



THE GOSPEL LIBRARY.

Crown Buo; Cloth Boards, 1/ post free.

Sure and Stedfast; or, The Anchor of the Soul for Time and for Eternity Firm as a Rock; or Gospel Triumphs, Past and Present

Guilt-Grace-Glory: Man's Guilt, God's Grace, and Coming Glory

Royal Records of Divine Conquests in many hearts at Home and Abroad

So Great Salvation by So Great Love from So Great a Death. A. Marshall Abundant Crace: or, Salvation, Security, and Service. W. P. Mackay William Quarrier and the Orphan Homes of Scotland: a Romance of faith, prayer, and practice

Strong to Save; or, Remarkable Records of Rescue from Ruin

Pilgrim's Progress. The Immortal

Allegory. By John Bunyan Shine as the Stars: or, Brightness instead of Blackness

Harbour Lights: Glad Gleams of Grace for Voyagers o'er Life's Ocean A Great Ransom: or, More Precious than Thousands of Gold and Silver

Send the Light, the Glorious Gospel Light: Rousing Stories of Salvation Into All the World: Stories from Many Hands; Pictures from Many Lands

Far Above Rubies: or, The Exceeding Riches of His Grace in Salvation Always Abounding: Remarkable Story of George Brealey, Blackdowns Trophies of Grace: 500 True Testimonies of striking Conversions

6 for 5/6; 12 for 10/, post free.

ROYAL BANNER SERIES

Crown 8vo; Cloth Boards, 6d. post free

The Shining Path: or, More and

More unto the Perfect Day The Victor's Song: or. The Great Multitude which no Man can Number The Royal Banner; or, Whosoever will may have Salvation

The Riven Rock: or, Jesus is the

Rock of Ages
The Good Shepherd: or, Rejoice, I have found My Sheep

The Precious Jewels: or, They shall Shine in His Glory

The Wonderful Story: or, 'Tis Old yet Ever New.

The Pearly Gates: or, How to Join the Countless Multitude on High.

The Best Friend; or, One that Sticketh Closer than a Brother.

The Better Land; or, Nothing that Defileth shall Enter Therein.

The Open Fountain; or, It Cleauseth While as Snow

The Beautiful River; or, How to Meet One Auother Again

6 for 2/9; 12 for 5/6, post free.

BOYS & GIRLS LIBRARY

Cloth Boards, 1/8 each, post free.

The Golden Circle of Everlasting Love for every Boy and Girl

Scarlet and Gold: or by the Scarlet Flood to the Golden Crown

The King's Messengers in Lands both Near and Far

Over Land and Sea: Missionary Triumphs in Many Lands

At the Masthead; or, Hold Aloft the

Gospel Banner Wasted Across the Waves. Mission

Stories from Afar Straight to the Mark. Sharp Arrows

from the King's Quiver Piloted into Port. How Heaven's

Pilots are guiding Sin - tossed Mariners into Port

From Shore to Shore: How His Name is Spread from Shore to Shore Clear as the Sun: or, A Bright Light in a Dark Place

The Golden Key to Unlock the Treasure. House of Grace

Across the Seas: Missionary Tales and Pictures from Many Lands

A String of Gospel Pearls. Carefully gathered and strung together Apples of Gold from the Tree of

Grace Into the King's Palace. Lessons

on Faith Stars of Hope. Rays of Light from the Land Afar

Loving Words for Youthful Hearts Lessons from Moses' Bible. Alex. Mackeith. 200 Pictures 6 for 8/; 1c for 12/, post free.

GOSPELBELLSLIBRARY

Crown 8vo, Cloth Boards, 9d. post free

From Death to Lite: True Testimonies of how those "dead in sins" have been made "alive unto God."

Remarkable Rescues from Ruin: How Great Sinners have been Rescued by Great Grace from Great kuin

Love's Great Victories: How Bondslaves of Satan have become "More

than Conquerors" through the Blood Delivered from Great Depths: Accounts of Remarkable Upliftings from the Pit of Gloom to the Palace of Glory

Triumphs of Redeeming Grace: Real Life Records of Many Triumphs over Sin and Satan

From Darkness to Light: True Tales of Translations from Doubt and Despair into the Sunlight of Salvation

Conquests of the Cross: Present-Day Stories of Personal Triumphs of the Cross of our Lord Jesus

. Complete List of Pickering & Inglis' Libraries of Evangelistic, Expository, Biographical, and General Books post free to any address on application.

"GOSPEL BELLS" LIBRAKY.

FROM DARKNESS TO IGHT

TRUE TALES OF TRANSLATION FROM
DOUBT AND DESPAIR
INTO THE SUNLIGHT OF SALVATION.



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 or Colporteurs.

Pickering & Inglis' Libraries.

- The Beresford Books, - - 2.0 each 23 Volumes Uniform Size, Style, and Price.
- Handfuls on Purpose, - - 3/6 each Vol. I., 2/6; Vols. II., III.. IV., V., 3/6 each.
- The J.R.C. Library, - 2/ each 9 Volumes. Half Morocco. Gilt Edges.
- The Believer's Library, - 1/6 each 28 Volumes. Blue Cloth. 316,100 Copies issued.
- Boys and Girls Library, - 1/6 each 18 Volumes. Square shape. Illustrated.
- Helpful Half-hours, - - 1/ each 27 Vols. Half-hound style. Various Subjects.
- Storehouse Series of Bible Helps, 1/ each 10 Kinds. Outlines, Studies, &c. Multum in Parvo.
- The Gospel Library, - 1/ each 19 Volumes. Large size Profusely Illustrated.
- "Gospel Bells" Library, - od. each 8 Volumes. Cloth Bound. Full of Pictures.
- The "Pocket" Helps for Bible Readers, 6d. each 30 Volumes. Limp Cloth. Round Corners.
- Royal Banner Series, - 6d. each 14 Kinds. Gospel Volumes. Profusely Illustrated.
- Sixpenny Editions of Standard Volumes, 6d. each 14 Vols. in strong flexible covers for pocket use.
- The Witness Pamphlets, - id. each 12 kinds Tinted Paper. Various Biblical Topics.
- Penny.Library of Remarkable Books, 1d. each 12 kinds Crown 8vo. 1,811,000 issued.

Full List of Titles and Authors post free.

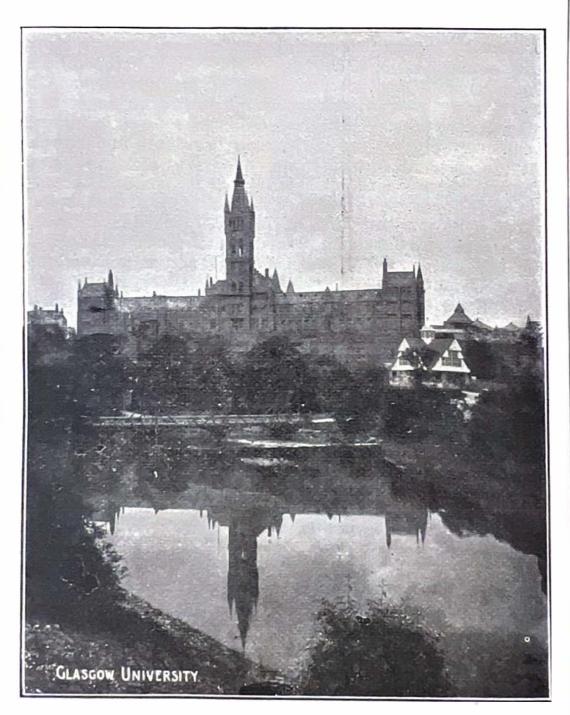
GLASGOW:

PICKERING & INGLIS, PRINTERS AND PUBLISHERS.

THE UNIVERSITY STUDENT'S DISCOVERY;

OR, "IF GOD LAID ON CHRIST THE INIQUITY OF 'US ALL,"

MY SINS MUST HAVE BEEN ON HIM."



The students remained behind, One of them being asked if he was saved, "Oh, yes," he replied; "oh, yes, we are all saved here." "No," said the evangelist, "all are not saved; only those who have accepted Christ as their Saviour are saved."

THE UNIVERSITY STUDENT'S DISCOVERY.



T a time of deep and wide-spread religious awakening in the West of Scotland a student of Glasgow University paid a visit to the home of a fellow-student who resided in a town a short distance from Glasgow. Hearing that special services were being held by

two evangelists in a church in the neighbourhood, the young men agreed to attend one of the meetings. On reaching the place they found it filled with an eager and attentive audience. Though the preachers were plain, simple men, they told out the gospel with freshness and power. At the close of the preaching an "after-meeting" was announced, and opportunity was given for personal conversation. The students remained behind. One of them being asked if he was saved, "Oh, yes," he replied; "oh, yes, we are all saved here." "No," said the evangelist, "all are not saved; only those who have accepted Christ as their Saviour are saved." After further conversation the student was asked why he attended the meeting, to which he replied that he was there to have some fun.

"The Word of God is quick (living), and powerful, and sharper than any two-edged sword" (Heb. 4. 12), and it proved so in this case. When alone in his room he thought on his conduct. He knew that he had told a lie to the gospel preacher. He was not "saved," and called as he was into God's presence, he would be lost eternally. As he contemplated the past and the future, his sin and folly, his

was into God's presence, he would be lost eternally. As he contemplated the past and the future, his sin and folly, his guilt and obstinacy, became more dreadful in his eyes, and he longed for deliverance. "What must I do to be saved?" was the cry of his soul. Though knowing something of classics and other subjects, he was very ignorant of the Gospel. Though a "Protestant," professing to accept the doctrine of justification by faith alone, he had not the remotest idea that forgiveness could be obtained by simply believing on Christ. Yet God declares that "To him that

believing on Christ. Yet God declares that "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5).

Next night he was back at the meeting without any thought of "fun." One of the evangelists took for his text 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). On reading the verse he repeated slowly the first clause,

The University Student's Discovery.

"All we like sheep have gone astray," and then asked, "Is this true?" The "anxious inquirer" inwardly responded, "It is too true." The second part was then repeated: "We have turned every one to his own way," and the preacher inquired if that portion was true. "Yes, it is," mentally ejaculated the student. As the gospeller approached the last clause of the verse he paused for a moment, and then, slowly reading the precious sentence, "And the lord hath laid on him the iniquity of us all,"



A QUIET NOOK IN KELVINGROVE PAIR, ADJOINING GLASGOW UNIVERSITY.

asked, "Is that true?" Quicker than the twinkling of an eye the light of the Gospel shone into the student's soul, and he said to himself: "If God laid on Christ the iniquity of 'us all,' my sin must have been on Him." There and then he rested on Christ and His finished work. He no longer thought of laying his sins on Jesus, seeing that God, who knew them, laid them on Him, and, believing, he was free. Passages of scripture which had formerly appeared dark and difficult were now clear and simple. "Heaven's

easy, artless, unencumbered plan" of salvation was laid hold of. He saw that Christ by His death had made full atonement for sin, and on the ground of His sacrificial work God could be a just God and the Justifier of all who

believe on Jesus (Rom. 3. 26).

Joy and peace filled the young convert's heart, and before the conclusion of the service he asked liberty to give his testimony. Permission being granted, he told the people that he desired to speak for two reasons: (1) Because God had saved him as he sat in the church that night, and told how it took place; and (2) he purposed leaving for Glasgow next morning, and might not have another opportunity of witnessing for the Lord Jesus, and closed with an appeal to the unsaved to accept of Christ as their Saviour. His brief, pointed words produced a deep impression on the audience.

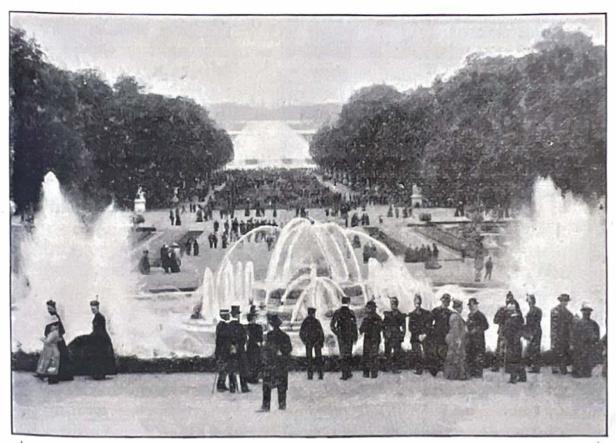
If you are unsaved, and desire to obtain peace with God, the same truth that was blessed to the young Scotsman is fitted to do the same for you. Go in at the first part of Isaiah 53. 6, and go out at the other end of it, and you will cease trying to be saved through your efforts. The "sin question" was eternally settled at Calvary by the Lord Jesus. Believe, then, on Him who did it all and paid it all, and eternal life is yours (John 5. 24).

A "CHANCE" MEETING.

THE Saturday-night Gospel meeting was going on in the open-air in the town. Two men with their wives were passing on their way to do the evening's shopping. They had no intention of going to a Gospel meeting, but by one of those strange "chances," as they are called, from which often hang the issues of eternity, they found a Gospel meeting right in their way. They resolved to stand still and hear what the preacher was saying. The Word was with power. Both the men and their wives were arrested on the spot. They came to the inside meeting to hear more about Jesus; and all four were converted to God. many years ago now. Yet the whole of that little company are still alive, and rejoicing in the saving power of Christ. My unsaved friend, be thankful if you stumble upon a Gospel meeting. The preacher may have a message from heaven to thee. The day is coming when there shall be no Gospel meetings. The record shall be closed. The door shall be shut. Then what of thy soul for Eternity?

THE FRENCHMAN'S CONVERSION.

A QUARTER of a century has well-nigh gone by since the following incident happened:— A young Frenchman, who had been sorely deceived in regard to domestic relationships, was hurrying along to a river that he might destroy himself. As he neared the spot where he had purposed to end what, to him, was a miserable existence, he noticed a company of people standing at the corner of a street, and, somehow or other, unaccountable as it was to him at the time, he seemed impelled by some strange power



GARDENS OF THE TUILERIES, PARIS.

to draw closer to the crowd and ascertain what was thus engaging the people's attention. Finding it was only a "street preacher," he was about to hasten from the scene in disgust, when a wondrously sweet quotation caught his ear: "Come unto Me all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). Under other circumstances, he had heard this text of scripture quoted often enough, but on this occasion it seemed to have a strong fascination for him. But did Satan stand by and let his intended victim easily escape from his subtlety? Indeed he did not! The young Frenchman seemed to hear

a voice, which whispered in his ear, "Is this your manliness? What a coward you are! Go away and drown yourself as you intended." He actually did start again on his errand of self-destruction. But God was working in the matter, and the young man seemed irresistibly rivetted to the spot. Then it was that he was helped to face his position, and he trembled as he contemplated his sad, sad state. Nor was this all; he began to reflect on his sinful past, upon God's holiness, and on future judgment.

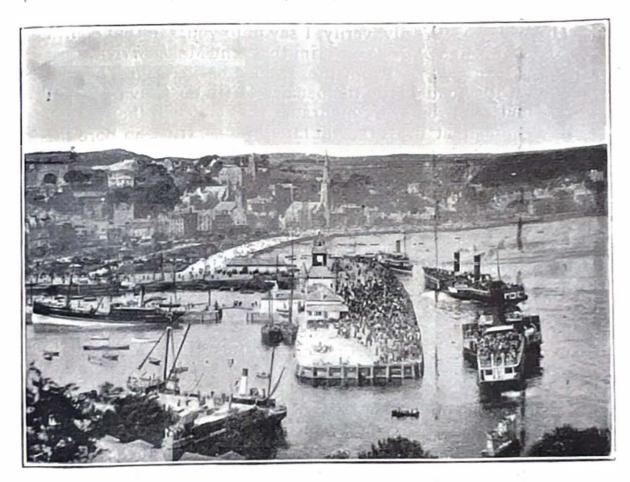
Presently, however, there was sounded in his ear the same text of scripture which had at the first so charmed him; and this time he listened as in the light of eternity. "Come unto Me!" The preacher told the people how that these cheering words had been uttered by Jesus the Saviour, and that they were spoken expressly to encourage such as were burdened with sin and laden with sorrow. "I will give you rest." This unmistakably plain declaration was also dwelt upon by the preacher, and was carried home in power to this troubled listener by the blessed Spirit of God. Then it was, telling out his guilt and defilement, that he came to Jesus, and responded by faith to the Saviour's invitation.

It would be impossible to properly describe the joy and gladness of this returned prodigal. How his heart went out to that "street preacher!" Pressing through the people, tears coursing down his cheeks, he clasped the preacher's hand, and told out his sudden conversion before the astonished people. It was only the work of a few moments to hurry home to his loved mother, and to tell her, not only of the sore temptation he had well-nigh yielded to, but also of the Saviour he had found. Much had been forgiven him, and he loved the Saviour much in consequence. Nothing gives him greater joy than to testify of his Redeemer's power and ability to save to the uttermost all who come to Him.

We pray God to cause anxiety in your soul, and to lead you to Jesus. To-day, Christ would woo you to Himself; He speaks to you in tones of sincerest love; but by-and-by, we know not how soon, this attitude of His will give place to one of righteous and eternal anger. Satan may not tempt you as he did this man in the narrative; but you are as surely in his power, and he seeks your everlasting destruction. When will you awake to your danger, and flee to the Lord Jesus? God grant it may be Now! F. A. B.

"I AM SAVED: GOD SAYS SO, AND IT MUST BE TRUE."

EARLY thirty years ago, I was preaching the gospel in the Music Hall in Rothesay, a watering place on the Clyde. The Lord gave blessing with the word, and some professed to accept of Christ as their Saviour. Amongst this number was Alexander Cairns. His religious experience had been much like that of many other young men. Brought up respectably, he went regularly to Church, read his Bible,



OROWD ON PIER AT ROTHESAY, WITH PLEASURE STRAMERS FOR MANY PARTS.

and ; said" his prayers. He knew, however, that he was not prepared to meet God, and had been frequently concerned about his soul's salvation. The Lord Jesus knocked loudly at the door of his heart through the death of his brother. A still small voice seemed to whisper in his ear: "If you had died instead of him, where would you be in eternity?" His conscience replied, "In hell! in hell!" He became much concerned about his soul's salvation, but eventually succeeded in stifling convictions. Through the influence of an acquaint-

ance he came to the meetings, and appeared deeply impressed. One evening he was asked: "Would you not like to be saved?" "I would," was the reply. "Then there is no

reason why you should not be saved now."

He was shown a number of scriptures, and, among others, 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); "Behold the Lamb of God, which taketh away the sin of the world!" (John 1.29); "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life" (John 5. 24). From these and other passages, he saw that Christ had borne the penalty of sin on Calvary—that He had removed every hindrance that stood in the sinner's path; and that by simply believing on Him who bore the wrath and curse, he was saved and had everlasting life. first he thought it "too good news to be true." But he was soon assured from the Scriptures, that, though it was "good news," it was not roo good news, seeing it was news from heaven, from One who was his best and dearest Friend.

"What!" he said to himself, "is that all? Have I nothing else to do but believe on Jesus?" The scripture came before him, "He that believeth on the Son hath everlasting life" (John 3. 16-36). Satan sought to get him to look within to his wicked heart. On looking there he became miserable. He said to himself: "Surely I cannot be saved, else I should be far happier. When I feel love and joy filling my heart,

I shall know I am saved."

He was again pointed to the Scriptures, and shown that it was through believing on Him who had finished the work that sinners were saved, and not through feelings; that if he really believed on Jesus, the feelings would follow. He was urged to rest on the bare Word of God and never mind his feelings. There and then he "took God at His Word," and left the Music Hall a sinner saved by grace. On reaching home he was dreadfully troubled by Satan. In answer to all his charges, Alexander simply replied: "I am a great sinner, BUT I AM SAVED; GOD SAYS SO, AND IT MUST BE TRUE." A few months ago on the platform of the City Hall, Glasgow, Alexander shook the hand of the writer, and said, "Twenty-eight years ago to-night my soul was saved." From God's Word he knows that all his sins are blotted out, never to be remembered again. Have you this blessed knowledge? A. M.

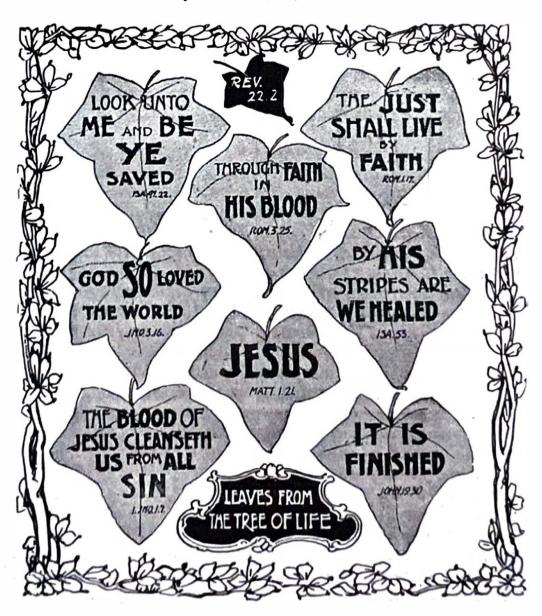
LEAVES FROM THE TREE OF LIFE,

AS SHOWN IN

THE HEALING OF GREAT SINNERS.

- I. MARTIN LUTHER "The Just shall live by faith."
- II. JOHN CALVIN "With His stripes we are healed."
- III. WILLIAM COWPER "Through faith in His Blood."
- IV. CHARLES H. SPURGEON VIII. HI "Look unto Me, and be ye saved." "Jesus."

- V. CAPT. HEDLEY VICARS "The Blood cleanseth from sin."
- VI. RICHARD WEAVER "God so loved the world."
- VII. WM. P. LOCKHART "It is finished."
- VIII. HENRY MOORHOUSE "Jesus."



LEAVES FROM THE TREE OF LIFE.

HE leaves of the tree were for the healing of the nations" (Rev. 22.2) will be true of the tree of life which shall grow in the midst of the New Jerusalem. The leaves of truth from the Word of Life have been, and are, for the healing of sinners everywhere, as

the following cases show:

I. Climbing up Pilate's staircase in Rome about the year 1510 is a poor monk, bowed, down with a sense of sin. Many times had absolve te been pronounced, but it had only come from a fellow-man, and could not ease his conscience. Now he crawls upon his knees up the twenty-eight steps, hoping by this means to obtain salvation. Suddenly a sentence from God's Word, a leaf from the Divine tree, flashes clear before his mind, "The just shall live by faith" (Gal. 3. 11), and MARTIN LUTHER there and then was born again. The Word of God shook the monk, and the monk shook the world. Faith in Christ saved him, and through him changed thousands. Faith in Christ will save and change you.

II. Gathered round a stake in Paris in the year 1526 is a crowd of priests, soldiers, citizens, and a young scholar. "These men have a peace which I do not possess," reasons the scholar, "and it is derived from the Bible." He began to search it; the first effect was a pang of terror as he saw how vile he was. He looked again, and that leaf from Isaiah 53. 5, "With His stripes we are healed," proved its healing virtues to the wounded heart of John Calvin as he exclaimed, "His cross has borne my curse; His death has atoned for me. With His stripes I am healed." Can you say the same?

III. "Leaving Westminster School with no more religion than the satchel on his back," broken down in fortune, depressed in mind, a member of the "Nonsense Club" landed in St. Albans in 1763. Here the "sense of guilt and the burden of unpardoned sin" laid hold of him. When in this state he opened a Bible in search of a healing leaf, and the first verse he saw was Romans 3. 25, "Whom God hath sent forth to be a propitiation through faith in His Blood." "Immediately," he says, "I saw the sufficiency of the atonement Christ had made—my pardon sealed in His Blood. In a moment I believed and received the Gospel." Thus WILLIAM COWPER, the author of "There is a Fountain," "God moves in a mysterious way," and many other poetic

gems, was healed, and thus may you, "though vile as he,

wash all your sins away."

IV. Sitting down under the gallery in a little Methodist Chapel in Colchester in 1841 is a young man with one question only before his mind: "What must I do to be saved?" The morning was stormy, the congregation was sparse; the preacher, a thin-looking man without much culture, opened his Bible and read the words: "Look unto Me, and be ye saved, all the ends of the earth" (Isaiah 45. 22). By-and-by he warmed to his subject and cried: "Look unto Me. I am sweating great drops of blood! Look unto Me, I am hanging on a cross! Look unto Me, I am dead and buried! Look unto Me, I am risen again! Look unto Me, I am sitting at the Father's right hand!" Then pointing straight to the young man he shouted, "Young man, look to Jesus Christ!" There and then Charles Haddon Spurgeon looked and lived, and through his preaching thousands more have looked to Jesus Christ and been saved with an everlasting salvation. Have you looked? Are you saved? If not, do as he did: "Look to Jesus Christ," and you will be able to say, "I looked on Him. He looked on me, and we were one for ever."

V. Waiting for the return of a brother officer to his own room in 1851, and hardly knowing how to spend the time, a British officer turns over the leaves of a Bible which lay on the table. The words caught his eye, "The Blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1.7), and they enabled him to obtain what he had long sought—"Peace with God." Henceforth Captain Hedley Vicars would live as a man should live who has been washed in the Blood of Christ, till his name became fragrant mid scenes of war or peace the world o'er, and through his lip testimony and life story many more became followers of the Lamb. Are your sins cleansed by the Blood of the Lamb? Remember, "no

Blood" here means "no glory" hereafter!

VI. Down in a sandpit in 1852 kneels a miner, well known in all the country-side as "Undaunted Dick." He was to have fought with a man to-day, but he met with a more terrible adversary. His body trembles from head to foot whilst the struggle lasted between the power of darkness and the power of light. In desperate fear of hell, that balmy leaf John 3. 16 crossed his mind. "Well, I said, 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life'; I thought that whosoever meant me, so I took God at His word and trusted in the finished work of my Saviour." There and then RICHARD WEAVER passed from death unto life. That "whosoever" embraces you. Have you put your name in?

VII. Walking along the Menai Straits, close to the tubular bridge, in 1855, is a young Liverpool merchant. His thoughts are not centred on buying and selling, but on the most momentous matter of his soul's salvation. He longs to obtain forgiveness. How can it be obtained? "It is finished!" (John 19. 30) was flashed into his mind "with as much force and distinctness as though he heard them spoken from heaven." Then and there he saw what the work of Christ had accomplished, and by faith in Him W. P. Lockhart obtained peace with God. He became "the prince of young men's preachers," and died saying, "The Bleeding Lamb; it's all the Bleeding Lamb!" Will you, resting in the "finished work" of Christ, join him and millions more in the heavenly chorus, "Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy Blood"?

VIII. Hearing a noise in the Alhambra Circus, Manchester, in 1860, and thinking a fight was going on, an ex-soldier buttoned his coat and entered for the fray, only to find that the fighting was of a spiritual kind, for Richard Weaver was preaching. As he entered he was arrested by one word, the Name above every name—"Jesus" (Matt. 1.21). Shot from the preacher's lips, it went like a bullet to the heart of the wayward youth. He saw and felt his sin, the Word of God assured him his sins were laid on Jesus, and he looked to Jesus and was saved. The Name which brought conviction also brought healing balm to the heart of Henry Moorhouse, the man who moved the man who moved the world—D. L. Moody. No wonder he loved to speak of that peerless Name.

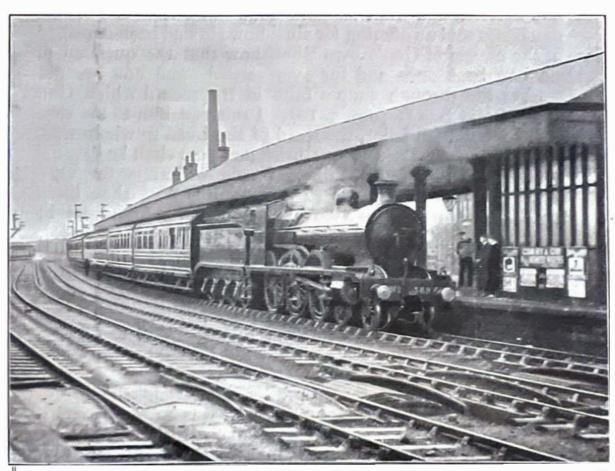
Surely these trustworthy testimonies of men in different times and varied climes bear certain evidence to the fact that "none but Christ can satisfy"; also that all who believe on the Lord Jesus Christ, who trust in His finished work alone, obtain true soul satisfaction, have peace with God, and are assured of being in heaven with Christ—

> "To dwell with Him, to see His face, And sing the glories of His grace."

Ponder over these tried and proved soul-healing leaves from the tree of life, and rest not till you know for certain that you too are saved with an everlasting salvation.

"WHAT ABOUT YON TEXT?"

I WAS waiting at the railway station of Kilmarnock. The train drew up, and I heard a voice saying, "Come in here." When I got into the carriage, I found a young man named Willie Black, and right glad he was to see me. Whenever I saw him, it brought to my recollection an event which had taken place nine years before—an event which was to Willie the most memorable in all his history. I refer to the time when he was born again, and passed from



U. & B. W. HAILWAY EXPRESS ENTERING KILMARNOCK STATION

death unto life—in other words, the day when he had his soul saved, and when he started on his way to glory.

