
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

GoogleTM books

<https://books.google.com>



HEARD ROUND *THE* GLOBE



*The
Joyful
Sound*

1419 e. 3165

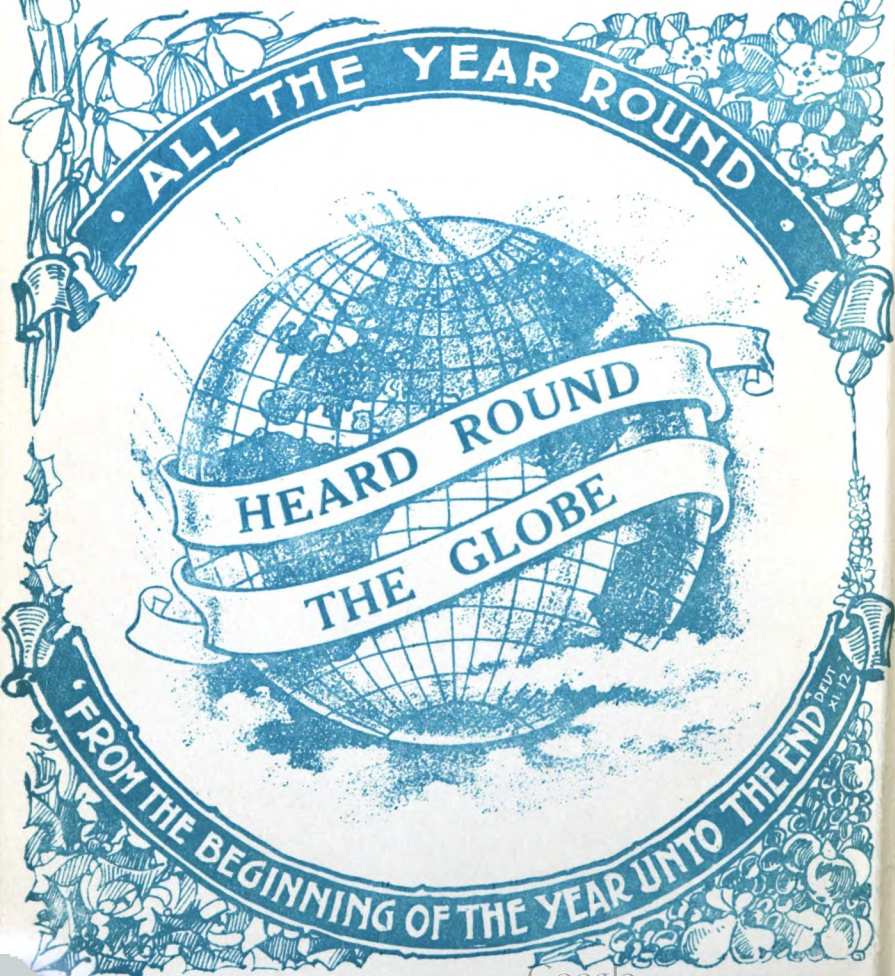
**HEARD
ROUND
THE
GLOBE**

A. MARSHALL

**A SERIES OF
STRIKING
GOSPEL
INCIDENTS**

HEAR, ALL YE PEOPLE; GIVE
EAR, ALL YE INHABITANTS OF
THE WORLD.

PSA. 49. 1.



HEARD ROUND THE GLOBE

**A Series of Striking Incidents
and Telling Articles, setting forth
the Good News of Great Salvation**

EDITED BY
ALEXANDER MARSHALL,
Author of "God's Way of Salvation," etc.



PICKERING & INGLIS
14 PATERNOSTER ROW, LONDON, E.C.4
229 BOTHWELL STREET, GLASGOW, C.2

H.47.25

By Alex. Marshall

God's Way of Salvation. Pocket Edition. Crown 16mo, $3\frac{1}{2} \times 5$ ins. ONE PENNY. (1/ per doz., 7/6 per 100, post free). Cloth Covers, 3d. (post free 4d.).

God's Way of Salvation. Large Type. Crown 8vo size, 7×5 ins., with illustrations. TWOPENCE. 5 for 1/ 2/6 per doz., 15/ per 100, post free. Art Binding, 6d. (post free 8d.).

Quantities of either edition for free distribution at special rates from the Publishers.

Editions have been issued in French, Danish, and Gaelic languages.

The True Guide, pointing the way to Eternal Life and meeting the Difficulties on the Way. Terse and Timely. Illustrated. TWOPENCE (2/6 per doz. p.f.).

Redemption Ground. A Companion to the "Travel-ler's Guide." Clear as a bell on the New Birth. 160 pages, tunic pocket size. 6d. net (7d. each or 5/ per dozen post free).

The "A.M." Tracts. Small Four-page Leaflets in great variety. In Packets of 96 copies, 16 kinds, assorted, 8d. (post free 11d.). *Quotations for quantities.* Many millions scattered in all parts of the world.

The Herald of Salvation. A Monthly Illustrated Paper for Old and Young. Issued for 47 years. The Favourite Gospel Paper. HALFPENNY (4/9 per 100 post free). *Localised at special rates. Samples free.* Used by aggressive workers in many lands.

PICKERING & INGLIS

229 BOTHWELL STREET, GLASGOW, C.2
14 PATERNOSTER ROW, LONDON, E.C.4





THE VENGEANCE OF GOD;

— OR, —

"THE PLOUGHSHARE OF GOD'S WORD HAD BEEN DRIVEN
DEEP INTO HIS SOUL."



Gordon Street, Glasgow

The unsaved were urged, exhorted, and entreated to flee from the coming wrath and judgment, and take shelter in the Lord Jesus, the sinner's Refuge.

"TAKING VENGEANCE."

A CARELESS young man, known to the writer, entered a hall in the city of Glasgow, where the Gospel was being preached, in time to hear the speaker quote the following Scripture: "The Lord Jesus shall be revealed from Heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1. 7, 8). Searching and pointed words were spoken in freshness and power. The unsaved were urged, exhorted, and entreated to flee from coming wrath and judgment, and take shelter in the Lord Jesus, the sinner's Refuge.

The words, "Taking vengeance on them that know not God," were carried home to the conscience of the youth. The Holy Ghost revealed to him his true condition, and he saw that if the Lord were to come he would be eternally lost. The ploughshare of God's Word had been driven deep into his soul. Little of the address was taken notice of. The words already mentioned, which were God's message to him, were fastened as an arrow in a surc place. He left the building an awakened, convicted sinner, deeply conscious that he richly merited punishment, and that if he died in his sins, or if Christ were to come, he would be eternally lost. On leaving the hall he SEEMED TO SEE WRITTEN ON THE SIDEWALK IN LETTERS OF FIRE the words, "Taking vengeance on them that know not God." He hastened home and went to bed, but no rest or sleep could he obtain. "Taking vengeance on them that know not God" rang in his ears, and reached his inmost being. Do what he might he could obtain no rest or peace. His past life all stained with guilt, all criminal with rebellion, came before him, but the contemplation of it aggravated and intensified his misery. He knew that he had not obeyed the Gospel, and the Lord Jesus was coming to take vengeance on him. What if he were to come that night? The pains of Hell got hold of him, and for several days he was in a state of deep distress and anxiety. Whatever he was engaged with, wherever he went, the words followed him. His anguish became so unsupportable that he was unable to attend to his business. At last, conscious of his utter inability to do any thing to avert the stroke of justice,

He Believed and was Saved.

with his mouth stopped in the presence of God, he was led to look away from himself to Christ dying on Calvary's Cross for all his crimson sins; he looked and lived (Isa. 45. 22); he believed and was saved (John 3. 16). Light, peace, and joy filled his soul, and he rejoiced in the knowledge of sins forgiven through simple faith in the precious Blood of Christ.



Is the reader rejecting, despising, or neglecting the Gospel of God's grace? Are you born again? Are you prepared for the Coming of the Lord Jesus? Be honest with your soul. A mistake on this point would be fatal. Remember it is Heaven or Hell for all eternity!

Are you *certain* that your soul is saved? Are you *sure* that you are converted to God? Do you reply that you "hope" so? "Hoping" is not sufficient; you ought to be *sure*. If you have misgivings, don't allow any one to "heal the hurt slightly." Get alone with God, and in the light of His presence find out your true condition in His sight.

"Taking Vengeance."

The Lord Jesus is coming! He may be here in a moment. "THEY THAT WERE READY went in with Him to the marriage, and the door was shut."

"All who are ready shall enter in,
The marriage feast will then begin."

And all who are not will be left behind for judgment. What, then, will become of you? He *has come* to save sinners—to save *you*. He IS COMING to "take vengeance" on all who have not obeyed His Gospel. Oh, believe on Him. He loves you deeply and tenderly; He loved you *so much* that He died on Calvary to save you from the horrors and gloom of an eternity in the Lake of Fire. No longer procrastinate. "The coming of the Lord draweth nigh." Renounce all efforts of your own to obtain salvation. Come as a poor, lost, guilty sinner, and rest your soul on His finished work and obtain forgiveness. Then when He comes you will be caught up to meet Him, and shall spend eternity in praising and adoring Him for all His amazing, matchless love. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; **but the wrath of God abideth on him**" (John 3. 36).

A.M.

MAD OR GLAD?

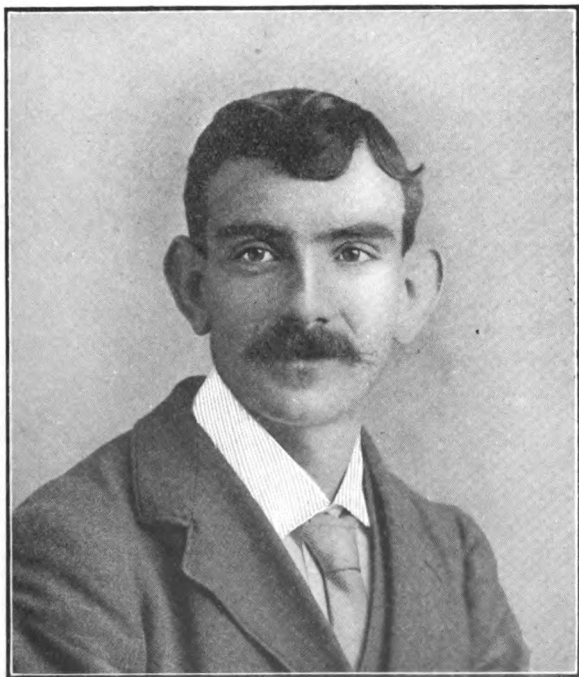
A RELIGIOUS formalist met a young man in the country who was singing, "Hallelujah to the Lamb, who was slain on Mount Calvary," and making the welkin ring. "Are you drunk this morning," said the religionist, "making such a noise?" "Ah! you would have been drunk, too, if you had been where I have been, and had what I have had this morning." "Where have you been?" "I have been to Calvary and seen Jesus bearing my sins away; and if you had been there you would have been *intoxicated with joy*, as I am."

When one has been at Calvary and seen the Lord Jesus bearing his sins in His own body on the tree, he cannot help singing for joy. The "new wine" is bound to burst the old bottles. The language of the young Christian's heart is fitly expressed in the words quoted above, "Hallelujah to the Lamb, who was slain on Mount Calvary."

God's Word declares that "Happy is that people whose God is the Lord" (Psa. 144. 15).

AN AYRSHIRE MINER'S CONVERSION.

TOM MILLAR saw the light of day in Muirkirk, an Ayrshire village of covenanting fame. His parents being Christians, he was obliged to go to Sunday school from early years, and had also to attend Gospel services, where he learned of the love of Jesus, and thus became acquainted with God's plan of salvation.



TOM MILLAR, MUIRKIRK.

As he grew older, however, his heart became harder, and he turned a deaf ear to the pleadings of divine love and the entreaties of Christian friends. Preferring "his own way," he walked the broad road which, but for the timely grace of God, would have led him to the city of destruction (Isa. 53. 6). Attending a Gospel testimony meeting on one occasion, where several of the Christians present told how God in grace had met them and saved their never-

An Ayrshire Miner's Conversion.

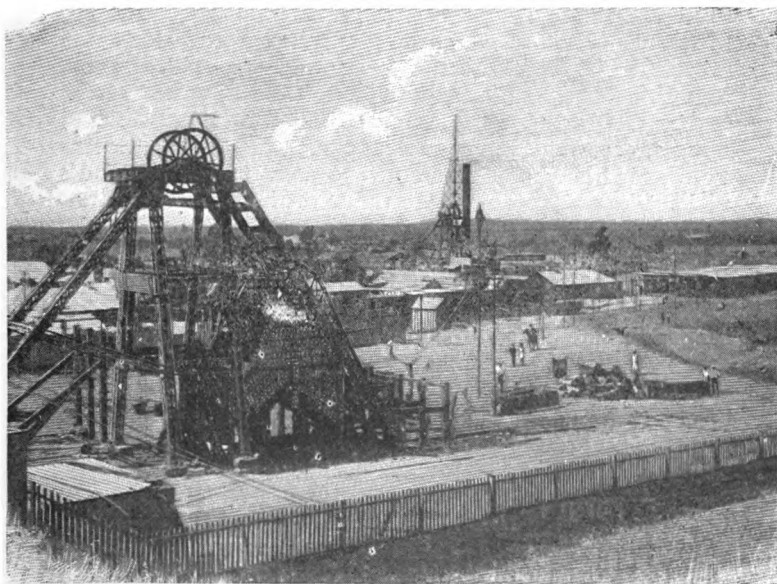
dying souls, he was impressed. Knowing that he had no such story to tell, Tom became greatly troubled, and his sins were ever before him. The cry of the Philippian jailer, "What must I do to be saved" (Acts 16. 30), was truly the one question uppermost in his mind, and it certainly was the deepest desire of his heart. The conversion story of one Christian man seemed to help him greatly and bring him nearer decision for Christ, but the effect was only temporary. This man told how he had been in deep concern about his soul for a long time, and how that he had endeavoured by his own good deeds to obtain peace, but had miserably failed. Whilst in this condition he was met by a Christian worker one day, who handed him a Gospel tract, the title of which was, "Let go the twig and I will save you."

The leaflet told of a lady who, troubled about her soul, had been vainly trying to find peace by her own efforts, and how she had been helped to decide for Christ by a dream. She dreamt she was falling over a cliff, and in her distress she caught hold of a twig and called for assistance. In her extremity she heard a voice from beneath cry, "Let go the twig and I'll save you." Acting on the advice, and letting go the twig, she dropped into strong arms, and her life was saved. This dream was the means of showing the lady that all the good deeds to which her soul had been trusting were just as flimsy and worthless as a slender twig; and, dropping every atom of self-righteousness, she rested her soul wholly and entirely on Jesus Christ and His completed work. The brother in his testimony told how it was the reading of this apt illustration in the tract which was used by God's Spirit to lead him also to trust the Saviour (Acts 16. 31).

That night the arrow of conviction took a fresh grip of Tom Millar's guilty soul. He saw himself a vile sinner on his way to a lost eternity; he also believed that Jesus died for sinners, but could not see how He could have died for one so guilty as he, and he left that meeting convicted, but not converted (John 3. 16). For two long years Tom continued to serve the devil, and endeavoured by the pleasures of sin to drown a guilty conscience. Anything but a happy man, deep down in his soul he longed for peace. Thinking that peace might be obtained through

An Ayrshire Miner's Conversion.

living a good moral life, he "turned over a new leaf," as men call it, but gave no consideration whatever to the "old scores" standing against him. He commenced to read good books, but, alas, neglected his Bible, where alone true guidance can be found for those seeking the way of life. Belonging, as he did, to a district full of covenanting history, he read the stories of some of those men of God



THE COAL MINE.

who gave their lives for the faith once for all delivered to the saints.

Working in the pit one day beside a Christian man, Tom related to him the story of the heartless cruelty of blood-thirsty Graham of Claverhouse, and his wicked dragoons, in brutally and callously shooting godly John Brown of Priesthill, in the presence of his grief-stricken wife, when his mate immediately stopped working and startled him by saying: "Well, Tom, if you don't get converted, these wicked men will be your companions in hell." The

An Ayrshire Miner's Conversion.

statement made him shudder; it was a hard saying, but he felt it to be too true.

Notwithstanding all efforts to be good, he was conscious he was still a stranger to God and to His grace.

About this time a new church was opened in the village, and a minister appointed. A really converted man, he preached the Gospel with power, and quite a few young people were being saved. Some of these young converts invited Tom to hear the new minister and see the new kirk, an invitation which he gladly accepted. He got a great surprise, for instead of being taken up with the surroundings, he was brought face to face with eternal realities. As the man of God reasoned of righteousness, temperance, and judgment to come, he trembled, like Felix, for his whole life seemed to pass before his mind's vision like a panorama. He thought of a beneficent God, who had filled His life with goodness, and yet he had ungratefully accepted these mercies as if he had a right to them and had deliberately disregarded His righteous claims. He had never once thanked Him for His kindness, and had deliberately disregarded His righteous claims on heart and life. The many times he had slighted the gracious Gospel invitation and refused to trust the Saviour all came before him. What was he to do? The remorse of it all seemed unbearable.

The minister closed a solemn appeal with these words: "Whosoever was not found written in the Book of Life was cast into the lake of fire" (Rev. 20. 15). Scriptures that he had learned as a boy were brought to his mind that moment by the Holy Spirit. Some of these were: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). "He 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). These Scriptures gave him the assurance of salvation.

Many years have passed and gone since that happy night, and whilst Tom has had his troubles and trials, He has all along enjoyed peace with God. Have you that peace? If not, why not? Accept Him by faith as your Saviour now (Acts 16. 31).

J.G.

A DEEP-DYED SINNER SAVED.

WHEN Mr. John Cooke, of Maidenhead, had preached the Gospel one night at Bristol he was accosted by a man who had rather a singular story to relate. It appears that the stranger, six years before that time, had



"HE BELONGED TO A WICKED SOCIETY."

A Deep-Dyed Sinner Saved.

belonged to a wicked society called the "Hell-Fire Club," the members of which endeavoured to coin a new oath for each evening on which they met, the chairman deciding who was the winner. As this man was walking towards his club he asked himself if there was any sin he had not been guilty of, and resolved that he would commit it before he went to bed. While his thoughts were thus employed he was arrested by the lights of a chapel and the voice of a preacher. Ah! a meeting was going on. Would he enter the chapel for sport now, or on his way home from the club? He resolved to go into the meeting without delay. As he entered it the preacher (Mr. Cooke) was repeating his text, taken from Matthew 12. 31, 32: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." The preacher described the nature of the sin, the reason why it was unpardonable, and showed who had not committed it, proving that their sins might be pardoned. All thought of sport was at once banished from the man's mind. He was brought face to face with the great realities of eternity. Powerfully convicted of sin, he went home and locked himself in his bedroom. Falling on his knees he thanked God he was out of Hell, and cried for mercy, which he was delighted to know he might yet receive, though he had often wished to die that he might know what Hell was. He believed the Gospel, looking by faith to Christ dying on the Cross for the ungodly. The sense of pardon filled his soul. He was now saved by the Blood, and a child of God for evermore. He considered that those words applied to his own case:

"Jehovah here resolved to show
What His Almighty grace could do."

Behold, what a mighty change the Gospel of Christ can accomplish! Consider what fearful sinners the precious Blood can cleanse. Are you cleansed? If not, believe *now* on the almighty Saviour, and enter into peace. W. S.

It is to the praise of the Gospel if you tell us it is too easy. If God's plan of salvation had been "too difficult," you might have had some excuse for being unsaved; but now you have none.

"PLENTY OF TIME."

SOME years ago, on a beautiful autumn day, I was travelling by rail from Montreal to Boston. It was getting towards dinner-time when we reached White River Junction. A number of passengers availed themselves of the opportunity afforded them of obtaining refreshments at the station restaurant, myself among the number. Not knowing exactly when the train was timed to leave, I felt rather uncomfortable, even whilst attending



MONTREAL, FROM MOUNT ROYAL.

Copyright Photo, Canadian Pacific Railway.

to the creature wants of the outer (or inner) man. Now and again I felt impelled to look, with an anxious eye, to see if there were any indications of the departure of my train. Happening to raise my head, I noticed a board on which was inscribed in bold letters the words: "PLENTY OF TIME."

This announcement was doubtless the work of the enterprising "Yankee" lessee. He had an eye to business in getting such a notice painted, his object clearly being to quieten the fears of his patrons as to the time of departure, so as to enable them to partake liberally of his fare.

Plenty of Time.

The words were familiar to me. I had heard them used by many persons in various parts of the world, though in a different connection, and for a vastly different purpose. "PLENTY OF TIME" is one of Satan's master-strokes of business, by which he deludes and deceives multitudes.

How dreadful the contemplation of the thought that the arch-deceiver is putting veils on the minds of the unconverted lest they should gaze by faith on the Lord Jesus bleeding and dying for them on Calvary! On one of his veils he inscribes in golden letters the words, "PLENTY OF TIME." Through believing this Satanic lie multitudes are deluded by the thought that they can go on in their sins until a few minutes before they die, and by crying to God for mercy obtain forgiveness. Balaam the false prophet's desire is theirs: "Let me die the death of the righteous, and let my last end be like his" (Num. 23. 10). Ere you can "*die the death of the righteous*" you must *live the righteous life*. But you cannot *live* that life until you *obtain* it.

Without doubt the unsaved reader expects to become a Christian some time. You have not the remotest thought that you will be shut up for ever in the prison-house of Hell, though you are conscious that if you were now summoned into God's presence you would be irretrievably and eternally lost. You desire to "see life;" you wish to enjoy the world's pleasures and amusements, and when you have given Satan the best of your days you purpose giving God the remainder. The world is to have the "juice" of the "orange" and God is to get the "rind!" Satan, your bitterest enemy, is to have the choicest part of your life, and the Lord Jesus, the One who shed His precious Blood to save you from the "everlasting burnings," is to have the "fag-end" of it! You are counting on seeing "many days," and deluding yourself by the thought that there is "PLENTY OF TIME" to become a Christian.

We beseech you, don't trifle with a holy and righteous God. No longer say there is "PLENTY OF TIME," but at once flee to Christ for pardon. Accept the Lord Jesus now, and be saved with an everlasting salvation. The Devil says, "PLENTY OF TIME." God's Holy Word says, "BEHOLD, NOW IS THE ACCEPTED TIME; BEHOLD, NOW IS THE DAY OF SALVATION." What sayest thou? A.M.

AN INFIDEL'S DISCOMFITURE.

A PREACHER of the Gospel obtained permission to hold Gospel services on board an Atlantic liner. With a single exception the passengers gave him an attentive hearing. One man, a professed infidel, interrupted him by making coarse and ill-timed remarks. The servant of Christ kept cool, and ignored the infidel's presence. On one occasion the scoffer declared that he would not believe in anything he could not see. One of the passengers tackled him, and the following dialogue occurred:

"Where are you going?" "To old Ireland." "Were you ever there before?" "No; I am American born." "Have you met the captain of this vessel yet?" "No." "So you are sailing to a land you have never seen, and trusting a captain you have never met. You're a great man to be an infidel! Say, man, did you ever see your brains? Are you sure you have any?" The crowd broke out into a hearty laugh, and the would-be "infidel"



EMIGRANTS GOING ON BOARD AN ATLANTIC LINER,

An Infidel's Discomfiture.

quietly departed. What folly for any one to say that he would not believe in anything he could not see! And yet numbers of people in these days talk in that way. Seeing is *not* believing. Faith has to do with what we cannot "see" or "feel." Writing to the believers at Corinth, the Apostle Paul says, "We walk by faith, *not by sight*," proving that faith and sight are not the same. Faith is the reception of testimony, human or divine.

An old Scotswoman, in answer to her minister's question, "What is faith?" happily replied, "Faith, sir, is taking God at His word." The reader, we feel sure, would not endorse the Irishman's saying that he would not believe in anything he could not see. You believe that there is a Heaven and a Hell, though you have *seen* neither. "Ah, but the Bible says so, and I believe it." Quite so. God says that there is a place of bliss for the believer, and a place of misery for the unbeliever. Allow me to ask, have you believed on the Lord Jesus Christ to the salvation of your soul? "I cannot say I have," you reply. Why not? God loves you, and gave His Son, the Lord Jesus, to die for all your crimson sins, and what Christ did for you is *enough*. God is satisfied with the atoning sacrifice of the Saviour, and He desires that you should believe the "good news." "Believe on the Lord Jesus Christ and *thou shalt be saved*" (Acts 16. 31). "That is too easy a way of becoming a Christian," you reply. Thank God it is "easy" for you and me to be delivered from the penalty and slavery of sin through simple faith in Christ, but it was *not easy for Him* to pay the mighty ransom with His precious blood. As Creator, God spoke, and at His Word, worlds came forth, but if He is to be able to redeem man He has to part with His only and well beloved Son to the death of Calvary's Cross. Take God at His Word. Believe on the Saviour who loved you and gave Himself for you, and obtain eternal life as a free gift and present possession (John 6. 47; Rom. 6. 23; John 5. 24).

A.M.

THERE are many poor messengers in God's service; and, like Christ, there may be little about them to draw the carnal eye. But don't let your mind be occupied with the messenger. Take hold of *the message*: that is what you want. Hear, and your soul shall live.

HOW THE FARMER GAVE THE LIFE LOOK.



I WAS speaking to a farmer in Northern Ontario, Canada, about the salvation of his soul. He seemed to be exceedingly desirous of learning God's way of Salvation. He was *looking within* to obtain peace. As well might a serpent-bitten Israelite expect to be healed by looking at his *wound* as a sinner hope to be saved by looking

into his cold, unbelieving *heart*. Opening my Bible I slowly read, clause by clause, the familiar and oft-quoted but little understood Isaiah 53. 6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." I sought to get him occupied with Christ and His finished work, reminding him that we are saved through what *He did for us*, and not through what *we do for Him*. But he continued occupied with his feelings toward God, instead of with God's feelings toward him.

Observing a text on the wall, I pointed him to it. It was a most suitable Scripture for the occasion: "**Behold the Lamb of God which taketh away the sin of the world**" (John 1. 29). The seeking soul lifted his eyes, and gazing intently on it, read it slowly and carefully. Then turning suddenly to me, he exclaimed, "GLORY BE TO GOD! I SEE IT NOW. JESUS HAS DIED FOR ME, AND I AM SAVED." A Christian who had known him for years said, "How do you know that you are saved?" The eyes of the young convert sparkled with joy as he replied: "Jesus has *died for me*." He had obtained rest by looking to Christ bearing his sins in His own body on the tree (1 Peter 2. 24). Salvation is not obtained by looking to our faith, works, prayers, or feelings. "Behold My servant, whom I have chosen; My beloved, in whom My soul is well pleased" (Matt. 12. 18), are the words of the Eternal God. Look *up*! The One who died on Calvary and bore the judgment due to sin is seated at the right hand of the Majesty on high. He bears sin no longer. The sin question was eternally settled when He exclaimed "It is finished."

A. M. .

IT CAN'T BE DONE.

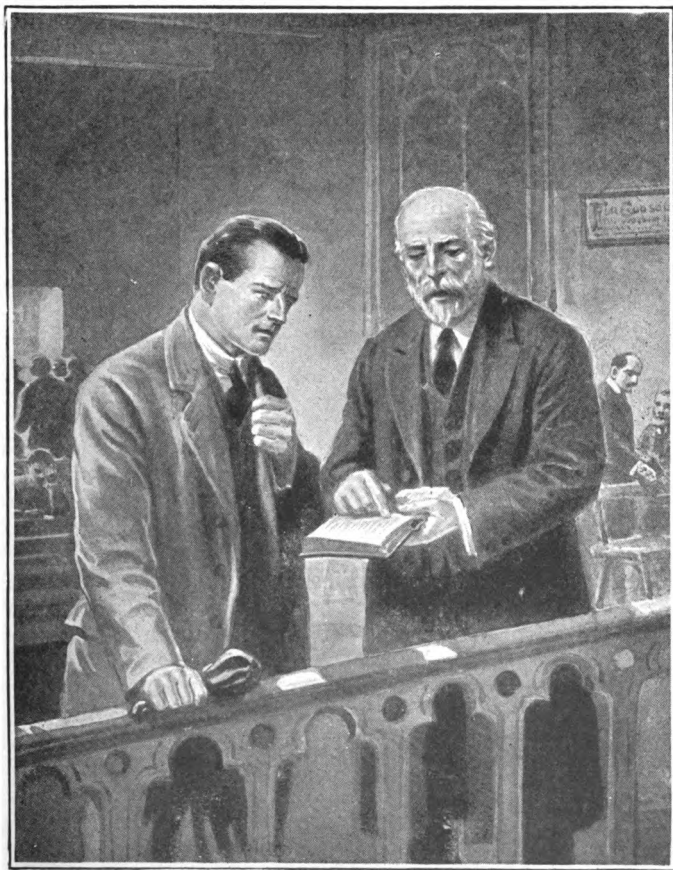


“YES, I want to be saved,” many people say, “but I don’t want to ‘change my step;’ I want to get to heaven, but I want to live on as I am doing.” That is, you want to live for the world, and make the most of it, and then “go to heaven when you die.” Well, God says *it can’t be done*. That is to say, it is impossible. Just think of it. Serve the devil all your days, and then step into the pure heaven of God! Why, you could not stay in it ten minutes, suppose you did get there. If you enjoy the company of the unconverted down here, how can you expect to enjoy the company of the holy in yon heaven of light? And yet you want to have eternal life; but at the same time you want to enjoy the world. That is, you want to be converted, but you don’t want to live a converted life. That is just the short and the long of it. But you will get no conversion of that kind from God. So don’t go on under the pleasing delusion that you can live as you like down here, and then, when death draws nigh, a few words of prayer by yourself or another will pave the way all right for heaven. Whatever men may say or think, God has said: “*Whatsoever a man soweth, that shall he also reap.*” If you sow all your life to the world and the flesh, how can you expect to reap a heaven of joy in the presence of the Lord? As well might you expect to reap a harvest of golden grain after sowing thistles. Conversion to God is a *new creation*. In a word, God makes a *new man* of you the day you receive Christ as your own Saviour. In such a case it is *impossible* for you to live on as you were doing—for old things have passed away; all things are become new. That is what God says of every man who is *in Christ*. So the question with you, reader, is this—Are you *in Christ*? Are you *converted to God*? If so, it is a thing that is seen. The people round about see that you are living a new life. O yes, they see it as easy as they see a city on the top of a hill. If you are not saved yet, the wrath of God abideth on you! And yet you want to make a bargain with God that you’ll serve the world and the devil all your days, and get to heaven at last! O, awake out of such a terrible delusion, ere you awake *too late*! Awake *now*—hear the voice of Jesus *now*—receive Him now, and instead of heaven *at last*, which the devil offers—and it is a lie—you’ll have heaven now, and heaven for ever and ever then. Remember, “*Now* is the accepted time.” w.s.

PARDONED AND SET FREE;

— OR, —

"THE HOLY SPIRIT APPLIED THE MESSAGE TO THE CONSCIENCE
AND HEART"



"Where did you get that?" he inquired.

In the outskirts of the city of Springfield, Missouri,
United States of America, "Revival Services"
were being conducted.

HOW AN AMERICAN WAS PURCHASED, PARDONED, AND SET FREE.



N the outskirts of the city of Springfield, Missouri, United States of America, "Revival Services" were being conducted. At the close of the address an invitation was given to all who were desirous of "getting religion" to go forward to the "penitent bench." Amongst those to respond was a young man who was thoroughly aroused to an apprehension of his guilt and danger, and threw himself flat on the floor beside the "altar rail" in deep soul agony, weeping bitterly. A number of Christian workers gathered around him, and instead of pointing him to Christ, the sinner's Saviour, prayed and pleaded with God to have mercy on him.

A well-known worker, who was a helper of D. L. Moody during the last five years of his life, knelt beside the seeking soul, and, putting his hand on his shoulder, said: "THE LORD JESUS DIED FOR YOU;" and opening his New Testament slowly read 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." "LORD, HAVE MERCY ON ME," was the only response. The worker read the "wonderful words of life" of John 3. 16 six times to the awakened soul, and six times over the man exclaimed: "LORD, HAVE MERCY ON ME!" As he read the Scripture the sixth time he observed that the young man was manifesting more interest in what he read. Hence he continued, and as the glorious Gospel declaration was being repeated for the eighth time, the seeker raised himself from the ground and, looking into the worker's face, inquired: "WHERE DID YOU GET THAT?" Placing the open Book in front of him, the Christian worker asked the seeking soul to read God's royal Gospel declaration. Taking the New Testament into his hand, the young man read aloud the precious words that have brought comfort and peace to multitudes of weary, sin-sick souls. The Holy Spirit applied the message in power to the conscience and heart of the "inquirer." Getting on his knees, he exclaimed: "I AM SAVED! I AM SAVED! JESUS HAS PURCHASED ME!" Then, jumping to his feet, he cried: "JESUS HAS PURCHASED ME!"

Many awakened souls, through bad teaching, have been

How an American was Pardoned and Set Free.

led into by-paths. Instead of being directed to the Lord Jesus Christ, some have been sent to pray for salvation, and others have been urged and entreated to *plead* with God for forgiveness, forgetting or ignoring the fact that God is beseeching them to accept of it as a free gift. "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. 20, 21). God is now beseeching the unsaved reader to be reconciled to Him. He waits to be gracious, and longs that you should accept of His pardoning mercy. Many a one goes on "praying" and "striving," "vowing" and "resolving" to lead a better life in the future, instead of believing on the Saviour.

John 3. 16 is a clear statement of God's way of Salvation. If the reader wishes to be saved in *God's way*, and on *God's terms*, and in *God's time*, he can be saved through believing the Gospel made known in that wonderful verse:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The passage reveals the astounding fact that in spite of your sins *God loves you*. Let that thought enter your heart, and allow it to simmer there. God hates sin, but loves the sinner. The proof and measure of His love was revealed at Calvary. If the reader has had any doubt of God's love to him, let him gaze by faith on that bleeding, suffering, dying Lamb of God, and ponder the agonising cry, "My God, My God, WHY HAST THOU FORSAKEN ME?" Why did God forsake Him who always pleased Him? Why did God forsake the only One who loved Him with all His heart, soul, strength, and mind? The only proper answer is this: He died that we might be delivered from the slavery, penalty, and bondage of sin. The work accomplished by Him on the Cross has satisfied all God's claims. The Rock having been smitten, the water of life is flowing freely for you and me and every other sinner.

"Whosoever believeth in Him" is God's way of salvation. How simple! How grand! Note, it is not

How an American was Pardoned and Set Free.

"Whosoever believeth in Him" *and acts up to it*, nor, "Whosoever believeth in Him" *and does the best he can*, nor, "Whosoever believeth in Him" *and holds on to the end*. It is simply, "Whosoever believeth in Him," who was "wounded for our transgressions and bruised for our iniquities" (Isa. 53. 5), "shall not perish, but have everlasting life." Every one who believes on Christ is at this very moment the present possessor of everlasting life. And this is obtained on the assurance of the testimony of the Lord Jesus Christ. Is there any safer testimony?

The moment that the seeking one ceased looking *within* and *around* and *down*, and laid hold of the soul-saving truth of the Gospel, he shouted: "I AM SAVED! I AM SAVED! JESUS HAS PURCHASED ME!" When he believed on the Saviour he saw that he was "redeemed with the precious Blood of Christ" (1 Peter 1. 18, 19). Christ bought "the field," which is the world, for the sake of the "treasure." Being "bought" is one thing, and being "redeemed" is another. Redemption is actual deliverance, and atonement is the ground on which deliverance is obtained.

"There is one God, and one Mediator between God and men, the Man Christ Jesus; who gave Himself a ransom for all" (1 Tim. 2. 5, 6). The ransom has been paid and accepted, and you are entreated to believe the "glad tidings" and enter into life and liberty. Don't say that it is "too easy" a way of deliverance since it is obtained *through the sufferings and death of the Saviour*. He bore our sins in His own body on the tree (1 Peter 2. 24) that we might be delivered from the penalty and slavery of sin. His glorious atoning sacrifice is a perfect satisfaction to offended justice, and by believing on Him who did it all and paid it all, you will obtain eternal life as a free gift and present possession.

Can the reader say with the young convert: "I am saved?" If not, why not? "Believe on the Lord Jesus Christ, *and thou shalt be saved*" (Acts 16. 31). When you do so you will be enabled to adopt the familiar lines as the expression of your deep cherished convictions:

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

A. M.

A "SUNSTRUCK" CANADIAN.

ON a hot summer day in the year 1884, a man, in breathless haste, entered the consulting-room of a Christian doctor in the village of Watford, in the province of Ontario, Canada. His message was speedily delivered. A young man named David, whilst employed in the construction of a large bridge in the neighbourhood, had a sunstroke, and was thought to have gone crazy. As quickly as possible Dr. H—— hastened to the cottage where the patient lay. On entering the room he advanced to the bedside of the sufferer and began to examine his pulse. Opening his eyes, the "sunstruck" man looked into the doctor's face and laughingly said, "It's all right, Doctor, I never was better in my life. During the last three weeks, whilst working on the bridge, I carried a heavy load, but I have lost it to-day. Some time ago,



"ENTERED THE CONSULTING ROOM OF A CHRISTIAN DOCTOR."

God showed me I was a lost sinner. For three weeks every bolt I struck and every nut I screwed seemed to say, 'You are going to Hell. You are going to Hell.' To-day, whilst at work, I saw by faith that the Son of God had borne sin's punishment and died for me, and I could not help shouting and praising Him. The men thought I was sunstruck and brought me here."

Has the reader ever known anything of the load which this poor man was so troubled about? Has the burden of unforgiven sin ever pressed you down and led you to cry, "Who shall deliver me?" Or are your eyes blinded to the danger to which you are exposed? Many go to their work, engage in their business, enter heartily into this and that scheme, and all the time are ignorant of, or try to forget, the fact, that sentence has already been passed upon them, and at any moment they may be cut down and ushered into the presence of a holy and just God! Do you believe that, *at this very moment*, you are "condemned already" (John 3. 18)? Perhaps you have been comparing yourself with others. You have been thinking that you are as "good" as some who make a loud profession, and have "as fair a chance" of getting to Heaven as they. If this is the way you think, or talk, depend upon it, you have never seen yourself in the presence of God. You have never

Measured Yourself with God's Measuring Line.

You have never weighed yourself in God's balances. You may be "better" than many who "profess," but what of that? You have broken the law of God, and are exposed to sin's condemnation. If you are twenty years of age, and, during that time have only committed *one* sin daily in thought, word, or deed, you have committed twenty thousand sins! How are these sins to be forgiven? If not "born again," if not converted to God, you must perish eternally. There is no use in banishing, or forgetting the fact; you may bury it in the cares and pleasures of life, but your doing so won't alter or affect it. Every moment you live in unbelief you are increasing your criminality; and though you may not *feel* the burden of unforgiven sin pressing upon you, the day is coming when, if you do not accept of God's salvation, you will be crushed down to Hell by its accumulated weight.

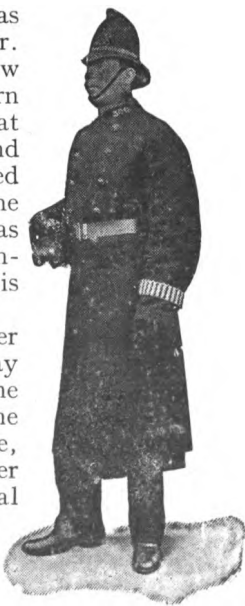
The Living Man is Your Receipt.

