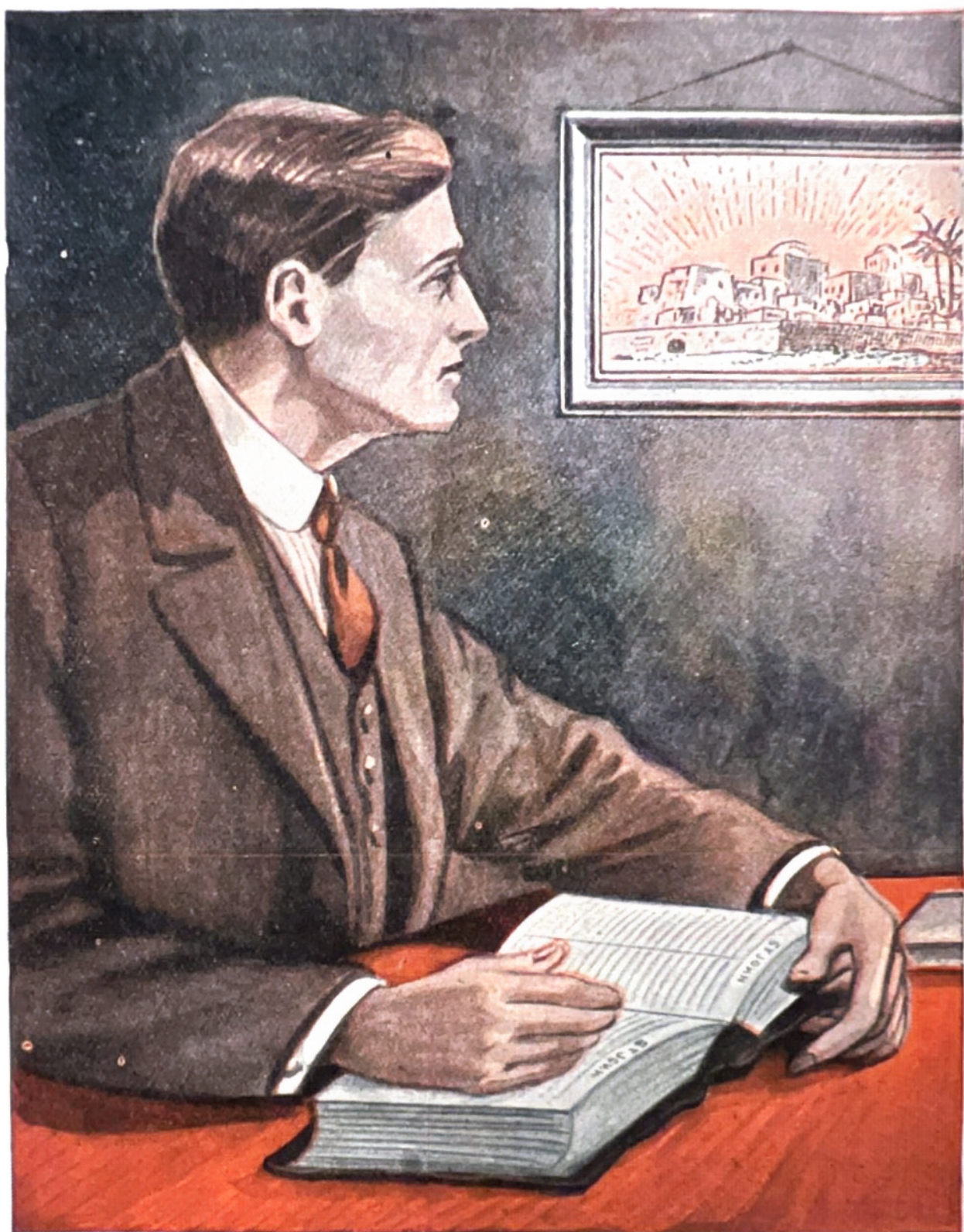


BE IN TIME



Illustrated
MESSAGES
for **ONE & ALL**



BE IN TIME

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

EDITED BY

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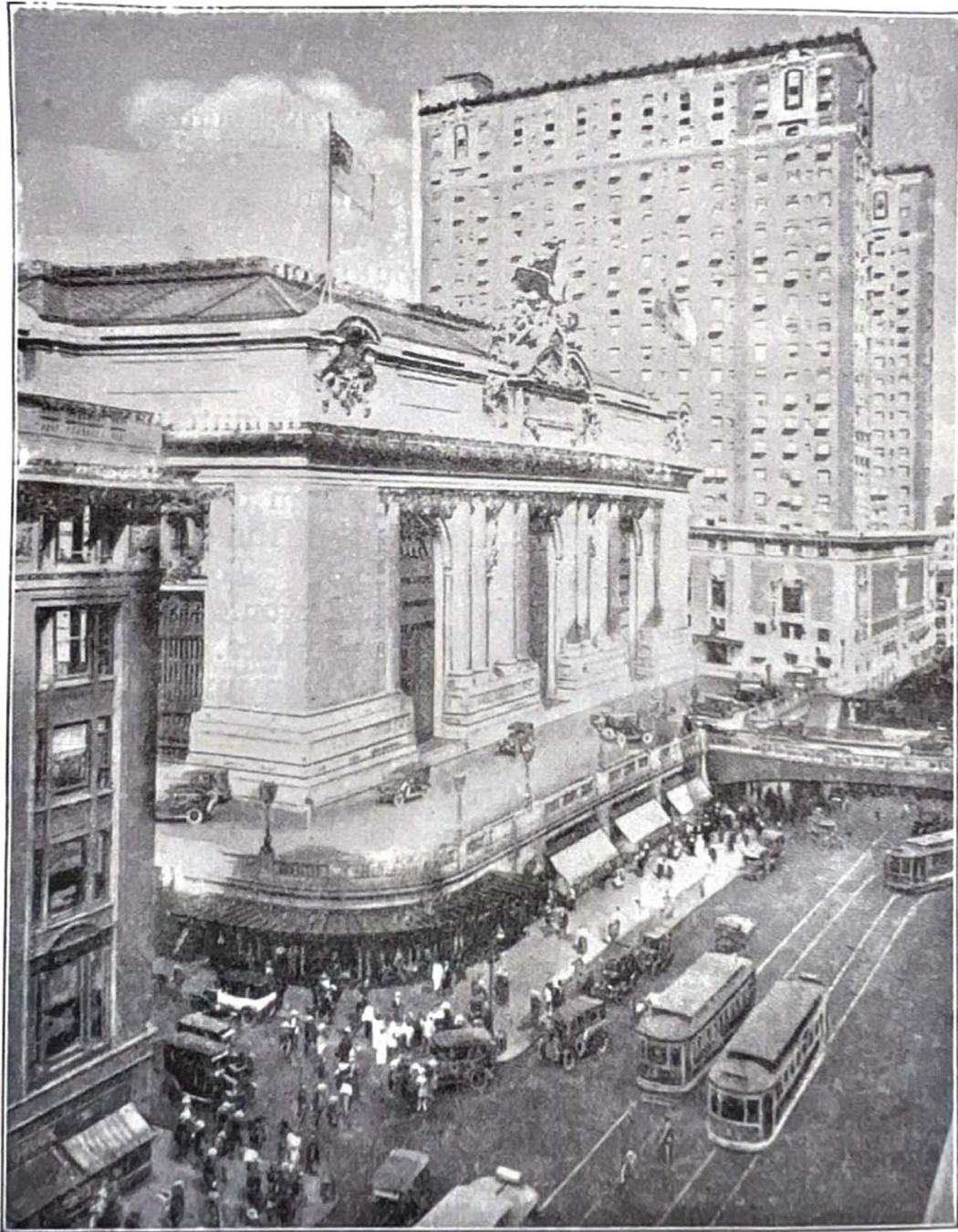
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THE SENATOR'S QUESTION ;

— OR, —

THE AMERICAN LADY'S IGNORANCE AS TO GOD'S
WAY OF SALVATION.



Grand Central Depot and Commodore Hotel, New York City.

"The man looked up and said, 'Great God, am I dying?
What must I do to be saved?' What
would you tell him.?"

THE AMERICAN SENATOR'S DINNER QUESTION.

AN incident is told in an American paper regarding a question that was put to a lady at a dinner gathering of celebrities in New York City. The lady had been a great traveller, and Senator Spencer, addressing her, said, "Suppose you were driving in the country to-morrow afternoon, and ran over a man, and stopped to see the nature and extent of his injuries. A country doctor riding up, stopped, and as he bent over the prostrate form said, 'Dying; will be dead in five minutes.' The man looked up and said, 'Great God, am I dying? What must I do to be saved?' What would you tell him?"

The company at the dinner table became deeply interested, and waited intently for the lady's reply. "I would tell him to pray," was her response. "But the man never prayed in his life, and only four minutes to live!" Turning to a gentleman, the Senator inquired, "What would you tell him?" "I would tell him to see a minister." "But there is no minister within three miles, and the man has but three minutes to live." To another the Senator asked the same question. "I would tell him to do the best he could under the circumstances."

It is exceedingly sad that so very many people in so-called "Protestant" lands are so grossly ignorant of God's way of salvation. The American lady's answer to the question, "What must I do to be saved?" is an exceedingly common one. But it is not God's way of salvation. The answer given by the Apostle Paul to the Philippian jailer when he inquired, "What must I do to be saved?" was, "Believe on the Lord Jesus Christ and thou shalt be saved?" "Don't you believe in prayer?" says one. Most certainly we do. God's Word does not, however, say, "Pray to God and thou shalt be saved," or, "Pray to the Lord Jesus Christ and thou shalt be saved." That God has, in His matchless grace, bestowed blessings on the unsaved, for which they prayed, we do not doubt. A man also may commence praying as an unbeliever, become a believer, and obtain blessings that are only promised to believers, before he rises from his knees. But Scripture does not assure unbelievers that salvation can be had through prayer. Are we not told that "without faith it is impossible to please

The American Senator's Dinner Question.

God" (Heb. 11. 6)? Do we not read that "God heareth not sinners" (John 9. 31)?

A soul convicted of sin by the Holy Spirit will cry to God for mercy. No power on earth can prevent him doing so. There is, however, but one way of salvation—not two: one by faith and another by prayer. If acceptable, prayer must include faith; it cannot precede faith.

One may inquire, "Does it not say, 'Ask and ye shall receive, seek and ye shall find?'" Was that promise given to believers or to unbelievers? The "ye" refers to those spoken of in chapter 5. 14, "Ye are the salt of the earth." Do we not read, "And forgive us our sins?" says another. Yes; but do not these words occur in what is commonly called "The Lord's Prayer?" Was that prayer not taught to Christ's disciples? If so, have his "enemies" (Rom. 5. 10) any authority, or right, to use it? "Does it not say, 'Whosoever shall call on the Name of the Lord shall be saved?' (Rom. 10. 13)." The succeeding verse sheds light on the passage: "How, then, shall they call on Him in whom they have not believed?" This, surely means that whatever the "calling" is, it involves faith in Christ, and when a man has faith in Christ he ceases to be an unbeliever.

The doctrine that an unsaved person should be taught to pray for salvation ere he believes the Gospel of the grace of God often leads to a false peace. Many who were once troubled about their souls, and inquired, "What must I do to be saved?" were directed to pray, instead of to believe on Christ, and they are now careless and unconcerned. They have peace, but it is a false peace. Such tell of the time when they "went forward," prayed to God to save them, believed they obtained salvation, in answer to their prayers, "felt happy," and intend to prove faithful, etc., etc. Alas! alas! the multitudes of earnest, sincere, but mistaken souls who have been deceived with a spurious conversion! Their "religion" begins with "I," "I", and ends where it started, and Christ is missed. "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things" (Acts 13. 38, 39). How gloriously simple! "Believe and live."

A. M.

A CHAMPION PRIZE-FIGHTER SAVED.

BETWEEN thirty and forty years ago one of the publicans of the village in which I then resided had, as an occasional visitor or guest, a man of somewhat unique and extraordinary character, by name William Thompson, but better known as Bendigo, a renowned ex-pugilist, of whom it might truly be said that he neither feared God nor man.

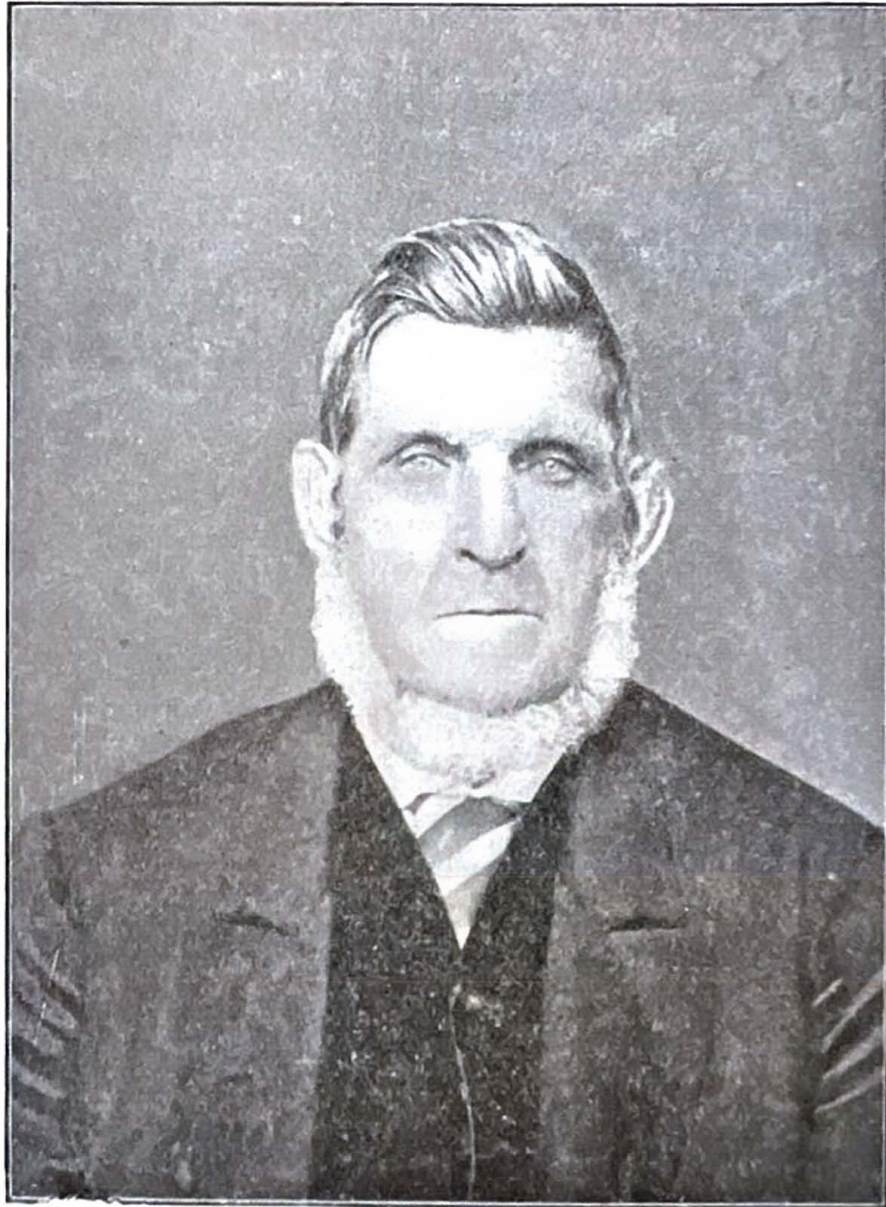
Some year or two before this, in a hand-to-hand encounter which lasted for several hours he had been declared to be the conqueror, winning three hundred guineas in coin, and also a belt, which he held during the remainder of his life as the champion pugilist of England. Naturally his presence attracted many of the baser sort from the surrounding neighbourhood; and as strong drink was freely indulged in, quarrels and fights were of frequent occurrence. On every hand scenes of uproar and disorder prevailed; so much so that, to the peaceful and quiet inhabitants, his coming was looked upon as a calamity, and his returning to his home a cause for thankfulness and joy.

Twenty or more years pass away, and again I met with Bendigo; but this time under very different circumstances. The once battered, bruised, ungodly pugilist had become a preacher of the Gospel. In a London hall a congregation such as one seldom meets had gathered together, no doubt principally from curiosity, to see and hear the man who had fought twenty-one matched battles, and was never beaten in one. As he rose from his seat and faced the dense crowd every eye was fixed upon him, and every sound hushed as he proceeded in his own simple, natural way to depict some of the incidents of his past life—his training, his successful career as a pugilist, his falling between training times into the drinking, dissolute, and vicious habits of his class, thus bringing misery and disgrace upon himself and others. Then he told of his prison life, his conversion to God, of the opposition, scoffs, jeers, and temptations he had had to contend with from his old associates, his difficulties from long-continued habits and besetting sins; but hitherto the Lord had helped him, and had promised in His own blessed Word never to leave him nor forsake him; and he closed with an impassioned appeal to his hearers—

A Champion Prize-Fighter Saved.

"To leave the hateful, hurtful ways of sin;
Turn to Christ, the Door, and enter in,"

assuring them that, however vile, wicked, and wasted their past lives had been, however low they had fallen in sin and iniquity, however desperate their condition, none



BENDIGO, THE PUGILIST.

need despair, for the God that was willing and able to save a sinner like himself, and make a new creature of him, could do the same for any person in the hall that night.

How had this Change come about?

Judged by human standard, there seemed little hope

A Champion Prize-Fighter Saved.

that any moral change could be effected in him. His ignorance, his habits of life and surroundings generally, were all against him in this respect. Of his own free will he would never have attended a place of worship, heard the Bible read, or mixed with professors of religion. Still, God is never at a loss for means to bring sinners to Himself; and often, as Cowper says—

"Moves in a mysterious way,
His wonders to perform."

At sixty years of age Bendigo was for the twenty-seventh time the occupant of a prison cell, and compelled to attend with other prisoners the religious services connected with the jail. To these hitherto he had paid no attention; but upon one occasion 1 Samuel 17, containing the account of David and Goliath, was read. This was something in his own line of life. He understood it all; and became so intensely interested that he forgot where he was, and at the close shouted out, "Bravo! Bravo! I'm glad the little 'un won!" Returning to his cell, he walked backward and forward, thinking about the fight, and considering how unequally matched the men were, came to the conclusion that God must have helped the little one.

The next Sunday the address was upon Judges 20. 16—"There were seven hundred chosen men left-handed; every one could sling stones at an hair breadth, and not miss."

Being a left-handed man himself, he felt a pleasure in hearing there had been others left-handed, too. He began to think the Bible was a strange book, so different to what his ideas of it had been, and inwardly resolved to pay more attention to the reading of it than before. On another occasion the subject chosen was the testing, trial, and deliverance of the three Hebrew youths—Shadrach, Meshach, and Abed-nego. He fancied the name of the third was similar to his own, and said to himself, "If one Bendigo was saved, why not another?" Evidently now God the Holy Spirit was dealing with him. To the jailer he spoke of his wasted, misspent life, of his sins against God and man, and vowed that when restored to liberty he would break from his old ways, and endeavour to walk in the right path. These resolutions were soon tested by the expiration of his term of imprisonment, and his being once more free from the law. At the prison

A Champion Prize-Fighter Saved.

gate he found quite a crowd of his old companions waiting to welcome him to their midst. Judge of their astonishment, when, to their pressing offers to drink, etc., he declared once for all he had done with the old life, and would never enter a public-house again.

That same evening he found his way to a mission hall, where special services were being held. It was a solemn time. Many were awakened from the deadly sleep of sin, and cried, like the jailer of old, "What must I do to be saved?" Others sought and found the Lord to the joy and rejoicing of their souls. With Bendigo the conviction of sin already felt was deepened. He left wretched and miserable; but on his way home, though the snow lay thick upon the ground, he fell upon his knees, and cried for mercy. Soon he was enabled to rest his soul by faith in the Lord Jesus Christ, found peace in believing, and went down to his house justified and saved. From that time, though at first there were some backslidings which caused him great sorrow of heart, yet the root of the matter was found in him, and day by day he grew in grace, and in the knowledge of his Lord and Saviour (1 Peter 3. 19). Though so old in years, he set himself diligently to learn the alphabet, that he might be able, as he expressed it, to read God's blessed Book for himself. This in some measure he was enabled to do, and found its truths marrow and fatness to his soul. He now began to take part in Christian work. Plucked as a brand from the burning, snatched from the terrible sway of the kingdom of darkness, introduced into the light, liberty, and joy of the Kingdom of Christ, his heart yearned for the salvation of others.

A Christian friend took him in hand, instructed him, arranged meetings for him, worked with him. God blessed their efforts, power accompanied the word spoken, and during the few years he remained, till called home, many, instrumentally through their united labours, were turned from darkness to light.

Have you, like this prize-fighter, been really and truly converted to God? If not, let me entreat you to follow his example. He has said, "Him that cometh to Me I will in no wise cast out" (John 6. 37). Believe on Him now (Acts 16. 31).

THE LAST ACT IN THE DRAMA.



IT was a shock to many people to receive that Saturday morning the news that Sir HENRY IRVING, Britain's greatest actor, was dead. He had passed away at 11.30 the previous evening, a few minutes after reaching his hotel, and within half an hour of his leaving the stage. Before the curtain fell he had said with much feeling, "I do commend my cause to God... Into Thy hands, O Lord, into Thy hands." These,

the last words of Becket, were the last to be spoken on the stage by the great actor. Half an hour later and the curtain of death had fallen, and so ended the life of a remarkable man. The stage has lost its most prominent ornament and the theatre-going public an old favourite. How full of real tragedy such an event is! And how it brings home to each one of us the fact that we are one and all mere players of a part in the great drama of life. We pass in and out amid changing scenes, and very soon the drop scene of death will fall and hide all from view.

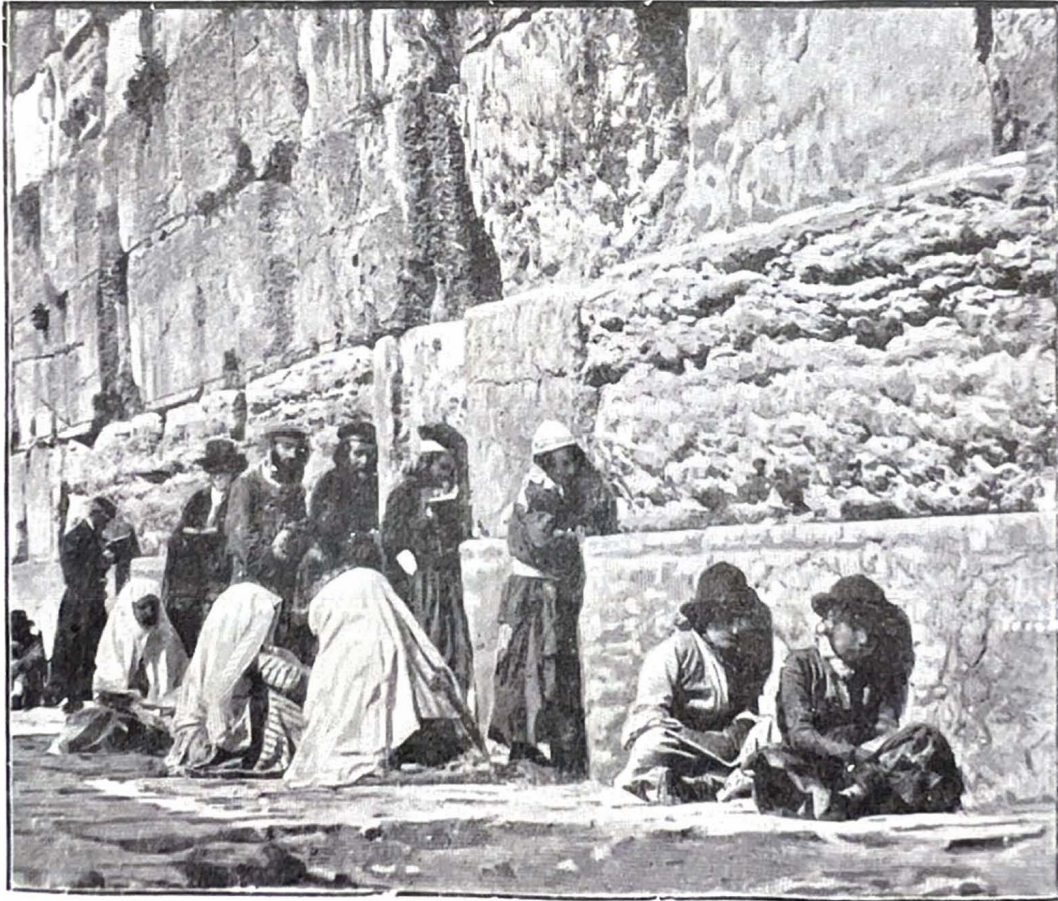
Many eyes are intently watching the acting from three worlds—Heaven, Earth, and Hell; and the various parts are being daily performed under the gaze of these anxious onlookers. The results of the acting will be made known when we appear before God's Judgment Seat, when the life's doings of all humanity will be examined.

Why was man brought into being? Surely that he might know and love God, the only true God, and Jesus Christ whom He has sent (John 17. 3). The salvation of man is bound up in the Lord Jesus Christ, inasmuch as there is "None other name under Heaven given among men, whereby we must be saved" (Acts 4. 12). How solemn it is to think that those who die unprepared to meet God have missed the great end of life! If unsaved, do not delay further, but even now commit your soul into the safe keeping of the Lord Jesus Christ. The Saviour waits to save and bless.

E.M.

"IT IS FINISHED."

