings. There was, however, deep

down in his heart a secret misgiving as to the truth of his infidel theories.

When Mr. D. L. Moody began his evangelistic campaign in the Tabernacle in Boston, Mrs. Graham invited her husband to attend the services. Her entreaties and pleadings seemed fruitless. Being fond of music, and hearing the people speaking so much of Mr. Sankey's beautiful singing, he decided to go and hear for himself. He was much impressed with what he heard. The Spirit of God was striving with him. Night after night he attended the services. One evening his wife was agreeably surprised to find him reading the Bible. He admitted that he had gone to the Tabernacle to hear Mr. Sankey's singing. When asked what he thought of Mr. Moody's address, he replied, "I did not take much stock of the sermon, but," laying his hand on the Bible,

"IF THAT BOOK IS TRUE, I'M A SINNER."

Mrs. Graham, who had been earnestly praying for her husband's conversion, praised God and took courage. The truth had shattered her husband's infidel stronghold, and the light was revealing to him the darkness of his soul.

Has the reader learned that he is a "sinner"? or has he been occupied with the failures and inconsistencies of professing Christians? Many who are careful observers of the faults of religious professors have never seen themselves in the light of God's unsullied holiness and inflexible righteousness.

Next night Mr. Graham was again at the service, and on reaching home he said to his wife,

"IF THAT BOOK IS TRUE, I AM A LOST SINNER, and see no hope of my salvation." This was certainly a more advanced stage of conviction. Formerly he believed he was a sinner; now he declares that he is a "lost sinner." Has the reader yet learned that he is a "lost sinner"? Many who admit that they are "sinners" in a general way, will not admit that they are lost sinners. Scripture assures us that in God's sight there are but two classes of persons—LOST sinners and SAVED sinners. To which of these classes do you belong? It is needless to say that you are neutral—neither the one nor

the other. There is no neutrality here. Some assert that they are "not very good" and "not very bad," and call themselves "middling people." There are, however, no such people in Heaven's reckoning. "He that is not with Me," said the Saviour, "is against Me."

Lost or saved? Converted or unconverted? Born once or born twice? Which? If you have not been regenerated by the Holy Spirit, if you have not accepted Christ as your Saviour, you are, even as you read these lines, "lost." Thank

God that you are not hopelessly or eternally lost.

Mr. Graham confessed that he was "lost," and acknowledged that he saw no hope of salvation. Though he did not then know it, there was a way of salvation for him and for every other sinner. "The Son of Man is come to seek and to save that which was lost" (Luke 19. 10); therefore He has come to seek and to save you.

Next night, on his return from the meeting, he remarked to his wife, "IF THAT BOOK IS TRUE, I MAY BE SAVED."

Light had begun to dawn into his soul. He had seen that, though he was a sinner, God loved him and wished to save him. Unsaved, unsanctified, unforgiven soul, there is now a free, full, and present salvation for you. God's Word declares that "now is the accepted time; now is the day of salvation" (2 Cor. 6. 2). You don't need to "wait" until you have deeper convictions of sin. It is quite unnecessary, and in fact sinful, to delay in order to fit yourself to accept of God's free gift of forgiveness and eternal life. God is now beseeching you to be reconciled to Him.

Finally, Mr. Graham returned from the Tabernacle, and with his accustomed formula said,

"IF THAT BOOK IS TRUE, I AM A SAVED MAN,

for the Lord Jesus died for sinners, and I have taken Him to be my Saviour."

Thank God, Christ died for "sinners," for the "ungodly," for you. Through His sufferings and death salvation is brought within your reach. It is close to you, closer than the lines you are now reading. If you doubt it, hearken to the words of your best and dearest Friend: "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 believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10. 8, 9). A. M.

## HOMEWARD BOUND;

OR, "JESSIE, FROM THE HILLS OF FIFE."

A MESSAGE WHICH HAS STIRRED THE HEARTS OF MULTITUDES.



"I MITST SEE THE HILLS OF FIRE AGAIN!"

"I saw she was asleep; her sweet ace like a piece of chiselled marble; a smile upon her parted lips. She was "homeward bound!" I involuntarily went up to her bed and gently pressed a last kiss upon her pale forehead."