At that time I had gone to the town of G—, to preach Christ. I was the guest of Willie's father, who was a Christian; but Willie knew not the Lord. Indeed, he was beginning to manifest symptoms of self-will which caused his father no little concern. His father gave me the hint to "put in a little word" as I found opportunity. This I did the same night at the close of the meeting, pointing out to Willie that well-known Scripture, John 3. 16, "For God so loved the world that He gave His only begotten Son,

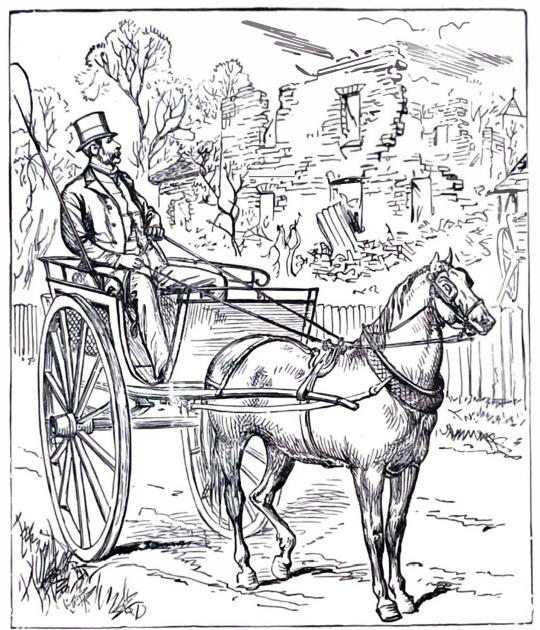
that whosoever believeth in Him should not perish, but have everlasting life." When I got back from the meeting, I found that Willie had been home before me, and had retired to rest. In due time I followed him upstairs. Willie, who had been lying awake, said to me, "What about you text you showed me in the meeting?" the word of God had taken effect. So I at once began to take him through the Scriptures, showing him how sin had entered, and what sin had done—how that Christ had made His soul an offering for sin—how sin had been punished in the person of God's own Son—how that the question of sin had been once and for ever settled—and how we got eternal life through simple faith in the record which God gave of His Son (1 John 5. 10). I referred him to the case of the Philippian jailor, the word of the Lord to whom was, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16. 31). "And, Willie," I said, "that is the very message which God sends to you to-night." I then lifted my heart in prayer to God that my young friend might enter into liberty. Willie there and then caught my arm, exclaiming, "I see it all now—I have got it now." "Then," said I, "we'll thank God." After thanking God I said, "Now, we'll praise God." And at that moment the silent watches of the night were broken by Willie and myself singing with joyful voice that little hymn—

> "I am a feeble sinner, But Jesus died for me."

While we "prayed and sang praises unto God," the decent woman who lived "in the other end" was aroused out of sleep. And she was not only aroused out of sleep, but by the Spirit of God, she was awakened to the great concerns of eternity. She fancied (as she afterwards told us) that the last day had come; and, being a stranger to grace and to God, it is little wonder she got into a state of concern about where she was to spend eternity. Although not pleased at the time with such "unseemly disturbance," her concern only increased, until, in a few days afterwards, she too was praising God that she had eternal life.

Would you allow me to ask if there has ever been praise to God over your conversion? Have you ever been awakened by the terrors of judgment to flee to the Christ of God? Have you ever been drawn by His matchless love to believe on the Son? Can you say, "I once was lost, now I am saved"? w.s.

RAMBLES AMONG THE RUINS.



DRIVING past a heap of ruins and reflecting on the scene, I overtook a man, who asked for a lift on the road. I soon found that he was a moral ruin. I asked if he had known what it was to be weary in the journey of life. He looked at me for a moment, and then replied, something like the following: "Weary, sir? yes, and have wanted to end the weariness by making a hole in the water (drowning) or some other way, to end the dreadful present, only it may be that it would not end the troubles by putting an end to one's existence." "No," I replied, "that is impossible; you may end your days on earth by that means, as many do, but remember you cannot end your existence" (Matt. 25. 46).

I then got from him something of his history. "I have been well brought up," he said, "and had plenty of money at my command, and I enjoyed life; and—and—"here he hesitated, but presently went on, "I was religious; but there came a trial to me, and I fell. I broke my dear parents' hearts by my life of sin, for I spent all my money, and went down, down to the lowest condition a man can well sink into. Now, I am like Cain, a wanderer; no home, no employment, no bread, no prospect of work, no hope for

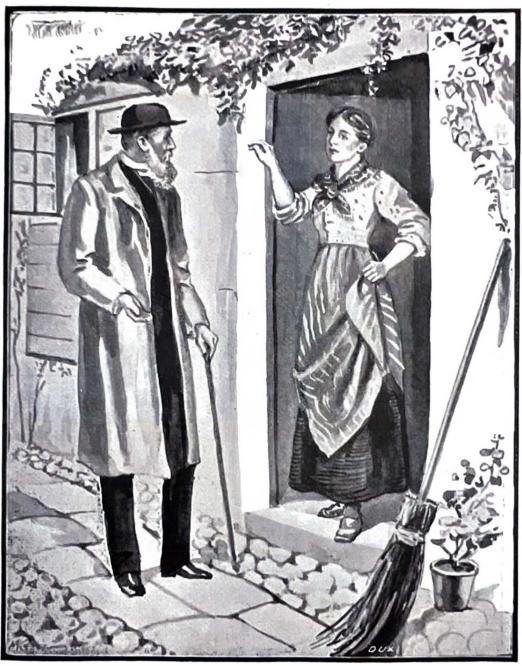
the future. I am almost desperate."

I said, "I have read of a life-like picture of you in a book which I carry with me. But when he came to the worst, and could do no more, and there was no hope for him, he remembered his father, and the plenty he had there, and he resolved to go to his father and own his sins, which he did, and then all was forgiven and forgotten by the father, and the place which he had lost was again his." He said, "You mean the prodigal son, sir." "Yes," I replied, "I do." "Ah, sir, I have read that story many a time to my mother and father—yes, 'tis like me"; and the big tears coursed down over his face. I said, "There is only one act more to make the picture complete; that is, 'arise and go to the Father' (Luke 15. 18); He is ready to forgive. Doubtless He is running to meet you this moment in the very words we have been speaking together." "Oh, sir, I fear that will never be my lot to obtain, for I am awfully wicked, and I have gone down to every crime; I dare not say all I am." I replied, saying, "God has saved the greatest of sinners already (1 Tim. 1. 15), and, therefore, there can be no excuse for you being lost; the only question is whether you are willing to give up your life of sin, and receive pardon and life, salvation from sin, with eternal glory?" We parted, perhaps never to meet again on earth, but to meet once more either in heaven, or before the Great White Throne.

Let me ask, are you going on in a life of sin? Perhaps you are, and it may be you are often weary in the terrible service of Satan, and are ready to end your wretched life by some means, only the dread of future punishment deters you, and hinders you from leading the wretched life of sin you are living in; and it may be that you are longing for deliverance from this hard master, Satan, and his dreadful service, but know not how to obtain deliverance. Take the salvation now you so much need (2 Cor. 6. 2). G. B.

FAITH-NOT FEELINGS;

OR "I FEEL HAPPY BECAUSE I KNOW I AM SAVED."



"SUPPOSE THAT YOUR HUSBAND IS AT SEA AND YOU ARE LEFT-"

"What a change! How has it come about? Why, just through the letter: you read it, you believed it; the change came, your sorrow was gone, your heart was light, even before you got the order cashed—the letter did it all."

FAITH-NOT FEELINGS.



ELL, sir, I do believe every word you say; in fact, I believe every word in the Bible; but I don't feel I'm saved; and I'm not going to say I'm saved until I'm sure I am saved," said a cheery fisherman's wife, at the door of a flower-clad cottage, to an

earnest Christian who was visiting from door to door.

"Neither do I FEEL that I'm saved, and I have been saved for nearly five years, and never yet FELT that I was saved: and if you continue to wait until you FEEL saved, you will never be saved at all, for the Word of God never says FEEL SAVED."

"But, sir, the Scriptures say we 'must be born again' (John 3. 7), and surely I must FEEL that great change come over me. You don't mean to say that I could be saved and still continue as I am—miserable, and afraid to meet God?"

"No, I don't mean to say any such thing, for the moment you are saved there will be change enough, for you will be changed from being a 'child of Satan' to a 'child of God.' But Satan is deceiving you, by getting you to wait until you FEEL a change, and all the while you are shutting your ears to the Word of God, which brings the change, 'for we are saved by grace through faith' (Eph. 2.8); and 'FAITH cometh by HEARING, and hearing by the Word of God' (Rom. 10. 17). You see, if you could feel nice and happy just now, you would conclude you were saved because you FELT it, and then to-morrow you might not feel happy, so you would have to come to the conclusion you were not saved then; thus you would make a saviour of your feelings, and one day you would have a Saviour, and another day you would have none. Instead of Believing the testimony which God has given of His Son, and knowing that you have passed from death unto life (1 John 3. 14), you are waiting for a change, and remaining in misery.

"Now look here, my friend: suppose, now, that your husband is at sea, and you are left with the little ones; that your stock of money runs out, and you have no bread; and the children are hungry, and nothing to give them; you are sitting over the fire miserable enough at such a state of things, and want a change, but your misery does not bring the change; no thoughts of yours fill the children's hungry stomachs, and put the glad smile where there are looks of sorrow. No! But you are startled by a loud knock at the door, and you open it, when the postman puts a letter into

your hand; you look at it, you know the writing—it's your husband's; you quickly break it open, and there is an order for some money. What effect has it on you? Do you sit down and brood over your misery, and wait for a change, thinking there never was such a poor creature in the world as you are? Never! You put on your things, off to the postoffice to secure the money, make your calls at the shops, and come back loaded with all you need, to the great joy of the children. What a change! How has it come about? Why, just through the letter: you read it, you believed it; the change came, your sorrow was gone, your heart was light, even before you got the order cashed—the letter did it all. Why, now, will you not listen to God's letter, and be saved? You are a sinner, but God's letter says, 'Jesus Christ came into the world to save sinners' (1 Tim. 1.15). And Jesus says Himself, 'He that HEARETH My word, and BELIEVETH on Him that sent Me, hath everlasting life, and shall not come into condemnation [judgment], but is passed from death unto life' (John 5. 24).

"Moreover, the letter says, 'These things have I written unto you that Believe on the name of the Son of God, that ye may know [not feel, but know] that ye have eternal life' (I John 5. 13). You see, you did not feel the money—it was in the post-office, and you could not feel it; but the letter said it was there, and there for you; you believed it, and that made you happy; but you were happy because you knew it was yours; the money was not yours because you felt happy. Well, you did not feel Christ died for your sins, neither did I; but I know He died for my sins, and the same letter which tells me He died for me tells me I'm saved. I believe God's blessed letter, and I feel very happy because I know I am saved." Thus was the fisherman's wife led to know her sins sorgiven and rejoice in the wondrous fact.

Perhaps you, too, say you believe all the Bible, but can't feel you are saved, putting FEELINGS in the place of FAITH. Oh, don't be occupied any longer with these things; look away from yourself to Jesus. God has set Him on the throne in heaven, the proof that the work is finished to the satisfaction of Himself; and if God is satisfied, why should not you?

Before you lay down this paper, believe God's Word which He in His love has sent you, declaring what has been done by Jesus Christ for sinners; and the moment you take God at His Word, you rest on fact, not on feelings. R. M. C.

"OLD KNIGHT'S" DISCOVERIES.



FRIEND of mine, an earnest Christian worker, visited a town in the east of England to make known the way of salvation. Amongst those he came in contact with was a man who went by the name of "Old Knight." Knight was godless and

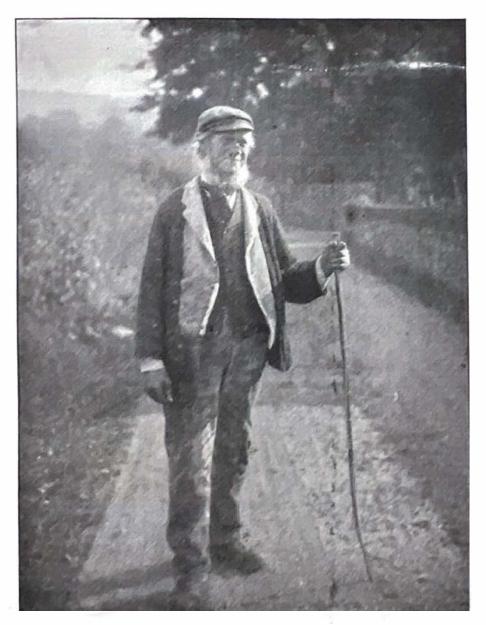
careless, thinking as little as he possibly could about God and Eternity. He was, indeed, spiritually speaking, a "hard case." But the Christian knew that there was nothing too hard for the Lord; and since God had saved him, he felt certain He could save any other big sinner. "Old Knight" was spoken to of the exceeding sinfulness of sin, of its terrible penalty, and of God's way of deliverance, but the Word spoken seemed to produce little impression. As a sort of solace to the soul-winner "Old Knight" declared, "If ever I become religious, I shall turn to your religion." "What is your age?" inquired my friend. "I am 83 years old," said "Old Knight." Looking at him for a moment the evangelist remarked, "It's time you turned to the Lord; if you don't turn to Him, you will be turned into hell."

"That was very strong language" says one. Yes, indeed, but though "strong" it was true. It is, indeed, TURN or BURN! "Turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33. 11), is God's call to the sinner. Turn to God, as He is revealed in the gospel of Christ. "Why will ye die?" God has no pleasure in your death. If you die in your sins, it will not be because God decreed it or wished it. "Ye will not come unto Me that ye might have life," was Christ's complaint to people in His day. God won't force you to turn to Him He has respect to man's moral agency, and won't compel sinners to accept of His mercy. "I would, but ye would not," were the words spoken by Him regarding Jerusalem sinners. wicked shall be turned into hell, and all the nations that forget God" (Psa. 9. 17). If the sinner does not turn to God, he will most certainly be "turned into hell." God says so, and what He says is necessarily true.

On the following Sunday "Old Knight" and his wife were present at a gospel service in the soldiers' home conducted by my friend. The text for the evening's discourse was found in I Timothy 1. 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." "Old Knight"

"Old Knight's" Discoveries.

listened as if a will were being read in which he expected a fortune left him. "The old, old story of Jesus and His love" was proclaimed simply, earnestly, and tenderly. Thank God for the blessed news, contained in the text!



"Christ came into the world to save sinners."—not good people!
"Not the righteous, sinners Jesus came to save."

He died to save them, therefore He must love them with a marvellous love. Salvation is obtained by believing on Christ, who bore sin's penalty to save us from eternal woe. By believing on Him, who was "wounded for our transgres-

sions, and bruised for our iniquities," eternal life is obtained

as a free gift (Romans 6. 23; John 3. 36).

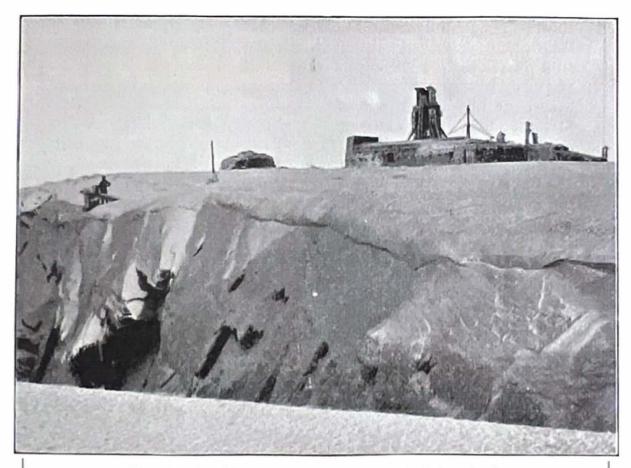
The word spoken that night in the soldiers' home was indeed a message from God to "Old Knight." Could it be true that God loved one who had served sin and Satan for close on eighty years? Was it possible that God so loved him, as to give His only begotten Son for him, that he might not perish, but have everlasting life? "Old Knight" was amazed at the message delivered, but like multitudes of others to day, he considered it "too good news to be true." With tears coursing down his cheeks the awakened soul exclaimed, "I AM SUCH AN OLD SINNER; THERE IS NO HOPE FOR ME." The gospeller, opening his Bible, slowly read Christ's marvellous gospel declaration, as contained in John 5. 24, "Verily, verily, I say unto thee, he that heareth My word, and believeth on Him [believeth Him, R.v.] that sent Me, hath everlasting life, and shall not come into condemnation [judgment, R.v.]; but is passed from death unto life." The three links in this glorious chain were spoken of (1) HEARING, (2) BELIEVING, and (3) HAVING. "Old Knight" heard, believed, and was saved for eternity. That night he left rejoicing in Christ as his Saviour and Lord. A Scripture text roll was given to him, which he read and pondered. One day whilst gazing on the "wonderful words of life" contained in John 5. 24, he burst into tears. On being asked for an explanation, he replied, "I'm weeping for joy at the remembrance of the fact that an old sinner like me has passed from death into life." Soon after this his wife also believed on Christ, and rejoiced in Him as her Saviour. "Old Knight" became a "new creature," and for some time after his conversion, adorned the doctrine of Christ by his consistent life. Whatever the reader is, or has been in the past, he can be saved, as he peruses these lines. Ponder the precious words of John 5. 24, "Verily, verily, I say unto thee, he that heareth My word, and believeth Him that sent Me, hath everlasting life, and shall not come into judgment; but is passed from death unto life." "Believe on the Lord Jesus Christ, and thou shalt be saved," then you will be enabled to sing from your *heart* the well-known lines:

"Though all unworthy, yet I will not doubt, For him that cometh He will not cast out; lie that believeth,' O the good news shout, Hath everlasting life."

THE BEN NEVIS TRAGEDY.

THE mountain scenery of Scotland attracts thousands of tourists every year, yet accidents of a serious nature are happily of rare occurrence. The season of 1907, however, opened with a tragic mishap, whereby an English accountant named Thomas Graham lost his life.

Fascinated by the rocky sides of Ben Nevis, he and his companion had previously ascended by different routes, and on June 14 set out to reach the summit by the north-east



THE OBSERVATORY ON THE TOP OF BEN NEVIS IN WINTER.

buttress. Slingsbys Chimney, known to mountaineers as a peculiarly nasty and dangerous ridge with poor holds, was the chief attraction, and up this part, roped together, the pair were climbing when the mishap occurred. Smiley, who was leading, when up about 200 feet, found the rocks very rotten, and decided to go back. In the act of turning he lost his hand-grip, and both he and his companion were precipitated down the slope, till their progress was arrested by a jutting ledge or bed in the Chimney. Smiley had a miraculous escape, for though badly hurt he managed to crawl to a farm, but it was otherwise with Graham, who

was found, with a deep gash stretching right across the

skull, lying cold and dead.

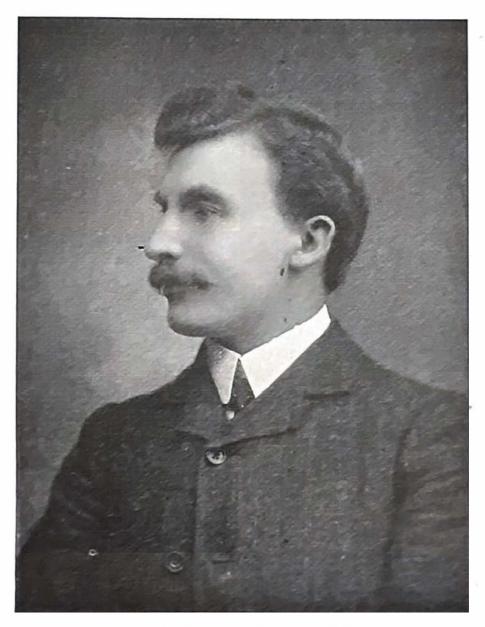
This melancholy accident demonstrates afresh the folly of men risking their lives, by climbing precipitous heights for the sake of adventure, and refusing the safe pathway to the top, but is it not the case that these foolhardy climbers portray the folly of others who are running infinitely greater risks for a gain more trifling? Popular religion tells us the way to heaven is a steep rugged ascent, requiring man's best endeavour, sternest resolution, determined courage, and unflinching zeal. It says heaven is attainable in this way, that earnestness and purpose are all that we require, but gives us no clue as to the point at which to start, or any assurance of heaven gained, when we have striven enough. What of the slippery foot-holds? of the danger of such a wrong turn as proved fatal to the Ben Nevis climber? Pity the man or woman who chooses this road; death frowns upon them from above, death awaits them below, death encompasses their pathway as they ascend. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14. 12). This idea of reaching heaven by good works is as old as Cain (Jude 11), and those who tread this way are guilty of the double folly—first, of attempting the impossible (Heb. 11. 6), and second, of rejecting the provided means of access (John 14. 6), the only door to heaven (John 10. 9).

Infinite love has devised means to bring the banished home, to remove the guilt and stain of sin, and bring the pardoned rebel to the Father's house, to set him at the feast, and bless him for evermore. To accomplish this the Holy Son of God left the throne of Glory, came into this world, lived in it a perfect life, and died the shameful death of the cross. On that cross He bore our sins (1 Peter 2. 24), and sunk under the curse due to sin (Gal. 3. 13). In Him there is redemption, "the forgiveness of sins" (Eph. 1. 7). Through His death the sinner who believes is reconciled unto God (Rom. 5 10), and made the righteousness of

God in Christ (Rom. 3. 22).

The grandest note of the Gospel story is that all is provided, and offered free of cost, for the acceptance of faith (Rom. 10.9). See to it, then, that you refuse not Him that speaketh, that you come in the only way, accept the proffered grace, and climb not up as "a thief and a robber" (John 10.1). J.H.

SAVED THROUGH THE "PILGRIM'S PROGRESS."



JAMES M. HAMILTON, EVANGELIST, RILMARNOCK.

FOR well nigh twenty years I lived a stranger to grace and to God. My life as far as man could judge was decent and respectable, moral and religious. From the days of my childhood I had habitually prayed and read the Word of God. I had passed through the Sunday School and the minister's Bible Class; I had sung in the church choir, and was a church member; was also a Sunday-school teacher, and a member of a local branch of the Young Men's Christian Association, of which I became

secretary. I was financial secretary for a Good Templar Lodge, and secretary and treasurer for a district branch of the Church of Scotland Band of Hope. I did not drink, I did not smoke, I did not swear. I thought that God must be well pleased with me, and that I had a "good hope" of turning up in heaven when I died. Alas! I forgot that the "Word of God" solemnly declares: "Except a man be born again, he cannot see the kingdom of God" (John 3. 3). "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness" (Prov. 30. 12). I belonged to that generation, and needed regeneration.

I do bless God for the "free grace" that awoke me, by light from on high, and showed me that, with all my socalled morality and religion, I was a guilty sinner on my way to hell. This awakening was brought about in a rather remarkable way. My father presented me with a neat copy of Bunyan's "Pilgrim's Progress." This gift stirred up memories of days gone by. I remembered how my aged grandfather used to gather us around his knee when we were very small children, and read to us the "Old Progress." I recollected how interested we all were, and those recollections made me desire to read it again, so I set myself to the task. Little did I dream that the "Immortal dreamer's allegory" would lead me to a humbling heartsearching and awful awakening, but this was what God had destined it to do. My attention was rivetted from the outset, and as I read on my interest in the book deepened; I saw it was a picture of real Christian experience, and almost unconsciously I found myself comparing my experience with that of Bunyan's characters. I compared notes with Christian, Faithful, and Hopeful; I was convinced they were right and had the best of it, but, alas! I had never had an experience like them. This alarmed me dreadfully. Could it be possible I was on the wrong track.

Ultimately I came to Ignorance, and as I studied this character, who had come down the crooked lane from the country of Conceit, the Spirit of God convinced me I was just like him. With all my religious upbringing and efforts I was ignorant of God and His way of salvation. I had been trusting to my own efforts to save me, while God's Word says: "He that trusteth in his own heart is a fool" (Prov. 28. 26). "For 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" (Ephes. 2. 8, 9). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3. 5). My conscience, which had slumbered long, was now awakened; its voice, which I had so often stifled, began to accuse loudly. Things in my life that I had excused and thought there was no harm in now looked exceeding sinful as the Holy Spirit raised before my opened eyes the divine standard of holiness and righteousness. I saw that all my supposed goodness and religious efforts were but "rotten props," which would ultimately give way and land me in a lost eternity.

God's searchlight was now turned upon my thoughts and words, my works and ways; my comliness was turned into corruption. I discovered that "all my righteousnesses were as filthy rags" (Isa. 64. 6). I learned that "by the deeds of the law there shall no flesh be justified in His sight, for by the law is the knowledge of sin" (Rom. 3. 20) This knowledge of sin made me exceedingly fear and quake, but painful though the experience was, I thank God for it, for if I had never had this knowledge of sin I should never have had the knowledge of salvation and remission of sins.

For some weeks I remained in this awakened condition, and as the days moved slowly on my burden of sin grew heavier and my misery unbearable. Oh, how often I wished I had never been born. I envied the very brute creation, for they had no undying soul like as I had, to be lost and go down to the region of hopeless misery and endless despair. Those weary days and restless nights I shall never forget. I knew no one on earth to whom I could unburden my heart and tell my sorrow, therefore I poured out my complaint unto the Lord. But the enemy would suggest: God does not hear you, for you have been too big a hypocrite, and you have committed the unpardonable sin. Truly "the pains of hell gat hold upon me: I found trouble and sorrow" (Psalm 116. 3). Again the devil would whisper: Give the whole thing up, have done with your trouble and enjoy the world; but this I felt I could not do, for the powers of the world to come had laid hold upon me. I saw clearly that to enjoy this present evil world was but to court everlasting destruction. I knew that the wrath of God was coming (Ephes. 5. 6), and I was determined at all costs to flee from the wrath to come (Matt. 3. 7).

Deliverance came at length. Darksome night passed and day dawned—a new era began in my soul. One night I got home from business in great mental agony. feared that reason would totter from its throne before I got the matter settled. The hour was late, and all the other members of our family had retired to rest for the night, but for me there was yet no rest. I thought to myself, here is my chance; now is my opportunity to get saved—it must be to-night or never. Pulling the chair up to the table where my Bible was lying, I turned over its pages and began to read. What the portion was I cannot remember, but it afforded me no comfort. The more I read the deeper grew the darkness; my mind seemed a bewildered maze. In my despair I dropped on my knees and tried to pray, but could not. The sweat stood like beads on my face; I realised that I was in the presence of a Holy God against whom I had sinned. My mouth was shut, I was verily guilty; not one word could I answer on my own behalf. I felt that moment that God would be perfectly just in sending me to a lost eternity. In anguish I cried: "O God! I am lost and going to hell, unless Thou dost save me I perish forever."

Like lightning flash these words came to my mind: "The Son of Man is come to seek and to save that which was lost." This was the live coal from off the altar that touched my lips. My iniquity was taken away—my sin purged. I rose from my knees, opened my Bible, searched for the text, found it in Luke 19. 10, and putting my finger on the verse I tremblingly said: "O Lord, I believe it." The great transaction was done, Christ was my Saviour and Substitute. At the moment there was no great joy or excitement such as some have experienced, but the tempest ceased. My terrors vanished, and there was a great calm in my soul; I was filled with awe at the grandeur and simplicity of God's way of salvation, and wondered why I had remained so long in ignorance of it.

About sixteen years have come and gone since then—surely an evidence that the Lord Jesus not only saves, but keeps and satisfies. To whom be glory for ever and ever. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31), and be able with us to sing:

[&]quot;Satisfied with Thee, Lord Jesus, I am blest;
Peace which passeth understanding on Thy breast.
No more doubting. No more trembling. Oh, what rest!" J.M.II.

"THIS MYSTERIOUS SOMETHING."

TEN years ago, there lived in a village about four miles from Edinburgh, a good, decent man, and a member of a church, but not "born again." He heard of the good work going on all over the country, and especially in Whitefield Chapel, Carrubber's Close, Edinburgh. This



'O WIFE, I'VE BEEN AT THE WRANG DOOR!"

fairly aroused him. He became intensly anxious about his salvation. After a few days' wretchedness, he resolved to go into the city on purpose to get the blessing he so much required, and which he thought could be got only at such places as Carrubber's Close. The evening came and away he went. At length he was seated in Whitefield Chapel "between two," as he took care to be, for he said to him-

self:—" If the blessing comes down upon those on either side of me, it can hardly miss me."

Poor fellow! what a superstitious idea he had of the whole affair, and yet, let me say, he must have been at least up to the average for Bible knowledge and general intelligence. The day of Pentecost had evidently been running in his head (see Acts 2. 1, 2), for he expected some mysterious thing to happen, and kept looking for something going round the walls. It never seemed to strike him that he was to be benefited by the truth he might hear spoken, and so accordingly he paid no attention to what was preached; but kept looking to the roof and all round the walls for this mysterious something which he fancied was to convert him.

At length the first meeting was over, but "nothing" of the kind he expected "happened." He was quite disappointed, but when he heard of a second meeting, he was a little cheered, and began to think, "Oh, I may be blessed to-night after all." He took care again to sit "between two"; but, alas! was doomed to disappointment as before, for while the speaking, singing, and prayer went on, he kept looking to the roof of the house and all around the walls for the

"Spirit" to move, and so again "nothing happened."

He was more wretched than ever for a few days. The thought seized him that he was not one of the elect—that he was reprobate—to be passed by and all that! All this time his wife had been trying her hand at comforting him, on the ground that he was "weel enough already," that "it was only bad folk that needed conversion." But that was no use. He threw up his work at last one morning, and went out at the door muttering to himself—"There is nae use in a doomed man working." This frightened his wife, and sent her to her knees and to her Bible.

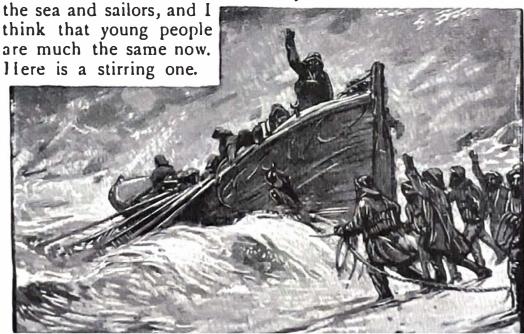
After wandering by the banks of the River Forth for several hours, in rather a despairing, dangerous mood, he returned home. The Bible was lying open on the table (for his wife had been reading it) at John 10. He had advanced in a rage to give it a "cuff," but ere he did so his eye caught the words (ver. 9), "I AM THE DOOR; by Me if any man enter in he shall be saved." He jumped up, turned round, and took his wife in his arms, crying, "O wife, I've been at the wrang door!" He "believed on the Lord Jesus Christ," entered by "the Door," and was saved. Have you entered by the Lord Jesus Christ, the only Door to Heaven? A. M.

ALL SAVED, THANK GOD! ALL SAVED!