David not only discovered that he was a lost sinner; he learned likewise, that the Lord Jesus loved him and died for all his crimson sins. Whenever he saw that blessed and glorious truth, he could not refrain from praising and adoring the One who had done so much for him. He was really "SUNSTRUCK"—stricken by the "Sun of Righteousness"—and knew he was ready for that glad time when He "shall arise with healing in His wings." The young man was saved with an Everlasting Salvation. Would *you* like to share the blessing? Look to Jesus on the Cross of Calvary groaning and dying for you. Trifle no longer with your precious soul. The day of grace is fast ebbing to its close. Soon the last opportunity of being saved will have fled. God now beseeches you to receive as a free gift, peace, pardon, and eternal life. Will you now believe on the Lord Jesus Christ and be saved for eternity? A.M.'

"THE LIVING MAN IS YOUR RECEIPT."

OVER thirty years ago a man who had been a confirmed drunkard was brought to know Christ as his Saviour. His changed life proved to those who knew him best that he had been truly "born again." J—— was a regular attender at Gospel meetings held in the place, and was well known to those who conducted them. One night he was absent from the service, and on inquiry being made it was found that he was in prison in a neighbouring town for a debt contracted in his unconverted days.

Several of the Christian friends, after looking into the matter, decided to pay the amount and secure his release. One of their number saw the Governor of the prison, and on his settling the score, instructions were given that the prisoner be brought from his cell. On his arrival he was told by the Governor that his debt was paid, and he was free to return to his home. Ere he departed, Mr. ——— asked the Governor for a receipt



The Living Man is Your Receipt.

for the amount that he had paid. The reply given was this: "YOU DON'T NEED ONE. THE LIVING MAN IS YOUR RECEIPT."

The incident is an illustration of what has been done for us by the Lord Jesus Christ. All of us owe to God a debt of obedience which we have failed to render. The Word of the living God declares that "all have sinned," and come short of His glory (Rom. 3. 22, 23), and that "there is no difference" as to the fact of our indebtedness.

At an infinite cost God has provided a remedy. A voice from on high is heard: "Deliver him (the sinner) from going down to the pit; I have found a Ransom" (Job. 33. 24). What was the ransom of God's provision? "There is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all" (1 Tim. 2. 6). Christ's dying in our room and stead is the settling of the sin question. On the ground of what He did for us at Calvary, a free, full, and present salvation is proclaimed to all who believe the Gospel of His grace. That Gospel is defined as follows by the Apostle Paul: "I declare unto you the Gospel which I preached unto you, . . . how that Christ died for our sins according to the Scriptures, and that He was buried and rose again the third day according to the Scriptures" (1 Cor. 15. 1-4). What is God's receipt to us for all we owe to Him as a righteous Judge?

An old Canadian friend of mine asked this question of a professing Christian in a Canadian city. His reply was as follows: "I suppose it is the grace of God in the heart." When told he was wrong he appeared disappointed. Then he said: "The Blood of Christ." Mr. H—— replied: "It is quite true that the Blood of Christ paid the debt, but there is a difference between the payment of a debt and the *receipt*. Even though you saw the amount paid down you would not be at ease until you had the receipt, inasmuch as there would be no legal settlement of the transaction. THE RECEIPT IS A RISEN CHRIST AT THE RIGHT HAND OF THE MAJESTY IN THE HEAVENS.

If God is satisfied with what Christ did and suffered on our behalf, surely we ought to be satisfied with that which satisfies Him? Why not now believe on the Son of God who loved you and gave Himself for you, and be eternally saved?

A.M.

A WONDERFUL DISCOVERY.

OVER forty years ago a servant of Christ was preaching the Gospel. The text he selected one night was that glorious, Gospel passage, Luke 19. 10, "The Son of man is come to seek and to save that which was lost." The Lord graciously gave him the joy of seeing a soul pass from death unto life, from darkness unto light, ere he left the hall. The man referred to was awakened to see his true condition, but was amazed to learn that "good



"A SERVANT OF CHRIST WAS PREACHING."

A Wonderful Discovery.

works" had nothing whatever to do with procuring the pardoning mercy of God. It was a revelation to him that sinners are saved through *simple faith in the Lord Jesus*—"not of works lest any man should boast" (Eph 2. 8, 9). Various Scriptures were appealed to, and amongst them Romans 4, 5—"To him that WORKETH NOT but believeth on Him that JUSTIFIETH the UNGODLY, HIS FAITH IS COUNTED FOR RIGHTEOUSNESS." As the Scripture was read the anxious inquirer exclaimed, "What can be the meaning of that? Let me see it." The Bible was handed to him, and he read the passage thus—"To him that worketh not, but believeth on Him that justifieth the RIGHTEOUS, his faith is counted for righteousness." Mr. Taylor said, "Stop! You will nowhere find *that* in the Bible. God does not justify the RIGHTEOUS." He was shown that God justifies *ungodly sinners* who believe on Christ, on the ground of His sacrificial sufferings and death on our behalf. The seeking soul was "simple enough," as some say, to *take God at His Word*, and he left the building rejoicing in Christ as his Saviour.

O, *unsaved reader*, hearken to the royal proclamation of Acts 13. 38, 39: "Be it known unto you men and brethren that through this Man (*the Lord Jesus*) is preached unto you the forgiveness of sins; and by Him *all that believe are justified from all things*." How blessedly simple is God's scheme of redemption! God justifies the vilest sinner on earth the *very moment that he believes* the "good news" regarding Christ, and the work He completed for him on the Cross. "To him that worketh is the reward not reckoned of grace but of debt" (Rom. 4. 4), "and if by grace, it is *no more of works*, otherwise grace is no more grace" (Rom. 11. 6). We would earnestly beseech the unsaved reader to cease from all efforts of his own to purchase salvation. God is perfectly satisfied *with what Christ did for you*—not with what *you do for Him*. When the sinner believes on Christ, and possesses salvation, the language of his heart finds expression in the familiar lines:

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

Believe on the Lord Jesus Christ and be saved. A.M.

THE PRINCE AND THE GALLEY-SLAVE.

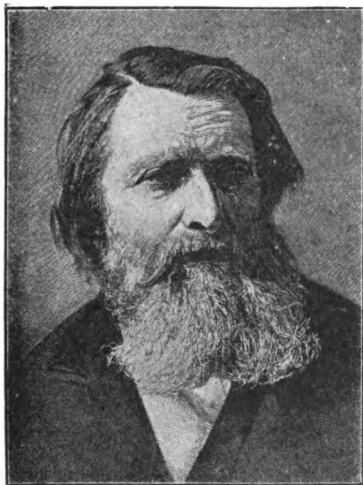
IN the reign of Louis XVI a German prince travelling through France visited the arsenal at Toulon. The commandant, as a compliment to the rank of his visitor, said he was welcome to set free any one galley-slave whom he chose to select. The prince, who was resolved to make the best use of the privilege, spoke to many of the prisoners in succession, inquiring why they were condemned to the galleys. One after another protested



THE PRINCE SPOKE TO THE SLAVES.

their innocence. They had been unjustly dealt with, they had been falsely accused. There was really no proper cause for their imprisonment; in fact, they were all injured and ill-treated persons. At last the prince came to one who, when asked the same question, answered, "I have no reason to complain; I have been a wicked, desperate wretch; I deserve to be broken alive on the wheel; I account it a great mercy that I am here." The man's honest confession of his guilt impressed the prince so favourably that he at once called the commandant, and said, "This is the man, sir, whom I wish to be released." The poor fellow was accordingly set free. It must be admitted that the prince made a wise choice, for the man who was sensible of his guilt, and so submissive to his punishment, was in all probability the most worthy of pardon, and the most unlikely to abuse his liberty. God deals with sinners in the same way. His Son, Jesus Christ the Lord, came to seek and to save that which was *lost*, and it is only those who take their place as lost sinners that are ready to receive the lost sinner's Saviour. The whole world has been brought in guilty before God (Rom. 3. 19). Let it be your care, unsaved one, to take the place of the guilty—guilty of having sinned against God, guilty of having rejected His Son—and you are at once in a position where you can claim the great Redeemer as your own personal Saviour. There is no hope of pardon until you confess your guilt. There is no hope of your deliverance until you acknowledge that you are utterly helpless to deliver yourself. It was when David acknowledged his sin and confessed his transgressions unto the Lord that he found forgiveness from his iniquity (Psa. 32. 5). The God-given Deliverer is now waiting to receive you. He cannot, however, save you against your will. There is no question about God's willingness to save and bless; He willeth not the death of any. The sending of His only begotten Son to the Cross of Calvary not only proves His willingness but His great anxiety that you should be saved. Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins (1 John 4. 10). Will you, by faith in the Lord Jesus Christ, accept God's salvation now? (John 5. 24). w.s.

EARN OR RECEIVE—WHICH?



JOHN RUSKIN said that the root of almost every schism and heresy from which the Christian Church has ever suffered has been due to the effort of man to *earn* rather than *receive* his salvation.

Commenting on Ruskin's remark the other day, a writer pointed out that this doctrine of *earning* salvation is beginning at the wrong end, and whether we introduce things ritual or things moral as essential to salvation, "we are back again in

the old dreary mill-horse round against which Luther's Reformation and Wesley's Revival were the protest—the protest of souls that knew themselves defrauded of their inheritance in Christ." The Scriptures are clear and plain as to how we can be saved: "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3. 5). Toplady's lines, which have been a comfort and solace to countless thousands ring true to the teaching of the Word of God:

"Nothing in my hand I bring,
Simply to thy Cross I cling."

One naturally asks why it is that men want to earn their salvation. The reason is, that the heart of man is full of pride, and he will not bow to God's terms. What are God's terms? That we receive His great salvation as a free gift. "The gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6. 23). The pride of man's heart has, however, caused him to introduce gospels of his own manufacture, hence we have the doctrine of Good Works, Church Ritual, Penance, Keeping of the Law, and many others. The truth is, that men want to *earn* their salvation, so that if they reach Heaven by their own efforts they

The Story of His Mother's Bible.

would have throughout eternity something to their credit. God will not allow the flesh any credit at all. If He did, there would be a discordant note throughout eternity in Heaven's song. The song of the redeemed in glory is: "THOU art worthy... for THOU wast slain and hast redeemed us to God by Thy blood" (Rev. 5. 9). God must have all the glory or none at all, and we must either accept eternal life as a free gift or share the eternal doom of the Christ-rejecter (John 3. 36).
J.G.

THE STORY OF HIS MOTHER'S BIBLE.

"**M**OTHER, your Bible saved my life!" were the words of the young soldier on returning to his loved home in "Blighty" once more. The welcome was past, the humble meal was over, the shades of night were falling as the old folks settled down to hear with breathless interest of how mother's Bible was used of God in preserving the life of the boy they loved. His story told by the fireside is worth repeating.

Leaving home to join in the Great War, his mother gave him a favourite Bible. Not that he cared for the Word of God or its contents, but he stored it away carelessly, thinking it might come useful in some way or other not then clear to him. Strong and healthy, he would not likely become one of these goody-goody sort of praying and psalm-singing fellows. Yet for his mother's sake the Bible would go with him in peace or war.

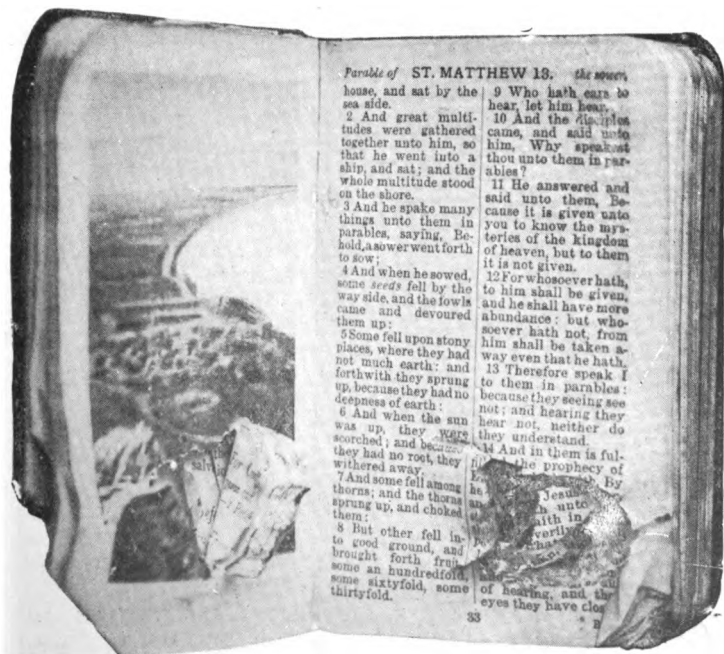
After some months at the front the regiment in which he was found themselves in the midst of a very fierce engagement. Companions dropped all round, his chum at his side fell mortally wounded, a splinter of shell struck him and almost laid him low beside his chum. Stunned by the blow, pained in the extreme, he began to think what would have been the result of a fatal shot. He knew sufficient of his mother's Bible to realise that as a sinner he had been in danger of everlasting destruction.

On examining the Bible he was surprised to find that the bullet had pierced the Bible, turned it from his heart, and thus saved his life. Surely such a Book deserved his attention, especially at such a serious time in life. The first opportunity he had he quietly turned over the leaves,

The Story of His Mother's Bible.

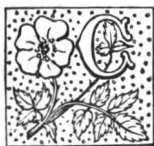
noting two well-marked verses, one in Isaiah 53. 6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all;" the other, the well-known words of John 3. 16, which have been blessed to many.

Days passed, these words settled on mind and heart, till one night after he had in measure recovered he was so impressed with the goodness of God in saving his life that he was led to repentance. Acknowledging his need in that he had gone astray, yea, far astray, he saw clearly that God had loved him in his sins; so loved him as to lay on the spotless head of His only begotten Son the many sins of the sinful soldier. Moreover, he realised that by simply believing on the Lord Jesus Christ, accepting Him as his Saviour, he became a son of God, had everlasting life, and should never perish. Hyp.



"THE BULLET HAD PIERCED THE BIBLE."

SAVED ON THE SPOT.



LOSE on forty years ago Alexander was a young man residing in the town of Greenock. Like most young men he had tried to find satisfaction in the things of Time, and like all who have tried, he found they were utterly helpless in meeting the longings of the human heart or satisfying the cravings of the soul.

His hopes were raised by the coming of Brownlow North, the profligate whom God saved and used to the conversion of many sinners in Scotland. At one of the services the Holy Spirit used the message to the conviction of Alexander. Mr. North intimated that anyone desiring a personal interview concerning the way of salvation could call upon him at the house in which he stayed. Alexander gladly accepted the invitation. Mr. North opened up to the young man the Scriptures concerning the utter ruin of man, the glorious remedy provided through the atoning work of the Lord Jesus Christ, the responsibility of the sinner to personally and promptly accept the Lord Jesus Christ as his own Saviour, concluding by quietly quoting the Master's own words to Jairus, "**BE NOT AFRAID. ONLY BELIEVE**" (Mark 5. 36).

The interview closed, the anxious soul left the room undecided, the way of salvation seemed more difficult than ever. Passing along Union Street he kept repeating to himself the words, "Be not afraid, only believe"; "Be not afraid, only believe." Suddenly, while standing in the street, the light burst in upon his darkened soul, the way of salvation was revealed in the power of the Holy Spirit. He was a sinner utterly unable to do anything to save himself; God had loved him and given His Son to die for the ungodly, the Sacrifice had been accepted, the victim of Calvary had become the Victor of Glory, the Scriptures emphatically stated that, "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.*"

Alexander believed and was saved on the spot in the Greenock street. As a "new creature in Christ Jesus," such a stream of joy flooded his soul that he could say with the Songster of old, "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come" (Song of Solomon 2. 11, 12).

In whatever town you may be located, on whatever spot you may be, "**BE NOT AFRAID, ONLY BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED.**" HYP.

THE PARDONING GRACE OF GOD

— OR —

"I AM RESTING UNDER THE SHADOW OF THE
ALMIGHTY."



Throwing Hand-Grenades.

God loved him, a blaspheming canteen sergeant! A sinner
whose sins were like scarlet! It seemed impossible.

THE HEROIC SERGEANT-MAJOR.

SERGEANT-MAJOR M——, of the King's Own Yorkshire Light Infantry, has met his death at the front under tragical heroic circumstances. A letter sent to Mrs. M—— states that her husband was instructing a party of men on the throwing of hand-grenades when he observed that the fuse attached to the bomb had somehow caught fire, and that an explosion was imminent. He could probably have escaped injury if he had thrown the bomb away at once, but recognising that this would have meant death or serious injury to many of the men he made a rush for the open. Before he could throw the bomb clear it exploded. Mrs. M—— received a further letter stating that her husband died early on Tuesday and was buried on Wednesday. Lieutenant O—— writes: "In addition to being a military hero, he was a moral hero as well, for he always tried to lead his men to the highest possible life."—From the *Yorkshire Post*.

Sergeant-Major M——, of the 2nd K.O.Y.L.I., the Canteen Sergeant, certainly died the death of a Christian hero. He might have saved his own life, but it would have been at the risk of the lives of the men whom he loved, for whom he had prayed, and whom he had constantly sought to win for his Saviour, the Lord Jesus Christ.

Twelve years after his conversion I met him in Dublin, and there heard the following story of his conversion from his own lips.

Canteen Sergeant M——, of a famous Yorkshire regiment, had come through several fights in the Boer War without a scratch, but he did not feel like congratulating himself on this. He sometimes wished that the fate of many of his gallant comrades whose blood had been drunk by the rough country in the Modder River district had been his, for he had lost all joy in life. Drink and worse things had diseased and shattered his strong frame; he was notoriously wicked, and as wretched as a man could be.

One day in camp in Kimberley, in May, 1900, he seemed to reach the very depth of misery; but instead of blaming himself and his sins, he cursed God with a flood of curses, as though He were the cause of it all. And almost instantly God, who is not far from any one of us, gave an answer to his dreadful words.

The day will never be forgotten by him, for each

The Heroic Sergeant-Major.

incident of it left an indelible stamp upon his memory. With the oaths hot upon his lips, and red rage flaming up in his heart, he went into a canteen. Lying upon a table in it was a small leaflet. He did not know what it was or who put it there, but he took it up and read it. A blow between his eyes from an unseen hand could not have startled him more than what he read in that leaflet did. It was God's answer to his rage, an answer so strange and unexpected that the sergeant's glib tongue could find no words to express his astonishment. These were the words: "You may be a great sinner, but God loves you, for 'God commendeth His love toward us, in that, while we were yet sinners, Christ died for us'" (Rom. 5. 8). M—— had never thought of God in that way before, and as the meaning of the words entered his very soul he broke down where he stood.

Outside the canteen was a group of his comrades; they would have laughed at his tears had they seen him, and he did not feel like meeting them then; he wanted to be alone to think this matter over, and so he went out behind the canteen, and into the gathering night.

What an astonishing thing was this; God loved him, a blaspheming canteen sergeant! a sinner whose sins were like scarlet! It seemed impossible. And yet it was true, and the truth of it folded him in its warm embrace; like the light of the morning it shone in his heart, and as he thought about it he sobbed like a child. Then he came face to face with the one man in his company that he had disliked, a Christian soldier, who also that evening desired to escape the company of his comrades.

It seemed a dramatic meeting. "What's the matter?" asked the Christian. Through his tears M—— told what had happened, and that he had read that God loved him. They both knelt together beneath the open sky, and there the great sinner realised the pardoning grace of God, and the peace that comes from the realisation of it. Those comrades-in-arms, brothers in Christ, saved by the same Saviour, talked and prayed, and praised God together. They rejoiced that Christ died for us, an unanswerable proof that God loves the sinner, and shed His precious Blood that the vilest of sins might be cleansed from our souls for ever.

The Heroic Sergeant-Major.

They praised God for the grace that had pardoned their sins, and prayed for strength to confess the Name of the Saviour boldly and at once.

He made straight for the canteen. Numbers of men stood around, some of the most profane. It mattered not what they thought or said, he was a saved and forgiven man, and full of the blessed fact that God loved him, and plainly and bluntly before them all he told them the truth, and confessed Christ as his Saviour.

In letters received from him from the front he wrote: "I am resting under the shadow of the Almighty in an ancient town in Flanders. Never a day passes on which I do not endeavour by word and deed to show that I have Christ, and on every occasion when the men of my battalion are out of the trenches we have a Gospel, prayer, and praise meeting."

"I would not change places with any man in the world. This is a glorious work, not a few are coming asking the way of life; there is no need going after the men, though I do that."

Again he wrote: "Our men came out of the trenches late last night, and early this morning arrived at the base. With Sergeant-Major F——, of the R.F.A., we held an evening service. Hearts were prepared for the message, and at the close between thirty and forty knelt in the ring desirous of enlisting under the banner of the Cross. It was a glorious sight, and must have set Heaven ringing with joy. The men were loath to leave that meeting, and altogether fifty-six names were taken, all openly admitting that they realised that Christ Jesus had taken them to Himself."

Six days after writing that letter Sergeant-Major M—— was absent from the body and present with the Lord.

Let me urge *you* to flee to Christ TO-DAY.

"To-day" God waits to cleanse your soul from every stain.

"To-morrow" your body may be ready for the silent grave and your soul be lost for ever.

"To-day" is God's day of salvation.

This is the time. You hope for mercy; then take it now.

J. T. M.

THE PLOUGHMAN'S LOGIC.

A WORK of grace had been going on among the farm servants on a large farm in Scotland. One of the men, an exceedingly witty fellow, had been converted. The change in his life became manifest to all, and instead of cracking jokes at everything and every one, he became a sober, solid, earnest Christian worker. One day, seeing a man ploughing in a field, he jumped over the wall and asked him if he believed on the Lord Jesus. "Of course I do," was the reply; "who doesn't?"



PLOUGHING THE GROUND.

"Where, then, are your sins?" inquired the young convert. The ploughman gave no reply. The soul-winner quoted Isaiah 53. 6: "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," and added: "You surely don't believe on Christ. God says: 'The Lord hath laid on Him the iniquity of us all,' and if you believe on Christ your sins cannot be on you and on Him at the same time," and went away.

"The entrance of God's Word giveth light," and it

The Ploughman's Logic.

was so in this case. The ploughman, instead of occupying himself with repentance, prayers, faith, failures, or feelings, meditated upon the passage that had been quoted. He began to ask himself if he had ever *really* believed on the Lord Jesus. Had every one believed on Him? All were not saved, therefore all had not believed on Him. If men believe on the Lord Jesus Christ their sins cannot be on Christ and on them at one and the same time. Such were some of the thoughts that passed through the mind of this son of toil. Lifting a handful of earth, he said: "Supposing this earth were my sins, and this plough the Lord Jesus?" Taking the earth and placing it on the plough he repeated the words: "The Lord hath laid on Him the iniquity of us all." "Then," said he, "it was a transaction between God and His Son when He hung on the Cross; I believe His Word, and I am therefore saved."

On reaching his home at the close of the day, he said to his wife: "I am saved." "Salvation is not so easily got as that," replied his "helpmeet," adding, "I have been a better woman than you have been a man and I would not dare to say that I am saved." "It does not matter," said the new-born soul; "I have His Word for it: 'The Lord hath laid on Him the iniquity of us all.' I have the assurance of the Word of God that they who believe on Him receive the forgiveness of their sins."

Soon after this the ploughman's wife was enabled by faith to sing with her heart and understanding the familiar lines:

"All my iniquities on Him were laid,
All my indebtedness by Him was paid "

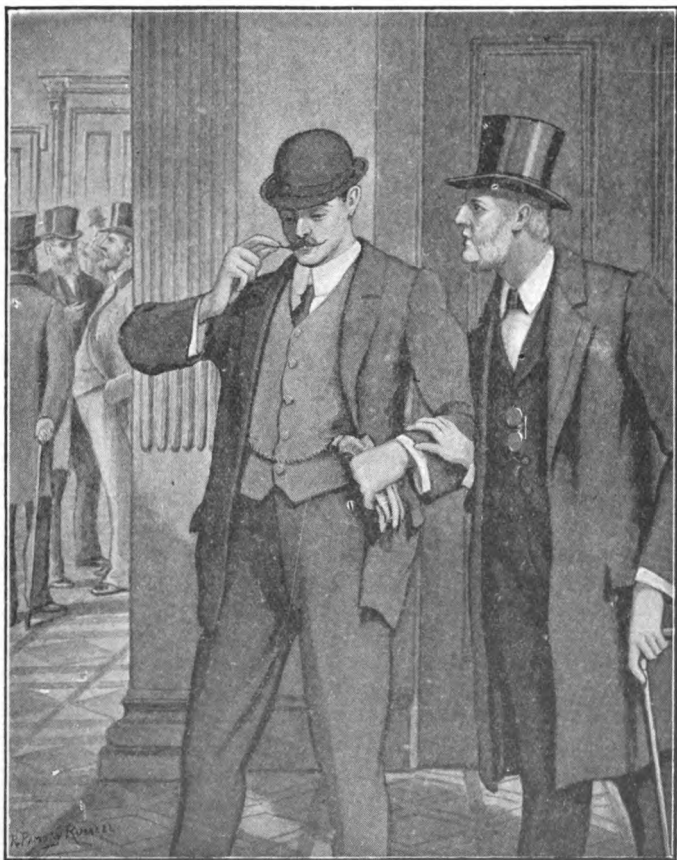
The work progressed, and in a few weeks eight precious souls were plucked as brands from the eternal burning without any of them attending a single meeting.

Whoever it may be that is reading this true incident, he can be saved as he reads these lines. Ponder the precious words of Isaiah 53. 6: "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." Like the ploughman, rest on God's own Word, accept His Son, and, like him, you will say, "I am saved."

A.M.

A STOCK EXCHANGE MAN'S EXPERIENCE.

I AM a plain business man, and have always had a fierce hatred of cant and hypocrisy in every form, yet, I was what the world would call quite proper and respectable; a self-righteous man.



"I WAS A SELF-RIGHTEOUS MAN."

On the London Stock Exchange in the midst of the noisy rush and turmoil of the world's greatest mart, my friend pleaded with and urged me to believe. This same friend had been a profane scoffer before his conversion to

A Stock Exchange Man's Experience.

God which I had been a witness. My invariable reply to him was, "I do believe," yet I had made no more provision to meet a perfectly holy and righteous God, than a hazy belief that a person named Jesus Christ once trod this earth. Much as one might believe in Julius Caesar or any other merely historical personage.

This is what I discovered, my belief amounted to when put to the test, and the fact disturbed my equanimity. I had thought my own righteousness was good enough, and was astounded that God should call it "filthy rags" (Isa. 64. 6). Doubtless the Spirit of God was speaking to my heart by the lips of my colleague and in many other ways.

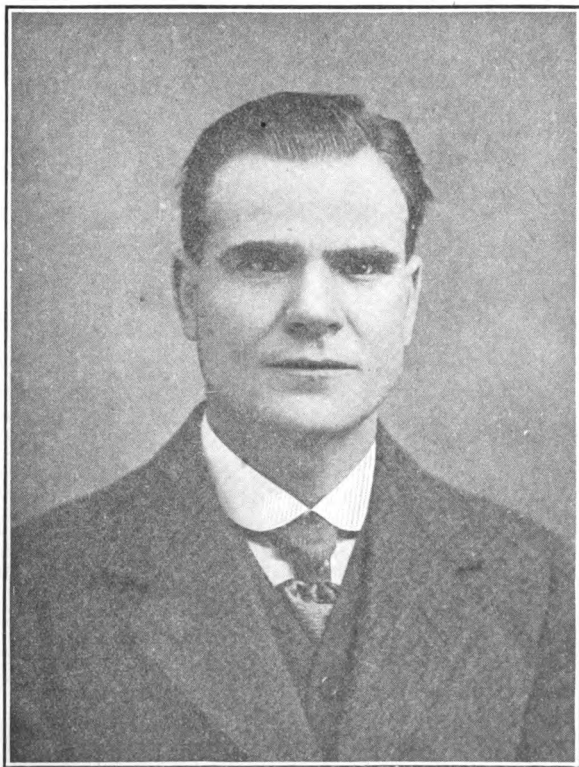
I began to realise what sin really is in God's sight. Hitherto my only idea of a sinner was that of a gross sensualist, or materialist; but now I began to see what God's Word plainly shows (Gal. 5: 20, 21, etc.), that hatred, wrath, envy, and strife, to say nothing of lying and covetousness are equally sinful in His sight, and that in fact "there is no difference, for *all* have sinned, and come short of the glory of God" (Rom. 3. 22, 23). I now read page after page of my Bible, but as I did not know where to commence, despaired of ever attaining to the rest of faith. My sense of the need of cleansing and salvation increased the more I read, until, finally, those Scriptures which have been blessed to so many souls, John 3. 16 and John 5. 24, proved to be the words the application of which to my soul gave perfect peace. "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." "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."

The application was on this wise. In place of the word "*whosoever*," I wrote *my own name*, and light seemed instantly to penetrate my doubting heart. The declaration and invitation became immediate and present, and I just got down on my knees and thanked God for His wonderful gift to *myself*. "The Son of God who loved *me* and gave Himself for *me*" (Gal. 2. 20). May I add that from that day to this I have enjoyed, together with many other great blessings, the wondrous peace of God. H.I.D.

A COMMUNIST'S CONVERSION.

"THOMAS HITMAN, you are a danger to society, and the sentence of the Court is that you go to prison for fifteen months with hard labour."

With these words ringing in my ears I left the dock



THOMAS HITMAN, CONVERTED COMMUNIST.

of the Glasgow Sheriff Court, after being found guilty by a jury of seven charges of sedition. My thoughts at that moment would not have been hard to describe. I had an exultant feeling of martyrdom, and was proud to occupy a cell for my political opinions. I felt that my actions and sentence would stimulate the revolutionary

movement, and that the revolution which I so much desired would be given an impetus which I could not otherwise give it. Although amazed and a little staggered by the length of the sentence, I was enjoying the exuberant ecstasy which comes to every one of us with the fulfilment of a great desire. At last I was a martyr, and that counts for much in the revolutionary movement to-day. Prior to my trial I had been kept in Duke Street Prison for nine weeks while the Criminal Investigation Department endeavoured to unravel my career, and my connection with the Republican Movement in Ireland and throughout Great Britain; with what success I do not know. There were several important things I did not wish known, and which, if discovered, would have made it extremely uncomfortable for me, and this continued to cause me no little concern while serving my sentence in Barlinnie Prison. I had always before me the picture of an escort of detectives waiting for me on the day of my release.

Upon the day of my arrival in prison I was asked the usual questions regarding age, birthplace, nationality, and religious denomination. My replies to these queries were: (1) age, thirty-one; (2) birthplace, *London*; (3) nationality, *British*. In religion I had been brought up in the Roman Catholic faith. Probably the receiving officer had something akin to a shock when I informed him I was an Atheist, and he again asked me my denomination. Yes, friends, I was an Atheist—blind to everything that was pure, good, and Divine; alive only to the desires of my animal nature, thinking in terms of revolution with its attendant horrors of bloodshed and chaos—in short, an Atheist, at war with society and with God. From that day to the day of my liberation a card hung over my cell door with the word *Atheist* distinctly marked upon it. I will not dwell upon my prison sufferings, the awful loneliness and the mental torture, but will only here express my heartfelt thanks to the Governor, Deputy Governor, Doctor, and Officials of Barlinnie Prison for their great kindness and Christian courtesy. At last the day dawned when once more I breathed the glorious air of freedom, the day I had longed for but had also feared, for reasons already stated. With

A Communist's Conversion.

a hand-shake and a God-speed from the Governor, I stepped out of the gate to breathe the free air of liberty-loving Scotland, but God was not in all my thoughts at that moment, only thoughts of revenge and revolution. On 1st March, 1924, I was liberated, and on the following day (Sabbath) I again stood upon the revolutionary platform giving expression to the soul-destroying doctrines of Communism and Atheism, for the two go together! On I went for several weeks, influencing, instigating, and also enrolling recruits for "The Day!" During the six weeks immediately following my release I addressed over thirty meetings, and my health suffered in consequence. I accepted the offer of a fortnight's holiday at Dunoon to recuperate.

I was now on the threshold of the greatest event of my life, but I was unaware of the fact, except for a growing restlessness of spirit. I walked the old walks, and thought the old thoughts, and did not realise that my cold iceberg of a heart was gradually melting in the warm gulf stream of Divine love, and that the pierced hands of the Lord Jesus were plucking me ever so gently, though ever so surely, from the very brink of Hell, upon which I was standing. Little did I realise that the moment when I should have a vision of the Cross of Calvary was drawing near. I attended the funeral of a young woman, and at the graveside the hymn that God was using to bring me into His Kingdom was sung. "Safe in the arms of Jesus" rang out as the coffin was lowered, and instantly an overmastering appeal for that security rang out from my soul and reached the ear of Him who sitteth at the right hand of God the Father. The stupendous sense of unseen realities at that supreme moment, and my burning desire to know more about the Lord Jesus, cannot here be described. I was conscious of my awful sinful state, and knew that the righteous indignation of a holy God constantly rested upon me; but that day, standing by that open grave, the whole story of God's love for the sinner in the gift of His Son to the Cross of Calvary passed in review before my bewildered mind.

Did He actually love a guilty sinner like me? Yes, His Word assured me that He did: "For God so loved the

A Communist's Conversion.

world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). I learned that when God's righteous law demanded a perfect sacrifice His boundless grace provided the Lamb of God, without blemish and spot, who died in my guilty stead on the Cross of Calvary. This was a new view of the character of God to me. I saw that He wanted to be my Saviour and my Friend, and to know Him is to trust Him.

I rested my soul for time and eternity on Jesus Christ and His atoning work, and I entered into peace (Rom. 5. 1). I had surrendered to the claims of my Saviour, who thereupon became my new King and Leader.

The age of miracles is not past, as some would have us believe, for here is a twentieth century miracle. I had been immersed in dreary scepticism, an avowed Atheist pouring down ridicule upon God and His blessed Son, yet here was I down on my knees giving myself body and soul to Him whom I had scorned and denied. Blessed be God, and blessed be Dunoon, for I arrived at that place an unbeliever, and I left "Safe in the arms of Jesus."

This is the plain, unvarnished story of my conversion, and I am perfectly satisfied, for I have discovered One who is not only able to save, but is also able to keep; and, friend, if you are lost in the gaieties and frivolities of this world, or in those doctrines that nearly destroyed my soul, you can hear if you choose the sweet strains of the Gospel announcing the Saviour's victory over sin and Hell, and the everlasting joys of salvation may be yours. He can do for you what He has done for me. To-day He is calling you as He called me, bidding you leave your sin and accept His pardoning grace.

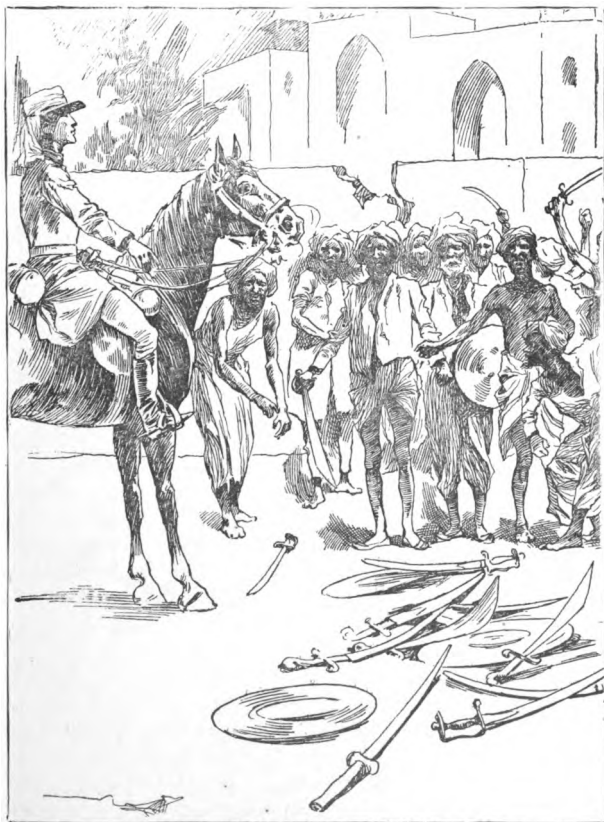
In conclusion, my heartfelt wish is that the story of my wonderful conversion will lead many poor wandering sheep into the pasturage of the Good Shepherd, to accept His care, and to be found among His flock when He returns—His loved and His own. THOMAS HITMAN.

GOD *beseeches* you to be reconciled. He is in earnest about your salvation. Why should not *you* be in earnest about it?

W.S.

PARDON PROCLAIMED.

AT the close of the Indian Mutiny a pardon was proclaimed; but not to all. Some were excluded by name. These men had been leaders in the rebellion, and guilty of the most cold-blooded murders. For them



PROCLAIMING A PARDON, BUT NOT TO ALL.

there was no pardon. They did not come to accept the gracious offer. There was no reason why they should. It was *not for them*. There was no hope of mercy held out for them; and so, standing to their arms, they resolved to spin out their lives to the last thread and sell

Pardon Proclaimed.

them at the dearest price. How different is this from the Gospel! No one is excluded either by name or by character from the great proclamation: "Him that cometh to Me," says Christ, "I will in no wise cast out" (John 6. 37). No depth of guilt can shut you out from the mercy of God in Christ Jesus. It matters not what is your name, your character, or your crimes, the Gospel is for *you*. "The Lord Jesus came into the world, not to call the righteous, but sinners to repentance." If you have found out that you are a guilty sinner in need of salvation, there is hope for you.

"Not the righteous, not the righteous,
Sinners Jesus came to call."

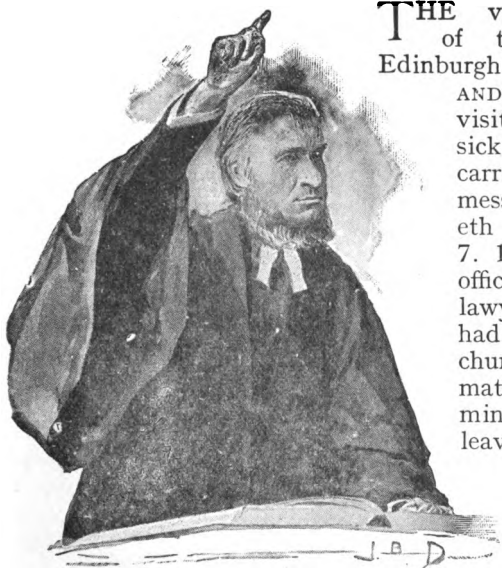
There are no exceptions. "Whosoever will" is to take the water of life freely. You need not fear to come; for you are included in the proclamation; and him that cometh will *in no wise* be cast out. God willeth not the death of any, so that if by your rejection of the Saviour you find yourself in a lost eternity you will never be able to blame Him. There is no sinner on this side of the grave but God loves, and He has proved His love by the gift of His Son to the death of the Cross. But, if you refuse to come, you must perish. God has not excluded you; but, if you exclude yourself, nothing can prevent your going down to Hell. If the Word of God declares that "He that believeth on the Son hath everlasting life," it is equally emphatic that "He that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3. 36).

Now, weigh the matter well. The Gospel proclamation reaches you—I care not who you are, or what you are. But are its blessings yours? Have you believed to the saving of the soul? Although Christ had died, that great fact will profit you nothing, if you do not come to Him and receive life and forgiveness through His Blood.

Do you ask how this forgiveness may be your very own? The answer is, that we are saved by faith in Jesus Christ and His atoning work. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). God is beseeching you to come, and do so now. Whoever cometh He will in no wise cast out.

w.s.

A WORD FOR AN OLD SINNER.