A NUMBER of years ago we were privileged to pay a brief visit to Palestine. We were especially interested in what we saw in and around Jerusalem, "the city of the great King," the city to which the "tribes went up." There is no city in the world around which are gathered so many hallowed associations. Jerusalem was the scene of Christ's ministry, rejection, and crucifixion, and was the birth-place of Christianity. Among



Jews' WAILING PLACE, JERUSALEM.

the first places that we visited was the Church of the Holy Sepulchre. The building was thronged with Russian pilgrims, who seemed intensely interested in all that they saw. Our guide showed us the (reputed) spot where the cross was erected on which Christ was crucified, a portion of the pillar to which He was bound when scourged, the stone on which He sat when the Roman soldiers cast lots, the rock rent by the earthquake, the place where His body was anointed for burial, and His sepulchre.

Though no one can be certain that these are the exact

"It is Finished."

spots where the events mentioned transpired, we were solemnised at the thought of being close to the place where the mighty work of atonement was accomplished by Christ, and from which the precious, triumphant, and life-giving words were heard:

"IT IS FINISHED."

These three wondrous words contain the essence of the Gospel. And yet no unsaved person properly understands their meaning. The Gospel of the Grace of God, which tells of what Christ has done for sinners—and not what they are to do for Him—when believed, is the power of God unto their salvation (Rom. 1. 16). "It is finished," were the dying words of our truest, best, and dearest Friend. The dying words of loved ones are long remembered by us, and are not easily forgotten. When Christ uttered this triumphant cry He was in the act of giving up His soul as an offering for sin. We would ask the reader,

WHAT WAS FINISHED?

His life of shame, suffering, and sorrow was over. He had been "despised and rejected of men," as He still is by the "masses" and the "classes." Many a time had He been faint, weary, hungry, and thirsty. That is all over. For our sakes he became poor, that we through His poverty might be rich. The types and shadows of a past dispensation are completed. It is no longer necessary that the High Priest of Israel should enter into an earthly sanctuary with the blood of goats or bullocks. It is no longer needful that lambs should bleed on Jewish altars. It is now needless to offer up sin offerings, trespass offerings, and peace offerings. We need not the shadow when we have the substance, the type when we have the antitype, the moon when we have the sun.

The Lord Jesus appeared to "put away sin by the sacrifice of HIMSELF" (Heb. 9. 26). When He died at Calvary a full and perfect atonement for sin was accomplished. Christ poured out His soul unto death. He bore our sins in His own body on the tree. The ransom has been paid. The penalty has been met. The cup of wrath has been drained to the dregs. Sin has been "put away." The veil is rent, and the way into the holiest is now open. Peace has been made. The law's demands have been fully met. The sin question has been eternally settled. God

"It is Finished."

is fully satisfied with Christ's finished work, and He desires that the reader should be satisfied with that which satisfies Him.

"Christ did His part and left us to do ours," say some. In what part of Scripture is it stated that Christ did "His part" of the work of atonement? It was surely on account of our sins that He suffered, and bled, and died. If, then, God is eternally satisfied with what Christ did for you, what is there left for you to do?

Don't insult God by bringing your prayers, works, vows, tears, good resolutions, or happy feelings to supplement the work of His beloved Son. Can you add to a "finished" work? Salvation has been purchased at an infinite cost, and is now pressed on your acceptance, as you read these lines, as a free gift.

"Then said they (the Jews) unto Him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent" (John 6). A.M.

FAITH.

FAITH is the eye that sees Christ's matchless beauty;
The ear that hears His sweet and gracious voice;
The heart that trusts Him as a moral duty,
And in His great salvation doth rejoice.

Faith is absorbed in holy contemplation
Of Jesus crucified on Calvary's tree,
Who there procured a full and free salvation,
And hears the Saviour say: "I died for thee."

Faith cometh not by working or by praying;
It is not feeling we have peace with God;
It comes by trusting in that "faithful saying,"
That "peace is made by Jesus' precious blood."

Faith hovers round the Cross of Jesus dying;
His empty tomb, with joy, by Faith is seen;
Hope plumes her wings, away to glory flying,
And Love fills up the little while between.

Oh! precious Faith, superior far to Reason;
Faith deals with God, rests in His written Word;
Waits on through darkness for God's time and season,
The dayspring and the Kingdom of the Lord.

T. R.

HOW I LOST MY FAITH AND HOW I REGAINED IT.

I LEFT my home on the western frontier in my boyhood to prepare for college at Phillips Academy, in Andover, Massachusetts. Having finished my course, I set out for Harvard, where I remained only three weeks. Then because most of my former classmates had gone to New Haven I followed them to Yale. There I found myself caught up in conflicting winds of controversy, and yielding little by little, my faith in the old-time religion entirely passed from me.

The fact that a Christian mother had dedicated me to the Christian ministry at my birth dropped out of my memory; so that I planned with two of my classmates to enter the Law Department of Columbia University.

On graduating from Yale, I returned to my western home, the second time in six years; and was met by my dear mother, who threw her arms about me, kissed me on both cheeks, and said, "Now, my boy, my dream is coming true; you are going to be a minister of Christ." It was like a blow in the face. I loved my mother devotedly (she was the best woman in the world), but my plans were made. What could I do? For three days I wrestled with the problem; I had no heart to disappoint the elect lady, but how could I enter the ministry when my faith was gone? I had lost even the power of prayer.

I was resolved not to enter the ministry unless I could honestly assume its solemn vows.

I tried most earnestly to recover my faith. I resolved to try an experiment; I would take a year's course in Theology and abide by the result. So I entered a "Liberal" institution in Chicago; where, by a kind providence, I roomed in old Farwell Hall, which was Mr. Moody's head-quarters. I cannot thank God sufficiently for my association with that devoted man. But the lectures in the Seminary gave me no help. I returned to my room after each hour in the class room, and the only prayer I could make was, "Lord, I believe, help Thou mine unbelief."

Still I did not abandon my purpose. A second year in Union Theological Seminary served me no better. In order to pay my expenses for a third year, I undertook the

How I Lost My Faith and How I Regained It.

superintendence of a Newsboys' Mission. The boys asked me to hold an evening service. I consented, and spoke to them on such subjects as "Telling the Truth," "Keeping Clean," and "Living an Honest Life."

One day as I sat in my room at 9 University Place, New



"MY DEAR MOTHER THREW HER ARMS ABOUT ME."

York City, there was a knock at my door, and one of my newsboys entered with his heart in his throat and his hair on end, asking me to come quickly, for his father was dying. The boy knew no minister but me, and I must go.

I followed him down Eleventh Avenue and climbed the rickety stairs to an attic room, where his father lay dying, an old man who had wasted his life in drink and riotous living.

How I Lost My Faith and How I Regained It.

As I approached his bed he looked at me and said, "You are pretty young to tell an old man like me how to die." But I did my best to help him.

I shall never forget that night! The old man began by asking me if I thought God would have mercy on an old sinner like him. I answered by quoting Wesley's lines:

"Betwixt the saddle and the ground,
Mercy sought is mercy found."

"How do you know that?" I replied that Christ had said so. "How do you know Christ said so?" I referred to the Bible as my authority. He said, "Do you believe the Bible?" What could I answer? I lied to him, saying that I did. He asked me, "Do you believe Jesus died for a low-down sinner like me?" I lied again and said that I did. "How do you know that?" Again I referred to the Bible as authority. "How do you know the Bible is true?" I did my best to explain—insincerely. But what could I do? The dying man shot questions at me all night, thrusting me, metaphorically, from one corner of the room to another, and keeping his filming eyes on me as I sought to answer him. Oh, that dreary, momentous night! I had never seen a man die before. At last the old man, who had been bred in a Highland home by Christian parents, began to remember; and presently he was murmuring to himself the Scottish version of the Shepherd's Psalm.

The past was coming up before him! Presently he said, "Pray with me." I fell upon my knees by his bedside, and poured out my soul in the first real prayer I had offered in years. When I rose from my knees, the old Scotchman had gone; the morning was dawning; and I had reason to thank God that in trying to teach a sinner how to die, I had myself learned how to live. My faith had come back to me! I had discovered that henceforth there was no middle-of-the-road for me; I must believe or disbelieve. I recognised that God only knew two classes, namely, believers and unbelievers, saved and lost. Since then, thank God, I have never wavered.

I am entering on my eighty-second year. For nearly half a century I have served in the ministry of Christ, and the memory of that night in a tenement house on Eleventh Avenue always abides with me. And the Lord who has been my faithful keeper, will keep me to the end. D. J. B.

"GOD IS LOVE."

SOME people say they can't see how God can hate sin and yet love the sinner, but surely it is not difficult to see this, for "God commendeth His love toward us in that *while we were yet sinners* Christ died for us" (Rom. 5. 8). Please observe these words, "while we were yet sinners." It does not say, "when we had turned to be saints;" yet that is how some would wish us to read the Gospel story, but we have not so learned Christ. God loved us while we were in our sin, and the proof of His love is seen in His having given Christ to die for us, that we might be delivered from our sin.

If you have a friend that has been smitten with small-pox, and who has had to be separated from you, you don't hate your friend, but you abhor the small-pox. It has come in between you and your friend, and you await with eagerness and long for the day when the disorder will have ended, and your friend will have been restored to your fellowship.

God's love for man has never failed since the day that man came forth from his Creator's hand, but sin has entered and separated man from God, and the wages of sin is death. Punishments and penalties have fallen upon transgressors, but love remains though justice has entered, for in the firmament of Scripture there is one star of the first magnitude that ever shines in undimmed splendour, and that star is, "GOD IS LOVE."

A poor widow whom I once met told me that after she had lost her husband, and when everything seemed dark about her, she chanced one day to turn over the pages of the Bible without paying attention where she was reading. Happening to read the text which says, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31. 3), in an instant a stream of sunlight shot into her soul. She closed the Book to think of everlasting love; and just then it dawned upon her that she had forgotten to take a note of where these precious words were to be found, and it was a long time before she found them out again, but the light and comfort that then entered her heart never left it. To all who read these lines we would say, God loves you, and longs to bless and save you. Why not, then, take Him at His word and rest on His love?

A HARVARD CLASS REPORT.

(Written fifteen years after graduation).

THE chief event of my life occurred about six years ago, the full import of which I did not realise at the time, but have since. I then read the Scriptures for the first time, receiving them "not as the word of men, but as they are, in truth, the Word of God" (1 Thess. 2. 13). And I learned of, believed in, and appropriated the provision which God, in infinite grace and love, has made for the guilt and sin of fallen man, in the death on the Cross of His Son Jesus Christ, who put away sin by the sacrifice of Himself, who died for my sins, the Just for the unjust, that He might bring me to God. And I learned of the mighty power of God which "He wrought in Christ when He raised Him from the dead and set Him at His own right hand" (Eph. 1. 20), which same Power I found ready and available for me to "walk in newness of life."

Hitherto I had given no thought to things spiritual and eternal, contenting myself, whenever conscience or the subject itself came before me, with the delusion (for I knew in my inmost soul that it was a delusion) that if I "did my best," was "sincere in my beliefs," and lived an honourable life among my fellowmen, etc., that I would be acceptable to God. As a matter of cold, undeniable fact, I was "living unto self," "according to the course of this age" (Eph. 2. 2), and I realised now the full force of the truth that he who lives in pleasure is "dead while he liveth." It was while I was in this dead state that I heard the voice of the Son of God, believed on Him who sent Him, and passed from death to life according to John 5. 24. Since then my pleasure has been in the study of God's Word, by which, through His grace, I intend to regulate my life, living no longer unto self, but unto Him who died for me and rose again.

For the benefit of my classmates, who may miss me from old haunts and ways, I would impress it upon them that any change in me is not the result of attempts at reform, good resolutions, or "religious" works, but solely because of the truth that "if any man be in Christ he is a new creature: old things are passed away, and all things become new" (2 Cor. 5. 17). Many of my classmates having inquired as to what has "struck" me, the foregoing is an attempt to set it forth briefly, that I may witness a good confession to as many as may be read it. C.S.F.

“THE BEST MAN—LOST!”

— OR, —

THE MAN WHO WANTED TO SAVE HIMSELF
in HIS OWN WAY.



“Battling with the Storm.”

“She had been battling with the storm for a long time,
but was at last driven close in to the
coast of Scotland.”

"THE BEST MAN—LOST!"

ONE Sunday morning, just as we were preparing for breakfast, a cry was raised in Inverallochy that a ship had run ashore, and hastening down to the beach, sure enough there we saw her lying. She had been battling with the storm for a long time, but was at last driven close in to the coast of Scotland; and finding they could no longer keep her off shore they ran her head on. It was a rocky beach, but fortunately she turned into a cutting made for the convenience of getting out the fishing boats, and was thus driven within about twenty-five fathoms of the shore.

In a few minutes every fisherman around had turned out; and finding it impossible to get the life-boat out, the rocket apparatus was the only thing that could be used. It was a time of the greatest excitement and anxiety, as every sea that came over her threatened complete destruction. The oldest men there had never seen such a sea on the coast before.

The tide was rising fast; every moment was precious. Several attempts were made to get a line on board by means of the rockets, but the wind being so strong they were beaten down into the water before reaching the ship. They succeeded at last, however, by using an empty barrel, which was thrown overboard with a small cord attached, by which after some hard work on the part of those in the ship, a large rope was hauled in and made fast to the foremast.

There were eleven men on board, but only four or five were able to do anything, the remainder being down below entirely helpless from long exposure to the cold. As soon as the apparatus was in working order for the travelling cage, which was to be drawn along the rope, one young sailor was put into it, and a few minutes found him on the shore in the hands of kind friends.

This first man was scarcely saved when, through the fast-rising tide and the strong wind beating upon the ship, her stern was suddenly raised up over a reef of rock which previously had kept her head on, and, swinging round broadside on to the beach, she settled down across another rock, her back broken and her mainmast splintered almost to pieces. The travelling apparatus becoming entangled across her bow, it was rendered unmanageable and it could no longer be used.

At this juncture we saw through the blinding surf a man descend from the vessel and try to save himself by coming along the rope hand over hand; but, alas! such an attempt was evidently useless. The waves were beating over him like falling houses, and the poor fellow had gone but a little distance from the ship when one heavy sea swept so completely over him that he was soon done, and when it was passed we saw that strong man hanging helpless by the bend of one of his arms; in a few more seconds he dropped into the surging waves.

When his body was picked up two days afterwards it was found that the sea which came over him while on the rope had dislocated both his shoulders.

A few moments after this man was lost the bow of the ship lifted again over the rocks which were keeping it, and in almost a moment she was once more head on to the beach, the apparatus disentangled and again workable. No time was lost now, as the doomed vessel was fast breaking up, and in half an hour the men were all safely landed, the helpless ones being first of all put into the apparatus by those who had a little strength left.

One brave fellow who had helped to put the captain and all his shipmates out of the ill-fated ship into the hands of the friends on shore remained on board till the last, with a quiet fearlessness which astonished all who saw him. Almost the first question put to him when he came ashore was respecting the secret of his calmness; he said, "I was converted at one of Mr. Moody's meetings, and I knew that I was safe, the source of my confidence being, 'The Lord is my salvation, whom shall I fear?'" (Psa. 27. 1).

We then asked him about the poor lost man. "Ah," he said, "We tried to persuade him not to attempt such a useless task, as it would be impossible for him to reach the shore in that way; but he would—he would, and would not listen to us." "A fine fellow he was," added the captain, with tears running down his face, "The best man in the crew; but he was lost because he tried to save himself in his own way." Yes, all the rest were saved, but by other hands than their own.

When the tide went out it left nothing but a scene of desolation. A splintered skeleton of timbers, scattered planks, and broken barrels; but nothing left such a solemn

sight as we looked upon all around and remembered the poor lost man.

Lost! and yet the best man of the crew! How was it possible? Simply because he wanted to save himself, and trusted in his own strength to face the waves, instead of relying on the means that had been provided.

Even the helpless ones who could do nothing for their own deliverance were landed safely, without so much as an effort on their own part; what could they do more than to take advantage of the way that was open for them? And how is it with you who read this? Perhaps you are in greater danger than those in that ship. Are you ready to meet God and eternity? If not, how dreadful the storm that will one day soon burst upon you—escape will be impossible.

As with those sailors, so there is a way by which you may find a present salvation. It is just by ceasing from your own efforts and accepting God's way of escape; by believing that He laid your sins upon Jesus and judged Him in your stead. Just as those poor, helpless men simply submitted to be put into the apparatus and were saved, so you have but to submit to God's way—faith in the Lord Jesus—and you will be saved; and just as those men could not be saved in any other way, neither can you.

"For there is none other Name under Heaven, given among men, whereby we must be saved" (Acts 4. 12).

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2. 8, 9).

If you try to save yourself as that fine sailor did, God says to you, "To him that worketh is the reward not reckoned of grace, but of debt." "Christ hath once suffered for sin: the Just for the unjust, that He might bring us to God" (1 Peter 3. 18). But His death, He desires you clearly to understand, is of no avail and of no value towards liberating you from the iron grasp of God's broken law unless you now believe that He has thus actually taken your place and died for you. That Christ died on the Cross, few attempt to deny; but until you come to claim, and shelter under, what He has done in becoming your Substitute, it profits you nothing. Other foundation can no man lay than that is laid—which is Jesus Christ. Accept Him now and be saved for eternity. J.L.

AN INFIDEL LECTURER REFUTED.

AN infidel lecturer was addressing an open-air meeting in a town in England. In the course of his tirade against Christianity, he derided the Lord Jesus, and spoke of Him as an impostor. A Christian in the crowd waited until the lecturer had finished. Advancing to the front, he asked permission to say a few words. Permission being granted, he spoke somewhat as follows: "My friends, you have been listening to a very eloquent, and no doubt



GIVING TESTIMONY AT AN OPEN-AIR MEETING.

a very clever man. I am not clever, neither am I eloquent, and if I were to enter into an argument with this clever gentleman, I daresay he would get me into a corner pretty quick. But I can bear witness to facts, and they're stubborn things. We have just been hearing from this eloquent gentleman that Jesus Christ is an impostor. Well, there are some of you in this crowd, I daresay, that knew me ten or twelve years ago, and I doubt not you could bear witness to what I once was. Many's the time I've wandered through these streets clothed in rags, a

disgrace to myself and all that had anything to do with me. I've been glad to shelter myself from the rain, and, when I got the chance, to find a night's lodging under a railway arch; and for days together would not know where I was going to lay my head. And now," said he with a smile, taking hold of the skirts of his coat, "you see I've a decent broadcloth coat on my back. The house that I live in is as comfortable a home as anyone need desire, and its my property in fee-simple. I've plenty of this sort of stuff," said he, putting his hand into his pocket and bringing out a lot of gold and silver, "and I hope I try to make a good use of it. Best of all, I have a place in the society of decent people and in the Church of God; and I am the teacher of a large Bible Class that meets in the vestry room of yonder church every Sunday afternoon. We have been hearing that Jesus Christ is an impostor. Well, if that be so, all I can say is, it's a strange thing. The coat upon my back I owe to that impostor, but for Him I should be in rags to this hour. The house I live in I owe to that impostor; every farthing of money that I have in this world I owe to that impostor; my position among decent people, as a respectable member of society, I owe it to that impostor; and my position in the church, and whatever influence for good I am able to exercise among those young men that Sunday by Sunday meet in my Bible Class, I owe that to this impostor. And I am only one of thousands that could say exactly the same thing. So all I can say is that if Jesus Christ be an impostor, I owe, and the world owes, more to that impostor than all the good men and true that have ever lived and taught in her entire history."

What a beautiful testimony to the saving and keeping power of the Lord Jesus Christ! Whatever you are or have been, He is able and willing to deliver you from the penalty and power of sin and Satan. Don't be afraid of the future. He who saves is the One who keeps. The moment you believe on the Son of God, who loved you and gave Himself for you, you will obtain eternal life to start with, power to overcome sin to go on with, and glory to end with. Hearken to the Saviour's words: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life" (John 6. 47).

A BOY'S NOBLE TESTIMONY.

SPECIAL Gospel Services were being held in a country village in England. God blessed the ministry of the Word, and among those who accepted Christ at the meetings was a young lad, a farm labourer. The morning after his conversion one of the farmer's sons said to him: "Thomas, they tell me that you stayed behind to the after-meeting last night. Is that so?" "I did, sir; and I'm very glad that I did." "Have ye got converted, then, Tom?" was the sarcastic rejoinder.



THE HAPPY YOUNG FARM LABOURER.

"Yes, sir, praise the Lord, I am converted, and a good job, too."

At night the master said to him: "Tom, my lad, they tell me that you have been to this mission, or whatever they call it." "Yes, sir, I have." "And did ye stay behind after the sermon?" "Yes, sir, I did; and it was a good thing for me that I did." "Do you mean that you got converted, Tom?" "Thank God, I am converted; and I'm a deal happier than I ever was before." "Ah, my lad," replied the old farmer, "I only wish I could say the same. I tell thee, Tom, I'd give all that I've got if I could only say what you have said just now." Before the

services were ended the farmer was able to say it, too, and so could his son, and other members of the family.

Thank God for Tom's clear and simple testimony to the saving power of the Gospel of God's matchless grace. The reason why some professing Christians have made so little spiritual progress is because they did not take a decided stand for Christ at their conversion. They never "hoisted their colours" to the masthead by confessing publicly Christ as their Saviour and Lord.

Think of the effect of the lad's noble confession. "I'd give all that I've got if I could only say what you have said just now," was the farmer's testimony. "And so would I," says the reader. Salvation is not obtained through what we do for Christ, or through what we give to Him. It is only to be had through faith in Him who shed his precious blood to rescue us from eternal perdition. "Must we not believe in Christ and act up to it?" inquires another. If we were saved through believing in Christ and acting up to it, salvation would be by faith and works. God's Word declares that men are saved through faith apart from works. "By grace are ye saved through faith... not of works, lest any man should boast" (Eph. 2. 8, 9). It is "to him that worketh not, but believeth on Him who justifieth the ungodly, his faith (not his believing and 'acting up') is accounted for righteousness" (Rom. 4. 5).

The Lord Jesus "gave Himself a ransom for all" (1 Tim. 2. 6), therefore for you. God has accepted the "ransom," and

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

Salvation being offered as a gift, it is the responsibility of the sinner to accept or reject it. This gift of God is received by faith: in other words, all who, realising their lost and guilty state before God, accept Jesus Christ as their Saviour, and His atoning death as the means of their salvation, become possessors of eternal life.

May the reader be enabled to say truthfully:

"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.

AN AFRICAN MISSIONARY'S CONVERSION.

BORN in the New World, born again in the Old World, and trying to repay my debt in the Old World. That is the summing up of my simple story.

Among my earliest recollections two stand out pre-eminently. Here is the first. The new Governor of



CHARLES E. STOKES.

British Guiana was due to arrive in Georgetown, and crowds were awaiting him in the streets. I stood with my nurse at the side of the street, and as he drove past in all the grandeur of office, I said to nurse with all the confidence of youth: "When I grow up I'm going to come as a governor, too." Truly it is out of the mouths of babes

and sucklings, for to go to Central Africa as an ambassador of Jesus Christ is surely a much greater dignity, whatever the world may think.

My second impression is that of my sister and myself hand in hand, so lustily and continually singing Sankey's hymns, that we were nicknamed "Sankey and Moodie." And what does this tell us? It speaks of the influences of a godly mother, and of the way in which she ever sought to train us in the things of God.

Educationalists inform us that fourteen is a critical period in a boy's life. It is often the "conversion period." So it proved in my life, for on July 17, 1902, as a "goody-goody" sinner I accepted the Lord Jesus Christ as my Saviour by a simple act of faith. Special meetings were being conducted by two American evangelists in the Candlish Memorial Church, Govanhill, Glasgow, and my mother used her influence to get my brothers, my sister, and myself to attend them.

For the first few nights I was greatly troubled, and very uneasy. I knew that I wasn't right for eternity. Then one night, during the meetings, my sister professed, and I felt that I was being left out entirely. I was convinced that I was a sinner before God, that I had broken God's holy law, and that nothing but the curse of God could rest upon a law breaker. Further, I had been taught that at any moment the Lord Jesus might come back to mid-air for all His own, to take them to Himself, and that the unregenerate would be left for judgment. This truth struck terror to my heart. Many a night have I sat up in bed, when everything was silent, and strained my ears to try to catch some sound that would tell me my mother was still in bed, for I knew that if she were there, then the Lord had not come!

The preachers' theme was the love of God. They spoke of God having so loved guilty sinners that He had sent His only Son to the Cross of Calvary to die in their room and stead, and being so thoroughly satisfied with the work of the Lord Jesus He had raised Him from the dead and had seated Him at His own right hand. If God is satisfied with the work of Christ surely so should we. At the close of one of the meetings the preacher asked those who wished to accept the Lord Jesus as their Saviour to stand to their

An African Missionary's Conversion.

feet, and God gave me grace to stand. Realising my lost state as a sinner before God in dire need of a Saviour, I accepted Jesus Christ as my Saviour and entered into peace (Rom. 5. 1).

That great transaction took place nearly a quarter of a century ago—quite long enough, I should say, to prove that it was no passing, boyish emotion, no chimera that vanished when the stern hand of reality laid its grip upon it.

I am writing this at sea, for the Christ who called me then has called very definitely again: "I want you to witness for Me in Africa." And because He calls, and knows and loves and cares, I go as His bond-servant to the land which has known the horrors of human slavery for centuries, and which is still in the agonies of the greater slavery of sin and Satan.

The Lord Jesus, Who saved me, and can save you, has saved thousands of these heathen Africans, and I believe will save thousands more. Did He not say, "The last shall be first, and the first last?" And does this not contain this implication at least: that many, who have heard the Gospel for years in the homeland, and yet are still rejecting Christ, will be lost, with all their privileges to haunt them in a lost eternity, while those in heathen lands, who have only heard a little, and yet have accepted Christ, will be blessed to all eternity? Where will you be?