NOTHER month has fled, and the tenth has come. Two more completing the present year. Originally called by the Jews, Bul (1 Kings 6. 38); afterwards changed to Marchesten. The fifth day was by them celebrated and kept as the anniversary of the world, and horns were

blown or coronets played, to excite in their remembrance that the Lord is King, and that as such they acknowledged Him. On the twelfth day a fast was kept in memory of the judgment and death of those concerned in making the golden calf (Ex. 32. 27). By the Romans the month was first called Faustinus; afterwards Invictus. By the edict and command of Domitian it was changed to Domitianus. If you have read Roman history, you will remember that he was a great persecutor of the Christians. It is said that during the latter part of his short reign, 44,000 were cruelly put to death. After his own death in A.D. 86, everyone hating the name and memory of so detestable a tyrant, by the decree of the senate, it was changed to the present name, October, or the eighth.

Now, I remember when I was a boy, I liked to read stories about



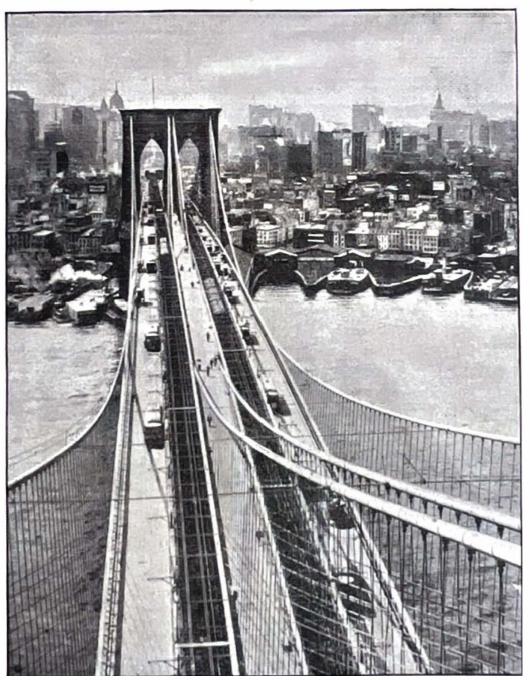
Some time ago there came down a fierce storm upon the coast, and a vessel got into the breakers, and was in danger of becoming a total wreck. Those on board threw up signals of distress, and the people on shore were eager to help; but the sea was so rough, it was a long time before a boat could be

That done, they pulled away for the wreck. Coming launched. near they found the ship had broken up, and the half-drowned sailors were clinging to a rast. First one and then another were taken off until all were got into the boat." "Now," said the captain, "pull for the shore." It was a long pull, and darkness having come on, friends on the land and pier-head were afraid that instead of saving others, the boatmen themselves had But as they wept, watched, and waited, the boat perished. loomed up through the darkness, bringing joy to their saddened hearts. As soon as it came within speaking distance, the people on shore cried out, "Did you save any of them? Did you save any of them?" And as the boat swept through the boiling surf and came to the pier-head, the captain waved his hand over the exhausted sailors that lay flat on the bottom of the boat, and cried in answer, "All saved, thank God! All saved!"

Now, this is exactly what we want to be able to say of every one of our readers, young and old. All saved: saved from sin death, and hell; saved for time, saved for eternity. But though you have again and again been told the way of salvation, it is to be seared many are yet unsaved. Why is it you are not saved? Surely you know you have sinned, or are you like a little fellow who told me one day, "He had never done anything wrong, but his big brother had?" Now, look back over your life and think. Have you never been disobedient to parents? Have you never thoughtlessly taken God's name in vain? Have you never been angry? Have you never been proud, envious, or covetous? Have you never used wicked words, told a lie, nor stolen? I am sure you cannot answer "No" to all these questions. Then, let me ask, have you loved God with all your heart, and with all your soul, and with all your mind, and loved others as Can you say "Yes" to that? Will you write the questions out, and see if you do not have to put "Guilty" at the end of some of them, if not all? Well now, having sinned, "The wages of sin is death" (Rom. 6. 23), you are "condemned already" (John 3. 18). And dying thus — and you may die to-day—be lost, and lost for ever. Oh! if this be so, and it is; surely it becomes you, not only to stop and consider your condition, but to get out of it by going at once to the Lord Jesus He and He alone can take away your sin; His precious blood alone can cleanse. Beginning with Jesus thus, go on with Jesus, by coming to Him day by day, and end with Jesus by going at last to be with Him where He is. All saved I G. H. All saved !!—Eternally saved.

"CHRIST DID HIS PART OF THE WORK, BUT WE HAVE TO DO OURS";

OR, "WHAT PART OF THE WORK IS LEFT FOR THE SINNER TO ACCOMPLISH."



NEW YORK KROW BROOKLYN BUILDING.

"'Christ did His part of the work, but we have to do ours. Faith without works is dead.' The visitor gave expression to an dea which is widely believed on both sides of the Atlantic."

"CHRIST DID HIS PART OF THE WORK, BUT WE HAVE TO DO OURS."



SERIES of gospel services were being held in the winter of 1907 in the Family Theatre, Brooklyn, New York, not far from the famous Brooklyn Bridge. Two meetings were held daily, the writer and a fellow-labourer named Carnie being privileged to tell out the "glad

and glorious gospel" to interested and attentive audiences.

One night, in the course of my address, I spoke of Christ finishing the work of atonement, showing that, on account of what He did and suffered, God's justice was satisfied, and exhorted the unsaved to believe on Christ, and obtain a full and present salvation as a free gift from God. At the conclusion of the address a man in the audience, turning to a friend of mine who sat behind him, remarked, "The last speaker said that Christ finished the work on the Cross, and we have nothing to do. That is not true. Christ did His part of the work, but we have to do ours. Faith without works is dead." The visitor gave expression to an idea which is

widely believed on both sides of the Atlantic.

Let us briefly examine the statement that "Christ did His part of the work, but we have to do ours." Why did Christ die? Let Scripture answer the question. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3. 17). Because of Christ's atonement salvation is possible to every sinner. Christ died that the world might be saved. God's Word declares that "without shedding of blood is no remission" (Heb. 9. 22). Christ shed His precious blood that we might be forgiven (John 3. 14, 15). "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). God laid our sin on Christ. What has Christ's death accomplished? "Once in the end of the world [or ages] hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26). Did He complete the work He came to accomplish? Hearken to His triumphant cry, "IT IS FINISHED" (John 19. 30). What was "finished"? The work that saves was completed by Him. The ransom was paid; the penalty was borne; sin was put away; divine justice was satisfied; God was glorified. The proof of this is the fact that God raised up Christ from the dead, and seated Him at His own right hand. The living Man,

enthroned in the glory, is God's receipt that the sin question was settled at Calvary.

What part of this work is left for the sinner to accomplish? The answer is—NONE! What Christ did is enough. "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable" (Isa. 42. 21).

If you ask, "What have I to do to obtain the blessings secured for me by Christ's atoning sacrifice?" my reply is Hearken to the words uttered by the Lord Jesus when on earth. "What shall we do that we may work the works of God?" was the question that was put to Him by some of His hearers. Carefully consider His reply. "This is the work of God, that ye believe on Him whom He hath SENT" (John 6. 28, 29). He did not tell them that they were to believe "and do their part," to believe "and act up to it." Their "part" was to believe on Him who did it all. This is the "part" that the unsaved reader has to do in order to be saved. God sent Christ to die on the Cross. that you might be justified through believing on Him who loved you and gave Himself for you (Gal. 2. 20). What about the last statement, that "faith without works is dead"? We believe it, because God says so (see James 2. 26). If there is real faith in Christ there must be good works. Faith is not inoperative. Faith worketh by love. If there are no good works, then it is evident that the man has not faith in Christ. Although God has said that "faith without works is dead," that does not contradict the many passages of Scripture showing that sinners are justified before God apart from works (Eph. 2. 8, 9; Rom. 4. 5; 2 Tim. 1. 9, &c.). An unsaved person cannot do a "good" work, as a good work must spring from a right motive; and if it does not flow from love to Christ, it is unacceptable by God. No unconverted person loves God; but when we believe in His love to us, we can truthfully say, "We love Him, because He first loved us." If you believe in the Lord Jesus Christ, you will be saved in a moment, and saved for Eternity, and you won't be able to keep from working for Him who did so much for you. The desire of your heart will find its expression in the words:

"I would not work my soul to save,
THAT WORK my Lord hath done;
But I would work like any slave,
From love to God's dear Son."

C. H. SPURGEON'S DYING TESTIMONY.



CHARLES HADDON SPURGEON.

"MY theology now," said the "Prince of Preachers," to a friend who stood by his bedside, "is in four words, Jesus Died for Me. I do not say that this should be all I should preach were I raised up again, but it is enough to die upon—Jesus Died for Me." How blessedly true!

John Wesley's testimony, lying on his death-bed long years before, was somewhat similar. His words were:

"I the chief of sinners am, But Jesus died for me."

Thank God for the "glad and glorious gospel," "Jesus died for me." Where does the reader stand? You admit that you are a "sinner." Do you believe that you are guilty, helpless, and condemned? (see Rom. 3. 10; Rom. 5. 6; John 3. 18). Many, while confessing that they are "sinners," simply mean that they are like their neighbours. If, however, the reader believes that he is "lost" and unable to do anything to save himself, there is good news for him. "What is it?" you ask. "The Son of Man is come to seek and to save that which was lost " (Luke 19. 10). He has, therefore, come to seek and to save you. Perhaps you think that He is uninterested in your welfare, caring little whether you spend eternity in heaven or hell. What a terrible mistake! Gaze by faith on that bleeding, suffering, dying One, and remember that He was dying for you, that you might be delivered from the penalty and slavery of sin.

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

What then has Christ's death accomplished for you? Are you saved? Are your sins forgiven? Dying now, where, oh! where, would you spend Eternity?

Believing that Jesus died for others won't do you any good. Believe that He died for you; that He gave Himself a ransom for you (1 Tim. 2.4-6), and you will be saved. A. M.

BRITAIN'S KING AND THE BIBLE.



KING EDWARD VII. IN CORONATION RODES.

FOLLOWING on the story told since our boyhood days of the late beloved QUEEN VICTORIA, answering the enquiry of a foreign potentate as to the secret of England's greatness by handing him a copy of the Bible, comes a sequel in her illustrious son presenting to the Church of Bruton, Virginia, that splendid specimen of printing, the Cambridge Quarto Bible, with this inscription:—

"This Bible is presented by His Majesty King Edward the

Seventh, King of Great Britain and Ireland, and Emperor of India, to the Church of Bruton, Virginia, a shrine rich in venerable traditions of worship, in solemn memories of patriots and statesmen, and in historic witness to the oneness of our peoples. The King will ever hope and pray that the ties of kinship and of language, and the common heritage of ordered worship and of ennobling ideals, may, through the saving faith of our Lord and Redeemer Jesus Christ, revealed in these sacred pages, continue to unite Great Britain and America in a beneficent fellowship for setting forward peace and goodwill among men—MCMVII."

From the Royal Presentation Five FACTS may be adduced:

I. Despite all attacks THE BIBLE is still a book worthy to be honoured and handed from the most illustrious Monarch of the twentieth century to the people of the most progressive nation of modern times.

II. The true bond of "beneficent fellowship" and the lasting betterment of mankind, in promoting "peace and goodwill among men," lies through the channel "revealed in

these Sacred Pages."

III. The true weal of the nation, or the mass, can only come through the individual accepting the Bible as a revelation of the Glorious Person and wondrous Work of

"our Lord and Redeemer Jesus Christ."

IV. The words of the Royal Inscription are fully confirmed by the words found within the Royal Presentation. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10. 9). "Being justified freely by His Grace, through the Redemption that is in Christ Jesus" (Rom. 3. 24). Every one, be he potentate or pauper, who shall stand on the Golden Street of Glory, shall affirm concerning the Lord Jesus Christ: "Thou hast REDEEMED us to God by Thy Blood" (Rev. 5. 9).

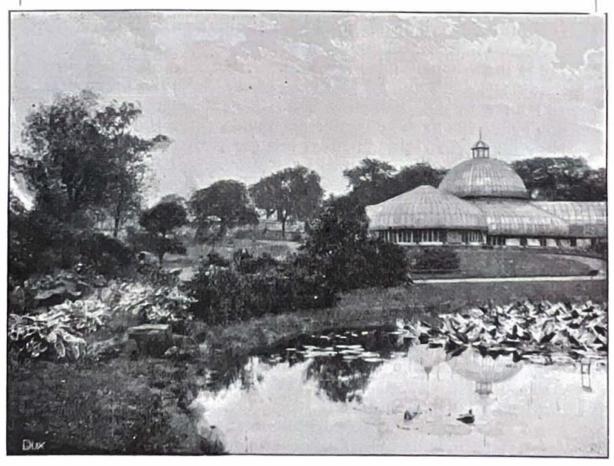
V. His Majesty rightly expresses the channel by which this blessing flows—"through saving faith," for, "to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5). Hence it behoves each member of "the Church of Bruton, Virginia," and each and all of the "patriots," "statesmen," and "peoples" of Britain, America, or elsewhere, to enquire, Have I, as a personal sinner, faith in the Lord and Redeemer

Jesus Christ? Am I saved?

Hyp.

HOW TO OBTAIN SALVATION.

What is He willing to be to you, if you will have Him? Won't you be made heirs of heaven, joint-heirs with Christ—to reign with Him for ever and ever—to be His—to be with Him where He is—to be what He is? Think, then, of what He is, and of what He gives. You don't need to trouble yourselves at present about what you have to give up. Receive Him, and all these things will appear utterly insignificant.



RIBBLE CRESTAL PALACE, BOTANIO GARDENS, GLASGOW, where D. L. Moody the world-famous Evangelist gave some stirring messages.

I used to think of what I would have to give up. I dearly loved many of the pleasures of this earth; but now I'd as soon go out into your streets and eat the dirt as do those things; God doesn't say, "Give up this and that." He says, "Here is the Son of My bosom—receive Him." When you do receive Him, everything else goes. Stop that talk about giving up; let Christ save you, and all these things will go for nothing.

Mark the words, "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). Now, my friends, will you go with this Man? You have often heard about Christ; you know as much about Him as any one perhaps; but did you ever know a man or woman who regretted receiving Him?

No man ever regretted receiving Christ; but I have heard of thousands who have been followers of the devil, and have regretted it bitterly. And I notice that it is always the most faithful followers of the devil who are regretting it most.

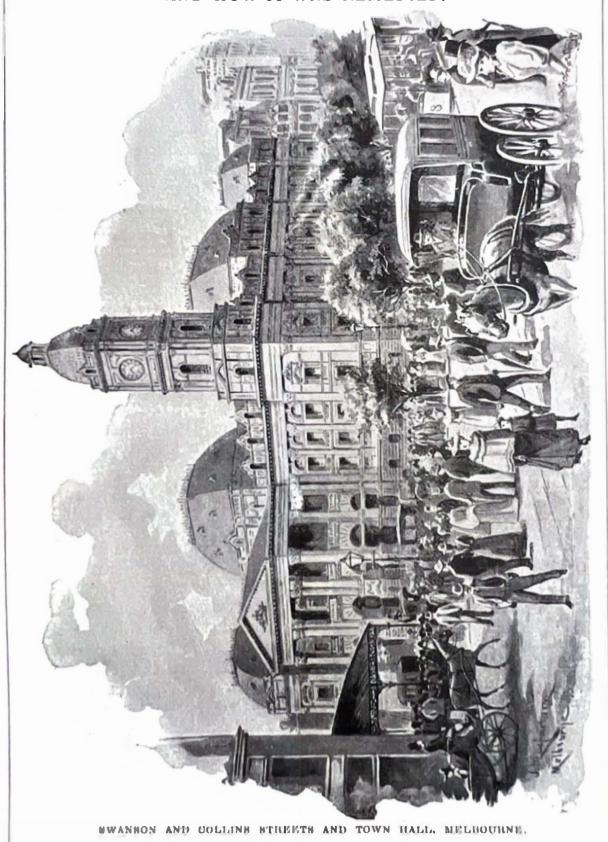
Accept my advice, and take Jesus as yours. Remember, He is the gift of God offered to whosoever. You belong to that class, don't you? Just take Him; that's the first thing you have to do. When you go to cut down a tree, you don't take the axe and commence to hew down the branches. No, you begin right down at the root. So here you must take Christ, and then you will get power to resist the world, the flesh, and the devil.

Salvation is a free gift, and it is a free gift for us. Can you buy it? It is a free gift, presented to "Whosoever." Suppose I were to say, I will give this Bible to "whosoever"; what have you got to do? Why, nothing but take it. But a man comes forward, and says, "I'd like that Bible very much." "Well, didn't I say 'whosoever'?" "Yes; but I'd like to have you say my name." "Well, here it is." keeps eyeing the Bible, and saying, "I'd like to have that Bible; but I'd like to give you something for it. I don't like to take it for nothing." "Well, I am not here to sell Bibles; take it, if you want it." "Well, I want it, but I'd like to give you something for it. Let me give you a penny for it, though, to be sure, it's worth twenty or thirty shillings." Well, suppose I took the penny; the man takes up the Bible, and marches away home with it. His wife says, "Where did you get that Bible?" "Oh, I bought it." Mark the point; when he gives the penny it ceases to be a gift. So with salvation. If you were to pay ever so little, it would not be a gift. Surely you can trust God. You must have a very poor opinion of God if you cannot trust Him. You have only to come to Him thus—receive Him, trust Him. What more can you do, and what less can you do than trust Him? Is He not worthy of it? "Believe on the Lord Jesus Christ even now and thou shalt be saved" (Acts 16. 31), and eternally satisfied. D. L. MOODY.

THE

MELBOURNE CAR CONDUCTOR'S MISTAKE,

AND HOW IT WAS REMEDIED.



MELBOURNE CAR CONDUCTOR'S MISTAKE.

AND HOW IT WAS REMEDIED.



statement regarding a decision given in the Courts of the Colombian Republic (South America) in their favour. Some of the authorities in Socorro, instigated by the priests, informed the Society's agents that it

was illegal to circulate Bibles in Colombia, and that they must at once cease doing so. On declining to obey the injunction, one of the agents was summoned before the magistrates at Socorro. His Bibles were confiscated, and a prohibition was put upon him "TO OFFER NO MORE SUCH OBSCENE BOOKS FOR SALE" in that town. The agent protested, and demanded that censors should be appointed to examine the Bibles and state whether or not they considered them "obscene." One of the censors pronounced in favour of the Bible and the other against it. The matter came before various boards of censors, and was tried at several courts. Eventually the Government at Bogota (the capital of Colombia) decided that the sale of the Bible is not prohibited. It is well known that in countries where the Church of Rome is dominant she seeks to suppress the circulation of the Scriptures. She well knows that if Roman Catholics read and studied the Bible they would soon cease being under the Papal yoke. is fashionable in some quarters—other than Romanist—to talk of the Bible as an "obscene" and an "immoral" Book.

A friend of mine was distributing tracts in a tram-car in the city of Melbourne, Australia. After supplying the passengers, he offered one to the conductor, who refused it on the ground that the Bible was an obscene Book, and unfit to be read in the family. To this my friend replied in substance as follows: "I have just arrived from England in the steamer Himalaya. Whilst on the voyage I observed that the captain of the vessel had a small cabin under the bridge, in which he kept his charts. Had you been there you would have seen a chart of the voyage tacked on a board, with dots in various parts. Why were these marks there?"

"They represented rocks, shoals, and islands," was the reply.

"I suppose you know that these dots were placed on the chart that the ship might run against them?"

"They were nothing of the kind," exclaimed the conductor rather sharply. "They were put there that captains of steamers MIGHT AVOID THEM."

"You are right," said my friend. "The Bible is God's Chart, and throughout it there are marks showing the rocks, shoals, and quicksands on which mariners on the sea of life have been wrecked and stranded. God has recorded the sins of Noah, Lot, David, and others that we should COMMIT them?"

"He did nothing of the kind," said the Australian. "He narrates their misdeeds that we may steer clear of them. I see it all now," he added. "I have an infidel lodging with me, who instilled these thoughts into my mind, and when I

get home I'll have it out with him."

This was how the conductor got rid of his infidel views. It is indeed sad to see how God's Holy Word is being treated by some who call themselves "Christians," as well as by those who rejoice in being designated "Agnostics" and "Freethinkers." For any one to speak of the Bible as "obscene," is blasphemous. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3. 16). "Thy Word is very pure," said the royal psalmist (Psalm 119. 140).

Some portions of Scripture are for public reading, and others are to be pondered in private; but all Scripture is true and profitable. Unlike human books, the Bible chronicles the sins and failures of God's people, as well as their good deeds. The sins of men like Noah and David are written for our admonition. It can be said of the Bible what David said of Goliath's

sword—"There is none like it."

During Sir Walter Scott's last illness he said to his son-in-law, "Bring me the Book." "What book?" enquired Mr. Lockhart. "THERE IS BUT ONE BOOK," was the reply, and it is needless to add he meant the Bible.

Locke, the philosopher, after spending the last fourteen years of his life in the study of the Bible, declared that "the Bible has God for its Author, salvation for its end, and truth without

any mixture of error, for its matter."

The Bible is God's Enquire-within-on-everything. How true it is that "the entrance of Thy words giveth light" (Psa. 119. 130). The Bible is a "lamp to our feet and a light to our path" (Psalm 119. 105). It reveals the fact that all at sinners, and all of us have earned the "wages of sin," which is eternal death (Rom. 6. 23). The Bible tells us that though all are sinners, God has no pleasure in our death (Ezek. 33. 11), and earnestly desires our eternal salvation. It shows His attitude

towards those who disobey His precepts and despise His commands as one of earnest, tender, forgiving love. In fact, at this moment He is beseeching the Christ neglecter and rejecter to be reconciled to Him (2 Cor. 5. 20). He entreats you, oh! unsaved reader, to come to Him and "reason" with Him, and He will cleanse you from every stain. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1. 18). How wonderful that a Holy God should condescend to reason with rebels!

Perhaps you don't take time to see what He has said in His Word regarding Himself and you. Don't say you have not time to read the Scriptures, for, like other people, you have twenty-four hours every day; and if you had the desire, you could easily take time for doing so. You have plenty of time to talk about trivial matters; you can easily find time to read the newspaper and the novel. Why not, then, read and meditate on the "Holy Scriptures, which are able to make thee wise unto salvation, through faith in Christ Jesus" (2 Tim. 3. 15)?

Eternal salvation may be obtained by you at this moment as a free gift through believing the Gospel of Christ as revealed in the Bible. "It is the power of God unto salvation to every one that believeth" (Rom. 1. 16). A free and present pardon is proclaimed to you, oh! fellow-traveller to Eternity, if you believe on Him who "loved you and gave Himself for you" (Gal. 2. 20). Why not now believe and be saved? Why not now look to Jesus, uplifted on Calvary's Cross, bearing the mighty load of your accumulated transgressions, and find rest and peace in believing? "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).

Whenever you apprehend God's wondrous love to you in giving Christ to bear sin's judgment, you will love His Word, His people, and His ways. "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). One of the evidences of the new birth is the desire to know more of God's Word.

The poet aptly expressed it thus:—

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

THE RECORD OF A RITUALIST.

COPY OF A LETTER TO A PRIEND.



TT is a very great joy to me to be able to say a word for the Lord who has so very wonderfully saved me. Until I was about twenty-six I led a life of self-pleasing, Church. going, saying prayers, Bible reading sometimes, but I never thought of eternal things at all, and I never had one Christian friend or relation. At the age of 26 I gave myself to Christ—body, soul, and spirit —to be His for ever, and I thought I could serve Him best at All Saints, Clifton, so I attended all the services week

by week for six years, and I thought it wrong to go anywhere else. I went to confession once every two months, fasting, communion very often, belonged to the E.C.U. Guild of the Holy Cross, and gave a good deal of my money for altar flowers, and for a lamp to be always burning in the Church. I also bought a large number of Catholic books. I always wore a cross, and prayed before a large crucifix, and one I wore was (so they say) blessed by a priest (so called). 1 always felt I was going to be saved, because I was doing what I thought was pleasing to our Lord. I always got very uneasy if I could not make my confession just when the time was up, or if I forgot it was Friday and ate meat by mistake. Those things would make me feel very nervous about my soul's salvation; you see I had never heard the truth, and was afraid to go anywhere but to All Saints. I loved the Church far too much, and was there in all winds and weather till God in His mercy took me from it all. wonderful story is this:

We all went to K——, and shut up the house, in the year 1902. I as usual went to confession, and made my communion just before we went, so I felt that I was all right till we should return, which I thought would be on the Saturday before the first Sunday in the month. In the early part of the week I was told we were not going home till the Tuesday. I was in despair. What to do I did not

The Record of a Ritualist.

know. How to get to All Saints and to make my communion was a thing I felt must be done, so I tried everything I could think of, and every plan failed. The only thing possible was to put it off, which seemed to me quite fatal to my soul, but it was all I could do, and in my distress the Lord in His goodness helped me. I was led to think, "After all He knows everything about me; He knows I cannot get to All Saints; I am quite helpless." In this state of mind I was enabled to look to Him and to see that IIe had done all, and there came life and peace. I saw in that moment what real salvation is. I had been trying to do what was already done—

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

Oh! the joy of so great a salvation, so full and free, without money and without price. I do praise Him, and ever shall. It was about 4.30 on a Wednesday afternoon, 1902. Then, as soon as we came home, I saw my confessor and told him, but he would not believe a word; he said Satan had done it all, and that I would soon lose the joy and peace, and that we cannot know we are saved till after death, and he said I should be lost, &c., &c. I got very frightened, and thought perhaps he did know more about it than I, so I went on with them for six months; but my sufferings no words of mine can ever tell. At the end of that time I left. God helped me by His Holy Spirit to see He was working in me. To His Name be all the glory!

I should like to say that never for one moment have lever doubted the precious Saviour's power to keep me to the end since my conversion. I am His, and my one desire is to please Him, to wait for His coming, when we shall be like Him, to study His Word more and more, and to live

very, very close to Him, away from this evil world.

I should also say that I have burnt every Catholic book; and every picture, cross, and crucifix has by the Holy Spirit been given up, and now I have only Jesus, the One who saved me, and will keep me to the end, "for all the promises of God in Him are yea, and in Him Amen" (2 Cor. 1. 20).

May God in His rich mercy speak to you, dear reader, if unsaved, as you read this true and wonderful story of God's love, that you may Look and Live (Isa. 45. 22). J.W.J.

THE CLASS LEADER'S CONVERSION.



ANY people in this world are honestly deceived in the matter of getting to heaven. They are not hypocrites. They sincerely believe they are all right for eternity, but, not being "born again," they are believing what is not true, and their sincerity does not alter the fact.

Such a case was that of J. B. Trained from his youth in a religious manner, he was taught to "remember the Sabbath day," "say his prayers regularly," and habitually attend the Sunday school and meeting. When about the age of eighteen he attended a "revival" held in the neighbourhood, and going forward to the "penitent bench," he "sought and found religion," as it is called. As a result of this, he "joined the church," and for eight years tried to "prove faithful," during which time, measuring himself by those around, he felt sure he would go to heaven should he About the end of this time, however, his false peace was die. disturbed. He had been promoted to the place of a "leader" in the church, and it was during the exercise of this office that a question from God seemed to ring in his conscience—"Where are you leading this people?" He did not know. He was honest, and the thought of it troubled him. In his distress, the midnight hours were spent in weeping and praying about it; still no relief was found, and the question was not solved.

BLESSED NEWS!

But we read the "Son of Man is come to seek and to save that which was lost," and J. B. was one of the lost, religious though he was. Two men came into the neighbourhood to hold nightly gospel meetings, where they told the people the

"Blessed news,
How that Jesus came to pay our mighty dues;
And, that God hath said He never will refuse
Those who trust in Jesus' blood."

Hearing of the meetings, he at once decided to hear the men. One night he was asked the searching question, "Are you saved yet?" and he replied that he believed he was. He was trying hard to be satisfied with himself, yet was not. One Lord's-day afternoon the Word of God was plainly spoken from Acts xv. 10. He saw his mistake. He had been yoking himself up with the law, and, by "doing his duty," seeking to be saved by his works. He had "religion" but not Christ. Reader, what have you? On what do you rest for eternity?

The Class Leader's Conversion.

DELIVERANCE!

For nearly three weeks he was in deep trouble of soul, and spent most of his time either reading his Bible, or on his knees. The more he considered his condition the more anxious he became; for he saw that he had been cheated by the devil, and was, notwithstanding all his religious profession, a poor lost sinner going to hell 1 One morning, very early, as he lay thinking about his soul, portions of God's Word came to his mind regarding the finished work of Christ. He saw how that Christ died for his sins, bearing them in His own body on the tree, paying the mighty debt by the shedding of His own precious blood. Like Zacchaeus (Luke 19), he received the Lord Jesus joyfully, and praised God for saving him from hell and the wrath to come. Years have passed since then, and J. B. is still able to praise God for a salvation that is all of grace. He loves to work for him now, and delights to speak of His grace and love, but a new motive actuates him. Then he did those things in order to get saved at last. Now he does them because he is saved, and that for ever.

WHAT A CONTRAST !

And now we would ask you if you are really sure you are saved. A mistake here is terrible. Health and strength may be lost and regained, but lose your soul and you are lost for ever. Thousands are being deceived by Satan, who causes them to think they are sase because they seel they are doing their duty in "belonging to the church," and "trying to serve the Master," as they say. They look back to a time when they "experienced religion," "made a start for heaven," and now they hope to be "faithful to the end," when they think all will be well with them.

But, dear friend, no amount of good resolutions or "Christian work" can regenerate a soul, and God's Word says, "Except a man be born again, he cannot see the kingdom of God" (John 3. 3). And if you did not begin your so-called Christian life by being "born again," no amount of fancied "work for the Lord" will set you right. Do not, then, be deceived. A religion that did not begin by receiving Christ will take you to hell, but not to heaven. If you have such, let it go. Trust Christ, God's Son, who died for the ungodly, and you will be saved for ever—not at last, merely, but Now. "Behold, Now is the day of salvation" (2 Cor. 6. 2).