DR. WHYTE PREACHING THE GLORIOUS GOSPEL

THE venerable Principal of the New College, Edinburgh, the late Dr. ALEXANDER WHYTE, after visiting a number of sick people, to whom he carried the comforting message: "He delighteth in mercy" (Micah 7. 18), turned into the office of a well-known lawyer. After the two had chatted about church and business matters, and the aged minister was about to leave, the lawyer pushed aside his papers, and, wheeling around from his desk, earnestly inquired, "An' hae ye no a word for an auld

sinner?" The doctor was astonished for a moment, then quietly gave him the message which he had been using in his visitation, "He delighteth in mercy," and then hurriedly left the office. Next morning a letter came from the lawyer telling of his gratitude. The word had been in season, a nail driven in a sure place, and was the means of delivering the "auld sinner" from the "very gate of Hell," and his resolve was, "I'll never doubt Him again."

There are many around us with troubled hearts, and with heavy burdens, though apparently they have none, and who long for an inspiring message from God's Word.

The lawyer was right when he admitted he was a sinner, for we are all sinners. The Scriptures plainly declare "All have sinned and come short of the glory of God."

We enter into the blessed fruits of God's glorious redemption by accepting Jesus Christ by faith as our own and only Saviour. Have you done so? If not, trust Him now (John 5. 24).

G. M' R.

A DEEP-DYED SINNER SAVED.



WHEN Mr. John Cooke of Maidenhead had preached the Gospel one night at Bristol, he was accosted by a man who had rather a singular story to relate. It appears that the stranger, six years before that time, had belonged to a wicked society called the "Hell-Fire Club," the members of which endeavoured to coin a new oath for each evening on which they met, the chairman deciding who was the winner. As this man was walking towards his club, he asked himself if there was any sin he had not been guilty of, and resolved that he would commit it before he went to bed. While his thoughts were thus employed, he was arrested by the lights of a chapel and the voice of a preacher. Ah! a meeting was going on. Would he enter the chapel for sport now, or on his way home from the club? He resolved to go into the meeting without delay. As he entered it the preacher (Mr. Cooke) was repeating his text, taken from Matthew 12. 31, 32, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." The preacher described the nature of the sin, the reason why it was unpardonable, and showed who had not committed it, proving that their sins might be pardoned. All thought of sport was at once banished from the man's mind. He was brought face to face with the great realities of eternity. Powerfully convicted of sin, he went home and locked himself in his bedroom. Falling on his knees he thanked God he was out of hell, and cried for mercy, which he was delighted to know he might yet receive, though he had often wished to die that he might know what hell was. He believed the Gospel, looking by faith to Christ dying on the cross for the ungodly. The sense of pardon filled his soul. He was now saved by the Blood, and a child of God for evermore. He considered that those words applied to his own case:

"Jehovah here resolved to show
What His Almighty grace could do."

Behold, what a mighty change the Gospel of Christ can accomplish! Consider what fearful sinners the precious blood can cleanse. Are you cleansed? If not, believe *now* on the almighty Saviour, and enter into peace. w. s.

TELL US THE WAY HOME

— OR —

"JESUS OF NAZARETH, THE SON OF GOD, CRIES TO EVERY
SOUL, 'I AM THE WAY.' "



Lost in the Snow-Drift

In creation and providence He acts alone; shall He not do so
in redemption? To add to a finished work is simply
to spoil it,

WHICH IS THE WAY?

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

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

Such a state as this is frequent in the soul's experience. A man wants to know—What is the way by which I, a guilty sinner, can obtain forgiveness? And you want some one who will tell you THE WAY.

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

Jesus of Nazareth, the Son of God, cries to every soul, "I AM THE WAY" (John 14. 6).

While I point you to Him, I point you away from every other. He is the Way EXCLUSIVELY. Hark ye, and give heed now, ye that trust to get to Heaven by a compound of God's grace and man's merits. When did God ever take His creature into partnership with Him? Did you ever contribute even to the making of a daisy? And do you think He wants your assistance in the work of your salvation? When both in creation and in providence He acts alone, shall He not do so in redemption? To add to a finished work is simply to spoil it. It would be presumption on the part of puny man to attempt to do so. God is thoroughly satisfied with the work of His Son and has

Which is the Way?

manifested His satisfaction by raising Him from the dead and seating Him at His own right hand. It shall be said, "Thou hast redeemed us unto God by Thy blood;" but never "Thou hast redeemed us, *but we helped Thee*; Thou hast saved us, *but we aided Thee*." No, no! "Neither is there salvation in any other, for there is *none other Name* under Heaven given among men whereby we must be saved" (Acts 4. 12). He is the only Way.

Christ is the Way PERFECTLY. That is, He is *all* the way to Heaven; there is no need to make a piece of the way to get to Him, or that He may get to us. He is the Way from the very spot where you are now. Some people seem to think that while Christ has done His part, it is necessary they should do theirs. The only thing God asks from the sinner convinced of his guilt is to accept by faith the gift of eternal life. We do the believing and He does the saving. Here is a message which comes to you, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31).

As Christ is the Way exclusively and perfectly, so also He is the Way PRESENTLY, that is, *He is the Way now*. He does not say, "*I was* the way," but "*I am* the Way;" Christ is the Way NOW. To-morrow is the Devil's day, a day that never comes. It has been said that Hell is paved with good intentions. Men intend to be saved, but they put it off to the proverbial convenient season. "To-day if ye will hear His voice, harden not your hearts." "Behold, *now* is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2). Just where you are, just as you are, Christ says to you, "I AM THE WAY."

C. H. SPURGEON.

NEVER LOST.

If you have never discovered that you are a *lost* sinner, you need not wonder that you do not know you are *saved*. It was the *lost* that the Son of God came to save. If you have never taken your place as *lost*, you cannot claim Him as your Saviour, for He saves only *the lost*. You cannot say His terms are hard. He does not want you to come *up* to His terms, but to come *down*. Accept God's reckoning of yourself—that you are a Hell-deserving sinner; and you will then be in the very position in which the Lord of life can meet you and save you. w.s.

HOW WHITEFIELD WAS DECEIVED.



GEORGE WHITEFIELD, the great preacher, was a native of Gloucester, England, and was born on 16th December, 1714. During his early years he was the subject of serious impressions, but according to his own account they were not sufficient to restrain the evil propensities of his nature. At the age of 16 he says: "I began to fast twice in the week for nearly 36 hours together, prayed

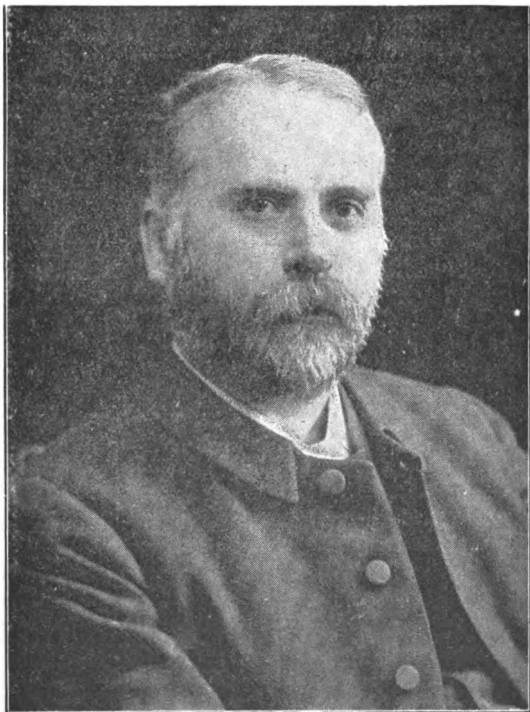
many times a day, received the sacrament every Lord's Day, fasting myself almost to death all the forty days of Lent, during which I did not go less than three times a day to public worship, besides seven times to private prayers, yet I knew no more that I needed to be born again, born a new creature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

This is a most extraordinary testimony, showing how far a man or woman may go and not be saved. The words of the Lord Jesus are plain, "Except a man be born again, he cannot see the Kingdom of God" (John 3. 3). Have you been born again? A minister sat in his study one night after returning from preaching, and began to question himself: "I have preached to others, but have I been converted myself? If so, *where* was I converted? *When* was I converted? *How* was I converted?" Reader, put these questions to yourself, and if you are honest you will soon discover the true state of affairs. The reason why we need to be born again is plainly stated in Scripture. The Lord said to Nicodemus, who was one of the best men of his day, "Ye must be born again" (John 3. 7), and so do you. To the soul who trusts the Saviour, God gives that one eternal life (John 1. 12). The day of personal inspection is coming when the King shall see the guests, and if you have not on the wedding garment you will be "cast into outer darkness;...there shall be weeping, and wailing, and gnashing of teeth." What an awful doom! F.W.B.

DR. J. H. JOWETT'S STORY.

A STORY OF THE POWER OF THE OLD GOSPEL.

THE late Dr. J. H. Jowett told a striking and suggestive story of the late Dr. Charles Berry, the gifted English Congregational minister. We give Dr. Berry's experience, as related to Dr. Jowett: "One night," said Dr. Berry, "there came to me a Lancashire



DR. CHARLES BERRY.

girl, with her shawl over her head, and with clogs on her feet. 'Are you the minister?' she said. 'Yes.' 'Then I want you to come and get my mother in.' Thinking it was some drunken brawl, I said, 'You must get a policeman.' 'Oh, no,' said the girl, 'my mother is dying, and I want you to get her into salvation.' 'Where do you live?' 'I live so-and-so, half a mile from here.' 'Well,' said I, 'is there no minister nearer than I?' 'Oh, yes, but I want you, and you *have got to come.*'

"I Don't Want an Example."

I was in my slippers, and I soliloquised and wondered what the people of the church would say if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but it was of no use. That girl was determined, and I had to dress and go. I found the place was a house of ill-fame. In the lower rooms they were drinking and telling lewd stories, and upstairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful example, and extolled Him as a leader and teacher, and she looked at me out of her eyes of death, and said, 'Mister, that's no good for the likes of me. I don't want an example; I'm a sinner.' Jowett, there was I face to face with a poor soul dying, and I had nothing to tell her. I had no Gospel, and I thought of what my mother had taught me, and I told her the old story of God's love in Christ's dying for sinful men, whether I believed or not. 'Now you are getting at it,' said the woman. 'That's what I want; that is the story for me.' And so *I got her in, and I got in myself.* From that night," added Dr. Berry, "I have always had a full Gospel of salvation for lost sinners."

It is to be feared that there are others besides Dr. Berry who speak to the perishing of Christ's matchless teaching and perfect example instead of His glorious atonement as the remedy for sin. The teachers of this school ignore, or overlook, the fact, that "God requireth that which is past" (Eccles. 3. 15). The Scriptures declare that, "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccles. 12. 14). If "all have sinned and come short of the glory of God" (Rom. 3. 23), of what use is it to tell "condemned" (John 3. 18) sinners to follow Christ's example to procure the pardoning mercy of God?

"I don't want an example; I am a sinner," said the dying Englishwoman. Of what use could Christ's example be to her? It was a Saviour that she needed—one who could deliver her from the penalty and bondage of sin. Christ's spotless life and perfect example could give no rest or peace to her guilty conscience. In the background of her sinful life Christ's unreserved obedience to God afforded her no relief. The good news regarding

A Gospel of Facts.

His atoning sacrifice removed the fear of death and judgment, and gave her peace with God. When Dr. Berry saw that his bloodless theology was of no use to the dying woman he fell back on his "mother's teaching," and told her "the old story of Christ dying for sinful men."

How striking are the words of the seeking soul when she heard the Gospel of the grace of God: "Now you are getting at it; that's what I want; that is the Story for me."

"The old, old story" is the Gospel of the grace of God. The Apostle Paul, in writing to believers at Rome, said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1. 16). The Gospel which Paul preached to the Corinthians, by believing which they were saved, was this, "Christ died for our sins according to the Scriptures; that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15. 1-4). Paul's Gospel was a Gospel of *facts*, not reasonings. It was not primarily an *offer*, nor an *invitation*, but the *positive statement of accomplished facts* regarding the death, burial, and resurrection of Christ. "The gospel of bread and butter," as the modern socialistic gospel has been termed, is incapable of rescuing a sinner from the slavery of sin and Satan. This gospel asserts that if men and women were in better environments, and were better educated, fed, and clothed, they would be satisfied. Are those who have these advantages satisfied? Certainly not.

We earnestly entreat the unsaved reader to ponder the "good news" of the Gospel of God's matchless grace, as contained in John 3. 16: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." What glorious tidings! What life-giving words! They are indeed "wonderful words of life." Why not then believe on Christ, who was "wounded for our transgressions and bruised for our iniquities" (Isa. 53. 5), and obtain eternal life? The work that saves was finished by Christ at Calvary. Everything that was necessary for your deliverance was accomplished. God is satisfied with Christ's atonement. Are you? By *simple faith* in Him, who paid sin's penalty with His precious Blood, you will become a son and heir of God.

A M.

A FRENCH POILU'S DEVOTION.



FRENCH POILU.

TOUCHING indeed have been the stories related by wounded soldiers and sailors as they have been visited by KING GEORGE or QUEEN MARY, or even by many in humbler ranks in life. Stories manifesting that "greater love hath no man than this, that a man lay down his life for his *friends*" (John 15. 13), and, thank God, stories without number of greater love still, even of the One who died for the "ungodly" (Rom. 5. 6), for "*enemies*" (v. 10), for "*me*" (Gal. 2. 20).

In its simple devotion the following incident told of a private in the French Army would be difficult to excel. An officer seriously wounded was lying in the "no man's land," between his own and the enemies' trenches. Near him was a soldier of his own company, also wounded, and both were objects of unwelcome attention from the German snipers.

As the bullets whistled round where they lay, and shells from friend and foe alike were bursting over them, the soldier noticed the plight of the officer, and, crawling over with difficulty, he placed himself between the officer and the enemy, then bending toward him said: "Don't fear, sir; no bullet can touch you except it go through me first."

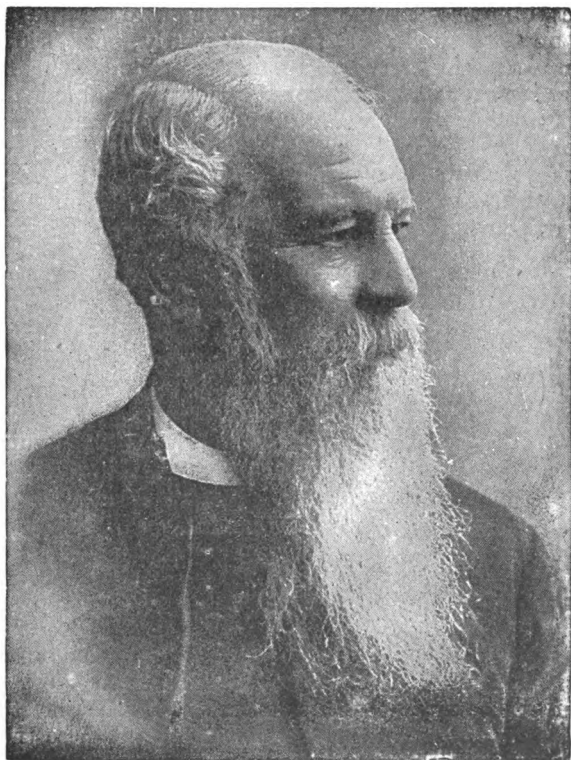
In his anxiety to shield his officer the French soldier placed him under the cover of his own body, and his simple devotion illustrates a truth too often overlooked by the inquirer after salvation: "Being justified by His Blood, we shall be saved from wrath through Him" (Rom. 5. 9). The Saviour of sinners on the Cross of Calvary becomes the Shield of all who trust Him.

Having endured the judgment of God against our sin, He has become the shelter and strong tower of all who turn to Him for salvation. His promise is, "I will never leave thee nor forsake thee" (Heb. 13. 5). His love will never fail, and "He is able to save to the uttermost all who come to God through Him" (Heb. 7. 25). J.H.

BISHOP RYLE'S CONVERSION.

SELDOM has so sound and earnest a preacher of the Gospel as the late Bishop of Liverpool stood in a pulpit of the English Church. A personal friend of the late Dr. Ryle thus writes of him:

I was the first to ask him to preach in Oxford, though



he had gained a Craven classical scholarship, and a place in the first class of the famous Oxford Final Classical School, twenty-eight years before that.

He told me on his first visit the simple means by which God had taught him the truth. He happened to go into one of the Churches near Christ Church one Sunday afternoon. A stranger read prayers, but did not preach; he remembered nothing about the sermon. But the stranger

Eternal Life the Gift of God.

read the second chapter of Paul's epistle to the Ephesians with great impressiveness, and placed a pause between each clause of the eighth verse. He read it thus: "By GRACE ARE YE SAVED—THROUGH FAITH—AND THAT NOT OF YOURSELVES—IT IS THE GIFT OF GOD" (Eph. 2. 8).

The Holy Spirit used that one verse to enlighten the mind and convert the heart of the manly, energetic, and able undergraduate, who, up to that time, with all the classical learning which, soon afterwards, enabled him to take first-class honours, had not learned the glorious Gospel of the blessed Lord (1 Tim. 1. 11).

Reader, weigh every clause and every word of that verse, which changed the whole life of that young Oxford undergraduate, and made him the channel of blessing to multitudes.

BY GRACE are men saved to-day, not by works of any kind. If we were saved on the principle of works we would have something to boast of, but God must have all the glory in our salvation or He will have none at all. Somebody remarked to an old Christian that grace was God giving man *something* for nothing. "Ah," said the old saint, "grace is God giving man *everything* for nothing."

THROUGH FAITH. We are saved on the simplest terms; not by praying or even attending to the ordinances of the Church, and we offer no objections to these things, but we are eternally saved by believing on the Lord Jesus Christ (Acts 16. 31).

NOT OF YOURSELVES. Certainly not. By nature we are dead in trespasses and sins. A dead man can do nothing for himself; neither could we move hand nor foot in connection with our salvation. But Another took our case in hand, and on Calvary's Cross the Lord Jesus Christ met every claim of a righteous God, and uttered these triumphant words, "It is finished," and so we sing truly:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

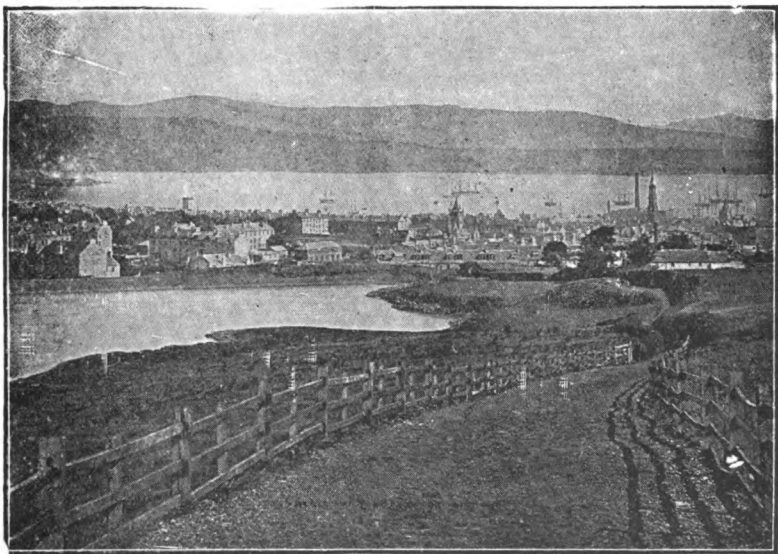
And then there follow these blessed words:

IT IS THE GIFT OF GOD. Accept now the gift of God by trusting the Saviour and thank the Giver (Rom. 6. 23).

"JESUS DIED FOR YOU."

OVER thirty years ago a preacher was holding forth from a barrel in the open air in the town of Greenock. In speaking of God's love to the world, he said, "Christ died for you." At the close of the address one of the audience inquired if Christ died for *him*. "I cannot tell you that," was the answer given, "as I don't know that you are one of the elect."

The questioner replied, "How is it that you told us



GREENOCK.

Christ died for *us* when you were on the barrel, and you cannot do so when you are off it?"

God's Word shows that Christ died for *all*: "The bread which I will give is My flesh, which I will give for the life of *the world*" (John 6. 51); Christ "gave Himself a ransom for *all*" (1 Tim. 2. 6); "that He by the grace of God should taste death for *every man*" (Heb. 2. 9; 2 Cor. 5. 15).

Man is a sinner, not only by nature, but by practice. We are told to-day, by some, that we are not responsible for having been born sinners; but surely we are answerable for having practised sin. Sin is that which estranges man from God. When Adam sinned he immediately

All may be Saved.

fled from the presence of the Lord, and man in his sin ever tries to get away from God. But God's great heart of love yearns for the fellowship of His creature man, and in order to bring him back to Himself He sent His Son into this world of sin and sorrow. The Lord Jesus fulfilled the law of God and made it honourable, and died in the sinner's stead on the Cross of Calvary to make the redemption of man possible. "He bare our sins in His own body on the tree that we, being dead to sins might live into righteousness: by whose stripes ye were healed."

If I cannot tell a sinner that Christ died for *him*, I can tell him nothing that will remove the burden of unforgiven sin. Telling a sinner that Christ died for *other people* cannot do him any good. He must be assured that Christ paid the ransom for *his* soul's deliverance in order that he may believe, and the fear of death, and Hell, and woe be taken away.

"JESUS DIED FOR YOU." You are a sinner, and deserve to receive the penalty of sin. Because of His atoning sacrifice you are invited and entreated to accept of salvation as a free gift. God is satisfied with the finished work of Christ, and He desires that you should be satisfied with that which satisfies Him. Sinners are saved on the ground of what Christ did for them on the Cross. The only condition of salvation is the acceptance of God's free gift of eternal life through Jesus Christ our Lord. Dr. Chalmers used to teach that this was the supreme glory of the Gospel, that it is simply to be accepted. "As many as received Him to them gave He power to become the sons of God, even to them that believe in His Name" (John 1. 12). To believe is to receive, and to receive is to believe. Through faith in His atoning sacrifice a child of wrath becomes a son of God, and is justified (Acts 13. 38, 39), pardoned (Acts 10. 43), and saved (Rom. 10. 9). Are you willing to be saved in God's way? Are you willing to be saved as you read these lines? If you are, believe on Him who loved *you* and gave Himself for *you* and *you* will be immediately saved and "justified from all things." Don't, oh, don't delay the settling of the all-important question. It may be now or never. As you are, and where you are, believe on Christ and be eternally saved.

A.M.

HOW A CANON OF THE CHURCH OF ENGLAND WAS SAVED.

SPECIAL evangelistic services were being held in a Canadian town, in the autumn of 1923, by a clergyman of the Church of England. One evening Canon H—— told the story of his conversion to God. He had passed his examinations for “holy orders,” and was waiting to be ordained. During that period he became seriously ill, and for two months faint hopes were entertained of his recovery. At the prospect of meeting a holy and righteous God he became greatly concerned about his



soul's welfare. Up to that time no one had ever spoken to him about his soul, not even his own mother. As he contemplated the past and looked forward to the future, he discovered that he was utterly unfit to die. What a discovery! A thoughtful, intelligent young man; christened, confirmed, and taking regularly the “communion,” going respectably and religiously to hell! Has the reader ever had the “great question” settled?

When H. was convicted of sin the language of his heart found expression in the question of the Philippian jailer, “What *must* I do to be saved?” So anxious was he to obtain the forgiveness of sins, that, though very weak and sick, he got out of bed and fell on his knees. As he was

Peace Through Believing.

praying a Scripture was brought before him which God has greatly used: "This is a faithful saying, and worthy of all acceptation, that CHRIST JESUS CAME INTO THE WORLD TO SAVE SINNERS" (1 Tim. 1. 15). He saw that Christ came not to call the "*righteous*," but "*sinner*s." He reasoned thus: "Christ came to save sinners, therefore He came to save *me*." Another Scripture suggested to his mind by the Holy Spirit was the glorious invitation of Christ: "COME UNTO ME ALL YE THAT LABOUR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST" (Matt. 11. 28). How was he to come to Christ? *By faith*. By believing on Him who died to save him from wrath, and hell, and woe. Would the Lord receive such a sinner as he? Would he save one who had sought to work out a righteousness of his own in which to appear before Him? The assuring words of John 6. 37 were then flashed into his soul: "HIM THAT COMETH UNTO ME, I WILL IN NO WISE CAST OUT." God's way of peace was revealed to him there and then, and he could say truthfully:

"I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting place,
And He has made me glad."

As you are, and where you are, oh, unsaved reader, come to Christ. "How am I to come to Him?" inquires one. Come by believing on Him who came to seek and to save the lost.

He came to seek and save *you*. Take your place as a "sinner" and believe the Gospel, the "good news" regarding Christ and His finished work of atonement. We are not saved on the ground of *what we do* for Christ, but on the ground of *what He did* for us. He paid the "ransom" for your deliverance with His own precious blood (1 Tim. 2. 6), and God is perfectly and eternally satisfied. Come believing—believing that He shed His blood to redeem *you* from the penalty and bondage of sin. Don't say that this is "too easy" a way of salvation, for all the difficult work was done by Christ on the Cross. At this moment He says to thee, "Come *now*, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool" (Isa. 1. 18).

A.M.

SAVED IN A DUG-OUT.



THIS is the simple and joyous story told in his own words in a letter to his mother, written in May, 1916: "Mother, you will be surprised, and so will all my friends, when you read this letter, the best piece of news you ever had from me. I have received Christ as my own personal Saviour. I am so glad I hardly know what to say. The men out here will make fun of

me, but I don't care. I still hold fast by faith in Christ my Saviour. I have some tracts, and I read them. I am sending you a portion of the one *I found in the dug-out*. I was sitting by myself, and no one to speak to me about anything. This is the portion I read in the tract, 'Gospel Tidings,' it said: 'Lost and Found'—'Then we have a wondrous story to tell you, the Son of Man came to seek and to save that which was lost.'

"That was the point at which I stopped. I looked, and found out it was me. I just stuck to the point, and found I was for ever *lost* if I died as I was. I just said, 'Yes, Lord, I do believe that Jesus died *for me*, and by the shedding of His precious Blood I am saved.' **I just believed He died for me as if there was no one else in the world but myself.** Thank God, when I found out I was *lost* I trusted Christ, and I know I am *saved*, and if I am called away (as you never know the minute out here) I KNOW I AM SAFE FOR ALL ETERNITY. Now I will close this time, with love to all. Your loving son.—W.M."

We earnestly remind the reader, that this same priceless Salvation may be *yours now*. You can be *saved* for Eternity this very hour.

J.M.

PAYING DEAR FOR THEM.



T was in the days of the Iron Duke. The British Army was engaged in critical work. It was a sultry day under the blue sky of Spain. Strict orders were issued that no soldier must leave the ranks under pain of death. The men were marching between richly laden vines on either side. One poor fellow, quite overcome with fatigue and thirst, stepped out of the ranks, cut down a bunch of grapes, and returned to his place. His disobedience was observed and reported to the commanding officer. Alas! the poor fellow was court-martialled and condemned to die.

A party of soldiers was told off to execute the sentence. As he was led forth to the place of execution he had still the bunch of grapes in his hand, and kept picking from it grape after grape, in an easy, careless manner. Those who were leading him out wondered at his indifference. One of them remonstrating with him, he replied, "I'm sure I'm paying dear for them; I'm paying for them with my life."

Yes, indeed, he was paying dear for them. But terrible as the price was he was paying, it was nothing compared to the price sinners all around us are paying for "the pleasures of sin for a season." Men live as if there were no Heaven above them, no yawning Hell beneath them, no God to whom they are responsible, and to whom they must give account.

Are you one such? Have you thought of the vast eternity to which you are travelling? Has not God told us plainly in His Holy Word that "the soul that sinneth it shall die?" (Ezek. 18. 4). That "It is appointed unto men once to die, but after this the judgment?" (Heb. 9. 27). Who will be to blame if you die in your sins? Does not the great sacrifice of Christ on the cross speak loudly to you? Remember it was *for you*.

Look at "the pleasures of sin." Think of what you will pay for them. Dear indeed will be the price if it means the Lake of Fire for all eternity, which, indeed, will be the portion of all who reject our Lord Jesus Christ. Are they worth paying dear for? Do they give more than passing gratification? Do they not leave an empty void? What comfort will they give on a death-bed? And, above all, **WHAT OF ETERNITY? WHAT OF ETERNITY? A.J.P.**

THE MAHARAJAH'S NOBLE ACT;

— OR, —

THE MAN WHO GAVE £100,000 TOWARDS THE LIBERATION OF
HIS COUNTRYMEN FROM SLAVERY.



An Indian Family

“The noble action of the Maharajah of Nepal will be
considered by history as great as anything
in the career of Abram Lincoln.”

A NOBLE ACT.

IN the State of Nepal there are something like 51,000 slaves, owned by about 15,000 slave owners. These slave owners are of three kinds: those who have inherited slaves against their will, and treat them as children; those who keep them for labour, and those who buy and sell slaves for profit. The last class have no hesitation in separating husband from wife, the mother from child, and who hope to become rich by a traffic which is overloaded with the tears of parents and children.

The Maharajah of Nepal has appealed to his countrymen to liberate this army of slaves, and to compensate the owners for their loss. Not only has he made this appeal to his countrymen, but he has given close on £100,000 towards the project. One writer has pointed out that the noble action of the Maharajah of Nepal will be considered by history as great as anything in the career of Abram Lincoln, and more generous in procedure than Britain's great Act of Emancipation in the West Indies. Such a beautiful act of grace reminds us of the Son of God, who impelled by boundless love came down into this world of sin and sorrow and paid, with His own Blood on Calvary's Cross, the ransom price for the souls of men held captive by the Devil at his will. God signified His complete satisfaction with the work of His Son by raising Him from the dead and seating Him at His own right hand (Eph. 1. 20).

"He bore on the tree the sentence for me,
And now both the surety and sinner are free."

Can you conceive of anything so ungrateful as any of the slaves of Nepal refusing the liberty so dearly bought? One would conclude that the man or woman who made such a refusal was not mentally sound. What shall we say of the thousands of men and women to-day who resolutely refuse to accept the freedom from the penalty and power of sin offered to them in the Gospel of Jesus Christ? Yet there are many such. What base ingratitude. Are you one of the number who treat their best Friend thus? With your best interests at heart we would lovingly entreat you to do so no longer. Let go every twig of self-righteousness and man-made religion and trust your soul for time and eternity to Jesus Christ and His atoning work (John 5. 24).

J. G.

"CHRIST DIED FOR ALL; BUT, DID HE DIE FOR ME?"

IN the early part of the winter of 1924, I was holding special Gospel meetings in a city in Ontario, Canada. God gave blessing with the Word proclaimed, and amongst those who professed was a middle-aged man named E——. Night after night he listened with rapt attention to the "old, old story" of God's wondrous love to a guilty world, but did not remain to the after-meeting. One night he stayed behind for conversation, and was dealt with by an experienced worker. He had discovered that he was a guilty, ruined sinner, unable to save himself, and his great desire was to know how he could be delivered from the penalty and thralldom of sin. "I believe what was said to-night," referring to the address. "I know that Christ died for the world, but I would like you to show me where it says that He died for me."

Various passages of Scripture were referred to, and amongst others Isaiah 53. 6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." He admitted that he was one of the "all" that had "gone astray;" that he was included in the "every one" that had turned to his own way. Then the last clause of the verse was read and reread—"and the Lord hath laid on Him the iniquity of us all." As E—— gazed on the glorious words God's way of salvation was laid hold of, and he exclaimed: "I never knew that was in the Bible. I have discovered to-night what I have been seeking thirty years. I always knew that Christ died for all, but now I know He died for me."

Lots of people, like the Canadian, and maybe some who read these lines, know that *Christ died for all*, but have not yet learned that CHRIST DIED FOR THEM. Believing that Christ died for others cannot bring rest to a sin-burdened soul. I must know that He died FOR ME in order to be saved from everlasting misery.

"How can I know that Christ died *for me*?" may be the cry of an awakened soul reading these lines. The answer is at hand, and that is, "He died for *all*" (2 Cor. 5. 15), therefore, He died *for me*. Scripture says, He "tasted death *for every man*" (Heb. 2. 9), therefore He "*tasted death*" *for me*. "He gave Himself a ransom *for*

"Christ Died for All; but, did He Die for Me?"

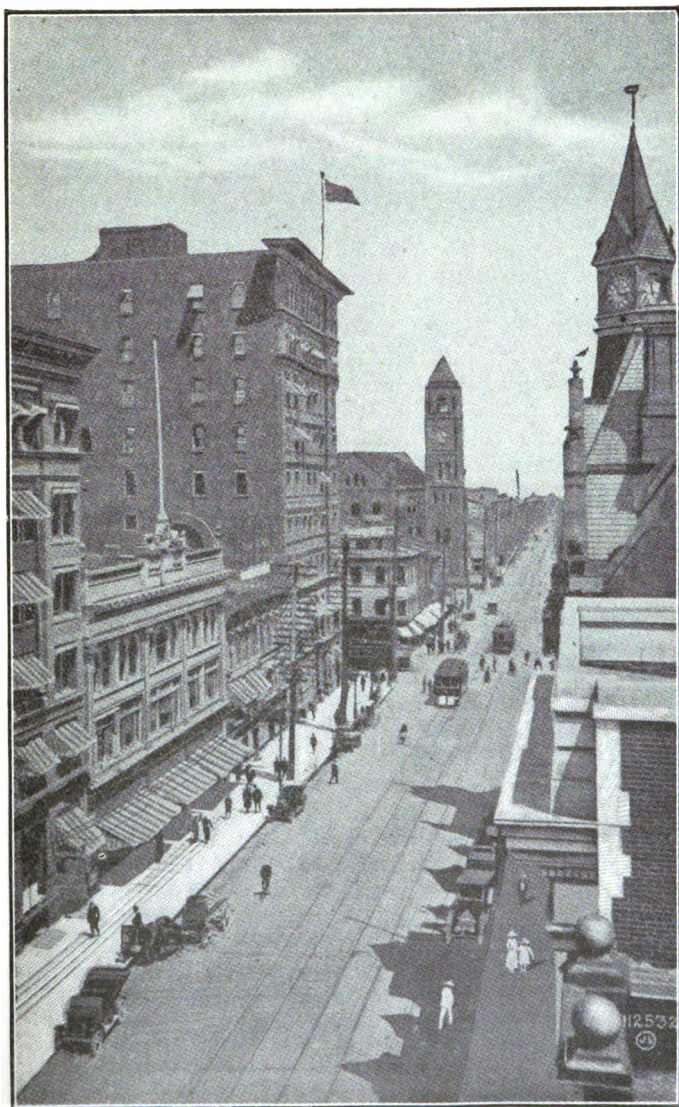
all" (1 Tim. 2. 6), *therefore* He "gave Himself" a ransom *for me*. "He is the propitiation for the sins of the *whole world*" (1 John 2. 2), *therefore* He is the propitiation, or *satisfaction, for mine*. It is God's longing, yearning desire that the unsaved reader should be saved at this moment (1 Tim. 2. 4). "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 what the Saviour did and suffered for you on Calvary you can be saved as you read these lines. But no one can be saved apart from faith in the Lord Jesus Christ. Though the Passover lamb (Exod. 12) was slain, though its blood was shed, no firstborn's life was secure apart from blood sprinkling. When the blood of the victim was sprinkled on the lintel and sideposts of the door, the Hebrews had the assurance of the eternal God: "*When I see the blood I will pass over.*" "Believe on the Lord Jesus Christ, and *thou shalt be saved*" (Acts 16. 31). The work that saves was accomplished by Christ over nineteen hundred years ago. Every claim was fully met by Christ. As a proof that God is satisfied with the work of His Son, He has been raised from the dead by the glory of the Father, and seated at God's right hand, a Prince and Saviour, and now He offers pardon, full and free, to all who, by faith, accept Him as Saviour and Lord. Since God is satisfied with the work of His Son, He desires that you also should be satisfied with that which satisfies Him. Surely you are not one of those who want to add to an already finished work. Such an attitude is neither logical nor Scriptural. May you be enabled from the heart to say, "Since Christ on the Cross of Calvary died for all, He must have died for *me*." Listen to these blessed words spoken by the Lord Jesus Christ: "God so loved the *world*, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16).

"The sinner who believes is free;
Can say, 'The Saviour died for me:
Can point to the atoning Blood
And say, 'This made my peace with God.'"

Believe then on Him who bore sin's penalty, and paid the ransom for our deliverance with His precious blood. Don't put off the settling of the all-important question.

A.M.

"Christ Died for All."



A STREET IN THE CITY OF HAMILTON, CANADA.

A MOMENTOUS DECISION ON AN ATLANTIC LINER.

TWO young men left their home in London to better their circumstances in the Dominion of Canada. Whilst crossing the Atlantic one of them was awakened to concern regarding his soul's salvation, and longed to obtain the pardoning mercy of God. He opened his mind to his brother, but instead of meeting with the encouragement and sympathy that he expected, he was laughed at for his fears. This was too much for him; he could not stand his brother's jeers, and instead of accepting Christ as his Saviour he resisted the Holy Spirit, stifled conviction, and put off the consideration of the all-important question until a more convenient season. Soon after the brothers' arrival in Canada, the scoffer was soundly converted to God. As he could not keep the good news to himself, he told his brother what great things God had done for him, and pleaded with him to become a Christian.

"Arthur, you laughed at me when I was anxious about my soul, and NOW I HAVE NO DESIRE TO BE SAVED," was the reply he received. Arthur P—— could not deny it. It was too true that he had been used by Satan to hinder his brother from being reconciled to God, and he was exceedingly sorry for what he had done.

Some time after this the unsaved brother returned to London. One day, whilst employed in the construction of a building, a heavy stone fell on his head, and he never recovered consciousness. On receipt of the news Arthur P—— was filled with anguish and remorse on account of the part he had taken in hindering his poor brother from closing with God's offered mercy. At a large meeting in London, Canada, I heard him say, as he lifted up his right hand: "Gladly would I have this hand cut off if I could recall the words I spoke to my poor brother on board that Atlantic liner." But the words could not be recalled, and his brother was now beyond the reach of hope.

Multitudes of persons who once trembled at the prospect of meeting a holy and sin-hating God were kept from accepting Christ through the sneer or jeer of frivolous, or thoughtless companions. Their eyes were opened to see their guilt and peril and they desired to be saved, but could not stand the "cut" or curl of the lip of those whose good opinions they coveted. They dreaded being con-

A Momentous Decision on an Atlantic Liner.

sidered or called "long-faced," "narrow-minded," or "canting hypocrites," and were more afraid of the sneer of a fellow-worm of the dust than the frown of Almighty God. When urged by Christian friends to believe on Christ



ON BOARD AN ATLANTIC LINER.

and be eternally saved, they wondered what So-and-so would say if they became Christians, and they hesitated and delayed the settling of the all-important question.

The unsaved reader who knows that the wrath of God

A Momentous Decision on an Atlantic Liner.