The great Atlantic waves are tossing white and blue outside my cabin port-hole, and as I hear their rolling, three texts are surging in my heart, and with these I close. "It is appointed unto men once to die, but after this the judgment" (Heb. 9. 27). "Whosoever shall call on the Name of the Lord shall be saved" (Acts 2. 21). "How shall we escape if we neglect so great salvation?" (Heb. 2. 3). This latter text has been called one of the unanswered questions of eternity. There is really no escape for the man or woman, boy or girl, who neglects his soul's salvation. He may attend to every legitimate claim of life, but if he neglects or rejects God's salvation offered in the Gospel, the future of that soul is dark indeed. Trust the Saviour now, and be saved for time and for eternity.

C.E.S.

AN ALL-PREVAILING CUSTOM.

"DO you see anything lacking in this imperial show?" asked one citizen of another in the midst of the splendours of a national festival.

"Yes," replied the other, "it lacks *permanence*." The same must be said of every form of happiness that the world can offer. The brightest joys of earth are darkened by the shadow of this fact: they will have an end.

This must be so, for the simple reason that the persons to whom the enjoyment pertains are under notice to quit. They belong to a race of dying men. The most long-lived is but a sojourner in a land that will soon know him no more. No sceptic or agnostic can call in question the fact that death is here. No power, autocratic or democratic, can hold it in check. Fool and philosopher, monarch and menial, old and young, fall in turn before its onslaught.

Long years ago a young nobleman decided to "turn religious," and, after the fashion of those days, sought admission to a monastery. His father, enraged at his action, threatened to fire the building at each corner and burn it to the ground if his son did not return. At length the young man said he would consent to return on one condition. "Tell me what your desire is, and you shall have it," said his father. His son replied: "In your domains there prevails a very ancient custom; if it were not in vogue I would settle there willingly."

The old man, ready to do anything to regain his son, promised to abolish the custom, however ancient it might be. "Well, my father," said the young man, "the custom to which I object is that the young die as well as the old. Till this custom ceases I will not return to your domains." Well might the youth wish to flee from the country where such a custom held sway! But how vain the desire! No monastery walls could shelter him from death. He might, with as much reason, have tried to run from his own shadow.

This same custom prevails in the town or village where *you* live. Nor is there a corner on earth where the custom of dying does not exist. You may choose from your abode the town with the lowest death rate. You may regulate your diet and habits in accordance with the latest pronouncements of science. But you cannot shut your eyes

An All-Prevailing Custom.

to the fact that death will one day knock at your door, and that you will have no means of finally preventing its entrance.

"An unpleasant thought!" you exclaim. Most men find it so. When the French king, Louis XIV, asked what a certain building was which he saw from his palace windows, one of his courtiers replied: "Sire, that is the Church of St. Denis, where your royal ancestors lie buried." The king immediately gave orders for another



BUCKINGHAM PALACE, THE RESIDENCE OF THE KING OF BRITAIN.

palace to be planned, with an entirely different outlook. He could not endure to live in sight of an object that reminded him of his frailty.

Does it not strike you that what is most urgently needed by our death-stricken race is a *refuge*, which death can never touch, and where joy does not lack permanence?

Thank God, there is such a spot. It may be described and summed up in a word—CHRIST. The Son of God is no stranger to death. He has tasted to the full its bitter-

ness. But because of who and what He is, He triumphed over its power. The life which He lives to-day is altogether beyond the range of death. The wonder of it all is that it has been made possible for others to live in that life of His. *His* death has opened the way for *His* risen life to be shared by countless thousands. And it is a fact that at this moment there are multitudes on earth upon whom death has no power. Their bodies may be laid temporarily in the grave. But already they have begun to live a life which is eternal, which does not belong to this world at all, and upon which death can never intrude.

This blissful way of life is open to you. If you will come to Christ you will find in Him a Deliverer from the reign of death. He will introduce you into God's world of life and glory, where joy is unceasing. H. P. B.

SALVATION FOR NOTHING.

NOTHING to do, for all has been done ;
God loved the world and sent forth His Son ;
He came to save us, died on the tree,
Finished the work of atonement for thee.

Nothing to pay, for all has been paid ;
All our transgressions on Jesus were laid ;
Justice exacted payment in blood,
He bore the sentence—judgment from God.

See now our Surety seated on high ;
In Him accepted, He brings us nigh.
Wilt thou now trust Him Who stood in our place,
Take Him, believe Him, be saved by His grace ?

To die in thy sins and thy soul to be lost !
To die without Christ ! Hast thou counted the cost ?
To miss God's glad Heaven ! to gain a dread Hell !
To perish ! What is it ? There's no one can tell.

The day of Salvation is waning at last,
The clouds of God's anger are gathering fast ;
The last ray of light lingers now in the west,
He warns thee of judgment : oh ! haste to be blessed.

T. ROBINSON.

LORD BYRON'S LAMENT.



I T was his last birthday, and, forgotten and alone, the brilliant and handsome Byron took up his pen and in bitter disappointment wrote:

"My days are in the yellow leaf,
The flowers and fruits of life are gone,
The worm, the canker, and the grief
Are mine alone."

He had followed the bubble of fame, but it had burst in his grasp. He had reached the zenith of popularity, and had been flattered by royalty, but he died forsaken and unattended upon a foreign shore. He had drunk deeply of the sparkling draughts of this world's pleasure and lust, but the intoxicating cup had been rudely dashed from his hand, and the bitter dregs alone were left him. One present when he died wrote: "No gleam of joy, of peace, or hope rose upon that melancholy scene; no prayer for forgiveness ascended. The Divine Redeemer was but once mentioned by the dying poet, and that only a painful exclamation."

A doleful story. Yes, but a true sample of the way in which the world treats those who have served it most and loved it best. Fleeting and empty are its best pleasures. "Vanity" is written across its most cherished treasures.

Let your thoughts travel on ahead of you; think of your dying day. Shall the night dew of eternal darkness gather on your brow, or shall the light of God's wondrous salvation fill your soul with radiance in that supreme moment? Look ahead; think of the time when you shall have ceased to sing and joke, when some one else will sit in your place. I bid you at this moment to look into Eternity, and as you do so I will put two very pertinent questions to you: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8. 36). "How shall we escape, if we neglect so great salvation?" (Heb. 2. 3). What answer can you attempt to give? Yet to you God offers pardon, for "Christ died for the ungodly" (Rom. 5. 6). You are not too bad for His saving grace and power. He is willing, and He is able to save you. Accept His offer now.

J.T.M.

SAVED BY SIGNAL.

A SIGNALLER in the Royal Naval Division relates how he was definitely led to accept Christ as his Saviour whilst at Blandford Camp. He went out to the Dardanelles during 1915, and it was his privilege, whenever a chance occurred, to speak to his fellowmen of the Christ who died for him. One day on the battlefield he saw a man to whom he had spoken the words of eternal life send the following message by flag signal: "Can I be saved now?" Our friend Lawson replied instantly: "Yes. Now is the Day of Salvation. Believe on the Lord Jesus Christ, and thou shalt be saved" (2 Cor. 6. 2; Acts 16. 31). After a brief interval the inquirer, who was under the conviction of sin, found deliverance through "the precious Blood of Christ." He believed on the Lord Jesus Christ out there on the plains and found a joy and peace which comes to every soul through believing the good news proclaimed to all men, and accepted the "gift of God," which is "eternal life through our Lord Jesus Christ" (Rom. 6. 23). He signalled back to his mate Lawson one short word, "Done," indicating that he had "believed," and was "saved." His future life demonstrated the reality of his faith.

Does not this remind us of the words of our Lord Jesus when on the Cross. He said, "It is finished." What was finished? The work of Eternal Redemption for your soul and mine. How wonderful it is that God should have provided for His enemies such a Saviour, and proclaimed such terms of peace for rebel sinners who accept His terms and believe what He has done.

How easy and simple it is to the soul who is lost to be saved from eternal darkness through faith in Christ Jesus alone. But how hard it is to those who do not believe.

If we do not believe what God says, that "all have sinned, and come short of the glory of God" (Rom. 3. 23), we cannot enjoy the Salvation He has provided for all men in Christ. Men are tired of "religion," with its forms and ceremonies, but we never find a man who is tired of hearing the good news of Salvation through Christ after he has accepted God's gift. What can compare to the joy which Christ brings to the heart of those who believe on Him, live by Him, feed upon Him, and look for Him?

Rest not till, believing on the Lord Jesus Christ, you too can truthfully signal to your fellows—"Done." H.T.

THE STUDENT AND THE STONE-BREAKER;

— OR, —

THE GLASGOW DIVINITY STUDENT WHO ENTERED INTO
A BARGAIN TO BREAK STONES FOR TWO HOURS TO PERMIT
OF THE STONE-BREAKER GETTING TO THE MEETING.



Buchanan Street, Glasgow. (St. George's Church on left.)

"The son of toil soon discovered that the preacher
could break stones as well as he."

THE STUDENT AND THE STONE-BREAKER.

MR. S. MATHERS, a divinity student, held Sunday services in a hall in the city of Glasgow. One day he came across an old man breaking stones by the way-side. In the course of conversation with the stone-breaker he learned that he lived in the neighbourhood of the meeting room where he preached. In answer to Mr. Mathers' question if he went anywhere on the Sunday evenings to hear the Gospel, he replied that he did not, adding: "If you will break stones for two hours for me I will go and hear you." "Done!" said the soul-seeker, and throwing off his coat he commenced to accomplish his task. The son of toil soon discovered that the preacher could break stones as well as he. As he saw him at his job he knew he meant business; but was he willing to stick by the bargain? He did not, however, see how he could get out of it honourably.

On the expiry of the two hours Mr. Mathers said, "My time is up, and I'll have to be going. I'll look for you on Sunday night." The following is the substance of the conversation that followed.

"What's the use of me going to hear you?" said the stone-breaker. "Though you are a student, I have forgotten more than you have learned. I'll tell you the substance of your sermon before I hear it. You preachers have but one string to your bow. It is 'Believe,' 'Trust,' 'Have faith in Christ.' I never heard one of you explain what this faith is that you put so much stress on. Explain to me what faith is, and I'll go to your meeting." "Faith," said Mr. M——, "is breaking stones for two hours for a man I never saw before, on the ground of his bare word that he would come to a meeting. He told me that if I would break stones for two hours he would come and hear me preach. I believed him, and if you are a man of your word you will be there."

"And do you mean to say that if I take God at His word, as you took me at mine, that that is the faith that saves?"

"I know no other kind of faith than taking God at His word—taking Him at His word in the same way as I took you at your word two hours ago. God tells you in His Word that your sin was laid on Christ when He was hanging on the Cross (Isa. 53. 6), and 'all that believe on Him are justified from all things' (Acts 13. 39), and 'Whosoever

The Student and the Stone-Breaker.

believeth in Him shall receive remission (or forgiveness) of sins' (Acts 10. 43). The moment you believe on Christ, as your Saviour, you are pardoned and justified." "And do you mean to say that if I believe that Jesus died for my sins I will be pardoned and justified?" "God's Word says so, and He will keep His Word, whether you keep yours or not." "I believe that my sins were laid on Jesus when He was hanging on Calvary's Cross, and according to His Word I am pardoned and justified," exclaimed the stone-breaker. The student and the young convert were enabled there and then to have fellowship in the truth set forth in J. Denham Smith's lines:

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

Many persons, like the stone-breaker, are perplexed and bewildered about faith. Preachers urge their hearers to "believe" and "trust" Christ, and the object of faith, Christ and His finished work, is kept in the background. Mr. M——'s definition of faith is simple and Scriptural, and his illustration of it is excellent. "Faith," said he, "is breaking stones for two hours for a man I never saw before, on the ground of his bare word that he would come to a meeting. You told me that if I would break stones for two hours you would come and hear me preach, and I believed you."

Mr. M—— received the stone-breaker's testimony, he took him at his word, and the surprised man inquired: "If I take God at His Word, as you took me at mine, is that the faith that saves?" The reply given was this: "I know no other kind of faith than taking God at His Word in the same way as I took you at your word two hours ago." The words "faith," "belief," and "believing" mean the same thing in the Scriptures. There are not two kinds of faith or two ways of believing. "Faith cometh by hearing"—not by praying—"and hearing by the Word of God" (Rom. 10. 17), whether it is hearing earthly or heavenly things. "Hear and your soul shall live" (Isa. 55. 3). Hear the Gospel of the grace of God, believe it, and be saved. What was the Gospel that was preached to the unsaved Corinthians by believing which they were soundly converted to God? "Christ died for

our sins according to the Scriptures: He was buried and rose again" (1 Cor. 15. 1-4). The Gospel of God's matchless grace speaks of Christ's death, burial, and resurrection for us. He died for our sins: that is, for yours and mine. That was what the apostle preached to unsaved Corinthians, and by believing which they were saved. This is the only inspired definition of the Gospel in the Scriptures, and, as it is to be preached to "every creature," it must be true, whether it is believed or not.

"Facts" are "facts," whether accepted or denied. Whenever the reader believes God's Gospel, that very moment you will pass from death unto life, whether you feel any change or not at the time. "The Gospel is the power of God unto salvation to every one that believeth" (Rom. 1. 16). Why not now believe it? "He that hath received His testimony hath set to his seal that God is true" (John 3. 33). By receiving the Gospel testimony regarding Christ, and His death on your behalf, you "set to your seal" that God speaks the truth. The crowning sin of the sinner is the sin of not believing in Him who loved him and gave Himself for him. The Lord Jesus said to unbelieving Jews, "If I say the truth, why do ye not believe Me?" (John 8. 47). Why does the reader not believe God's testimony regarding Christ? Every unsaved person is guilty of the dreadful sin of calling his best and dearest friend a liar! "He that believeth not God hath made Him a liar, because he believed not the record (or testimony) that God gave of His Son; and this is the record (or testimony) that God hath given to us eternal life, and this life is in His Son" (1 John 5. 9-11). "God so loved the world that He gave His only begotten Son" (John 3. 16). He did not "offer" Christ to the world. He gave Him to it. He has bestowed His "unspeakable gift" to mankind—sinners as such. Only those who believe the Gospel testimony regarding Christ are possessors of eternal life.

Why continue another moment calling a just and holy God a liar? "Why will ye die" in your sins? Harken to His glorious declaration: "He that heareth My Word, and believeth Him that sent Me hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5. 24, R.V.).

A. M.

HOW I WAS AWAKENED AND SAVED.

BROUGHT up in a Christian home where all religious duties were strictly observed, and from a child taught the Holy Scriptures, I learned that except I was born again I could not enter Heaven. For years thoughts of eternity gave me much concern, for I knew to die as I was would mean to be lost for ever and separated from those who loved me, my poor Christless soul and body to endure the wrath of God in the everlasting burning.

I often secretly longed to be saved, and while others of my companions would tell the story of their conversion

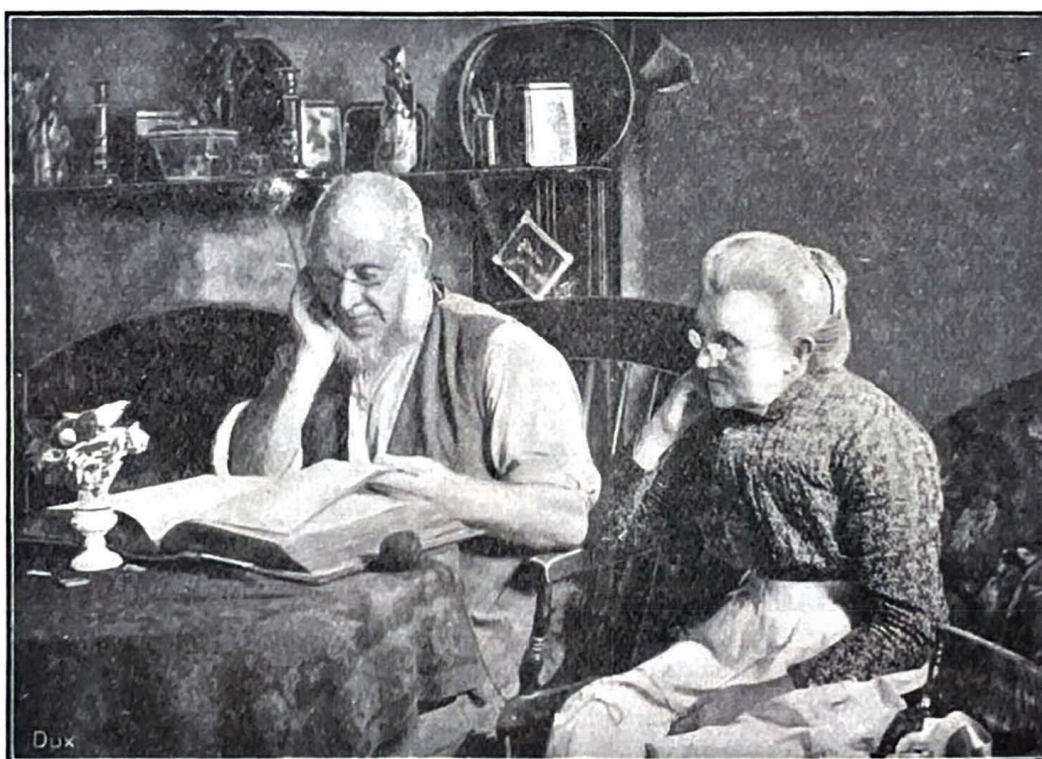


Photo by As. Wallace.

READING THE BIBLE IN THE OLD HOME.

to God, I would have given all the world to have been able to say it is well with my soul for eternity.

One Sunday evening in the Gospel meeting, the preacher spoke of Cain, Balaam, and Judas; each had been so near salvation and yet lost. This was a picture of me. I sat there in agony of soul, for I knew that I, too, had been almost persuaded, and feared lest I would soon be in the same Hell in company with these.

Getting a fresh sight of my danger, and believing that this was my last chance, I resolved to do my level best during that week to be saved, and indeed I worked hard

How I was Awakened and Saved.

for salvation; but at the end of the Gospel meeting a week later found me worse than ever.

I knew well God's plan of salvation: that by believing on Christ a sinner is saved, but all was darkness to me. So after another sleepless night I resolved to go and see an evangelist and tell him my condition; that I had been trying hard to get saved but God's Spirit had ceased to strive with me, and that now my case was hopeless and I would soon be in Hell.

He brought several verses of Scripture before me, dwelling most on Romans 5. 6: "Christ died for the ungodly," and assured me that God was willing to save me that very evening, yet all was darkness within.

But I determined not to go to sleep that night until I was saved if there was salvation for me; so I went home and shut myself up in a room and got down before God and asked Him to save me. Then, opening my Bible, as never before realising that this was God's Word speaking to me, and from Romans 4. 5 I read what God said: "To him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." I saw then that all my working for salvation was of no avail; but turning over the leaf I read in Romans 5. 6: "When we were yet without strength, in due time Christ died for the ungodly." I saw at once that I was without strength, but was I ungodly? As I got a sight of the holy character of God that cannot look upon sin, and remembering that God says that the thought of foolishness is sin, and a look at my past life, I cried from the depths of my heart: "Yes, I am ungodly; I deserve God's righteous punishment in Hell and the lake of fire for ever." But turning again to God's Word I read, "Christ died for the ungodly," and that is me. And for the first time in my life it dawned upon me that Christ died for me, as if there were not another in the world but myself. I sat there amazed, and the tears began to flow as I thought of what Christ suffered for me. Then I got down on my knees and thanked Him for it and for saving me from Hell.

Reader, if you long to be saved, do not put the matter off another hour, but even now take God at His Word. Simply "believe on the Lord Jesus Christ and thou shalt be saved." "Christ died for the ungodly." R.G.

FACTS OF VITAL IMPORTANCE.



EVERY SECOND, every movement of the heart, every beat of the pulse, every breath we draw, every tick of the tireless clock witnesses an immortal soul depart this life.

Every minute, as the second hand turns round upon the dial-plate in its circuit and testifies that sixty seconds are past and gone for ever, it witnesses the solemn procession of more than sixty souls leaving this earth, and through the struggles of death entering into eternity.

Every hour, as the minute hand describes a circle round the dial-plate, upwards of four thousand people leave the habitable earth, and enter the unseen world, never to return till the resurrection of the dead.

Every day, of twenty-four hours, a multitude of men, women, and children, comprising an army of about ninety thousand people, leave this world, where they were born and where they lived. They pass through the gates of death, wade through the dark waters and enter the next world, there to abide for ever. And in addition to this, consider also that time is short, "swifter than a weaver's shuttle" (Job 7. 6). "It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4. 14).

Eternity furnishes us with an immense contrast: the very thought baffles the greatest intellect. Millions and millions of years may roll on, as we count time, yet the vastness and immensity of eternity abides the same, and becomes no shorter. None can fathom nor measure its duration—it will abide for ever and ever.

How great the contrast then between time and eternity! One, the present, with all its golden opportunities and blessings—rich provisions from the good hand of a Saviour-God, who is rich in mercy and tender in love towards all the creatures of His hand. With divine accuracy He measures the sinfulness of man's heart. Yet, notwithstanding His perfect knowledge of our sinfulness, He offers to all, whether Jew or Gentile, young or old, rich

Facts of Vital Importance.

or poor, a free, present, and eternal salvation. And this rich gift of His love and grace is all embraced and enshrined in the one all glorious Person of His beloved Son, Jesus Christ.

Weigh well in your mind, dear reader, these facts of vital importance. Let them exercise your conscience; let them reach your heart, and, as I ask a solemn question, be prepared to answer. If you should join that number who will pass away this day, this hour, or the next moment, where would you spend eternity? Upon what shore would you land? What would be the name of your eternal abiding place? Would it be Heaven, with Christ the Saviour, who died to save sinners—or Hell, with the Devil and his angels, and all who refused the Gospel, and have turned every one to his own way?

O friend, as you read these lines, let eternity be to you a subject of intense importance. Time is short and life uncertain. I urge you then to settle to-day this question, if it is not yet settled. Be not careless. Be not deceived. Your everlasting blessing and happiness, or your eternal shame and misery hang in the balance. God calls to-day the Saviour waits upon you, the Spirit strives. But this may be the last opportunity, the last earnest appeal. There may be but one step between you and death (1 Sam. 20. 3). You may be standing upon the very last inch of time, and at the verge of eternity. A God of love and grace, "not willing that any should perish," calls you, my reader, my friend. In spirit I place my hand upon your shoulder and ask you to make this day, this hour, this moment, the time of your turning to Christ.

"Behold, now is the accepted time: behold now is the day of salvation" (2 Cor. 6. 2).

"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. E. B.

"ALWAYS BELIEVED."—No unsaved man *believes on the Lord Jesus Christ*. Learned men may say so; able preachers may assert it, but the Word of God declares, "WHOSOEVER *believeth in Him* shall receive remission of sins" (Acts 10. 43). Whether will you believe God or man?

CLIMBING PAINTED STICKS.

SIR TITUS SALT commenced life as a factory boy in a Yorkshire town. By industry, perseverance, and strict attention to business, he became one of the wealthiest manufacturers in the county. Upright, honourable, and considerate of the interests of his workers,



SIR TITUS SALT, BART., SALTAYE, NEAR BRADFORD.

he built a model town, calling it Saltaire. Eventually he was elected to Parliament, and a baronetcy was conferred upon him by Queen Victoria. After such achievements and attainments, was the baronet satisfied? Indeed he was not! God's Word declares that, "the eye is not satisfied with seeing, or the ear filled with hearing"

Climbing Painted Sticks.

(Eccles. 1. 8). All that Sir Titus Salt had heard, seen, and possessed did not, and could not, afford him real satisfaction. The same Book declares that, "he that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase" (Eccles. 5. 10). Earth's riches, honours or pleasures, cannot satisfy the thirst of an immortal spirit. On a never to-be-forgotten Sunday Sir Titus listened to a preacher of the Gospel, who showed that soul-rest and satisfaction are alone to be found in Christ. In the course of his sermon the minister said that he had "sat in his garden and watched the caterpillars climbing the painted sticks; he had seen them reach the top, and looked this way and that in search of some juicy twig, on which to feed, only to be disappointed, and to return slowly and wearily to the ground again. There are many painted sticks in this world," continued the preacher, "there are the painted sticks of pleasure, wealth, power, and fame. All these are calling to men and saying, 'climb me for satisfaction,' and men are climbing them, only to prove that they cannot give that which they promise."

On the following day the baronet visited the preacher and said to him, "Sir, I was in your congregation last night, and I heard what you had to say about the painted sticks; and I want to tell you that I have been climbing them, and to-day I am a weary man. Tell me, is there rest for a weary millionaire?" The herald of the Cross had the joy of pointing the sin-burdened soul to Him who says, "Come unto Me all ye that labour, and are heavy laden, and I will give you rest" (Matt. 11. 28). And he who could not obtain rest in what this world bestows, was enabled to 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."

Many are trying to quench their soul's thirst at the brackish streams of earth. In the bosom of every son of Adam's race there is an indescribable longing after rest of heart and conscience which, doubtless, God has implanted in the soul of man. The child tries to find it in his toys, the youth in his amusements and entertain-

Climbing Painted Sticks.

ments, the grown-up in his pursuits and ambitions. Some plunge into the brackish streams of pleasure. The picture house, theatre, dance, billiard room, in turn are tried. But the heart is still restless and ill at ease. Some are bent on becoming rich, and piling up for themselves earthly treasures. But, alas! they are unsatisfied. Some are seeking to make a name for themselves, but the glare and glitter of what men call fame may conceal an aching heart and a sin-sick soul. To all who are pursuing happiness in the things of sense and time, the words of the Saviour to the woman of Sychar are applicable: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst" (John 4. 13, 14). Rest and satisfaction are alone to be found in Christ. He not only saves, but satisfies the deepest longings of the heart. Cease seeking to obtain rest from the burden of an accusing conscience, or of unforgiven sin, by absorption with the world's pleasures, amusements, or gratifications. Rest and satisfaction can alone be found in Christ. As a guilty, ruined, lost sinner, believe on the Lord Jesus Christ, who bled and suffered and died for you, and you will be eternally saved (John 3. 36).

"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.'"