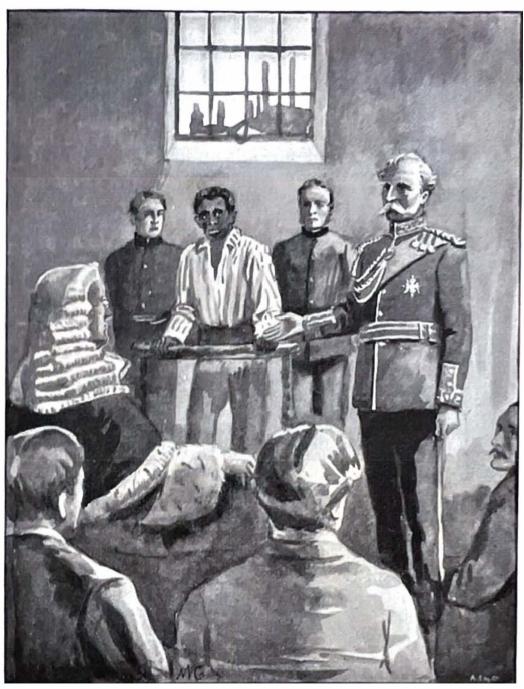
T. D. W. M.

"EXCEPT A MAN BE BORN AGAIN HE CANNOT SEE THE KINGDOM OF GOD."

THE GENERAL AND THE NEGRO;

— OR, —

THE PLEA THAT WON THE CASE.



"JIM'S SKIN MAY BE BLACK."

"'He may be a negro, but the man who would do what he did has a soul too white ever to have killed a man except in defence of his own life.' The jury agreed with him, and Jim was cleared."

THE GENERAL AND THE NEGRO.



HE love that many of the former slaves felt for their old masters and mistresses has been illustrated in countless stories. An incident which happened in Georgia some years after the Civil War is related by the "Columbia State." It shows both the

sacrifice which a slave was willing to make for his master

and the way in which the sacrifice was repaid.

A negro man, strong and healthy, but getting grey from years, was on trial for murder. He had killed another negro, and had been lying in jail for some time awaiting his The testimony against him was given by other negroes who witnessed the killing. When the case was called for trial by the presiding judge, an old man arose, and in a voice deep and low, but full of marked gentleness, said, "Will your honour please mark me for the defence." It was Gen. Robert Toombs. His face was wrinkled with age, but it was large and strong, and the lines of intellect made deeper wrinkles than those of age. His white hair rolled back in curls from a splendid brow. His form was large and tall and straight, although his movements were slow with the years. His eyes still flashed as when he stood in the Senate Chamber at Washington. The witnesses all seemed unfriendly towards the prisoner. In his own statement he claimed that the killing was in selfdefence. General Toombs analyzed the testimony of the eye-witnesses, and then concluded thus: "Your honour, and gentlemen of the jury, a few years ago my only brother fell wounded on the battlefield of Gettysburg. He lay there bleeding to death with no friendly hand to help him. Shot and shell were sweeping the earth all about him. No friend could go near him; no surgeon dared to approach him. My brother had a body servant, a negro, who waited on him in camp. The negro saw his master's danger, and straight into that sheet of battle and flame and death he went. A piece of shell tore the flesh from his breast, but on he went, and gathering my brother in his arms, the blood of the man mingling with the blood of the master, he bore him to safety and life."

"Jim, open your collar." The prisoner rose and opened his shirt in the front. On his breast the jury saw the long, jagged scars where the shell had torn its way. "Jim's skin may be black," the General continued; "he may be a negro,

but the man who would do what he did has a soul too white ever to have killed a man except in defence of his own life."

The jury agreed with him, and Jim was cleared.

What pathos must have been in the voice of that old warrior as he pleaded the cause of the negro! "Straight into that sheet of battle and flame and death he went." Was this not what the Lord Jesus did for the sinner when there was no eye to pity? He left the glory for the Cross, not saying, "If I perish I perish," but coming into the world to die. "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26). "Greater love hath no man than this, that a man lay down his life for his friends" (John 15.13). The negro slave will risk his life for his master. The Son of God laid down His life for you and me "while we were yet sinners" (Rom. 5. 8). Can you read this story unmoved? Have you ever sat down at the Cross and gazed there on the Man of Sorrows, as He dies the Just One for the unjust?

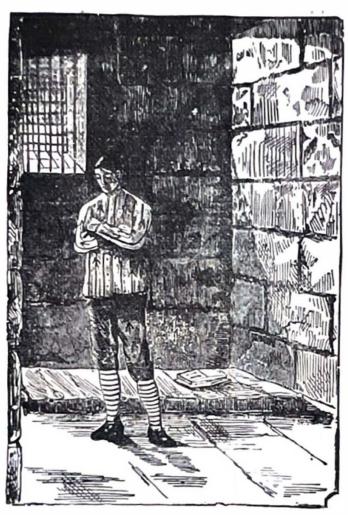
"See from His head, His hands, His feet, Sorrow and love flow mingled down; Did ere such love and sorrow meet, Or thorns compose so rich a crown?"

Why was He there? For your sins. You were perishing, "Christ died for the ungodly" (Rom. 5. 6). Take this good news to your heart, and make it your own. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16.31).

No one could plead before God anything good of you so as to merit pardon or forgiveness. This noble act of the negro moved the sympathy of the jury, and the man was acquitted, but what could be said for, or of, you to God? Nothing; "for all have sinned and come short of the glory of God"; "there is none righteous, no, not one" (Rom. 3. 10, 23). We are all as an unclean thing, nothing good in us. "Not the righteous, sinners Jesus came to save." So you may be saved. "The blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1. 7).

Let the story of the negro lead you to see the great sacrifice of the "Man of Calvary." If He had not died you must have perished in the lake of fire for all eternity; and if you will not take God's remedy for sin you will be "turned into hell" (Psalm 9.17). "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." F.w.B.

WHAT THE GOVERNMENT CANNOT DO.



DOOR fellow! He's in prison under sentence of death for his crimes. He only waits the day of his execution. Yet there is the possibility of a reprieve—yea of a pardon. If a pardon should arrive, he walks out of that prison a pardoned man—but not a justified man. The Government may pardon him, but it cannot justify him. Now, when God takes up sinners He not only pardons them, but He justifies them. He puts them into an entirely new standing.

He treats them as if they had died and paid the full penalty of their sins, because Jesus died and paid the full penalty of their sins. God identifies believing sinners with Christ. He treats them as having died with Christ, and as having risen with Him. He views them as no longer in the Adam standing, but in the Christ standing. As children of Adam they see their doom on the Cross. was there the Adam standing came to an end. It was there that sentence of death was carried out against the flesh. And the sinner, believing in Jesus, now finds himself associated in resurrection with One who never sinned—with One who paid the full penalty due to sin—with One who ever stands in complete acceptance before God. Hence it is that God can be just and yet the Justifier of him that believeth in Jesus. We are expressly told that Christ was "raised again for our justification," that "all that believe are justified from all things." Have you made yourself a possessor of this great salvation through believing on God's Son? w.s.

PRAYING BY MACHINERY.



'HE Buddhists of Thibet are great believers in the power of prayer. The lamas, or priests, are said to spend much time in offering up petitions to propitiate God. In order to recite the required number of prayers too many hours would be used, and "praying wheels" have been invented. which enable the busiest Thibetan housewifeto "pray without ceasing."

Our illustration of a praying machine is taken from a photograph of one which stood in the square of a Thibetan village. The outside of the wheels is inscribed with prayers, and the inside is filled with long and

short petitions written on small pieces of parchment. Persons passing twirl the wheels, which are usually kept going, each revolution of the cylinders being supposed to cause the prayers to ascend to God. There are also hand-prayer wheels, whilst in some monasteries large cylinders containing hundreds of prayers are kept constantly moving by power.

Some who read these lines may say, "How foolish to suppose God can be propitiated for sin, through prayers deposited in the cylinder of a praying wheel." Yes, indeed,

or through prayers read, made, or said by any one. The Buddhist's idea of God is a very sad one. He thinks of Him as cruel and revengeful, a Being who desires to punish sinners on account of their sins. He hopes by his numerous and oft-repeated prayers to appease God. true that "he that loveth not knoweth not God: for God is love" (1 John 4.8). No unsaved person knows God as He is revealed at Calvary's Cross, whether he be a Buddhist, American, or Britisher. If men but knew Him they would love, serve, and obey Him. "'Tis eternal life to know Him." Every unsaved person's understanding is darkened. Being alienated from the life of God through ignorance (Ephes. 4. 18), he seeks to merit the Divine favour by works, prayers, church attendance, or religious observances. Does the reader expect to be forgiven on "Oh," you such grounds? If so, he is terribly mistaken. say, "I have been praying to God to grant me salvation, and I am assured I will obtain it if I am earnest enough." But you don't need to plead with God; He is even now beseeching you to accept salvation as a free gift. Hearken to the inspired words of the Apostle Paul: "God was in Christ, reconciling the world unto Himself, NOT IMPUTING THEIR TRESPASSES UNTO THEM; and hath committed unto us the Word of reconciliation; now then we are ambassadors for Christ, as though god did beseech you by us; we PRAY YOU IN CHRIST'S STEAD, BE YE RECONCILED TO GOD. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5. 19-21). "As though God did beseech you by us." What wondrous words of love and grace! The moral Governor of the universe entreating His enemies, rebel sinners to accept of His pardoning mercy, and be reconciled to Him. Any prayers you may present cannot make God one whit more willing to bestow-upon you the kiss of forgiveness, than He is at this very moment. Why turn then your back on God, and on bended knee beseech Him to give what all the time He is entreating you to accept? There is one, and only one way of salvation, and it is contained in the familiar oft-quoted, and yet little understood scripture: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). God is satisfied with the "finished" work of Christ, and He desires that you should be satisfied with that which satisfies Him.

THE SALISBURY RAILWAY SMASH.

"WE shall surely stop at Salisbury!" exclaimed a young American lady, as in company with others she boarded the Plymouth Boat Express on the night of Saturday, June 30, 1906. Stop at Salisbury they did, but how? The liner "New York" arriving too late for the ordinary Boat Express, a "special," made up of three corridor carriages and guard's van, was despatched from Plymouth



"An Express Smashed to Matchwood."

BREAKDOWN GANG AT WORK.

for those who desired to reach London on the Sunday morning. At the inquest there was a concensus of opinion that the train was driven at excessive speed. Running at 70 miles an hour between Dinton and Wilton, 69½ between Wilton and Salisbury, the express shot past the west box at more than 60 miles an hour, instead of the customary 30, with the inevitable result that at five minutes to two in the grey dawn of the Lord's Day morning, as the train was on a bridge crossing Fisherton Street, Salisbury, the engine

left the rails. It first crashed into and wrecked a milk train, then rebounded and struck an engine which was standing on another line, and, finally, turning turtle, the engine and tender came to rest in the middle of the ploughed-up metals, burying both driver and fireman beneath them. The first of the coaches shot past the engine, and, crashing into the girder of the bridge, was smashed to pieces. The second and third coaches toppled over on the line and were broken to splinters; the van alone escaped. Nearly all the passengers were Americans. Twelve were injured and twenty-so were killed, including the young lady who had such an unexpected stop at Salisbury. Her hope had been to get a view the famed cathedral; instead, she was ushered into the presence of God.

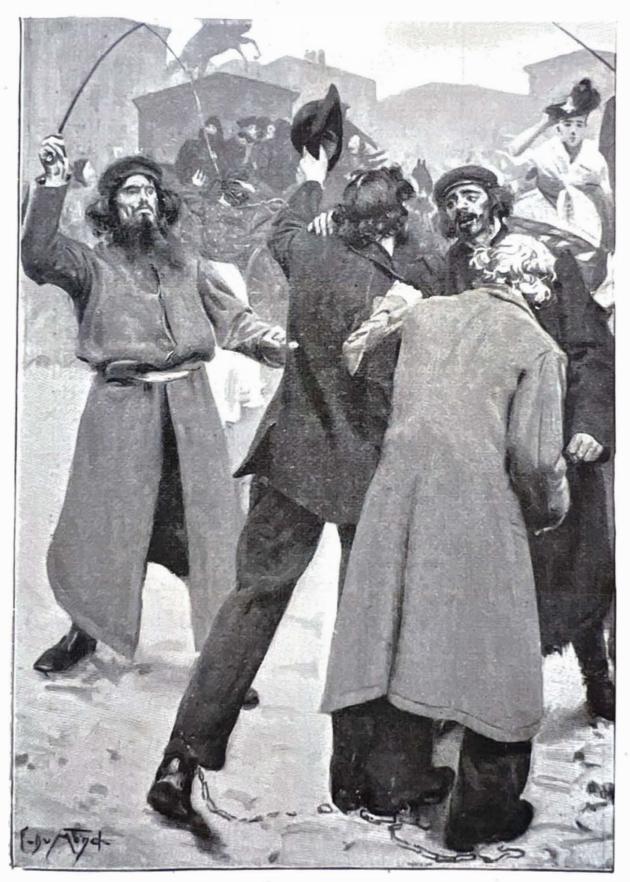
Had you stepped on board the liner as she left New York and uttered the warning cry, "Prepare to meet thy God" (Amos 4. 12), you would likely have been accused of religious mania. Had you "cried aloud and spared not," as the start was being signalled at Devonport, "Now is the accepted time" (2 Cor. 6. 2), you would likely have been reminded that to-morrow was Sunday, the proper time for street preaching. Yet ere that sad Sunday morning dawned, twenty-seven souls had passed beyond the pale of salvation and entered the sphere of judgment, where "every one of us

must give account of himself to God."

Concerning the dead we can only say, "Shall not the Judge of all the earth do right?" (Gen. 18. 25). Concerning the living we can still sound in your ear: "Prepare to meet thy God," "Flee from the wrath to come," "Now is the accepted time." Remember—"It is appointed unto men once to die, but after this the judgment." Whether on sea or on land, by accident or natural causes, with lingering stages or startling suddenness, you shall surely stop somewhere, sometime. "Once to die, after this the judgment!"

Be wise and prepare now by giving heed to the Voice of the Son of God, who says: "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5. 24). Stop now and settle the point. Shall I accept the Lord Jesus Christ as my Saviour and land in heaven's glory, or shall I reject the Son of God and be found in hell's gloom? It must be one or the other. Which shall it be?

A RUSSIAN EXILE'S STORY.



USING THE KNOUT-A STREET SORNE IN RUSSIA.

A RUSSIAN EXILE'S STORY.

URING a visit to Switzerland in the summer of 1904 I met an earnest evangelist, a Russian exile, of the name of SEMBAT BAGDASARJANZ, or, as he is familiarly called, "Sembat."

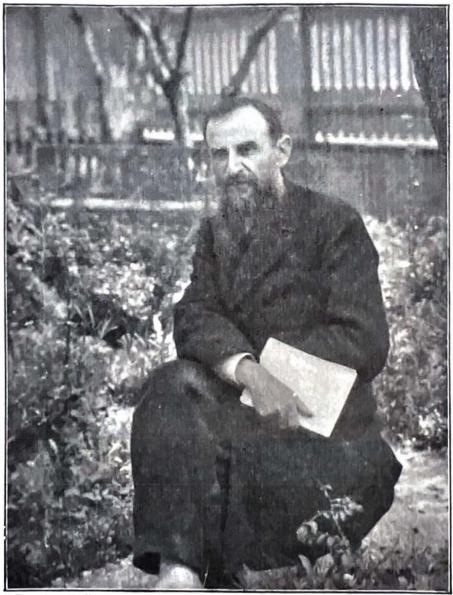
brought up in the Armenian Church. It is somewhat akin to the Greek Church, which is the Russian State Church. Up to his twenty-first year M. Sembat was in total darkness of soul. He had not the slightest idea of the way of salvation. He knew he had to meet a holy God, and was well aware of the fact that he was utterly unprepared for such a meeting.

The Armenian priests spoke a great deal about the horrors of hell and the certainty of punishment. Sembat became completely terrorised. To drown his convictions, he took to drink and became a slave to the intoxicating cup. Conscious that he was bound hand and foot by the arch-enemy of souls, he struggled to obtain his freedom. Again and again he tried to abstain from drink, but was utterly unsuccessful. As he thought of death, judgment, and eternity, he trembled. Again and again he vowed to God that he would give up sinning. He performed penance by scourging his naked body. He fasted and prayed to the Virgin Mary and to saints, but his efforts to save himself were fruitless. Oftentimes he obtained absolution from the priests, but his conscience was never satisfied, and he was overwhelmed with horror at the prospect of being consigned to "everlasting burnings." At last he became so tortured with agonising fears that he resolved on committing suicide, but God prevented him committing the terrible deed.

Has the reader ever seen himself to be a guilty sinner? If not, you are even now exposed to condemnation and death (John 3. 18). "It is appointed unto men once to die, but after this the judgment" (Heb. 9. 27). A holy and just God will, if you refuse to accept of His pardoning mercy, deal with you in strict justice. Well might the Psalmist exclaim: "If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Psa. 130. 3). Every sin you have committed in thought, word, and deed is written down in God's "Book of Remembrance." If not blotted out, through faith in the finished work of Christ, they will be brought up against you at the great day of reckoning. "God shall bring every work into judgment, with every secret thing,

A Russian Exile's Story.

whether it be good or whether it be evil (Eccles 12. 14). One day Sembat received a Gospel tract, being part of a parcel sent by the late Colonel Pashkoff (a Russian exile) to a Stundist neighbour. The tract proved a messenger of God to Sembat. He read the Gospel message with intense



A Russian Exile.

BEMBAT BAGDABARJANZ.

interest and delight. It was a revelation to him of the love of God. For the first time in his life he discovered that in spite of his countless sins God Loved him. This was indeed wonderful news. Did God really love him? There was nothing lovely in his character or ways; yet the Almighty God, the God of holiness and justice, actually loved him!

As Sembat continued reading the tract the scales by which Satan had blinded his eyes were removed, and he saw 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). God actually loved him. He so loved him—being one of the "world"—that He gave His only begotten Son to die on Calvary's cross as a sacrifice for sin, and by believing on Christ, God's holy Word declared that he would not perish, but have everlasting life. Speaking to the writer in a Swiss châlet overlooking the Alps, he said: "I knew that Christ died for ALL, but I then discovered that He died for ME."

Many, like Sembat, are in the same position. Though conscious of being guilty and wretched, they try by their own fancied "good works" to secure the pardoning mercy of God. They know that Christ died for "sinners," and that salvation is obtained through faith in His precious Blood. But they don't understand what His death has accomplished. They believe that it was necessary for Christ to die for sin, but they have not yet learned that His death is sufficient. They say they believe that Christ died for "sinners," for the "world," but they do not believe that Christ died for them. Believing that Christ died for others won't save me. Until I knew that Christ died for me I was afraid of meeting God. When, by faith, I saw Him suffering in my room and stead, I obtained peace with God.

When Sembat came to a knowledge of the truth, out of a full heart the young convert spoke to his friends and neighbours of the soul-saving truth of the Gospel. The priest tried to stop him, but failed. Some Christians who took an interest in him sent him to a missionary institution in Germany. After his return he removed to the Crimea and laboured among the Stundists. Subsequently he evangelised in Finland, Armenia, and Bessarabia. Eventually the Russian Government sentenced him to five years' transportation in the Caucasus for preaching the Gospel of the grace God. His wife and two children died there. On the expiry of his term of transportation the Greek Church authorities, fearing that if he were set free he would preach as formerly, without formal trial sentenced him to other five years' exile. Ultimately he escaped to Roumania, and since then he has laboured in many parts. Rest not till, like Sembat, you can say, "He died for Me."

TWO SISTERS SAVED IN SHETLAND.

THE steamer has left Aberdeen and ploughed its way north for two hundred miles, passing the Orkney Islands, and has arrived in Shetland. The passengers step ashore at Lerwick—the capital—and find a quaint little town, the houses built of stone, with quite a number of large buildings and business premises. In the summer evenings the roads are thronged with fisher folk—young women and



BPINNING THE FAR-FAMED BHETLAND WOOL.

girls from Scotland, and fishermen from many parts of the United Kingdom, foreigners from the continent, Hollanders, Germans, Norwegians, &c. Some of them stand and listen to the Gospel.

Yet it is not about the fine summer days, or the busy town of Lerwick that I write, but of the lonely country districts, where the little crofts are scattered, sometimes far apart, along the barren hills and in the valleys. There, life is very uneventful and often monotonous. During the long winter months, when the storms rage, the short days and long dark evenings are occupied attending to the simple needs of the household, the few cattle, and a good deal of time is devoted by the women to the spinning of the soft wool, and knitting the far-famed Shetland hosiery, to help the family to earn a livelihood.

To such a district, and amongst these people, the preacher came, and commenced to hold meetings in a cottage. Those who knew the Lord rejoiced that the Word was proclaimed; unsaved ones came to hear, and the seed was sown in many hearts. The meetings were removed to another neighbourhood and the people followed, and again the truth was pressed home, the need of being "born again" (John 3. 3) and the importance of immediate decision for Christ, for "now is the accepted time" (2 Cor. 6. 2).

At the close of one of the meetings a young woman gave a note to the preacher as he was shaking hands with the people going out. The note was as follows:

"DEAR BROTHER IN CHRIST,—I call you brother, because I feel sure that my name is written in heaven. I write this note to let you know that I found the light this morning through reading 'Grace and Truth.' Last night, when you said all Christ-rejectors were cowards, I felt what a coward I had been since I first saw I was wrong. I was about to come forward, but the evil one still held me back; the flesh is weak. Oh, pray that my faith may increase, and also pray for my father, four brothers, and a sister, that they may be saved.

ELIZA ——."

The writer had attended the meetings with her sister, and both had been convicted of sin. Eliza got light and life, and was rejoicing that her name was enrolled in the Lamb's Book of Life. The preacher's first errand the next morning was to visit the family, and, in conversation, was enabled to point the sister to Christ. As an anxious soul she was soon directed to Jesus, who "came into the world to save sinners" (1 Tim. 1.15). One of the brothers was converted about the same time, and a little while after other two of the brothers and the aged father all entered into peace. We rejoice to say that still the door of mercy stands open wide for you, and you are entreated to enter now—

"Louder and sweeter sounds the loving call,
Come, lingerer, come, enter that festal hall
Ere night that gate may close and seal thy doom;
Then the last low, long cry, 'No room! no room!"
Oh, woeful cry, 'No room!"

II. W.

"I'M GOING BY THE BOOK."



WO men, the one a foreman, the other one of the carpenters under him, were standing on the deck of a steamship then on the stocks in one of the shipbuilding yards on the Clyde. "Well, S—," said the foreman, "I have been anxious to have a conversation with you. I'm told you are one of those people who say they know for certain that they are saved. Is that true?" "Yes" said "quite

thank God, I know I'm saved; in fact, there is nothing I'm more sure of, than that I'm saved." "Well, now," said the foreman, "that is something I cannot see through, how any man can say that he is saved as long as he is in this world. I think it is rather presumptuous for any one to say so. I used to attend Mr. ——'s place of worship, a good many years ago, and several of the leading men in it pressed on me to become a member, but I could not, for I knew I was not a Christian, and told them so. In fact, I was disgusted with them. I knew so many who went to that place, and pretended to remember the death of Christ, who were just as bad as I was. I left them, and have never gone to any place since, for I concluded the whole thing was a sham, and that there was no reality in Christianity at all." "Well," said S-, "I'm not at all surprised at you, but there is a reality in being saved, in being a child of God, and in knowing it. What is the breadth of this waterway?"

The foreman, astonished at the apparently sudden change in the conversation, said, "Why, fourteen inches all round, to be sure; what makes you ask that, when you know?" "But are you quite sure it is to be fourteen inches?" said S——. "Certainly." "But what makes you so sure?" asked S——. "Why, I'm going by the book," and as he said so, he pulled a book out of his pocket, in which were marked the sizes and position of the various things on the deck. "I'm sure it is

fourteen inches, for it is in the book, and I got the book from headquarters." "Oh! I see," said S—; "now look here; that is exactly how I know I'm saved. I'm just going by the Book. It came from headquarters—it is God's Word. I found in here that I was a lost, condemned sinner, worthy of nothing but the lake of fire; but I also found 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). I took God at His word, and I'm saved; and you, too, may be saved if you will, simply as you are, a lost, condemned sinner. Believe in Jesus; that is, trust Him as your Saviour, and you are saved; and then you can say without presumption, 'I know I'm saved, for I'm going by the Book'."

Can you say, on the authority of God's Word, "I know I'm saved"? Profession without the new birth will never take you to heaven. Before it is too late, hear the voice of Jesus calling, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11. 28). "He that heareth My word, and believeth on Him that sent Me, hath everlasting life" (John 5. 24).

LIFE IN A LOOK.

THERE is life in a look at the Crucified One,
There is life at this moment for thee;
Then, look, sinner, look unto Him, and be saved,
Unto Him who was nailed to the tree.
Oh, why was He there as the bearer of sin,
If on Jesus thy sins were not laid?
Oh, why from His side flowed the sin-cleansing blood,

If His dying thy debt has not paid?

It is not thy tears of repentance or prayers, But the BLOOD that atones for the soul;

On Him, then, who shed it, thou mayest at once Thy weight of iniquities roll.

We are healed by his stripes—would'st thou add to And He is our Righteousness made, [the word?—

The best robe of heaven He bids thee put on— Oh, could'st thou be better arrayed?

Then doubt not thy welcome, since God hath declared There remaineth no more to be done;

That once in the end of the world He appeared, And completed the work He begun.

But take, with rejoicing, from Jesus at once, The life everlasting He gives;

And know, with assurance, thou never canst die, Since Jesus thy Righteousness lives.

THE ODD MAN;

OR,

THE TALE THAT CHARMS ALL HEARTS.



AN ODD DRESS IF NOT AN "ODD MAN."

"He was an 'odd man,' without any friends outside the barracks; and he never tried to make any inside. No one ever knew him to do a comrade 'a good turn,' while it was well known how many bad ones he had done."

THE ODD MAN.



E was brought in by the orderlies, and not a man in the barracks from whence he had come, was sorry he had "gone sick." In a few hours there was not a patient in the ward where he was in who did not wish he had been taken somewhere else. He was an

"odd man," without any friends outside the barracks; and he never tried to make any inside. No one ever knew him to do a comrade "a good turn," while it was well known

how many bad ones he had done.

In the ward the nurse was prepared to treat him more kindly than the other patients, having been told his character, and with a desire by kindness to make a change for the better, but she soon found her mistake. In oaths and curses he took delight; believed neither in God, man, or devil; knew he was dying, and that no one would be sorry when the end came; and yet he lay in his cot doing his utmost to make all within his reach as miserable as he could. He would watch the chaplains come and go, listen to their talks with a sneer on his face, fling aside the books and papers left on his cot with a contemptuous laugh, and make himself so disagreeable that one and all dreaded coming near him.

But one day, there came a new chaplain to the ward where the odd man lay, slowly dying; a chaplain with a bright, cheery smile and face, one who knew nothing about this patient; who just said a few words as he passed between his cot and the next, the cot of a man who had "gone sick" the day before. The chaplain sat down and began to talk to the man he had come to see; and the patient whom he had not come to see listened to the conversation, trying, out of curiosity, to hear what the new comer had to say. Some words stuck to him, "God so loved the world, that He gave His only begotten Son . . . that the world through Him might be saved." (John 3. 16, 17). These words haunted him, they kept him awake that night, and the next day he was so quiet that the others thought he really was dying. They asked him, "What's up?" And the odd man looked at them, and asked the new chaplain's name. he's the one at the Soldier's Home down in the town. They always look up their men when they're gone sick. It doesn't matter what's your religion, it's all the same; if a man comes to the home he's looked after." "Belongs to the Home, does he?" the odd man said, then was silent.

Suddenly, in the night, the orderly found him so much worse that he got the surgeon, who thought he could not live till morning. They listened while his words came painfully, and found he wanted to see the chaplain of the Soldier's Home. In the dead of night, the chaplain was aroused from his sleep by a loud knocking at his door, and, after hearing the message, was taken to the odd man's cot. Then the man, who, the day before, had been thinking put his thoughts into words. "You said God loved—God sent His Son to die for the world. Does that mean me?" When assured that the words certainly meant him he said slowly and distinctly. "I never knew any one who loved me—my mother I don't remember—my father died in penal servitude—I have no relatives or friends—I want you to tell me what love means—and why God loves me—I have longings for some one—to show me what love means—I have had a hard life—I have hated and been hated in return—but I have never loved or been loved."

So there in the hospital ward, in the stillness of the night, with the screen drawn around the cot, (for they thought he was dying), the chaplain who belonged to the Soldier's Home, told the grand old, old story of Jesus and His love, and with such effect that the odd man burst into tears. "God loves me," he repeated over and over again, "and all my life I have fought against Him; now I am dying—I can do nothing for Him—nothing for Him who loves me—God Loves MB."

Then he lapsed into unconsciousness. The chaplain, with others, waited to see the end. But the end did not come. After a little the odd man roused himself, and, looking straight at the man who had told him of God's love, he said, "Are you quite sure God loves me?" "Quite," was the answer. Then the odd man received a new lease of life, and rallied—the crisis had passed. "I'm going to live," he said. "I'm going to show I love Him—I'm going to do something here—in this hospital—for Him who loves me—God loves me—God loves me." When the chaplain left the odd man was still repeating "God loves me."

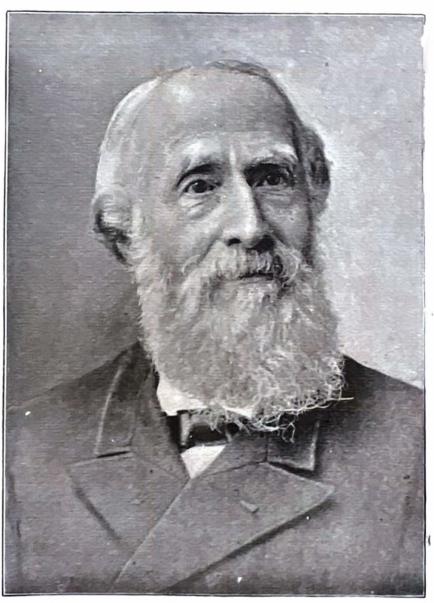
Next day the men in the ward noticed a great change in the odd man. As the days passed he grew stronger for a time, and he was on the watch to do little deeds of kindness for the others. He offered to read aloud to the man in the next cot whose eyes were painful. The odd man read well; he had that rare gift of reading as if he felt an interest in what he read. He had learned to read in a reformatory, and his reading delighted his comrades. This was one thing he could do for Him who loved him, and he did it well.