#### HOMEWARD BOUND; or, The Heart Won.



AR away on the trackless ocean, many, many miles from sight of land, a ship is on her homeward passage from Australia; she is the bearer of many a home-sick weary one, but none so anxious for a sight of home as

Jessie, from the hills of Fife. Years ago the iron hand of poverty had forced her family to sell their dearly-loved little farm, and leave their native land in search of employment over the sea. With breaking hearts they bade adieu to all that was dear to them, and, after many years of hard toil, they are now homeward bound, having repurchased their little farm in Fife. Far up in the bush lay the body of the valued wife and mother of the family in the cold ground, and Jessie had early to take upon her the care and toil of her father's young family. She had left Scotland a blooming girl in her teens, now she is returning worn from the roughing life in the bush: a fatal disease, too, having laid its relentless grasp upon her still youthful form. But Jessie heeded little the racking cough that gave her weary days and sleepless nights, and often she would smile and say, "I shall be well when I get hame and see the hills o' Fife again." Her father's strong arms carried her daily on deck, where she lay watching the waves that bore her onward towards her desired haven; and, when the roughness of the weather or her own weakness made it impossible for her to be on deck, she would watch with an intense yearning for the first sight of land, and at times she fancied she could see the outline of the hills of Fife from her cabin window.

As days passed on, the sick one got more weary and faint, and her father saw with sorrow that she must be taken to an hospital as soon as they got to land. It was hard to convince Jessie that this was necessary; the deceitful nature of her disease giving her fitful gleams of strength, and a little relief from her cough blinding her eyes to the fact that she was so very ill; and when, at length, she did reach Edinburgh, she could scarcely be persuaded that, for a time at least, she was unfit to continue her journey. In great grief her friends left her in a ward of the infirmary, while they pursued their journey without her.

I was in the habit of visiting the infirmary, and there I first saw Jessie, the very day she was left there by her friends. I had just entered the ward, and had been greeted

by kindly smiles and welcome looks of recognition from some of the suffering ones, when my eye rested upon one, who, though a stranger, at once awakened my deepest sympathy. She was sitting up in bed; her face, which was intelligent and pretty, glowed with the excitement almost of despair, as she rocked herself to and fro from time to time, and then threw herself exhausted on the pillow in a paroxysm of weeping. After a word or two with some of my old friends, I quickly crossed the ward to where she lay, and after a little tender soothing she told me, through her tears, the story just related, every now and then clasping my hand in almost childish weakness, and saying, "Oh, you'll get them to take me hame; I must see the hills o' Fife again." With a promise that I would speak to the nurse about her and see what could be done, I left her a little comforted.

As I went out I called the nurse aside, and asked her what the doctors thought of Jessie's case. "Oh," she said, "both lungs gone and no hope of recovery; and my own thought is, she will never be off that bed." A strong desire filled me to return to that sad, lone, sick one, and tell her of Christ. I had listened to her tale of sorrow, and seemed unable to do anything but to sympathise, and I had failed to tell her of the only One who could satisfy her weary heart. I remembered I had some grapes with me which I had brought for another patient, so I went back to her and put them on her pillow, saying as I did so, "Jessie, do you know that Jesus loves you?" "No! for if He did He would have taken me hame to Fife, and not left me amongst strangers." "Did anyone ever speak to you about the Lord Jesus Christ in Fife?" "No!" "Did anyone in Australia ever speak to you about the Lord Jesus Christ?" "No!" "Well, Jessie, perhaps God sent you to this hospital to hear about His beloved Son, who loved you so much that He died for you, and He wishes you to be with Him for ever, in a land far more beautiful than the lands of Fife." She shook her head as if incredulous, and said, "You never saw my hame." "No, Jessie, I have not, nor have I yet seen the home that God has prepared for those that love Him, but I have read about it, and I know it is more beautiful than any home on earth. Here you would, if spared a little, have many a weary, suffering day, Jessie, but there 'God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away'" (Rev. 21.4). Visiting hours were over, and having told her of Him who could save her, and make her happy for ever, I left with her a little Testament in which I had

marked for her some passages, and came away.