"Christ was delivered for our offences, and raised again for our justification; therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 4. 25; 5. 1). There is "joy and peace in believing." On Calvary's Cross Christ eternally settled the sin question. God is perfectly satisfied with what Christ did for you, and He desires that you should be satisfied with that which satisfies Him. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). The moment you believe on Him you will be able to take up the language of the poet and say:

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

A. M.

GOOD NEWS FOR MOTORISTS.

TWENTY million motor vehicles registered in the United States! Think what that means! If the average car carries but two persons, then forty million people—over one-third of the population of this great country—are riding in automobiles over a vast network of highways, boulevards, and streets.

The drivers of automobiles seem to have adopted "Speed, speed, and more speed," as their slogan. It is no marvel therefore that accidents resulting in serious injuries and loss of lives are so numerous.

The manager of the National Safety Council said that "Automobile accidents during 1925 caused more deaths than any other accidental cause." The toll last year amounted to 21,000 killed by motor vehicles. And more than 600,000 men, women and children were injured.

It is very encouraging to note that the greatest men in the nation, such as the President, members of the Cabinet, and scores of industrial leaders are now taking a keen interest in the prevention of accidents. Federal and state highway officials realise more and more the necessity for building safety into the nation's highways.

"Danger," "Go Slowly," "Rail Road Crossing," "Stop," and many other such signs adorn the highways to assist in solving the safety problem. But an innovation in highway signs has appeared on the roads leading into Centerville, Iowa.

A thoughtful and aggressive Christian who is awake to the fact that motorists though bent upon pleasure, business, or recreation are also travelling to eternity, has conspicuously placed on each road, a large sign bearing the following life-giving text of Scripture: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6. 23).

A glance at the accompanying illustration will give the reader an idea of the appearance of the signboards which have attracted considerable attention. It will now be difficult for an observant motorist to enter or leave Centerville without learning at least three important things from the Scripture signboards. The first is: "The wages of sin is death."

Almost all readers know something about "Wages," for they are either giving wages, earning wages, spending

Good News for Motorists.

wages, or saving wages. It is a subject of universal discussion. Some persons are of the opinion that wages in general are too low, while others think that they are too high. Wages may be paid yearly, monthly, weekly, or daily. The signboard mentions the "Wages of sin." Sin is likened to a master who pays his servants wages. No one is left in doubt as to what the wages will be, for it is definitely stated that the "Wages of sin is death."

"All have sinned" (Rom. 3. 23). Sin, so to speak, is the reigning monarch in the hearts and lives of all unsaved



people. It is painfully manifest on all sides to-day, how faithfully sin is being obeyed. His servants, we might say, are working overtime, they have earned their wages. Out, oh! the wages—"Death." "The soul that sinneth it shall die" (Ezek. 18. 4). "Sin when it is finished bringeth forth death" (Jas. 1. 15). "Sin hath reigned unto death" (Rom. 5. 21).

Sin first produces spiritual death. Its servants become "dead in trespasses and sins" (Eph. 2. 1). Then it brings about physical death. "Man dieth, and wasteth away; yea man giveth up the ghost, and where is he?" (Job. 14. 10). If he dies unsaved, he will have his place in the "second death" (Rev. 21. 8). The knowledge of having earned such wages by serving sin, should prepare one for

the good news in the next important fact stated on the signboard, viz.: "But the gift of God is eternal life."

Who is there that does not know what a "gift" is? And who that does not appreciate a good gift? There are so many occasions for the giving and receiving of gifts that we have all had experiences with gifts. Some gifts are appreciated for their intrinsic value, others are prized because of the love or the thought which prompted the giving of them—still others are valued for the giver's sake alone. "Eternal life" is a gift which possesses real value in itself. Divine love made possible the giving of such a gift to men. And the Giver is the very One who has been sinned against. "Wages" may be earned, but a "gift" is for acceptance or rejection, without works. The gift of eternal life is offered, entirely apart from human merit. "Not of works, lest any man should boast" (Eph. 2. 9). It is: "Through Jesus Christ our Lord."

This important fact enlightens us as to how God can righteously offer eternal life to those who have earned the wages of sin. It is the marvellous story of Calvary. The sinless Lord Jesus Christ was "made sin for us that we might be made the righteousness of God in Him" (2 Cor. 5. 21). Jehovah "made to meet upon Him, the iniquity of us all" (Isa. 53. 6). Divine justice is satisfied in the infinite sufferings and infinite sacrifice of the infinite Son of God; and eternal life is offered to every believer as the "free gift of God." "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life" (John 3. 14, 15).

What better news could motorists hear than that: "The free gift of God is eternal life through Jesus Christ our Lord?" Dear fellow traveller, whether in or out of an automobile, have you carefully considered the contrast between the "Wages of Sin" and the "Gift of God?" And have you thoughtfully accepted the "gift?" If not, will you do so immediately and rejoice in the personal possession of eternal life? "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).

TOM OLSON.

"WHAT IS YOUR LIFE?"

IT is God who puts this solemn question, and He gives the answer, too. He says, "It is even a vapour that appeareth for a little time and then vanisheth away" (James 4. 14). We read also, in another portion of God's Word, that "All flesh is grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away, but the Word of the Lord endureth for ever" (1 Peter 1. 24).

O that men were wise; that they would consider their latter end. Every moment souls are being ushered into eternity. Who'll be the next? It may be you, reader. Are you ready? You may fancy that you have a fair lease of life before you, but any moment your heart may beat for the last time. Poor sinner, deceived by Satan, let me plead with you. As fast as time can carry you, you are being hurried down to Hell. Soon you will be undone for ever. Lost! lost! for ever lost! Oh, what a word, LOST! What is it to be lost? It is to dwell with everlasting burning: to weep and wail and gnash your teeth; to endure the gnawing of the worm that never dies. 'Tis to live in darkness perpetually; darkness deep and awful. 'Tis to be shut out from love and light and all that is holy. 'Tis to be filled with remorse and despair. 'Tis to remember lost opportunities, a despised Cross, rejected love and insulted mercy. 'Tis to remember a Saviour who bled and died on Calvary, and His repeated knocks at the door of your heart; to remember the many prayers offered for you, the many Gospel addresses you heard; to dwell with murderers and the abominable, with blasphemers and drunkards, and all such, throughout eternity. No tongue can adequately describe what it is to be lost. Reader, you are on the very brink; another step and you may step into the burning lake. Why will you die? Since Jesus has shed His life's blood to atone for your sin, and to save you from going down to that awful pit. O listen to His gracious words: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). "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 His Word now, and receive rest to your guilty conscience.

HOW THE BEST BECAME THE WORST.

"WHEN you came here I thought I was the best man in the village, and now I think I am the worst." Such were the words spoken to a friend of mine a few years ago as he was leaving a Scotch fishing village. No one who knew William Thomson, the hearty young fisherman, would have called him a "bad" man. On the contrary, he was upright, sincere, and conscientious. The change in his views regarding himself was effected through hearing a Gospel address which was given by an earnest evangelist from the familiar words of Romans 10. 3: "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." The preacher showed that one might, like the Jews referred to, say prayers, do good works, observe ordinances, and all the while be on the highway to ruin. William and his wife discovered that they had been trying to work out a righteousness of their own in which to appear before God. Next day the evangelist had a conversation with him, and found him completely broken down. "I am all wrong," said he; "it has been all works with me, and no faith."

What a mercy he made the discovery! He learned that all his "righteousness" were as "filthy rags" (Isa. 64. 6), and longed to obtain forgiveness from God. Soon after this he saw that "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10. 4), and that by believing on Him who bore sin's penalty, and gave Himself for him, he had eternal life. By faith he gazed on that Blessed One who was wounded for his transgressions and bruised for his iniquities, and passed from death into life, from darkness into light. No longer did he attempt to obtain a righteousness of his own in which to stand before God. He was now clothed in Divine righteousness, "the righteousness of God which is unto all and upon all them that believe" (Rom. 3. 22); and being saved from wrath and judgment, he began to work—not *for* salvation, but *from* salvation—not *to* the Cross, but *from* the Cross. Although he knew that he was accepted in Christ, like the great Apostle of the Gentiles, he felt that he was "the chief of sinners." Believe on Him who loved you and gave Himself for you, and you will be saved with an everlasting salvation. "Now is the accepted time." A.M.

ON THE ALPS;

— OR, —

TRAVELLERS WHO WERE IN IMMINENT PERIL BUT WERE
IGNORANT OF THE FACT.



Jungfrau and Silberhorn, Switzerland.

"When the sun rose, to their surprise and horror
they discovered that they were close to the edge
of a vast precipice."

ON THE ALPS.

SWITZERLAND has been described as "the playground of Europe." Hundreds of thousands of tourists from many parts of the world spend their holidays in that charming country. Yet, alas! numbers of travellers lose their lives yearly in seeking to climb the alpine peaks. Guides are provided for the sake of strangers, but many, confident in their skill and knowledge, go alone, and are overtaken by avalanches or perish in mountain climbing.

Several years ago a company of bright young men and women left their hotel to climb the Bernese Alps without an official guide.

When darkness enveloped the scene they decided to spend the night on a nice grassy spot that they selected. They sang songs, told stories, and had what is commonly called a "good time." As the night wore on, being tired out, they fell asleep one by one. When the sun rose, to their surprise and horror, they discovered that they were close to the edge of a vast precipice. They were in imminent peril, but were ignorant of the fact. They were mercifully preserved from a cruel death, and we hope felt grateful to God for His goodness to them. There are but two classes of persons who read these lines: (1) those who have been awakened by the Holy Spirit to see their guilt and danger, and have fled to Christ the sinner's refuge; and (2) those who have not yet accepted of His pardoning mercy. It is needless for me to prove to the reader that he is a sinner and needs a Saviour. God's Word tells us that "all have sinned," that "all have gone astray" from the path of obedience, and that all need to be delivered from the penalty, pollution, and power of sin. God's Word declares that "the wages of sin is death" (Rom. 6. 23). Each one of us has earned sin's wages, but it is God's desire that we should accept eternal life as a free gift and a present possession. How is it that so many "know not their danger and feel not their load?" The reason is to be found in the fact that Satan, "the god of this world, hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine unto them" (2 Cor. 4. 4). Satan puts veils before the minds of the souls of unbelievers lest the light of the glorious Gospel of Christ should reveal to them their ruined condition and

On the Alps.

lead them to the feet of Christ. How busy the arch-enemy of souls is in endeavouring to keep the awakened soul from accepting Christ as his Saviour and Lord!

"Satan deceiveth the whole world" (Rev. 12. 9). Where does the reader stand? Are you lost or saved, converted or unconverted, a child of wrath or a son of God through faith in the finished work of the Lord Jesus Christ? Find out where you are spiritually. If you have never experienced the great change of conversion to God why not now allow the water of God's Word to wash



RESCUERS ON THE ALPS.

away your preconceived opinions? Hearken to the words of the Eternal God as contained in Isaiah 1. 18: "Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow." Calvary's Cross reveals His unmeasured wealth of love to you.

"Bearing shame and scoffing rude,
In my place condemned He stood;
Scaled my pardon with His blood,
Hallelujah! what a Saviour!"

"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.

TESTED BUT TRIUMPHANT.

AT a Convention in the city of Toronto, Canada, a well-known Major told a thrilling and fascinating story, and I would seek to give the gist of it. The speaker was Major C—, a friend of D. L. Moody, who preached with great acceptance on both sides of the Atlantic.

When a young man he left his home in the city of New York for Michigan. His father, a minister of the Gospel, was an earnest and a devoted Christian, and so was his mother. Ere he left home his mother packed his trunk, and on the top placed a nice pocket Bible for her boy. After he had bidden good-bye to the others his mother put her hand on him, and prayed, "Oh, God, bless my boy. He is going far west; he will be tempted and tried, tempted to break the Lord's day, tempted to break Thy commandments, tempted to sin in many ways. Keep him, Lord Jesus, and whatever happens, grant that I may meet my boy in Heaven."

On reaching —, in the city of Michigan, he entered business, and by industry and application prospered exceedingly. At the outbreak of the Civil War between the Northern and Southern States, he enlisted with the Federals, and passed through the whole campaign uninjured. Eventually he was married to a young lady of his acquaintance. They were a happy pair till, owing to overwork in the bank with which he was connected, he had a bad breakdown in health, and the physician prescribed cod-liver oil and whisky to be taken several times daily. As the doctor's prescription was carried out Major C— came to have a tremendous liking for alcohol, and soon afterwards became a slave to the intoxicating cup.

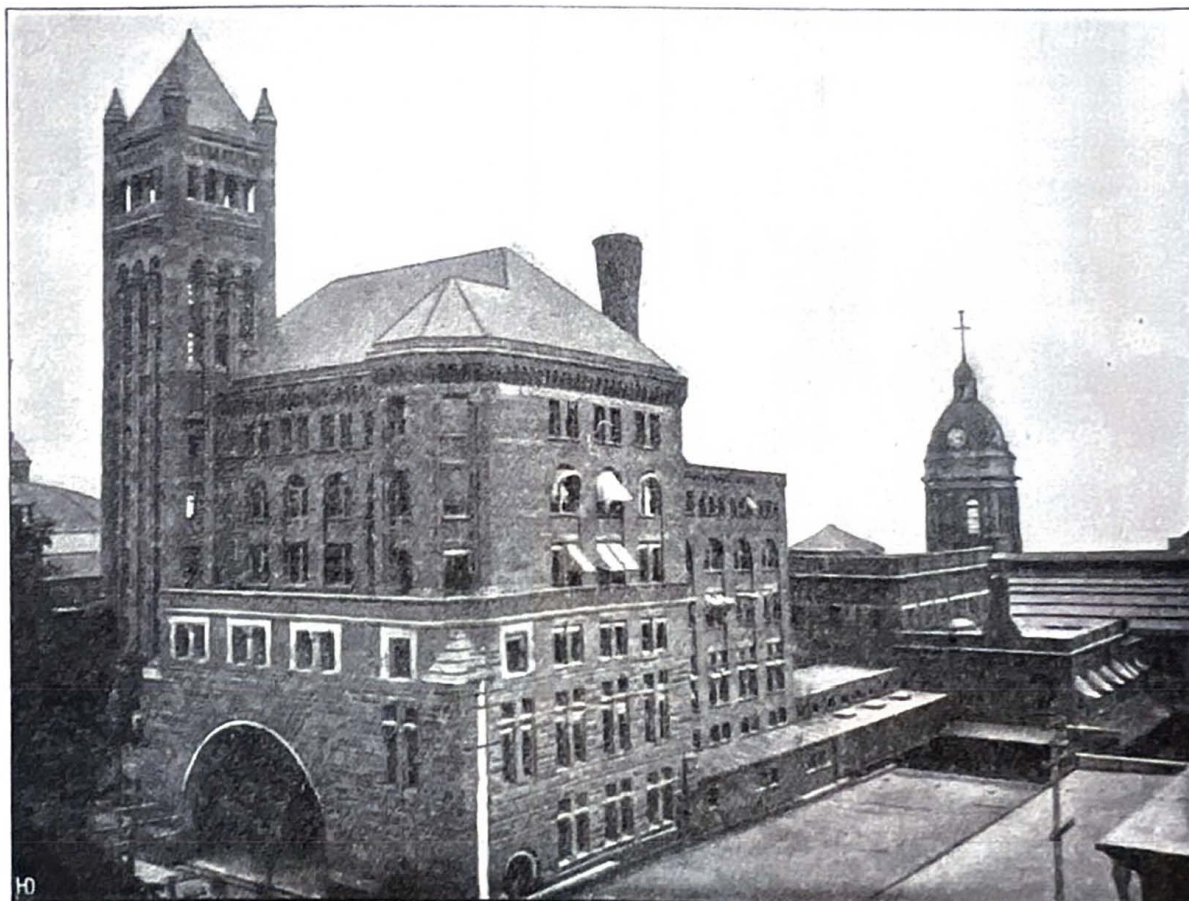
Feeling that he was being mastered by the drink demon, he made a solemn resolution that he would never take another drop of liquor. His resolution, alas, was, like pie-crust, made to be broken. Within a few weeks he broke his pledge and became intoxicated.

His wife, who was grief-stricken at the course her husband was pursuing, besought him for the sake of their beloved daughter to become a total abstainer. "Won't you give it up for her sake?" said she. "Yes," was his reply, "I will never touch it again as long as I live." He was called to visit a sister who was ill, but on reaching her

Tested but Triumphant.

home he learned that she was dead. Ere the body was consigned to the grave the Major was staggering under the spell of whisky.

One night as he sat alone in his home his eye rested on a Bible which lay on a table. It was open at John 3. 16. Earnestly and carefully did he read the familiar yet marvellous words, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him



UNION RAILWAY STATION, TORONTO

should not perish, but have everlasting life." He dropped on the floor and pleaded with God to give him salvation. At that time he was ignorant of the fact that God was beseeching him to accept it as a free gift, and a present possession. "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5. 20). An hour later the seeking soul was still on his knees. As the clock struck eleven he cried out, "Oh, God, I am lost! I have the tortures of Hell already! There is no hope for me. My prayers and all my pledges

are nothing. No, Lord, whosoever does not mean me. I am gone!" Something seemed to say to him "Oh, believe! Oh, believe 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." Suddenly he stopped, and said to himself, "Is that so? I always thought it was be good and you'll go to Heaven, and here it is, 'Whosoever believeth' in Jesus."

The word "whosoever" was pressed upon his attention and burned into his soul by the Holy Spirit. Could it be true that there was deliverance for a drunken wretch like him? "Whosoever meant *any one*, and surely it meant *him*. Turning the key of the door, and throwing it down, he gazed at the words, "*whosoever believeth* in Him should not perish, but have everlasting life." He said to himself, "I wonder if it is true." It seemed as if he heard his mother saying, "Don't you know that Jesus can save you?" and then, as in letters of light, the delightful words were flashed into his inmost being, "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." As the clock struck twelve the seeking soul exclaimed, "Oh, God, I believe in Thy Son; I will trust in His finished work, and I am saved."

"Then," said he, "I rose from my knees and looked into the starry Heaven, took up the bottle which had been my master, threw it on to the pavement, where it was dashed into pieces. From that moment the Lord Jesus has kept me from the dominion of strong drink."

Perhaps some friend reading this has tried to renounce some sin or evil habit that has been gradually gaining an ascendancy over him, and has failed. Maybe the appetite for strong drink has been increasing, and though you have vowed never to touch it you have been hopelessly defeated, and have come to the conclusion that there is no use "trying" any more. In your own unaided strength you are no match for sin, self, or Satan. The Lord Jesus, and the Lord Jesus alone, can give you the victory. By believing the Gospel of God's matchless grace, you will be delivered from the penalty, power, and thralldom of sin. "His Name shall be called Jesus, for He shall save His people from their sins" (Matt. 1. 21).

A. M.

RISKING LIFE ON A MAGAZINE.



THE interest of an entire household was aroused recently when the head of the house placed some strange looking things on his kitchen table. He had gathered them on his way home from work.

"Are they mushrooms or toadstools?" was asked. Opinion was divided; some said that they were mushrooms, while others claimed that they were toadstools. The finder of them insisted that they were edible, but the cook entertained and expressed fears that they were poisonous. A third member of the family was very anxious to clean and taste some of them.

Someone remembered seeing a copy of the National Geographic Magazine which was devoted to the subject of mushrooms. After a little searching, the monthly was found and its pages were eagerly scanned for information which would decide the matter. All were willing to accept that magazine as an authority on the subject. Its statements would be an end of all controversy.

Upon perusing it, two pictures were discovered which revealed to the satisfaction of all concerned that the strange things were "Shaggy-Mane" mushrooms. And the description of that species contained the definite statement that they were "edible."

One of the family immediately proceeded to prepare and eat some of them. All fears of suffering and death were removed by her faith in the magazine. The next day found her alive and well. Her experiment verified the statement of the periodical.

The incident is an every-day illustration of the fact that we "receive the witness of men." Just because the magazine article said so, that young woman believed that those strange looking things were "good for food;" and she was perfectly willing to risk health and life to prove it.

"If we receive the witness of men, the witness of God is greater" (1 John 5. 9). The Bible is infinitely better than the best magazine. Its word-pictures and statements are authoritative. Men and women have their opinions

Risking Life on a Magazine.

about spiritual things, just as they have about mushrooms and other subjects, but a "Thus saith the Lord" should be an end of all controversy.

If the readers of the Holy Scriptures would believe and act upon its statements as readily as they do the magazines and text-books, unspeakable blessings would be theirs. A verse like the following should be sufficient to convince the reader of his sinful condition before God: "For all have sinned and come short of the glory of God" (Rom. 3. 23). And the statement, "Christ died for our sins, according to the Scriptures" (1 Cor. 15. 3), should be enough to reveal God's way of salvation to every sin-burdened soul. The blessed assurance of the actual possession of eternal life is imparted by such portions as John 20. 21, "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His Name," and 1 John 5. 13, "These things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have eternal life."

To stake your soul and its eternal welfare on the naked Word of the living God is far safer than the risking of life and health on a magazine article. Will you "receive with meekness the engrafted Word, which is able to save your soul?" (James 1. 21). T. M. O.

WHEN THE SUN BURNS OUT.

SCIENTISTS tell us that, after ages have passed away, the sun shall have burned itself out. This carries you away into the dim and distant future. But there is still a point beyond! It is said that "everything comes to and end." Yes, everything but Eternity! Strange, weird, startling word, Eternity. It matters not how far you look forward into coming years, there is a point beyond. Take the wings of imagination, and sweep onward until the untold centuries stretch behind you like the grains of sand by the seashore for multitude, and Eternity will only be in its infancy! There is still a point beyond. Yea, there is still Eternity beyond. And you and I shall have a conscious existence then! Will you be with Jesus and the redeemed—or where?

FACT, FAITH, FEELINGS.

MANY unsaved persons are perplexed by hearing professing Christians talking continually about their feelings. Such expressions as, "I feel that my sins are forgiven," "I feel that I am saved," "I feel that I am ready to meet God," etc., stumble them. As they have



VISITED BY A CHRISTIAN WORKER.

no such feelings they become discouraged and disheartened. A story is told of a visit paid by a Christian worker to a dying man who had been a member of a noted London infidel club. On seeing his visitor the infidel spoke somewhat as follows: "Oh, you have come to ask if I feel saved, I suppose? Well, you need not trouble;

my wife is always talking about feeling saved, but I do not believe in any such thing. I gave up that sort of rubbish twenty years ago when I burnt my Bible." "No; I have not the slightest wish to hear that you feel saved; for if you did, you might soon feel lost again. But, whether you accept it or not, there is one great fact that the Son of God came and died to save your soul 1900 years ago, and if you don't choose to believe God's Word, you will certainly be lost for ever in Hell, not because you are a sinner, but because you are so utterly mad as to reject the fact which God sets before you. And yet it will ever remain a fact that the Son of God died for you, and you might have been saved by that fact."

On paying a second visit to the dying man the servant of Christ found that God had blessed the Word spoken on the former occasion. The sick man, turning to him, said: "I wish you would tell me more about that fact you mentioned the last time you were here." The Gospel of God's matchless grace was presented to him, and the following illustration used: "Suppose you are in prison, owing £1000, and you are unable to pay it. A decree has just gone forth that on the morrow that prison, with all its inmates, is to be utterly destroyed by fire. I, hearing of your awful plight, pay the money for you, and send you the receipt. Let us imagine, if possible, that you are insane enough to tear up the receipt, refuse your liberty, and perish in the fire. Your death does not alter the fact that your debt was paid and that you might have escaped if you had been willing to accept your deliverance, and believe the good news."

Not long after this conversation the sick man was called into eternity. As he was passing away his wife said to him, "John, dear, do tell me you feel saved before you go." Raising his head, he said, "Feelings cannot save me, but facts can. It is a fact that the Son of God died for me, and I die on that fact." How true it is that "feelings cannot save, but facts can."

The glorious soul-saving fact that Christ died for me is the ground of my confidence. I am a sinner; Christ died for sinners, therefore He died for me. C. H. Spurgeon, in his last illness, said to friends around him: "I can die on these four words." They eagerly listened

Fact, Faith, Feelings.

to hear what the four words were, and he added: "Jesus died for me."

That is the fundamental fact of the Gospel. John Wesley, ere he passed into the presence of Him whom he had served so long and faithfully, said:

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

And the ex-infidel's testimony was equally clear and satisfactory: "It is a fact that the Son of God died for me and I die on that fact." The Gospel is a Gospel of facts, not reasonings. The Gospel of the Grace of God does not tell sinners what they have to do: it is good news regarding a work done for them by Christ on the Cross of Calvary 1900 years ago (see 1 Cor. 15. 1-4). Faith believes the fact. Faith takes God at His word. "The Gospel is the power of God unto salvation to every one that believeth" (Rom. 1. 16). The moment the sinner believes the glad and glorious Gospel of Christ he is saved for eternity. The believer can say truthfully:

"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!"

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

I feel happy because I know I am saved. Whether I feel happy or miserable, it is true however that I am saved, because God's Word says so, and what God says must be true. A coloured woman in speaking of the ground of her confidence, said:

"Me die or He die;
He die and me no die."

Cease thinking of your feelings towards God, or lack of feelings. Think of His matchless love to you. "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). May you be enabled from the heart to say:

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

A.M.

PRESIDENT LINCOLN'S TESTIMONY.



THE world-wide interest in President Abraham Lincoln, from the time he left his home in Springfield, Illinois, to take the presidential chair at Washington in 1861, and the universal and real sorrow for his untimely death on 15th April, 1865, were very remark-

able. Even to this present day there exists amongst the different nationalities of the earth a great interest in this wise and benevolent ruler. When leaving Springfield his farewell address was: "My friends, no one not in my position can appreciate the sadness I feel at this parting. Here I have lived for a quarter of a century, here my children were born, and here one of them lies buried. A duty involves upon me which is greater perhaps than that which has developed upon any other man since the days of Washington. He never would have succeeded except for the aid of Divine providence, upon which he at all times relied. I feel that I cannot succeed without the same Divine aid which sustained him, and on the same Almighty Being I place my reliance for support."