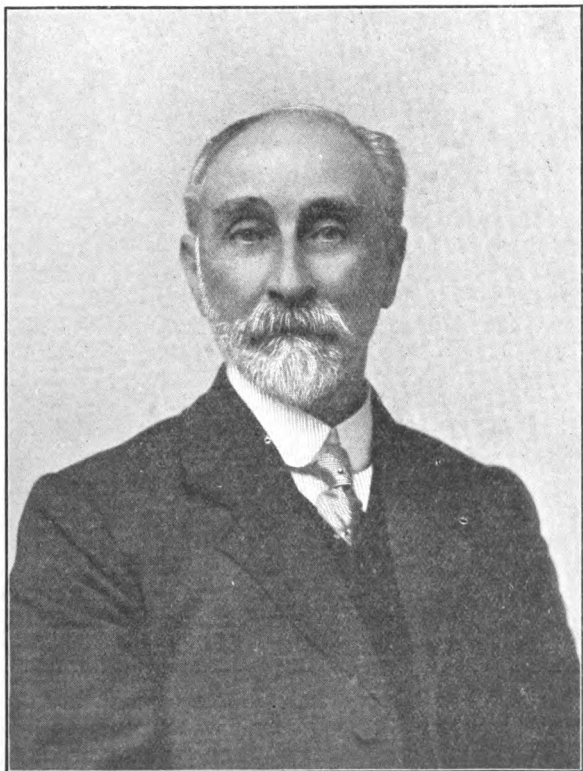
is resting upon him (John 3. 36), and that he is *now under Divine condemnation* (John 3. 18), ought not to procrastinate. In one brief moment your heart may cease beating, and you may be ushered into a Christless eternity. Remember, you may be laughed into Hell, but you cannot be laughed out of it. Death fixes destiny, and if you die in your sins you will never be able to forgive yourself; and that which will intensify your agony will be the thought that there was no one to blame but yourself; that you *might have been saved* instead of being irretrievably and eternally lost. Count no one your friend who is the enemy of your soul. And anyone who stands between you and your best and dearest Friend, seeking to persuade you to delay the settling of the great question as to where you are going to spend eternity, is your worst enemy. Why risk the loss of your soul through fear of a comrade's sneer? Ponder the words spoken to Arthur P—— by his brother: "You laughed at me when I was anxious about my soul; now I have no desire to be saved." What need we care either for the favours or the frowns of poor, frail man, whose breath is in his nostrils. What men have thought of, or said about us, will count for little when we draw near to the portals of eternity. Our sole concern then will be the welfare of our precious soul. Treat this momentous question with the seriousness its importance demands. Delays are dangerous; to-morrow is the Devil's day which never comes, and it has been wisely said that the way to Hell is paved with good intentions. Why not now believe on the Lord Jesus Christ and obtain eternal life as a free gift and a present possession? You may be saved as you are and where you are. "Now is the accepted time" (2 Cor. 6. 2). "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). Believe on the Son of God, who bled, and suffered, and died, that He might save you from the horrors and gloom of an eternity of misery.

Then which shall it be, the joys of earth,
The world's sad smiles, its hollow mirth?
For that is all it can offer thee,
And then—a lost Eternity."

A. M.

OUT OF DARKNESS INTO LIGHT.

AS there are no two persons exactly alike either physically or mentally, so God, who only knows the hearts of all men, has His own peculiar way, suited to each one, in calling His own out of nature's "darkness



THOMAS ROBINSON, BARROW-IN-FURNESS.

into His marvellous light." Some hard hearts need the "hammer" of God's Word to break them; some, the "fire" to burn up the soul-destroying lumber of this world (Jer. 23. 29). To others, the Word shines in as "light," or as a living "seed" it falls into the good ground of a receptive heart.

Out of Darkness into Light.

Hence, the new birth is brought about in an infinite variety of ways, but the instruments used in every case are the Word of God (1 Peter 1. 23), and the Spirit of God—"Born again by the Word of God;" "Born of the Spirit" (John 3. 8). This birth is an absolute necessity, indispensable, imperative. "EXCEPT a man be born again, he cannot see the Kingdom of God." "Ye MUST be born again," said our Saviour (John 3. 1-8). In my own case the great change was brought about as follows:

From earliest childhood, as far back as memory can go, I had a feeling of awe as I gazed up at the clouds, the moon, and stars; I fancied the stars as the eyes of angels, looking down upon me.

When seven years old my mother died, and as she kissed my younger brother and me at her last farewell at her bedside and said she hoped to meet us in Heaven, the reality of death came home to me. Often after being put into bed and left alone I wept because I had not now a mother like other little boys. The desire to be sure of Heaven grew as I got older, that I might see my mother again. Truly, "the fear of God is the beginning of wisdom."

In the later years of my apprenticeship, however, I had become a thorough worldling. I enjoyed the concerts and quadrille parties, for I had been taught dancing from the age of eight, and having a good voice was encouraged to sing in public concerts. Still, I had an inward feeling of unrest and a conscious, though unexpressed, sense of unfitness to meet God. I sang in the choir at a village meeting-room, where my cousin played the harmonium. Here I listened to a faithful and earnest clergyman, who drove down every Sunday evening from his Parish Church some miles away, and preached to a crowded congregation. His solemn appeals to receive the Saviour made me feel more than ever my need.

Special evangelistic services were being held in a chapel in the town of Penrith, where I was serving my apprenticeship. I attended this chapel regularly on Sunday mornings. The preacher hailed from Perth, a man who, in a solemn and convincing manner, proclaimed, "Ye must be born again," and showed from John 3 that that was effected by believing in the Son of God; that He was "lifted up," and bare our sins in His own body

Out of Darkness into Light.

on the tree (1 Peter 2. 24), and "put them away" by "the sacrifice of Himself" (Heb. 9. 26).

One morning a shopmate said to me: "Well, Tom, I am saved; I accepted Christ last night as my Saviour." I looked at him in amazement, and then said: "I'll go to-night; if it is possible to be saved and to KNOW it, I'LL know it." I went, and heard an address from the words, "It is finished" (John 19. 30), the Saviour's dying words. I stayed behind, had a talk with an old disciple; I asked him, as he read passages assuring believers that they are now possessed of eternal life (1 John 5. 13; John 5. 24, etc.): "Is this a new discovery?" "No, no, my lad, it is the old, old Gospel of God's grace," he replied. That night in my lodgings, about 11 o'clock, I knelt down in my room with Isaiah 53. 6 open before me, and there and then said: "Lord, I believe Thy Word, that all my sins were laid on Jesus, and that I now have everlasting life." That was on 12th January, 1868. I have never doubted God's Word since. "The Word of God liveth and abideth for ever."

What a privilege to have lived and preached Christ for over fifty-seven years! "Oh, His matchless, boundless grace, and still there's more to follow!" Our Lord is coming soon. "The night is far spent, the day is at hand. Now is our salvation (*i.e.*, of the *body*) nearer than we first believed" (Rom. 13).

Surely I can join the vast cloud of witnesses and cry: "O taste and see that the Lord is good; there is no lack to them that fear Him." Some of my readers may be ready to ask, as I did: "Is it *possible* to be SURE of salvation?" It is, indeed; not by FEELING, but by FAITH; not by WORKS, but by GRACE. With me may you be able to sing:

"But when of 'Peace with God' I heard,
Of pardon full and free,
Assured by His own faithful Word,
My heart sang, 'Christ for me.'
I left the husks of vanity
For sweeter, nobler fare,
A feast for wellnigh sixty years,
And still there's bread to spare."

"All that believe are justified from all things from which ye could not be justified by the law of Moses." T. R.

A WONDERFUL FRENCH STORY.

A WONDERFUL story is told of a conversion in Paris through the words of Isaiah 53. 5. A Church of England clergyman in Paris was asked to visit an Englishman who was dying in a house in an adjoining street. Mr. C—— immediately acceded to the request, and found the invalid very anxious about his soul's salvation. The clergyman read part of the "visitation service" and a Psalm, and left. On the following day another message was received by Mr. C——, and he hastened to the house. "I am dying fast, and my mind can find no comfort. I feel that I am lost for ever. Oh, say something to help me," exclaimed the seeking soul. The clergyman did not know what to say, and made some general remarks and left. Next morning the daughter of the dying man appeared, and entreated the minister to go at once and see her father, who was in great soul trouble. Mr. C—— declined, on the ground that he had an important engagement. Again and again the young woman returned, beseeching the clergyman to afford spiritual consolation to her father, but he refused, giving some paltry excuse.

At the close of the Sunday morning service in the Church the young woman met Mr. C—— at the pulpit steps, and pleaded with him to see her father. He decided to do so, and made up his mind that he would read his sermon to the dying man. On arriving at the house he was ushered into the sick-chamber. Mr. C—— read the text he had preached from, which was Isaiah 53. 5: "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Ere the clergyman commenced to read his discourse the dying man cried, "Stop, sir! I have it! I want no more. 'HE WAS WOUNDED FOR MY TRANSGRESSIONS, HE WAS BRUISED FOR MY INIQUITIES.'" His face was radiant, and two hours later the young believer passed into the presence of Him who had saved him with an everlasting salvation. The clergyman was amazed at the change produced on the man by the reading of the Scripture. The reason was, he did not then know Christ as his own Saviour. Soon afterwards he told the incident to one who was on a visit to Paris, and asked if he saw anything wonderful in the Scripture. "THAT VERSE CONTAINS

A Wonderful French Story.

THE WHOLE GOSPEL," was the reply. The result was that Mr. C—— was led to see that Christ was wounded for HIS transgressions, and bruised for HIS iniquities, and he, too, found joy and peace in believing.

Thousands have been saved through the "wonderful words of life" of Isaiah 53. 5. But alas! comparatively few have laid hold of the glorious truth unfolded in the Scripture. Many believe that Christ died on Calvary's



CHAMPS ELYSEES, PARIS.

Cross for sinners, but they have not learned what His death has accomplished *for them*. God has brought in the whole world guilty, for "all have sinned" (Rom. 3. 23). In His love and pity He provided a "ransom" for our deliverance. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). Christ was "wounded for our transgressions, and bruised for our iniquities," and what He did on our behalf has satisfied God. Believe the good news. A.M.

"WILL YOU MEET ME IN HEAVEN?"

IN a small village in New York State there lived a family, Fred Smith, his wife, and two children. The wife was a devoted Christian and a prayerful woman. The husband admired her for her devotion and Christian life, yet he himself had little concern about eternal things, the world and its ambitions occupying him fully. But Mrs. Smith trusted in God who hears His people's prayers, which indeed forms a most important part of the Christian's life. Her great concern being for her husband and her children, she prayed earnestly for them. God hears the prayers of faith, but He has His own time and way in answering, and His time is always best.

Mr. Smith was about to visit relatives in Michigan; so husband and wife were to be separated for a season; and in her anxiety for her husband, lest any accident might happen to him, Mrs. Smith earnestly and tenderly said as they were about to part, "Fred, will you not promise to meet me in Heaven? Will you take the loving Saviour as I have done?" To this request of a devoted heart that yearned for his salvation, Mr. Smith, with an indifferent smile replied, "Not *now*."

They parted. The train fast carried him to Michigan, while she continued to pray for him—God's eye being upon them both—the wife in New York State and the husband now in Michigan.

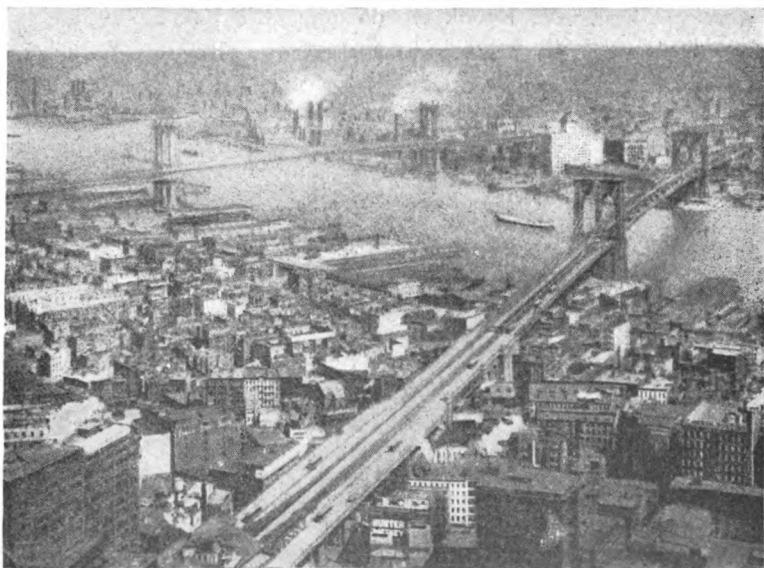
When he arrived there, Mr. Smith discovered that his relatives were interested in, and attending religious meetings, and some of the family had already decided for Christ. They persuaded "Fred" to attend the meetings. He went, listened to the different speakers, and little by little, whilst the wife prayed for him far away in New York, in Michigan the Holy Spirit was convicting him of sin, his conscience accusing him, and he found himself in the presence of God, a *convicted sinner*. What a sight—an awakened sinner before God!

Under the power of conviction, the Gospel message was as music in the ears of Mr. Smith. He saw that Christ had died for his sins upon the Cross, and had made a perfect atonement for him. Christ was received in his heart by faith, and Fred Smith was a *converted man*. "Faith cometh by hearing, and hearing by the Word of God;" and Fred Smith believed God's Word concerning His Son,

"Will You Meet Me in Heaven?"

and found, in doing so, peace of soul and everlasting life (Rom. 10. 17). Soon after this he confessed the Lord Jesus to others. He could now say that he was saved, and was a happy man. His wife, too, was soon to be gladdened, for she learned, ere long, that her prayers were answered, and her husband converted. God had wrought and both were made glad.

When he returned home the family reunion was a happy



BROOKLYN AND MANHATTAN BRIDGES, NEW YORK.

one indeed. As he greeted his wife he said, "*I am saved now, and will meet you in Heaven!*" Husband and wife were now one in Christ for ever.

Mr. Smith soon found those who loved the Lord, and made known to them what God has wrought. "Converted at the age of forty," he said, "and for the first time I have wept tears of joy, and can say, Praise the Lord!" What the Lord did for Mr. Smith He can do for you, as you are, and where you are.

A.E.B.

HOW THE PARDON WAS RECEIVED.



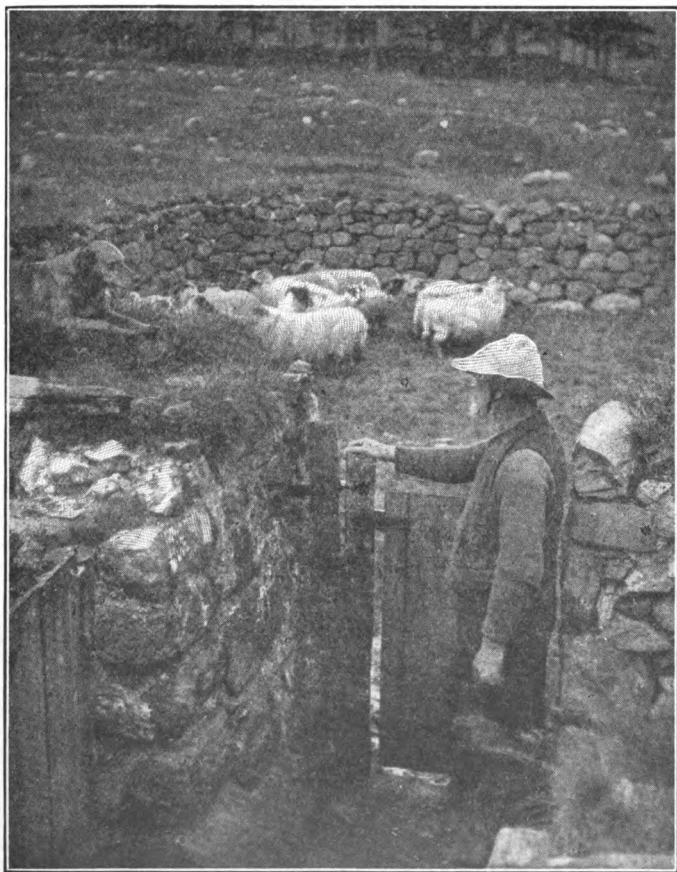
MANY years ago, a man who had been mate of a ship trading to New Zealand, was in prison in that colony, under sentence of penal servitude for life. He had so cruelly treated a cabin boy as to cause the lad's death. After the man had served five years of his sentence the Governor of the colony decided to grant a free pardon to the prisoner. As I wished to visit the prison, and this was an exceptional case, I took the document to the jailor. He was a Christian man, and expressed his pleasure at the grant of the pardon. Asking me to follow him, he led the way to a small balcony overlooking a yard in which a number of prisoners were exercising. Holding up the document in the envelope, he called out to a young man who was walking by himself and coming towards us, "S—, here is your pardon." Evidently it was unexpected good news, for, clasping his hands and springing into the air, the prisoner exclaimed, "Thank you, sir," and immediately walked out of the yard through a door which a warder held open for him, a pardoned, free, and happy man.

He did not say, as many practically do who are offered pardon of their sins (Micah 7. 8) and everlasting life (John 5. 24), that he preferred the companionship of his fellow-prisoners, or that he doubted the validity of the pardon—that he must satisfy himself that it really bore his name, and was signed by the Governor and sealed with the seal of the colony before he could believe and accept the good news. Nor did he decline it on the ground that others might laugh at him for accepting his freedom. Nor did he say that he was not really a guilty man, and therefore did not need a pardon. No, he was wise; he accepted the jailor's statement in simple faith, and without waiting even to consult or say farewell to his fellow-convicts, he walked out a free and a happy man. Soon the prison garb was exchanged for suitable clothes which had been provided for him—a type of the robe of righteousness and garment of salvation (Isa. 61. 10) provided by Jesus Christ for all who will accept them. Will you accept of a free pardon now and be led to exclaim: "Who is a God like unto Thee that pardoneth iniquity?" Be wise and accept of it now, for "now is the accepted time!" To-morrow may be too late! C. J. A. H.

THE SHEPHERD BOY OF KERRY;

— OR, —

THE LAD WHO TRUSTED CHRIST AS HE LAY DYING IN A
LONELY DISTRICT IN IRELAND.



The Shepherd and His Sheep'

"The Holy Scriptures were a sealed book to him, and he was consequently altogether ignorant of the way of salvation as revealed to us in the Gospel,"

HOW THE LOST SHEEP WAS FOUND.

MANY years ago a servant of Christ was asked to see a poor boy who was dying in a lonely district in Ireland. He says:

"After upwards of an hour's toilsome walking (for the roads which in some places led over steep hills were in others scarcely passable on account of the heavy marshes) on entering the little cottage I looked round me and at first found no sign of any inhabitant, except an old woman who sat crouching over the embers of a peat fire. She rose as I entered, and with the natural courtesy of the Irish poor, offered me the low chair, or rather, stool, on which she had been seated.

"I thanked her, and passing on to the object of my visit discovered in one corner of the hut a heap of straw, on which lay the poor sufferer. Some scanty covering, probably his own wearing apparel, had been thrown over him, but as to bed or bed clothes there was none discernible in this humble dwelling. I approached, and saw a young lad about seventeen or eighteen years of age evidently in a state of extreme suffering and exhaustion, and it was to be feared in the last stage of consumption. His eyes were closed, but he opened them on my approach and stared at me with a kind of wild wonder, like a frightened animal. I told him as quietly as possible who I was, and for what purpose I had come, and put a few of the simplest questions to him respecting his hope of salvation. He answered nothing; he appeared totally unconscious of my meaning. On pressing him further, and speaking to him kindly and affectionately, he looked up, and I ascertained from the few words he uttered that he had heard something of a God and future judgment, but he had never been taught to read. The Holy Scriptures were a sealed book to him, and he was consequently altogether ignorant of the way of salvation as revealed to us in the Gospel. His mind on this subject was truly an utter blank.

"I was struck with dismay and almost with despair. Here was a fellow-creature whose immortal soul, apparently on the verge of eternity, must be saved or lost for ever; and he lay before me now, the hand of death close upon him; not a moment was to be lost, and what was I to do? What way was I to take to begin to teach him,

How the Lost Sheep was Found.

as it were, at the eleventh hour, the first rudiments of Christianity? I had scarcely ever before felt such a sinking within me. I could do nothing; that I knew full well, but on the other hand God could do all; I therefore raised up my heart and besought my Heavenly Father for Christ's sake to direct me in this most difficult and trying position, and to open to me by His Spirit of wisdom a way to set forth the glad tidings of salvation so as to be understood by this poor benighted wanderer.

"I was silent for a few moments whilst engaged in inward prayer, and gazing with deep anxiety on the melancholy object before me. It struck me that I ought to try to discover how far his intelligence in other things extended, and whether there might not be reasonable hope of his understanding me when I should commence to open to him (as I was bound to do) the Gospel message of Salvation. I looked down upon him with an eye of pity, which I most sincerely felt, and I thought he observed that compassionate look, for he softened towards me as I said: 'My poor boy, you are very ill; I fear you suffer a great deal!' 'Yes, I have a bad cold; the cough takes away my breath, and hurts me greatly.' 'Have you had this cough long?' I asked. 'Oh, yes, a long time; near a year now.' 'And how did you catch it?' A Kerry boy, I should have thought, would have been reared hardily and accustomed to this sharp air!' 'Ah,' he answered, 'and so I was until that terrible night; it was about this time last year when one of the sheep went astray. My father keeps a few sheep upon the mountains, and this is the way we live. When he reckoned them that night there was one wanting, and he sent me to look for it.' 'No doubt,' I replied, 'you felt the change from the warmth of the peat fire in this close little hut to the cold mountain blast.' 'Oh, that I did; there was snow upon the ground, and the wind pierced me through; but I did not mind it much, as I was so anxious to find father's sheep.' 'And did you find it?' I asked, with increased interest. 'Oh, yes, I had a long weary way to go, but I never stopped until I found it.' 'And how did you get it home? You had trouble enough with that, too, I daresay. Was it willing to follow back?' 'Well, I did not like to trust it, and besides it was dead beat and tired,

How the Lost Sheep was Found.

so I laid it on my shoulders and carried it home that way.' 'And were they not all at home rejoiced to see you when you returned with the sheep?' 'Sure enough, and that they were,' he replied. 'Father and mother, and the people round that heard of our loss, all came in the next morning to ask about the sheep, for the neighbours in these matters are mighty kind to each other. Sorry they were, too, to hear that I was kept out the whole dark night; it was morning before I got home, and the end of it was I caught this cold. Mother says I will never be better now; God knows best. Anyways, I did my best to save the sheep.'

"Wonderful! I thought; here is the whole Gospel history. The sheep is lost, the father sends his son to seek for and recover it. The son goes willingly, suffers all without complaining, and in the end sacrifices his life to find the sheep, and when recovered he carries it home on his shoulders to the flock and rejoices with his friends and neighbours over the sheep which was lost, but is found again. My prayer was answered; my way was made plain, and by the grace of God I availed myself of this happy opening.

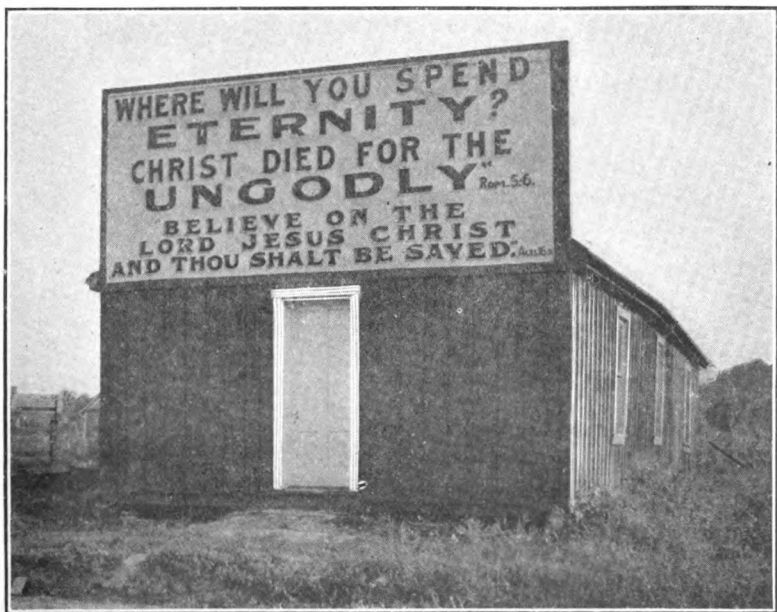
"I explained to this poor dying boy the plan of salvation, making use of his own simple and affecting story. I read to him the few verses in Luke 15, where the care of the shepherd for the strayed sheep is so beautifully expressed, and he at once perceived the likeness and followed me with deep interest while I explained to him the full meaning of the parable.

"My poor sick lad seemed to drink it all in. He received it all; he understood it all. I never saw a clearer proof of the power of the Divine Spirit to apply the Word of God.

"He survived our first meeting but a few days. I had no time to read or expound to him any other portion of the Scripture. At times we could hear nothing but stifling, rending cough; at times he slumbered heavily for a little, but whenever he was able to think and listen, these verses in Luke 15 satisfied and cheered him. He accepted Christ as his Saviour. He died humbly, peacefully, almost exulting, with the Name of Jesus, my Saviour and my Shepherd, the last upon his lips." Will the reader allow the Lord Jesus Christ to save him now? J. N. D.

THE TEXT ON THE SHANTY.

THIS is a day of advertising. Advertisements cover the walls and hoardings of our towns and cities announcing the virtues of this, that, and the other thing. On the "shanty" in the picture we see portions of Scripture placarded. This is good, for the "entrance of God's Word giveth light" (Psa. 119. 130). There are seen on the building two grand and glorious Gospel statements, and a searching, startling, and suggestive question. The question is:



A CANADIAN SHANTY.

"Where Will You Spend Eternity?"

People talk of "spending" their holiday at this or that seaside or inland resort, and look forward with interest and pleasure to it. It is to be feared that there are many in these "last days" who think very little as to where they are going to spend Eternity. There is an Eternity, whatever men may say to the contrary. Time ends, and then—Eternity! That eternity must be spent in Heaven

or Hell, in conscious misery or in ineffable bliss. *Where* we will spend it will be settled *on earth*. There is no "second chance," as some would like to believe. Has the reader ever faced the question, "Where shall I spend Eternity?" Have you asked yourself, "Were I to die to-night, where would my soul be?" If not, you ought to consider it at once and have the matter settled.

Our eternity will be determined by our accepting, rejecting, or neglecting Christ as our Saviour. The Lord Jesus declares that if men don't believe on Him they will die in their sins; and those who do believe on Him will be eternally blessed.

"Christ Died for the Ungodly" (Rom. 5. 6).

What a glorious Scripture! "For when we were yet without strength, in due time Christ died for the ungodly." Many think that God does not love the "ungodly." They imagine that He only loves those who love Him. How opposed such teaching is to that of Scripture: "God so loved *the world*;" "He gave Himself a ransom *for all*" (1 Tim. 2. 6). Why was it necessary that Christ should die for us? Because sin must be punished. Either we must receive sin's "wages," or someone must suffer the penalty in our room and stead. Christ was "wounded for our transgressions, and bruised for our iniquities" (Isa. 53. 5), and on the ground of His atoning sacrifice every one that believes the good news of the Gospel of Christ is the possessor of everlasting life. The second Scripture is that well-known and familiar one.

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31).

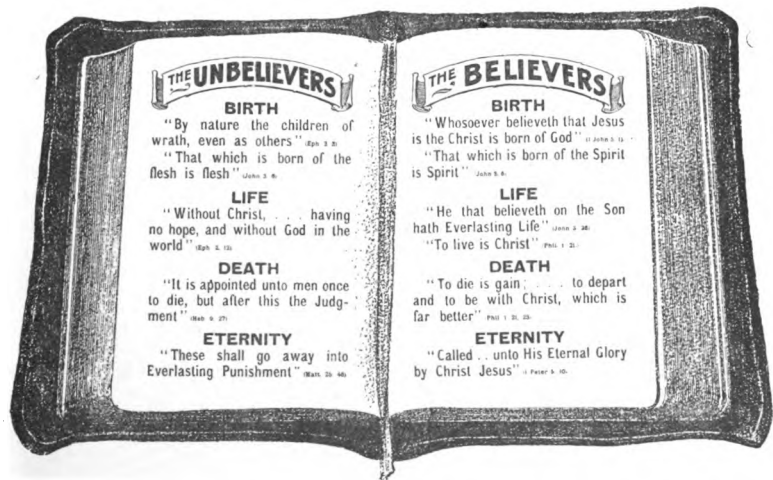
The jailer at Philippi was convicted of sin and was led to cry, "What must I do to be saved?" And the Divine reply, given by the great Apostle of the Gentiles, was this: "Believe on the Lord Jesus Christ, and thou shalt be saved." Thousands on earth, and tens of thousands in Heaven, will praise God eternally for the blessed words of Acts 16. 31. The Apostle did not say, "*Pray* to the Lord Jesus," or "*Work* for the Lord Jesus," nor "*Give* to the Lord Jesus Christ." No; his reply was clear and plain: "*Believe on the Lord Jesus Christ, and thou shalt be saved.*"

A. M.

TWO FAMILIES.

THERE are two families in this world, both very great, and growing very fast. The one consists of "the children of God," the other of "the children of wrath." You and I belong to one of these families. Which is it? For the sake of all that is dear to you, face this matter. Just as sure as God has said it, you are either a child of God or a child of wrath. You cannot possibly belong to both families, for they are as separate as Heaven is from Hell. But you are a member of one of them. Which is it?

In His holy Book, the Bible, given to be a perfect guide book to all generations, God has written that we are "by



nature the children of wrath" (Eph. 2. 3), and can only become "the children of God *by faith in Christ Jesus*" (Gal. 3. 26). So you clearly see that if you have not become a child of God by faith in Christ Jesus, then of a certainty you are still by nature a child of wrath. How solemn! Let us for a little consider this, and begin by thanking God that the language does not lie outside the range of our understanding. We are all the offspring of a sinful, fallen root, and as the root is bad, so is the fruit. Here is God's epitome of our history: "By one man sin entered into the world, and death by sin; and so death

Two Families.

passed upon all men, for that all have sinned" (Rom. 5. 12). This stretches from pole to pole, embracing the whole human family, from Adam's day onward to the eternal day of God. It sweeps away the refuge of lies and false foundation from every self-righteous man, and says we are all "by nature the children of wrath even as others." Don't despise this message because it tells you the truth, but thank God that by it you are brought face to face with your condition by nature. A child of wrath? Yes, you are; God says you are. We are all guilty sinners by practice and children of wrath by nature.

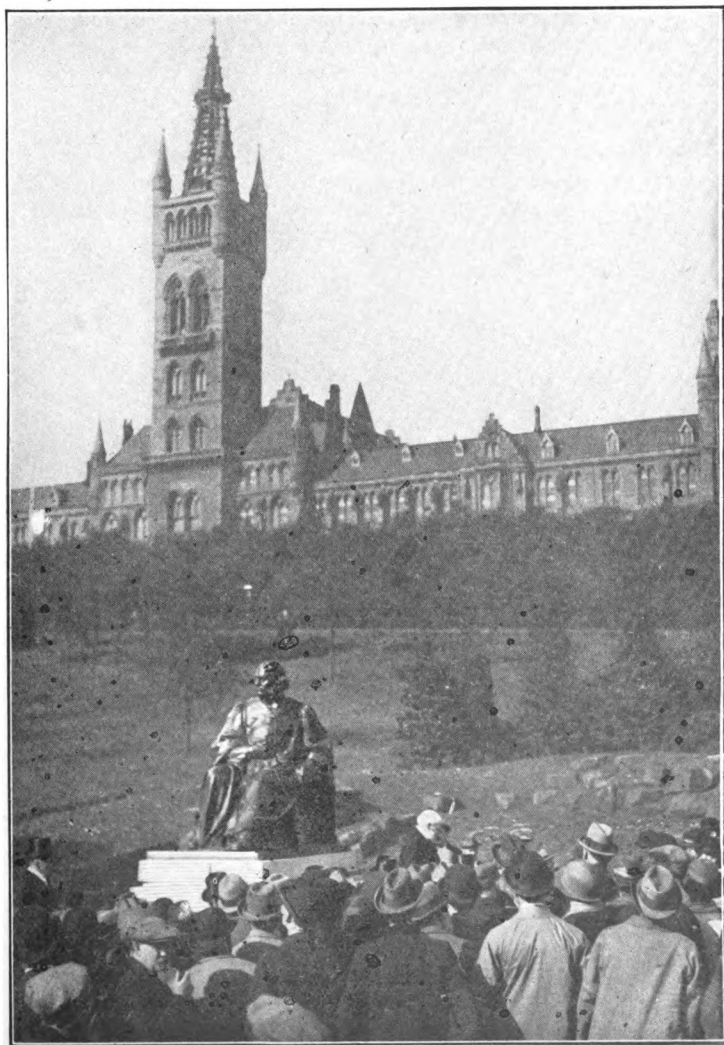
If you would be saved from the wrath to come and become a child of God, it must be in God's appointed way, "YE MUST BE BORN AGAIN" (John 3. 7). There is no other way than God's own way, as taught in the Bible. That is expressed thus, "Being born again..by the Word of God, which liveth and abideth for ever" (1 Peter 1. 23). You ask, Who are born again? God answers your question, and I give it to you in His own words, "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5. 1). This is His answer. I know it is widely taught and believed by many that we are born again by baptism, but a careful search will show you that there is no such thing in the Bible. Baptism and the new birth are not the same. Baptism is connected with *death*. Birth and life are always connected with *faith*. Let me give you samples of what I mean. "He that *believeth* on Me hath everlasting life" (John 6. 47). "Whosoever *believeth* that Jesus is the Christ is born of God" (1 John 5. 1). "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). May the unsaved reader now believe on Christ, and be born of God.

"Soon as my all I ventured
On the atoning Blood;
The Holy Spirit enters,
And I am born of God."

In all courtesy let me assure you that if you have not become a child of God by living *faith* in Christ Jesus, you are still by nature a child of wrath. "Be not deceived." Accept Christ *now* and be saved, J. M'K.

THE MAN WHO SAVED MILLIONS.

IN Kelvingrove Park, in close proximity to the Glasgow University, a statue to the memory of LORD LISTER



was unveiled on 17th September, 1924. It was Joseph Lister who commenced to employ antiseptics in all surgical operations, a practice which was soon adopted by surgeons everywhere, making hospitals no longer hotbeds of septic poisoning. Lord Lister, in 1902, performed a serious but successful operation on King Edward VII. After the operation

The King Said to the Great Surgeon,

"Lord Lister, I know well that if it had not been for you and your work I should not have been here to-day." At the unveiling ceremony Sir Donald Macalister, the Principal of Glasgow University, said: "The great boon to humanity which was the fruit of Lord Lister's untiring labours, and of his insight into the secrets of nature, sprang into being in Glasgow, and the city and the University would for ever cherish the memory of the genius who here wrought so patiently and so devotedly to bring the boon to perfection. War had slain its millions, but the peaceful work of the Quaker surgeon and professor had *saved millions* more, and would continue to save."

It was further remarked by one of the speakers that the beautiful statue of bronze is a worthy symbol, expressive of the people's gratitude to one of the greatest benefactors of the human race.

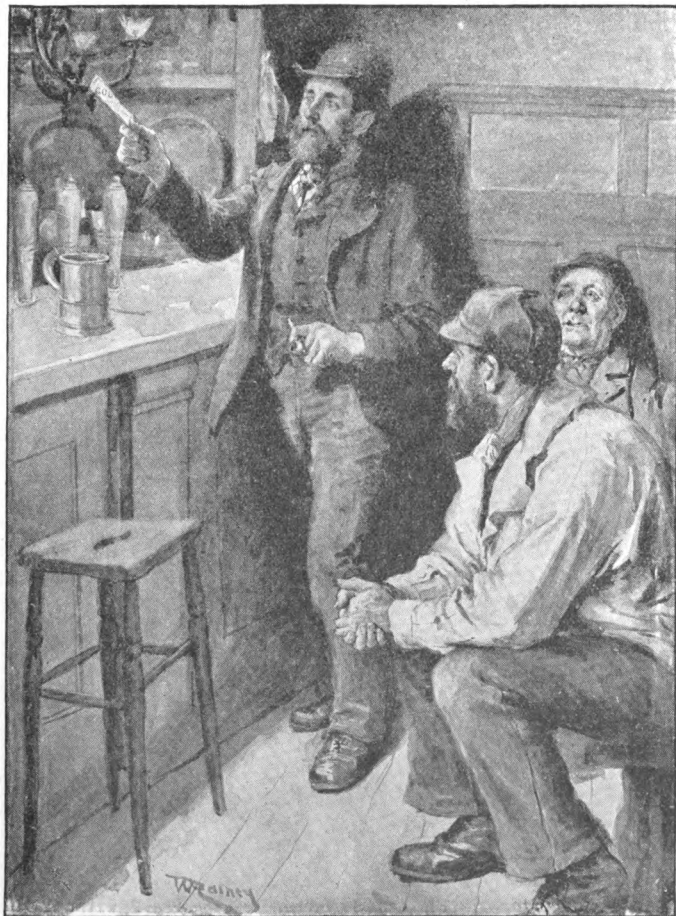
We call to mind the Great Physician, the Lord Jesus Christ, who is, without compare,

The Greatest Benefactor

to the sinful and suffering sons and daughters of man. He was treated by man as a malefactor and put to death on the Cross of Calvary; and yet His death has brought healing to the broken-hearted, deliverance to the captives, recovering of sight to the blind, and liberty to them that are oppressed. There are millions of men and women on earth to-day who in their heart of hearts crown Him Lord of all; and there is a Day fast approaching when out of "every kindred, tongue, and people, and nation," myriads will ascribe unto Him "power and riches, and wisdom, and strength, and honour, and glory, and blessing." Will *you* be one of that number? Accept Him now as Saviour and Lord, and in that day you also will join with the heavenly host in the joyful acclaim. J.G.

GEORGE BLAKER'S RESCUE.

GEORGE BLAKER lived in the east of the city of London. He was a carpenter by trade, and had steady employment in a large shop in the neighbourhood.



Through the influence of a fellow-workman he spent many of his evenings in the "Dragon" tavern; and, "to make a long story short," the drink mastered him, and he

became a slave to the bottle. Night after night he returned tipsy. His poor wife was broken-hearted. She saw that her husband was on an inclined plane, the end of which she dreaded to think of. She pleaded with him, and prayed for him that he might be delivered from the snare. Again and again he resolved to do better. His resolutions were like pie-crust—made to be broken. Lower and lower he sank, deeper and deeper he fell, and eventually he became a drunkard. One evening whilst out for a walk he felt exceedingly thirsty; a strong desire laid hold of him to have a glass of beer, but he had not a penny in the world. Taking from his pocket a short pipe he filled it with tobacco. As he did so he passed a public-house; entering the door, he proceeded toward the gas-jet to light his pipe. Fumbling in his pocket, he took out a piece of paper, and after folding it he pressed it towards the light. As he did so his eye caught one of the printed words on it—"God."

He opened it, and read the sentence: "THOU GOD, SEEST ME." The words took hold of his heart and conscience. "Thou, God, seest me." God saw him, and knew all about his conduct. He also sees the reader, and is acquainted with all his ways. Perhaps, however, you try to banish or bury the fact in the cares or business of life. If so, surely this is great folly. His searching eye penetrates the recesses of your heart, and sees all your secret thoughts and desires. "For the ways of a man are before the eyes of the Lord, and He pondereth all his goings" (Prov. 5. 21).

"Among the deepest shades of night
Can there be One that sees my way?
Yes, God is like a shining light
That turns the darkness into day."

God sees you, oh, unsaved reader, and has a note in His book of remembrance of all the sins you have committed. For "every idle word that men shall speak they shall give account thereof in the day of judgment" (Matt. 12. 36). The day is coming when you will have to meet God either as a saved or an unconverted sinner. MEET HIM YOU MUST. Are you prepared to meet God? Face the question, and answer it in His holy presence.

When Blaker read the words, "Thou, God, seest me," the Holy Spirit wrought conviction of sin in his soul. In a

moment his guilt and misery came vividly before him. Throwing his pipe on the floor he rushed out into the street. By the light of the gas he read the Gospel message which had been placed in his pocket by his broken-hearted wife.

The tract proved a message from God to him. He completely broke down as he read the story of God's love to the lost, of Christ's sufferings and death on account of sin. He believed on the Lord Jesus, that He suffered, and bled, and died for him, satisfying all God's righteous claims. Through faith in the Son of God, who loved him and gave Himself for him, he obtained peace, pardon, and everlasting life. "Whosoever believeth in Him should not perish but have eternal life" (John 3. 15) are the words of the Saviour. How gloriously simple! Whilst creeping silently to his room that night he heard his wife pleading with God on his behalf, and as she finished praying he solemnly echoed the "Amen." It is needless to say there was joy in Blaker's home as well as in the presence of the angels of God over the repentant prodigal.