It was several days before I could again visit the hospital. I went in prayer that the Lord would give me the right word to meet Jessie's case. I found her much in the same state as before; her father had been to see her, and she had again passed through the disappointment of being left behind. I felt it was best to try and interest her with something outside her own sorrowful circumstances, so I spoke to her, as I would to a child, of Jesus, of whom she seemed quite ignorant. Soon she was melted by the tale of what He had suffered for her, and through her tears said softly, "I never heard of such love. I thought there was no one could love me like Jamie," she said, pointing to a little ring on her finger; "he gave me that when I left Scotland, and he has waited for me all these years, and he came in to-day to see me; but I never heard of love like Christ's; it's more than any earthly love, far more." I rested my head upon my hand, and let my tears have their own way, while I silently thanked God that the exceeding beauty of Christ had won this weary, sorrowful heart. I had felt powerless to help her, but God had given her soul to grasp at once the most blessed of all gospels; for it was the person of the One who had died for her that had captivated her heart. As I was leaving the ward, she called me and said, "Will you write home and tell them I've got One now, who is more to me than the hills o' Fife—or Jamie?" she whispered, as the colour mounted to her cheeks, "though he knows I love him well." Then, after a moment's thought, she said, "No, the Lord will give me strength to write myself, for none of them know the Lord Jesus Christ."

It was a week before I saw Jessie again; a great change had passed over her face; it was calm and sweet, but the lines of death were on it, and her voice was feeble. She seemed not as usual to notice me, as I entered the ward, and I had to lean over her and whisper, "Jessie, dear, you're very weak to-day." "Yes," she said, smiling, "I'll soon be hame—not to Fife," she added, quickly, as if fearing I might misunderstand her, "but to see His face. Oh, tell me more about Him." We had a blessed hour together. I shall

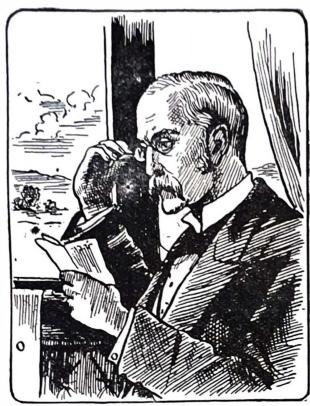
never forget it. We feasted upon our meditation of Him, who is "altogether lovely, the chiefest among ten thousand." I felt we should never meet again, for I was to leave Edinburgh for a time: I almost feared to tell her, for she seemed to cling to me, but she answered, "He is enough; He saved, and then He satisfied." She seemed exhausted, so I left her for a few moments to speak to a suffering one at the other end of the ward. As I was going out of the door, I turned round to take a last look at Jessie. I saw she was asleep; her sweet face like a piece of chiselled marble; a smile upon her parted lips. She was "homeward bound!" I involuntarily went up to her bed and gently pressed a last kiss upon her pale forehead. A few days after I had left home, I got a message from a sister in the Lord, to say, "Jessie has gone home full of joy!"

Let me kindly ask, do you know anything of the Christ who first saved, and then satisfied Jessie? Has He saved you? Or is your heart bound up with some earthly love, or in some cherished home, to the exclusion of Christ? The earthly friend may disappoint, and the earthly home pass away from your hands; and "what then?" You are left desolate, for you have no Christ. There is nothing real, or lasting, or abiding, but Christ. Oh, if you have Him not,

come to Him as a lost sinner; come to Him now!

Accept His invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). "Behold the Lamb of God which taketh away the sin of the world" (John 1. 29). What you want is to have your heart captivated by Christ; to be so overcome by His exceeding beauty, like the Queen of Sheba when she visited Solomon—"There was no more spirit in her" (1 Kings 10. 5); like Jessie, to say, "I never heard of such love." "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die, but God commendeth His love to us, in that, while we were yet sinners, Christ died for us" (Rom. 5.7, 8). Oh, if you knew for one hour what it was to have your heart filled and satisfied with the love of Christ, you would not be seeking satisfaction from the amusements of a world that has crucified Him. "The end of these things is death" (Rom. 6. 21). Accept the Lord Jesus Christ as your own Saviour, and like Jessie of the hills o' Fife, you will say: "He is enough, He saved and He satisfied.