Near the end of his life he confessed far more—himself a sinner needing a Saviour; his beholding that Saviour dying for him on Calvary; his committal of himself to the Saviour and his love for his Lord. What noble confessions from such a noble man to his Lord and Master!

Oh! what untold power there is in the words of the Lord Jesus, who declared to all—whether President or citizen, whether great or small, rich or poor—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). Myriads of all classes in all ages have staked their all for time and eternity on this great declaration of God. Have you? W.E.S.

THROUGH A BROKEN WINDOW.

TWO Christian lads, in New York City, were on their way home from the Central Park, where they had been skating. It was early in the afternoon, and they were sauntering along, laughing and chatting together. As they were passing a small house the door opened, and a man looked out. "Boys," he said, "please do not make



THE FLAT IRON BUILDING, NEW YORK.

a noise, for there is a poor woman in this house dying."

The boys were quiet at once, and were going away, when one said to the other, "I wonder if she is ready to die. Let's go back and see." Back they went, but when they were about to ring the bell their courage failed and they started to go away. The thought struck one of

Through a Broken Window.

them, however, that they might find easier access by the back door. So they walked round to the rear of the house and there, through a broken window, they saw the dying woman on her cot. One of the boys put his mouth to the window and called out: "Sick woman! Believe on the Lord Jesus Christ and thou shalt be saved." Then ran away.

Now it happened that the dying woman was sorely perplexed with fears and misgivings as to what awaited her in the next life. She was not unfamiliar with the terms of the Gospel; she knew that the Lord alone could save her; yet she could not say for certain that she herself was really saved. The words that came ringing in through the broken window came to her as a message from God. They reached her just when she needed them. All her doubts were scattered and death was robbed of its terrors. She saw that salvation was indeed hers through believing on the Lord Jesus Christ.

I will take for granted that the reader is not a sceptic, nor a professed unbeliever. But, let me ask, what kind of belief is yours? Is it a mere assent of the mind to certain truths? Or is it confidence of the heart in a living Person? It is possible to believe *about* the Lord Jesus Christ and yet be lost for ever. But it is not possible for a repentant sinner to believe on Him without that sinner being eternally saved.

Do you, in your heart of hearts, trust in, or believe on the Lord Jesus Christ? Is He the only hope of your soul? Is His precious Blood your only plea? Is His atoning Work the only ground of your confidence? Then let the words spoken by that Christian boy to the dying woman give you peace and assurance. They are words from God's own Book, and are meant for such as you.

It was this simple text, "Believe on the Lord Jesus Christ and thou shalt be saved," that enabled Mr. A. to speak with assurance as to his salvation. He, too, was upon his dying bed, and by his side stood two visitors. One was a believer; the other was not.

"Mr. A.," said the Christian visitor, "you have often expressed yourself to me confidently with regard to the future. But do you not sometimes, now, have doubts in reference to it?"

Quietly the dying man replied: "No, I do not. I don't see why I should have. I believe the Bible is the Word of God, and that it cannot fail. It says, 'Believe on the Lord Jesus Christ and thou shalt be saved.' I do believe on Him; I trust Him as my Saviour. Can there be any doubt about it, then?" Soon afterwards the visitors took their leave.

"What do you think of Mr. A.?" asked the Christian. "I never saw anything like it," replied the other, "he is just as clear in spiritual matters as he always was in business."

That is exactly as it may be with you, if you will but believe on Christ. Could dreams, or feelings, or happy experiences, or an audible voice give you the same assurance as this promise from God Himself?

Read the verse over again thoughtfully. Ask God to make it quite clear to you. "Believe on the Lord Jesus Christ and thou shalt be saved." You will find it in Acts 16. 31. Do not miss the salvation of which it speaks.

H. P. B.

"FAR OFF—MADE NIGH" (Ephesians 2. 13).

MAN by nature is at a distance from God, and his sins have put him there. We read in Luke 15 that when the younger son left home, and turned his back upon the father who loved him "he took his journey into a far country, and there wasted his substance with riotous living." And after he had seen his folly, ingratitude, and sinfulness, and resolved to return to his father, when he was a great way off, his father saw him, and had compassion upon him. Although he was a great way off, he was not beyond the reach of his father's love. Unconverted reader, you, too, are far from God, and except you repent and believe the Gospel, you shall dwell for ever with the rich man in Hell—once rich, but now poor indeed. And between them there was a great gulf fixed, so that it was impossible for the one to reach the other. The God that you have sinned and rebelled against has given His Son to die for you. "Christ suffered once, the just for the unjust, to bring us to God" (1 Peter 3. 18). The moment that a guilty sinner believes the Gospel of God concerning His Son Jesus Christ, he is made nigh to God.

A HARVARD UNIVERSITY GRADUATE.

WE have been asked by our secretary if there is anything we seem to "have thought more intensely about than any other member of the class." My thoughts seem to have turned more to the things of God and of eternity, and so I ask to be heard again as I briefly speak of that which lies closest to my heart.

My earlier years in the Law School and in the practise of the law were passed in a round of pleasures and in the endeavour to keep things moving, and to make enough money so that I could have more pleasures and thus keep things moving faster. That I had any definite purpose otherwise in life I do not remember, and I seemed to have been like the great majority of my associates. I have told in the earlier reports how, in the fall of 1903, I read the Bible for the first time in my life, and how I turned in "repentance toward God and faith toward the Lord Jesus Christ," receiving forgiveness of my sins through His precious blood, and becoming a child of God through faith in His atoning work at Calvary. This is the most important thing that can ever happen to any man in this life. There is nothing this world can give in the way of honours or emoluments, riches or pleasures, that can compare with it. For "what shall it profit a man if he gain the whole world and lose his own soul" (Mark 8. 36).

I wish I could impress this upon my classmates, and what it has meant to me. It has been new life, real joy, and abiding peace with God. The Scriptures declare plainly that things will become worse and worse until the Lord Jesus "shall appear the second time apart from sin unto salvation" (Heb. 9. 28), when He shall rule whose right it is to reign. Then and not before shall this world have what it so sadly needs—good government, for "the government shall be upon His shoulder." Though in a small and dwindling minority, my faith stands "not in the wisdom of men" (nor in "the wisdom of this world, which is foolishness with God"), but "in the power of God." It is hard for me to believe that twenty-five years have passed since we graduated, for I scarcely seem to feel the time.

I have held no office, written no books, nor is my name any more on club rolls, but I rejoice that it is written in Heaven in the Lamb's Book of Life.

C.S.F.

HINDU SAMMY ;

— OR, —

THE DARK-SKINNED PREACHER WHO REBUKED
THE BRITISH "TOMMIES."



Indian Colporteurs and Preachers

"Do you sahibs mean to say that you who sent us this
holy Book talk of the Lord Jesus like that?"

HINDU SAMMY.

A REGIMENT of British "Tommies" fresh from the Home country were encamped just outside of a town in India. Everything was very novel to them, and one morning soon after their arrival there went trotting along the road by the camp a Hindu preacher. He carried a big Bible under one arm, and like his fellow ministers in other countries, an umbrella under the other. He was a quaint little figure as he ran along in the dust and glare of the sun. Some "Tommies" hailed him as he went by with a question that appeared more irreverent than it really was: "Hello, Sammy, how's Jesus this morning?"

The little fellow pulled up short and looked at them with his bright, dark, piercing eyes. Then, holding up the Bible, he said slowly: "Do you sahibs mean to say that you who sent us this holy Book talk of the Lord Jesus like that? Do the people of your great country send the Gospel to us heathen and yet insult the Saviour?" The men looked a bit uneasy at his words, but he went on: "You say, 'How is Jesus this morning?' I reply from Hebrews 13. 8: 'Jesus Christ the same, yesterday, and to-day, and for ever.'" And making the men a polite little bow, the Hindu pursued his way with dignity.

That evening Sammie's wife was startled to see coming up the little garden path of their home, which was near the camp, two British soldiers. Her heart nearly stopped with fear, for she was sure that her husband had somehow offended the great British Raja. The men inquired for her husband, and he came to the door. They at once seized him by the hand and very earnestly thanked him for his plucky speech of the morning.

"After you had gone," they said, "some of us felt ashamed, and we had a talk about it, and my mate and I, we went off into the woods, and—well—there we gave our hearts to the Lord Jesus Christ. We've come to tell you so, feeling that it is all through what you said."

Those British soldiers found out that, although they were ungodly sinners, meriting the righteous judgment of God's holy law, yet in boundless grace He had sent His Son to the Cross of Calvary to die in their room and stead. And now, by faith accepting Jesus Christ as their own personal Saviour, they found peace to their troubled souls (Rom. 5. 1). Have you trusted the Saviour?

A CRIMINAL'S TESTIMONY.

A POOR man who had been a thief, and very violent and wicked, was brought to know Christ as his Saviour. On being asked, one day, the cause of the wonderful change, he said: "It was the crucifixion did it, madam. Punishment did me no good. It was it that made me so bad, but I was bad to begin with, and it could not change me. I was flogged and handcuffed, and had irons on my legs, was in the "darks" and solitary for many a day. I kicked against those who did it. I cursed and swore at them, and when I was silent, I did it more in my heart. Every stroke brought out a fresh sin. Nothing that I bore could pay my debt, for I broke the law at every turn. It was no use laying it on me. But, oh, when I read of Jesus, how He was bruised for our iniquities, and the chastisement of our peace was upon Him, I saw that He could bear it. I was often dumb with my mouth, like a man, and bit my lips till they bled, but He was dumb within, like a sheep. When He was nailed He did not threaten. He submitted without a notion of rebelling; and this was the way He was able to pay up instead of us, for He was the Son of God, and had no sin. I see it plainly, and I believe it. 'The Lord hath laid on Him the iniquity of us all.' We could not bear it without becoming worse. This is what changed me, and I am a changed man."

What power the Gospel works in the lives of those who believe it! It is, indeed, "the power of God unto salvation, to every one that believeth" (Rom. 1. 16).

"Law and terrors do but harden,
All the while they work alone;
But a sense of blood bought pardon,
Soon dissolves a heart of stone."

It must be noted that it is only to him who "believeth" that the Gospel becomes the power of God unto salvation. As a matter of history everybody believes *about* Jesus Christ, but if we are to be saved, and made sure of Heaven, we must believe "*on*" Him. As a guilty sinner in need of salvation, I must take Him to be my own personal Saviour, and then I will be able to say, "The Son of God who loved me and gave Himself for me" (Gal. 2. 20). Can you say this? If not, *take* God at His word and be saved for eternity.

"THE TWIG LET GO."

BEING asked by a friend to visit a dying man in the infirmary in Edinburgh, one before whom the simple truth as it is in Jesus had been put over and over again, and who seemed deeply exercised as to his state as a sinner, but who as yet had not "peace with God," I went. I found the dear fellow very grateful for a visit, and glad to hear the "old, old story." He listened attentively to and acquiesced in the truth of it all, 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;" that God sends a message of love to all, and through His Word, by the Holy Ghost, beseeches the perishing to be reconciled to Him (2 Cor. 5. 20).

Spite of all this I could see, and he frankly owned, that he had not the joy of these blessed truths in his own soul. Looking up for guidance I tried every way I knew to put the good news before him. The same ready acknowledgment as to the truth of it all followed, but still no peace, no joy.

At last I told the man that there must be a something between his soul and God that none of us—those who had visited him—could get at, and that he must have it out with Him; some "twig" he was still clinging to; and I then repeated to him the well-known story of the boy who, while wandering along the edge of a high cliff on the sea-shore, tripped his foot, and over he went. In his agony of fright, his hands mechanically clutched at the first thing they touched, which happened to be a twig of a small bush growing on the face of the cliff. His fall was for the moment arrested, and there he hung, shouting for his father, who, he knew, was not far off. The father heard the cry of his child, looked over the edge of the precipice, at once grasped the danger, saw he could not help him from above, got down to a ledge of rock many feet below the lad, and called out to him to let himself drop. The boy still kept on screaming for help, his little arms growing every instant more weary, his hold on the frail twig getting weaker, and it seemed as if it were slipping, slipping through his poor aching fingers. His father again spoke, reminded his son of his strength, his ability to catch him; all, however, was of no avail; the terrified child still clung, and still screamed for help. At

"The Twig Let Go."

last the father shouts in a tone of authority, "Let go that twig, I command you, let it go;" the word was obeyed, the little hands opened, and straight into the strong arms of his loving father dropped the frightened boy.

"Now," I said, "I don't know what it is, but you are clinging to some 'twig' or other. You see yourself a sinner, you bow to what God says His Son has done for you, yet you have not peace with that blessed God. Whether it is your prayers, or your repentance, or your something



ST. GILE'S CATHEDRAL, EDINBURGH.

else—self in some shape—that you are still hanging on to, and so not resting simply on the Word of the living, loving God, who gave His Son, I can't tell. You must go to Him about it; my parting word to you is: Let go that twig, and you will find yourself a poor, foolish, struggling thing in the 'everlasting arms' safe—saved to all eternity." With this I left the dear man, looking to the Lord to take him in hand.

● On my next visit, a few days after, I happened to enter

"The Twig Let Go."

the long ward at the end farthest from his bed. However, he soon caught sight of me advancing towards him. The expression of joy, of triumph, which lit up his face was indescribable, and, while yet a good way off his bed, he quite shouted with laughter, and said, "I've let go the twig—I've let go the twig." My own thought was that the nurses and the other patients would consider the dear man had gone clean out of his mind: as it was, he had really, "come to himself." There was no mistake about it, however; he had let go the twig, and he was resting on the Word of God about the finished work of the Lord Jesus, and what it says of His satisfaction in it, in that He had raised His Son from among the dead.

Just as I had judged, the dear fellow had been secretly clinging to something of his own—as he now owned—mixing up his prayers with Christ's finished work, looking for better feelings in himself, and judging of his acceptance by his feelings instead of God's Word; but, through mercy, between the time of leaving him with the words, "Let go that twig," and my present visit, when he met me with the shout, "I have let go that twig," light had broken in with power upon his soul, and he had discovered that all his unrest, lack of peace, and absence of joy, resulted from his being occupied with his *belief in the truth* rather than with God's Word itself; his love to, and thoughts about God instead of God's love and thoughts of good to him.

To add anything to the finished work of Christ would only spoil it. All that God asks you to do is to put out the empty hand of faith and accept eternal life as a free gift (Rom. 6. 23). The old hymn puts God's plan of salvation very simply:

"Nothing either great or small,
Nothing, sinner, no,
Jesus did it, did it all
Long, long ago.
Cast your deadly doing down,
Down at Jesus' feet,
Stand in Him, in Him alone
Gloriously complete."

Seeing He has completed the work, will you now enter into the fruits of that work by trusting the Saviour? Do it now.

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

IN the summer of 18—, with a brother in Christ, I was preaching the Gospel in R——, a watering place on the Clyde. The Lord gave blessing with the Word, and some professed to know the truth as it is in Jesus. Amongst this number was a young man named Alexander Cherrie. His religious experience had been much like that of many other young men. Brought up respectably, he went regularly to church, read his Bible, and "said" his prayers. He was well aware, however, that he was not prepared to meet God, and frequently he had been concerned about his soul's salvation. The Lord Jesus knocked loudly at the door of his heart through the death of his brother. A still small voice seemed to whisper in his ear: "If you had died instead of him, where would you now be spending eternity?" His conscience replied, "In Hell! in Hell!" He got dreadfully alarmed, but eventually succeeded in stifling his convictions.

Through the influence of an acquaintance he came to the meetings, and appeared deeply impressed. One evening he was asked if he would like to be saved. "I would," was the reply. "Then there is no reason why you should not be saved now."

He was shown a number of Scriptures, and, among others, the following: "All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53. 6); "Behold the Lamb of God, which taketh away the sin of the world!" (John 1. 29); "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life" (John 5. 24).

From these and other passages of Scripture he saw that Christ had borne the penalty of sin on Calvary—that He had taken away every hindrance that stood in the sinner's path; and by simply believing on Him who bore the wrath and the curse, he had everlasting life. At first he thought it "too good news to be true." But he was soon assured that, though it was "good news," it was not *too* good news, seeing it was news from Heaven, from One who had ever been his best and dearest Friend.

"What!" he said to himself, "is that all? Have I nothing else to do but believe on Jesus?" The Scripture

"I'm Saved, and it Must be True!"

came before him, "He that believeth on the Son hath everlasting life" (John 3. 36). Satan sought to get him to look *within* to his wicked heart, and on looking there he became miserable. He said to himself: "Surely I cannot be saved, else I should be far happier. When I feel love and joy filling my heart I shall know I am saved"

He was again pointed to the Scriptures, and shown that it was through believing on Him who had finished the work that sinners were saved, and not through feelings; that if he really believed on Jesus, the feelings would follow. He was urged to rest on the bare Word of God and never mind his feelings. There and then he "took God at His Word," and left the Music Hall a sinner saved by grace. On reaching home he was dreadfully troubled by Satan. He seemed to hear the accuser say: "You are a nice fellow, saying you are saved. If you were dying to-night, you would not go to Heaven. Think on what a sinner you have been."

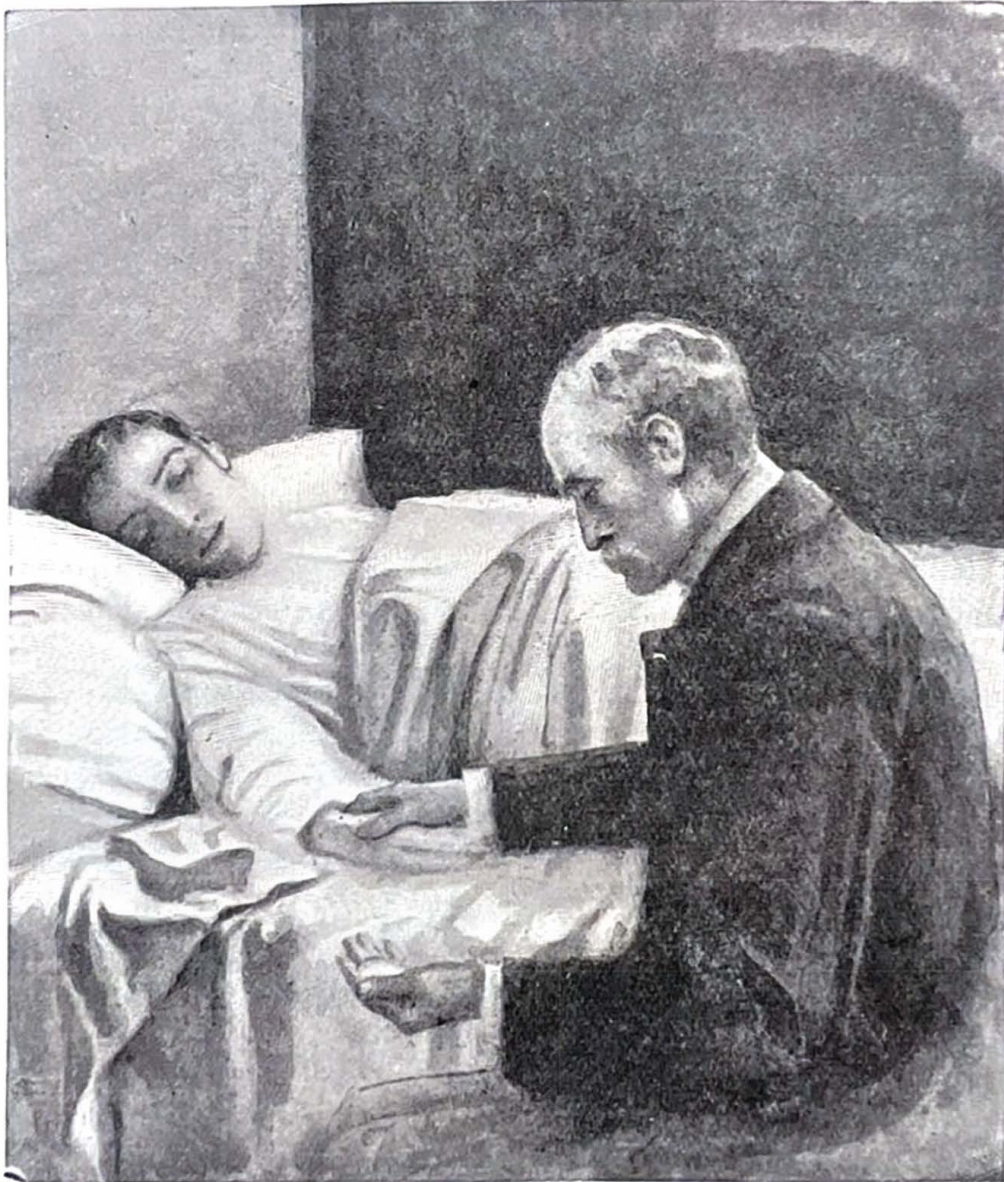
Satan, however, was defeated: In answer to all his charges, Alexander replied: "I am a great sinner, but I am saved; God says so, and it must be true." Alexander is still rejoicing in Christ, knowing from God's Word that all his sins are blotted out, never to be remembered again.

Reader, would you like to be saved? If you would, there is nothing to hinder you from being saved now. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2). Everything necessary for your deliverance from the penalty and thralldom of sin was accomplished at Calvary by the Lord Jesus. Jesus paid the ransom, and salvation is free. You cannot earn or merit God's pardoning mercy. "The wages of sin is death, but the gift of God is eternal life" (Rom. 6. 23). The same blessed truth that gave peace to Alexander Cherrie, and hundreds of thousands of others, is fitted to do the same for you. Don't think, however, of deriving peace from looking within. "Look unto Me, and be ye saved" (Isa. 45. 22). Look off unto Jesus. See Him dying on the Cross for you. Never mind your feelings. Think of what He suffered for you. Believe in His love to you. Believing on Him you will be able to say, "I am a great sinner, but I am saved; God says so, and it must be true."

A. M.

RONALD'S WARNING MESSAGE.

HE was about to be married. The wedding day was fixed, the wedding garments ordered, and the wedding journey arranged. But, alas! the bridegroom was seized with a sudden and serious illness. Medical aid was summoned, but the patient grew worse. Friends and



THE BRIDEGROOM WAS SEIZED WITH ILLNESS.

relations trembled with anxious forebodings. A consultation of physicians was held, and the dread message was conveyed to Ronald that he was nearing the end of life's journey. The clergyman was sent for and duly arrived. The servant of Christ spoke to and prayed with the sufferer. At one time Ronald had been exercised

Ronald's Warning Message.

about his soul's salvation, and meant to have the "great question" settled, but, alas! he procrastinated. He did not expect to be so crowded for time. Now he knew he was nearing eternity. Whither was he journeying? Where was he going to spend eternity? In a short time he would be ushered into the presence of a holy God. He knew that Heaven was a "prepared place for a prepared people," and he was unprepared. The light that flashed this fact upon his inmost being revealed to him the terrible danger to which his dear ones were exposed. The dying man threw his arms around his father's neck, and besought him to allow nothing to stand between him and his eternal interests. "Father," he exclaimed, "listen to your dying son, and do not heed what this man or that man says; but hasten at once to the Saviour." "I will, my son, I will" said the grief-stricken parent. The same thing was said to his mother and sister. To various friends messages were sent entreating them not to delay the settling of the all-important question, but to flee at once to Christ, the sinner's refuge from God's fierce and righteous indignation against sin. Ronald had allowed the things of time to engross and absorb his time, energies, and attention, and now as he gazed into eternity he saw how he had been deceived by the arch-enemy in neglecting his soul's salvation. The "convenient season" he had looked forward to had never arrived, and he died as he lived, without God and without hope.

Oh, the multitudes of Christ-neglecters! Though they know that they are unfit to meet a sin-hating God, they delay the consideration of the all-important question until the future. They declare that they "hope" to go to Heaven when they die, and continue in unbelief and rebellion against God! They assert that they "expect" to accept of God's pardoning mercy "some time."

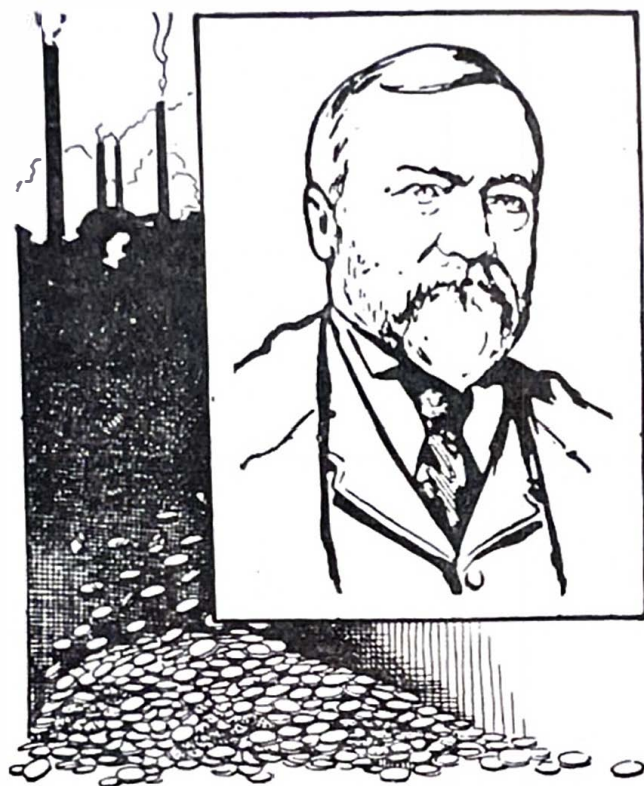
"Now is the accepted time; now is the day of salvation" (2 Cor. 6. 2). "To-day if ye will hear His voice, harden not your hearts" (Heb. 3. 7-8). The present time is the only time you are sure of possessing. To-morrow may be too late. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3. 36).