If the reader is conscious of being unfit for God's holy presence, and is desirous of being prepared, we would say there is only one way of preparation. You cannot stand before God on the ground of *your doings*. The best acts done by the unregenerate, according to God's reckoning, are but "filthy rags" (Isa. 64. 6). The question raised by Job centuries ago is the most important of all questions: "How can man be just with God?" (Job 9. 2). Job said: "If I justify myself mine own mouth shall condemn me" (Job 9. 20). Self-justification is soul ruin. Acknowledge to God your ruin and inability to save yourself, and believe on Christ who bore sin's penalty to rescue you from eternal woe. "To him that worketh not, but BELIEVETH ON HIM THAT JUSTIFIETH THE UNGODLY, HIS FAITH IS COUNTED FOR RIGHTEOUSNESS" (Rom. 4. 5). "Believe on the Lord Jesus Christ and *thou* shalt be saved" (Acts 16. 31). Then you will rejoice in being rescued from the pit of woe, and by and by be landed safe in the Home of the Blood-washed. Rest not till you are ready to meet God. Satan, the enemy of God and man, may tell you that there is no salvation for you. Don't believe him. He is a liar from the beginning. "Now is the accepted time; now is the day of salvation" (2 Cor. 6. 2). A.M.

"YOU'RE A LOST MAN!"

YOU are an infidel—an atheist, as you say. Well, I shall not waste time or words in argument. You would not in this way be convinced, and there is a better way to meet you. I shall just relate a little incident, and then leave with you a few homely truths, which you may consider at your leisure.

At the close of a Gospel meeting, in the province of Ontario, a sceptical circus-man argued noisily against the Bible and its teachings. Supposing himself to be some great one, he withstood, with swelling bravado, the reasoning of the little group before him. But suddenly his mouth was stopped in a very unexpected manner. Pushing his way through the crowd, the plain, unpolished preacher shouted in the showman's startled ear, "YOU'RE A LOST MAN!" He attempted to reply, but again the preacher shouted, "YOU'RE A LOST MAN!" He could not argue, for the preacher always cut him short by crying, "YOU'RE A LOST MAN; YOU'RE A LOST MAN!"

Boiling with rage, he left the spot, determined to waylay and thrash the man who had so effectively shut him up. He missed him, however, and the words, "YOU'RE A LOST MAN!" kept ringing in his ears the whole night long. By morning he was thoroughly aroused and his atheism gone. Awakened by the Spirit of God, he found himself to be indeed "A LOST MAN," and in due time learned of One who died to save the lost.

And you, unhappy man, what shall I say of you? Just this, "YOU'RE A LOST MAN!" Yes, lost; lost amidst a labyrinth of human reason; lost, and given over to the wanderings of the poor, dark mind of man; without one ray of light to guide your footsteps hurrying to the grave.

Your sins—what of them? God knows them all. Your atheism cannot blot them from this Book, neither can your theories hurl Him from His throne. He will by no means clear the guilty, and at His Bar your every sin will rise and be a voice to curse you from His presence.

Your soul—it will outlast the universe. It lives within you, and it shall outlive the stars. You cannot tear it from you like an aching tooth; sooner might you pluck the planets from the vaulted sky. It will live on, and on, and on for ever!

"You're a Lost Man!"

The Lake of Fire is no fable. Philosophers may reason and deny it as unjust; unfaithful men, who preach, may shun the subject as a relic of a bygone age, but God hath declared, "The wicked shall be turned into Hell" (Psa. 9. 17). Unhappy man, I bid you turn to God! "He that believeth on the Son hath everlasting life: he that believeth not the Son shall not see life; but the Wrath of God abideth on him" (John 3. 36). c.k.



THE PREACHER SHOUTED "YOU'RE A LOST MAN!"

BLESSINGS THROUGH THE BLOOD.



"IT is the blood that maketh an atonement for the soul" (Lev. 17. 11).

This is an Old Testament text full of New Testament meaning. Just let us note some of the blessings that have been secured for us through "the blood of Jesus" (Heb. 10. 19).

First, **REDEMPTION**. It is not with corruptible things such as silver or gold that we are redeemed, "but with the precious blood of Christ as of a Lamb without blemish and without spot" (1 Pet.

1. 19). For "we have redemption through His blood."

Second, **REMISSION**. "Without shedding of blood is no remission" (Heb. 9. 22), but the blood of Jesus was shed for "the remission of sins" (Matt. 26. 28), and "to Him give all the prophets witness, that whosoever believeth in Him shall receive remission of sins" (Acts 10. 43).

Third, **JUSTIFICATION**. "God commendeth His love toward us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5. 8, 9).

Fourth, **CLEANSING**. "The blood of Jesus Christ, God's Son, cleanseth us from all sin" (1 John 1. 7). "For if the blood of bulls and of goats . . . sanctifieth to the purifying of the flesh, how much more shall the blood of Christ . . . purge your consciences from dead works to serve the living God?"

Fifth, **PEACE**. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5. 1), because He has made peace "through the blood of His Cross" (Col. 1. 20).

Sixth, **ACCESS**. "Now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ" (Ephes. 2. 13). "Having . . . boldness to enter into the holiest by the blood of Jesus . . . let us draw near" (Heb. 10. 19-22).

Seventh, **COMMUNION**. He took the cup, saying, "This cup is the New Testament in My blood which is shed for you" (Luke 22. 20).

J. C.

THE FISHERMAN'S CONFESSION;

— OR, —

THE MAN WHO TOLD THE PREACHER A LIE BUT COULD NOT
DECEIVE GOD.



Fishing in the North.

"The 'fisher of men' was delighted to sit beside Sandy
and point him to Christ, the sinner's Friend."

THE FISHERMAN'S CONFESSION.

IN the winter of 1893 a work of grace was going on in a fishing town in the North of Scotland. Quite a number of the fisher-folk professed to accept of Christ as their Saviour. One night as the people were leaving the hall in which the meetings were held, the evangelist, as was his custom, stood at the door shaking hands with them, inviting them back, and now and again asking one and another if it was all right with him for eternity. When Sandy observed the "button-holing" he tried to get out without being noticed. The evangelist, however, was too quick for him, and laying his hand on his shoulder asked him the following question: "HAVE YOU BEEN BORN AGAIN?"

"Yes," said he, glad to escape from "close grips," and bolted.

The question followed Sandy. "Have you been born again?" rang in his ears. "Have you been born again?" on his way to his home came before him. He knew that he had never experienced such a change. True, he went to Church like other decent people, but he was not "born again." Sandy was an honest, manly fellow, and on thinking over what had taken place, he said to himself, "I told the preacher a lie; I have never been born again."

Perhaps the reader is a professing Christian, attending Church or Chapel, contributing of your means to the support of this, that, and the other charitable, religious, benevolent, or philanthropic institution. Permit me to ask you the question that was asked of Sandy: *Have you been born again?* However moral, respectable, or religious you may be, "YE MUST BE BORN AGAIN" (John 3. 7).

The words just quoted were spoken to a leading religious Jew by the Lord Jesus Christ. "Verily, verily, I say unto thee, except a man be born again, he *cannot see the Kingdom of God*" (John 3. 3). Whatever you are, or have been, you MUST be born again ere you can become a true Christian. You must be "born again" ere you can enter the abode of the redeemed.

Perhaps some one has asked you if you were "born again," "saved," or "converted?" Did you say that you were, when all the time you knew you were not? You may escape the questionings and plain preaching of men; you may avoid the company of "out-and-out" Christians

The Fisherman's Confession.

who know that they have experienced the mighty change of conversion to God, and seek to win others for Him who died to save them from the abyss of despair. You must, however, meet God, and hear Him speaking to you, either in Time or in Eternity.

Sandy felt that he had deceived the preacher, and he made up his mind that he would go and tell him so. At eleven o'clock the same night the evangelist was surprised to learn that Sandy wished to see him. With tears in his eyes, the honest-hearted fisherman unburdened his soul to the preacher, and said: "I have come to tell you that I TOLD YOU A LIE when I said that I was born again. On going down the stairs I felt that I ought to go back and tell you, so I returned to the hall to see you, but it was closed and the lights were out, and now I have come here." And then with a look of determination on his face, he added, "I am not going to RISE FROM THIS SEAT until I am born again." The "fisher of men" was delighted to sit beside Sandy and point him to Christ, the sinner's Friend. He set before him the sufferings and death of the Saviour; how that He had borne the penalty due to sin, and paid the ransom price with His precious blood, and by believing on Him he would be saved. When the "anxious inquirer" saw by faith that Christ had died in his room and stead, and borne the judgment due to him, he found rest and peace in believing.

If not regenerated, remember that:

"Ye must be born again,
Or never enter Heaven;
'Tis only blood-washed ones are there,
The ransomed and forgiven."

If you are longing for deliverance from a sin-burdened soul and a guilty conscience, we would point you to Jesus, the bleeding, suffering Lamb of God. "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29). Look to Him and be saved (Isa. 45. 22). "Hear, and your soul shall live." Hear the Gospel—the good news regarding Christ and His finished work. "Who-soever believeth that Jesus is the Christ is born of God" (1 John 5. 1). Don't lay aside this paper until you have settled the all-important question.

A. M.

THE FOOTBALLER'S CONVERSION.

WILLIAM CARSWELL was twenty-five years of age when the Lord saved him. When but four years of age his parents sent him to the Sunday school, which he attended regularly until he was fourteen, when he began to consider he was too big for the Sunday school and ceased to attend. As the years advanced he wandered far away from God. The picture house attracted him, and he spent much of his time and money in such places of amusement. In the year 1919 the football fever took hold of young Carswell. The evil associations connected with this game led him still further in the wrong direction. One wrong step leads to another, and to make matters worse he commenced to gamble and bet on horse racing. The truth of the matter is, William Carswell was posting on to a lost eternity as fast as time and Satan could carry him. The downward momentum was dreadful, and if now and again the voice of conscience was heard to speak within him he had neither courage nor moral power to obey her warning voice. During the summer of 1924 a Gospel tent came to the district, and such were the numbers who attended that the tent had to be enlarged. The evangelist, a man of God who had recently come from New Zealand, fearlessly and faithfully declared God's inflexible righteousness on the one hand and his boundless love on the other, until men and women convicted of sin by the power of the Spirit of God were blessedly led to trust the Saviour.

Meanwhile William Carswell, unknown to himself, was the subject of many prayers. He could not explain how it came about, but his sins commenced to trouble him. Some of his workmates and neighbours were getting converted, and oh, how he longed to have peace with God! One evening his young sister, herself a Christian, and another friend, invited William to accompany them to the meeting, an invitation which he had been waiting for and which he gladly accepted. The tent that night was full; the singing was hearty and, judging by the bright faces, the joy of the Lord filled the souls of the people. What a contrast, young Carswell thought, to the state of his soul! The preacher used the words "Lost" and "Hell" several times in his address, and these two words and their dreadful meaning were like hot

The Footballer's Conversion.

irons on his soul and conscience. Yes, he was a lost sinner on his road to Hell, and nobody knew nor felt the fact better than himself. What was he to do? His anxiety was awful. He was twenty-five years of age, had heard the Gospel since he was able to understand anything at all, but had resolutely set his face against accepting Christ as his Saviour. He had had "his fling," as men call it, and had tasted to the full the empty pleasures of sin and of the world, and they had left nothing but an aching void. Yes, indeed, he was a lost soul, and at the end of a Christless life there lay ahead of him the blackness of darkness for ever. The language of his inmost soul was, "What must I do to be saved" (Acts 16. 30).



The closing hymn that night only added to his concern and increased his anxiety:

"'Almost persuaded:' harvest is past!

'Almost persuaded:' doom comes at last!

He left the meeting an undecided soul with these words ringing in his ear and heart—"Lost!" "Hell!"

With the view of stifling conviction he played football the following Saturday, but every kick of the ball seemed to sound out these two awful words. That was his last game, for the following evening found him in his seat in the Gospel tent, and that night he trusted his soul for time and eternity to Jesus Christ and His atoning death.

J.G.

WHAT THE EMPEROR SAID.

ONE hundred years have passed away since the Emperor Napoleon I., the terror of Europe in his generation, went to his account. He died in the lonely island of St. Helena, in 1821. In 1840 his remains were brought back to France, and buried with great pomp in the Hotel des Invalides, Paris. We give a picture of his tomb.

In 1811, when he was at the zenith of his power, the Emperor issued a proclamation to his subjects, in which he predicted the ruin of Great Britain within ten years as the fruit of his Continental system, whereby he sought to cripple her trade. A London newspaper of the period, commenting upon this, asked the following pertinent question: "But what security has he of ten years' duration?"

The same question might with truth be raised concerning every one of us. As for the boastful Corsican, every school-boy knows where he was ten years after the date of his proclamation. Four years later the battle of Waterloo was fought, which destroyed his power for ever, and six years later still, Napoleon died, as the climax of his imprisonment in St. Helena. Thus the boaster gave as the date of Great Britain's ruin the very year of his own funeral! It was not Britain that came to naught, but her mighty foe.

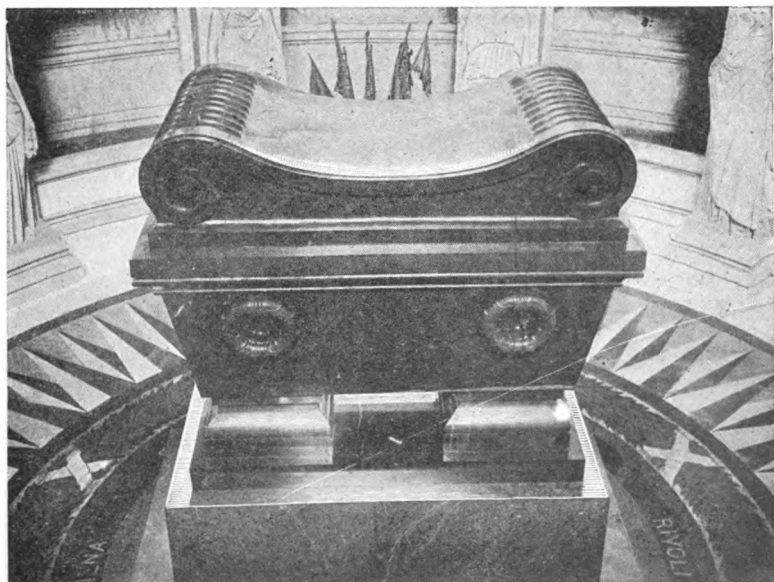
From such circumstances as these there is something to learn. Suffer us to put a question to you, beloved reader of this paper. What security have you of even one year's duration? What matters it that at this moment the life-blood is coursing healthily through your veins? How quickly this may cease, and you be numbered with the dead! Should you not think of this, and ask yourself the solemn question: "Am I prepared for so great a change?"

"It is appointed unto men once to die, and after this the judgment" (Heb. 9. 27). This is the position in which the whole human family is found as the fruit of sin. Everyone as he enters the world commences his dismal march from the cradle to the tomb. Some reach their goal within a few days; others take eighty years to reach it; but towards the Cemetery the earth's millions are travelling all the time.

But would you be placed beyond all dread of death and judgment? Hear the words of the Son of God in John

What the Emperor Said.

5. 24: "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 unto judgment, but is passed from death unto life." The blessed One who speaks in this passage has Himself been into death on the sinner's behalf. There He bore the stripes and sorrow; there all the waves and billows of God's wrath rolled over His holy head. But He is risen now, and is seated at the right hand of the Majesty on high without one of those sins



NAPOLEON'S TOMB IN THE HOTEL DES INVALIDES, PARIS.

which He bore on Calvary's tree. Consequently, He is righteously able to give eternal life to all who believe in His Name (2 Cor. 5. 4).

Reader, we invite you earnestly to look these eternal realities in the face. Everything around us bears death's stamp. But with Christ on high is unutterable bliss for all who here and now accept Him in faith as their own personal Lord and Saviour.

W.W.F.



ASKING QUESTIONS.

"I DON'T like those people that ask one questions about his soul. I never ask any person about these things myself, and I don't want any one to be prying into my 'spiritual affairs.'" This is one of the articles of an unsaved man's confession of faith, "Don't trouble me about these things at all, and you may depend on it I'll trouble nobody." This looks very agreeable, and, besides that, it is quite true. *The unsaved never speak to poor, perishing mortals about their never-dying souls.* They like to do their religion "quietly," as they call it, which means get to Heaven as cheaply as you can, and never mind although every other person should go to Hell. Those who carry about their religion only for a few hours weekly in their Sunday clothes don't care to go into details about their spiritual state. Awkward questions might be asked, such as, Were they of the Lord's people? Were they born again? This would never do. They could not stand that. What's to be done then? As it will not do to appear singular, they bring matters down to their own standard and agree on this point, that no person should ask any other person questions about his soul. *Now why should this be so?*

Are people ashamed of their earthly masters? Why then should the servants of Christ be ashamed of theirs? Ask that soldier who he has enlisted under, and he tells you at once, and readily, too. Ask the *professing* Christian if he is under the Redeemer's flag, and the question, in many cases, is considered highly improper. Why such a difference here? Why are people ashamed to confess that they are serving the Lord of Glory? Why do so many find "Are you born again?" a hard question? In all kindness we reply, because they are *not* serving the Lord of Glory; because they are *not* born again.

When a man gets a gift he is only too glad to let it be known, and if he through faith receives God's "unspeakable gift" why should he count it beneath him to refer to it and consider it an insult to be asked if it is his? The reason is not far to seek; he is not a "new creature" in Christ, he is still unconverted, and "the carnal mind is enmity against God." Reader, ask yourself if you have been really born again. Don't rest satisfied until you are able to say "Christ is mine."

W.S.

"YE HAE BEEN LANG O' COMIN'."

WHEN I was a lad and at work in the mines in Ayrshire I, on several occasions, heard elderly men speak of a circumstance that had happened thirty or forty years before that time in Kilgrammie pit, near Dailly, halfway



between Maybole and Girvan. It was of a miner named John Brown, who was imprisoned in the mine through a heavy fall from the roof. For three weeks he never tasted food, but he had water to drink. The work of clearing the fall was proceeded with day after day. But as it was reckoned that the imprisoned man had been killed, the clearance was not so expeditiously done as it might have been. One day, when the day's work was finishing, one of the miners said he heard a groan. Extra work was done, the fall was got through, and the man was discovered. His first words were, "Oh, boys, ye hae been lang o' comin'." He was carefully taken to the pit bottom, taken up the shaft, taken home and lovingly tended, but two days later he passed away. The comment always was that if he had been taken up the shaft a bit, and let down again to the bottom, several times in succession, to let him get used to the fresh air, he might have lived.

But it matters not how far down a man is in the pit of sin, and how deeply imprisoned in worldly lusts, the salvation that God offers through the Lord Jesus Christ furnishes escape from the wrath to come and gives life to the soul that trusts Him. He saves from the depths of sin to the heights of glory. The Grace of God that saves the sinner to-day will keep to-morrow, and right on to eternity, for "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them (Heb. 7. 25).

This may be read by some soul in sin's prison, who sometimes despairs, and who may say that salvation is "long in coming," but "The Word is nigh thee, even in thy heart, and in thy mouth: that is the Word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10. 8, 9). If you have found out that you are a Hell-bound sinner, be assured that God loves you; that Jesus Christ bore the penalty of your sin on the Cross of Calvary, and trusting your soul for time and eternity to Him you will immediately enter into the peace of God which passeth all understanding (John 5. 24). Why not then believe the good news of the Gospel of God's matchless grace, and be saved for eternity? J.C.

WHEN SATAN SPAKE THE TRUTH.



THOUGH Satan "is a liar," he spake the truth when he said of Job, "Skin for skin, yea, all that a man hath will he give for his life" (John 8. 44; Job 2.4). A proof of this was reported in *The Times*, January 5, 1925, headed:

Gallant Rescue in a Mine.

"The King has conferred the Edward Silver Medal on Vincent Elwick and George Wilson, two miners, of Murton Colliery, Durham, for bravery in the mine on October 26, when they rescued two fellow-workmen, named Place and M'Nally, from certain death. Place and M'Nally had been imprisoned by a heavy fall of roof. The fall was partly held up by a broken baulk. Elwick and Wilson made a passage, through which they crawled, and brought out Place, while the roof was actually moving and threatening to come down. M'Nally was firmly fastened by the left hand, which was caught between the fallen baulk and the top of a coal tub, and was only freed by cutting off three of his fingers close to the palm with a jointer's chisel, after applying a tourniquet. Ten minutes after M'Nally was released a fall of roof, weighing 150 tons, occurred, and had this taken place while the rescue was in progress, all four men would have been crushed to death."

This incident reminds us of Christ's words: "And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell" (Matt. 5. 30). Those who saved the poor fellow had to be cruel to be kind; and there was no time to be lost. Sinner, held fast by thy sin, the Lord Jesus comes to thee where thou art, not only risking death, but dying in thy stead. Let Him save thee, though it costs thy right hand. He gave both His hands and both His feet for thee. Believe on Christ and be saved for ever. W.L.

THE ILLINOIS FARMER AND THE EDITOR.

AN infidel farmer in the State of Illinois wrote to the editor of a newspaper as follows: "I have a field of corn which I ploughed on Sunday; I planted it also on Sunday; I did all the cultivating it received on Sunday; I gathered the crop on Sunday, and on Sunday hauled it to the barn, and I find that I have more corn to the acre than has been gathered by my neighbours during this October."

The editor of the newspaper was not a professor of religion, and the farmer evidently counted on obtaining his sympathy. He did not get it, however, for he simply added these words at the bottom:

"God does not always settle His accounts in October."

The farmer seemed to imagine that because his crops prospered, and that he was not punished for breaking the Lord's Day, that therefore there was no God, or if there were one, He was indifferent as to man's conduct. A terrible mistake, surely! Men judge of God by themselves. God is "long suffering and slow to anger," but He "WILL BY NO MEANS CLEAR THE GUILTY" (Exod. 34. 7). God chooses His own time to settle the account with the sinner, but "*whatsoever* a man soweth that *shall he also reap*" (Gal. 6. 7). In speaking to His people, Israel, He tells what great sins they have been guilty of, and adds, "These things hast thou done and I KEPT SILENCE, THOU THOUGHTEST THAT I WAS ALTOGETHER SUCH A ONE AS THYSELF, but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver" (Psa. 50. 21, 22). They thought that God was like themselves because He "kept silence." His long-suffering was manifested that they might repent and be forgiven, but they mistook His silence for indifference.

"Because sentence against an evil work is *not executed speedily, therefore the heart of the sons of men is fully set in them to do evil*" (Eccles. 8. 11). Because God does not "speedily" execute judgment on sinners, because He is loving and patient, men take advantage of it, and instead of keeping His commandments and accepting the offer of mercy which He is pressing on their acceptance, their hearts are "fully set in them to do evil." Are you one of this class? "The wages of sin is death," and the "wages"

The Illinois Farmer and the Editor.

will assuredly be paid to those who do not accept God's gift of "eternal life through Jesus Christ our Lord"

There is a day of reckoning ahead, whether you believe it or not. "It is appointed unto men once to die, but AFTER THIS THE JUDGMENT" (Heb. 9. 27).

Why be punished? God does not wish to punish you. He is waiting to be gracious, and longs to pluck you from the eternal burning (2 Peter 3. 9; Ezek. 33. 11). He has given the Lord Jesus to die on Calvary's Cross to save you



THE FARMER'S BOAT.

from unending woe. Sin has been so "put away", that God can, in consistency with His inflexible righteousness and holiness, pardon the biggest offender. Harken to His gracious invitation: "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). Why not now believe on Christ and be eternally saved? (John 5. 24; 6. 47).

A.M.

SAVED BY SOVEREIGN GRACE.



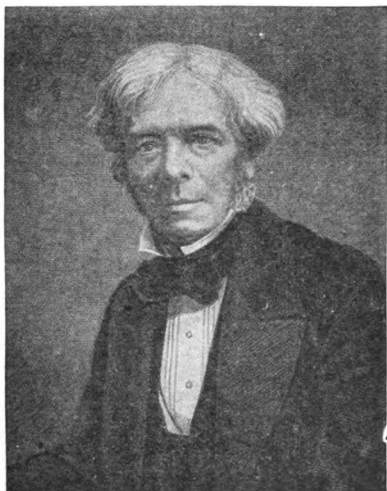
THESE words in Ephesians 2. 8 were written to believers in the city of Ephesus over eighteen centuries ago by the Apostle Paul. In the beginning of the chapter he tells us what they were before their conversion to God: "You hath He quickened who were dead in trespasses and sins. Wherein in time past ye walked accord-

ing to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (vv. 1, 2). Then he adds: **"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."** The Ephesian Christians were saved by grace, through faith. Grace is love in exercise. Grace is the free, unmerited favour of God. Sinners are not saved on the ground of *creature merit*, but on the ground of the *precious Blood of Christ* (v. 9). Neither works, prayers, tears, vows, nor sacraments can purchase the pardoning mercy of God. "And if by grace, then is it *no more of works*: otherwise grace is no more grace."

Salvation is not obtained by "doing our best," but by believing on Him who did it all and paid it all. Cease all efforts of your own to obtain salvation, and believe on the Lord Jesus who died to redeem you from eternal perdition, and you will obtain eternal life to start with (John 6. 47), power to overcome sin to go on with, and glory to end with. Salvation is through faith in the glorious, atoning sacrifice of the Saviour. Through His death we obtain life. "The wages of sin is death, but the FREE GIFT OF GOD is Eternal Life in Christ Jesus our Lord" (Rom. 6. 23, R.v.). Believe, then, on Him who "bore our sins in His own body on the tree" (1 Peter 2. 24), and "died the Just for the unjust," that we "might not perish but have Everlasting Life" (John 3. 16). *The very moment* you believe the glorious Gospel message regarding Christ and His "finished" work you are saved (Acts 16. 31), redeemed (Eph. 1. 7), and "justified from all things." Why not believe *now*?

A.M.

MICHAEL FARADAY'S CONFESSION.



MICHAEL FARADAY.

MICHAEL FARADAY was born in the year 1791, at Newington Butts, London, and was the son of a humble blacksmith. He became a chemist, electrician, and natural philosopher, and such was his professional success that he has been designated the supreme genius of experimental physics. Notwithstanding his learning and ability, Faraday was a humble believer in the Lord Jesus Christ.

He believed that the bare death of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God. Faraday's confession of faith is a true representation of God's way of salvation as presented in the New Testament. It is said that when he came to die he was asked what his speculations were as to the future, and he replied that he did not rest on speculations, but on certainties, and quoted that grand Scripture: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day" (2 Tim. 1. 12).

His faith rested not in anything he had done or could do; he recognised that he was nothing more than a poor sinner in need of a Saviour. This glorious Gospel not only afforded Michael Faraday peace of soul in time, but gave him a sure hope for eternity.

Are you endeavouring to reach Heaven by efforts of your own or the gospel of good works? As surely as the builders of Babel ignobly failed to attain their end, so surely will the end be an eternally dark and miserable one for all who trust for salvation to any one or anything outside of Jesus Christ and His atoning death. J. G.

WHITWASHED, OR WASHED WHITE?



“ HERE are lots of people whitewashed with religion who are not washed white in the blood of Christ.” This is indeed a true saying. Nicodemus was a most religious man, but he needed to be washed white.

“Verily, verily, I say unto thee,” said the Saviour, “Except a man be *born again*, he cannot see the kingdom of God” (John 3. 3). And when Nicodemus expressed his surprise at the Lord’s teaching he was met by the solemn declaration, “Marvel not that I said unto thee, *Ye must be born again*” (verse 7). You may be respectable, moral, upright, kind, amiable, and “religious” without being *washed white* in “the precious Blood of Christ” (1 Peter 1. 19; 1 John 1. 7).

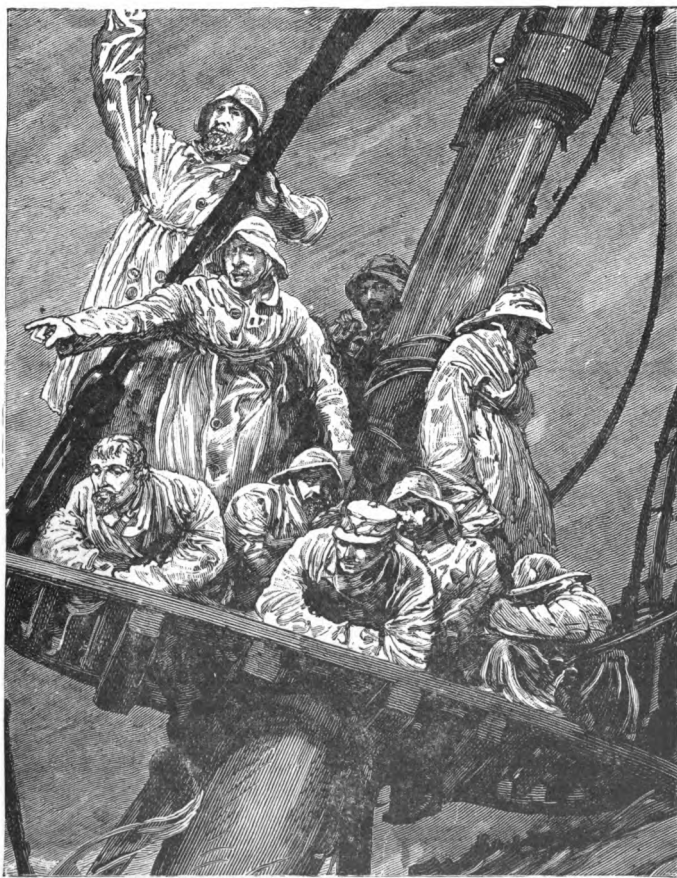
A professing Christian was awakened out of her slumber of death in a very remarkable way. A High Church dignitary advised her to burn some Gospel tracts given to her by a relation. As she watched the destruction of one of them her eye caught the words on one of the pages, “I was going respectably and religiously to hell.” The Holy Spirit revealed to her the fact that though she was “*whitewashed*” she was not washed white; that, in fact, she was “going respectably and religiously to hell!”

The Lord Jesus said, “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). Multitudes throng the broad way, some on the clean footpath, and others on the dirty footpath. Few find the strait gate; they mistake other gates for the *strait* one. Some mistake “religion” and “churchianity” for Christ and Christianity. Which road is the reader travelling—the broad or the narrow? Which class do you belong to—the whitewashed or the washed white? Are you regenerated? Have you been “converted” to, and by, God? If not, hearken to Christ’s declaration: “Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven” (Matt. 18. 3). If you have never experienced the GREAT CHANGE you are an unsaved, unsanctified, unforgiven soul. Believe on the Lord Jesus Christ, and you will be cleansed from *every stain* (Acts 16. 31). A. M.

A SPLENDID PIECE OF SERVICE;

— OR, —

THE RESCUERS WHO BRAVELY COURTED DEATH AND ENDURED
SUFFERINGS FOR THE SAKE OF THEIR FELLOW-CREATURES.



"Huddled Together on the Foremast."

"The main-mast went over, and bore down the mizzen-mast
with seventeen men who were drowned within
sight of their comrades."

A SPLENDID PIECE OF SERVICE.

THURSDAY, 6th January, 1881, will linger in the memory of every one who assembled on Ramsgate East Pier to witness the arrival of the survivors of the "Indian Chief," which had gone ashore on the Long Sand on the Wednesday previous.

A ship of 1238 tons register, with a crew of twenty-nine, she left Middlesbrough, laden with general cargo, for Yokohama. Shortly after the Knock Light hove in sight the wind shifted, a gale arose, and the ship was thrown broadside on to the Long Sand. The decks were swept by the huge seas, the hold was full of water. Some made for the fore rigging, some for the mizzen-mast. Each man thought his time had come. Death and judgment were sternly looked in the face. Memories of boyhood, home, and the land they loved filled each mind. Misspent moments, secret sins, hidden thoughts came back to view. A solemn meeting with God, a judgment bar, an Eternity with its two great destinies rose clear before each vision.

About three o'clock on Thursday morning a great sea fell upon the battered hull of the ship, the main-mast went over, and bore down the mizzen-mast with seventeen men, who were drowned within sight of their comrades.

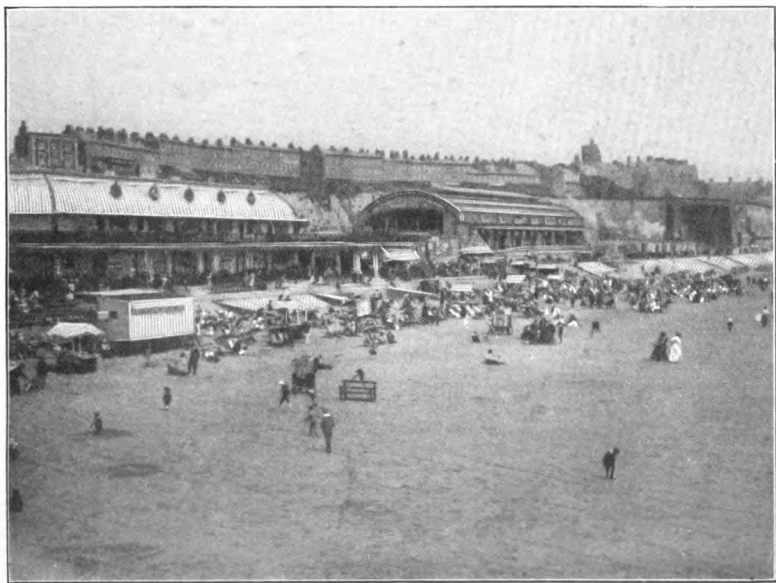
The gale blew more furiously, but the remnant, huddled together on the foremast, held on for dear life. About 3.30 a man cried in a wild, hoarse voice, "Isn't that a steamer's light?" Another rushed to his feet and waved a long strip of canvas. Then longing eyes beheld the life-boat making its way through the broken water to the rescue. Over and over again she was buried in the water, but the brave crew crept nearer and nearer to the wreck. A piece of wood tied to a line was drifted to the life-boat, a hawser was made fast, the life-boat men hauled their craft under the quarter, man by man was taken aboard, one to die on the way home, the other eleven to be landed on shore, every one of them bearing clear marks of the mental anguish and physical suffering of that eventful week.

One of the survivors afterwards remarked concerning their brave rescuers, "It was a splendid piece of service. Our own sufferings came to us as part of our calling; theirs was bravely courted and endured for the sake of their

A Splendid Piece of Service.

fellow-creatures. I am a plain seaman, but when I think what must have come to us eleven men before another hour had passed if the life-boat crew had not come to us, my heart grows too full for my eyes."

Well may every rescued mariner on the sea of life also exclaim, "My heart grows too full for my eyes as I think of the ruin into which I had been brought as a sinner by nature and by practice (Isa. 53. 6); and review the rescue



RAMSGATE.

of my soul from eternal woe through the 'sacrifice' of the Son of God on Calvary's Cross" (Heb. 9. 26).

Whatever you miss on earth, don't miss being in the ransomed company in Glory. Settle the question now! Perishing sinner you are, and certain of doom if you die without Christ. In grace He has drawn near unto you, so near that His Message at this moment is, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10. 8, 9). hyp.

A SERGEANT'S WISE DECISION.



A SERGEANT of the K.O.S.B.'s, a fine specimen of Scottish young manhood, was purchasing a copy of St. Luke's Gospel at the Christian Colportage Stall in S—— Market Hall, when I first made his acquaintance. I remarked to him how pleased I was that he was purchasing such a book. He turned round to me quickly and I saw at once that he was a man of no ordinary type, his face indicating a refinement and intellectual capacity much above the average. In a tone of voice which seemed like resentment at my interference, he said: "I am buying it as a classic." "Yes," I replied, "it is a classic, and more than a classic; it is a living Word." The captain of a Glasgow steamer was noticed by the passengers to be a decided Christian, and was asked by one of them to account for the fact. In reply, he stated that like most Scotsmen, he desired to improve himself and his education, especially in the English language; and having been advised by a friend to study the Authorised Version of the Holy Scriptures, he followed his friend's advice, with the result that he soon saw his need of the Saviour revealed in the Sacred Word, and experienced the blessing of the new birth which our Lord laid down as the condition of understanding and entering into Divine things. Thus the Book he had purchased was a classic, and more than a classic—a living Word—for it brought the new life which is in Christ Jesus into his life."

The sergeant replied, "You believe in conversion?" To which question I instantly replied, "Decidedly." He rejoined, "I do not, for what is called conversion is but a yielding to impression." Then drawing lines with his cane on the floor of the market hall to illustrate his point, he said, "Some yield at five years of age, less up to ten, fewer between ten and fifteen, still less up to twenty years of age; the number of decisions decreasing with the advance of years." "Quite true," I replied;

A Sergeant's Wise Decision.

"and you but bear out Holy Writ for the promise is ever to the early comer, to wit, 'Those who seek Me early shall find Me.' And many other verses of Scripture might be quoted to support this. The late-comer, however, thank God, is not refused, though it is true few come to the Saviour later on in life."

Continuing, I asked him if he had never noticed that our Lord raised only three persons from death: the first one a girl of twelve; the operation in that instance being a simple one—"she sleepeth"—a touch of the hand, an ordinary tone of voice, "Damsel, arise," and the work is completed. The second case is different. This time it is a young man inferentially older than Jarius' daughter, still evidently not of the maturer age of Lazarus. Here there is more detail and exercise of power, the progress of the funeral procession has to be arrested, and touch and voice exercised. The third instance is one of further progress in the downward career. Lazarus is not only dead, but in corruption, bound up and the grave covered. Greater exertion is apparently necessary in this case. There is the removal of the stone, the prayer to God, and the louder voice, ere life is restored; all indicating to us in allegory that the Divine life is more easily obtained in youth than in age; thus exemplifying as well as emphasising the precept that the promise of life is ever to the early comer. Evidently impressed, we parted, but with the promise of an early meeting again, which, however, was prevented by the movement of his regiment to France.

I received two letters from the sergeant, written on the scene of action, for these were the solemn days of August, 1915; which letters showed that the all-important question we had discussed was still having his consideration, and later from the battlefield he wrote to tell me the welcome news that he had heard the voice of Jesus saying, "Come unto Me," and that in obedience to that voice he had come into the peace which our adorable Saviour alone can give.

He had found out that as a Hell-deserving sinner rest of conscience could only reach him through faith in our Lord Jesus Christ and His atoning work, and he entered into peace by trusting the Saviour (Rom. 5. 1). Where do you stand, may I ask? Is the argument against you? If so, accept Him now as your Saviour and Lord. G. S. B.

"WOULD YOU BE HAPPY IN HEAVEN?"

A RAILWAY SCENE.

SOME years ago, I was travelling to a town at some distance, where I hoped to spend a happy and profitable week in conference with Christian friends. I was joined by some of these from other parts, who were destined to the same town and for the same purpose. Just as the guard's whistle gave the signal for the start the door opened, and two gaily-dressed young ladies entered and took their seats opposite each other. Upon the train slowly steaming out of the station these new-comers took each a scrutinising glance at the occupants of the carriage, which consisted of two gentlemen friends of mine, myself, and two elderly gentlemen, strangers to me, one of these latter sitting next the elder and more giddy of the two young ladies. Having satisfied their curiosity apparently on the character of their travelling companions, each took out a railway novel of the sensational type and attempted to bury herself in its contents; while my friends and myself conversed on our anticipated conference, and by degrees got enthusiastically engaged in the subject of God's grace, God's truth, and God's Son. During this our animated conversation, in which all present, with the exception of the ladies, took part and seemed to enjoy, we had produced our Bibles, and were making frequent reference to Holy Writ.