#### CAN BE DONE WHILE YOU READ THIS.



HERE must be a decision arrived at before you can become a Christian, and that can be done while you read this. You have got a question to decide for yourself, which no one can decide for you. "Are you saved for eternity?" I may wish very much to go to Liverpool to-night to see friends who sail to - morrow: but no amount of wishing can take me to Liverpool. I must go to the station, buy a ticket, and get into the train if I am to reach that city and see my friends. And so it is with you about

your soul. Wishing will not save you; you must believe in Christ as your Saviour, and decide for Him.

When Abraham's servant went to fetch a bride for his master's son from the far country, and they wished to detain him for a time, even after he had found her, he said, "Hinder me not." But they thought it was too bad to send away Rebekah, never more, perhaps, to see her father and mother, and to go away with a stranger across the desert; and so they called the damsel and put on her the responsibility, "Wilt thou go with this man?" And she said, "I will go" (Gen. 24). Prompt decision. "Wilt thou go with this Man?" Wilt thou yield to the pleadings of the Holy Ghost and decide for Christ? Why not decide? You have got to do it if you would be saved (Acts 16. 31). Be like Ruth, who said, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die: the Lord do so to me, and more also, if ought but death part thee and me" (Ruth 1. 16, 17). DECIDE NOW WHILE YOU READ THIS. With all your heart say, "I take Thee, Lord Jesus, to be my Saviour. Thou didst take my place at Calvary, didst die in my stead as my Substitute; and now as a guilty undone sinner, I receive Thee as my own and only Saviour for Time and for Eternity." D. L. MOODY.

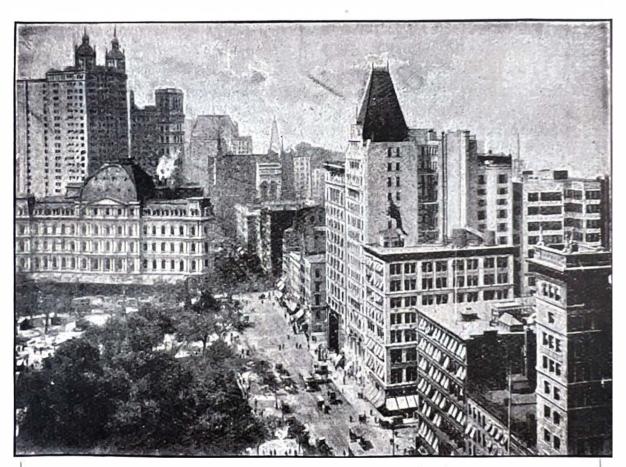
#### THE MILLIONAIRE'S DAUGHTER.

A VIENNA paper gives a report of an interview between one of its representatives and Miss Rockfeller, the daughter of the famous American millionaire.

"Now tell me," inquired the reporter, "as you no doubt belong to the class of the most envied of all women, whether

I may presume that you are happy?"

Miss Rockfeller replied: "Happy! Can one buy happiness with money? Are there not many things to make us



BROADWAY, LOOKING SOUTH, NEW YORK CITY.

unhappy which money cannot change? And then, are not the spoiled ones more sensitive to the principles of life than others? No, I AM NOT HAPPY, and you may tell it to all

and sundry who envy me."

How true is the Scripture that "the eye is not satisfied with seeing, nor the ear filled with hearing" (Eccles. 1. 8). It is a very great mistake to suppose that those who are rich are necessarily happy. The more one has of this world's goods the more he longs to have. "He that loveth silver shall not be satisfied with silver" (Eccles. 5. 10).

#### The Millionaire's Daughter.

As has been often said: "A man is never satisfied until he has a little more than he has." Neither wealth, nor fame, nor social position, nor the world's applause can satisfy the thirst of an immortal spirit. A man may strive to be rich, and obtain what he is in quest of, but riches will not make him happy. Men of the world are only happy when they forget facts, and Christians are happiest when they remember them.