The days came and went, and so did the men in the hospital. The Chaplain from the Home came and went too; and the odd man was the helper of all, the brightest there. As he grew weaker, so the men's eyes grew dim with sorrow, for the odd man had become the odd man from quite another standpoint. He was the man every one loved, and who seemed to love every one. He told the secret of his changed life and the story of God's love; some thought if God could save and keep him, He could save and keep them, so they "Believed on the Lord Jesus Christ" (Acts 16. 31), and were saved. After a time the end came; the odd man's voice failed, and he had to stop his readings, and suddenly the surgeon sent for the chaplain, but before he arrived the odd man had gone into the Home from which there is no return. "He just had a smile on his face, and he stretched out his arm, and raised his hand," said the orderly who was attending him, while the tears glistened in his eyes, "I thought he wanted something, so I went up, and I heard the words, "God Loves ME—God LOVES ME." The chaplain said, "Yes, those were his favourite words. I am not surprised they were his last." And then he waited; for the orderly, although he had ceased speaking before the chaplain spoke, seemed to have more to say. But he did not say another word; the odd man had been his care, he loved him, he had been led to Jesus through the dead man's influence, and he could not trust himself to say another word. There was hardly a dry eyein the ward. Somehow this odd man, who was brought in as an unloved being, was loved by all with whom he came in contact, when the messenger of death was sent to bring him Home. And the secret of this lay in the fact that this man had been so anxious to show that "we love Him because He first loved us" (I John 4. 19).

There was the usual funeral, and as the strains of the Sicilian Mariner's Hymn sounded, and the procession passed on its way to the odd man's last resting place, the eyes of many of the men were filled with tears. The coffin on the gun-carriage bore three wreaths, one from the men in the ward, another from the men in his company, and the third from those whom he had led to God. As they fired over his grave, the echo seemed to repeat the odd man's favourite words, "God Loves Me." E. C. R. W.

SIR GEORGE WILLIAMS' CONVERSION.

SIR GEORGE WILLIAMS, the founder of the Young Men's Christian Association, was a successful London merchant and a humble devoted follower of the Lord Jesus Christ. He was saved when serving his apprenticeship in a drapery establishment at Bridgwater, Somerset. His testimony in after years was as follows: "I entered Bridg-



SIR GEORGE WILLIAMS, THE YOUNG MAN'S PRIEND.

water a careless, thoughtless, godless, swearing young fellow," and, we would add, left it an earnest whole-hearted Christian. In writing to a friend of these early days he said: "There were two other apprentices whom I soon found were different from myself. I was much given to swearing, and

I saw increasingly that they were going to heaven, but that I was on the downward road to hell. I now began to pray, but even on my knees oaths would come to my lips." The consistent Christian lives of his fellow-apprentices greatly

influenced him for good.

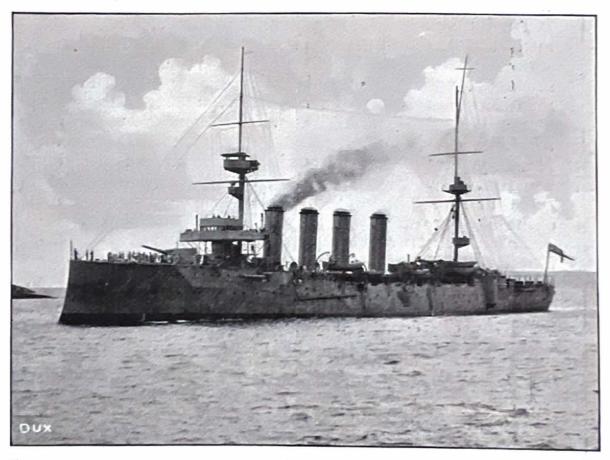
At the age of 16 he was saved through a Gospel sermon preached by the minister of the Congregational Church. Little information can be obtained as to the text or the discourse delivered, but it was the means in the hand of God in leading him to know Christ as his Saviour. years afterwards when visiting Bridgwater at the opening of the new Young Men's Christian Association building he said: "It is not easy to forget one's first love. I first learned in Bridgwater to love my dear Lord and Saviour for what He had done for me; I saw in this town two roads, the downward and the upward road; I began to reason. and said to myself, 'What if I continue along this downward road, where shall I get to? where is the end of it? what will become of me?' Thank God I had kept in the clean path; nevertheless I was on the downward road; I saw that this road would certainly lead me to spend my eternity with the devil and his angels, and I said, 'Cannot I escape? is there no escape?' They told me in this very town of Bridgwater how to escape—confess your sins, accept Christ, trust in Him, yield your heart to the Saviour. God helped me to yield myself wholly to Him. I cannot describe to you the joy and peace which flowed into my soul when I saw that the Lord Jesus had died for my sins, and that they WERE ALL FORGIVEN."

Sir George Williams was not "born" or "brought up" a Christian. He became a Christian through being "born again" of the Holy Spirit. Has the reader experienced this great and all-important change? If not, hearken to Christ's solemn words to Nicodemus: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3. 3). "Born once, die twice; born twice, die once." "I cannot describe to you," said Sir George, "the joy and peace which flowed into my soul when I saw that the Lord Jesus had died for my sins, and that they were all forgiven." Joy and peace are obtained by believing on Christ who died for you. On Calvary's Cross He paid the ransom price with His precious blood. Believe on Him, and you will be saved for eternity.

A. M.

THE WORD OF AUTHORITY.

In the year 1890 several blue-jackets who were serving on board one of her late Majesty's war-ships, whose period of service had expired, were refused permission to leave the navy when their time was up, owing to the probability of war breaking out. On their discovering that there was a clause in the Queen's Regulations, granting threepence per day extra for time-expired men whose services were compulsorily retained in an emergency, they presented a request



"BERVING ON ONE OF HER LATE MAJESTY'S SHIPS."

to the captain, asking him to place to their credit the detention pay. He said that without direct official instructions he could not do so. One morning some time afterwards one of the time-expired men who was in charge of the copper punt, was busy at work on the ship's side. Just then a waste-paper basket from the paymaster's office, was emptied over the side of the ship, and some of the men in the punt made a grab at the bits of paper as they floated past. One of the pieces picked up was a memorandum to the ship's paymaster, which should have been attached to the Queen's

The Word of Authority.

Regulations for his guidance, instructing him to pay the time-expired men their extra pay. Some official had been remiss, who it was was not made clear, but armed with this important and authoritative document the time-expired men once more approached the captain. The genuineness of the document being attested, the additional pay to which they were entitled, dating from the moment that their time had expired, was at once placed to their credit. Her Majesty's

word was unhesitatingly honoured.

The incident was not without further result, for one of the men—the one who tells the story—who had often had serious thoughts about his soul's salvation, was led, in meditating upon how Her Majesty's order was bowed to by the officers of the ship, to rest without question on the word of the Lord Jesus for salvation. The text he took as a resting place for his soul was Matthew 11. 28, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." He saw that just as Her Majesty's word was sufficient to obtain for them their extra pay, so the word of the Saviour was sufficient to assure him of salvation. He saw clearly that up to that time he had not fully accepted the Saviour's word, but that day he did so, and all his doubts were removed. Since then he has rejoiced in the conscious possession of salvation. May the reader at this moment take God at His word. 1. C.

NOW! NOW! NOW!

"T INTEND to be saved sometime, but there is no great hurry." "What I no great hurry?" Do you know that AT THIS VERY MOMENT you are condemned to be punished with everlasting destruction? "He that believeth not is condemned already" (John 3. 18). WITHOUT A MOMENT'S WARNING you may be called into the presence of a holy and just God; and, oh! what will you then say? When asked why you refused His pardon and trampled under your feet the blood of His Son, what answer will you give? Your tongue will cleave to the roof of your mouth—you will be speechless! Reader, don't allow the devil to hoodwink you into hell by deluding you with the thought that there is "time enough." "Now" is God's time—"To-morrow" is Satan's. Any time but the present will suit the arch deceiver. Tarry no longer. "To-day if ye will hear His voice, harden not your hearts" (I-Ieb. 3. 7).

A MESSAGE FROM A BURNING BIBLE;

— OR, —

"IF THE BIBLE IS TRUE, I AM LOST FOR EVER."



" HE IMMEDIATELY SEIZED IT AND CONSIGNED IT TO THE PLAMES."

A MESSAGE FROM A BURNING BIBLE.



NOTED infidel, whilst conversing with one who shared his views, remarked: "There is one thing that mars all the pleasures of my life." "Indeed!" replied his friend, "what is that?" "I am afraid the Bible is true," he said. "If I could be certain that death is an

eternal sleep I should be happy—my joy would be complete. But that is the thorn that stings me—this is the sword that pierces my very soul. If the Bible is true, I am lost for ever."

Atheists, infidels, and sceptics do their utmost to discredit the Word of God. The reason is not far to seek. exposes their sin and rebellion, manifests their pride and conceit, and reveals their dreadful doom and destiny. Yet numbers of them have of late years been led to renounce their unbelief and accept of Christ as their Saviour. Quite recently we read a very startling case of an infidel's conversion. He was a gentleman in comfortable circumstances, and hated the Scriptures with an intense hatred. He manifested his aversion to God by burning all the Bibles and gospel books that he could find in his house. One day, whilst passing through an old lumber room, his attention was directed to a book which lay on the ground, and on stooping down to examine it his eye caught the familiar words: "Holy Bible." He immediately seized it and consigned it to the flames. As he watched its destruction his eye rested on a verse the reading of which caused him to tremble. words were as follows: "For every one that DOETH EVIL HATETH THE LIGHT, neither cometh to the light, lest his deeds should be reproved" (John 3. 20). "The entrance of Thy words giveth light" (Psa. 119. 130), and it certainly proved so in this case. A voice seemed to say to him: "That's what you are doing—hating the light." Did he hate the light? Most certainly he did, else he would never have burned God's blessed Word. "He that doeth truth cometh to the light, that his deeds may be made manifest" (John 3. 21). he did not wish God's search-light to test his thoughts and ways, and he found it more to his liking to walk in the darkness. Now he began to fear that the Bible was true, and if it was so he was lost and undone. As he read the Scriptures for himself he discovered that "The word of God is quick (living), and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts

and Intents of the heart" (Heb. 4. 12), and acknowledged his criminality and rebellion. Though knowing that he was a sinner who really deserved sin's "wages," he was ignorant of the glorious Gospel of the Grace of God. He sought the help of an earnest Christian, who explained to him God's way of salvation. When he saw that Christ by His death had settled the sin question, and that all who believe on Him are saved and have eternal life, he accepted the Divine testimony and set to his seal that God is true. Thus the darkness was dispelled, and he no longer hated the light, but sought to walk in it. Then he could truthfully adopt the Psalmist's words: "The Lord is my light and my salvation, whom shall I fear?"

Let the unsaved reader, whether atheist, infidel, sceptic, "agnostic," or religious professor, get into the light of God's holy presence. If you do so, like Isaiah the prophet, you will cry, "Woe is me! I am undone" (Isaiah 6. 5). Don't, however, view yourself in the "dim, religious light of public opinion. Stop comparing or contrasting yourself with others. Gaze at yourself in the mirror of God's unerring Word. Weigh yourself in God's balance; measure yourself with God's standard of righteousness and see how you stand in His sight.

If you have any doubt as to your state, hearken to the Divine verdict: "All have sinned and come short of the glory of God" (Rom. 3. 23). "There is none righteous, no, not one" (Rom. 3. 10). You are part of the "all" who have "come short" of the perfect standard; you are among the "all" who have "gone astray" (Isaiah 53. 6), and unless you accept of God's gracious provision for your soul's deliverance, you will be cast into "outer darkness" and endure the just judgment due to you on account of your rejection of Christ. Flee to the Lord Jesus, who stands at this moment with open arms to receive you. Cease justifying yourself; condemn yourself and justify God by believing on Him who loved you and gave Himself for you. You cannot "work," "pray," or "pay' your way to heaven. Christhas fully satisfied all Goc's holy and righteous claims. Salvation has been purchased at the cost of Christ's blood, and you can now obtain it as a free gift.. "Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5. 24).

IS THERE NO HOPE IN HELL?

OFT was it told by men in olden lays
That Pluto's regions burned with quenchless fire;
And oft the ancients, in their doleful days,
Imagined scenes of pain and sorrow dire.

But all the horrors of their dreams of woe Are far outweighed by hell's undying pains; In hell the soul shall reap what it doth sow, In hell the endless night of weeping reigns.

"No hope," oh, listen to their woeful dirge,
"No hope for us while years eternal roll;
From seas of flame we never can emerge,
This is for us the everlasting goal."

God's grace is free! "Enough, enough, no more, The thought but adds fresh fuel to our flame; Oft did we hear the news repeated o'er, 'Salvation's free through faith in Jesus' name.'

"That news we slighted, and for evermore In pains and torments we must here abide; No longer open stands salvation's door— No hope! our chance is lost to go inside."

"No hope! no hope!!" hell's caverns answer back; Eternal night and gloom have settled down; The never-dying worm the soul shall rack; Reproachful conscience nought can ever drown.

Oh, Christ-rejecter, dreadful is the thought That thou unto this doom art speeding fast; Chains of thy sins by thee are daily wrought To firmly bind thy soul in hell at last.

Yet, sinner, there is hope for thee to-day, Salvation, God doth offer full and free; Thy vilest sins Christ's blood can wash away, For all the world He died—and so for thee.

Accept His grace, His pardon freely take,
And find in Him thy soul's eternal friend;
His love not all the powers of hell can shake;
His power can keep through years that never end.

Tremendous issues on each moment hang,
Thy time is short, God's offer now embrace;
Lest thou shouldst taste hell's never-ending pang,
Oh, turn to-day and seek His smiling face.

J. C. J.

DR. JOHNSON'S LAST DAYS.



DR. JOHNSON OF DICTIONARY FAME.

R. SAMUEL JOHNSON, the learned English critic, lexicographer and miscellaneous writer, was born at Lichfield in 1709. Tutor and friend of David Garrick, contributor to the "Gentleman's Magazine," biographer of Richard Savage, founder of "The Rambler," famed for tea drinking, honoured by George III., subject of the fa nous "Boswell's Life of Johnson." He was a man of interest to all students of history and

human nature. Yet his last days were his most eventful days. His natural disposition was melancholy, which gave a tincture of severity to his solemn hours, as he seems to have realized more and more his moral depravity in that "All have sinned and come short of the glory of God" (Rom. 3. 23). During one of his hours of depression, his particular friend, Sir John Hawkins, reminded him of the many blessings he enjoyed, of his moral excellencies, and high literary attainments. "On this he gave thanks to Almighty God; but added, that notwithstanding all these benefits, the prospect of death, which was now at no great distance from him, had become terrible, and that he could not think of it but with great pain and trouble of mind," Hawkins, who could not enter into his deeper views of the utter ruin of man, confessed himself to have been "very much surprised and shocked at such a declaration from such a man"; and proceeded, therefore, to comfort him with the consideration of a well-spent life, adding, "that he had ever shown a deep sense of, and zeal for, religion; and that both by his example and writings he had recommended the practice of it." Also, "that he had by prayer and other exercises of devotion cultivated in his mind the seeds of goodness, and was become habitually pious." These

suggestions, however, made little impression on the doctor, whose clear vision of meeting a thrice Holy God burned in upon his soul. "He lamented the indolence in which he had spent his life, talked of secret transgressions, and seemed desirous of telling me," says his friend, "more to that purpose than I was willing to hear," doubtless because Sir John knew not of the power of the peace-speaking Blood.

In a future visit, at Dr. Johnson's own particular request, Sir John found him "labouring under very great dejection of mind. He bade me draw near," adds he, "and said he wanted to enter into a serious conversation with me; and upon my expressing my willingness to join in it, he, with a look that cut me to the heart, told me that he had the prospect of death before him, and that he dreaded to meet God." His manifold attainments, robust frame, sarcastic wit, peculiar friendships, literary fame, advocacy of truth, championship of the Church, "exercises of devotion, habitual piousness, or seeds of goodness," all failed to give one solid atom of peace in a dying hour. They failed him, as they have failed all, and will fail you. His only reply to Sir John Hawkins, who again tried to comfort his dying friend with the excellency of his life and writings, was, "I have written like a philosopher, but I have not lived like one." Ah I that is the point after all. living in the conscious enjoyment of "peace with God" (Rom. 5, 1), so that if called upon to die I can exultingly say, like Paul of old, "Now READY."

Dr. Johnson did not, however, end his days in darkness, for his physician, Dr. Broewelesly, records that:—"For some days before his death his fears were calmed and absorbed in the prevalence of his faith, and his trust in the merit and propitiation of Jesus Christ. He talked often to me about the necessity of faith in the sacrifice of Jesus as necessary beyond all good works whatever, for the salvation of mankind." Thus, as Boswell his biographer affirms, he died in London, Dec. 13, 1784, in his 75th year, "full of resignation, strengthened by faith, and joyful in hope." And thus may any sinner, literary or illiterate, doctor or dolt, who, tired of creature merit, "ceases from man, whose breath is in his nostrils" (Isa. 2. 22), and trusts alone in the merit and propitiation of Jesus Christ our Lord, who "appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26). Rest not till you rest in the riven Rock of Ages. нур.

"OLD JOHN IS DEAD, I AM NEW JOHN."



LD John, the fishseller of L.. was a remarkable character. remarkably bad; so bad that neither God nor man could repair him: he must be made new. or be useless worse than useless—lost for ever. He was known as " drunken John the fish-seller." One night he stumbled into a Hall where the Gospel was being preached There he sat

in pewilderment, with his bonnet on his head. Before long he was surprised to see the speaker come along where he was sitting; and putting his hand on his shoulder, he began to speak to him kindly. John shrank back, and pushed the hand off his shoulder—not that he was displeased, but thought it was a little too much for a clean hand to touch his shoulder, which was covered with little more than black rags. But the man of God, with all the love of his Master, looked John full in the face; seeing his misery, wretchedness, and sin, his whole soul was moved with compassion for him. Putting his hand on his shoulder again, he just said, "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 truth went right home to John's dark heart. "God," he thought, "God—God so loved—the world; then God must have loved poor drunken John of L——; for, drunken and guilty as I am, still I am part of the world."

His eyes were opened; he saw the wide arms of God's

love embracing a lost world—embracing him. His heart was melted, large hot tears washed white gutters down his blackened face. He believed on Christ and was "saved."

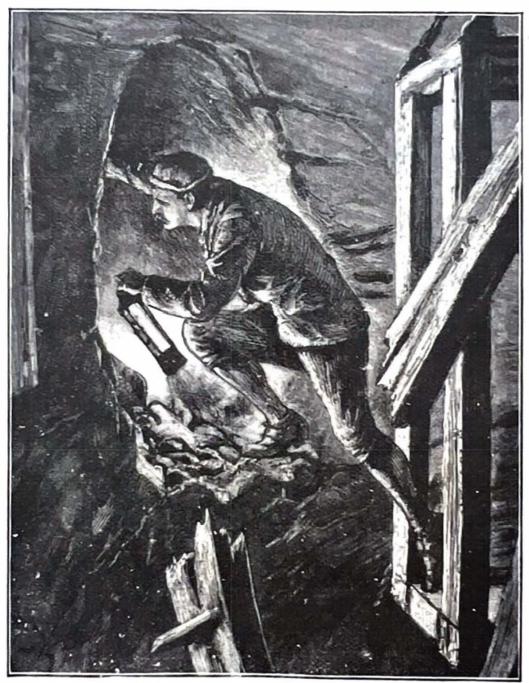
On entering his wretched house, his wife and only son were in. Addressing her: "Sal, lass," he said, "I have been converted." They knew as little about conversion as he had known until that night, and so only muttered, "Drunk as usual!" After a little time, his wife remarked that it was bed-time. "Oh! but Sal, lass," said John, "I've been converted, and before wego to bed we must get on our knees." John knew nothing of prayer, but his heart was full with a new joy which struggled for expression. He soon remembered how he used to express his worldly joy, if ever he had any; so taking off his Kilmarnock bonnet, he gave it a swing round his head, and shouted, "Hurrah for Jesus."

The news spread abroad that John was converted, and the women gathered round him in the street, some to buy his fish, but more to see what like John was, now he was converted. "Sure enough, there is a great change in him," said one. "He is not drunk," remarked another. "Not swearing as before," said a third. There was old John, with his face shining with joy, selling his fish, and telling all around, "God so loved the world that He gave His only begotten Son." "Father," said his son one day, "father, if you are to keep on converted, it would be as well if we could get a better house." John said little, but shortly after, seeing a nice house to let in a respectable street, he went to the landlord and said, "You have a house to let in such a street, sir." "Yes, I have, who wants it?" "I want it." "You want it?" "Yes, I want it." "Do you think I would let one of my respectable houses to you?" "You do not know who I am, sir." "Oh yes, I know you too well." "I think you are mistaken." "Oh! no, I am not mistaken, you are old drunken John, the fish-seller." "Ahl sir, I thought you were mistaken. Old John is dead. I am new John, ' for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life!' I have believed God, and have that everlasting life. If you're afraid, sir, about your rent, I'll pay in advance." This was too much for the landlord. John's words and actions went together. He got the house, and lived in it for long, telling to all around what great things the Lord had done for his soul. I. M. S.

NOW OR NEVER;

— OR, —

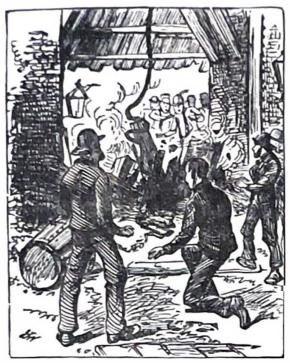
"HE BROUGHT ME UP ALSO OUT OF AN HORRIBLE PIT."



"WITH FIRMLY CLOSED LIPS HE MADE A SPRING."

"The risk was fearful, but the only chance for his life lay in getting out of the cage, for the timbers continued to fall upon it from the sides of the pit."

NOW OR NEVER.



IN the northern part of the kingdom, a few years ago, a young coalminer had to descend a mine before the rest of the pitmen arrived. It was about two o'clock in the merning. He stepped into the cage, and was soon slowly descending shaft, some sixty fathoms in depth. For a short time after leaving the edge of the shaft all went well; but suddenly, when about twenty fathoms below the surface, the cage caught the side of the pit, and

tore away a portion of the woodwork; some of it fell down the shaft, other portions fell upon the top of the cage. The young man was in imminent peril, and he knew that, unless some great deliverance came, the cage must be smashed to pieces, and he be a dead man in a few more moments. Then he remembered that some thirty fathoms from the top was an old disused mine, and that the "eye," as the pitmen call the hole or entrance, was still open. He at once made up his mind to try the desperate course of leaping into this hole as the cage passed by it. The risk was fearful, but the only chance for his life lay in getting out of the cage, for the timbers continued to fall upon it from the sides of the pit. He prepared for the dreadful leap across the yawning chasm as soon as the opening should appear to view. In a few seconds it came in sight. With firmly closed lips, and every nerve of the body at the utmost stretch, he made a spring. The gult was crossed, and a place of safety reached.

Oh, what a palace those slimy, wet walls of the old mine seemed to that young man! Had he remained in the cage he must have been dashed to pieces; had he been one second later in leaping into the hole in the mine, he would have been hurled to the bottom of the shaft. It was with him "now" or "never." He took the "now," and was saved through God's mercy.

Some time after this narrow escape from death, the Holy

Spirit led this young man to see his vileness and his sinfulness in the sight of God, and for months he was in a wretchedly unhappy state of soul. He made his condition known to several Christians, but obtained no help from them; indeed, they rather hindered his finding rest, for the substance of their advice was, "Believe; only believe, and it will be all right by and by"; or they would ask the question, "Do you feel any better?" Instead of showing the young seeker whom and what he had to believe, they cast him back upon himself—miserable self.

Holding a responsible office, the young man's duty was to examine the "workings" of the mine, to see if they were free from explosive gas, and safe for the men to work in. One morning, after making the accustomed examination, he retired to a disused part of the mine, to pray and seek

rest in Christ, as he had done for some time.

On this occasion he had in his pocket part of a tract which had impressed him a few days before, and upon his knees, by the light of the Davy lamp, he read the tract, part of which was as follows: "It is not by repentance"—he had been seeking to repent; "nor by prayers"—he had prayed much; "nor by cries"—often and long had he cried; "nor by tears"—he had wept much; "but through a full trust in Christ we are saved!"

Full trust in Christ 1 Simple faith in Him! No, this he had left undone; all the rest he had tried; and instead of trusting to Christ, he had been trusting to himself. Yes, instead of faith in what Christ had done, he was trusting in his own doings. The young man now saw his error; and more, he saw that Christ alone could save him, and he there and then trusted Him, and was filled with holy joy and peace in believing (Rom. 5. 1).

Years have passed away; that once young man still lives to praise the Lord, who saved him, and often does he repeat these words to himself: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a

rock, and established my goings" (Psa. 40. 2).

God has His "now" and His "never." Here is His now: "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. E. 2). And here is one of the "nevers" of God's Word: "I NEVER knew you; depart from Me" (Matt. 7. 23). Oh, may it never be your portion to hear it as addressed to you!

J. H. I.

"WHILE THE CANDLE BURNS."

MONG the many thrilling tales told of the Saxon Kings none is more interesting, and brings before us early life in Britain in its rude yet romantic form, than the method adopted of granting pardon to rebels.

One of the very early kings had given much dissatisfaction to a number of his subjects. murmuring for some time, they rose in rebellion against their sovereign. For a few weeks the rebels on their march seemed to carry all before them, and the movement began to assume dimensions likely to become dangerous and, if

allowed to spread, disastrous to the kingdom.

Thoroughly alarmed and aroused, the King gathered round him a trained band of trusty followers and set out to quell the rebellion. Experience and unity in the royal ranks soon overcame the irregular ranks of the insurgents. Several were slain, a few were taken prisoners, but most of them fled to the hills and forests for refuge, no doubt regretting their own rashness and expecting the penalty of death to be their portion.

But the King, having conquered, decided to be merciful, and hit upon a novel method of granting pardons. Lighting a candle, and putting it in a window of his castle, he sent out a proclamation offering a pardon to all who should

return "while the candle burns."

We have all rebelled against the best of Sovereigns—the King of kings (Isa. 30. 9). We have trampled His laws under our feet (Eph. 2. 2). "We have turned every one to his own way" (Îsa. 53. 6). We have said by our acts, "We will not have This Man to reign over us" (Luke 19. 14). We have forfeited our claim to pardon and heaven; yet in wondrous grace the King of Glory has left His heavenly throne, has filled the cross of shame on Calvary's brow, has given "Himself a ransom for all" (r Timothy 2. 6), and because He is "longsuffering to usward, not willing that any should perish" (2 Peter 3.9), the candle of Grace has been aglow for over 1800 years. It is burning still, proclaiming, "Behold, now is the accepted time; behold, Now is the day of salvation " (2 Cor. 6. 2).

How the Saxons must have crept out of their dens and caves to see the flickering flame! Surely they would joyfully rush to accept such a kingly and gracious pardon! Alas, no! Many of them wisely availed themselves of the free

"While the Candle Burns."



"SOME OF THE RINGLEADERS HELD OUT TO THE VERY LAST MOMENT,
AND ONLY YIELDED UNDER THE BARNEST PLEADINGS
OF THEIR FELLOWS."

pardon and were happy and free; but others seemed only to become more rebellious, and to resent such gratitude. Some of the ringleaders held out to the very last moment, and only yielded under the earnest pleadings of their fellows. A few were "past feeling," and yielded not at all.

"BASE FELLOWS," you say, "to refuse such gracel" But have you accepted God's promised grace? If not, are you not much more base and ungrateful, seeing the offer is so much more wonderful, and the patience more extended? "Fools," you say, "to refuse such a precious invitation to obtain their freedom." But have you accepted the more gracious invitation of the Lord Jesus: "Him that cometh to Me, I will in no wise cast out" (John 6. 37)? Have you made haste to have the great question of the salvation of your soul settled? If not, you are ten thousand times more foolish, seeing ten thousand times ten thousand more important issues are at stake! "Madmen," you cry, concerning the few who remained obstinate to all grace and all pleading, and let the candle burn out. How less "mad" is any unconverted person who is deferring the matter of salvation! Nay, the maddest act under high heaven is to hear of God's great love, Christ's wondrous sacrifice, Salvation's easy terms, and yet deser, delay, or procrastinate, and run the awful risk of being for ever unpardoned.

The candle of mercy is burning to-day, hence the Royal Proclamation, "Be it known unto you therefore, men and brethren, that through this Man [Christ Jesus] is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses" (Acts 13. 38, 39). Oh! wondrous mercy! Why, oh! why not accept instantly the forgiveness of all your sins—even as you hold this leaf in your hand? Let the voice of a fellow-rebel who has accepted

pardon plead, "Do thou likewise."

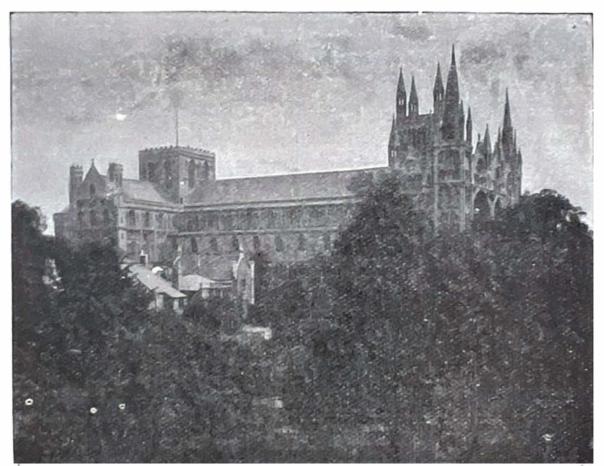
The candle of Mercy is burning to-day, but it is burning low. Soon its last half-inch will be reached; soon its last flicker may be given, then all who have refused the free pardon will hear the awful declaration of Jehovah, "Because I have called, and ye refused; I have stretched out My hand and no man regarded. I also will laugh at your calamity; I will mock when your fear cometh" (Prov. 1. 24, 26). Oh, haste, then, to the Christ of God, and be pardoned and saved "while the candle still burns." Hyp.