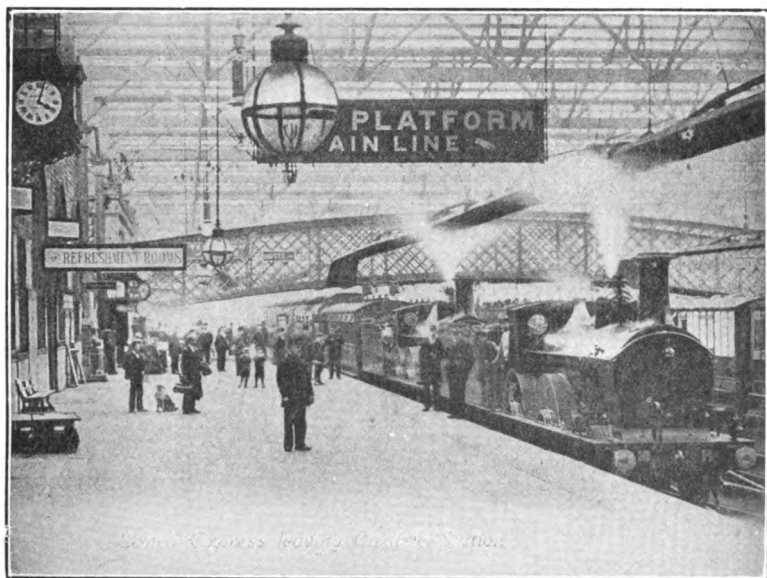
Presently the novels were found incapable of absorbing the mind as completely as was desirable, and the conversation above referred to seemed to break in upon the enjoyment of the readers, when one of the young ladies said to her companion, in tones sufficiently loud for all in the compartment to hear, and which was evidently the intention of the speaker.

"Maud, isn't it positively abominable to think we must be bored to death with this religious nonsense wherever we are? This is the third carriage we have got into, hoping to escape it and have ourselves let alone, and here we have it again worse than ever. I declare it's positively a nuisance."

"Yes," said her companion, "gentlemen, if they *were* gentlemen, would surely consider the presence of two ladies and not monopolise the entire carriage by their religion, as though we hadn't enough of it at Church on Sundays."

Would You be Happy in Heaven?

The elderly gentleman, who was then and is now quite unknown to me, turning to the last speaker, said, "Pardon me, miss, but I am not aware there had been anything objectionable in the conversation you so strongly speak against. We have merely been speaking of some very great blessings and joys which are ours through the love of our heavenly Father. Surely to speak of these precious things ought not to be distasteful to you."



"THE GUARD'S WHISTLE GAVE THE SIGNAL TO START."

"Oh, yes, they are," replied the haughty girl; "there are times for all things, and surely a railway carriage is not the place for such things. We surely ought to have our ears spared from being dinned by religion on week days; we get enough on Sundays."

"Do you hope to go to Heaven some day?" asked the stranger.

"Of course I do. We all do, I should think; but we don't want to die just yet, or to be constantly told of it in one way or another," was the young lady's answer.

"Would You be Happy in Heaven?"

"You will excuse my asking another question. I am an old man, and have seen a little of life—more than you have. We shall probably never meet again on earth, but let me ask you this, If a *few minutes'* conversation about Jesus and His love is so abhorrent to you, how could you be happy in Heaven, where for endless ages the same theme is continued?"

The words seemed to have a wondrous power. They were calmly, quietly, kindly spoken, and therein was the secret of the effect they produced. The young lady couldn't reply; her tongue seemed chained, and, turning ashy pale, she remained as a statue till the train stopped at the next station, when without a word, but a sad, sad look at the gentleman in the compartment she was leaving, she and her friend passed through the doorway, and was seen no more.

But never till my dying day, if I am called upon to have one, shall I forget that look of untold sadness, of emptiness and woe, as depicted on her countenance. Yet is she not a sample of thousands besides? Is not the Name of Jesus distasteful to vast numbers? It may be the one who reads these lines may often have *felt* as this young lady felt, although the feelings may not have expressed themselves in so many words. If so, let me ask you, Is it not evident from that fact, ere Heaven *could* be a Heaven to *you*, a great change must take place in your desires, your tastes and feelings—a radical change of nature? This change so needful is what the Scripture terms the new birth. And does it not appear clear, that "*except* a man be *born again*, he *cannot* see the Kingdom of God?"

"Is there *no* hope?" said a lady at a meeting, a little while ago, to a servant of God.

"No and yes," he replied. "There is positively no hope whatever in *yourself*, but there is abundant reason for hope *in God*."

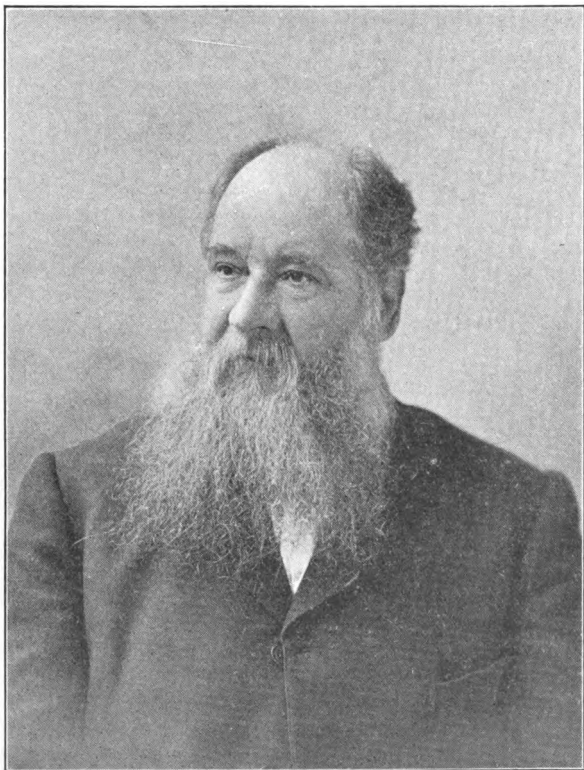
God has "devised means whereby His banished be not expelled from Him" (2 Sam. 14. 14). The mighty gulf between sinful man and a holy, sin-hating God He has bridged *Himself* "in sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh."

Believe on Him who died for sinners and Heaven is yours for ever,

W. J. B.

A NEW ZEALANDER'S DISCOVERY.

IT is greatly to be feared that in these days of abounding religious profession there are numbers of so-called "Christian workers" who have never been really converted to, and by, God. Brought up under religious influences they join the Church, take the communion, teach in the



MR. FALCONER.

Sunday school, sing in the choir, and are looked upon as "Christian workers." In too many cases when they "join the Church" (as it is called) they are not asked *when*, *where*, or *how* they were "born again," or, for that part of it, if they are "born again" at all. When this terrible

fact is alluded to one is immediately met with the reply, "We have no right to judge." Surely it is not *judging hearts* if we say that no one is a *true* Christian who is not "born again." We have conversed with numbers of people who told us that, on "joining the Church" they were not asked anything regarding their *spiritual condition*. When their consciences were aroused under the earnest ministry of some faithful servant of Christ, and they said to friends or relations that they feared that they were not saved, they were told that it was not right to be "too confident." If it is doubted what I say, ask the average "professor of religion" how long it is since he became a Christian, and he will probably tell you that he has been a Christian "all his days!" Inquire how long it is since he believed on Christ as *his Saviour*, and he assures you that he "always believed on Jesus." Ask if he knows that his sins are forgiven, and you are told that "no one can know that for certain."

We are living in easy-going days, when *form* is mistaken for *power*, and *profession* for *possession*. A gifted preacher of the Gospel was accustomed to say, "It is Satanic charity to imagine a person to be a Christian when he is not." How this "Satanic charity" is spreading!

Is the Reader Born Again? (John 3).

If the reader has not experienced the *great change* you are not a *real* Christian. Every *genuine* Christian has two birthdays in the year—the first, when he was born a sinner into the world; the second, when he was *born of God*. The Master's words are clear and plain—"Verily, verily, I say unto thee, except a man be born again he *cannot see* the Kingdom of God" (John 3. 3). Mr. Alexander Falconer, one of the best-known and most highly-esteemed Christians in Dunedin, New Zealand, during a visit I paid to that city some years ago, told me a striking illustration of this. A young lady, an active member in one of the leading churches, in the city, was accustomed to visit the "Sailors' Rest," of which he was the superintendent. Seeing the young lady attending so regularly, he asked her if she was a Christian. "Do you know that you have been born again?" "Have you experienced the great change?" were questions asked. Instead of

being annoyed at such questions being put to her, she gratefully thanked Mr. Falconer for his interest in her spiritual welfare, and said: "NO ONE, EXCEPT YOURSELF, HAS EVER SPOKEN TO ME PERSONALLY ABOUT MY SOUL." And, alas! many others say the same thing. Continuing, she said: "Instead of coming here for the benefit of the sailors *I have been coming to hear the testimony of Christians as to their conversion. I have long been anxious about my soul, and wished that some one would speak to me.*" Further conversation revealed the fact that the young lady was in deep soul trouble. Mr. Falconer earnestly and tenderly told her *the story* of God the Father giving Christ to die for the sins of a guilty world; that He had borne the judgment due to us by giving Himself a ransom (1 Tim. 2. 4-6), and that all who believe on Him are saved. Through that conversation the seeking one obtained peace with God, and has been labouring as a missionary in the East for a number of years. We must not *assume* that, when people say that they are "Christians" they mean they are "new creatures" (2 Cor. 5. 17). We must not *assume* that all professors of religion believe the Gospel of Christ and are converted to God. We must not *assume* that all who are called "Christian workers" are regenerated by the Holy Spirit.

Where Does the Reader Stand?

Are you *certain* that your soul is saved? Are you *sure* that you are "born again"? Do you *know* that your sins are all forgiven? All who are under the shelter of the precious Blood of Christ are saved (Eph. 2. 8, 9), born of God (1 John 5. 1), forgiven (1 John 2. 12), and are in possession of eternal life (1 John 5. 13; John 3. 36). You cannot be an acceptable "Christian worker" until you are a Christian. Do not imagine that you were *born* into the world a Christian. You were born a *sinner* to start with, and require to be born a *second* time—a spiritual birth, of course, but none the less real—to be a Christian, and you cannot become a Christian through performing good works. "Good works" are the *fruit of the new life* which is obtained only through faith in Christ's glorious atonement. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31).

"HE IS COMING."

ON a wall of the room in which I am writing hangs a picture which has often arrested the eye. It depicts a lake surrounded by snow-capped mountains glistening in the sun; one or two barques are sailing on its waters, while on the shore an old castle peeps out between some poplar trees.

Less than a month ago a Christian entered the room; he, too, was attracted by the painting, not because of its beauty, but on account of its associations, for the old castle belonged to the village in which he had lived as a boy. "I was born there twice," he said; and the following account of his second birth, given as nearly as possible in his own words, may interest my readers.

"One fine summer day," he said, "about sixty years ago, I was sitting on the doorstep of my father's house, basking in the sunshine. I cannot have been more than seven years old, yet I remember well the surpassing beauty of the scene, the deep colour of the lake, the brilliant blue of the sky, the dazzling whiteness of the snowy mountains, the gorgeous tints of the landscape. I enjoyed it all with the happiness of a child. But as I gazed upwards I suddenly perceived something moving at a great height, far up in the sky, almost as if in the clouds, yet it seemed to be slowly, very slowly, descending towards me. It was so far away that I could not distinguish what it was, and like a flash the thought came, 'It's the Lord Jesus! He is Coming, and I am not ready.'"

"My mother was a Christian, and had taught me from the Scriptures that the Lord Jesus might come at any 'moment' (1 Cor. 15. 51).

"Filled with terror, I sprang to my feet and rushed into the barn, closing the door behind me. Throwing myself on a large heap of hay, I buried my face in my hands, and cried between my sobs, 'Lord, save me; I am lost; pardon my sins. Lord, save me.' For a quarter of an hour I cried thus in an agony of fear. All was silent outside, and as I listened I said to myself, 'What can be happening? What is it? Oh, if only the Lord has not come?' My heart was beating violently, and I trembled all over, and strained my ears to listen for some sound. There was none, and as the silence continued I began really to hope that after all the Lord had not come, so summoning my

"He is Coming."

courage, I crept on tiptoe to the door. But just as I was about to open it I heard a noise of many feet rushing past, and quite distinctly the words reached me, twice repeated, 'He has come down behind the castle; he has come down behind the castle.' Ah! I thought, it is actually true, the Lord *has* come, and I shall be left behind, and once more I threw myself on the heap of hay and cried with redoubled



**"MY MOTHER WAS A CHRISTIAN, AND TAUGHT ME FROM
THE SCRIPTURES."**

energy, 'Lord, save me; forgive me, O Lord; have mercy on me.' My heart beat faster than ever, and all hope was gone. For many minutes I reiterated my cries for mercy, not daring to raise my head. When I did, all was again silent outside, so once more I ventured on tiptoe to the door, and slowly opening it, I looked out into the old familiar street. All was as usual, and with a sigh of

intense relief I stepped out, and soon learned that it was a balloon which had been the immediate cause of my terror, and that it had descended behind the castle.

"But it had been God's way of speaking to me, and His work had begun in my soul. From that day I had a deep longing to know my sins forgiven and be 'ready' to meet the Lord, but it was only some years later that one morning, as I was walking to the vineyard, I felt I must decide the matter, so accepted the Lord Jesus as my own personal Saviour and really found everlasting peace. 'Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ' " (Rom. 5. 1).

So great was the anguish of that little boy, that sixty years have not sufficed to efface it from his memory. Grown up now into an elderly man, the whole scene is as vivid to him as if it had only happened yesterday, but he can thank God that if the Lord Jesus came to-day to fetch His own, he would no longer have to flee in terror from His presence, but would rise up with joy to meet Him in the air.

What could equal the reader's anguish and despair if in one moment of time his last chance of salvation were gone, and he entered upon an *eternity* of misery. The Bible says, "In a moment, in the twinkling of an eye, at the *last* trump, for the trumpet *shall* sound" (1 Cor. 15. 52) "The Lord Himself *shall* descend from Heaven with a shout, with the voice of the archangel, and the trump of God" (1 Thess. 4. 16). It will be useless then to cry for mercy, for the door will be for ever closed against you, and your doom of everlasting misery in company with the Devil and his angels will be sealed. I entreat you to think of it, and to let this incident be a warning voice to you, not to trifle with your eternal welfare.

Let me once more ask you, if the Lord came to-day, would you be among those who will be filled with bitter remorse at all their lost opportunities; or would you go up with joy and gladness to meet your Lord in the air, and to be for ever with Him in the Father's house, there to praise Him with all the redeemed multitude who have washed their robes and made them white in the Blood of the Lamb? "The Coming of the Lord draweth nigh."

E-M.

AN AMERICAN GOSPEL CREW.

IN our illustration we see four Christians who spend their Saturday afternoons in tract distribution and preaching the Gospel in outlying districts in the State of Pennsylvania. God has blessed their efforts, and given them the joy of seeing souls passing from death unto life, from the power of sin and Satan unto God. Thank God for such labourers. May their numbers be greatly increased all over the American Continent.

As they go in their car they preach the Word. On the



TAKING A HURRIED LUNCH.

front of it you will see that solemn and startling question—a question much owned of God to the awakening of the perishing—“Where will you be in eternity?” Has the reader ever considered it? Where will *you* be in eternity? Are you saved or lost, converted or unconverted, journeying to everlasting bliss or eternal perdition? Face the question fairly and squarely.

If you are aware of your true condition as lost and guilty, and long to be delivered from the penalty and power of sin, look at the grand old Scripture on the car. A.M.

SALVATION IN THE CHURCH OR IN CHRIST?

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

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

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

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

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

YOU, ME, OR ANYBODY ELSE ;

— OR, —

THE PLOUGHMAN WHO LEARNED THAT "WHOSOEVER" IN
JOHN 3. 16 TOOK HIM IN.



"He reads away and I sits listening."

"I had often heard sarmons with fine long words, but these
came right home to me, and I was wholly stammed
when he read about being *born again*."

YOU, ME, OR ANYBODY ELSE.

ONE afternoon as a preacher in Hyde Park, London, was on the point of dismissing his audience he was stopped by some one touching him on the arm. He turned round, and saw a man whose appearance and attire evidently showed that he hailed "from the country," who, addressing the preacher, earnestly asked to be allowed to speak a word to the people, and tell them the story of his conversion, which had taken place but a few weeks before. He spoke with a broad, country accent, and this, with his happy face and heartfelt manner, secured him a good audience and riveted attention. His story was to the following effect:

I was ploughing for my master in a field beside the road, and just sat down agen' the fence nearest to it to have my bit of bread and cheese, the horses standing in the furrow at the headlands, when I sees a gentleman leaning over the gate looking out at the prospect. Presently he spies me, and comes across the gate to where I was sitting. He said it was a fine day, and I said it was so, with the blessing of God, as we always says down in them parts, not thinking nothing about God all the time. Howsomever he pulls me up sharp, though in a kindly voice, and says he, "Do you know the blessing of God in saving *your* soul?" It quite took me aback, and I says, "Of course we all wants to be saved, and hopes we shall afore we comes to die." Then he spoke a great deal to me, as I never heard the likes in my life, about being born again and all to that away. Before he goes, he takes out a book, and says, "I should like to give you this, and will you read this chapter where I turn the leaf down?" I thanked him with all my heart; but told him I was no scholard, never having had no book learning. "Well," says he, "never mind that; you get the first person you see that can read to read this chapter to you." So he left the book, and I've never seen him from that time.

After a bit, as I sat on the bank, thinking in a dazed way of what I had been told, with my mind all in a muddle, I hears a boy coming lumping along home from school, whistling some tune to himself. Thinks I, he'll do! So I axed him, "Can you read?" "Aye, can I, and write my own name tew." He reads away, and I sits listening with all my might. He reads about a man

You, Me, or Anybody Else.

what came to Jesus by night, and I never knew anything take such hold on me as them words did. I had often heard sarmons with fine long words, but these came right home to me, and I was wholly stammed when he read about being *born again*.

As he read—what he told me was the sixteenth verse—the light began to shine in my heart, and I thought this is what being born again means, this explains it. I know now; it was the Holy Spirit of God through them words.

Yet I couldn't half think it was for me, and there was one word that seemed to me the chief word that I couldn't



"I WAS PLOUGHING FOR MY MASTER."

understand, so I axed the boy, "Can you tell me what that there word **whosoever** means?" He said, "I don't know what it means, unless it means **you, me, or anybody else**."

"Well," says I, "why didn't you say that at first; I can understand that easy enough. Now, read that verse over again, if you please, and put them words in instead of the long one." So, slowly and carefully, he read over again, "For God so loved the world, that He gave His only begotten Son, that **you, me, or anybody else** believing in Him should not perish, but have everlasting life."

I lifted up my heart and thanked God there and then for such mercy to a sinner like **me**. J. C. R.

A STORY OF THE SEA.

WE were holding services at a Welsh watering place, when we received a letter from one of the Christian fishermen we had formerly met at Stornoway during the fishing season, a copy of which we now give.

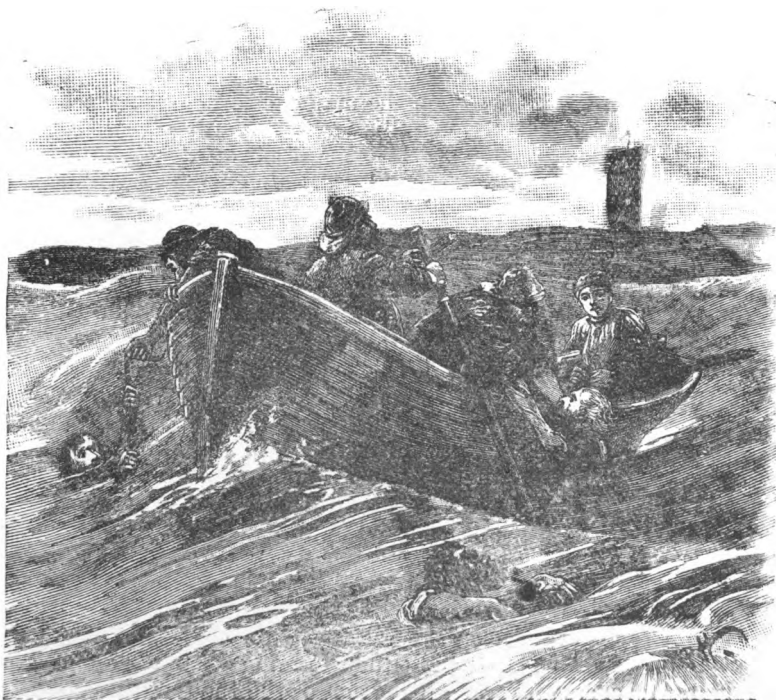
"We entered Pentland Firth with a very thick fog, and were steering our course with light wind and very strong current, and the tide was taking us faster than we calculated, and run us on St. John's Point. The boat struck, and momentarily her keel was alongside, and she sank instantly in twenty fathoms of water, and we had no time to do anything but every man to jump from the boat as far as he could, for fear of being taken down with her; then every man clung to what he could get hold of. Myself and P.'s two sons clung to a small beam; it managed to keep our heads above water, and we were in that condition from eight o'clock till after eleven. Good courage was kept up for the first two hours; after that all hope died away. I was then much pressed about some of our crew not being saved, and going into eternity in that state, and the Lord afforded me strength to preach the Gospel to them for upwards of twenty minutes, and they listened with death attention.

"What calmness filled my own soul I shall never be able by language to make known. What a consciousness of the Lord succouring me in that hour of peril and trial! and our salvation at this time is really of God; there is none but owns that. A small boat picked us up, and the Lord opened the hearts of the people we were cast among. We were taken ashore naked and destitute, and they nursed us, and by great painstaking we soon recovered from our exhausted state.

"On Lord's Day evening I had the privilege of preaching to a large multitude of people on the side of Pentland Firth, gathered from seven miles around. The Lord bless that people! It has pleased the Lord to take everything from me; if He has left me to hunger, He has not left me to perish, for He has fed me, and I trust Him for His love. 'All things work together for good to them that love God,' and I date this down among the 'all things,' and trust where I cannot trace. I took all my clothes, all my nets but a few I had at home, and the money we got for the season is all gone with the boat."

A Story of the Sea.

My reader, if your position at this moment could become that of the one who penned the letter I have quoted—if death were staring you in the face, could you sing with the “calm, deep joy” that would fill your soul, or would it be filled with the terrors of a guilty conscience and a justly offended God? If you have not fled to Jesus



“EVERY MAN CLUNG TO WHAT HE COULD GET HOLD OF.”

for refuge as a sinner, God grant that this “message from the sea” may lead you to know that true Christianity is a blessed thing in life and in death, in time and eternity. Take Jesus as your Saviour *now*; come to Him just as you are, with all your sins, and then, if death should come, “with joy shall you lift up your head,” and shout, “He that believeth on the Son hath everlasting life” (John 3. 36).

J.F.

THE SEA OF CLOUD.

"THE Sea of Cloud," as it has been called, is a wonderful and impressive sight. Any one who has had the opportunity of seeing sunrise or sunset from the top of one of the great mountains, when the clouds are lying (as in the photograph) below him, is not likely soon to forget it. A poet has described it thus:

"Underneath the young grey dawn
A multitude of dense white fleecy clouds
Were wandering in thick flocks along the mountains
Shepherded by the slow unwilling wind."

As one stands and looks on the majestic scene one cannot find better words to express his feelings than those of the Psalm 104. 24. "O Lord how manifold are thy works! in wisdom hast Thou made them all: the earth is full of Thy riches."

A well-known writer tells us that there are three great cloud regions. Lowest of all, the rain clouds, which often come so low as to envelope the earth itself. Then the central cloud region, "which are the usual characteristic of ordinary serene weather, and which touch and envelope the mountains of Switzerland, but never affect those of our own island. They may be considered as occupying a space of air ten thousand feet in height, extending from five to fifteen thousand feet above the sea."

Those in the photograph are lying in a wide sea at a height of about seven thousand feet. The mountain point, standing like an island in the cloud sea, is the well known Rigi, while the Lake of Lucerne lies below covered by the eiderdown of fleecy white.

The third region of cloud is that of the Cirrus, probably never lower than fifteen thousand feet, formed of delicate vapour, often in great multitude forming what we often call a mackerel sky, in which each of the thousand fleecy clouds has a differing but distinctive form.

The sense of being above the clouds in brilliant warm sunshine while it is overcast or even raining below is quite exhilarating. I remember watching a thunderstorm far below over the little lake and town of Zug. As I heard the distant roar of thunder, and watched the flashes of vivid lightning far below me, I realised that I looked upon a striking illustration of the believer's position in Christ. Where the storm of judgment could never reach.

The Sea of Cloud.

No doubt, many reading the familiar words in Ephesians 2. 6, God rich in mercy, "hath raised us up together and made us sit together in heavenly places in Christ Jesus," have often wondered how this was to be understood.

I think the sunny mountain spot above the sea of cloud, and the raging storm below, may help us to conceive it. It means (1) that in Christ we are beyond the reach of condemnation. Romans 8 tells us this, "There is therefore

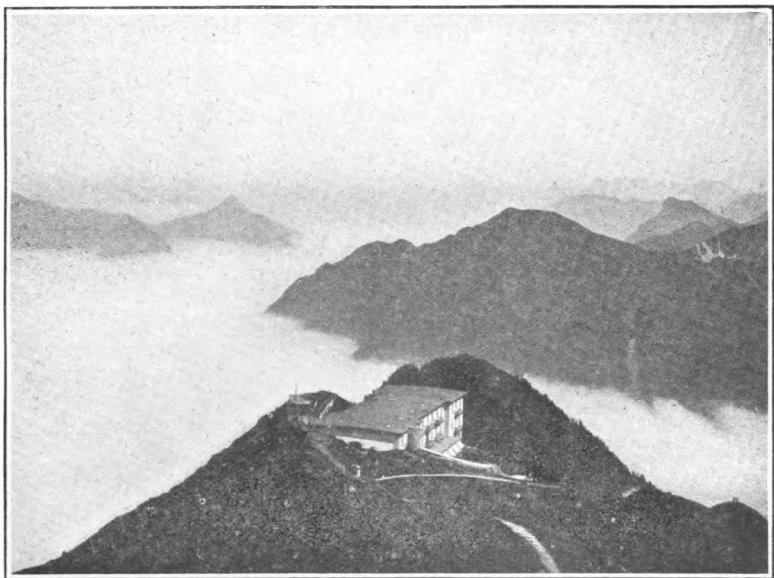


Photo by Geo. Goodman.

RIGI, LIKE AN ISLAND IN THE CLOUD SEA.

now no condemnation to them that are in Christ Jesus."

(2) It means that we live in and enjoy a new realm of life. We are no longer "in the flesh" (Rom. 8. 9). We do not live there, nor traffic there. Our sphere of action is above where Christ is, and we set our affections there.

(3) It means to be kept in perfect peace and in the love of God, while below the world under judgment worries and wearies itself with endless vanities.

May we learn thus to dwell on high with Christ G.G.

SAVED ON AN ENGINE FOOTPLATE.

I WAS an engine-cleaner, and wrought in the locomotive sheds of a Scottish railway company at Carlisle. I was fond of theatres and music halls, and my mind was fed on "Deadwood Dicks," and such like trashy literature. One never-to-be-forgotten night I was working with a fine, manly young fellow, an apprentice fitter, and an out and out Christian. As we sat at supper I said to him: "Malcolm, I believe in Christ; I believe there was such a Person, and all that sort of thing." Malcolm smiled, and quietly said, "IF YOU BELIEVED IN CHRIST YOU WOULD BE SAVED." Malcolm said little more, but promised to give me a booklet which makes the way of peace clear. The book was entitled "God's Way of Salvation." As I perused its pages I found out I was all wrong in my thoughts regarding God, sin, and salvation. I learned I was a sinner, and that my sins merited the righteous judgment of a holy God, for "the wages of sin is death" (Rom. 6. 23). I also discovered that Christ had died for me and paid the ransom price for my salvation with His precious Blood, and all I had to do was to *rest on what He did for me*. As I was seated on the corner of an engine footplate I believed on Christ, that He died instead of me, and I knew that I was saved. I believed He "finished" the work of atonement on my behalf, and I had the Word of the Living God that I would not perish but have everlasting life (see John 3. 16, 36). I confessed Christ to my mates, for God's Word declares that if we confess with our mouth the Lord Jesus, and shalt believe in our heart that God hath raised Him from the dead, we shall be saved (Rom. 10. 9). This is scarcely a literary gem, but through what I have written some troubled soul who is asking, "What must I do to be saved?" may learn that

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

but believe on the Lord Jesus and be saved for eternity. J. T.

If, however, you procrastinate, if you put off the settling of this great question, you may be cut down in your sins and be hopelessly, irretrievably, and eternally lost. "Flee from the wrath to come." "Behold, now is the accepted time" (2 Cor. 6, 2).

"FOOLS FOR THEIR PAINS."

WITHOUT money and without price!" Such are the terms on which God offers to all the gift of eternal life. Wonderful message of love! yet more wonderful, how few will take it on these terms.

An incident which happened a short time ago will illustrate my meaning.



"THE ONLY SENSIBLE ONE OF THE LOT."

Fools for their Pains.

A friend of the poor, who desires that his name shall be withheld, was often known to order a quarter of a ton of coals to be taken to each of a number of people whom he knew to be in distress. The weather was very severe one winter, the snow lying thick on the ground, and the kind donor rejoiced to think what warmth and comfort his gift would bring to many hearts and homes.

The coal-cart drew up opposite a poor desolate-looking cottage, and the coalman knocked at the door, and told the old man within that he had brought him some coals.

"Who from?"

"Don't know," says the man; "but I was told to bring 'em here, and here they are."

"It's a mistake; they're not for me," answered the old man. "No such luck for me—I've no friend to send me coals for nothing."

"Nay, but they're for the man as lives at the dyke. Ain't that you?"

"That's me, sure enough; but there's a mistake; it's some other dyke, maybe."

"Nonsense, man; take 'em, and be thankful. I can't stay here all day talking!"

"Take 'em away, then; they're not for me, and I won't have anything to do with 'em." And he shut the door with a bang, and returned to his desolate hearth. The cart rolled away, taking in it the gift that was intended for the old man.

* * * * *

The next day the same cart was seen drawn up opposite a low court in the town, and the same man, with a quarter of a ton of coals, knocking at one of the doors. "I've brought you some coals," he says cheerfully; "where shall I put 'em?"

"They're not for me," answered the man who opened the door; "you've made a mistake."

"It's no mistake," says the coalman. "See, here's the order—No. 24, quarter of a ton of coals—Now, that's clear, ain't it?"

"That's my number, certainly," replied the other; "but these coals ain't mine, and I can't take 'em in. They must be for some one else!"

"Well," says the man with the coals, scratching his

Fools for their Pains.

head with a puzzled look, "these coals beat me; they're more trouble than enough. One would think I was bringing yer poison. Here comes a nice present of coals, and yer clean refuse to take 'em. But leave 'em I shall; for yesterday I took 'em away from a house, and got into trouble for it. So if yer don't open yer cellar door, I shall chuck 'em down here by yer door step." And having delivered this long sentence, he waited to see its effect.

Thus pressed, the man at last opened his cellar door, saying, "You'll soon be back to fetch 'em, I guess, so I won't set too much store by 'em. But if they're for me, I'm sure I'm much obliged."

* * * * *

One more house in that court the coalman visits with his load, and knocking at the door tells the woman he has brought her some coals.

"For me?" she says; "oh, it can't be true—they must be for some one else."

"No, mum; here's your number, plain enough—No. 8, quarter of a ton of coals."

"So it is! Well, then, I suppose God has sent 'em to me, for no one else knows that the last bit of coal is on the fire now, and that I didn't know where to get any more. Bring them in. It must be God who has sent 'em, and I must thank Him."

"Perhaps you'd better," is the man's short answer; but to himself he adds, "She's the only sensible one of the lot; the rest are fools for their pains."

"Fools for their pains!" How many such fools there are in the world! "God so loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life" (John 3. 16). "*The gift of God*" (Rom. 6. 23). Yet, though God offers to each one the *free gift* of eternal life—life in Christ, pardon, peace, and communion—we, too, often act like these poor cottagers with the coals. Some, like the old man, refuse it altogether. "It's not for me, take it elsewhere;" and they send away the messenger who brings the good news. Others, like the man at No. 24, are *afraid* to take the gift; and they need much persuasion and many invitations to induce them to believe that the

Fools for their Pains.

glad tidings are for them. "Come, for all things are now ready" (Luke 14. 17); "Take the water of life freely" (Rev. 22. 17). These loving words have to be repeated again and again.

But again, some, like the woman who had come to the end of her coals, having found out their need, just accept the gift of life eternal, with a "thank you" to the Giver of it. At first it seemed too good to be true; but when she saw the *order* with her *own number*, she believed and rejoiced. So, when first the good news of a free pardon through Christ reaches the heart of such a one, it seems too good to be true, but when he reads the words, "*Whosoever will*," and again, "Jesus Christ came into the world to save *sinners*," he hesitates no longer. That word *sinner* includes him; and so, feeling his poverty and need, he takes God at His word, accepts Christ Jesus as the free gift of God, and thanks Him for His great love in giving him such a Saviour.

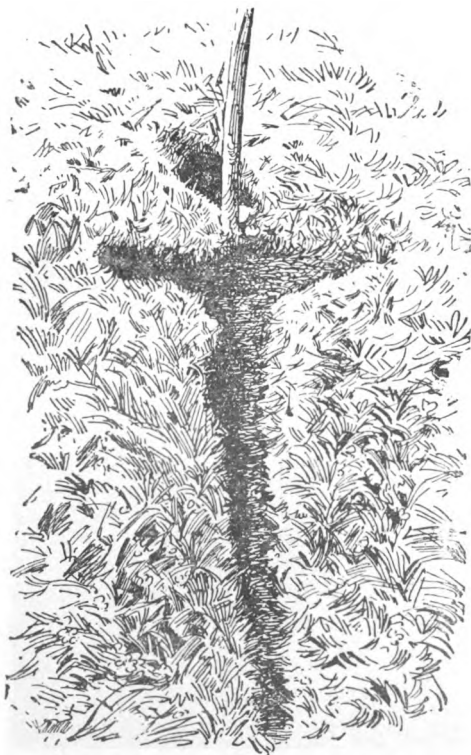
The coals were paid for by the kind donor: so our salvation has been bought with a price, even with the precious blood of the Son of God, "who gave Himself a ransom for all" (1 Tim. 2. 6).

How very simple is the Gospel of the grace of God! How levelling, too, to all man's proud pretensions! It lays in the dust, it tears in shreds the works, feelings, experiences, and expedients of poor man. The Gospel of the grace of God reveals *Jesus*; it tells of peace made by the blood of the Cross, and preached fully and freely to every creature under Heaven. It tells of sin put away "by the sacrifice of *Himself*." By "*Himself*" He has purged the sins of all who believe, and for them has "sat down" at God's right hand. What precious, yet Divine, certainties! "There remaineth *no more* sacrifice for sins." Sinner, is this not enough for thee?

Are you labouring to make your peace with God? Foolish attempt! Peace has been made (Eph. 2). Cast your doings aside, for "There remaineth *no more* sacrifice for sins." The Man Christ Jesus, raised from the dead, has by His own blood settled eternally every question between God and man. God has positive joy in receiving sinners. It is His delight to save and deliver from the pit "WHOSOEVER WILL" (Rom. 6. 23).

"THE ROBBER'S GRAVE."

IN a corner of the churchyard at Montgomery, Wales, is a space known as "The Robber's Grave." There, in repose, are the remains of a young man named John Newton, who was hanged in 1821 at Montgomery for highway robbery. In token of his innocence he asserted, "*The*



THE ROBBER'S GRAVE.

grass for one generation at least will not cover my grave." The writer (another John Newton) saw the grave in 1924, and it is still uncovered although the grass, 103 years after the burial, is slowly encroaching over the spot. It is said that numerous attempts of a varying nature have been made to induce the grass to grow, all without success.

John Newton, who, two years before, had come from a

The Robber's Grave.

distant county to act as farm bailiff for a widow and her daughter, was a zealous worker, devoting himself to the widow's interests and his own duties. He made no friends outside the farm, conducting his business at surrounding fairs, etc., and going to and from them alone. He regularly attended the parish church, and his conduct was devout. He had two enemies among the young men of the district. One was jealous of his success in making the farm a paying concern, for he had expected it to pass into his own hands on the inability of the widow to make it pay. The other had fondly cherished the hope that he might one day make the widow's daughter his wife, and now she was evidently very fond of the young bailiff. So they regarded him as an enemy, and concocted a plan in order to drive him from the neighbourhood. Both appeared against him in court, accusing him of highway robbery, and, seeing that the two men were respectable, of honest repute, and their testimony clear, and Newton employed no counsel for his defence (although he solemnly protested his innocence of the charge) the judge gave the verdict of "guilty." Asking the prisoner if he had anything to say, he answered in a firm voice, closing with these words: "And now, my lord, I protest once more I am entirely innocent of this charge . . . I have therefore, in humble devotion, offered a prayer to Heaven, and believe it has been heard and accepted. And in meek dependence on a merciful God, whom I have offended, but who, *through the atonement of His blessed Son*, has, I trust, pardoned my offence, I venture to assert that, if I am innocent, . . . the grass for one generation at least will not cover my grave. My lord, I await your sentence without a murmur, without sorrow. And I devoutly pray that all who hear me now may repent of their sins, and meet me again in Heaven!"

The execution was marked by an appalling outburst of the elements, a fearful darkness spread around, lightnings flashed and thunders rolled, although the morning was serene and beautiful. The people dispersed horror-stricken, some crying out, "The end of all things is come." The calm returned when the body was removed to the prison.

Of the two witnesses, one became a dissolute, drinking

and blaspheming man, and died an untimely death when blasting a rock. The other became low and dispirited, and, as one said, he "wasted away from the earth." The above is a true and extremely interesting and instructive incident.

1. John Newton was wrongly accused and condemned. Not so we! "For **all have sinned**," and "all the world is guilty before God" (Rom. 3. 19-23) and "he that believeth not (on the Son of God) is **condemned** already" (John 3. 17).

2. The witnesses bore false witness, but the witness against us in God's Word is true. And "If we receive the witness of men, *the witness of God* is greater . . . he that believeth not God hath made Him a liar" (1 John 5. 9, 10).

3. John Newton went to meet his Maker in confidence, knowing that he would be received "through the atonement of His blessed Son." Therefore, he could face death unflinchingly, praying for his enemies and others, because "he trusted in God" who is "able to deliver" even from the power of death. He also knew that all is known in Heaven and wrongs will be righted in due time.

Have you this confidence and trust in God? Are you depending on "the Blood . . . which cleanseth from all sin?" Could you face death unflinchingly at this moment, trusting in the Lord Jesus who conquered death? If not, "Come now and be ye saved," saith the Lord.

J. N.

WHAT IS THE GOSPEL?

IN these days of new messages from one source and another it is well to go to the true source, and ask what is the authoritative message for this and every other time. We stand by Paul, who said: "I declare unto you the Gospel which I preached unto you" (1 Cor. 15. 1). "For I delivered unto you that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15. 3, 4).

Thus is the Gospel suited for the time in which we live, and can never be amended, "for there is none other name under Heaven given among men whereby we must be saved" (Acts 4. 12).

J. C.

THREE SAVED THROUGH ONE BOOKLET.