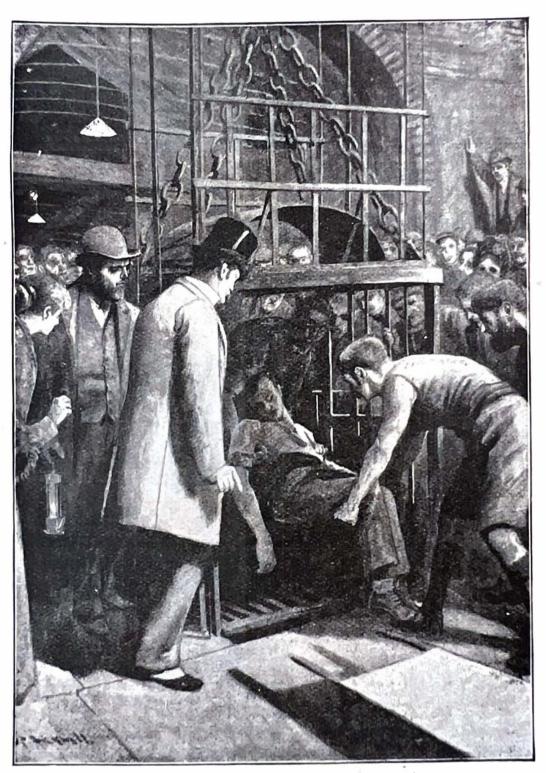
An unsaved millionaire cannot be happy when contemplating the thought that at death he must leave all his treasures and pleasures behind him. "We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6.7). Nor can it afford him joy when pondering the fact that "It is appointed unto men once to die, and after this the judgment" (Heb. 9. 27). He knows he must meet God and give an account to Him for the deeds done in the body. He knows that heaven is a prepared place for a prepared people, and he is not prepared. He has only lived for time and has neglected eternal matters. "Except a man be born again he cannot see the kingdom of God" (John 3. 3), and he has never experienced such a change.

There is only one way of being happy, and that is by becoming a child of God, through faith in the Lord Jesus Christ. God's blessed Word shows us that the truly happy are those who are saved by grace. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord" (Deut. 33. 29). Those who know God as their Father, Christ as their Saviour, and heaven as their home, are the only ones that have a right to be happy. "Yea, happy is that people whose God is the Lord" (Psa. 144. 15). We would urge and entreat the unsaved reader to cease trying to obtain lasting happiness by drinking at the world's brakish waters. Your soul's thirst can never be quenched at such streams. None but Christ can so satisfy. He not only saves but satisfies the deepest longings of the heart.

"Blessed [happy] is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance" (Psalm 89. 15). Receive the glad tidings of great joy regarding Christ and the work He accomplished, and you will be among the happy people of Psalm 32. 1: "Blessed [happy] is he whose transgression is forgiven, and whose sin is covered," and asyouthink of the future you will say with the Psalmist: "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Ps. 16). A.M.

### SOWING TO REAP.

TWO STRIKING CONFIRMATIONS OF THE ETERNAL TRUTH, THAT
"WHATSOEVER A MAN SOWETH, THAT
SHALL HE ALSO REAP."



"HE WAS OVERTAKEN DY A FEARFUL ACCIDENT."

#### SOWING TO REAP.



T is the decree of Almighty God, which is as unchangeable as the eternal throne, that: "Whatsoever a man soweth, that shall he also reap" (Galatians 6.7, 8). We see this unbending principle demonstrated in every-day life, we observe it in our fellows, and

we know it in our practical experience. It is not a question of whether we sow or refrain from sowing, for we are all sowing. "No man liveth to himself," our words, our actions, our mode of life influence our fellows, either for good or ill, and will surely yield an abundant harvest, both now and hereafter. "God is not mocked," for even in this wondrous day of grace He manifests His displeasure, and sometimes suffers immediate judgment to overtake the transgressor, as the following solemn incidents show.