GOD'S CALL IN A CATHEDRAL.

EXTRACT FROM A SERMON PREACHED IN PETERBOROUGH CATHEDRAL BY BISHOP RYLE, OF LIVERPOOL.

THERE are heights and depths about the subject of ETERNITY which mortal man can never comprehend; but God has spoken of it, and we have no right to turn away from it altogether, hence I offer a few suggestive thoughts:

I. We live in a world where all things are temporal and passing away. That man must be blind indeed who cannot realise this. Everything around us is decaying, dying, and coming



From a Photograph.

PETERBOROUGH CATHEDRAL.

to an end. The houses we live in, the homes we love, the riches we accumulate, the professions we follow, the plans we form, the relations we enter into, they are only for a time. "The things seen are temporal." "The fashion of this world passeth away" (1 Cor. 7. 31).

II. We are all going towards a world where everything is eternal. That great unseen state of existence which lies behind the grave is for ever. Whether it be happy or miserable, whether it be a condition of joy or sorrow, in one respect it is utterly unlike this world—it is for ever.

God's Call in a Cathedral.

The future happiness of those who are saved is eternal. At God's "right hand are pleasures for evermore" (Psalm 16. 11). Once landed in paradise the saints of God shall go out no more. Their inheritance is "incorruptible, undefiled, and fadeth not away." The future misery of those who are finally lost is eternal. Eternal future happiness

and eternal future misery stand side by side.

III. The Lord Jesus Christ is the great Friend both for Time and Eternity. The purpose for which the eternal Son of God came into the world can never be declared too fully or proclaimed too loudly. He became our Substitute, and bore our sins in His own Body on the Cross, and then rose again for our justification. He suffered for sins, the Just for the unjust, that He might bring us unto God. He was made sin for us who knew no sin, that we, poor sinful creatures, might have pardon and justification while wa live, and glory and blessedness should we die (1 Peter 2. 24; 3. 18; 2 Cor. 5. 21). And all that our Lord Jesus Christ has purchased for us He offers freely to everyone who will come to Him. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). And the terms are as simple as the offer is free—"Believe on the Lord Jesus Christ and thou shalt be saved "(Acts 16.31).

You and I have looked each other in the face perhaps for the first time, and probably for the last time, in our lives. But when and where shall we meet again? Before we part, and perhaps for ever, I offer to everyone within these old Cathedral walls to-night some food for thought, and matter for self-examination—(1) How are you using your time? Life is short and very uncertain. Business and pleasure, money-getting and money-spending, eating and drinking, marrying and giving in marriage—all, all will soon be over and done with for ever. Are you prepared to meet God? (2) Where shall you be in Eternity? You are going, going, going very fast into it. But where will you be? Among the lost or among the saved? Make sure work: leave nothing uncertain. It is a fearful thing to die unprepared, and fall into the hands of the living God. (3) Would you be safe for Time and Eternity? Then seek Christ, and believe in Him. Come to Him just as you are. There is still a throne of grace. It is not too late. Christ waits to be gracious: He invites you to come to Him. Before the door is shut and the judgment begins, believe and be saved.

A MOTHER'S LAST WORDS;

— OR. —

THE CERTAINTY OF THE PAYMENT OF THE SIN'S WAGES



"THE BALL FELL AND ROLLED ON THE GROUND."

"If I take away my life, I shall receive the wages I have so richly earned, and then to me it will be an eternity of misery and despair."

A MOTHER'S LAST WORDS.



EMEMBER, my boy, 'The wages of sin is death, but the gift of God is eternal life'." Such were the words spoken by a Christian mother to her son as she bade farewell to him when leaving home to pursue his studies at the University of Edinburgh.

Few young men had been so highly favoured as Seton. Born and nurtured under Christian influences, his father a preacher of the Gospel, and his mother a devoted follower of the Lord Jesus, Seton ought not to have been ignorant of the blessed truth that saves the soul. Though many prayers were presented on his behalf that he might be early led to Christ, he had given no proofs that he was a Christian. On the contrary, as he grew older, he became more and more careless and unconcerned about his salvation. Whilst attending the University, instead of taking heed to his parents' counsel, and choosing Christians as his associates, he made companions of those who cared nothing for the things of God, and whose only aim was to live for self and the pleasures of the world. Night after night, in company with such, at the theatre, billiard room, and other places of amusement Seton was to be found. In the course of time he became their acknowledged leader, outstripping his fellows in drinking, gambling, and evil habits. Ultimately his behaviour becoming known to the authorities, he was expelled from the University.

With blighted prospects and withered hopes he crossed the Atlantic, and through the influence of friends obtained employment in a bank in the city of Toronto, Canada. Here he resolved to begin life afresh, inwardly determining that he would for ever renounce his old habits, and be an entirely different person. For a short time he really seemed to have become "a new creature." His vows and resolutions, however, were not strong enough to hold him; and sinful desires and habits gaining the ascendancy, he was completely overpowered. He pursued his old course, "sowing wild oats" as quickly and as thickly as he could, doing his best to banish all thoughts of the reaping time. His course of conduct reaching the cars of the bank manager, he was dismissed from his situation. of transgressors is hard," and poor Seton found by bitter experience the truth of the Scripture. Lower and lower he fell; farther and farther he wandered from God; deeper

and deeper he plunged into folly and sin. Hungry and weary he sometimes walked the streets all night without a cent in his pocket or a roof to shelter him. Hope sank within him, and despair took possession of his soul. His misery became so intolerable, and his agony so intense, that he resolved to commit suicide. With this object in view, he started one evening for the Garrison Common, a retired place in the west end of the city, taking with him a pistol, powder, and shot. Whilst loading the pistol, the ball tell and rolled on the ground. When groping in the darkness for it, the words spoken by his mother on his leaving home rang in his ears and thrilled his soul—"Remember, my boy, 'The wages of sin is death, but the gift of God is eternal life'." He was completely overwhelmed. Home associations were recalled, and hallowed scenes of byegone days came before him in wondrous power. The words, "The wages of sin is death," took hold of his inmost being, and sank deep into his heart. He said to himself, "If I take away my life, I shall receive the wages I have so richly earned, and then to me it will be an eternity of misery and despair."

At the remembrance of his mother's words, and stung with remorse of conscience, Seton hurriedly left the Garrison Common and returned to the city. Special Gospel services at that time were being held in St. James' Cathedral by a gifted preacher. Seton resolved that he would go and hear for himself the one who had been causing so much stir, and through whose preaching so many had professed conversion. On the evening he attended, God gave the preacher a message which was carried home in living power to Seton's heart and conscience. Deeply moved and impressed by what he heard, yet unwilling that others should know it, he rose to leave the building, refusing to remain to the meeting for conversation. As he was making his way out he felt an arm lay hold of him, and, on looking round, discovered the preacher, who prevailed on him to remain behind. "Young man," said he, "you wish to be saved, and there is no use in denying it." "You don't know who you are talking to; I am the worst man in the city of Toronto," was Seton's reply. "Whether you are or not, God loves you and wishes to save you," said the missioner. "I cannot believe it, for I am a very great sinner," said Seton. Lord Jesus came to seek and to save that which was lost;

and if you are guilty of all the sins a man can commit, you cannot be worse than lost." On hearing this Seton remained behind. After conversing for a time, the servant of Christ read that marvellous portion of God's Word containing the Gospel in miniature—John 3. 16—" For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." On learning Seton's name, the preacher read it thus: "For God so loved Seton, that He gave His only begotten Son for Seton, that if Seton believes in Him, Seton shall not perish, but have everlasting life." "Is that all that God requires me to do?" eagerly inquired Seton. He was shown that God's "great salvation" was a "gift," that on account of what the Lord Jesus had suffered for sinners He could now, consistently with His justice and holiness, forgive all who believed on His Son (Acts 13, 38, 39).

'Seton was amazed at the simplicity of the way of salvation. It seemed to him "too good news to be true." Still, God said so in His Word, and it was impossible for Him to lie. That night he believed that God loved him, a guilty, ruined, and condemned sinner; so loved him as to give His only begotten and well-beloved Son to die for him; and, through believing the good news, he rejoiced in the

knowledge of the forgiveness of sins.

When he saw for the first time that he was saved through faith in Christ, he asked, "What about future sins?" From Scripture he was shown that when he failed or sinned, he was to confess it, and believe that he was forgiven, not because he felt it, but because God said so. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1.9).

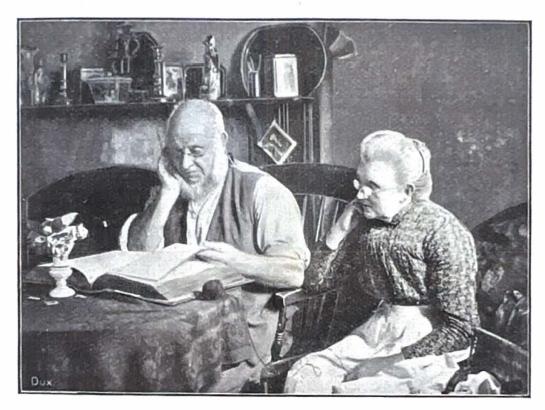
For several years Seton has been an earnest labourer for the Lord in the great harvest-field, and on the writer's first

visit to Toronto he had the pleasure of assisting him.

Are you willing at this moment to accept of "eternal life" as a free gift from God? Remember that you cannot by prayers, happy feelings, sorrow for sin, or so-called "good works," purchase salvation. It cannot be sold, and if you are really willing to be saved in God's way, you must come as a sinner, and receive as a free gift that which cost the Lord Jesus I-lis life's blood to procure. Believe on the Lord Jesus Christ, and, like Seton, you will be saved on the spot (Acts 16. 31), and rejoice to make it known.

A. M.

LIGHT AT EVENTIDE.



I T was at the close of a Gospel meeting in a cottage one Lord's-day afternoon that I first spoke to an aged couple. I shook hands with them on leaving, and inquired if their souls were saved. The old man replied, "Oh, yes, ma'am, thank you. I am very comfortable; I am not afraid to die. I've always been to church, and I've never injured anybody; and I don't see what more I could do." And, looking at his coat, he said, "I think, ma'am, perhaps if I gave this coat away, I should then be quite right for heaven."

I said, "Dear aged friend, if that is what your hope rests on, let me tell you, with all affection, you are as far from being saved as you possibly can be. Nothing but simple faith in the Lord Jesus Christ can possibly save your soul."

The next week, on inquiring how he was, he replied, "Oh, ma'am, I'm miserable; I hardly had a bit of sleep all the week. What you said about my not being in the way to heaven has made me wretched. Only to think that after all these years that I've been trying to get to heaven, and then for me to be lost at last!" And the tears ran down his cheeks, when in agony he said: "Oh, ma'am, if I aint in the right way, do tell me how I can get in." I shall never forget the intense earnestness with which he listened to every word that day. At last he exclaimed, "I see It!

I see it all quite plain now. I've been trying to be right ever since I was confirmed in 1816, and I've read the Bible through and through, but I never saw it as I do now. Oh, bless the Lord, He's opened my eyes at last; it's quite plain to me how I'm to be saved; it's because Jesus Christ died and suffered instead of me." He fell on his knees and cried out, "I know I deserve nothing but hell. O Lord, I am saved! I am saved! my sins must all be put away, for I've done as you bid me. O dear, it's made me so happy already. Bless the Lord! bless the Lord! only to think that I've been living all these years, and never knew the way to be saved before."

His first concern, after he knew he was saved himself, was about his wife. He wanted to know if she could see it as he did, because he could not bear to think of going to heaven alone; but it was all midnight darkness to her.

The next time we met the old man looked so happy. He said, "Oh, ma'am, I cannot tell you how happy I've been all the week." "Yes," said the old wife, "I'm sure he has, too, for he has been singing in the night about Jesus dying for him. I wish I was as happy as he!"

The old man chimed in, "I may well be happy when I know my dear Jesus shed His blood for me, and He's saved my soul; but, oh, ma'am, do pray for my wife, and try to explain it to her, for I cannot go to heaven without her. I've been praying many times a day for her, and telling her, as well as I could, what you said, but I cannot make her understand it. What must be done? I cannot go to heaven without her."

Some days after I went with another to see these dear aged ones. That morning the Lord heard our cry, and, before leaving, we had reason to believe that the wife too was resting on the Rock, Christ Jesus. Light had indeed come at eventide. The joy of the old man was unbounded. He said, "Oh, ma'am, I was an hour on my knees crying to God for this yesterday."

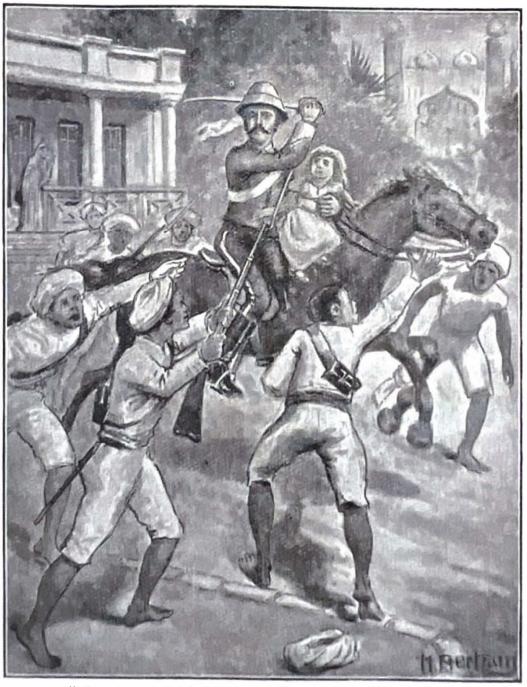
A number of years have passed since these dear ones were saved. They have been rejoicing in Jesus ever since.

Nicodemus wonderingly enquired at the Lord, "Can a man be born when he is old?" and this narrative records the example of two who were "born from above when well advanced in years." "He that hath the Son hath life; and he that not the Son of God hath not life" (1 John 5. 12). R.

A GALLANT RESCUE.

DURING the Indian Mutiny, when a host of the more desperate natives rose in rebellion against the authority of the Queen, a little child had a marvellous escape from their cruel guns, which were used with such terrible vengeance against the officers, men, women, and children, many of whom were put to death, imprisoned, or badly treated.

On the day of the rising in one place this little girl had been left in charge of her nurse, her father being away on the service of the Queen, and the mother visiting some friends.



"INOR DY INOU HE FOUGHT HIS WAY THROUGH THEM ALL."

Unexpectedly the natives arose, and slaughtered almost every person who had a white skin. On the note of alarm, as the officers fled, one of them remembered his comrade's child, and without a moment's hesitation rode back, dragged the child from the arms of her terror-stricken Indian nurse, placed her in front of him on his horse, and rode away, full gallop.

By this time the wily natives had perceived his action and gathered around him, intending to seize his horse and kill both him and his white-faced charge. But he had a tried and trusty sword, and inch by inch he fought his way through them all, landing his little friend safe and so und amongst the other Europeans. Yet what a troublesome charge! for from the first, instead of perceiving her danger, and quietly nestling close to him for safety, she kicked, and screamed, and struggled. But he had set himself to the task, and was not to be casily daunted, so clasping her tightly to his saddle with one hand, and cutting down and driving back the natives with the other, he finally had the joy of handing the rescued, but terrified, child into her anxious mother's arms.

How thankful she must have been! Indeed no, for no amount of entreaties could induce the child to kiss him. Had he not snatched her from her nurse? Had he not crushed her in the encounter? In fact, was he her friend at all? Doubtless, when she grew up she knew better, and rightly returned her heartfelt thanks for such a noble deliverance.

Now, concerning the great Deliverer (Psa. 40. 17) and the greatest Deliverance (Job 33. 24)—the deliverance from the power of sin and Satan—effected by the Lord Jesus Christ, who left the glories of heaven, passed through the "torments" (Isa. 53. 5, margin) of Calvary, and not only risked His life, but "gave Himself" sor you (Gal. 2. 20). Have you ever thanked Him? Have you ever "kissed the Son" (Ps. 2, 12), or do you treat the subject lightly, and even look upon the matter of salvation as something to be avoided, unless you are likely to die? Oh, think of the love of the Father, who "gave His only begotten Son" (John 3. 16) to die for you; think of the love of Jesus who died for you (Rom. 5. 8); think of the love of the Holy Spirit who strives (Gen. 6. 3) with you. may such wondrous love constrain you here and now to "believe on the Lord Jesus Christ and be saved." Soon the day of rescue will be past, and the day of vengeance will have come.

See to it that you do not eat another bite or sleep another night till you know for certain that Christ is your Deliverer. Hyp.

"A NEW YEAR AND A NEW LIFE";

— or, —

THE ANSWER TO THIRTEEN YEARS' UNWAVERING FAITH.



"HE LEFT THE PAMILY BOARD . . AT MEETING TIME."

"He left the family board, and when the time came for his wife to go to the meeting, she waited for him. The children sald:

'Do you think father will go with us?'"

"A NEW YEAR AND A NEW LIFE."



YOUNG English-woman married a man in the Government service. She loved her Church (the Church of England), and was regular in attendance; otherwise she was of the world, and did as the world did. Her husband was a light-hearted young man, who smoked,

drank, and gambled, like other young men of his set. As the years went on, he was promoted in service, had large responsibilities, but he became a hardened gambler and swearer—the leader of a circle who boasted that they could individually drink two bottles of whisky and be nothing the worse of it.

As the husband went deeper into sin, his wife, through anxiety on his account, became deeply anxious about her soul, and as a lost, guilty sinner (Rom. 3. 9-19) cast herself and all her burdens on the Saviour, and became a patient, tender wife, with one purpose—to bring her husband to Christ. For thirteen years she prayed with neverfailing faith that the Lord would convert her husband. Every Sunday she would ask him to accompany her to church, and he as often refused. He would sometimes say: "If you will go with me once to the theatre, the circus, the ball, or some other worldly place, I will go forty times to church with you." Her invariable reply was: "As much as I long to have you with me, I could not bring reproach on my Saviour by going once with you where He could not be."

A few years ago, on the last Sunday of the year, she repeated her invitation, when he laughingly said: "You have not converted me yet, old woman." She immediately threw her arms around his neck, and said: "No, and I never can; but the Lord Jesus Christ can convert you, George," whilst she felt more and more cast upon the Lord risen from the dead and "able to save them to the uttermost that come unto God by Him" (Heb. 7. 25). From that time he became very uneasy, but more determined to resist his wife's entreaties.

On New Year's Eve he went with some of his companions to dinner. After the dinner, he went home to take his usual New Year's presents to his wife and children. When he was distributing the gifts he found that for the first time since he was married he had forgotten a present for his wife. He was utterly at a loss to account for this, and said to her: "I never forgot you before; now you may

ask what you like, and I will give it to you." She quietly and earnestly said: "Come with me to the watch-meeting to-night—that will be my present." "Oh, no," he said, "I cannot do that; ask for some present." But she was firm, and reminded him of his promise.

He left the family board, and when the time came for his wife to go to the meeting, she waited for him. The children said: "Do you think father will go with us?" "Yes," she said; "your father never broke a promise to me." He had returned, and overhearing this remark, it made him feel very uneasy. When they started he went with them, to the great joy of his wife. At the church door he turned and left them, intending to go back to his companions and cards, but something impelled him to return to his home.

There were pictures banging on his walls, pictures he had often reversed; but now, before he could do so, his eye fell on a representation of Christ on the Cross. It attracted him, it smote him to the heart. The words which his devoted wife had so often read in his hearing came fresh to his memory: "He is despised and rejected of men; a Man of sorrows, and acquainted with grief; and we hid as it were our faces from Him. . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53. 3-5). The past, with a wasted life; the future, with an awful eternity, rolled in like billows on his soul. Here in this One who was despised, rejected, wounded, bruised, appeared the only hope of true peace now and true joy hereafter.

He looked and looked until it seemed to him as if it were Christ Himself hanging on the cross, and He said, to him "I DIE FOR THEE." "For me, Lord?" the wondering man replied, and then and there, in soul agony, he called on the Saviour to save him, to put away from him forever the taste for liquor and the desire for all sin. Like "the chief of sinners" he "fell to the earth" (Acts 9.4), and upon his knees in his own house, with no one near but God, he acknowledged his "manifold transgressions and mighty sins" (Amos 5.12), accepted the Lord Jesus Christ as His own and only Saviour. He believed on Him "who was delivered for our offences, and was raised again for our justification" (Rom. 4.25), and rose from his knees a free

man, with Christ as his Saviour and his almighty Deliverer. He went directly to the meeting, and startled the midnight

service by crying out, "Praise God, I am saved!"

That very night he wrote cheques paying off all his gambling debts, and ceased playing cards. He never tasted liquor again, and he who had smoked twenty cigars a day never smoked another. His deliverance was complete. The Gospel demonstrated itself in his case, as in the case of myriads more, to be "the power of God unto salvation" (Rom. 1. 16), from sin, lusts, passions, and Satan.

On that memorable New-Year's Eve, the occasion of his new birth, he went to his old companions and told them what the Lord Jesus had done for him. They thought he was joking, and laughed at him. They tempted him to their utmost to drink with them, and when he was firm they emptied their glasses over him, and he walked out wet with the liquor, and they followed him home with ribald songs and jeers. And now he who had been a slave of Satan, and a leader in sin, has a new Master that has rescued him, and his whole soul is filled with love and devotion to Him. From day to day he preaches in halls, on the street, everywhere, telling of the love and power of Jesus to save. Eight out of twenty boon companions have been saved.

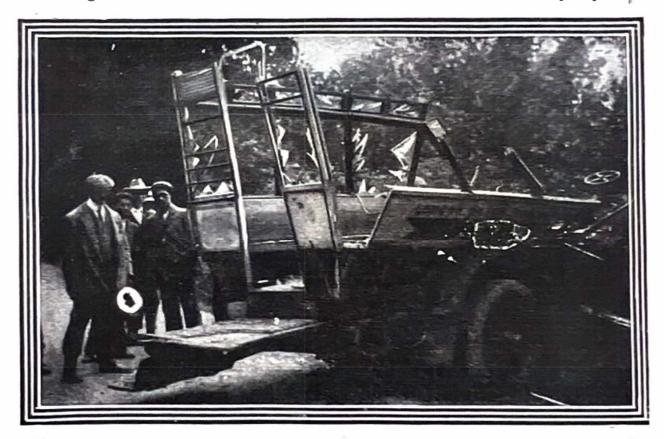
We wish we could tell all that this intensely earnest man is doing for the Lord Jesus Christ, but suffice it to say that hardened men, as well as little children, are being brought in numbers to the Saviour. Surely if God can save a drinking, swearing, smoking, gambling sinner of the deepest dye, and make him a "new creature" in Christ, he Burdened, weary, sin-sick soul, can save any one! "Behold the Lamb of God which taketh away the sin of the world" (John 1. 29). Gaze on the Man of Sorrows dying, crushed beneath the load of the wrath and curse of God. Believe on Him as your own personal Saviour, and 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" (Isaiah 53.5). Then as another trophy of grace go forth and tell what great things the Lord has done for your soul.

Don't delay the settling of the great question—Where shall I spend eternity? Time is flying. The day of reckoning is nearing. Why not now believe on Christ and obtain eternal life?

"WHO WILL BE THE THIRD?"

A MERRY party they were who sat on the top of a Vanguard Motor Omnibus en route from Cray to Brighton. The morning was bright, a happy outing was in prospect, and already the exhibitanting effects of a day in the country had began to manifest themselves.

The omnibus rushed on, between green hedgerows, amidst fruitful and fragrant fields, leaving slower conveyances rapidly behind. Two gentlemen, seated together on an outside seat, conversed on the scenes rapidly



A SIDE VIEW OF THE WRECKED VANGUARD MOTOR BUS.

appearing and disappearing before them. Their attention was directed to first one, then another driving party which had come to grief on the roadside, when, looking at his companion, one of them involuntarily remarked: "Well, there go two; I wonder who will be the third." At that moment the heavy 'bus was on the top of Handcross Hill, and the words had scarcely escaped the gentleman's lips when the gear and brake gave way. The heavy vehicle, gaining momentum at every turn of the wheel, rushed down the incline, and was smashed to pieces against an oak tree None of the outside passengers escaped without injury, and

ten were killed outright, or died within a sew minutes, the questioner being among the first whose lifeless body was rescued from the wreck.

With startling suddenness the question was answered, and the questioner called into Eternity. "Who will be the next?" you ask, and who knows, that, ere an hour, the dread summons may go forth that will call you beyond this bourne of time and place. In the midst of life—"Death." This is the gaunt spectre that, ever present, casts its pall over the brightest of our joys, robs our pleasures of half their happiness, and constantly reminds us that here we may not linger. "Who will be the next?" In view of this possibility, let me ask, if you are prepared for the great transition. You hope that when the call comes you may be ready, but what is the ground of your hope? "The wages of sin is death" (Rom. 6. 23), and the "soul that sinneth it shall die," sound the death-knell to your prospect of ever attaining life and peace through any effort of your own.

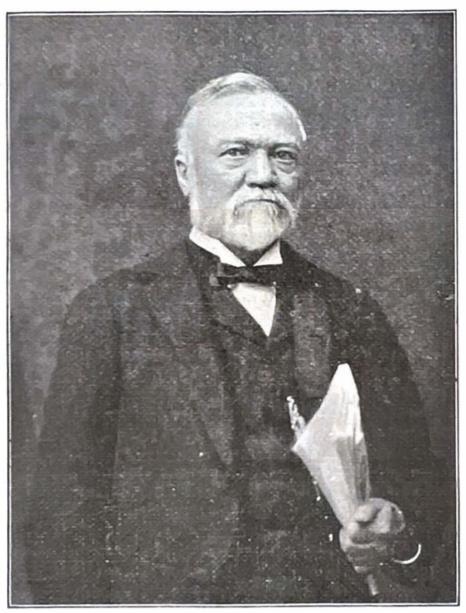
Yet it is here the glorious gospel of grace reaches you. "When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5.6). Open your heart to the good news. The holy, spotless Lamb of God has "tasted death for every man." When He hung in agony upon the Cross of Calvary, the punishment due your sins was caused to meet on Him. "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." "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16.31). Make His finished work and His glorious Person your own by faith, and, should death come, it will be "Absent from the body, present with the Lord." J. H.

VERY DIFFERENT—YET THE SAME.

A NEGRESS, on being asked the ground of her confidence, replied, "Me die or He die: He die, and me no die." How delightfully simple and scriptural was her answer! A theological professor would have a difficulty in giving a better answer. The great and good John Wesley, ere he passed into the presence of Him whom he had served so long and so faithfully, gave a similar doctrinal declaration:—"I the chief of the sinners am, but Jesus died for me." The ground of our salvation is not what we do for Christ, but what He did for us (1 Cor. 15. 1-4).

THE MAN OF MILLIONS.

THERE are some fifteen hundred millions of human beings in the world, yet, so far as we know, only one of them is making it his life-work to give away millions of money. That one is Andrew Carnegie, the famous



ANDREW CARNEGIE, THE PANED MILLIONAURE.

American millionaire, of Skibo Castle, in the North of Scotland, whose generosity has benefited multitudes of his fellowmen. As a youth poverty drove him from Dunfermline to the United States, where as bobbin boy he gathered pennies by working hard in a cotton factory for a few shillings a week; then gathered shillings by becoming telegraph operator, passing rich on £60 a year; then joining with others in the

purchase of an oil farm the *pounds* began to flow in rapidly, till now from oil, iron, railway and other sources, he is possessed of wealth beyond the dreams of avarice. It is said to be more than three times the annual output of the Royal mint. The interest alone would yield £225 a minute, if put into sovereigns it would make a streak of 550 miles long, sufficient to supply ten millions of our readers with a £5 bank note each, and if spent on his own pleasure Andrew Carnegie would need to live the lives of ten Methuselahs.

"Truly HE MUST BE SUPREMELY HAPPY!" Listen to the testimony, not of a street preacher or pious divine, but of a well-known journalist and politician. T. P. O'Connor,

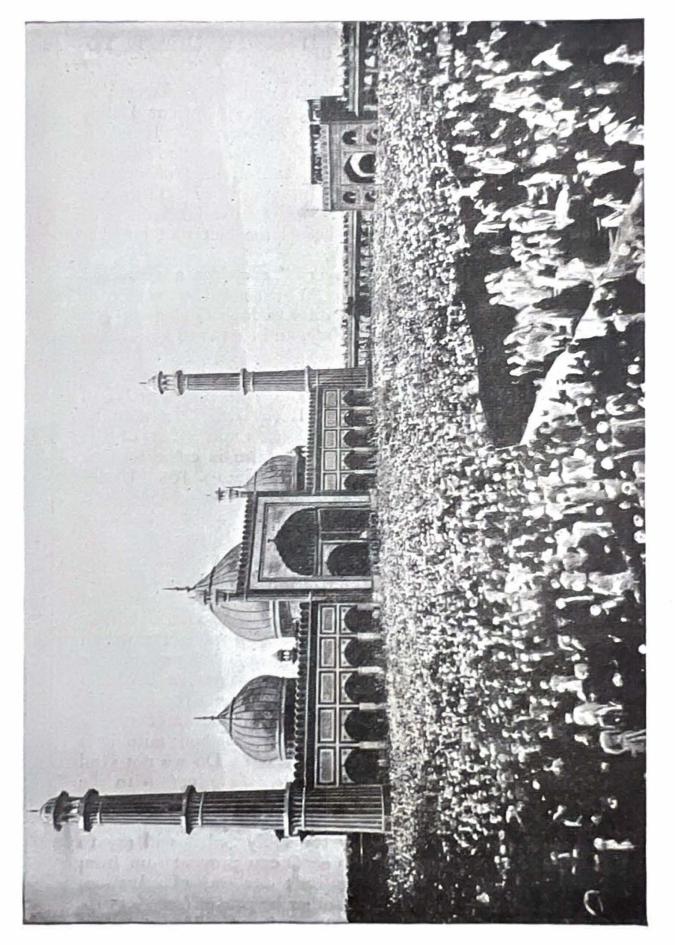
writing in "M.A.P.," says:

"I remember, as we drove down to the station on his four-in-hand coach, I was saying how I envied him his wealth, and he said, 'I am not really to be envied. How can my wealth help me? I am sixty years old, and I cannot digest. I would give you all my millions if you could give me your youth and health.' And then I shall never forget his next remark. We had driven on some yards in silence, when he suddenly turned, and in a hushed voice, speaking with a bitterness and depth of feeling quite indescribable, he said:—'If I could make Faust's bargain, I would; I'd gladly sell anything to have half my life over again.' And I saw his hands clench as he spoke."