OSPEL Meetings were being held in Ballywatermoy, Co. Antrim, and a spirit of interest in eternal matters had been created among the people in the village. One day while visiting the home of a young man named Archibald Hamilton, who had regularly attended the meetings, and who was evidently impressed, the preacher, on leaving, handed him that little soul-winner in booklet form, *God's Way of Salvation*, which was thankfully received, and a promise given that it would be carefully read.

But he was not to have the first reading of it, as his sister Gracie, aged 14, who had been a silent listener to the conversation, and in whose heart there had arisen a longing to know the Christ whom the earnest young visitor had so warmly commended, immediately secured it on the departure of the visitor. Anxiously she read its pages, seeking for light and longing to know if it contained anything which would bring peace to her troubled and burdened conscience, and ere she laid it down, she had found the peace and the Saviour she sought in the Lord Jesus Christ (Acts 16. 31).

Meanwhile, her brother had gone to bed, but not to sleep, and in the early hours of the morning, in deep anxiety of soul, he arose, searched until he found the booklet which had so recently been blessed to his sister, and read steadily through it until the glorious light of the Gospel of Christ dawned upon his darkened heart and flooded his soul with heavenly joy. Rejoicing in his new-found salvation, he returned to bed, and slept with a sense of security that he had never before experienced. On awaking he communicated the news of his conversion to his sister, who had entered the kingdom but a few hours before him, and together they praised God that He had thus brought them to Himself.

Determined that the little messenger, which had proved such a blessing to them, should be kept in circulation, the sister handed it to a companion, named Fanny Lewis, who lived two miles off, and she had afterwards the unspeakable joy of knowing that through its perusal her companion had also been led to believe on and know the Lord Jesus, "Whom to know is life eternal."

The reader of this may not have seen a copy of the booklet, which was so signally blessed to the salvation of three different persons, but the opportunity is afforded him of deciding for the Christ of whom the booklet testified. R.M.JR.

FORGIVEN MUCH AND LOVING MUCH ;

— OR, —

THE MAN WHO WAS SAVED BY GOD'S GRACE AFTER LIVING
SEVENTY-EIGHT YEARS IN SIN.



Selling his Sunday Newspapers.

"Here, then, was an anxious soul, with the burden of seventy-eight years of sin weighing him down,"

L

FORGIVEN MUCH AND LOVING MUCH.

A WELL-KNOWN figure in one of the suburbs of London on Sunday mornings was R., as he went his rounds selling Sunday newspapers; nor has the form of the tall, thin, old man, with his high hat and stick, yet faded out of memory, for it is but twelve months since he was to be seen at his Sunday-morning work. Never had old R.'s shadow darkened the threshold of a place of worship, neither had the thought of eternity crossed his soul, for he lived utterly careless of God, and without a thought of the future.

Last autumn he was led to listen to the singing of some hymns out of doors, and was finally prevailed upon to enter the hall, where Gospel services were being held. Night after night did the old man attend these meetings, and very much impressed he was by them.

One evening he was personally addressed by the preacher, and these words in Isaiah 53. 6 were shown to him—"All have gone astray."

"It is true," was R.'s answer; "it is true. I have lived seventy-eight years in sin; but will God forgive an old sinner like me?"

"Yes," was the answer. And, seeing that the old man was truly awakened to the realisation of his lost state, he was directed to the conclusion of this text, "The Lord hath laid on Him the iniquity of us all." Here, then, was an anxious soul, with the burden of seventy-eight years of sins weighing him down, and God's precious Word declaring how that He has laid the sins of all who trust Him on Another. What could the old man say?

"I believe, but I am not saved."

It seemed too good to be true, too wonderful to believe, though he said he did believe.

Opening the Bible in the New Testament, the speaker turned to the Gospel of St. John, where it is written, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life" (John 5. 24), and said, "Well, R., will you believe if God shows it to you from His own Word?"

"Indeed, I will," replied the old man; whereon the verse we have quoted was slowly read, and a pause made at these words—"hath everlasting life." "Is that true? is that what God says?" was R.'s anxious inquiry.

Forgiven Much and Loving Much.

"Yes; it is God's Word," was the answer.

"Then I am saved," said he, with a trembling voice. "Read the verse again: 'He that believeth HATH,' 'HATH everlasting life;'" and with tears he added, "I am saved—God's Word tells me so;" and his face beamed, as he left his friend, rejoicing in a sin-pardoning God.

From that time old R.'s great delight was to tell of the blood of Jesus Christ, God's Son, which cleanseth us from all sin. That wonderful word *all* was, with his seventy-eight years of a godless life, unutterably sweet to him, and on every hand he would relate what God had done for his soul, in saving him, and in making him a monument and a witness of His mercy.

"How is it with you?" said one to him, and this was his answer:

"I am all right; I am saved, because God tells me so in the fifth chapter of John, and the twenty-fourth verse; and I must not doubt Him. It was made all right for me at the mission services."

R. found sweet communion with his Saviour, for a Saviour indeed was Jesus to him—He was his All in all. The neighbours and friends saw the change, and it became a matter of conversation among them how that old R. was a new man.

After his conversion he who had been used to this gracious end left the neighbourhood for some months, carrying the Gospel elsewhere. It was only a few weeks ago the neighbours told old R. that the same preacher was about to return for some days' mission work in the neighbourhood.

"Aye! it can't be true that I'm going to hear him again," said R. "Yes, it is," his friend answered him, and, holding out his hand, he added, "See, here are some of the announcements of his coming."

R. hastened home, and wrote a letter to his Christian friends, begging them to be earnest in prayer to God, that even as He had saved him, so now others might be saved by the preaching of His servant who was coming once more to the neighbourhood, adding in his letter, "I am afraid I shall not hear him again."

The next morning old R.'s familiar form, with his tall hat and stick, was to be seen hastening about his neigh-

Forgiven Much and Loving Much.

bourhood, calling at the houses where he had been wont in former times on Sunday mornings to sell his newspapers. But his hand was now full of messages of mercy, and, as he knocked at house after house, he begged the people to come and hear words whereby they might be saved. It was a great joy to him to go from door to door, for Christ was dwelling in his heart by faith, and his hopes were high for the prosperity of the mission. Thus some hours passed by, till old R. grew weary. At length he came to a house where his efforts to make the people hear were in vain, though he rapped often enough at their door with his stick. But he was not to be denied entrance, if entrance were possible. So he bustled round the back way, and in so doing fell over a piece of wire, and in the fall broke his ribs.

When the people picked him up he said, "I thought I should not hear him again;" and as he was being carried away he smiled, saying, "My name is Enoch. Tell them that Enoch walked with God." And then, faint as he was, he sang as best he could some lines of a favourite hymn:

"My Jesus, I love Thee, I know Thou art mine;
For Thee all the pleasures of sin I resign"—

and added, "Oh, how glad I am my sins were all laid on Him!"

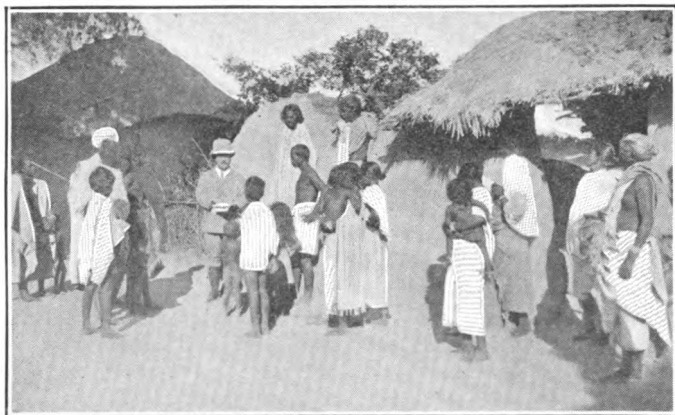
Dear old R.'s hours were fast coming to their end. Though he suffered greatly, he spent his last moments telling all who were around him that his place was prepared in the Home above, and that he was going to be put to sleep by Jesus. He had one desire—he wished to see the man whom God had used to the salvation of his soul before he passed away. But he was not yet in the place, as the services were not to be held for some few days, so that the hope seemed vain. However, unknown to him, a telegram was sent to the evangelist, who immediately set out to see him. Thus they met, not only to bid each other farewell, but to unite in yet one song of thanksgiving, for dear old R. would sing once more with his feeble, dying voice the hymn he loved so well.

"I will love Thee in life, I'll love Thee in death,
And praise Thee as long as Thou lendest me breath;
And say when the death-dew lies cold on my brow—
If ever I loved Thee, my Jesus, 'tis now!"

R. H. H.

THE STORY OF LAKSHMAN RAO.

I WAS born at Gudibanda, in the Province of Mysore, on 25th October, 1860. The first time I ever heard the name "Christian" was when I was a boy five years of age. One morning I was naughty, and my mother very seriously said that she would make me a Christian if I did not behave well. At my eighth year, according to the religious requirements of Brahminism, I was initiated, with the investiture of the sacred thread and learning of the sacred mantras, into the privileges of a true Brahmin. At my sixteenth year I became exceedingly religious, but when I was about nineteen, through the influence of a great student



PREACHING THE GOSPEL IN AN INDIAN VILLAGE.

of Spencer, Huxley, and Tyndal, I gave up all faith in ceremonial Brahminism, and boastfully and ignorantly called myself an Agnostic. In my eighteenth year I went to Kolar, and began to attend the English service on Sundays. It was all so strange to me—the singing of Sankey's hymns containing what I thought good words, people kneeling down to pray to an invisible God, the reading of the Bible, and the preaching.

On the 10th February, 1881, I heard Amanda Smith, an Africo-American Christian, preach Christ as a Saviour for sinners, and the work of the Spirit of God in giving life to any who believe in Christ, which she called "regeneration." I had never heard there was such a thing in the

Christian system. The Brahmins believe in what is called ceremonial regeneration, or being "twice born," taking place at the time of the investiture of the sacred thread. Hence this truth of "regeneration" arrested my attention, because of the challenge that it was said to be a fact of experience, to be known and realised by a believer in Christ now in this present life. I spent the whole night trying to solve the problem, and I said to myself, "Why should I not test the truth of what she said? If I believe in Jesus Christ, and receive Him as my Saviour, I shall know by personal experience the truth of the spiritual life. If it is not true, I shall be none the worse for testing."

Just as I was thinking thus, God used the fifth proposition of the first book of geometry as a means to help me to decide. I argued with myself thus: Now, to prove the truth of this theorem, an hypothesis is assumed, certain postulates granted, and construction for the proposition made before the demonstration takes place, and then the theorem is demonstrated. So, if my possessing spiritual life is to be demonstrated in my experience, I felt it was very reasonable and absolutely essential that I must fulfil the conditions laid down to realise the truth of it, namely, "Repentance towards God and faith in the Lord Jesus Christ." On coming to this conclusion, for the first time in my life I lifted up my soul to God, in Christ's Name, and definitely by putting forth my heart and volition, I received Christ as my Saviour. The whole night I had been miserable, but once I had yielded myself up to God, and received the Lord Jesus in humble faith as my Saviour, there came over me instantly such a perfect calm and peaceful joy that was all the more marked because of the previous contrast.

Thanks be unto God that I, a poor, miserable sinner, was enabled to find mercy in His sight and to trust in Christ, whom for twenty-one years I have found to be my gracious Saviour from sin and a "Friend that sticketh closer than a brother."

The Lord Jesus who saved Lakshman Rao, can save the reader at this very moment. He died on Calvary's Cross to save you from eternal misery. "Believe on the Lord Jesus Christ and thou shalt be saved."

THE SWISS HERO.

SWITZERLAND is a small but interesting country. It is situated in the middle of Europe, and is surrounded by larger and more powerful nations. Once

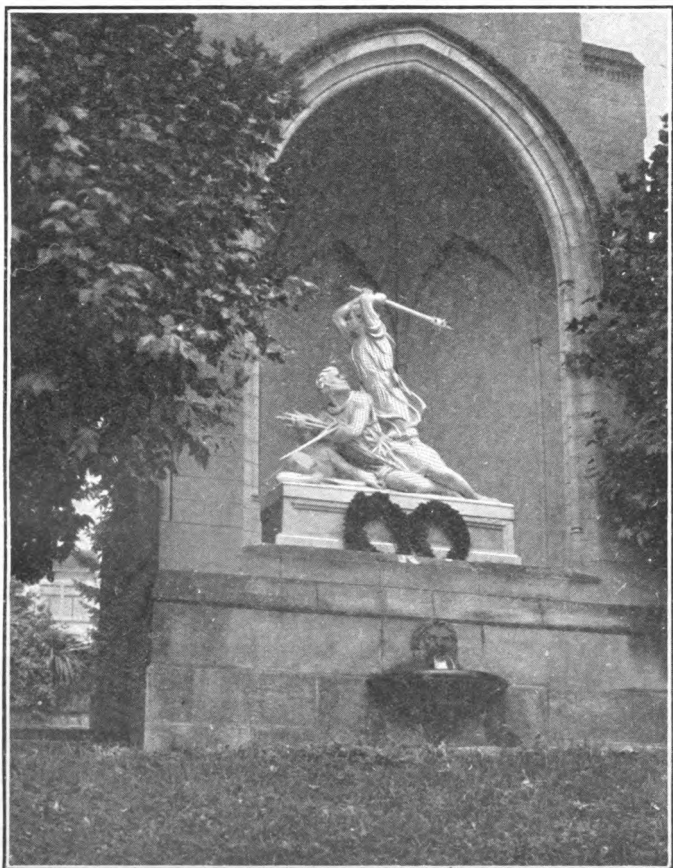


Photo : Geo. Goodman.

THE WINKELRIED MEMORIAL.

upon a time Austria made a determined effort to conquer the Swiss, and a decisive battle was fought at Sempach. The flower of the Austrian army was there, led by the most skilful generals of the age. When fighting the

Austrian soldiers stood shoulder to shoulder, three ranks deep. The first rank held their spears short and straight to the front; the second rank held their spears rather longer and over the shoulders of the first rank; the rear rank held their spears at full length with both hands over the heads of both their comrades in front. The points of all the spears would thus be level, and any assailant would have to face three spear heads, backed by vigorous men to drive them home.

For the most part the weapons of the Swiss consisted of spears, axes, and huge swords. The battle lasted two days. At the commencement the Swiss lost heavily, and it looked as if they were going to be defeated. Their only hope of freedom lay in making an effective gap in that wall of steel. One man saw a way of doing this at the cost of his life.

Arnold von Winkelried was of noble birth, a husband and father, and had everything in this life to make him happy. He had, however, a love for his nation and his fellow-countrymen. Laying aside his sword and armour, he told his fellows to follow him closely, and take advantage of the gap he would make in the enemy's ranks. An eager band followed him swiftly. Reaching the Austrians, he stretched out his arms, grasped as many of the spear points as he could reach, gathered the spears and threw himself upon them, hugging them into his body. Before the Austrians could disentangle their spears two or three of them had been stricken down by the long swords of those who followed the patriot. Their ranks being broken, their long weapons and heavy armour were only in the way. In poured the Swiss army, smiting and slaying, until all that remained of the Austrians were driven from the field.

Like the Swiss, we have a real enemy. Satan is the enemy of the souls of men. His object is to bring us into bondage and to keep us there. We have also a Deliverer. His name is Jesus Christ. By His death on the Cross of Calvary He delivers those who trust Him from the guilt of sin, and by His endless life at God's right hand He frees them from the power of sin day by day (Heb. 7. 25). "If the Son make you free, ye shall be free indeed" (John 8. 36). Has He done so? If not, trust Him now. J.G.

RELIGION WITHOUT CHRIST.

By the late JAMES H. BROOKES, D.D., Presbyterian Minister,
St. Louis, Mo.

AN incident has occurred which illustrates this heading. During the past few hours a large number of ministers assembled to discuss the appalling spiritual destitution throughout their city. One of them,



DR. BROOKES.

whose devotedness is attested by his self-sacrificing labours among the poor, gave a touching and earnest address. In the course of his remarks he told of a child who had heard him preach, and was "soundly converted," but was seized by fatal sickness, asked her papa to meet her in Heaven, and then died.

The minister rode in the carriage with her father to the burial, and while returning from the grave the latter said to him: "There must be something in religion, for it made my little girl happy." Soon after the interview the man was taken with rapid consumption, and sent for the preacher. "I am awfully bad," he said, "and feel that I am a great sinner; what must I do?" The minister told him he had better pray. Two or three visits were made to the dying man, and each time he was directed to "keep on praying." One day he said to the minister, "I am going to Heaven soon to see my little girl." "Why do you think so?" the preacher asked him. "Oh, last night," he replied, "I was just miserable, and I got out of bed and kneeled down and prayed hard; and I feel right here (the speaker putting his hand upon his heart) that I am right, and will go to Heaven when I die."

There were tears in the eyes of many who heard this narrative, and there were tears in the eyes of one, not on account of the narrative, but on account of the utter ignorance of the way of salvation it exhibited. He said to himself, sadly, "Blind leader of the blind! Not once has the Name of the Lord Jesus been mentioned; and if that poor fellow was saved, so far as the teaching he received is concerned, then Christ is dead in vain. He was directed to pray, but the heathen pray, the Mormons pray, the deists pray, the infidels often pray; and it is astonishing that any preacher, or Christian, with the open Gospel before him, should tell an inquiring sinner to keep on praying until he feels that he is saved."

Jesus did not say, "God so loved the world, that He gave His only begotten Son, that whosoever *prayeth* shall be saved;" nor did He say, "He that heareth My Word, and *pray th* to Him that sent Me, hath everlasting life." Peter did not say, "To Him give all the prophets witness, that whosoever *prayeth* shall receive remission of sins." Paul did not preach to the Jews, "By Him, all that *pray* are justified from all things"; nor did he preach to the Philippian jailer, "*Pray*, and thou shalt be saved." The Gospel is not, "To him that worketh not, but *prayeth* to Him that justifieth the ungodly, his prayer is counted for righteousness." There is not a line in the New Testament which bids an anxious sinner pray in order to

be saved, but in every line it is expressed or implied that he is to *believe* on the Lord Jesus Christ.

Does not every one see at a glance that if the sinner is told to pray he is put upon a course of doing, that he must think there is some merit in his prayers, that he is taught to imagine God will be merciful to him on account of his praying, and that the instruction utterly dishonours the finished work of Christ? If God must be inclined to show mercy, why did His Son die on the Cross? If praying can save, why did His Son die at all?

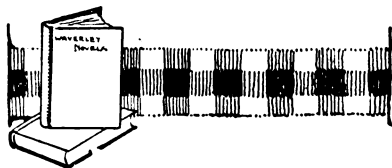
At the close of an evangelistic meeting twenty-five or thirty young men gathered about the minister to hear more fully of the way of life. Another minister standing near said to him, "Will you not advise them to go home, and to pray?" "No, sir," was the reply. "I will not. I have no authority from the Word of God to advise them to go home and pray; but the Word is, 'Believe on the Lord Jesus Christ and thou shalt be saved;' 'Now is the accepted time; behold, now is the day of salvation.' These young men may never live to get home; they may be in Hell before they reach home; and I would not dare to give them the advice you wish." If any one thinks he ought to tell the sinner to pray to God before he believes in Christ, it is enough to remind that one that "without faith it is impossible to please Him;" and "whatsoever is not of faith is sin." "He that turneth away his ear from hearing the law, even his prayer shall be abomination;" and "he that trusteth in his own heart is a fool" (Prov. 28. 9, 26).

What matters it that a man feels here (in his heart) that he is all right? There is no one under the blinding delusion of Satan who does not *feel* the same way; and feeling is not worth anything, unless it springs from the truth. We are no more saved by feeling than we are by praying, and the question to put to the sinner is not whether he feels good or whether he feels bad, but whether he believes in the Lord Jesus Christ as his Saviour.

Why not then believe on Him who loves you, and gave Himself for you, and obtain eternal life to start with (John 3. 16; 6. 47), power to overcome sin to go on with, and glory to end with? There is, indeed, "joy and peace in believing."

THE BOOK OF BOOKS.

SIR WALTER SCOTT AND THE BIBLE:



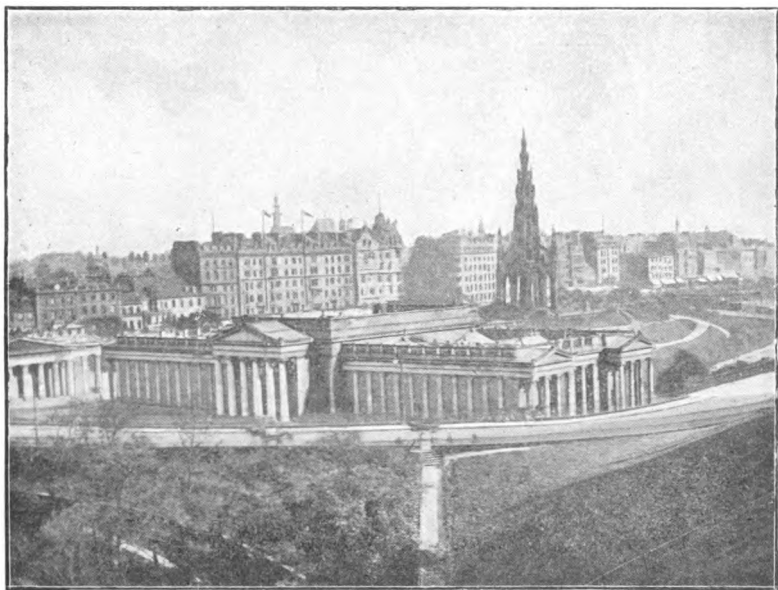
NO name is better known wherever Scotsmen dwell on the face of the earth, than that of Sir Walter Scott. His "Waverley Novels" have found their way into every corner of the world, and been translated into every language of importance, and his "poetical works" recited wherever civilised language is used. Yet though he made his name and won enduring fame in *fiction*, it did not even suffice for himself in his last moments, for shattered in fortune and health, he turned at last to *fact*—the great facts of the Word of God, of which he had well written:

"Within this wondrous Volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray;
To lift the latch, to find the way;
And better they had ne'er been born,
That read to doubt or read to scorn."

Lying in lovely Abbotsford during his last illness, he said to his son-in-law, Mr. Lockhart, "Bring me the Book." "What book?" asked Mr. Lockhart. "There is but *one* Book," replied the famous author. "Read to me out of the Bible." And he was right, for whatever may seem to satisfy during life, "God and the Word of His grace" alone can satisfy in death and eternity, "and as it is appointed unto men once to die, but after this the judgment" (Heb. 9. 27), it is well to be prepared for the day of reckoning. Works of fiction may do to spend the

The Book of Books.

moments of Time; words of truth and grace alone can prepare for the myriad moments of Eternity. "The entrance of Thy Word giveth light." Let into your heart the glorious truth 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). Put your name into the all-embractive "whoso-



THE "WALTER SCOTT" MONUMENT, EDINBURGH.

ever," and you will become the possessor of that life everlasting.

"Heaven and earth shall pass away, but the Word of the Lord endureth for ever," therefore remember the dying testimony of Sir Walter Scott, "There is but *one Book*." Read it and you will therein learn all about the Lord Jesus Christ who loved you. Believe it, and, with Tennyson, you will exclaim, "All that the sun is to the flower, giving it life and strength, and beauty and fragrance, the Lord Jesus is to me." Believe even now. HYP.

BLOW THE TRUMPET OF SALVATION.



"Blessed Redeemer the work He has done,
Vanquished the Foe, and the Victory won:"

"Not all the blood of beasts
On Jewish altars slain,
Can give the guilty conscience peace,
Or wash away its stain."

NO, not all of them put together could atone for sin, or make propitiation to God—on your behalf and mine.

All the sacrifices which were offered under the Law could not avail to meet our case, for the fundamental reason they had in themselves no efficacious value, and God had no pleasure in them which were offered by the law.

They only foreshadowed the coming of the One who could effectually deal with sin, and meet the righteous requirements of a holy God. Now that this has been accomplished by the death of Christ on the Cross, we can herald the news, "that whosoever believeth in Him shall receive remission of sins," but He must first purge our sins before He can forgive: "When He had by Himself purged our sins, sat down on the right hand of God."

How rich is the provision that God has made for the sinner's need, to clear the ground completely, and enable you to stand in God's very presence without any imputation of guilt, "Justified freely by His grace through the redemption that is in Christ Jesus."

Reader, by faith behold Him as your Substitute, "Who came to put away sin by the sacrifice of Himself." This sacrifice God has honoured and accepted and faith accepts the settlement without any question, resting upon the fact that God has honoured his work, and declared His satisfaction by the mighty power of resurrection.

A friend of mine when visiting a lady patient one day, was asked by a relative to inquire about her affairs, so bending down, he quietly asked if all her temporal affairs were settled, to which she simply said, "Oh, yes, I have nothing to think about!" Again he asked if all her spiritual affairs were settled. To this question she opened her eyes, and with intense emphasis replied, "I could do nothing at that; the blood of Christ in its solitary dignity has settled all." A testimony more exquisitely beautiful to the all-sufficiency of the work of Christ is not

Blow the Trumpet of Salvation.

possible to render. Only faith such as this can give solid peace and rest.

My reader, the terms of peace with God are clearly stated, terms framed by God Himself, and they call for your acceptance. Delay no longer, as there is a time-limit to your acceptance.

"Because there is wrath, beware lest He take thee away with His stroke, then a great ransom cannot deliver thee." The one perfect Sacrifice has been offered, the ransom price paid, and both have been honoured and accepted.

"Then doubt not thy welcome, since God hath declared

There remaineth no more to be done;

Christ once in the end of the world hath appeared,

And completed the work He begun."

R.M.S.

ON THE BLOOD OF CHRIST.

MR. D. L. MOODY, in one of his forceful Scriptural addresses, speaking about the value of the PRECIOUS BLOOD OF CHRIST, said:

"I do not believe there is a word in the Bible that Satan fears more than the word 'blood.'

"If you will read your Bible in the light of Calvary you will find there is no other way of coming to Heaven but by the BLOOD. The Devil does not fear ten thousand preachers who preach a bloodless religion. A man who covers up the Cross, though he may be an intellectual man and draw large crowds, cannot touch the heart and conscience. Those who preach the doctrine of the Cross, holding up Christ as the sinner's only hope of Heaven and as the sinner's only substitute, God honours, and souls are always saved where that truth is preached.

"I would rather give up my life than give up this doctrine. Take that away and what is my hope for Heaven? Am I to depend upon my works? Away with them when it comes to the question of salvation. I must get salvation distinct and separate from them, for it is 'to him that worketh not, but believeth.' NONE WILL WALK THE CELESTIAL PAVEMENT OF HEAVEN BUT THOSE WASHED IN THE BLOOD.

"Sinner how are you going to get your robes clean if you don't get them made 'white in the blood of the Lamb?' If you die without Christ, without hope, and without God, where will you be?"

"THE CITY DESTROYED."

"



HE beautiful city of San Francisco is gone; there are only smoking ruins, ashes, and a few unsteady bare walls on the spot where years and years of the work of man had built monuments to civilisation and American enterprise. In a few seconds of shaking, of resistless destruction, the mighty earthquake did for San Francisco the work planned and carried out over a long period by the Romans at Carthage. As the soil of that doomed city was ploughed and strewn with salt, so the site of San Francisco has been ploughed by the earthquake, strewn with the ashes of her beautiful buildings." So writes the editor of an evening paper.

How easily God can come into a city, and in a few seconds wipe it out. How quickly could He hurl men into destruction! What an awful awakening for this world, when the Almighty sets to His hand to work! This doomed city was wicked indeed; its moral tone was very low; but God has come in, and God will come in one day and judge the sinner. "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Matt. 16. 26). Many have lost millions in this downfall, but what is it to be compared to the loss of the soul?

Chicago was rebuilt, Baltimore was rebuilt, Galveston was rebuilt, and San Francisco will be rebuilt, but the "lost soul," what would a man give in exchange for it? Lost! lost! for all eternity! the "weeping and wailing and gnashing of teeth" (Matt. 8. 12). What an awful future before the unsaved man! No warning voice was raised for the safety of San Francisco; but God has sent warning to all, and prepared the remedy whereby all may escape. "He spared not His Son, but delivered Him up for us all." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). Only one way of deliverance was opened for the sinner—Christ must die; no other way; and, blessed be His name, "Christ died for the ungodly." Because of this, the sinner may be delivered from the wrath to come by accepting the Lord Jesus as his or her personal Saviour. "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Believe now and live for evermore. F.W.B.

TELLING THE "DOWN AND OUT" THE GOSPEL STORY;

— OR, —

OF WHAT USE IS IT TO EXHORT A CONDEMNED CRIMINAL WHO
RECEIVED THE DEATH SENTENCE TO MURDER NO MORE ?
THE MAN IS ALREADY CONDEMNED.



The Biltmore Hotel, New York.

"In company with a friend I visited a 'Rescue Hall'
in the Bowery, New York City."

TACKLING THE TRAMPS.

SEVERAL years ago, in company with a friend, I visited a "rescue hall" in the Bowery, New York City. The building was well filled with a company of between 400 and 500 of "toughs," "tramps," and "deadbeats." Most, if not all of them, had seen better days. Owing, however, to their love for drink they had lost their businesses and situations, and were down in the mire of sin, proving the truth of Scripture that "The way of transgressors is hard." Some had been rescued from the slavery of drink and were teetotallers, whilst others had been delivered from the bondage of Satan and were Christians.

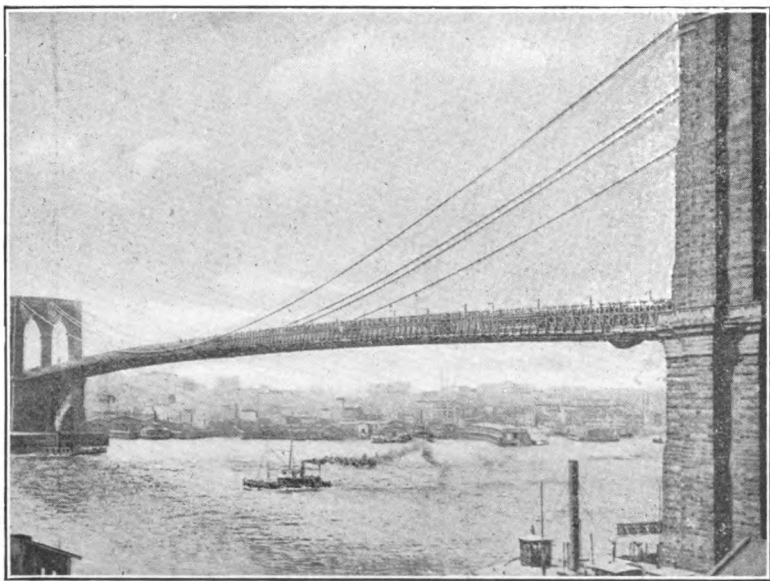
The order of the meeting was as follows: Singing and prayer, hot coffee and sandwiches, an address, and open, voluntary testimonies. The poor fellows seemed to enjoy their meal. The singing was hearty, but many of the "testimonies" were stereotyped and unsatisfactory. The so-called "Gospel" address did not in my judgment contain sufficient Gospel to save anybody. The speaker was a minister of an influential church in the city, but his "talk" was one of the most disappointing that I ever listened to. Most of the time was occupied in giving a sketch of a newly-published novel by "Ralph Connor." Feeling that some *application* was expected from such a congregation, Dr. — finished up with the following exhortation: "Turn from all sin; pray to God for forgiveness; swear by Jesus you will follow Him." And this was all the "Gospel" given! How I felt for these poor waifs! It is unnecessary to say to those who understand their Bibles that such teaching is not *God's Gospel*, the Gospel as preached by the apostles.

Let us examine the "Doctor's" theology. To poor broken-down tramps, to men who were walking on the dirty side of the broad road, and conscious of their guilt, he said: "TURN FROM ALL SIN." If they did what he told them, what then? What about their past life, all stained with guilt, all criminal with rebellion? Of what use is it to exhort a *condemned criminal* who received the death sentence to murder no more? The man is already condemned. Sinners, however respectable, upright, moral, or religious, if unsaved, are "condemned already" (See John 3. 18). If the unconverted reader never commits

Tackling the Tramps.

another sin, future obedience cannot obliterate the past.

The preacher's second counsel was to "PRAY TO GOD FOR FORGIVENESS." Is forgiveness of sin obtained by the *unbeliever* through prayer? "Without faith it is impossible to please Him" (Heb. 11. 6). But the unsaved have not faith in Christ. The moment a man believes on the Lord Jesus, that moment he ceases being an unbeliever, is saved (Acts 16. 31), obtains eternal life (John 5. 24),



BROOKLYN BRIDGE, NEW YORK.

and is justified (Rom. 4. 4, 5). "They that are in the flesh cannot please God" (Rom. 8. 8). Every unconverted person is in "the flesh" as to his standing before God. How, then, is forgiveness obtained? Hearken to God's Word: "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10. 43). Sinners are neither justified nor pardoned through prayer, but by simple faith in the Lord Jesus Christ, "Does it not say," inquires one, "that if we ask, we shall receive?" Let us

look at the passage: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7. 7). To whom were the words spoken? To Christ's *disciples*. The "ye" referred to were the same persons who were addressed as "the light of the world" (Matt. 5. 14), and "the salt of the earth." Are unbelievers the "light of the world?" Are the unsaved the "salt of the earth?" Of what use is it, then, to exhort the unregenerate to pray to God for forgiveness, when God does not bestow it in that way? Why pray to Him when He is beseeching them to accept of it as a free gift (see 2 Cor. 5. 20)?

The last exhortation, in our opinion, was the worst of all: "SWEAR BY JESUS YOU WILL FOLLOW HIM." Why advise sinners to "swear by Jesus," when He declares "swear not at all?" (Matt. 5. 34). And why "swear by Jesus that *you will follow Him?*" It is true that Christ is set before *believers* as a perfect example. Christ left them an example that they should follow His steps (1 Peter 2. 21). What Scripture commands sinners, who are "dead in trespasses and sins" (Eph. 2. 1), to follow His steps in order to be saved? Christ lived a perfectly holy and sinless life. He knew no sin, He did no sin, and in Him was no sin. Those who know themselves best, think least of themselves. As they contemplate the walk of Christ, as revealed in the Gospels, they see how far short they are from the Divine standard.

The Unitarian counsels sinners to follow in the footsteps of Christ, but evangelical Christians urge them to accept of Him as their Saviour and Lord. To every unconverted person who reads these lines we would say, Don't attempt to obtain salvation through your "doings." "Christ died for the ungodly" (Rom. 5. 6), therefore He died for you. By His death on Calvary He paid the ransom price for the deliverance of your soul (1 Tim. 2. 4-6). God has accepted His "finished" work as a perfect atonement, and you are now invited and entreated to believe on Him who settled the *sin question*. "Believe on the Lord Jesus Christ, **and thou shalt be saved**" (Acts 16. 31). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16).

A. M.

THE CONVICTION AND CONVERSION OF JOHN WESLEY.

ON 1st February, 1738, he writes: It is now two years and almost four months since I left my native country in order to teach the Georgian Indians the nature of Christianity. But what have I learned myself in the meantime? Why (what I the last of all suspected), that I, who went to America to convert others, was never myself converted to God. I am not mad, though I thus speak, but I speak the words of truth and soberness, if



JOHN WESLEY.

haply some of those who still dream may awake and see that as I am so are they. Are they read in philosophy? So was I. In ancient or modern tongues? So was I also. Are they versed in the science of divinity? I, too, have studied it many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in alms? Behold, I gave all my goods to feed the poor. Do they give of their labour as well as of their substance? I have laboured more abundantly than they all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation, ease, country; I have

put my life into my hand, wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God should please to bring upon me; but does all this (be it more or less, it matters not) make me acceptable to God? Does all I ever did or can know, say, give, do, or suffer, justify me in His sight? Yea, or the constant use of all the means of grace? Or that I am, as touching outward, moral righteousness blameless? Or, to come closer yet, the having a rational conviction of all the truths of Christianity? Does all this give me a claim to the holy, heavenly, divine character of a Christian? By no means.

This, then, have I learned in the ends of the earth, that I am fallen short of the glory of God, that my whole heart is altogether corrupt and abominable, and consequently my whole life; seeing it cannot be that an evil tree should bring forth good fruit; that, alienated as I am from the life of God, I am a child of wrath, an heir of Hell; that my own works, my own sufferings, my own righteousness, are so far from making any atonement for the least of those sins, which are more in number than the hairs of my head; that the best of them need an atonement themselves, or they cannot abide His righteous judgment; that, having the sentence of death in my heart, and having nothing in or of myself to plead I have no hope but that of being justified freely through the redemption that is in Jesus

If it be said that I have faith (for many such things have I heard from many miserable comforters), I answer, so have the devils a sort of faith, but still they are strangers to the covenant of promise; the faith I want is a sure trust and confidence in God, that through the merits of Christ, my sins are forgiven, and I reconciled to the favour of God. I want that faith which enables every one that hath it to cry out, "I live not, but Christ liveth in me—and the life which I now live, I live by faith in the Son of God, who loved me and gave Himself for me."

On the 24th of May, nearly four months after the above was written, while sitting listening to one reading Luther's preface to the Epistle to the Romans, while he was describing the change which God works in the heart through faith in Christ, John Wesley trusted in Christ

and was saved; his own words are—"I felt my heart strangely warmed. I felt I did trust in Christ, in Christ *alone* for salvation, and an assurance was given me that He had taken away my sins—even mine—and saved me from the law of sin and death."

And now, dear readers, how is it with your own soul? Have you thus trusted Christ? Have you the assurance that your sins are taken away? That you are saved from the law of sin and death? The sure Word of the Lord says—"All that believe are justified from all things" (Acts 13. 39), and "He that believeth on the Son of God hath the witness in himself" (1 John 5. 10). Thus we see every true believer is saved, and knows it, as we read—"The Spirit of God beareth witness with our spirit that we are the children of God" (Rom. 8. 16). "And if any man have not the Spirit of Christ, he is none of His" (Rom. 8. 9). If you are still unsaved, there is no need that you should spend so much time as John Wesley did trying to gain salvation by your own works and prayers. God says that you cannot do anything to please Him (Rom. 8. 8; Heb. 11. 6). Your heart is deceitful above all things, and desperately wicked (Jer. 17. 9). Every imagination of it is only evil continually (Gen. 6. 5). So it is impossible for you to do anything else but sin; but still God loves you, and if you really believe that you are guilty and worthy of Hell, you may be saved as you read, "For God so loved the *World*, that He *gave* His only begotten Son, that *whoever* believeth in Him should not perish, but have everlasting life" (John 3. 16). He also says—"Look unto Me and be ye saved, all the ends of the earth" (Isa. 45. 22). He was lifted up on Calvary's Cross, and all our sins were laid upon Him (Isa. 53. 6). "He suffered the just for the unjust" (1 Peter 3. 18). "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. 53. 5). The moment a poor, lost, guilty, undone sinner believes in Him that moment that one is saved, as we read—"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).

"AS FREE AS THE BLOOD CAN MAKE ME."

I WAS having a few Gospel meetings in County Antrim, and for want of a better place I was preaching in a barn. God was evidently working in our midst, and souls were being saved. A young woman came to the meeting one night. She was convinced of sin. On the Monday night she was found eagerly hearkening to the words of life again, the subject being Acts 26. 18, showing that we are either in the darkness under the power of Satan, or in the light under the power of God. At the close of the meeting I entered into conversation with her. She said, "My difficulty is, that I want to do something." We showed her from the Word of God that over 1900 years ago Jesus Christ on the Cross of Calvary finished the work God the Father gave Him to do, and now all that the sinner has to do is by faith to enter into the blessings of a completed work (Rom. 5. 1). The entrance of God's Word gave light. "I see it now," she exclaimed, "I am as free as the Blood of Christ can make me—I am a brand plucked from the burning!" And had you seen her face, lit up by the Heavenly joy that filled her soul, you could not have doubted her words. Conversion to God is a great reality. It brings a Heaven-born joy into the soul. You enter at once upon the possession of peace made by the Blood of the Cross. Reader, is that peace yours? Can you say that *you* are a brand plucked from the burning? Perhaps, like that young woman, you would fain *do* something to be saved. Even if you were capable of doing anything in the work of salvation you are far too late. But God requires nothing at your hand. Jesus said, "It is finished." Is that not enough?