A. M.

“KNOW THOU.”

IN Oliver Cromwell's army there was a regulation that every soldier should carry with him a copy of the Holy Scriptures. A profligate young man, who had absconded from his situation in London, had enlisted among the troops in the hope of dissipation and plunder; and he, among the rest, was compelled to carry a Bible. After a day's fighting he was retiring to rest, when, on taking his Bible from his pocket, he found a hole in it. In endeavouring to ascertain how far the hole proceeded and what had been its cause, he found that a bullet had struck the book, and had penetrated as far as the ninth verse of the eleventh chapter of the book of Ecclesiastes: "Rejoice, O young man. in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." This proved the great turning point in his life. He saw how near he had been to death. But for that friendly volume he would in all probability have been killed, and he would have passed into eternity unprepared to meet God. You who now read this may have been as near your end, but for the merciful intervention of God. How often may fever, disease, or accident, have been near you; but God has given you yet another chance. Have you come to the great turning point? How terribly significant were the words that met that young man's eye!—"Rejoice, O young man . . . but know thou that for all these things God will bring thee into judgment!" That soldier there and then saw the vanity of all beneath the skies. He fled to Christ, and became a consistent follower of the Saviour. He lived in London for many years after the termination of the civil wars; and he was wont to say, in narrating his conversion, that "the Bible had been the means of saving both his body and soul." We do not ask if it has been the means of saving your body; but we do ask if, through its blessed pages, you have been led to Christ—has it been the means of saving your soul? You may affect to make light of the question—you may say you intend to see life and enjoy yourself while you are young. Be it so; but mark what God says—"Know thou, that for all these things God will bring thee into judgment."

THE MAN OF MILLIONS.



ANDREW CARNEGIE, the famous American millionaire, who gave away seventy millions of money during his lifetime, died at Lennox, Mass., on 11th August, 1919. As a youth, poverty drove him from Dunfermline to the United States, where, as bobbin boy, he gathered *pennies* by working hard in a cotton factory for a few shillings a week.

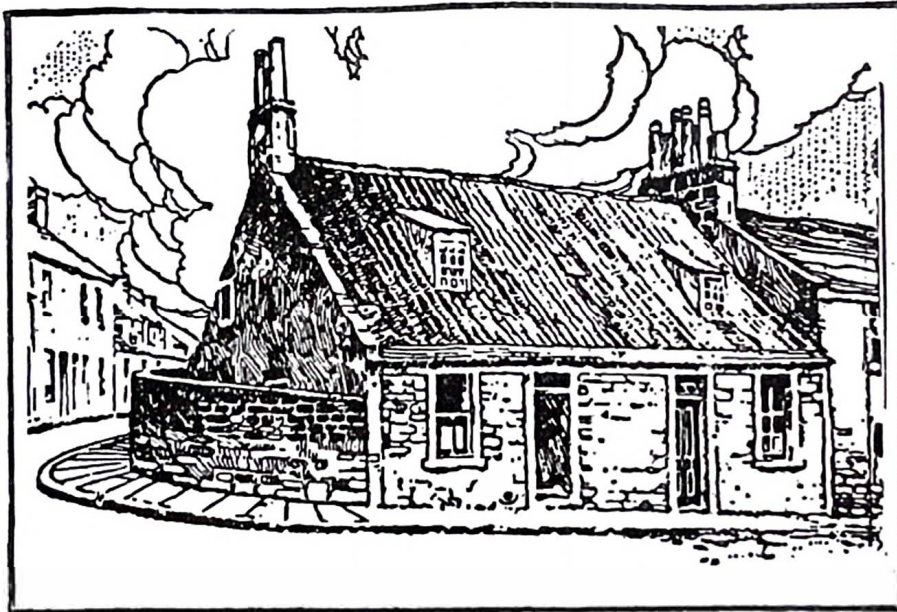
Then he gathered *shillings* by becoming a telegraph operator, passing rich on £60 a year. Joining with others in the purchase of an oil farm the *pounds* began to flow in rapidly, till from oil, iron, railway, and other sources he became possessed of wealth beyond the dreams of avarice, and stated to be even more than three times the annual output of the Royal mint in London.

"Truly he must be supremely happy!" Listen to the testimony, not of a street preacher or pious divine, but of a well-known journalist and politician. T. P. O'Connor, writing in "M.A.P.," says: "I remember, as we drove down to the station on his four-in-hand coach, I was saying how I envied him his wealth, and he said, 'I am not really to be envied. How can my wealth help me? I am sixty years old, and I cannot digest. I would give you all my millions if you could give me your youth and good health. I would gladly sell all to have half my life over again.' And his hands clenched as he spoke."

Was he not right? Not all the gold of all the world, and all its wealth combined, can give the true peace, joy, and happiness for which every human soul craves. Yet the man with his millions of to-day, as the woman with

The Man of Millions.

her "mites" of long ago, may have life, and love, and lasting joy in the Lord Jesus Christ, for the sure Word of God declares, "He that believeth on the Son hath Everlasting Life" (John 3. 36). Even now "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). Then, 'mid poverty or plenty, you will be able to exclaim, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8. 35), because you will be assured that the One who saves and keeps you, will finally "present you faultless before the presence of His glory with exceeding joy" (Jude 24). Make ever-



ANDREW CARNEGIE'S BIRTHPLACE.

lasting life your immediate possession. God's time for accepting Christ is *now*. Men are putting the all-important matter of the soul's salvation off to what they call a "convenient season," and the truth is that that season never comes. One of the unanswered questions of eternity is, "How shall we escape if we neglect God's great salvation?" (Heb. 2. 3). Men and women attend to every interest of the present life, but neglect the most important, namely, the welfare of their precious soul. Neglect it no longer. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2). Believe on the Lord Jesus and be saved for eternity. HYF.

A PUBLICAN'S CONVERSION.

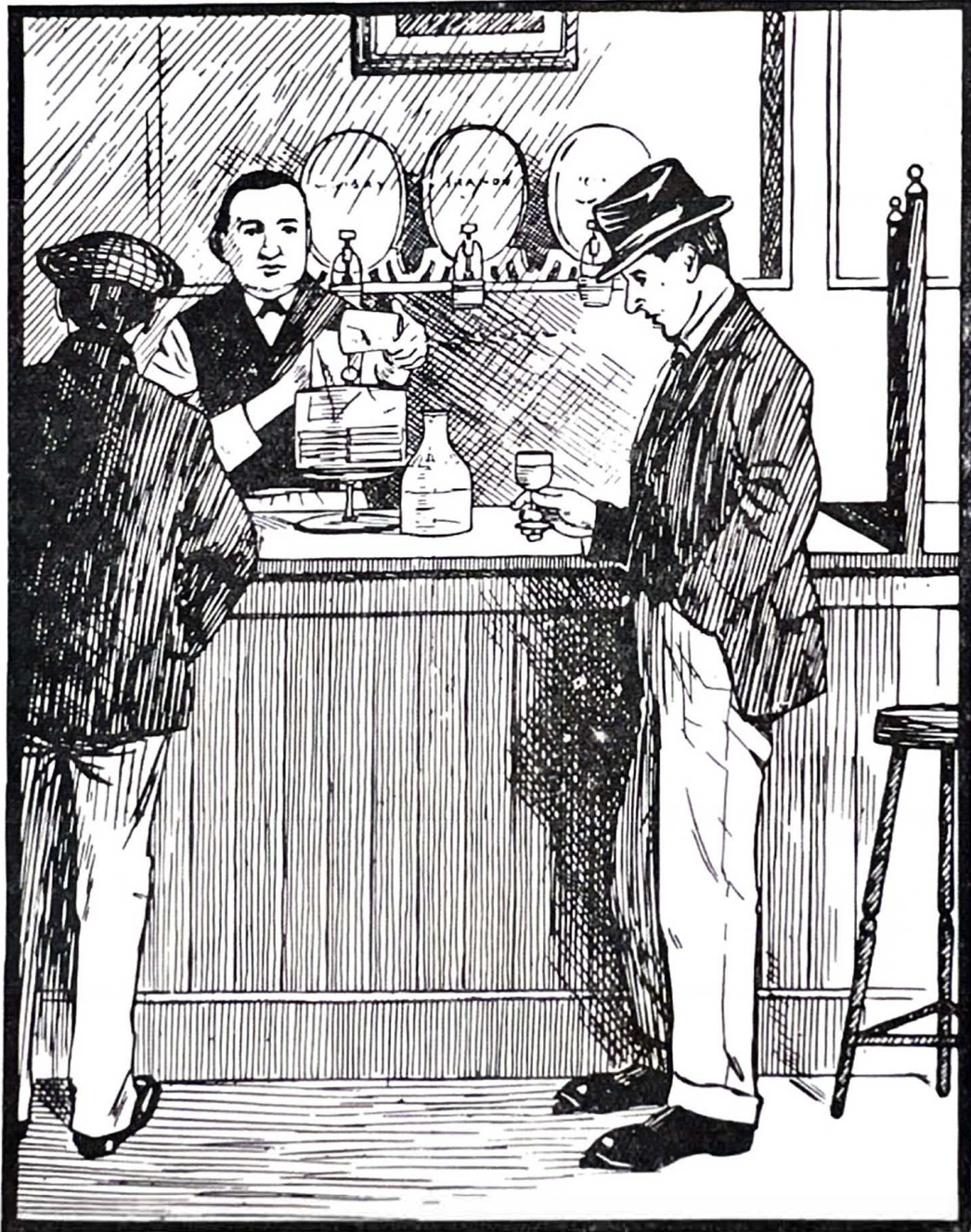
A PUBLICAN stood behind his bar, in a Scottish village, reading a religious paper sent to him by his Christian brother. In it there was a criticism of a statement made by an Edinburgh minister, who had, in a time of revival, been urging awakened souls to *lay their sins on Jesus* in order to obtain salvation. Another preacher replied in the *Christian News* as follows: "That, my fellow sinner, you cannot do, and what no man can do for you. God alone could lay your sins on Jesus, and, as we see in Isaiah's prophecy, this has been done already."

In most minds there is a lurking suspicion that something *has yet to be done*. The one difficulty is your sin; that is the burden that oppresses you, but the question of sin was met and dealt with at Calvary. "The Lord hath laid on Him the iniquity of us all" (Isa. 53. 6). James Meek, like many others, believed that Christ's death was *necessary* for his soul's salvation, but he had not yet learned that *it was enough*. He had supposed that Christ did His part of the work and he had to do his. Now he learned that all his sins had been laid on Christ who made a complete atonement for it. As he laid hold of the wondrous fact, he called on Mrs. Meek to come to him. On hearing his cry, she hurried to his side. Passing the paper to her and pointing out the statement that had been blessed to his soul, without asking the liberty of the "session," "presbytery," or "minister" of the parish, began to preach the glorious Gospel of the blessed God. Mrs. Meek, too, was led to see what Christ's death had accomplished, and trusted Him for salvation.

What about selling whisky? The young Christian became exercised about his relation to the drink traffic. Could he continue carrying on the public-house now that he was a disciple of Christ? Would it be consistent with his Christian profession? The "elders" of the church were appealed to, and they advised him to continue in the drink business. "Some have to sell spirits, and why not you?" The advice did not appeal to the enlightened conscience of the young convert, and when I was Mr. Meek's guest years afterwards, he had a drapery shop, and was "instant in season, out of season" in making known to others the Gospel of God's matchless grace.

A Publican's Conversion.

Don't try to *lay your sin on Christ*; God did it 1900 years ago. Believe the good news. Take God at His word. Has the reader discovered his need of salvation? Every



THE PUBLICAN BEHIND HIS BAR.

one out of Christ is under Divine condemnation, and is hastening to eternal perdition.

"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.

THE SCHOOLMASTER'S TEXT

THE circus had fallen into the hands of Christian workers. It was late Saturday evening when they obtained possession, and as a service was to be held on the following Sunday, much had to be done in covering some things hardly helpful to devotion, putting up texts, and arranging seats. The ladders were just being put away, and the friends going to their homes, when the good schoolmaster hurried up with a large text.

"Too late," said some; but he pleaded hard. "Do put it up somewhere; I have worked at it many days, praying over every letter. I am sure it will be blessed."

Over the door was a vacant space, and there the text was placed—white letters on a red ground—"The Blood of Jesus Christ, His Son, cleanseth us from all sin." The schoolmaster was satisfied, and in the darkness of the night sent up many a petition that the Word of the Lord might be owned.

Sunday afternoon came, and with it the congregation at the circus. Among the visitors was a man and his wife, who stepped in to see the wonderful change in the old place. Their eyes roamed hither and thither, and their hearts too, until at length the text was noticed.

"What's that over there?" said the man; "it wasn't there before." His wife read out the words—"The Blood of Jesus Christ, His Son, cleanseth us from all sin." The singing, the sermon, the service, made little impression; but the schoolmaster's text lodged.

"SIN," thought the man, "I have the experience of that in my heart and life. I have defiled myself and all around me. 'CLEANSING,' that is what I need, to have all this filth removed, and to be made pure. Is such a thing possible?" He repeated the text, "The Blood of Jesus Christ, His Son, cleanseth us from all sin." Could he be included in that little word "us?"

He began to think seriously of these things. Sin after sin came up before his mind, but over all stretched the blessed text—"The Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1. 7).

Blood represented punishment—and punishment cleared from guilt; so, if Christ was punished for his guilt, that punishment, or blood, cleansed all the sin that deserved punishment. He believed, and he was clear. W.L.

PROFIT AND LOSS ;

— OR, —

THE MAN WHO HAD MADE EVERYTHING RIGHT FOR HIS WIFE
IN THIS LIFE, BUT HAD MADE NO PROVISION FOR
HIS SOUL'S ETERNAL WELFARE.



Wall Street New York

"God the Holy Spirit carried the Word home in power to
the conscience and heart of the sufferer,"

AN AMERICAN STORY OF "PROFIT AND LOSS."

MRS. ABIGAIL LUFFE, the "Sister Abigail" of the exceedingly interesting book, "Little is Much," is an earnest and devoted Christian worker, residing in the city of Buffalo, New York State. Eight years ago a woman invited her to visit her husband, who was dying of cancer in the throat. A visit was paid to the sufferer, who was evidently much annoyed, fearing that Mrs. Luffe would speak to him about his soul. After conversing with him for a short time, and expressing her heartfelt sympathy with him in his trouble, Mrs. Luffe left without having had an opportunity of speaking to him about his truest and best interests. She was not easily discouraged, and she returned to the bedside of the sick man several times. He did not however allow her a chance of speaking to him personally about his relation to God and eternity. Eventually she gained her point. His prejudices were gradually overcome. "Do you know what is the nature of my trouble?" he inquired. "Yes," was Mrs. Luffe's reply, "you are dying of cancer, and are you not afraid?" "Afraid of what?" said the dying man. Without giving his visitor time to reply to his question, he began to speak of what he had been and done. "I have lived a good life," said he; "I have my life insured for a considerable sum, and have made things right for my wife." Mrs. Luffe quietly replied, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" (Mark 8. 36). To all his excuses and objections Mrs. Luffe repeated the Scripture, "What shall it profit a man if he shall gain the whole world, and lose his own soul?" "All the time my heart was longing to give him some words of love and comfort," she said to the writer, "but I could only give him that message, and that alone." God, the Holy Spirit, carried the Word home in power to the conscience and heart of the sufferer. He had pondered the vital "profit and loss" problem, and had come to the conclusion that he was a guilty, helpless, hell-deserving sinner, and dying as he was, he would spend eternity in hopeless, helpless misery.

A day or two passed, and Mrs. Luffe received an urgent request from the sick man to go and tell him how his soul could be saved! Needless to say she was delighted

"Profit and Loss."

with the news she heard. On arriving at the house of the "anxious inquirer," she found a convicted soul, longing to know God's way of salvation. He was pointed to Calvary's Cross, and shown what Christ's death had accomplished for him. He rested his weary, sin burdened soul on Him, who loved him and gave Himself for him, and was enabled to say from the heart—

"I do believe it! I do believe it!
I am saved through the blood of the Lamb."



MRS. ABIGAIL LUFFE.

Other friends visited him, and found him rejoicing in Christ as his Saviour and Lord. Has the reader had the great question settled? Is your soul safe for eternity? If not, do not procrastinate one moment longer. What a terrible thing it would be if you were to be cut down in your sins, and spend eternity in the lake of fire!

The Daughter's Conversion.

Three years passed, and a woman called at the house and sought an interview with Mrs. Luffe. She said that

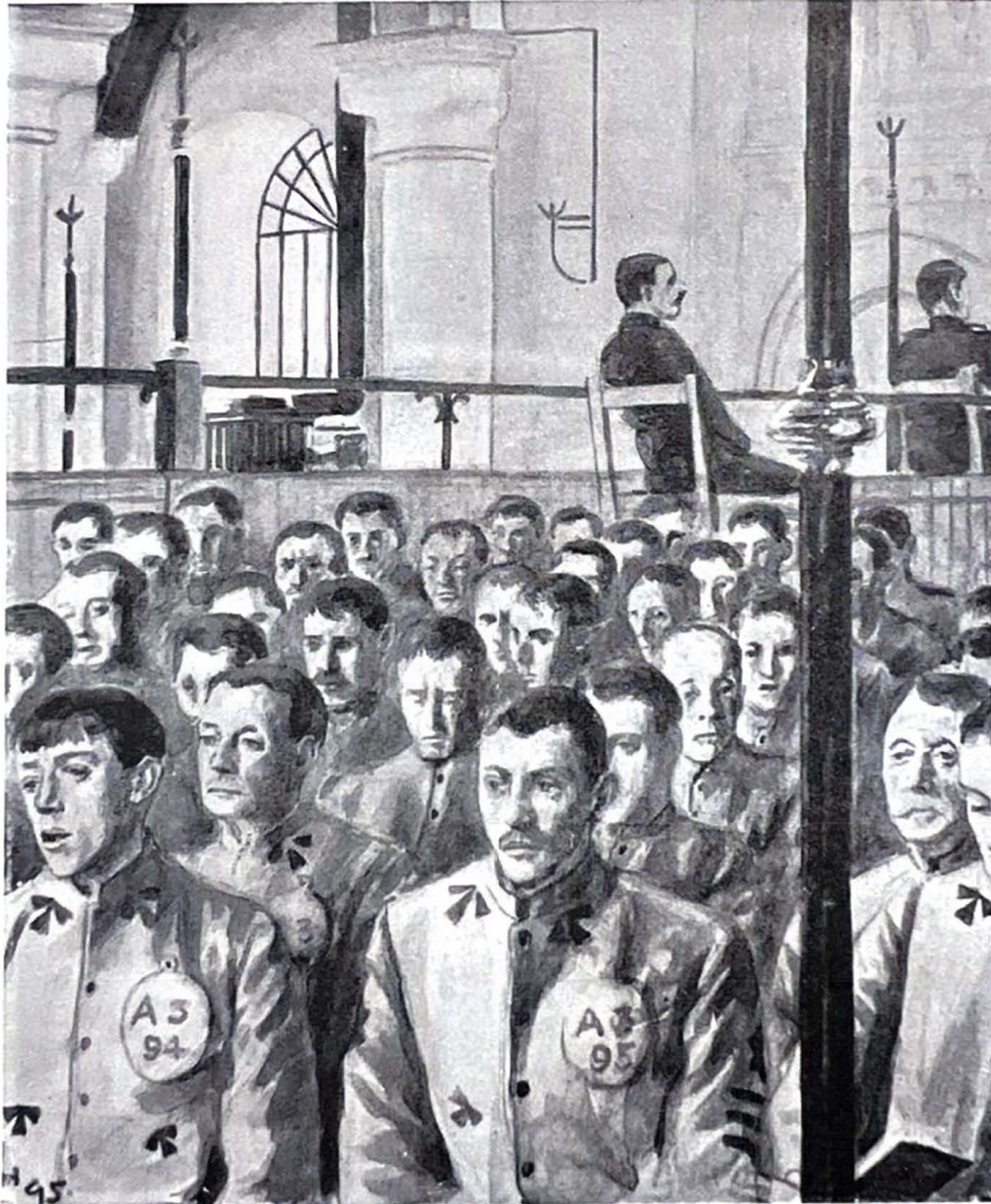
she was the daughter of the man that Mrs. Luffe visited "I have come," said she, "to tell you something, and to ask you a question. You remember my father telling you that he had made ample provision for my mother, and you said to him, 'What shall it profit a man if he shall gain the whole world, and lose his own soul?' Before he died he gave me 200 dollars to give you as a thankoffering to God for sending you to him with such a message. I meant to bring you the money at once, but every time I decided to bring it the thought came to me, '200 dollars is a large amount of money to give for a few visits.' Each time I put off bringing it to you the question, "What shall it profit a man if he shall gain the whole world and lose his own soul?" came before me. I could retain the money no longer, and have brought it to you," and, looking Mrs. Luffe in the face, added, "now, then, am I saved?" "Saved!" replied Mrs. Luffe, "what do you mean? Do you mean is your soul saved? No, indeed! You are saved from being a thief; you are saved from stealing 200 dollars, that is all. If you die as you are you will be lost eternally." But the Christian worker did not leave the woman in the dark. She told her of the remedy as well as the disease. She was shown that though she was a sinner, God loved her and had proved it in a marvellous way by giving His beloved Son the Lord Jesus Christ to die on the Cross as a sacrifice for sin, and that by believing on Him who loved her and gave Himself for her, she would obtain eternal life as a free gift and a present possession. Pointing to a tablet on the wall, with the name of the house engraved, "El Nathan," she said that means "God's gift." God's great "gift" to sinners cannot be bought. I could not buy your father's gift to me. No more can you purchase the gift of God. "The wages of sin is death, but the free gift of God is eternal life" (Rom. 6. 23, R.V.). The conversation resulted in the woman accepting God's gift by simple faith, and was enabled to say truthfully—

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

What will it profit the reader if he becomes a millionaire, having all that his heart desires, and die in his sins? What a dreadful thing to die out of Christ! A.M.

A CONVICT'S DELIVERANCE.

"WELL, my friend, you have not much longer to serve," said a guard, in a kindly tone to a convict. "You are getting on in years," said he, "and it is not every one who would employ you. What do you think of doing when you leave here?" The convict straightened



CONVICTS LISTENING TO THE GOSPEL.

himself up, and gruffly asked, "What?" The guard kindly repeated his question, "What will you do when you leave here?" Putting on a defiant expression, the convict's bold answer came: "The first thing I'll do will be to kill a policeman." "Oh! the first thing you'll do

A Convict's Deliverance.

when you leave here will be to kill a policeman?" slowly repeated the guard. "Yes," said the convict. "He gave false evidence against me; that is, he told more than the truth, and he'll have to pay for it."

"Well, after you have murdered the policeman, what then?" "Then I'll be caught and locked up. You know I can't get far away from the cloth," he said recklessly, and with a bitter laugh. "And after you are caught and locked up, what then?" "Then I'll be tried and sentenced." "Yes; and after you are tried and sentenced, what then?" "Then I'll be hanged!" "And after you are hanged, what then?" There was no answer. The man's thoughts had apparently never travelled beyond death; but he seemed startled.

"Have you a Bible in your cell?" asked the guard. "Yes, and I have read it through, often, to kill time." "Well, have you ever read: 'God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life?'" "No, that ain't in my Bible! I've read it through over and over, and that ain't there—no, that ain't in my Bible." "Well, when you go back to-night you look up John 3. 16, and you'll find those words." "John 3. 16," the man repeated. "Yes, I'll look! And you're the only man that ever spoke kind to me, except one. I'll look, but it ain't there!"

There was no time for more conversation, but the guard prayed earnestly that the word might take root in the hard unlikely soil. As the convict walked down to the water the next morning the keeper was watching for his coming. "Well, my friend," he said in his pleasant, cheery way, "did you read John 3. 16?" "Aye! I've read it," he answered, "and I didn't know it was there, though I've read it over and over. But do you mean to tell me," he continued, with intense earnestness, "that it means me? Me! a convict for so many years?" "Yes; oh, yes; it means you. It is God's Word; and God always means what He says. You are one of the world, aren't you? And '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 convict stood up in the boat, stretched out his

A Convict's Deliverance.

arms, and said, "They might have burned my finger-joints off, burned my hands off, and I wouldn't have given in; but this breaks my heart." And he sank down in the boat and sobbed aloud. The keeper stood silently by. His heart too was filled. He had prayed that this soul might be saved, but to see it was more than he had expected.

Presently the convict looked up, and said, "I have never known what love is since my mother died. I was only five years old then, and my father kicked me out of doors, telling me to go and get my own living. And since then I've knocked about the world, and every man's hand has been against me. Sometimes I begged—at least when I was a little chap—and when I couldn't get enough I stole. Nearly forty years of my life I've spent in jail, so you may guess I was not out long at a time. Only one man in the world was kind to me, and he was a warden of a prison. I had picked up a good knowledge of gardening here and there, and the warden gave me his garden to tend for him. He told me his garden had never looked so well. But the time soon passed, and I was moved on. Since then I have never had a kind word spoken to me. Ten years ago I was charged with setting fire to a farm, but the policeman told much more than the truth about it; and yesterday, when you spoke to me, I had murder in my heart. But I shan't murder the policeman now; God's wonderful love has stopped me." The guard has long since left the force, but he still continues in the service of the King of kings, and the great joy of his life is to win souls to Christ, as he won the convict.

WORTH YOUR ATTENTION!

READER! why will you die
Since Christ has died for thee?
Only on Him by faith rely:
God says He died for thee (sec 2 Cor. 5. 15).
The loss of all why will you choose?
The offer'd pardon why "refuse?" (Heb. 12. 25).
"Only believe" (Mark 5. 36) the good, good news
That Christ has died for thee.