It was club day in a certain English village, on which occasion the villagers made a general holiday. A Christian lady endeavouring to serve Christ was busy scattering broadcast the good seed in the form of Gospel booklets and tracts, to those who, on such occasions, thronged the village in quest of pleasure. Amongst others who received one was the village doctor, who was a man without the fear of God before his eyes, who openly scoffed at the things of God. After receiving it his first impulse was to tear it to atoms and cast it to the wind; but on second thought he placed it in his pocket, deciding to take it to the club that evening, thinking it would amuse some of the members. Night came; and the doctor was in his accustomed place at the club, revelling in sin, and ridiculing with his ungodly associates the tract and its contents. What did he care if the tract was entitled, "The Value of a Soul"? The god of this world had blinded his eyes, and sin had hardened his heart to such an extent that its fleeting pleasures were all that he lived for. Vain man! how little he realised that his life had almost flickered away, as he sneered and laughed at the contents of that tract, forgetting that the all-seeing eye of God was upon him. He drank, he revelled in his folly, and he mocked at the statements of the One who gave him life, and breath, and being. We draw the veil of silence over such a scene of man's depravity as witnessed in their midnight carousal; for he and his companions gloried in their shame. When morning dawned as the sun shed its golden rays across the serene country, adding

additional beauty to the lovely landscape, a labouring man was wending his way to his daily toil, and turning a bend in the road, he noticed a pony and gig standing without a driver. Upon further examination he saw to his horror that by the pony's side was the lifeless form of a man, and that man was none other than the profligate mocker of the night before, the club doctor. Inquiries were instituted, and it transpired that he had left the club at an early hour intoxicated; and it was supposed that on his way home he leaned forward and fell over the shafts, thus breaking his neck and causing instant death. What an awful experience! Called from a drunken stupor to the miseries of a lost world. Never again would he mock God, for there is no infidelity in hell.

Four miners were card-playing one Lord's Day in a frequented gambling place by the roadside in Northumberland. They mingled with their conversation the most awful blasphemy. After a time they left their game and adjourned to an adjoining inn. Whilst there one of them called upon the attendant to supply him with a "quart of the lake of Alas for him! his impious words, and these blasphemous demands were not only heard by the occupants of the tap-room, but they also reached the ears of Almighty God, who sometimes metes out immediate judgment against evildoers. Not many hours afterwards this profane mocker returned to his usual post at the pit, and whilst there was overtaken by a fearful accident, which resulted in him being so injured that the physicians who were summoned could neither afford him relief or prolong his life. These were the words he uttered from the bitterness of his soul's anguish as he passed into eternity: "I am already suffering the pains of hell upon earth."

It is fools who mock at sin, who blaspheme God's holy name, and who speaks flippantly of such terrible realities as judgment and hell. It is fools who, with unclean lips, mingle with their oaths, and take in vain the name of God. It is fools who sow and expect not to reap a harvest.

The above and many other such solemn warnings, which fill the columns of our newspapers, teach us that man led on by Satan may raise his puny arm in rebellion against God, only to find that it falls palsied to his side. He may haughtily toss his head in defiance of God, but he will sooner or later bow it with shame, as he learns to his

eternal loss that God is Master of the situation. These constantly recurring sins, manifest the natural pride, sinfulness, and rebellion of the human heart, which bespeak an awful downfall for myriads of Adam's race. For whilst it is true that "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil," yet. God will sooner or later punish sin, and cause His rebellious enemies to feel the ire of His unsparing judgment. For it is scriptural teaching that—

"As a tree falls, so shall it lie;
As a man lives, so shall he die;
As a man dies, so shall he be;
Throughout the ages of eternity."

O mocker, beware! lest "God laughs at your calamity,

and mocks when your fear cometh" (Prov. 1. 26).

Pause as we ask in love to your soul, What are you sowing? Are you sowing to the flesh? Are you fulfilling the lusts of the flesh? Are you living in sin? Are you leaving eternity out of your calculations? Are you forgetting God? If so, "whatsoever a man soweth, that shall he also reap," and yours will be a terrible reaping. The day of reckoning is sure to come, when all who have sown to the flesh will reap corruption. Those who have sown their wild oats will reap a hundred fold. Those who have sown to the wind will reap the whirlwind. Those who have served Satan, and sinned against light and love, will receive the wages of sin—death. For God will bring every sin to the light, and every unsaved sinner into judgment.