"It is finished," what a Gospel!
Nothing has been left to do
But to take with grateful gladness
What the Saviour did for you."

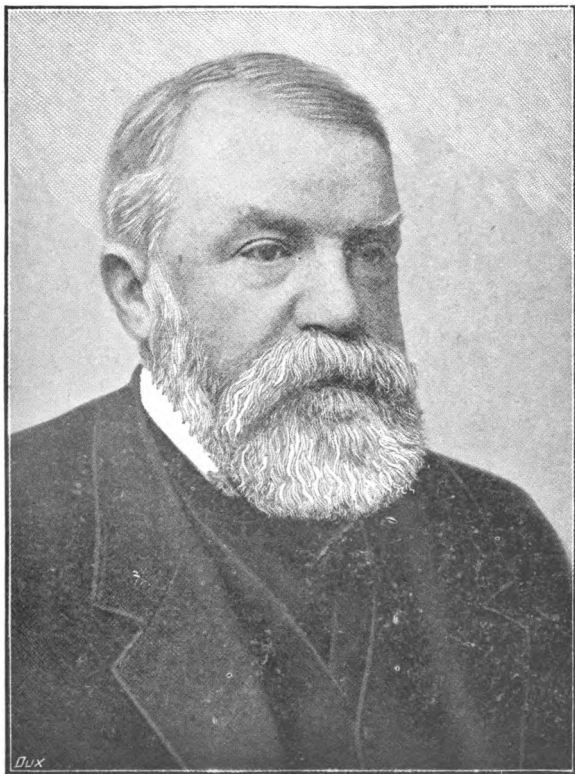
If He finished the work of atonement, and satisfied all God's holy and righteous claims, surely you ought to be satisfied with that which satisfies Him. Cease all efforts of your own to merit the favour of God. The work that saves was completed by Him nearly 2000 years ago.

Wilt thou believe on Him? God is satisfied with the work of His Son—are you? Trust Him now and enter into peace (John 5. 24).

T-E.

FORGIVENESS A NECESSITY.

D. L. MOODY, the American evangelist, had an elder brother who ran away from home soon after the father's death, and the boy's absence was his mother's constant grief. She waited years and years for a letter,



D. L. MOODY.

but none ever came. Long years had gone, and the mother's hair had turned grey, when one summer's afternoon a sun-burnt man knocked at the gate at Northfield. The mother came and opened the door and saw a stranger. She invited him in. "No, mother," he said, "not until you forgive me."

Our Heavenly Father's Home is open to all. The

world-wide invitation is "Whosoever will" may come. Some people have a difficulty in knowing whether or not they are included in God's elect, but no such thought should ever enter any mind. If you know yourself a sinner, there is a Saviour for you, for the glorious invitation is, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16).

On the other hand, we must never forget that Heaven is a prepared place for a prepared people. God is holy and nothing that defileth can enter where He is. You can never cross Heaven's threshold an unforgiven sinner. The question, therefore, which concerns you and me is how can I get rid of my sin? The Scriptures plainly declare that through this man (Jesus) is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things (Acts 13. 38, 39). Do you ask how does this come about? The explanation is clear and simple. Every sin must be atoned for, either by the sinner or by the provision of a suitable substitute, who must, of course, be absolutely free from sin. But, pray, where could such be found, for again we read that, "All have sinned and come short of the glory of God" (Rom. 3. 23)? The only One who could provide such a substitute was God, and, in boundless grace, He sent His Son to die for sinners such as we are. On the Cross the Saviour uttered these triumphant words, "It is finished," and God signified His satisfaction with the work of the Lord Jesus Christ by raising Him from the dead. Now the unerring Word of Scripture states that, if we accept by faith the Lord Jesus Christ as our Saviour, God can consistently with His righteous character declare us justified from all things, and thereby fit us to enter the realms of glory. Now this great salvation is offered to every sinner on the ground of free grace. It is not of works, lest any man should boast (Eph. 2. 9). God will not give His glory to another, and if any part of our salvation were accomplished by ourselves we would have something to boast about, but being of God from beginning to end, all the glory must be given to Him. Will you accept eternal life as a gift? (Rom. 6. 23). Trust Him now (Acts 16. 31).

J.G.

A MAN OF HIS WORD.

THE DUKE OF WELLINGTON'S ANSWER.



DURING the Peninsular War an English general wished to make a surprise attack upon the enemy, and ordered the officer whose duty it was to provide the troops with food to have the rations ready at a certain place at noon on the following day. It was no easy matter to provide sufficient supplies, and the officer replied that the rations could not be at the place on such short notice. "I cannot march my men without food," said the general; "and I say that the rations *must* be there at twelve o'clock to-morrow."

"But it is *impossible* to do it, sir," replied the officer. "Well," said the general, "remember this, if the rations are not there at twelve o'clock to-morrow *I'll hang you.*" The officer departed in a rage, saying to himself: "How dare he talk to me like that? Hang me! hang me! We shall soon see all about that!"

The Duke of Wellington was then Commander-in-Chief of the British armies, and to him the officer went at once to complain of the general. The Duke listened in silence. Presently he inquired, "Did the general *really* say he'd hang you if the rations were not there by twelve o'clock?" "Yes, your Grace," replied the officer. "Are you sure he said he would *hang* you?" "He did, indeed, your Grace," replied the officer, thinking that a severe rebuke was in store for his superior. "Well," said the Duke, "I know the general very well, and I know that he is a

man of his word. If I were in your place I should take care to have the rations there in time." The officer went away, and the rations were there punctually at twelve o'clock as ordered.

When it is a question of life or death a man takes good care to put himself on the right side, even if it cost him much to do so. We can believe the word of a fellow-man, and be fully persuaded that he will keep to his word. Is God less worthy of credit? Will He not keep to His? "All have sinned," says God; and "After this the judgment" (Rom. 3. 23; Heb. 9. 27). Do we believe this?

Yet God truly delights in mercy, and therefore we read: "For God so *loved* the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). Believe on the Lord Jesus Christ, trust His Word, and have true peace with God.

W. C. S.

GOD KNOWS YOUR THOUGHTS.

"**I** KNOW the thoughts that come into your mind, every one of them" (Ezek. 11. 5). What a wonderful thought! What a comforting thought! God has searched out sin that He might save the sinner from it! He has exposed the human heart, not that He might condemn the sinner, but righteously save him.

God has told us that "the heart is deceitful above all things, and desperately wicked" (Jer. 17. 9), in order that He might save us from that heart.

God has shown that "every imagination," without exception, "of the thoughts of the heart of man is only evil, unmixed evil continually" (Gen. 6. 5). What a picture!

Did you ever feel that there were thoughts in your heart so awful, so sinful, so horrible that you could not whisper them to your dearest friend?

But the secrets of your heart are known to God—He knows every one of them. He knows them, He has searched them out, He has judged them that you may be at rest before Him, that you may be eternally with Him. He desires "*truth* in the inward parts." Be true to yourself, be true to God, by having God's thoughts about *sin*, and God's thoughts about "*sin put away*" by Jesus' sacrifice of Himself.

W. P. M.

DOING HIS¹BEST.

A SAILOR'S DILEMMA.

"THERE'S no use in your talking fanaticism," said a sailor to a Christian worker. "My creed," he added, "is plain and simple. I believe in God, but not in Christ, and think that IF A MAN DOES THE BEST HE CAN IT WILL BE ALL RIGHT WITH HIM AT THE LAST."

"And is this the *only condition* of salvation that you believe in?" "Yes, this is plain and reasonable, and it is enough." "How many times have you used profane language since you spoke to me?" "Well, several times. I know it is wrong as well as you, but I mean to leave it



SAILORS AT A CHRISTIAN BOOKSTALL.

off." "Can you leave it off after indulging in it for many years?" "Oh, certainly, if I would try." "Is this the *only sin* you have ever committed?" "Oh, no! I'm not one of that kind, that pretends to be perfect." "Might you not have avoided many of those sins?" "Yes." "Do you expect to go to Heaven?" "Yes, sir; I believe every one will get to Heaven who does *the best he can*." "That may be true, but you have admitted that you have not done the best you could, and implied that *no one else does*. So you have cut yourself, and us, from Heaven, on the only condition you will allow." "What are you now going to do?" "I never thought of that." And Jack

was silenced! How foolish for men or women to talk of obtaining salvation through *doing their best*. If the reader thinks he has done his "best," may I ask him if he never did *anything wrong*? Have you never cherished unkind, foolish, or wrong thoughts? "Many a time." What does God say about it? "*The thought of foolishness is sin*" (Prov. 24. 9). Have you loved God with all your heart, soul, strength, and mind? And have you loved your *neighbour* as yourself?

"No one has done so," you reply. No one on earth has always been what he should have been, or done what he should have done; and Scripture declares that "who-soever shall keep the whole law and *yet offend in one point, he is guilty of all*" (James 2. 10).

If salvation could be obtained only on the ground of our "doings," it would be a poor look out for us, for God has declared that "there is not a just man upon earth that doeth good and sinneth not" (Eccles. 7. 20). Scripture declares THAT SALVATION IS NOT OF WORKS. "By grace are ye saved, through faith, and that not of yourselves, it (salvation) is the *gift of God, not of works, lest any man should boast*" (Eph. 2. 8, 9). "To him that worketh is the reward not reckoned of grace but of debt; but to him that *worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness*" (Rom. 4. 4, 5).

The best thing the unsaved reader can do is to *cease all efforts to merit salvation*. Salvation is not obtained on the ground of OUR DOINGS, but on the ground of *Christ's atoning sacrifice*. It is not bestowed on those who imagine they have *done the best they could*. "To him that WORKETH NOT, but *believeth on Him that justifieth the ungodly*," is God's way of justification. It is "ungodly" sinners, not "good" ones that God saves. If the reader takes his place among the "ungodly," and *believes on Christ Jesus the sinner's Saviour, and Friend*, he will obtain the free and full forgiveness of all his sins. "To him give all the prophets witness, that through His Name, *whosoever believeth in Him shall receive remission of sins*" (Acts 10. 43).

"He shed His precious blood
To cleanse thy every stain:
If thou believe it will thee cleanse,
And not one spot remain."

A. M.

IMMEDIATE SALVATION.

HOW long does it take to be saved? Just the same amount of time as it takes to believe the record which God hath given of His Son. *Believing* is an act; it is a thing done in a moment. Therefore God's salvation is an *immediate* salvation. Praise His Name! This is the very salvation needed by a guilty world. Man's way to be saved is on the principle of *works*. God's way to be saved is on the principle of *faith*. Now, what does Scripture say as to "faith" and "works" in obtaining peace with God? It matters very little what *man* says. What does *God* say? That is the great question. He plainly declares that He saves the sinner on the principle of *faith*. In Romans 3. 28 we find it stated in the clearest possible manner that "a man is justified by faith without the deeds of the law." Then again (Rom. 5. 1), "Being justified by faith, we have peace with God." Then again, we read that God hath set forth Christ Jesus for a propitiation *through faith* in His blood (Rom. 3. 25). Reader, such are God's terms—"Believe, and live." *Faith* is simply believing the word of another. If a statement is made by one whom you know to be truthful, you believe him: that is to say, you *put faith* in his word. Now, that is faith, although only in the word of a man. But "if we receive the witness of men, the witness of God is greater" (1 John 5. 9). If you believe what man says, how dare you doubt what God says? God calls on you to believe *Him*—to put faith in *His Word*—to believe the record He has given of His Son; and, in believing, the Divine assurance is given that you shall "have life through His Name" (John 20. 31). Then, let the question be asked, Dost thou believe on the Son of God? By Him "all that believe" are justified from all things. Are you of that happy company who are justified from all things? But how were they justified? Scripture answers, "*Through faith*." They had no merit of their own to bring. They pleaded the merit of another—even of God's spotless Son; and God accepted the plea! And He is ready to accept the same plea at your hand, my reader. Your works, your tears, your prayers, cannot avail to wash out a single stain of sin. "By the deeds of the law there shall no flesh be justified in His sight" (Rom. 3. 20).

w. s.

JOYLESS INFIDELITY.

WHO ever saw a really happy infidel? Jolly infidels—jolly on occasions in public—you have seen, but who ever saw an infidel that had joy in the deepest depths of his heart, the deep overflowing joy that the Christian knows? I was once preaching in Chicago, and I asked everyone in the building who had found deep heart satisfaction, rest, and joy in Jesus Christ, who had found every deepest longing of their soul satisfied in Christ, and hundreds of men and women immediately rose to their feet. I said, "That will do; now, sit down." I said, "I want to be fair. There are a good many infidels here to-night. I would like to ask every infidel in the building who can honestly say in the presence of this congregation that he has found in infidelity satisfaction for the deepest longings of his soul and real heart rest, and is satisfied with infidelity, to-night to stand up." Just one man arose. I said, "I am glad there is one man who has the courage of his convictions, and I would like him to meet me downstairs after the meeting is over."

He accepted my invitation. We sat down and talked. "Mr. S.," calling him by name, "you publicly proclaimed that you had found satisfaction for the deepest longings of your soul, that your soul was at rest, and that you were fully satisfied with infidelity. Is that really true?"

"Well, Mr. Torrey, that will have to be qualified."

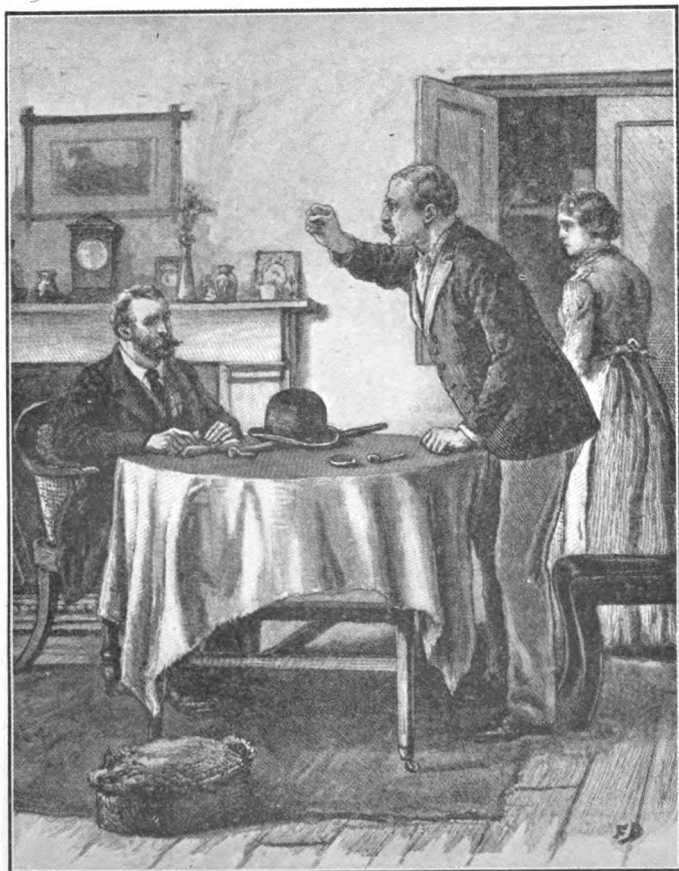
"I think it will. You cannot find an infidel on earth, the deepest longings of whose soul are at rest, and satisfied in infidelity. Who ever saw a happy old infidel? Jolly old infidels, that is jolly on occasions, you have seen, but who ever saw an aged infidel with that deep-abiding, overflowing joy that is so characteristic of the aged Christian?"

I happened to be with a friend of Robert Ingersoll's on the day that Robert Ingersoll died so suddenly. We had been talking about Ingersoll that very day. He said to me, "Every time I call on Colonel Ingersoll nowadays, Mrs. Ingersoll meets me and says, 'Don't say anything to the colonel about his growing old; it makes him very angry.'" Why should it? It does not make a true Christian angry to be told he is growing old. They tell me I am growing old. I am certainly getting white, but if old I am simply ripening for the better life and eternal youth. You cannot find a happy old infidel. DR. R. A. TORREY.

ANTHONY THE MARINE;

— OR, —

THE MAN WHO WOULD NOT BELIEVE THE WORD OF GOD.



"I Don't Believe It!"

"This includes you—'that He gave His only begotten Son that whosoever'—and that means you among the rest."

N

"I DON'T BELIEVE IT."

ANTHONY H. had been faithful to his country during a long service in the Marines. He had been all over the world, and had fought in many engagements, out of which he had come unscathed. Anthony was at the time of our acquaintance with him a pensioner, and had occupation as a night watchman. He had several hours during the day to himself, and much of his time was spent in skittle-playing, and in drinking. He was so given over to the service of sin and Satan, that his wife, who herself was unconverted, became anxious as to what would become of him. If she could induce him to attend a religious meeting he might be reformed, she thought, and through her he was induced to attend some Gospel services. There the Spirit of God convicted him of his state as a lost sinner, and so wrought upon him, that both skittles and drink lost their charms, and his sin-burdened conscience almost drove him to despair; he saw no hope for himself—one of the worst of sinners—and felt that everlasting doom must be his end.

There was a late sergeant in the Royal Artillery living near Anthony, John Lawson, and he had learnt that there was no peace to be found out of Christ. Having passed through the dangers and temptations of a soldier's life, Lawson loved to labour amongst soldiers, and was the means in God's hands of leading many of them to the Lord. Hearing of Anthony's condition, he called on him, and sought to point him to the Saviour. Anthony could not read, so John read to him. The old marine listened intently as his friend read out these wonderful words, "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).

Again Lawson read, "'God so loved the world'"—and, looking at Anthony, said, "This includes you—'that He gave His only begotten Son, that whosoever'—and that means you amongst the rest—you, Anthony H.—'believeth in Him should not perish, but have everlasting life.'"

Anthony was fairly astonished; he raised his brawny hand above his head, and brought it down on the table before him, saying at the same time, "I don't believe it."

Without argument, Lawson read again, "'God so

loved the world, that He gave His only begotten Son, that whosoever'—and that means you—"believeth in Him should not perish, but have everlasting life," when again, with a loud voice, Anthony shouted, "I don't believe it," as his strong fist came down once more with a crash upon the table.

A third time the words were repeated, but they seemed incredible to the old marine, who had never heard the story of God's love, and he exclaimed, with more warmth than ever, "I don't believe it."

Lawson, who was wise to win souls, seemingly changed the subject, and said, "How long were you in the army?"

"Twenty-one years and fourteen days," was Anthony's prompt reply.

At this the sergeant lifted his fist, and, bringing it down on the table, said, "I don't believe it."

"Do you think I would tell you a lie?" returned Anthony, angrily. "It was twenty-one years and fourteen days."

"I don't believe it," returned Lawson, dryly.

"Wife," cried Anthony, "bring me the parchment." Lawson took the discharge from her hand, quietly asking the old marine if he had ever read it, and if he believed it. Anthony replied that others had read it to him, and that he believed what he had heard.

"How is it that you expect me," said Lawson, "to place confidence in the word of man, while you yourself refuse to believe the Word of God?" and then again opening his Bible, he once more read the same golden text.

Anthony's eyes and heart were now opened, and he joyfully exclaimed, "I see it all! I believe it!"

From that hour the words he had heard filled his soul with joy during his night watches—he became very anxious to read them for himself, and, instead of sleeping in the day, he would lie on his back, and learn to spell out John 3. 16. His wife bought him a spelling book, but he cast it aside, saying he would learn to read out of no book but the Bible, and John 3. 16 should be his first lesson. He at once began to preach to his wife, who through God's mercy received the blessed truth, and now their great joy is to read together, and to tell others of the reality of God's love, as told in their precious verse. w. t.

AN ARGUMENT ABOUT "NOTHING."

IT was in a commercial hotel. A few travellers were present, comparing notes and gossiping on all sorts of topics. Some of them were Christians, and ready to take advantage of any opportunity that arose of testifying for their Master. One of them, addressing another, said: "Rees is here, and boasting loudly that he is ready to tackle any Christian about their religion and knock the bottom out of all their arguments in support of it. What do you say to meeting him?" The other replied, "Very well, I'll meet him; arrange it as soon as you can." Rees was a bold and blatant infidel, who boasted he could upset the Christian faith and confute its ablest defenders. The Christian who calmly undertook its defence believed his faith, founded upon the Holy Scriptures, to be impregnable, and feared no defeat.

The arrangements were soon made, the opponents facing each other, and an eager audience looked on. The Christian opened the discussion with his Bible on his knee, and, pointing to it, said: "You say that the things in this Book are nothing to you?" "I do," said the infidel, boldly. "You say that the salvation it speaks of for saving a lost humanity is nothing to you?" "I do," again replied the other. "And," went on the Christian, "you say that the Saviour that this Book speaks of, whose name is Jesus, the Son of God, who shed His blood on the Cross of Calvary for sinners, is nothing to you?" "I do," replied the infidel, emphatically. "Well," answered the believer, "don't you think that all the people around us here would put us down as a pair of arrant fools to have an argument about *nothing*? Man, if there's *nothing* in it, and you're quite sure of it, why do you bother your head about it. As there's *nothing* in it, why trouble about it? No man interests himself much about *nothing*! Why, you can't even defend nothing, for there's nothing to defend! And why attack that which, by your own admission, has *nothing* in it!

"What advantage do you derive by attacking and deriding that which is *everything* to me, aye, and to countless millions all over the world, and in all ages? Can your cold, comfortless, dead infidelity soothe the

An Argument about "Nothing."

sorrowing or give hope to the dying? Can it comfort the bereaved in the hour of sorrow? Can it give hope to the man who feels that his sins are dragging him down



"NO MAN INTERESTS HIMSELF ABOUT NOTHING."

to perdition? My Saviour, who is the centre and circumference of my Christianity, blots out all my sins, pardons my iniquities, and undertakes to see me safe to Heaven! He loved me and gave Himself for me. Can your heartless agnosticism match that? No! What have you in your

Still Unsaved?

catechism? Any love, any grace, any sacrifice, any solace to the living, any hope to the dying? Has it any deliverance from judgment? And I don't think you'll assert there is any Heaven!

Man! you've just made a terrible mistake. You've asserted that that which contains everything is nothing, and I tell you from a definite experience that it is everything. It is everything that a poor lost sinner needs—freeing him from condemnation, cleansing him from sin, and securing him for Heaven and eternal bliss.

The argument was over. The opposer was nonplussed; had nothing to say. The onlookers were deeply impressed, and we think God was glorified by the discretion and wisdom and ability of his fearless servant. E.C.Q.

STILL UNSAVED?



STILL UNSAVED? ? ?

After all the Spirit's pleading,
After all God's tender leading,
After all of Calvary's Cross
To redeem your soul from loss:
While His grace and love abound,
Can it be that you are found
Still unsaved? Still unsaved?

STILL UNSAVED? ? ?

Will you still refuse His pardon?
Still in sin your conscience harden?
Still reject till death o'ertake you?
Then when every hope forsakes you,
Dare you face your God at last,
When your every chance is passed,
Still unsaved? Still unsaved?

STILL UNSAVED? ? ?

Sinner, stop, and look before you,
See the storm-clouds gathering o'er you;
Ere they burst in judgment on you
And in endless woe o'erwhelm you,
To the Cross of Jesus fly,
Lest for ever you will cry—

Still unsaved! Still unsaved! S.C.F.

THE CHINAMAN'S ALLEGORY.

"**S**AVE yourself" is the cry that is rung out in the ears of millions of our fellow-creatures by the believers in Mohammedanism, Buddhism, and Romanism. All human religions are based on the belief that salvation must be purchased, and that price is our own works.



A CHINESE IDOL.

The Scriptures, on the contrary, reveal the wondrous fact that God bestows salvation as a free gift to the vilest of sinners who believe on His only-begotten and well-beloved Son, the Lord Jesus Christ. The biggest and blackest sinner on earth can be cleansed in a moment from every stain and defilement by simple faith in the finished work of Christ. How different is "Heaven's easy, artless,

The Chinaman's Allegory.

unencumbered plan" from man's way of deliverance!

A story is told of a Chinese Christian who described the relative merits of Confucianism, Buddhism, and Christianity in the following parable:

"A man fell into a deep pit, and lay in its miry bottom groaning and utterly unable to move. Confucius walked by, and approaching the edge of the pit said: 'Poor fellow, I am very sorry for you; why were you such a fool as to get in there? Let me give you a piece of advice: if you ever get out, DON'T GET IN AGAIN.' 'I can't get out,' said the man. *That is Confucianism.*

"A Buddhist priest next came by and said, 'Poor fellow, I am very much pained to see you there; I think if YOU COULD SCRAMBLE UP TWO-THIRDS OF THE WAY, OR EVEN HALF, I COULD REACH YOU, and lift you up the rest.' But the man in the pit is utterly helpless and unable to rise. *That is Buddhism.*

"Then the Saviour came by, and hearing his cries, went to the very brink of the pit, STRETCHED DOWN, AND LAID HOLD OF THE POOR MAN, BROUGHT HIM UP, and setting his feet upon the rock, established his goings, and putting a new song in his mouth, said, 'Go, and sin no more.' *That is Christianity.*"

There are those in these days who would be grieved if their Christianity were questioned, and who would give similar advice to the unsaved. When men and women are awakened by the Holy Spirit to see their danger and guilt, and are inquiring what they have to do to be saved, they are advised to *give up their sins and do better*. Is not that like the "Confucianism" referred to by the Chinese? "If ever you get out don't get in again," was the advice of Confucius. Suppose that from this moment till the day of your death you did not commit a single sin, would that atone for the past? Surely not, for Scripture declares that "God requireth that which is past" (Eccles. 3. 15). *Future obedience cannot obliterate past disobedience.* You may resolve on reforming and amending your ways, but it is all of no avail, for "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2. 10). The Lord Jesus paid the ransom for your deliverance. "Believe on the Lord Jesus" who loved you and gave Himself for you and you will be eternally saved.

TWICE SAVED ON THE ATLANTIC.

AT a Christian Conference held in the city of Hamilton, Canada, a Christian who is now a Baptist minister, told the story of his conversion through the late John Harper, a well-known and much esteemed servant of Christ. Mr. — was a passenger on the ill-fated steamer,



JOHN HARPER.

the "Titanic," on her last voyage across the Atlantic. When the ship was sinking he was struggling, with hundreds of others, in the cold waters of the ocean. Laying hold of a floating object, Mr. — was enabled to keep himself above water until rescued. Above the groans and

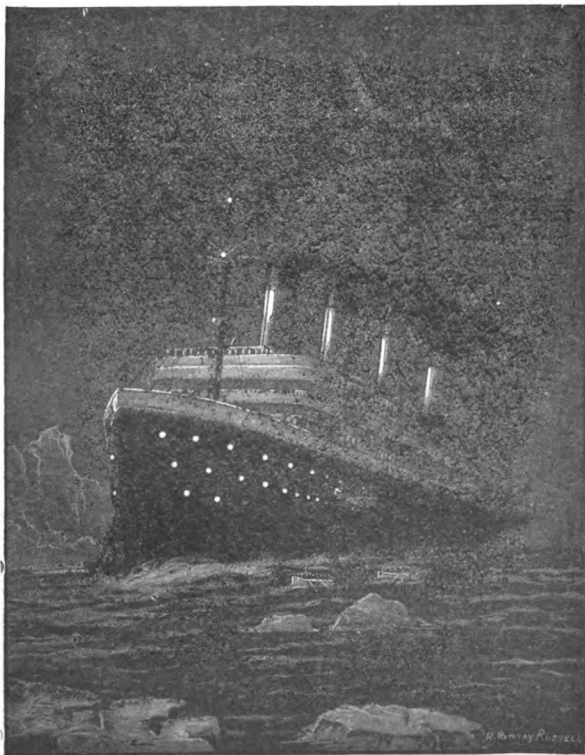
shrieks of the terrified passengers, the voice of a man was heard calling to him: "IS YOUR SOUL SAVED?" Mr. — replied, "I fear it is not." "Then," said the herald of the Cross, "Believe on the Lord Jesus Christ and you will be saved," and he was carried along by the current. The ruling passion strong in death was evinced in his telling those around him God's way of salvation. The speaker, testified that the words spoken to him by Mr. Harper were used of God to his conversion. "There and then," said he, "with two miles of water beneath me, *I believed on Christ and was saved.*"

A little later Mr. Harper was heard saying, "I AM GOING DOWN! I AM GOING DOWN!" Then, "No, NO! I AM GOING UP!" and the soul-winner was called to be with his Saviour, whom he loved and served. Mr. —, with others, was rescued and taken to New York.

Though John Harper's body went *down*, his spirit went *up*. Scripture shows us that the believer, in departing from this life, goes to be "with Christ, which is far better" (Phil. 1. 23). Where is Christ? Seated at the right hand of God. To the believer, "absent from the body" is to be "present with the Lord." If *your* body had gone *down*, would *your* spirit have gone *up*? "No one knows," says one. Speak for yourself, but don't say that "*no one* knows." John Harper knew he was going up. The early Christians *knew* that they were "saved," "converted," "born again." They *knew* that if they were called into eternity they would be *with Christ*. If you believe on the Lord Jesus Christ—that He died for *your* sins on Calvary's Cross, you will have the authority of the Word of the living God for it that you are "saved" (Acts 16. 31), "justified" (Acts 13. 38, 39), and "born of God" (1 John 5. 1). A reader may say: "I don't believe in *sudden* conversions." All conversions are "*sudden*." There may be exercise of soul for weeks or months, but there is a *moment* when a sinner passes from *death unto life*, from *darkness into light*. One moment you may be on the "broad road" leading to destruction, and the next on the "narrow way" leading to life, and bliss, and glory. How long does it take you to believe the testimony of your mother? You reply, "A moment." How long does it take to believe the testimony that God has given concerning

Twice Saved on the Atlantic.

His Son? A moment! "He that believeth on the Son of God hath the witness (testimony) in himself; *he that believeth not God hath made Him a liar, because he believeth not the record (testimony) that God gave of His Son*, and this is the record (testimony) that *God hath given to us eternal life, and this life is in His Son*" (1 John 5. 9-11). Why



THE TITANIC ON HER LAST VOYAGE.

not *now* believe the "testimony," "record," or "witness" that God has given concerning Christ? So long as you continue in unbelief you are guilty of the horrid sin of calling the eternal God a liar!

"Believe on the Lord Jesus Christ *and thou shalt be saved*" (Acts 16. 31).

A.M.

WAS LORD NELSON RIGHT?

WAS LORD NELSON RIGHT?



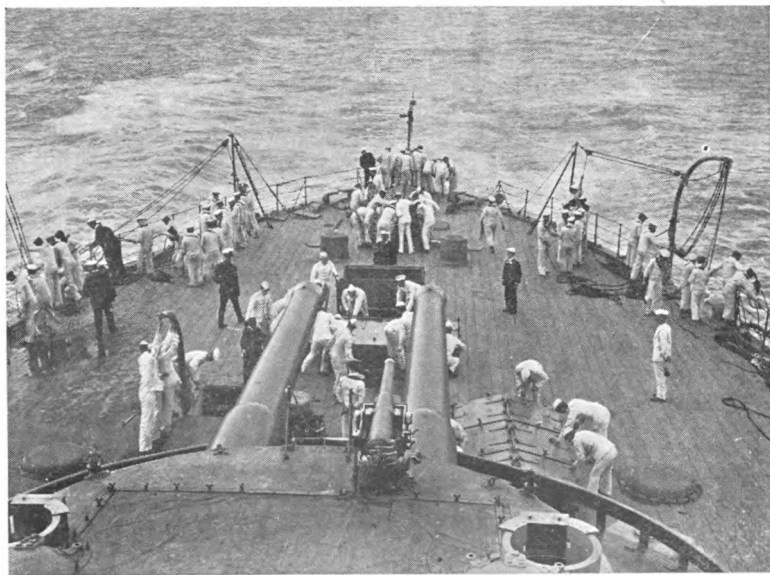
HORATIO NELSON, whose name will for ever be associated with Britain's victories on the wave, and whose fame will continue whilst heroes are honoured and history remains, had many interesting episodes in his remarkable career, which terminated so gloriously and yet so tragically at the decisive Battle of Trafalgar on 21st October, 1805.

On one of the events we solicit your judgment. In an engagement with the French he managed to capture a man-o'-war. The officer in command, on coming into the presence of Nelson, held out his hand as if to greet the victor. "No," replied the hero of a hundred fights; "give me your sword first, and then your hand!" WAS NELSON RIGHT? Should he have taken the friendly hand, and then accepted the sword? "Certainly not," doubtless you reply, adding, "and, moreover, the French officer had not realised his position as the vanquished or he would have first of all proffered his sword in token of complete surrender before expecting Lord Nelson's friendship."

Equally so in eternal things. There can be no friendship with Almighty God whilst the battle of sin, hatred, and enmity rages in the human bosom. There must be a cessation of hostilities, a complete surrender, an unconditional handing up of your sword. For "God *commandeth* all men everywhere to repent" (Acts 17. 30). You may *profess* to belong to Him, act *as if* you were reconciled, be

Was Lord Nelson Right?

friendly to His cause and people, but unless you have personally yielded your heart, your life, your all to Him, you are none of His. "He that is not with Me is against Me" (Matt. 12. 30). Lay down your sword of rebellion now, bow to His claims, own Christ as Saviour and Lord, and the mighty Hand that formed worlds and flung the



A MODERN "MAN OF WAR."

stars into space, yea the mighty Hand that was pierced on Calvary will clasp your sinful hand in a sincere and eternal friendship. What greater invitation can He offer thee than that contained in His wonderful statement, "Him that cometh to Me, I will in no wise cast out?"

The day is fast approaching when the lowly Victim of Calvary will be manifested as Victor o'er earth and Heaven, for "at the Name of Jesus *every knee* should bow" (Phil. 2. 10). Bow to Him as Saviour *now* and earn His friendship, rather than bow to Him as Judge *then* and incur His righteous wrath.

HYP.

GOD IS NOT MOCKED.

AN aged servant of Christ was imploring a young man, whom he had known for years, to decide for Christ, when the young man answered him, "You have often told me I have only to say 'Lord, save me,' and I shall be all right, but this I can do any day, at any time, so I shall not turn my thoughts to religion now."

The minister was shocked by the daring infidelity of the young man. He was taken aback by the very words which he had, alas, put into his young hearer's lips, for he had not preached the Gospel in its saving strength, nor had he fully warned his many hearers of their danger, and he knew not what to answer.

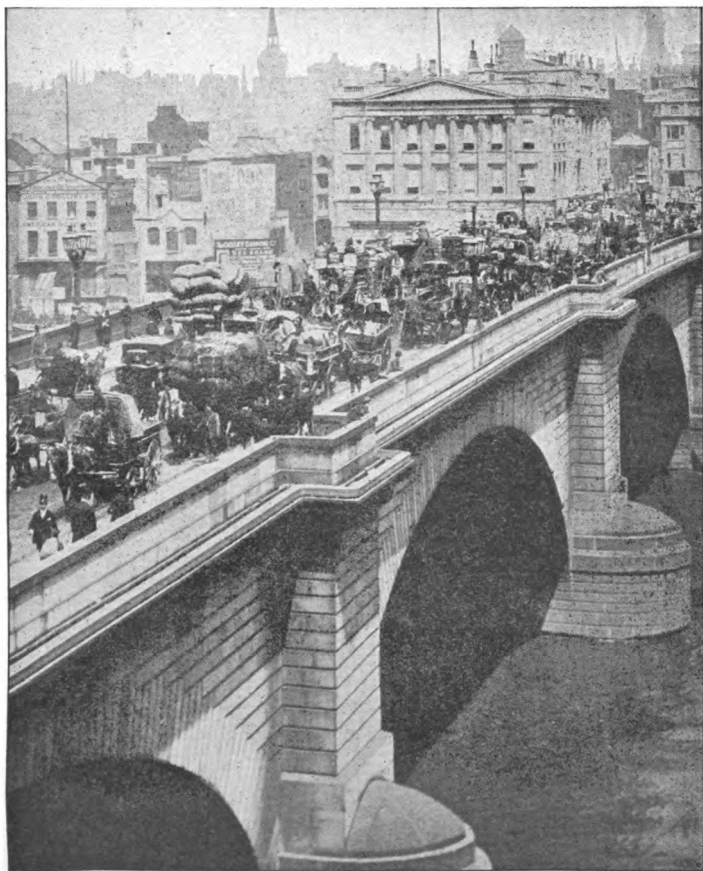
It is not enough to say, "Lord, save me," in order to be saved; a man must believe on the Lord Himself. We are not saved by the use of words, as the superstitious suppose they can escape danger by wearing a charm; for faith is heart work, as it is written, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10. 9, 10).

The young man went away with the lie in his heart, determined to enjoy the world up to the last, and stifling his thoughts of eternity by the false hope—I can, when I choose, cry "Lord, save me."

He was engaged in business in London, and not long after the interview related, he had to hurry across Cheapside. The street was crowded with its daily carriage traffic, and the roadway being slippery, his foot gave way upon the treacherous asphalt; in a moment he was under the horses' heads, and crushed beneath the wheels. Some standing by saw the terrible accident, and rushed to help. They heard his voice. He had only time to utter three short words; familiar words, often used, and frequently on the lips of many when thwarted or annoyed—three black, horrible words—"Devil, take me"—and the young man's life was crushed out of him. He was gone. Horrible mockery of his own fatal creed that, "Lord, save me," uttered at any time, would suffice to save his soul. Solemn warning to you, reader, still unsaved. No sin is so evil as that of trifling with the Son of God, who shed His blood

God is not Mocked.

to wash away our sins, who bore the wrath of God due to guilty man, in order that believing on Him, man might be saved. God in sovereign grace brings this Gospel of salvation to you, and you are responsible to God for refusing it. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6. 7).



LONDON BRIDGE—A BUSY THOROUGHFARE

"THE CITY DESTROYED."

"THE beautiful city of San Francisco is gone; there are only smoking ruins, ashes, and a few unsteady bare walls on the spot where years and years of the work of man had built monuments to civilisation and American enterprise. In a few seconds of shaking, of resistless destruction, the mighty earthquake did for San Francisco the work planned and carried out over a long period by the Romans at Carthage. As the soil of that doomed city was ploughed and strewn with salt, so the site of San Francisco has been ploughed by the earthquake, strewn with the ashes of her beautiful buildings." So writes the editor of an evening paper.

How easily God can come into a city, and in a few seconds wipe it out. How quickly could He hurl men into destruction! What an awful awakening for this world, when the Almighty sets to His hand to work! This doomed city was wicked indeed; its moral tone was very low; but God has come in, and God will come in one day and judge the sinner. "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Matt. 16. 26). Many have lost millions in this downfall, but what is it to be compared to the loss of the soul?

Chicago was rebuilt, Baltimore was rebuilt, Galveston was rebuilt, and San Francisco will be rebuilt, but the "lost soul," what would a man give in exchange for it? Lost! lost! for all eternity! the "weeping and wailing and gnashing of teeth" (Matt. 8. 12). What an awful future before the unsaved man! No warning voice was raised for the safety of San Francisco; but God has sent warning to all, and prepared the remedy whereby all may escape. "He spared not His Son, but delivered Him up for us all." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). Only one way of deliverance was opened for the sinner—Christ must die; no other way; and, blessed be His Name, "Christ died for the ungodly." Because of this, the sinner may be delivered from the wrath to come by accepting the Lord Jesus as his or her personal Saviour. "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Believe now and live evermore. F. W. B.