Right, Mr. Carnegie! Not all the gold of all the world, and all its wealth combined, can give the true peace, joy, and happiness for which every human soul craves. Your

millionaire echo is only the echo of millions!

Yet the man with his millions of to-day, as the woman with her "mites" of long ago, may have life, and love, and lasting joy in the Lord Jesus Christ, for the Word of God declares, "He that believeth on the Son hath Everlasting Life" (John 3. 36), and 'mid poverty or plenty can exclaim, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8. 35); because he is assured that the One who saves him and keeps him will finally "present him faultless before the presence of His glory with exceeding joy" (Jude 24). If this be your happy portion, "be glad in the Lord and rejoice." If not, even now "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31).



THE LARGEST PRAYER-MEETING IN THE WORLD.

SHOULD THE UNSAVED BE TAUGHT TO PRAY FOR PARDON?



HE largest prayer-meeting in the world is held outside the Great Mosque at Delhi, India, every Friday morning. It is an impressive sight to see from 3,000 to 4,000 Mohammedans in the attitude of prayer. What are they praying for? They are

praying to God, among other things, for the forgiveness of their sins. Scripture clearly reveals the fact that forgive-

ness is not obtained in this way.

"Don't you believe in prayer?" enquires a surprised reader. Most certainly we do. Whilst it is the duty of all men to pray, just as it is their duty to love God and keep His statutes, there is a prior duty, and that is to believe on

the Lord Jesus Christ.

"The characteristic voice of a past dispensation," says Wm. Reid, the author of the well-known book, "The Blood of Jesus," was, "'Seek ye the Lord while He may be found' (Isa. 55. 6), but the characteristic voice of the present dispensation is, 'The Son of Man is come to seek and to save that which was lost' (Luke 19. 10). Under law, man was to seek God; under grace, God is seeking man. It looks humble to send men to their knees, but it is humility spun out of the wisdom of man's conceit, and has done more to dim the lustre of grace than any other device of the enemy. We are saved through grace; not through prayer."

Have the unsaved any good reason to expect that God will answer their prayers? That God has, in His matchless grace, bestowed blessings on unsaved persons for which they prayed, we do not deny. A man also may commence praying as an unbeliever, become a believer, and obtain blessings promised to believers before he rises from his knees. What Scripture assures the unbeliever of pardon through prayer? Are we not told that "without faith it is impossible to please God" (Heb. 11. 6)? Do we not read that "the sacrifice of the wicked is an abomination to the Lord" (Prov. 15. 8)? "We know that God heareth not sinners" (John 9. 31).

A soul convicted of sin by the Holy Spirit will cry to God for mercy. No power on earth can prevent him from doing so. There is, however, only one way of salvation, not two—one by faith and the other by prayer (see Acts 16. 31; John 3. 16-36; 5. 24; Acts 13. 38, 39). If acceptable,

prayer must include faith, it cannot precede faith. A wounded Israelite could not have been cured of the bite of the deadly serpent by persistent or importunate prayer. God appointed one, and only one, way of healing, and if he did not look to the uplifted serpent he would assuredly perish (John 3. 14, 15). If a Christian worker instructs an anxious soul to pray for salvation instead of pointing him to Christ, he turns the eye of his soul from the cross of Calvary, and his feet are directed into another path than God's way of peace.

To teach the unsaved to pray for pardon instead of to believe on Christ is unreasonable. If the sinner does not believe what God has done for him in the past, why ask Him to do something for him in the future? If he does not believe the "record" God has given concerning Christ, why encourage him to pray for any other blessing? Why tell him to "ask" for pardon when God is all the while beseeching him to accept of it as a free gift (see 2 Cor. 5. 20)? If you were presented with a book, and instead of accepting it, turned your back on the dopor, and, kneeling down, earnestly besought and implored him for it, where would be the sense of such conduct?

Does Christ not say, "Whosoever will, let him take [not 'ask' or 'seek'] the water of life freely" (Rev. 22. 17)? One may enquire, "Is it not said, 'Ask and ye shall receive'" (Matt. 7. 7)? Assuredly. Was the promise given to believers or to unbelievers?

The "ye" refers to those spoken of in chapter 5. 14—
"Ye are the salt of the earth." Are the unsaved ever spoken of as the "salt of the earth"? Are we not told that "when He was set His disciples came unto Him and He taught them" (Matt. 5. 1, 2)?

Do we not read, "And forgive us our sins"? Yes; but do not these words occur in what is commonly called "The Lord's Prayer"? Was that prayer not taught to Christ's disciples? If so, have His "enemies" (Rom. 5. 10) any authority, or right to use it?

Does Scripture not declare that "Whosoever shall call on the name of the Lord shall be saved" (Rom. 10. 13)? The succeeding verse sheds light upon the passage—"How then shall they call on Him in Whom they have not believed"? This surely proves that whatever the "calling" may mean it involves faith in Christ, and when a man has faith in Christ he ceases to be an unbeliever.

To teach an anxious enquirer to pray before he believes the Gospel is to lead him past Christ into some by-path of self-righteousness. Every moment the enquirer delays accepting the pardoning mercy of God he becomes more blameworthy. "He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son: and this is the record that God hath given to us eternal life, and this life is in His Son: he that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John 5. 10, 12).

So long as a man continues in unbelief he increases his guilt. But if it is his duty to pray first he will consider that he ought to wait for an answer to his prayer; thus his anxiety will cool down, and the sting of conscience be

removed.

The doctrine that an unconverted person should be taught to pray ere he believes the Gospel of the grace of God often leads to a false peace. Many were once troubled about their souls, and enquired, "What must I do to be saved?" Such were told to pray instead of to believe on Christ and His finished work, and they are now careless and unconcerned. They have peace, but it is a false peace. Such tell of the time when they "went forward," prayed, felt happy, believed that God answered their prayers, and made a start for the kingdom, intending to prove faithful, &c., &c. Alas! alas! the multitudes of earnest, sincere, but mistaken ones who have been deceived with a spurious Their religion begins with "I, I," and ends where it started, and Christ is missed. Thank God that He has revealed to us so plainly His way of forgiveness in His precious Word.

Hearken to the Royal Proclamation of Acts 13. 38, 39: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things." How gloriously simple! "Believe and Live."

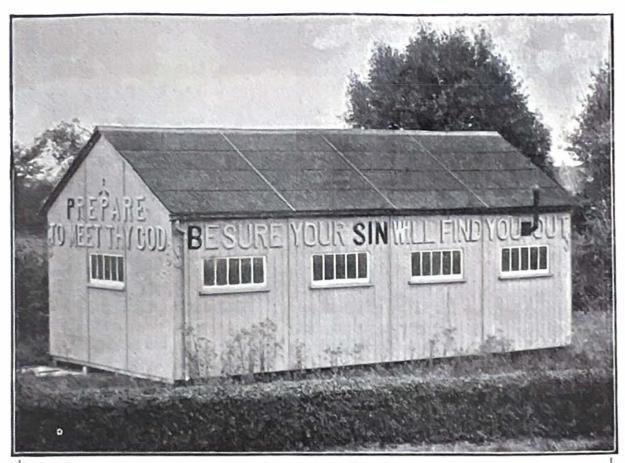
"Tis not doing, 'tis not praying;
 'Tis not weeping saves the soul.
God is now His grace displaying;
 Jesus died to make thee whole.
Look to Him and life works follow,
 Look to Him without delay,
Sinner, look, and ere to morrow
 Thou wilt weep and praise and pray."

۸. M.

THE TEXIS ON THE HALL.

A FEW weeks ago I was travelling by rail from Norwich to London, Whilst passing through a village in Suffolk I observed a hall close to the railway track on which were two solemn and striking verses of Scripture. One was, "BE SURE YOUR SIN WILL FIND YOU OUT" (Numbers 32. 23); and the other, "PREPARE TO MEET THY GOD" (Amos 4. 12).

Through the kindness of a friend I was enabled to secure a photograph of the building, a reproduction of which



GOSPEL HALL IN A SUFFOLK VILLAGE ON THE GREAT-EASTERN RAILWAY.

accompanies this article. I was thankful to see God's Word brought so distinctly before the eyes of the Great-Eastern Railway travellers. No one can tell what blessed results may flow from the perusal of such awakening and soulsearching words.

How true it is that our sin will find us out, either in Time or in Eternity! All of us are sinners, and therefore all deserve sin's wages, which is eternal death. The Christian has accepted God's verdict against himself, and confessed his lost, guilty, and helpless condition. "Woe is me! for I

am undone," is the language of his heart. Though deserving of God's wrath, he accepted of eternal life as a free gift by simple faith in the finished work of the Lord Jesus Christ (Rom. 6. 23). Where does the reader stand? Are you condemning yourself and justifying God, or are you condemning God and justifying yourself? Whether you are moral or immoral, religious or irreligious, you are "condemned already," because you don't believe on Christ (John 3. 14-18). You may deny that you are "condemned," and may imagine that because you are not outwardly wicked that you have a "good chance" of entering heaven "at last." If such be your thought, you are terribly mistaken. "Some men's sins are open beforehand, going before to judgment, and some men they follow after "(1 Tim. 5. 24). There is a day of reckoning, and whether distant or near, it is certain. The unsaved must meet God. "God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil" (Eccles. 12. 14). Every sin you have committed in thought, word, and deed will then be read out of the book of remembrance. I would therefore raise the danger signal, and call upon you to "Prepare to meet thy God." "Heaven is a prepared place for a prepared people," says the proverb. Is the reader prepared? Don't try to fit yourself for the dread tribunal. You cannot do so. No deeds of merit; no prayers, tears, or religious observances can remove sin's penalty. God has provided a righteousness for you, even "the righteousness of God which is unto all and upon all them that believe" (Rom. 3. 22). "How is this righteousness to be obtained?" one may inquire. By faith in Christ. "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10.4). The end of the law in this country is the rope. "Christ died for our sins according to the Scriptures, and was buried and rose again the third day according to the Scriptures" (1 Cor. 15. 1-4). Christ paid the ransom for your deliverance. "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). "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1.7). Believe now in Him who shed His precious blood to save you from the agony and despair of a lost eternity. "Believe on the Lord Jesus Christ, and thou shalt be saved."

THE MISSING MILLIONS.



the wise saying of the wisest man—was never better exemplified than in the case of Mdme. Frederic Humbert, "probably the greatest brasseur d'affaires, as the French call it, of the nineteenth century." Owning a

magnificent mansion in the Avenue de la Grande Armée; a château at St. Germain; a château at Melun; a hunting-box at Orsonville; a vineyard of 1000 acres at Narbonne; a steam yacht on the Seine; a large estate in Madagascar; 4000 acres of vines in Tunis, in addition to houses and property in many parts of Paris, she led a life of fashion and pleasure which soon made her one of the most popular figures in the gay capital. Politicians, poets, painters, scientists, officers, financiers, lawyers, doctors, and almost everyone of note, visited her house. Connoisseurs of art went to view her gallery of famous pictures; leading actors took part in her brilliant entertainments; and stars of the stage charmed her illustrious guests.

Thus flowed the stream of pleasure for twenty years, during which Madame Humbert is supposed to have borrowed two hundred million francs! On the strength of what? A safe, with its hundred million francs, alleged to have been left her by an American named Crawford, and held in abeyance till a member of the family married her sister, May D'Aurignac. Any question as to the actuality of the possession was set at rest by a leading member of the French Bar, a leading member of the Council of State, a leading Notary of the city, and by the apparent enormity of her wealth, the multitude of her aristocratic friends, and the

honourable connections of the Humbert family.

"Wealth Gotten by vanity shall be diminished" (Prov. 13. 11)—another saying of the wisest man—was also forcibly illustrated in this cause célèbre. The flow of gold into her coffers commenced to slacken, the much-needed ready money became scarce, the money-lenders began to press their claims, and the public at last grew suspicious. The famous safe must be opened in the presence of trustworthy witnesses. Then the crash came! There were no millions! The Humbert family disappeared, the Crawfords could not be found, the property had been sold or mortgaged, the wine business was bankrupt, the masterpieces in her gallery of art had been sold and replaced by shams, the money-spending "diamond" had badly cut the money-lending "diamonds,"

the plebians had been hoaxed, the public had been deceived, the whole fabric was one huge FRAUD.

So decided the Assize Court of Paris on the 22nd August, 1903, when they sentenced Theresa and Frederic Humbert each to five years of solitary confinement, and Romain and Emile D'Aurignac to three and two years respectively.

Truth, which is ever stranger than fiction, has thus shown again that the story of sin is universally the same. "At the first" it appears bright and beautiful—roses strew the path and music fills the air. "At the last it biteth like a serpent and stingeth like an adder" (Prev. 23. 32)—cobra-like, raising its ugly head and darting forth its deadly fang at the most unexpected or inopportune moment; or adder-like, hiding in the path and biting the horses' heels from behind, either frontal or rear attack carrying home with convicting force the truth: "Be sure your sin will find you out."

Are the twenty years of false prosperity anything to compare with the five solitary years within the dungeon walls? Will the moments of mirth during these years of wealth not each prove a drop of gall during the moments of remorse in the years of woe? Shall not a similar fate befall the myriads of "lovers of pleasure rather than lovers of God?" (2 Tim. 3.4), who spend their time, their talents, and their all in searching after wealth, fame, pleasure, position, pomp, as "at the last" they realise that all is vanity underneath the sun, and from the Throne of High Heaven hear these awful words: "I called and ye refused; I 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).

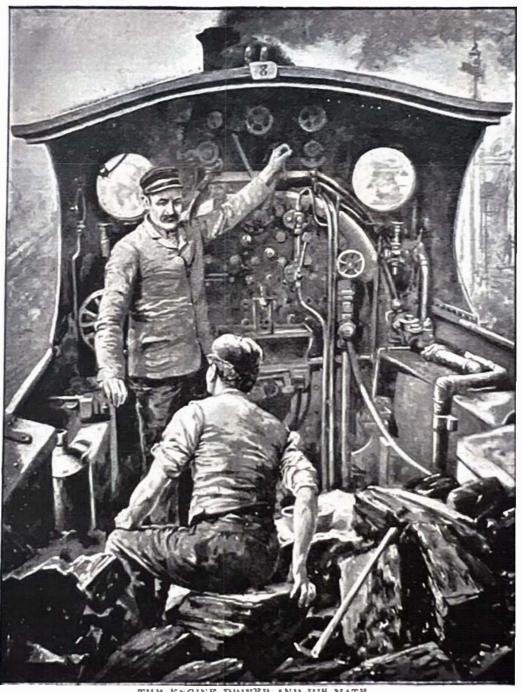
Let the voice of myriads who have tried and proved the Gospel urge each one to flee from the hollow vanity and false peace of this world, and from the wrath of the world to come, to the Lord Jesus Christ, Who said, "Come unto ME, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28), and Who alone can give lasting peace in this life, solid comfort should we die, and an eternal weight of glory when, with loved ones gone before, we gather round the Throne. Who will here and now, as a guilty, hell-deserving sinner, accept the Christ of God as their own and only Saviour for Time and for Eternity, and unreservedly exclaim:

"God calling yet! I cannot stay;
My heart I yield without delay:
Vain world, farewell! from thee I part,
The Voice of God has reached my heart?"

THE ENGINE DRIVER'S SURPRISE;

— OR, —

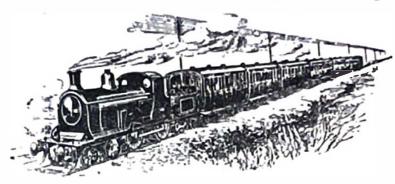
"I'LL GIVE YOU A PAPER IF YOU PROMISE TO READ THIS TRACT."



THE ENGINE DIUVER AND ILIS MATE.

"When he had leisure Lawson took the tract out of his pocket and carefully perused it. It spoke of God's amazing love in giving His only begotten Son to bleed and suffer and die in our room and stead."

THE ENGINE-DRIVER'S SURPRISE.



"BOB, give me a paper," said Bill Lawson, a big burly engine - driver, to the "newsboy" at an American Rail-

way Station. "Bob" had recently been converted to God, and in the joy of his first love, eagerly and earnestly sought to win others to the Saviour. "I'll give you a paper," was Bob's answer, "if you promise to read this tract." "Tract!" was the indignant and scornful reply; "I don't want any such rubbish," and walked away. Shortly afterwards the engine-driver preferred the same request, and he got the very same reply. For the third time Bill asked a paper, and on hearing the customary answer he said to Bob, "Do you really want me to read it?" "I do, Bill." Taking the tract out of his hand Bill said, "Then I shall read it."

When he had leisure Lawson took the tract out of his pocket and carefully perused it. It spoke of God's amazing love in giving His only begotten Son to bleed and suffer and die in our room and stead. The "glad and glorious Gospel" as unfo'ded in the life-giving words of John 3. 16—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"—was expounded.

At their next meeting Bill was asked the question, "Did you read the tract that I gave you?" Throwing his arms around Bob's neck, with the tears rolling down his cheeks, in broken and faltering accents, he exclaimed, "I never read such a tract. I thought that God was like a policeman with a club in His hand seeking to arrest me; now I see that He loves me. If He is such a loving God, I want to know and love Him."

Many, like Bill Lawson, imagine that God is like a policeman, pursuing them to shut them up in the prison-house of hell. What a perversion of the character of God! How true the divine declaration that "He that loveth not knoweth not God, for God is love" (1 John 4.8). Though God hates sin, He loves the sinner with a fond and tender love. Whatever you are, or have been, God

loves you. At this very moment He desires to bestow upon you a free, full, and present salvation. Hearken to His solemn asseveration: "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?" (Ezekiel 33. 11.) God has no pleasure in your death. 'Scripture declares that "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3. 9). God is not willing that you should perish. His longsuffering is salvation to multitudes. He desires that you should now repent and believe the Gospel of His matchless grace. Though this is so, many ask if we believe that God made anyone to damn Him! Would that such took time to read the Scriptures! If they did they would learn that "God sent not His Son into the world to condemn the world, but that the world through I lim might be saved" (John 3. 17). He longs to bless and save you as you read these lines. He loves you with a wondrous wealth of love, and longs to save and bless you at this very moment. You may imagine that it is a matter of unconcern to Him whether you spend eternity in remorse and misery, or in joy and gladness. You never made a bigger mistake in your life.

The proof of His love to you is the glorious fact that He gave Christ to die on Calvary's Cross that you might not perish but have everlasting life. Can you doubt His love to you a moment longer? Christ bore sin's penalty, and shed His precious blood as a ransom for your deliverance. The ransom price has been paid and accepted. God is satisfied, and He desires that you should be satisfied with that which satisfies Him. "Believe on the Lord Jesus. Christ, and thou shalt be saved" (Acts 16. 31). Believe on Him who was wounded for our transgressions and bruised for our iniquities (Isaiah 53. 5), and you will obtain eternal life as a present possession, and like the engine-driver have a glad surprise. Why not now believe and be saved? Why not cease procrastinating? The Lord Jesus Christ is coming to take His people to be with Himself. Are you ready for His coming? "Now, now, now—to-morrow too late may be." "Behold, now is the accepted time; behold, now is the day of salvation " (2 Cor. 6. 2). A. M.

"ADMIT THE BEARER-A SINNER."

"SO, John, you've got fairly into the kingdom. You have been long seeking, how did you get in at last?"

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

"That is strange, for you were so anxious to get in. What

kind of a ticket was it, and what was written on it?"

"Why, it was as plain a ticket as you ever obtained for a public meeting, and it had nothing on it but the words:

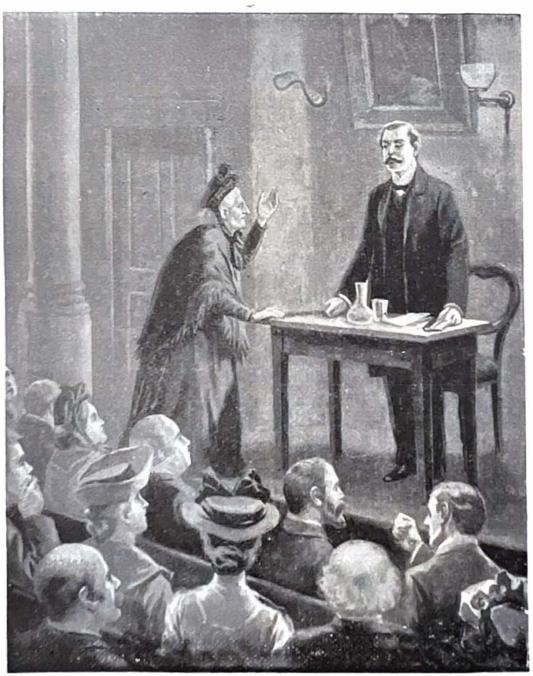
"ADMIT THE BEARER— A SINNER."

Luke 18. 13, 14.

"Was that all?" "Yes. And what kept me so long from getting in was, that I always added something to the words on the ticket, when I presented it. Whenever the Lord saw anything of my adding, it was refused. The first time I went, I wrote at the bottom, 'But not so great a sinner as many of my neighbours.' That would not do, so I rubbed it out and put down, 'But is doing the best he can to improve.' That would not do either, so I became more anxious, and prayed and wept awhile, and then added 'Who is praying and weeping for his sins.' Even that wouldn't do. After that I began to despair, and wrote down, 'Too great a sinner to be saved.' That only made matters worse, and I had almost given up, when I looked at Christ and heard Him say, 'I am the door: by Me if any man enter in, he shall be saved' (John 10. 9), and 'Him that cometh to Me I will in no wise cast out' (John 6. 37), as well as those precious words, 'Whosoever will, let him take of the water of life freely' (Rev. 22. 17). I looked again at that parable of the Pharisee and Publican, and saw that it was simply as a sinner that he went and was justified. He did not make his sins too great to be forgiven, nor too little to need forgiveness. He went just as he was, 'a sinner,' and trusting to the promised grace of God, he went down to his house 'justified.' I remembered that Jesus had said, 'I came to call sinners to repentance,' so pulled out the old ticket, and without adding a word, presented it. It was accepted, and I entered." Reader! go thou and do likewise, and, as God is true, thou wilt be justified.

THE SCEPTICAL LECTURER SILENCED.

AFTER an infidel had concluded a lecture in a village in England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in antiquated attire, who went up to the lecturer and said: "Sir, I have a question to ask you." "Well, my good woman, what is it?" "Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction,



"REEP TO THE POINT—WHAT HAS YOUR WAY OF THINKING DONE FOR YOU?"

and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to being in the glory with Jesus. That's what my religion has done for me. What has your way of thinking done for you?" "Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—" "Oh! that's not the question," said she; "keep to the point, sir. What has your way of thinking done for you?" The infidel endeavoured to shirk the matter again; the meeting gave vent to uproarious applause, and the champion had to go away discomfited by an old woman.

Let us change the picture. The mother of Hume, the infidel philosopher, wrote to him the following pathetic letter: "My dear Son,—My health has failed me. I am in a deep decline. I cannot long survive. My philosophy affords me no comfort in my distress. You can afford me some substitute for the loss of the hopes of religion. I pray you, hasten home to console me, or at least write to me the consolations that philosophy affords at the dying hour."

Said Colonel INGERSOLL, the noted infidel, by the coffin of his brother: "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry."

Said the learned infidel VOLTAIRE: "The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcases rather than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself, and I wish I had never been born."

This is the best infidelity can do. Listen now to the words of a dying Christian. Said the godly HALYBURTON: "I shall shortly get a very different sight of God from what I have ever had, and shall be meet to praise Him for ever. What a wonder that I enjoy such composure under all my bodily pains, and in view of death itself! What a mercy that, having the use of my reason, I can declare His goodness to my soul! I bless His Name; I die rejoicing in Him. Blessed be God that ever I was born."

Now, what is the practical result of your profession? Have you peace with God? Are you ready for death and eternity?

A CONVERTED KING.

ON 8th December, 1907, there passed into the presence of the King of kings in the person of Oscar II., King of Sweden, a monarch who was remarkable, in that he was a converted king, and to whom pertained the romantic in that he was the grandson of a French shoemaker.



OSCAR II., KING OF SWEDEN.

To deal with the ROMANTIC first: The grandfather of Oscar II., the founder of the dynasty, was a bootmaker's apprentice and a Frenchman. Just after the outbreak of the French Revolution he shouldered a musket in the French army, and in the course of time won the position of Marshal in Napoleon's army. At that time, and for a long time before, the Swedish dynasty had been involved in

serious complications respecting the succession. Baron Morners, a Swedish statesman, suggested that Marshal Bernadotte should offer himself as Crown Prince. He did so, and was accepted, and in 1818 succeeded to the throne.

As to the REMARKABLE: Mr. Josiah Nix relates that some years ago, at Bergen, the King was on the point of leaving for Stockholm when a party of Polytechnic visitors cheered lustily. Thereupon the King said to Mr. Nix, their conductor: "Do you like my country?" "No, your Majesty," was the reply; "we love it, and your people." Mr. Nix then thanked King Oscar for his message to the Y.M.C.A. in London on their celebration, and also for the Queen's greetings. "Are you a disciple?" King Oscar asked. "Yes, your Majesty, the least of all the disciples," was the answer, upon which the King said quietly: "Then please do not refer to me as

'your Majesty.' We are one in Christ Jesus."

Touching details are given of the solemn moment when the King of Terrors (though not in this case the terror of kings) entered the royal chamber. When, at two o'clock on Saturday afternoon, His Majesty became conscious for a moment, he recognised his family and said in a clear voice: "God bless you all." The Queen said: "Yes, the Lord shall carry you through; His mercy is so great." To this the King replied: "Yes, His mercy is great." The Queen then bent down over her husband's bed and whispered in his ear the words of the First Epistle of John, chapter 1, verse 7; "But if we walk in the light as He is in the light we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." The King said in a distinct voice: "THANKS BE TO JESUS." These words were King Oscar's last. At four o'clock he was "with Christ, which is far better " (Phil. 1. 23).

Thus is being amplified the testimony from monarchs and mighty men not a few, and from masses of the rank and file, the saved of the Lord, that (1) "without shedding of blood is no remission" (Heb. 9. 22); (2) that "the Blood of Jesus Christ, His Son, cleanseth us from all sin," (I John I. 7); (3) that "peace through the Blood of His Cross" (Col.

1. 20) can be enjoyed in life and in death.

The vital question is: Are you resting alone in the peace-speaking Blood and Finished Work (John 17. 4) of the Son of God for happiness here and bliss hereafter? Is the true note of your heart—"Praise be to Jesus"?

THE ARKANSAS SILENT PREACHER.



THE COMPLETE TEXT.
"Christ died for the ungodly" (Rom. 5. 6). 400 feet long. Seen two miles away.



MINGLE LETTER "O" IN THE WORD "UNGODLY."

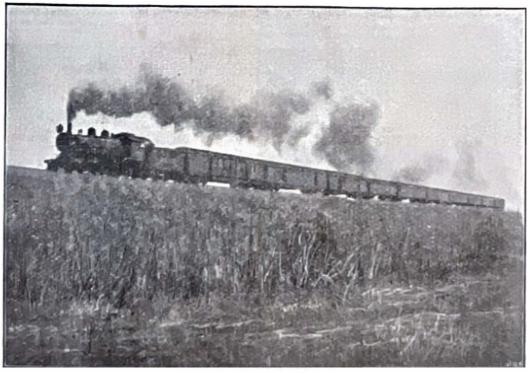
Taken 30 feet away. Size 16 feet from top to bottom, 0 feet wide. Contains 8 waggon loads of rooks of various sizes. The stone on which the young lady is sitting would require two strong men to move it.

THE ARKANSAS SILENT PREACHER.

TWO miles north of Arkansas city, on the side of a hill near to the track of the Aitchison, Topeka, and Santa Fe Railroad, in stone letters 16 feet high, is inscribed the blessed Gospel declaration that "CHRIST DIED FOR THE UNGODLY." The letter "O" alone is composed of three waggon loads of white stones. The complete text is 400 feet long, about 600 yards from the railroad, and can be seen two miles away. The text is opposite a heavy grade on the railroad, and as the train moves slowly at this point, the passengers have ample opportunity of reading it carefully. Tens of thousands of people see it as they journey.

An engine-driver who passes the spot daily was awakened by it, and claims to be converted to God. Many who see and read the text have no interest in it, verifying God's Word, which declares that "They that are whole need not a physician, but they that are sick" (Luke 5. 31). No one will ask, "What must I do to be saved?" unless he has discovered that he is lost. Robert Murray M'Cheyne has recorded his experience in his well-known hymn. The first stanza describes his condition as careless and heedless of eternal concerns:

"I once was a stranger to grace and to God,
I knew not my danger, and felt not my load."



A TRAIN OPPOSITE THE TEXT.

It is quite a grade, heavy trains cannot run fast, thus passengers have time to "road, mark, learn, and inwardly digest" the wonderful news.

Of his conviction of sin by the Holy Spirit he wrote:
"When free grace a woke me by light from on high,
Then legal fears shook me, I trembled to die."

When sinners are roused from their sleep of death, they tremble at the prospect of meeting a holy and righteous God.