We repeat what we have already stated, that profanity, impurity, drunkenness, and self-righteousness, are sins for which the unsaved must suffer both here and hereafter, but the sin of sins, the climax of man's guilt, is the wilful rejection of Christ. The Lord Jesus Christ, who loved sinners, who came to save sinners, who died for sinners, in tenderest love is even now calling sinners to Himself to receive salvation, a salvation which He, on Calvary's dark cross died to procure. Therefore, "believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). As we close, we would solemnly, earnestly, and lovingly ask each reader to review in the light of eternity their lives, and ask themselves

in God's holy presence the vitally important question,

#### "GOD SAYS I SHALL NOT PERISH."

A FEW years ago, a Christian known to the writer, was preaching the gospel in a country house in the county of Lanark. In the course of his address he endeavoured to show that all had sinned, and therefore ALL deserved to die eternally. "The soul that sinneth it shall die" (Ezek. 18. 20); that, if any



"ALL AT ONCE THE TRUTH BURST INTO HER SOUL."

one was saved it could not possibly be because he was better than others: for in God's sight "there is no difference"; for "all have sinned, and come short of the glory of God" (Rom. 3. 23). He then began to unfold the story of God's love to the world, and showed how that Christ had died in the room and stead of sinners, and that on this ground whosoever believed—

"simply believed"—on the Lord Jesus Christ was "saved" (Acts 16. 31), and had "everlasting life" (John 5. 24).

An opportunity for conversation was afforded at the close of the meeting. A woman, who had listened with intense earnestness, remained. What she had just heard was something altogether new to her. She had always believed that she had something "to do" before God would save her: and she had again and again "tried" to be a Christian, but somehow or other could never "manage" it. Turning to the preacher, she said, "I do not believe all you said." "Indeed! What part do you not believe?" "I do not believe that salvation can be had by simply believing on Jesus. We must do something before we can be saved." "Tell me," said the gentleman, "what can you do to obtain salvation?" She hesitated for a little, and feeling perplexed at the question, replied, "I can do nothing." Seeing her position, he pointed her to the scriptures: "All we, like sheep, have gone astray; we have turned every one to his own way: and and the Lord hath laid on Him the iniquity of us all" (Isa. 53. 6). "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).

She was asked, "Do you believe God loves you?" "Yes, I do." "Do you believe Christ died for you?" "Yes, I believe that also." "Well, then, God says, whosoever believeth on Him should not perish." "Believeth on Whom?" "On Jesus." "Believeth on the Lord Jesus Christ should not perish: is that true?" All at once the truth burst into her soul, she perceived God's way of salvation, and in an ecstacy of joy she cried out, "I see it! God loves me! Christ has died for me! I am saved! God says I shall not perish!"

Perhaps, like this woman, you are under the impression that you have something meritorious "to do" in order to obtain salvation. You have "tried hard" to give up your sins, but you find you are just as bad as ever. Perhaps you have been endeavouring to "feel sorry" for your past conduct, but your cold, hard heart won't break. Cease all such efforts, and learn with joy that Christ is willing to save you as you are.

Do you believe on Him? "Yes," you reply, "with all my heart I do." Then listen. "Whosoever believeth SHALL NOT PERISH," for he "HATH everlasting life." "He that BELIEVETH NOT God hath made Him a liar" (I John 5. 10, 11). "He that BELIEVETH on the Son hath everlasting life" (John 3. 36). Oh, believe Him, and enter into life and liberty. A. M.

#### UNCLAIMED MONEY.



OOR old Janet Macpherson was a widow, living far away in the north of Scotland. Her only son had gone abroad, and it was years since she had heard anything of him.

Her wants were few, but her poverty made it difficult to supply even the few that she had.

One day the postman stopped at her door. She was greatly surprised to hear his knock, for it was six or seven years since any letter had come for her, but a foreign letter was put in her hand that day.

Eagerly she devoured its contents, for it was from her son, telling her that he was doing well in a distant land, that she must not worry any more about how to live, as for the rest of her life, he should send money to pay her rent, and to get any extra comforts that she needed. He also said he should have written and sent help before this, but that a false report of her death had reached him.

Her delight was great, and the letter was nearly worn out with reading it. Another, and then another came, saying much the same thing. She told her neighbours the welcome news, and put her three precious letters carefully away.

The rent day came nearer (she paid her rent half-yearly), and eagerly she looked out for the postman, but day by day he passed her door without stopping.