"I'm a Lost Man."

years ago, he heard of a man of this type. He was a tall, stout Scotsman, and worked in a blacksmith's shop. As the meetings progressed he aired his theology, and strongly maintained that it was "all nonsense this being saved, and knowing it;" that "no one could know that until the great day." He decidedly refused to go with the other men to the meetings. The evangelist paid him a visit at his lodgings, and was not long in the room when he saw that the would-be theologian was ready to discuss any point he brought up, and, at the same time, keep him at "arm's length" if he tried to get to "close grips." He talked fluently about "assurance," "election," "predestination," etc.; but the preacher was too experienced a "soul-winner" to be run off into a side track, and in answer to all his questionings simply replied, "You need to be born again, and until you experience this change there is no use in me discussing with you." Eventually he was persuaded to attend the meetings. He became interested; and on the fourth night, as he left the hall, he grasped the preacher's hand, and with tears rolling down his cheeks, said, "I'll argue no more; I'm a lost man." A brother, who stood close by, asked the servant of Christ what he said, and on being told that he was beginning to find out that he was lost, he replied, "Thank God; he will soon be saved." Is the reader fond of talking of, and discussing, disputed points in theology? May be you can put to silence those who argue with you on election, free will, predestination, baptism, etc. Have you been born again? Have you accepted Christ as your own personal Saviour? If not, though you may be a divinity professor, a preacher, Sunday School teacher, or church member, you "cannot see the Kingdom of God" (John 3. 3). When your mouth is stopped, and you are led to know what God thinks of you in your unregenerate state, you will cease arguing, and the language of your heart will be that of Isaiah, "Woe is me! I am undone" (Isa. 6). The horny son of toil left the Gospel meeting that night deeply troubled about his soul. Praying, striving, struggling until four o'clock in the morning, not having gone to bed, he was overwhelmed with shame and confusion, yet utterly ignorant of God's way of salvation. When every ray of hope seemed to have fled, he turned to a Scripture which

THE PUBLICAN'S PRAYER.

(Luke 18. 9-14).

THE case of the Pharisee and the publican is made use of by many who don't want to believe in knowing you are saved. They tell us they can say the publican's prayer—"God be merciful to me the sinner;" and they "don't want to get past that." Very good, so far as it goes. But if you are building on the publican's prayer, let me ask, have you got what the publican got? Have you received mercy?—are you justified? I don't want you to get past the publican (or tax-gatherer, as the word really signifies). You say you want to be like the publican in the parable. Very well: he asked mercy; and he got it. He went down to his house justified (see v. 14). Can this be said of you? Are you one of those mentioned in Acts 13. 39, who are "justified from all things?" The publican was one of those. Mark that. He "went down to his house justified rather than the other"—that is, in preference to the other; for there are no degrees in justification. The criminal at the bar is either acquitted, or he is not. There is no such thing as being half condemned and half acquitted. A man in a court of justice is either set free, or he is sentenced. So with the Pharisee and the publican. The publican went down to his house a justified man. Do you go down to your house a justified man?

Now, my friend, is it not the case that you take the parable of the Pharisee and the publican, and such-like passages of Scripture, for the purpose of justifying yourself in remaining away from Christ, and to make yourself believe that you are as good as other people? It was not so with the publican. He called himself the sinner, as if he were a sinner above all sinners. You must therefore see how God's Word refuses to lend you the slightest encouragement in remaining another hour away from Christ. He waits to bless you. He longs to save you from going down to the pit of woe. Why then continue to neglect His "great salvation"? Delay no longer. Then, turn to God—receive the gift of His Son; and, instead of trying to get comfort from the publican's prayer, you will be able to say, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul" (Psa. 66. 16).

A SEA CAPTAIN'S STORY.

I WAS born in Denmark. From my early boyhood days I desired to be a sailor, and at the age of fourteen I left home and went to sea. After spending seven years in sailing vessels of different nationalities, I found a seafaring life to be an exceedingly arduous one. At times



CAPTAIN JOHN PETERSEN, SINGAPORE.

food was not over plentiful, and we had lots of hard work. During my visits to various countries I was never offered a tract, or invited to a Gospel service, or spoken to about my soul. At the age of twenty-one I returned to Denmark to study navigation, and occasionally attended church.

A Sea Captain's Story.

But, alas! I was utterly ignorant of the Gospel of God's matchless grace. The Holy Spirit strove with me, and I became exercised about the salvation of my soul. After passing my examinations in navigation, I went to a school to learn wireless telegraphy. During my stay there I was led to see that I was a guilty, hell-deserving sinner, and, alas! I knew no one who could show me God's way of peace. One day I noticed the Danish edition of a booklet, entitled: "God's Way of Salvation" which had been put on the table by someone. I opened it and read part of it, and was arrested by the paragraph on page 17, dealing with a difficulty regarding faith. The heading of it was, "I always believed in Jesus." The writer said, "No one has 'always believed' on Christ. You may have believed a great deal about the Lord Jesus, but you have never really believed on Him. What about the Lord Jesus do you believe? 'I believe that He died on the Cross for sinners.' Believing that won't do you any good. Do you believe that He suffered and died for your sins? If you did you would see that there was no reason why you should be afraid to meet God. If you did you would know from the Word that you had everlasting life, and would not come into judgment on account of your sins. No one can believe on the Lord Jesus Christ and continue unsaved, for He has declared that, 'whosoever believeth in Him shall receive remission of sins' (Acts 10. 43). 'By Him all that believe are justified from all things' (Acts 13. 38, 39). Therefore, if you believe in Christ God says you are saved.'" I thought that I believed in Christ, and yet I could not say I was saved. What was I to do? A day or two afterwards the truth burst into my soul. I saw that Christ died for me, and according to the Word of the living God I was saved! I did not *feel* that I was saved! I knew that I was saved because God said so. A verse of Scripture gave me great comfort: "Verily, verily, I say unto thee; 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). Sometime after my conversion I joined the navy, and though I met with a good deal of opposition in seeking to witness for Christ, God's good hand sustained

Hear ! Look ! Take !

me. I am now captain of a steamer trading between Singapore and Siam. On my house-flag are inscribed the words; "Christ Jesus came into the world to save sinners . . . howbeit for this cause I obtained mercy."

And now, ere I close, I would ask the reader if he believes on the Son of God, who loved him and gave himself for him? If not, why not? There is no time to lose. "The coming of the Lord draweth nigh." "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). J.P.

HEAR! LOOK! TAKE!

"Hear, and your soul shall live" (Isa. 55. 3).

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

"Take the water of life freely" (Rev. 22. 17).

FAITH hears the Saviour's gracious invitation—
"Come unto Me and I will give you rest,"
Then, coming, finds the ark of God's Salvation,
A welcome to the Saviour's loving breast.

Faith sees Him holding forth the "cup of blessing,"
Filled at the cost of His most precious blood,
Takes it and finds, as to her lips 'tis pressing,
That here's the true, life-giving wine of God.

Faith stands before the Cross of Jesus dying,
God's Lamb who bore man's load of sin away,
Looks, listening to His pleading accents crying—
"Look unto Me and be ye saved to-day!"

Faith hears the Word of Christ, the Mighty Saviour—
"Believe in Me as ye believe in God ;
I gave My life to bring thee into favour ;
Thy peace I made by My atoning blood."

Faith coming, taking, looking, and believing
In Christ finds rest, and peace, life, light, and love:
All fulness dwells in Him for our receiving,
Until His Glory bright we share above. T. ROBINSON.

THE RT. HON. W. E. GLADSTONE'S ADVICE.



THE Rt. Hon. W. E. Gladstone, three times Prime Minister of Britain, declared: "If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point to something which in a well-

known hymn is called 'The Old, Old Story,' told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind. . . . Talk about questions of the day, there is but one question, and that is the Gospel. It can and will correct everything that needs correction. My only hope for the world is in bringing the human mind into contact with Divine revelation."

Dr. Clark, the founder of the Christian Endeavour movement, states that he has it on excellent authority that Mr. Gladstone, when lying on his death-bed, in bidding farewell to Lord Rosebery, solemnly said to him: "Rosebery, take care of your soul." Surely this was most excellent advice from the dying statesman.

The Lord Jesus asked the momentous question: "What is a man profited if he shall gain the whole world, and lose his own soul?" (Matt. 16. 26).

Why not *now* believe on Christ who died to save you? "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). Believe and be saved.

A.M.

"I'LL ARGUE NO MORE; I'M A LOST MAN!"

LOTS of unconverted people can argue upon and discuss theological questions with the air of a doctor of divinity. When spoken to plainly and personally about their condition they shirk the home-thrusts by asking your opinion about election, or what you think will become of the heathen. Soul-gatherers have been



"HE WAS READY TO DISCUSS ANY POINT."

simple enough to be led off the track in this way, and to find out after half-an-hour's controversy that it would have been more profitable to have stuck to the "great question" and allowed others to crack the "hard nuts."

Whilst a gosseller was having special meetings in the town of Jarrow-on-Tyne, in the north of England, a number of

"I'm a Lost Man."

years ago, he heard of a man of this type. He was a tall, stout Scotsman, and worked in a blacksmith's shop. As the meetings progressed he aired his theology, and strongly maintained that it was "all nonsense this being saved, and knowing it;" that "no one could know that until the great day." He decidedly refused to go with the other men to the meetings. The evangelist paid him a visit at his lodgings, and was not long in the room when he saw that the would-be theologian was ready to discuss any point he brought up, and, at the same time, keep him at "arm's length" if he tried to get to "close grips." He talked fluently about "assurance," "election," "predestination," etc.; but the preacher was too experienced a "soul-winner" to be run off into a side track, and in answer to all his questionings simply replied, "You need to be born again, and until you experience this change there is no use in me discussing with you." Eventually he was persuaded to attend the meetings. He became interested; and on the fourth night, as he left the hall, he grasped the preacher's hand, and with tears rolling down his cheeks, said, "I'll argue no more; I'm a lost man." A brother, who stood close by, asked the servant of Christ what he said, and on being told that he was beginning to find out that he was lost, he replied, "Thank God; he will soon be saved." Is the reader fond of talking of, and discussing, disputed points in theology? May be you can put to silence those who argue with you on election, free will, predestination, baptism, etc. Have you been born again? Have you accepted Christ as your own personal Saviour? If not, though you may be a divinity professor, a preacher, Sunday School teacher, or church member, you "cannot see the Kingdom of God" (John 3. 3). When your mouth is stopped, and you are led to know what God thinks of you in your unregenerate state, you will cease arguing, and the language of your heart will be that of Isaiah, "Woe is me! I am undone" (Isa. 6). The horny son of toil left the Gospel meeting that night deeply troubled about his soul. Praying, striving, struggling until four o'clock in the morning, not having gone to bed, he was overwhelmed with shame and confusion, yet utterly ignorant of God's way of salvation. When every ray of hope seemed to have fled, he turned to a Scripture which

"I'm a Lost Man."

the Holy Spirit has mightily blessed in the conversion of souls—John 5. 24—"Verily, verily, I say unto thee, 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." This precious portion was indeed a message from God to him. He saw what the death of Christ had accomplished, and how that through believing on Him who bore sin's judgment he was saved, and had everlasting life. That morning he went to his work in the blacksmith's shop, as usual, and when the men were gathered together, he said, "What a fool I have been, talking about things I knew nothing about; the preaching at the meeting-room has been right, and I have been altogether wrong. At four o'clock this morning God saved my soul, and gave me eternal life," and read to them John 5. 24 in proof of his statement. His after-life proved the sincerity of his profession, and he became anxious about the salvation of others. If the reader knows that he is a "lost man," the Lord Jesus came to "seek and to save that which was lost" (Luke 19. 10). If unsaved, you are, whatever you may think to the contrary, "lost." Thank God, not eternally lost. Now, while the door of mercy is open, while the day of grace lasts, while the Holy Spirit strives, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). A.M.

GOD SPEAKING.

THAT is a solemn word in Hebrews 12. 25, "See that ye refuse not Him that speaketh from Heaven." Reader, God is speaking to you. What answer are you going to make? Are you going to tell Him that you will enjoy the world for a while yet, and, when eternity is drawing near, you will think about being converted? If such be your answer, have a care. God is not mocked. You may be cut down as a cumberer of the ground: you may go down very suddenly into a lost eternity. "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29. 1).

THE GOSPEL OF JOY.

THE man who says he is saved, and yet is not happy in the Lord has got the wrong kind of Salvation. God's Salvation makes people happy, notwithstanding all that the world says to the contrary. The world tells you that if you get converted to God you will cease to enjoy life. But the simple truth of the matter is, that it is only when you get converted that you begin to enjoy life. The world cannot give a true testimony in this question, for it speaks of a thing it knows nothing about by actual experience. If a man has never been converted, how can he explain the results that follow conversion? If he has not tasted the wine of redeeming love, how can he compare it with the wine of wordly pleasures?

The Gospel of Christ is a Gospel of Joy. Whatever you forget, do not forget that the Gospel is "good tidings of great joy." That is how it is described in the Book of books. And do not forget the words that follow: "Which shall be to all people" (Luke 2. 10). This includes you. It is clear, therefore, that there is a Gospel of joy; and it is also clear that it is for you. Have you believed the glad tidings? Are you rejoicing in eternal life? If so, happy art thou. If not, you are a stranger to God's Salvation!

Now, do not make any mistake as to the Gospel joy. Be careful to remember that the Gospel does not make people happy in their sins. It makes them happy by delivering them from their sins. There must be freedom before there can be joy; and we know that there can be no freedom in slavery to sin. When the almighty Saviour announced His mission, He said He was come to "preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4. 18). His Salvation is a mighty deliverance. It takes possession of the heart. It sits on the throne of the affections. It overcomes the world, and makes its happy possessor the Lord's free man.

You know if this deliverance is your experience. These lines are set forth with this end in view—that God's Salvation may become your experience, even now. If up till this time you have missed Salvation's joy you have missed the greatest and the only true and abiding joy to be found on earth. Scripture expressly declares that "blessed is the people that know the joyful sound." w.s.

A GOOD METHODIST, BUT UNSAVED

— OR, —

THE WOMAN WHO HAD PRAYED IN PUBLIC,
BUT NEVER HAD THE RIGHT THING.



Municipal and Woolworth Buildings, New York

"Oh, mother ! mother ! I am saved ! Oh, Mother,
are you out and I in ?"

**"OH, MOTHER, MOTHER, ARE YOU OUT AND
I IN?"**

EVANGELISTIC services were being held in a tent in the city of New York, conducted by Mr. Donald Ross, a gifted Scottish evangelist. Night after night the faithful servant of Christ, in neither measured tones nor bated breath, proclaimed ruin by the Fall, redemption by the Blood, regeneration by the Holy Spirit, and reception by Faith as the condition of the obtainment of blessing. Among those who attended the services was a lady, a member in good standing, and a "Christian worker" in an evangelical denomination. As she listened night after night to the plain, searching preaching, she began to see that, with all her "religion," she lacked the "one thing needful"—conversion to God, and became deeply exercised about her spiritual condition. Mrs. G—— had a son who made no profession of religion; in fact he was careless and godless. Mrs. G—— was imbued by the conviction that if she could get him to the tent he might be blessed. Eventually she succeeded in persuading him to accompany her to one of the meetings. God's Word was carried home in power to the conscience and heart of the young man, and he was led to see that he was a lost, guilty sinner, hurrying to eternal perdition. During the preaching he turned to his mother and said: "That's it, n,other! That is the kind of preaching that suits me."

On the Sunday afternoon the evangelist was asked to visit the seeking soul, who was ill, and confined to bed. Mr. Ross found him under deep conviction of sin, and longing to know how he could obtain God's pardoning mercy. "Heaven's easy, artless, unencumbered plan" of salvation was brought before him, with blessed results. He was led to see that the Lord Jesus had died for all his crimson sins; that He had paid the ransom for his deliverance, and by believing the "good news" of the Gospel of Christ he was saved and had eternal life. "He that believeth on the Son hath everlasting life" (John 3. 36). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). As he laid hold of God's way of peace he turned to his mother and said:

"Oh, mother! mother! I am saved! Oh, mother, are you out and I in?" Mrs. G—— wept bitterly, and exclaimed: "If you are saved, I am lost! Many a prayer

have I offered for you. I have been a good Methodist. I have prayed in public and testified in public, but I never had the right thing."

One morning the young convert appeared at the breakfast table without a scarf-pin, which he usually wore and prized highly. On his mother asking what had become of it he replied: "I have something better than a dog's head. What is a dog's head to me, mother, now that I am saved?" Is the reader certain that his soul is saved? You may be a Church member, Sunday School teacher, or a so-called "Christian worker," and not be a real Christian. The Lord Jesus said to Nicodemus, the learned rabbi: "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God" (John 3. 3). Has the reader ever experienced the great change? Whatever you are, or have been, "Ye must be born again" (John 3. 7).

One day Mrs. G—— picked up a tract which she had received, and began to read it. As she did so she learned, for the first time in her life, that the Lord Jesus by His death on the Cross of Calvary, had eternally settled the sin question, and finished the mighty work of atonement, satisfying God's holy and righteous claims. As the truth was laid hold of by her she exclaimed: "The thing is done. I never knew the like of that." Alas! there are multitudes of sincere, honest souls, who have never learned that the work that saves was "finished" by Christ on the Cross. They think, and say, "Christ did his part of the work, and we have to do ours." The whole work of atonement was completed by Christ when He exclaimed, "It is finished" (John 19. 30). Many believe that Christ's death was necessary for their salvation, but they have not yet known that it is enough! Because of what Christ did and suffered on your behalf, a free, full, and present salvation is proclaimed to you as you read these lines. "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things" (Acts 13. 38-39). How grand! How simple! How glorious is God's way of salvation!

"Verily, verily, I say unto thee, he that believeth on Me hath everlasting life" (John 6. 47).

A. M.

A NEW ZEALAND MIRACLE OF GRACE.

A FEW years ago a Gospel Tent Campaign was being carried on in the city of Auckland, New Zealand, and many were brought to accept Christ as their Saviour and Lord. Among such was Bill Martin, an inveterate gambler, who made his living by "running" a gambling saloon. His conduct had been so bad that his wife was compelled to leave him. One night, penniless and broken, a regular "down and out," he was walking along the street toward the wharf, with the intention of dropping quietly over the end in the darkness, as he said afterwards, to "escape from the misery of his wasted manhood." Passing down Queen Street, he saw the tent and was attracted by the singing. He had never been under any religious influence, but that night he found the Saviour and the Saviour found him!

He wrote immediately to his wife and told her of the change that had taken place, but letter after letter was ignored; and when she saw him on the street she took no notice of him. At the converts' meeting at the close of the mission, Bill stood up, and under deep emotion said: "I entrusted my soul for safe keeping into the hands of Christ five weeks ago. I have been thinking it over, and it seems to me if it is worth while to commit my deathless self to Him, it is worth committing all that I am and have, and I here and now dedicate my life to Him to do with it what He wills."

Martin began to have most wonderful answers to prayer. The first prayer God answered was to find him suitable employment. Then he began to pray for his wife, and the night he was baptised in the Baptist Tabernacle, the first person who met him at the door was his wife, who said: "Bill, I want you to come home and pray with me," and she was soundly converted.

A year later, when the American Fleet was at Auckland, in giving his testimony before some of the men, he said, "If you doubt the power of the old Gospel, find out from some one what I was a year ago, and then come with me to my home, and see my wife and happy children, and then know that there is a deep reality in the things we have been presenting to you." How true it is that "the Gospel is the power of God unto salvation to every one that believeth" (Rom. 1. 16). If the reader is still unsaved,

A New Zealand Miracle of Grace.

we call upon him to believe the glorious Gospel of the blessed God. "I declare unto you the Gospel," says the Apostle Paul to the Corinthians, "which I preached to you and by which ye are saved" (1 Cor. 15. 1-4). What was the Gospel he proclaimed to them when they were unbelievers, and by believing which they were saved? "Christ died for our sins, was buried, and rose again the third day." In his first Epistle to the Corinthians, chapter 6, and verses 9 and 10, we see what sort of people they were "and such were some of you" (v. 11), adding, "but ye are washed, but ye are sanctified, but ye are justified



CUSTOMS STREET, AUCKLAND.

in the Name of the Lord Jesus." Through believing the Gospel of God's matchless grace they became new creatures and were cleansed, clothed, and sanctified.

If the reader is asking the question "What must I do to be saved?" let him read the answer in the words of Scripture: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 30-31).

God's salvation is great, but it is also simple—so simple that a little child can grasp its meaning—and trusting the Saviour finds eternal life and abiding peace.

R. L.

"JUST IN TIME."

THE porters at Sheffield station had cried, "Take your seats for Derby and the South," when I observed a man making the utmost exertion to reach the train before it started. It was a struggle. "All right!" shouted the guard. And the driver answered with a whistle. The train moved. The man was just in time. He took his seat by my side; bang went the door. I said, "And the door shall be shut." I do not remember that another word passed between us.

Two years afterwards, when I had quite forgotten the circumstance, a friend of mine met with the same man, who told him that those words, "And the door shall be shut," produced such a solemn impression on his mind that he could not by any means forget them. When he awoke in the morning, and all day long, they sounded in his ears. The madness and danger of delaying his salvation to the last moment became so evident that he believed that circumstance had been used of God in bringing him to Christ.

Those are, indeed, solemn words in that prophetic parable of the ten virgins, "And the door was shut" (Matt. 25. 10). The Gospel train is fast filling; the last person will soon be in it; and then can you tell what you would feel, not to be just in time, but just too late? Would you like to be one who shall cry, "Lord, Lord, open unto us?" when the only answer will be, "I never knew you: depart from Me, ye that work iniquity" (Matt. 7. 23).

Hark you! the Gospel porters cry, "Take your seats." But you will say, "I have not paid my fare; and, worse still, I cannot pay it." Do you really own this to be true? Have you tried to pay your fare to Heaven by good works, and do you own that you are still a vile and worthless sinner? Whether you say so or not, God says so: "The Scripture hath concluded all under sin." Yes, you stand at the station, and though the price required is immense to pass you from the kingdom and power of Satan to God, yet, strange as it may seem, those only can take their seats who have nothing of their own to pay. The full price has been paid, even the precious blood of Christ. That which many a poor soul wants to be done has been done. "It is finished" (John 19. 30). Ask God Himself if the death of Christ for your sins is not enough to justify you in taking your seat, and enough to justify Him in receiving you to

"Just in Time."

glory? The resurrection of Christ is God's answer to both these questions. If God gave Jesus to die for our sins, and thus to pay the fare in the giving up of His own life, God also raised Him from the dead for our very justification. Take your seat, then, and who shall condemn you? "It is



JUST IN TIME.

Christ that died, yea, rather, that is risen again, who is even at the right hand of God; who also maketh intercession for us." Take your seat, rest in the finished work of Christ. Who dare, or can, take us out of God's train of grace? "Who shall separate us from the love of Christ?"

But you say, "This is very strange; a porter told me that I had to do much by prayer and amendment of life, and by deep repentance, before ever I could take my seat in God's train. I have been trying for years, but I do not know how much would satisfy God for my fare. I never

"Just in Time."

before heard that it was all done, and that my ticket must be a free gift, because my fare has been paid, even the blood of God's Son." The porter that told you this story of works for salvation belongs to another company, and you will not find a passenger in his train who knows his fare is paid for Heaven. I was once on that line myself, but I never was happy. I found it all tunnel, and we had no light in our carriage, and then it was down-hill, and so fast, and all uncertainty as to where we were going, that I do thank God for stopping the train and making known to me His free grace.

But you say, "There must be repentance." Yes, and repentance is that change of mind when a person believes the testimony of God concerning the death and resurrection of Christ—that is, that all who believe are justified from all things. And you say, "There must be a forsaking of sin and the world." True, but I never saw a person get faster away from the place than by taking his seat in a train. Do you desire to give up sin and the world? Then "believe on the Lord Jesus Christ," and, "without money and without price," take your seat in a finished salvation. Do you want to be fifty miles from a given place in one hour? The power of steam can take you; you quietly trust this power; the train takes you. It is not you who takes the train. Then take your seat, realising that the death of Christ has paid your fare, and the mighty power of God shall bear you onward far away (John 1. 12), and land you in Glory.