"But I am not ungodly," says one. I suppose you mean by that that you are not outwardly wicked. A man does not need to be openly bad to be "ungodly." We are in the habit of using the term to describe the immoral or irreligious. The word is not so limited in Scripture. One may be generous, moral, upright, and "religious," and yet be "ungodly." The term is descriptive of all who are out of Christ, and applies to those who have never experienced the great change of conversion to God. All are sinners, and all of us deserve sin's wages, which is eternal separation from God in conscious misery. Granted that there are 50 pence debtors, 500 pence debtors, and 10,000 talent debtors, yet all are hopelessly bankrupt, having "nothing to pay." What then is to become of us? Future obedience cannot atone for past disobedience. Is there no way of escape? Thank God there is. At an infinite cost the Lord Jesus has purchased a full, free, and present salvation. Because of His sacrificial death God can righteously justify ungodly sinners who believe on Christ.

The ground on which He can do so is expressed in the words of the text on the American hillside—"Christ died for the ungodly." "How am I to know that He died for me?" inquires one. My answer is, He died for the

"ungodly," therefore He died for you.

A Highlander in the Isle of Skye once said to me, "If I knew that Christ died for me I would be all right." The dear fellow had been taught that Christ died for the elect alone, and not knowing that he was one of them he could not believe that Christ died for him. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8). You are a "sinner"; Christ died for sinners, therefore Christ died for you. Believing that Christ died for others won't do your soul any good. You must believe that He died for you, ere you can obtain eternal life.

The Gospel which the Apostle Paul preached to the Corinthians when they were unbelievers, and by which they were saved, is contained in 1 Corinthians 15. 1-4. What was the Gospel which was the power of God to their

salvation? "Christ died for our sins... was buried and rose again." The "glad and glorious Gospel" does not speak of what Christ is going to do for us when we believe. It tells us of what He did for us centuries ago. Christ "gave Himself a ransom for all" (1 Tim. 2. 4-6). "He tasted death for every man" (Heb. 2. 9). "He died for all" (2 Cor. 5. 15). Christ so put away sin by the sacrifice of Himself that all God's holy claims have been fully met, and those who believe on the Saviour are pardoned, justified, and made meet to be partakers of the inheritance of the saints in light.

I knew an Irishman who, on discovering his lost condition, took His Bible and went into a quiet corner of a field. As he searched God's Holy Word, longing to know how he could obtain forgiveness, he read the scripture: "For when we were yet without strength, in due time Christ DIED FOR THE UNGODLY" (Rom. 5. 6). On seeing it he leaped in the air, and clapping his hands exclaimed, "Christ died for the ungodly!" adding, "That's me! Do you hear that, devil?" and there and then he rejoiced in Christ as his Saviour. Why

should not you also rejoice?

Although "Christ died for the ungodly," and therefore for you, oh, fellow-traveller to eternity, His death will avail you nothing unless you believe the good news. What the Lord Jesus did and suffered has satisfied all God's holy claims. Nothing meritorious is necessary on your part. "Be it known unto you, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things" (Acts 13. 38, 39). You can, as you read these lines, have the free forgiveness of your innumerable sins by simple faith in the finished work of Christ. Forgiveness cannot be obtained on the ground of your doings. The work that saves was accomplished at Calvary, and no efforts of your own can procure the pardoning mercy of God.

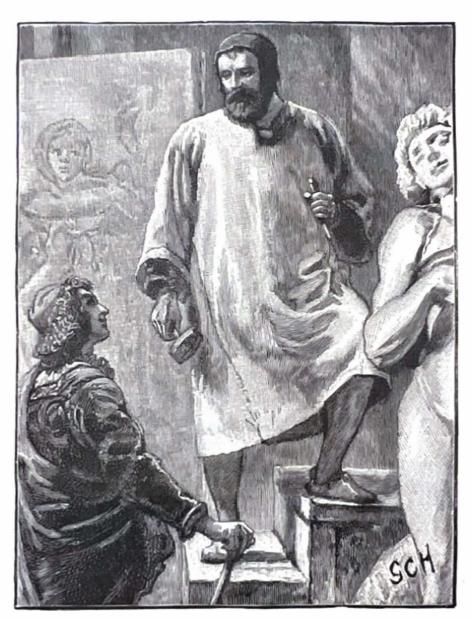
May the unsaved reader take his place among the "ungodly," and believe on that blessed One who died for all his crimson sins, and be saved for eternity.

"I seek no other argument,
I want no other plea;
It is enough that lesus died,

And that He died for me."

ONE THING LACKING.

MICHAEL ANGELO had been busy in his studio for weeks. The old master had one of his greatest works in hand, and all his brilliant talent was brought into play. At last it was finished; the chisel was laid aside:



MICHAEL ANGELO AT WORK IN HIS STUDIO.

the statue was unveiled, and the studio thrown open to the public. Crowds flocked to see the work of art, and stood in admiration before it, but the sculptor heeded not the praises of the multitude. His eye was upon one who was standing before the marble figure. What he thought was everything to Angelo, for he was the greatest critic of the day. At

length he speaks. "Michael," he says, "it lacks one thing."
"Vhat is that?" eagerly asked the sculptor. "Speech,"
was the quiet reply. It only lacked one thing. This indeed
was flattering to the sculptor. The statue was life-like, a
splendid imitation of the natural, proving the great genius
of the one whose hand had fashioned it.

But the great critic's remark can be justly applied to hundreds around us, and to them it is not flattering, for lacking the "one thing" they lack everything that is worth having. They are professors, but not possessors. They appear to be very like Christians, but they have never accepted Christ. The eye of the Judge is upon them, and He says—as He said to one in days gone by—"one thing thou lackest." Is my reader one of this class? Then listen—with all your profession, you are as dead as a stone toward God. It is LIFE you lack, and this is not to be had in ordinances, ritual, or creeds, but in Christ alone. Life is to be found in the Son of God, and if you want life you must get this living Saviour. "Neither is there salvation in any other; for there is none other Name under heaven, given among men, whereby we must be saved" (Acts 4. 12).

Will you now "believe on the Lord Jesus Christ" and obtain this life? For "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 now and be saved.

J. T. M.

"NO NEED TO BE CONVERTED."

"YES, Mrs. ——, it is true what I tell you, James —— has been converted." "Dear me," she replied; "a decent lad like him that no one ever had an ill word of; he surely had no need to be converted."

I tried to show her from the Bible that everybody without exception needs to be born again (John 3. 3), and all who are not "born again" must perish for ever. Mrs.—was not easily convinced. The truth is, she was a church member herself, and knew nothing about being "born again," and the conversion of the young man referred to had troubled her considerably. I suppose that she was thinking that if he needed it she needed it, and I suspect that unconverted professors generally are annoyed when they hear of some very moral individual being converted.



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.

THEN AND NOW:

THE MATURE REFLECTIONS OF A WELL-KNOWN PROFESSOR OF JOHN HOPKINS UNIVERSITY, BALTIMORE, U.S.A.



"TRYING TO FIND OUT WHAT ALLED THE WORLD."

"I would that young men everywhere could only see that there is just one thing in the world that is worth making the object of our ambition, and that is to know, to love, and to serve God, and to know Him in the only way we can know anything about Him, through His Son, Jesus."

THEN AND NOW.

Ry HOWARD M. KELLY, M.D., Professor, John Hopkins University, Baltimore, U.S.A.



T is now twenty seven years since I began my college life, a life which stretched out through eight years of good, hard work, four at the classics and four at medicine. During the college period and after it, and again, especially in these latter years as a teacher, I

have always been most profoundly interested, as a student of human nature and of medicine, in trying to find out what ailed the world about me. Why is it, as I have grown older, that I have come to find out that there is so much misery and unhappiness in the world? Why is it that each successive generation of young men begin to run the life-race that is set before them, full of vigour, of fine enthusiasm, and with a determination to accomplish great things, and then one by one, drop back into the same indifference, and the same routine as was done by those who preceded them, the fire and all the enthusiasm gone, content in the end to make a good living and to take good care of themselves?

I well recall my own class, as fine a lot of fellows as you could wish to see, shouting, "'77 forever" daily in the assembly room until we were hoarse, and each one certain beyond a peradventure that with our advent into the affairs of the world, the golden era was about to dawn. We each knew individually that we ourselves were destined to do some great deed, and we each looked, too, with secret admiration upon his fellows, picturing in our minds the great future

which lay before each one.

A quarter of a century has elapsed and what is the outcome? Untimely death has claimed not a few of the dear boys (boys ever in spite of the added years), and those of us who survive have entered upon life's duties, just as our fathers did before us; good, faithful work has been done, but we have failed to bring about those startling changes which we had fondly hoped would make "'77" renowned forever, and a sad little stone in the old college wall, commemorative of ivy day, and a blighted ivy plant below it seem emblematic of our shattered hopes.

What is the reason of the failure? Or was it a failure after all? Was it, then, impossible to realize those great aspirations which thrilled us as we entered life's arena? These are the questions to which I will now briefly address myself.

I would say of my own life that I have both lost something and I have found something. I have lost that which

I at first esteemed great, for I discovered, as I went on, that it was, after all, but a bubble, a glittering semblance of a jewel, evanescent and temporal (2 Cor. 4.18). But wondrous to relate, I have found in its place something infinitely more precious, eternal, a possession which increases in value day by day, lending a reality and a value to life in all its relations far beyond all possible anticipation of all my early years.

Let me look at my life a little more closely; what have I actually lost? I think the loss can be pretty well covered by one word which used to figure largely in our college debates and chapel speeches, a word which covered the one great qualification in a man, which marked him out for success, and that word is "ambition." I remember well setting success in life before me as the one great desideratum, and anxiously analyzing its essential elements, which seemed to resolve themselves into ability, ambition, opportunity, health, and adding various adjuvant qualities, such as judgment, memory, tact, etc. I found by God's grace, as I went on, that this, after all, was but a selfish scheme of living, which even if I might attain my end, was possible only for a fortunate few; I saw, too, some who were just about to take their fill of the cup of ambition suddenly snatched away by an untimely death, while others with all the other qualifications, were restrained from grasping the prize by the hand of disease; others again (worst mockery of all), who gained all the world could offer in the way of fame or of wealth, remained, after all, most miserable and dissatisfied with life.

My first aim was, therefore, manifestly a false one. What was I then to do? Conclude that life was naught but a mockery? I thank God that when I found the emptiness of the aims of the world, I also found that He was not so sparing of His best gifts as I had begun to imagine. When I discovered that life and self were failures, I then found in Him more than heart could desire. Having no longer any good thing of my own, and now content to be as one of the servants in His house, I found instead that He had a glorious robe of righteousness of His own providing, and He was willing to set the very beggars who trusted Him among the princes at the gate (1 Sam. 2.8). The glorious grace of the Lord Jesus Christ, which God in His great mercy has offered, not to a forward intellectual few, but to all men everywhere, came as a blessed solace to one who found on all sides the vanity of setting the affections on the things of this world.

I would like to dwell on this noble theme, for I would that young men everywhere could only see that there is just one thing in the world that is worth making the object of our ambition, and that is to know, to love, and to serve God, and to know Him in the only way we can know anything about Him, through His Son, Jesus Christ. Christ's service is not a theory of life, or a philosophy, but a life, a new birth (John 3. 3), a new creation. Behold, old things are passed away, and all things are made new (2 Cor. 5. 17). And this knowledge, which brings the peace the world knows nothing of, is shed abroad in our hearts by the Holy Spirit, who calls out and leads God's people in their earthly pilgrimage. The great effective instrument of the Holy Spirit by which these truths are authoritatively taught, is the inspired Word of God. Satan is gaining great victories in these days by holding men back from a loving, searching study of the Bible.

My own daily life is as full as that of any man I know, but I found long since that as I allowed the pressure of professional and other engagements to fill in every moment between rising and going to bed, the spirit would surely starve, so I made a rule which I have since stuck to in spite of many temptations, not to read or study anything but my Bible after the evening meal, and never to read any other book but the Bible on Sunday. I have found that faith in Jesus Christ is a wonderful foundation rock upon which stands a marvellous superstructure. I have found that the Holy Ghost is not an influence, but a real, living, active Person. I see wonderful truths relating to Christ in types and prophecies which I never dreamed of before, and "the blessed hope" has a new meaning. The message of the Epistles I once thought full of hyperbole, now glow with meaning. And so I might go on, and so doubtless God, in His great grace and goodness, will lead us all on through ages of eternity, beholding new glories and new graces in His Son. What more can I say to arrest the attention of young men? Once my interest was in things which will pass away, now I am an actual "partaker of the divine nature" of Him who made all these things. What are they compared to Him? He is "the Way, the Truth, and the Life."

"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). Have you believed on the Lord Jesus Christ? Are you saved?

WHAT MONEY CANNOT DO.

A PAPER offered a prize for the best definition of the value of money. Needless to say, there were many competitors. The following was the successful answer: "Money is a universal provider for everything but happiness, and a passport everywhere but to heaven." How true and suggestive! Almost anything that this world supplies can be had for gold. But Money Cannot Purchase Happiness. The wise man has said: "Money answereth



A WELL-KNOWN VIEW OF NEW YORK

all things "(Eccles. 10. 19), but this only refers to all things "under the sun." Money cannot satisfy the cravings of an immortal spirit. "He that hath silver shall not be satisfied with silver; nor he that loveth abundance with increase" (Eccles. 5. 10). The more a man possesses of this world's goods and honours, the more he seems dissatisfied.

It is recorded of one of the members of the Vanderbilt family that he said to a friend: "I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact I never saw it, and never had it in my hands for a moment. I dress no better than my private

secretary, and cannot eat as much as my coachman. I live in a big servant's boarding-house, am bothered to death by beggars, have dyspepsia, cannot drink champagne, and most of my money is in the hands of others who use it mainly for their own benefit." Alas! what a testimony to the fact that money cannot purchase happiness.

God, in His Word, tells us that "godliness with contentment is great gain; for we brought nothing into this world, and it is certain that we can carry nothing out; and having food and raiment let us be therewith content" (I Tim. 6. 6, 7). Note the order: "Godliness with contentment." To secure "godliness" one must have the forgiveness of sins. Too many are "content" without God's forgiveness.

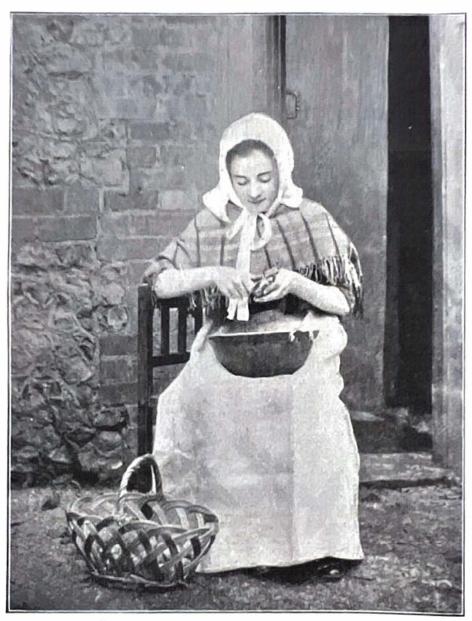
Are the reader's sins forgiven? If not, don't be satisfied until you know that they are. The only happy people on earth are those who are rejoicing in the knowledge of forgiveness through faith in Christ. "Blessed"—or happy—"is he whose transgression is forgiven, whose sin is covered" (Psalm 32. 1). The Christian is the only one that can afford to be happy. He is happiest when he remembers facts, and the unconverted are only happy when they forget them.

"Money is a passport everywhere but to heaven." How true! The "golden key" can open most earthly doors, whether of mansions or castles, but it has no power to open heaven's door. Regeneration is absolutely necessary for this. Christ's words to Nicodemus are clear and definite: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 3. 3). Rich and poor, millionaire and pauper, must enter by the same door. The Lord Jesus says: "I am the Door; by Me if any man enter in, he shall be saved" (John 10. 9). How true it is that money can neither purchase happiness nor an entrance into heaven.

Every blessing you need is treasured up in Christ; Young or old, rich or poor, educated or illiterate may now obtain the blessings of forgiveness, justification, and eternal life "without money and without price," without prayers and without tears, without groans and sighs, "good works," or religious observances. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely" (Rev. 22. 17).

THE WORKMAN AND HIS WIFE.

SHE was a working man's wife, not long wedded. A decent, respectable young woman with a profession of religion, she was becoming more and more convinced that it was only a profession, that she was not in reality a happy



"PEELING THE POTATOES FOR DINNER."

possessor of eternal life. The longing desire to really and truly know her sins, which were many, all forgiven, forgotten, and covered by the Precious Blood, had become the paramount question with her morning, noon, and night. In fact, sleep had almost forsaken her eyelids, and her husband was beginning to be anxious about the state of her body and mind, as well as being deeply anxious concerning the salvation of her soul. Converted himself for a little time, he was not equal to the task of dealing with one in desperation with "fightings within and fears without." What was he to do? This night, which was to be the night of all nights, had been a night of sleepless trouble for both—the husband to help the wife he loved; the wife to be assured concerning the question: "Where shall I spend Eternity?"

In his extremity, as he left her early in the morning to go forth to his toil, he espied a copy of the well-known soul-winner in booklet form, entitled: God's Way of Salvation. Handing her the book, he commended her to read it carefully, in the hope that she might "find the light." She read and worked, and worked and read, till, sitting peeling the potatoes for dinner, she came to the chapter entitled:

"I CANNOT REALISE IT."

"What do you mean? 'I see that Christ has borne my punishment, and that God is perfectly satisfied with what He has done; but, somehow or other, I cannot realise that I have everlasting life.' Your mistake is, you are taken up with the realisings of your mind instead of with the realities of God's salvation. Suppose for some crime you were sentenced to a term of imprisonment, with the option of paying a large penalty. A friend pays the amount in full, and brings you a receipt; would you then be afraid of going to jail? 'No.' Why not? Because of your 'realisings' or 'graspings'? 'No.' Why would you not be asraid? 'Because the ransom had been paid.' Would you not require to 'realise,' or 'lay hold' of the money? 'Certainly not.' God in His Word tells you that Christ has given Himself a ransom for you (1 Tim. 2. 6), and on the ground of what He has done'you may be saved. Do not think of your 'realisings,' but believe in the reality of His death for you, and you will then know that you are saved, and all your sins forgiven."

There and then she saw the truth of salvation—that Jesus had paid it all, and, believing on Him, in a moment she was enabled to lay hold of the Saviour's promise: "He that believeth on Me hath everlasting life" (John 6. 47).

When her husband returned to his dinner he found his wife delivered from her doubts and fears, and rejoicing in

the knowledge of sins forgiven (1 John 2. 12).

Doubting, halting, or desponding one, believe the glorious Gospel facts—"Christ died for your sins, was buried, and was raised for your justification" (I Cor. 15. 1-4), and like the workman and his wife, and others without number, you will rejoice in "victory through our Lord Jesus Christ." HYP.

THE ESKIMO CHIEF AND JOHN 3. 16;

— OR, —

"ONE SOWETH AND ANOTHER REAPETH."



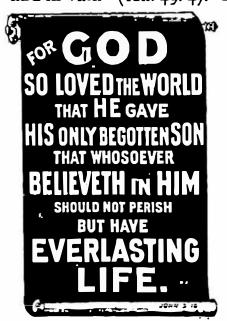
ESEIMOS AT HOME, WITH HUTS, DOGS, AND CAMP.

THE ESKIMO CHIEF AND JOHN 3. 16.



Danish missionary, left his native land to preach the gospel to the Eskimos of Greenland. He laboured and to iled for years seeking to instruct them in the truths of Christianity, and yet he saw no apparent results from his

arduous and self-denying efforts. Eventually he became so discouraged and depressed by the indifference of the people that he decided to leave the country. The text he selected to preach his farewell sermon was from the words, "I have laboured in vain, I have spent my strength for nought and in vain" (Isa. 49. 4). Egede was succeeded at the station



by Mr. Beck, another Moravian missionary. On his arrival he began to tell the poor pagans of God's wondrous love to guilty sinners as revealed at Calvary's cross. When Kajarnak, the chief, a wicked old murderer, heard the missionary reading the blessed and glorious words of John 3. 16, he exclaimed, "Read it again." Beck read the "wonderful words of life" again and again, and Kajarnak burst into tears and wept like a child. God's holiness and righteousness did not move him; the terrors of law and of hell

made no impression on him. But the matchless grace of God in giving His only begotten Son to die that he might be eternally saved completely broke the stony heart of the murderous Eskimo chief.

Thousands on earth praise God for "John three and sixteen," and tens of thousands will do so in the glory. And yet no unsaved person understands the saving truth underneath the words of this "miniature gospel," as Luther delighted to call it. Every word in it is full of the deepest significance. "For God so Loved the world." Then God loves you, O unsaved fellow-traveller to Eternity. However careless and indifferent to your eternal interests, God loves you. He hates your sin with a perfect hatred, but loves you with an unmeasured wealth of love. "Prove it," you say. That can be easily done.

"THAT HE GAVE HIS ONLY BEGOTTEN SON." Loving and giving are inseparable. Here, then, is love that "passeth

knowledge."

"Why did God give Christ to die?" may be asked by one. That you "should not perish, but have everlasting life." Sinners are perishing, fast perishing in their sins, yet it is not God's will that any should perish (2 Peter 3. 9). It is His desire that "all men" should be saved (1 Tim. 2. 4-6). At an infinite cost He has provided salvation for all. Everlasting life as a free gift can be obtained as you read these lines, through faith in the Lord Jesus Christ. "Verily, verily, I say unto you, he that believeth on Me hath everlasting life."

"That whosoever believeth in Him should not PERISH, BUT HAVE EVERLASTING LIFE." How grand and glorious! Could anything be simpler and freer? No works of merit are necessary. No tears need be shed, no prayers be made in order to possess the pardoning mercy of God. Salvation is "not of works, lest any man should boast" (Eph. 2. 8, 9). "Whosoever believeth in Him" Who made atonement for sin and paid the ransom for our deliverance "shall not perish but have everlasting life." Everlasting life is not given to those who believe in their believing, nor to those who believe in themselves. We are not saved because of our believing, nor on account of anything that we may do or feel. Through believing on Christ who gave Himself a ransom for us, and "put away sin by the sacrifice of Himself" (Heb. 9.

26), we obtain eternal life.

"Whosoever" takes in all kinds and classes of sinners. None are excluded. "I am not sorry enough," says one; "I am not anxious enough," says another. God is "anxious" to save you now. Whatever you have or haven't, whatever you are or aren't, "whosoever" embraces you in its grasp. You are invited and commanded to believe on Christ, with out any qualification whatever. Your need is your claim. "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" (Isaiah 1. 18). Don't delay. Time is short. Eternity is drawing nigh. The Lord Jesus is coming, and you may be left behind for judgment. Let the Saviour into your heart. May you, ere you lay these words aside, be enabled to say, "God loved—God gave—I believe—and I have everlasting life."

MIGHTY TO SAVE.

"A Saviour, and a great one" (Isa. 19. 20).

"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).

HO cometh thus from Edom,
With garments stained and dyed:
Upon His brow are thorn prints,
A spear wound in His side?

'Tis I, who speak uprightly,
The Mighty One to save,
Who gloriously have triumphed
O'er Satan and the grave.

But why are stain'd Thy garments
As though with wine that's red?
And whence those wounds that mar Thee
On hands, feet, side, and head?

The winepress I have trodden, With no one there to cheer; These wounds to Me were given Upon the desert drear.

But why Thy weary treading
The winepress all alone?
And why the diresome conflict
Thou seemest to have known?

For thee, for thee, poor sinner, The grapes of wrath I trod; And bore the brunt of battle To bring thee back to God.

For thou from Him hadst wandered In sin's destructive ways; And Satan strove to have thee With him through endless days.

But I thy foe have conquered, His kingdom overthrown; And thus to thee, poor sinner, Unbounded love have shown.

Now, since I thus have suffered, And braved the worst for thee: Pray, hearken to My question— Say, sinner, "Lov'st thou Me"?

THE GLASS-BLOWER IN GLASGOW.

SIXTEEN years ago, I went to Scotland to work at my trade as a glassmaker. Like many others, I was "without hope, and without God in the world," seeking pleasure in every way but God's way. I went into the depths of wickedness; I sought the ale-house, theatre, and singing-room; I tried to enjoy myself and find happiness apart from Christ: all this was in vain. One Lord's Day afternoon, I lest my home with the intention of committing sin, but on my way I was arrested, like Saul on his bloodthirsty errand to Damascus.

A man stood by the gaol in Glasgow, and preached from these words: "And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6. 16, 17).



THE CLASS-CUTTER'S FRAMB,

"Some of my companions," said he, "have been hung in this gaol, some have been drowned in the Clyde, and others have been killed through their wickedness: God,"headded, "in His wondrous mercy, has kept me from being killed." God used those words in the sixth of Revelation to convince me that I was a lost sinner under judgment. From that mo-I was ment heartbroken. I wandered

and down the streets, praying to God to put any trouble upon me if He would only save my soul. I knew not how a man could be saved, and I was afraid to die. I had no desire to take my food, for the miserable thought pressed heavily upon me that at any moment I might drop down dead and go to hell. Many a time have I stood at my door thinking I would drown myself, but I had heard it said that it was wrong to take away one's own life, and this

prevented me from doing so.

I remember listening to some Christians preaching in the open air. When they had done speaking they invited the people to a building which stood near by. I went into that building that night a lost sinner, seeking to be saved. The preacher spoke from John 3. 16. He pointed to me personally, and said, "Drunkard, Christ has died for thee! Scoffer, Christ has died for thee! Blasphemer, Christ has died for thee!" Then he said, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I went into that building a miserable sinner; I came out rejoicing: I had found the Saviour—the Lord Jesus Christ.

How did I know His blood was shed for me? By the Scriptures. Christ suffered for sins—I had got sins; Christ died, the Just for the unjust—I was unjust; Christ had died for me.

How often do people say: "Oh! I do believe Christ died for sinners, but I cannot realise that my sins are forgiven—I do not experience the benefit of Christ's death!" If we search all through the blessed Book we shall not find mention of being saved by feelings. The gospel applies

itself to all who take the ground of being lost.

Christ died for sinners; that is just what I was by nature—a lost sinner. He died for me. How do I know this? Is it because I feel it? By no means. How, then? By the Word of God. "Christ died for our sins according to the Scriptures; and was buried, and rose again the third day according to the Scriptures" (I Cor. 15. 3, 4). His resurrection is my receipt in full, that God is satisfied with His atonement. Why not now come to Him and obtain rest and peace and pardon?

Come to Him as a guilty, lost sinner; accept Him now as your own Saviour.

J. S.

Where are you going?



GOT into a coach one day, and found that my only travelling companion was a young lady. The day was pleasant, and the country through which we were driving full of objects of interest, so that we soon got into conversation about the scenery and things of that sort; but, as is often the case, I

seemed to find no opening to naturally introduce spiritual things, so as not to appear offensively intrusive into matters with which a stranger is generally considered to have no right to intermeddle. However, I looked up to the Lord for guidance, and asked Him to give me a word in season, and an opportunity to Presently we came to a long steep hill, and as we speak it. began to mount higher and higher, the young lady made some remark about the long ascent and the rough road. "Yes," I said; "it is like the way to heaven—steep and often rough; but when you get to the end of the journey, you are well repaid for your past inconveniences. I hope you are travelling with me on that road also." "Well, I hardly know," she replied. "I fear that I have not thought much about it." "But," I said, "surely you have thought sometimes that life's journey must come to an end sooner or later." "Oh yes," she replied, "I know that." "Then, my dear young lady, where are you going? Have you thought where you will be put down at the end of the journey?" "Well," she said, "I don't think I have; I don't know." "But," I said, "you know where you are going by this coach, don't you?" "Yes, of course, I do." "Now, suppose that I had asked you this, and you had said, 'I really don't know; I have no idea where this road leads, or where I shall get out; I'm quite in the dark about everything beyond the present fact that I am in the coach.' Do you know," I said, "I should have felt rather uncomfortable at being shut up here with you, for fear you might be an escaped lunatic." She smiled and said, "I dare say you would." "Well," I said, "now is it not just the same with regard to the much more important question I have asked you? Is it not, to put it mildly, most imprudent for you to go on as you are, not knowing what will happen to you, should your journey suddenly be brought to a close? Is it right? Are you right?" "No," she said, "I know it is not right?" "Then if not right,

what?" "Well," she said, "I suppose if I'm not right, I must be wrong." "Yes, you are wrong without doubt. Well now, don't go on so any longer. I want you to get into the right road at once. There is only one way to heaven: the road is narrow and the gate strait; the hill may be steep and the way sometimes rough, but it leads to life and to God. Jesus said, 'I am the Way and the Truth and the Life; no man cometh to the Father, but by Me' (John 14. 6). Jesus, the loving Saviour, died in order that this way might be made. It is consecrated with His blood, and is kept open by the grace of God during this day of grace, that all who will may wash away their sins at the great fountain which stands at the gateway, and walk therein in newness of life." The dear young lady remained silent and thoughtful for some time. I thought it best to leave her to her own conscience, and, I hoped, to her God.

Reader, what shall it profit you if you gain the whole world and lose your own soul? Where are you going? "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7. 13, 14). Very possibly you are like this young lady—going on in the dark; and very likely also you get intensely interested and excited about losses of your little stock, or great stock it may be, of earthly goods, but think little about the probable loss of your soul, if you go on in the same course you are now pursuing. Let these words come to you as the voice of God. May He bless them, and may you come to Him for pardon, peace, cleansing, life, and guidance through life's brief journey, so that at the end of it, you may find yourself set down at the door of those everlasting habitations, which God has prepared for those who love Him. R. W. B.

it not till the last hour. Leave it not till your death-bed: you may never have a death-bed. Leave it not till you get more time: you may never get more time. Leave it not till you get old. Leave it not till the Spirit strives more powerfully: He may never strive again. Leave it not until to-morrow: you may never see to-morrow. This night—this night—now as you read these lines "Believe on the Lord Jesus Christ," who paid the ransom price for your deliverance "and thou shall be saved."