What could it mean? Again she read the letters. "I will pay your rent." There were the words as plain as possible, but where was the fulfilment of the promise? Where was the money? Rent day came. She went to the landlord and explained the case, telling him that she expected the money every hour. He promised to wait till the morrow, or two following days. But, alas! many "to-morrows" came and went, and at last she could stand it no longer; she really must leave, and the aged widow knew that all her poor but treasured possessions must be sold to pay her rent, and that she must go to the workhouse.

"If only Jem knew," she kept saying to herself; "yet he knows the two rent days as well as I do; what can it all mean? and he promising to pay."

A friend, hearing of old Janet's trouble, came to see her, and said, "I heard that your son promised to pay your rent."

"So he did," said the old woman, "and I cannot think why he is not as good as his word."

#### Unclaimed Money.

Her friend read them, and said, "Was there nothing at all in this second letter?"

"Why, yes," said Janet," "there was just a bit of printed paper—an advertisement or something. I saw that it was nothing in Jem's writing, only just a bit of small-lettered printing, that I couldn't see, so I put it by and thought no more of it. Here it is; this was in that letter, but there was no money in it, if that's what you are meaning. It's money I'm wanting, you see, and money he promised to send me."

The poor old woman handed a tiny bit of folded thin paper to her visitor. "Why, it's all right!" exclaimed her visitor; "this is a kind of post office order, and for three pounds more than enough to pay the rent."

Quickly they went to the post office. It was all right, the order was cashed, the money put into the old woman's hand, and her anxiety was over.

"And to think that this money was lying at the post office for me all the time, only I did'nt claim it," she exclaimed again and again. "Yes, it was really there but I never claimed it."

May we not take the old woman's action and words as a little parable to ourselves? God has given to you and to me, in His own Word, many precious promises. There they are, but do we claim them? "The wages of sin is death: but the gift of God is eternal life" (Rom. 6. 23). Have you accepted this "gift." "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of His Son, and this is the record that God hath given to us eternal life and this life is in His Son: he that hath the Son hath life" (I Jno. 5. 10-11). Have you believed God's testimony regarding Christ and His finished work and obtained everlasting life, or are you making God out to be a "liar"?

Have you ever claimed the wonderful gift of salvation, so precious that the Lord Jesus died to give it to you? If you have never done so before, oh do so NOW. "Put in the lost sinner's plea, and claim the lost sinner's Saviour." For is it not written, "The Son of man is come to seek and to save that which was lost?"

<sup>&</sup>quot;Have you his letters?" said her friend. "Will you let me look at them?"

<sup>&</sup>quot;Certainly," answered the poor woman, producing them for her perusal.

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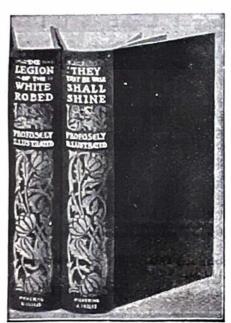


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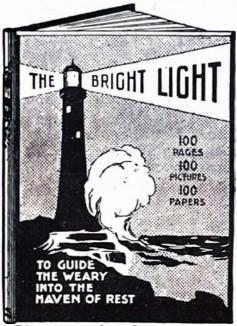
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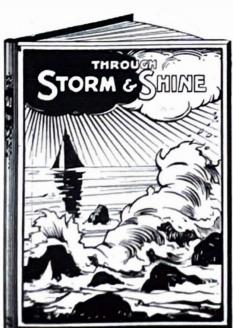
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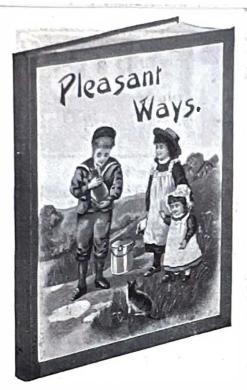
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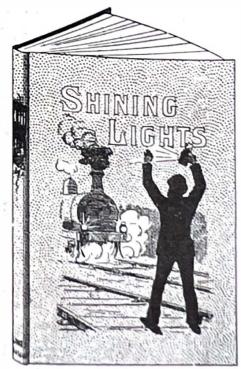
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