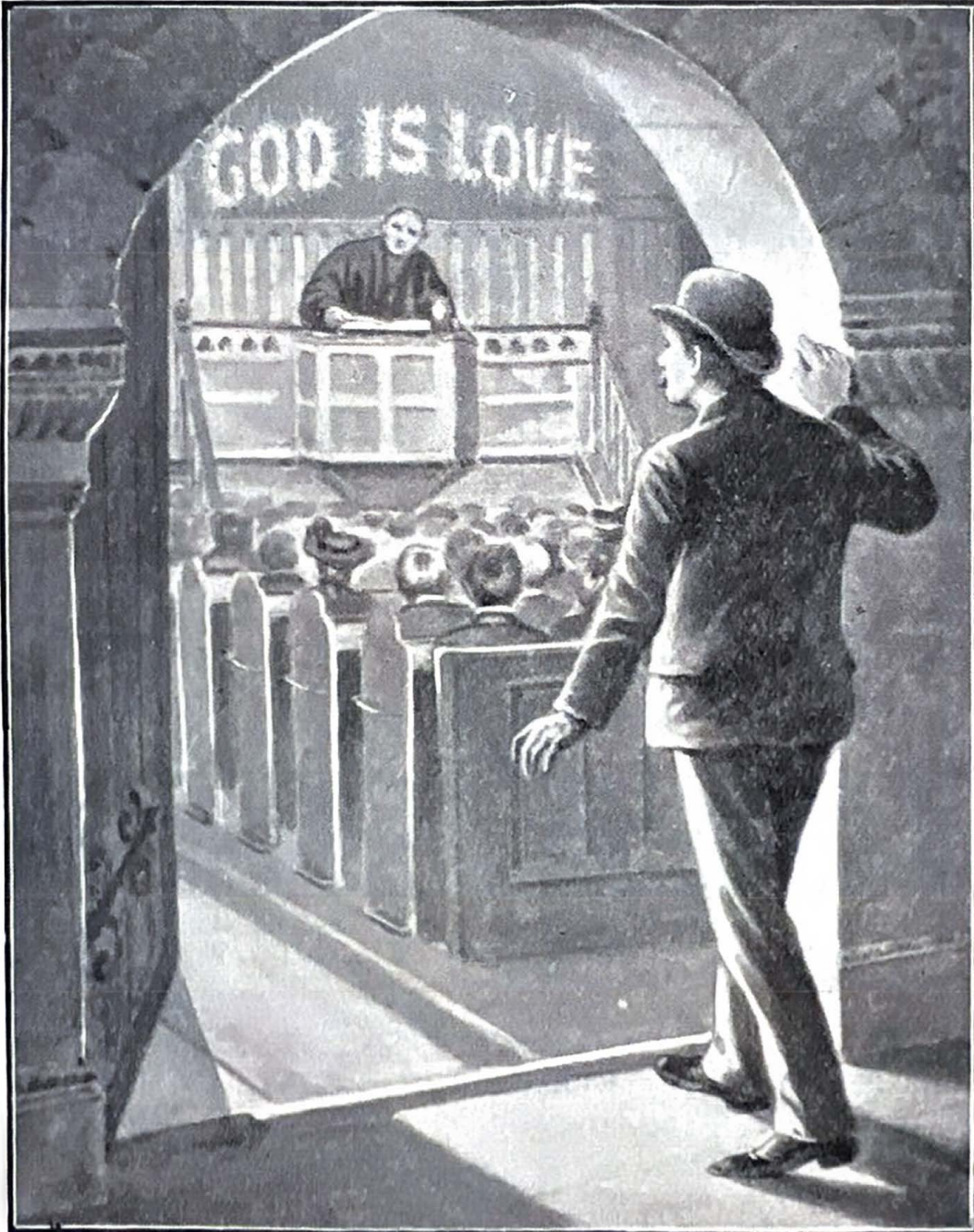
The Devil has many lines, all of which lead to Hell. There is only one to Heaven. Jesus alone is the Way, the Truth, and the Life. You may say, "Do not bother me; I will not travel on any line." In that you are greatly mistaken. Travel you must. Every day is a day nearer Heaven or Hell. Look at the crowd about you; and let me ask, where is the crowd that thronged this world a hundred years ago?

Men may laugh now, as men laughed then; and scorners may say, "Where is the promise of His coming?" But, after years of prayerful searching of the Scriptures, I take God at His word, and tell you plainly that "they that are ready shall go in, and the door shall be shut." And how soon no one knows.

C. S.

FROM ROME TO CHRIST.

BORN of Roman Catholic parents, I was carefully trained in the tenets of their church, went to the confessional, and at the age of 14 partook of my first



IN THE GOSPEL HALL.

communion and was confirmed. In obedience to the priest, I was working for my salvation, though ignorant of the fact that God had declared that salvation was "not of works, lest any man should boast" (Eph. 2. 9); that the

work had been "finished" (John 19. 30); and that eternal life was a "gift" from God (Rom. 6. 23). I had yet to see that confessing to the priest was opposed to the Scriptures, which plainly declare, "There is one God, and one Mediator between God and men, the man Christ Jesus" (1 Tim. 2. 5).

Strolling along one of the streets of F—— with two companions, we were invited into the Gospel Hall. At first I was rather reluctant to go in, fearing lest I should commit a "mortal sin." However, we went in and took our seats. Mr. P—— addressed those present, simply reading from the Word of God and plainly and fearlessly declaring the truth that the Lord was coming for His people, and that those who were unsaved would certainly go to Hell. This was plain speaking, and something to which I had never been accustomed. All the way home these words kept ringing in my ears: "If the Lord comes, all who are not saved will go to Hell." In order to ease my conscience, I resolved to attend more regularly to church. I did so; but no amount of imposing ritual and ceremonialism could silence the voice, still ringing: "If the Lord comes, all who are not saved will go to Hell."

In the R.C. Church I never heard the simple story of God's way of salvation, being told that before one could expect to be in Heaven one would have to pass through "Purgatory." Finding no peace to my troubled conscience, I again visited the Gospel Hall and again heard the same speaker faithfully warning his hearers of the dangers ahead, and pleading with all to trust the Saviour. He spoke from Luke 16. 19—the doom of the Christ-rejecter. I felt miserable and was glad to get out. The Spirit of God was dealing with me.

In September, 1902, an evangelist came to where I was staying, and in the course of conversation asked me if I would like to be saved. "Yes," I replied. He then invited me into an adjoining room, and, taking up a Bible, inquired if I believed this to be the Word of God. "Yes," I answered. He then turned to Isaiah 1. 18, reading the passage, "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;" adding, "This is God's

invitation to you, the sinner, and the result of coming to Him. Now listen while I read to you of God's love to the sinner." Turning to John 3. 16, he read the words: "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 then read from John 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 into condemnation; but is passed from death unto life." "Have you heard the Word?" asked the evangelist. "Yes," I replied. "Then you are saved." "No, I am not." "Listen to what it says in 1 John 5. 10: 'He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son.' Now you are either saved or lost," said he, "and making God a liar. Which is it?" I felt I could not answer. He then turned back to John 5. 24, repeating the words, "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life." "Now, you have heard," he continued, "it is for you to believe;" and having pointed out God's way of salvation, he asked me to kneel with him while he prayed the Lord to save my soul. I was then left to my own thoughts, and for weeks these words were ever ringing in my ears, "Saved or lost; and making God a liar."

One night whilst lying in bed thinking over all that I had heard, I saw that Jesus my Saviour had paid the penalty due to me, and that my sins were laid upon Him when He suffered on Calvary.

I again turned to that precious portion of God's Word: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Getting out of bed and kneeling by my bedside, I prayed in words something like this: "Dear Lord, I have heard Your Word; I know that I am a sinner, and that if I die I shall go to Hell. You have said that if I believe Your Word I shall not perish, but have everlasting life; so, Lord, I believe it now, that You died on Calvary's Cross for my sin."

I could say no more; I did not know what to do; so I waited on my knees for some time. Then the words came with power to my soul: "If you believe, you have everlasting life." I then said: "Thank you, Lord, for saving my soul."

The joy of salvation flooded my soul. My sins and iniquities were blotted out. My name was written in the "Lamb's book of life." Through simply taking God at His Word, I was delivered from the superstitious bondage of Rome, and with David the psalmist could say: "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a Rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God."

With such new-found joy in my soul, I had no difficulty in giving up the pleasures of this world—football, boxing, billiards, smoking, etc. "Therefore if any man be in Christ, he is a new creature: old things have passed away; behold all things are become new" (2 Cor. 5. 17).

Do you know the joy of sins forgiven? No priest can forgive sins—none but Christ can. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1. 9). "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13. 38).

A.J.S.

FAITH ALONE.

WE get so much work stored into our brain, such an idea of merit and of doing wrought into our hearts, that it is almost impossible for us to preach justification by faith clearly and fully, and when we do our people won't receive it. We tell them, "Believe on the Lord Jesus Christ, and thou shalt be saved;" but they have a notion that faith is something so wonderful, so mysterious, that it is quite impossible, without doing something else, they can ever get it. Now, that faith which unites to the Lamb is an instantaneous gift of God, and he who believes on the Lord Jesus Christ is that moment saved without anything else whatsoever. C. H. SPURGEON.

CAN WE HAVE THE ASSURANCE OF SALVATION?



IT is surprising how many intelligent persons there are who imagine that it is impossible to be assured of salvation. Again and again we have been told that "no one can know" that he is saved until the "great day."

As most who read these lines accept the authority of Scripture, it will be well for us to turn away from men's "opinions," and see what God's Word says on the subject. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8. 20). (1) The Way of Salvation. "What must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 30, 31). "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10. 9). "Whosoever believeth in Him shall receive remission of sins" (Acts 10. 43). "All that believe are justified from all things" (Acts 13. 39). "Verily, verily, I say unto thee, he that believeth on Me hath everlasting life" (John 6. 47).

From these and many other passages of Scripture it is manifest that salvation from the penalty of sin is obtained by faith in the Lord Jesus Christ, and by faith alone (Rom. 3. 28). (2) The Assurance of Salvation. How, then, can one have the assurance of salvation? The answer is, through God's Holy Word. The Blood secures, and the Word assures. It is affirmed that it is "pre-

sumption" for anyone to say that he is saved. If, however, God says I am saved, which would be the greater "presumption"—to believe or to disbelieve Him?

"What saith the Scripture?" "By grace are ye saved" (Eph. 2. 8, 9). "We know that we have passed from death unto life" (1 John 3. 14). "Being justified by faith, we have peace with God" (Rom. 5. 1). "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands" (2 Cor. 5. 1). "Therefore we are always confident" (2 Cor. 5. 6). "By which ye are saved" (1 Cor. 15. 2). "I write unto you, little children, because your sins are forgiven you for His Name's sake" (1 John 2. 12).

From such Scriptures it is abundantly evident to any unprejudiced person that believers in the early days of Christianity had assurance of salvation, forgiveness, and eternal life. How did they obtain it? Through God's precious Word. They did not "feel" that they were saved; they knew it on the authority of Scripture. Think on the last passage quoted: "These things have I written"—not these happy feelings have I given unto you—"that ye may know that ye have eternal life." If the Scriptures were written that believers might have the assurance of eternal life, why should not we claim the blessing? "He that believeth on the Son hath everlasting life" (John 3. 36). I believe on the Son of God, that He died for my sins, and rose again from the dead, and God says I have "everlasting life." I don't "feel" that I have "everlasting life." I know I have it on the authority of God's Word, and I feel happy because of it. Could I have any better ground of confidence? May the Scripture I am about to quote be burned into your soul. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5. 10-12). Why continue calling God a liar? Why not now believe on Christ, and obtain eternal life as a free gift? Believe now on the Lord Jesus Christ, and salvation is yours (Acts 16. 31). A. M.

BE WISE FOR ETERNITY.

ABOUT a fortnight before Glasgow Fair holidays I met a man in one of the streets of the city. I had some little acquaintance with him, and had spoken to him more than once about his soul. I found him still treading the broad way that leads to destruction. I again urged him to come to Christ. "Well," he replied, "just wait till the Monday after the Fair, and then I will see about it." Poor fellow! He never saw the Monday after the Fair. He was in his grave on the Friday before the Fair! What a sad commentary on the solemn declaration of



GLASGOW HARBOUR.

Scripture: "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29. 1).

Are you putting off the salvation of your soul? Perhaps you are like some whom we have met, and who say, "Just wait until such a time, and then I will think about my soul." How do you know you will ever see that time? God is not mocked. Therefore be wise for eternity by receiving the Son of God as your own personal Saviour; for behold, now is the accepted time. w.s.

THAT LITTLE WORD "ALONE."

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

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

The fact of the matter is, there is not one of us but have sinned against God (Rom. 3. 19). "All we like sheep have gone astray" (Isa. 53. 6). "They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one" (Psa. 14. 3). The best thing for us to do is to admit that we are lost, helpless, Hell-deserving sinners; that we can do nothing at all in the matter of our soul's salvation, and if help is to reach us, it must be outside of ourselves entirely. Thank God, One that is "mighty" has taken our case in hand (Luke 1. 49). The Son of God has died the "just for the unjust, that He might bring us to God" (1 Peter 3. 18). On the Cross, Jesus said, "It is finished" (John 19. 30). What was finished? The question should be, "What was not finished?" Every claim of holiness was met, Divine justice was satisfied, and, in proof of this, God raised His Son from the dead (Rom. 1. 4), and seated Him at His own right hand a Prince and a Saviour (Acts 5. 31)—able to save to the uttermost all sinners in all places who come to God by Him alone. And men and women are not saved on account of what they do, but by virtue of what Christ has done for them.

Let go every twig of your own righteousness, and trust your soul for time and eternity to the finished work of Christ. Believe, and thou shalt be saved." J.G.

THE RUSSIAN PEASANT'S MISTAKE

— OR, —

THE MAIDEN WHO WAS AFRAID THE LORD JESUS WOULD HAVE
NOTHING TO DO WITH HER BECAUSE OF
HER UNWORTHINESS.



A Russian Peasant Girl

"No one is told to lay his sin on Jesus, for God did
it long, long ago."

THE RUSSIAN PEASANT'S MISTAKE.

WHILST preaching the Gospel in Kegel, Esthonia, Russia, in the winter of 1910, a peasant girl remained at the close of a meeting to be spoken to about the salvation of her soul. The Holy Spirit had convicted her of her sin and danger, and she longed to know how deliverance was to be obtained. Mr. Adam Podin, who interpreted for me, endeavoured to afford her help. Her difficulty was this—she was afraid, she said, that the Lord Jesus would have nothing to do with her because of her unworthiness. There are thousands of persons like her. When they are urged to come to Christ and obtain salvation, they say they are “not fit” to come. Assure them that God is standing with open arms ready to welcome them with the kiss of forgiveness, and they will tell you that they are “not good enough” to be saved.

The girl was shown that Christ “came not to call the righteous, but sinners to repentance;” that “the Son of Man is come to seek and to save that which was lost,” and that her need was her claim. As she was in great soul trouble, and did not seem to lay hold of the truth, she was invited to accompany us to Mr. Podin’s house, adjoining the meeting-room. In the course of conversation a number of Scriptures were read, and amongst others Isaiah 53. 6 and John 1. 29. The first-mentioned passage was explained, sentence by sentence. “All we like sheep have gone astray.” Some were greater sinners than others, yet all of us had sinned against a holy God. “We have turned every one to his own way.” Some have turned to the right, others to the left, but each one of us has taken his own way instead of God’s. If all had “gone astray” from the path of God’s commands; if “every one” of us has taken “his own way,” how are we to get back to God? The last clause of the verse answers that all-important question—“And the Lord hath laid on Him the iniquity of us all.” No one is told to lay his sin on Jesus, for God did it long, long ago. The maiden was directed to look, not at what she had been, or done, but at what God had done with her sin. He had laid it on Jesus. John 1. 29 was then considered—“Behold the Lamb of God which taketh away the sin of the world.” Christ’s sacrificial death has not put sin out of existence, nor has it been put away in the sense

The Russian Peasant's Mistake.

that God is bound to save any one for whom Christ died. Sin has been so "put away" (Heb. 9. 26) that God can, consistently with His character, forgive all who believe on Christ. "God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John 3. 17). The doctrine of substitution was explained to the peasant, the principle of one dying instead of another. She was shown that the Lord Jesus died for "the ungodly," for "sinners," and therefore for her. "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God."

On being asked if she were condemned to die for a crime, and a substitute were obtained who died in her stead, would she be afraid that she would have to endure the penalty? "Certainly not," was her instant response; 'I would have no cause to fear.' "What would be the ground of your confidence?" she was asked. "Another had died for me." The "wonderful words of life" of Isaiah 53. 5 were then referred to—"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." As the Holy Spirit revealed to her the glorious fact that Christ bore the penalty of her sin, she believed the "good news" regarding His "finished" work, took God at His word, and found rest and peace. When asked, "Are you afraid to meet God?" she unhesitatingly replied, "No, I am not afraid, because Jesus has died for me." On perceiving that everything necessary for her salvation had been accomplished by Christ, she dropped on the floor of the room and thanked God for giving His only begotten Son to suffer and die for her.

Does the reader believe on the Lord Jesus Christ? Do you say that you "always believed" on Him? No one has done so. If you "always believed" on Christ you were always saved, and if you were always saved you were never lost. Christ came to seek and to save lost sinners. Did you never know that you were lost? Scripture declares that "all that believe are justified from all things" (Acts 13. 38, 39). Why not then take your place as a sinner and believe on Him who loved you and gave Himself for you? The moment you do so you will pass from death unto life.

A.M.

HUNTING FOR HEIRS.

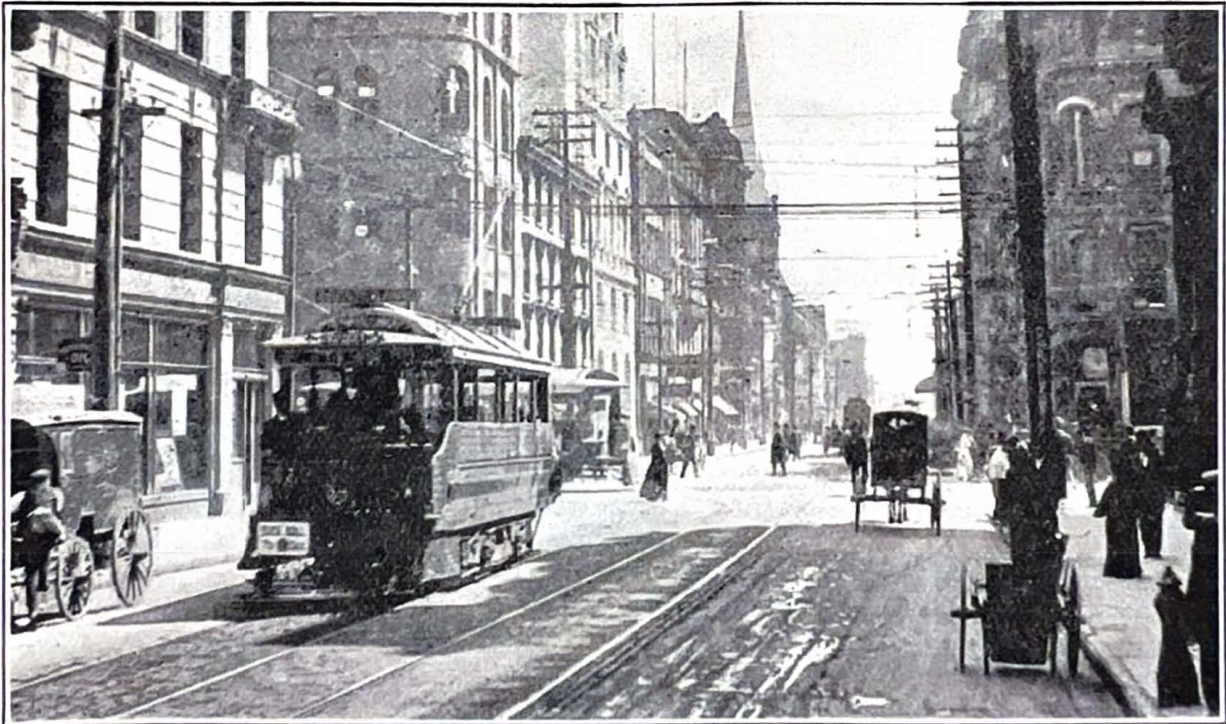
I WAS walking along Queen Street, Toronto, from Parkdale, one bright Saturday morning in April, and was overtaken by a farmer going to market. Seeing that he had room beside him on his seat, I hailed him, and asked him if he would take me as a passenger for a little bit. "Yes," he said, "come along." After being seated, I remarked that I did not mind the ride so much as the good company. He replied, "I am afraid you will not find the company very good." "Then I will try and make it better." In the course of conversation he told me that he came from the "Old Country," was working on a farm a few miles out of the city, was industrious, and doing his best to get on in the world. Having given me a knowledge of his occupation, I began to tell him of mine. I remarked that I was engaged in a very interesting business. "What might that be?" "Well, I was in the city for a short time hunting up heirs. A great legacy had been left, and a great many of the heirs did not know anything about it; and I was trying to find them out and get them to make application and secure their share." I further told him that it was an ancient family; that the father at one time was well off, but that he brought trouble upon himself and bankruptcy upon his family by his own act; mortgaged the whole estate, which the children have never been able to redeem, and they would have been entirely ruined had not a dear Friend from a far country taken pity upon them. In order to pay off the mortgage, and restore what He took not away, and place the inheritance in a better position than ever it was before, and though He knew what it would cost Him, He accomplished it; and to secure it legally to the family He made a will, sealed it, and ratified it by His death; and in that will He charged His executors to let all the heirs know, wherever they might be, that they might come and receive their share. And He had it so wisely arranged that no law process was needed to obtain it, but simply to prove their pedigree, put in their personal application, and thus have the legacy secured, get the first instalment, and by and by have the full possession.

My farmer friend was deeply interested, and remarked: "I wish some one would remember me in his will; but I have no expectation of it, for no one thinks enough of me

Hunting for Heirs.

to do that." "Well," I replied, "you are mistaken. One has remembered you in His will, if you belong to the family. Their name begins with S." "Oh," he said, "my mother's name was Smith." I said it is a more common name than Smith. "The family is a very large one, and the name is Sinner."

"Oh," he replied, "I see through it now; and sure enough I am a sinner." "Then, have you made your application and secured your portion?" "No, not yet." "And why?" "I am not worthy, or fit. I am too big a sinner." "Man, that proves your title all the clearer,



KING STREET, TORONTO.

for 'Christ came not to call the righteous, but sinners to repentance.' So you are in for it, and the sooner you secure it the better; and I would be happy to do all in my power to help you." He thanked me, and listened attentively while I further endeavoured to unfold to him the infinite riches of Divine grace "unto all and upon all them that believe." In parting I gave him a supply of Gospel tracts, and in a day or two wrote him a letter. He acknowledged its receipt, replying as follows:

"Dear Sir,—I received your very welcome letter, and have not forgotten the interesting and very important talk

Hunting for Heirs.

we had. On arriving home I told my wife, and she was very glad that you had talked with me. It must have been God Himself that sent you to me that day. I felt my sins more than ever I did. I felt I needed forgiveness more than I dared to ask for; but we are told in the Scripture that our Lord Jesus died for the unrighteous. It is a blessed thing to know that He will pardon our sins if we only come to Him in faith. I do believe that the Lord Jesus bore my sins in His own body on the tree; that He was wounded for my transgressions; that He was bruised for my iniquities; and as a little child I shall cast myself at the feet of my dear Saviour and ask His forgiveness, and I hope that you have many more heirs to put in their claim and accept their share of that glorious legacy. Believe me, your humble servant, THOS. A——."

Has the reader, as a guilty, helpless sinner, put in his claim, and accepted Christ as his Saviour and Master? "But He was wounded for our transgressions, He was bruised for our iniquities...All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all" (Isa. 53. 5, 6). May you be enabled to say truthfully:

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

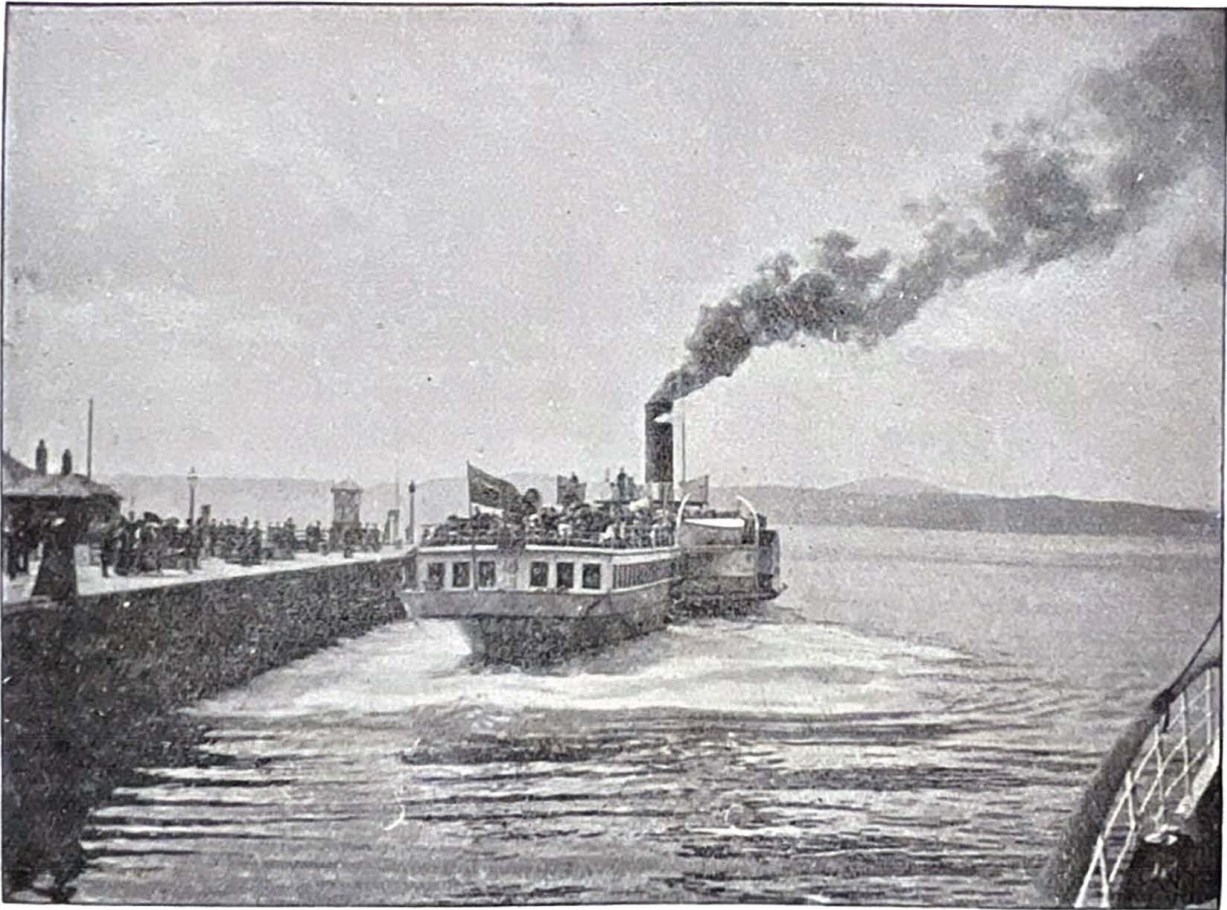
T.B.

WHAT IS THE RESULT?

HE did not die for His own sins; for He had none; but, as it is written, He died for our sins (1 Cor. 15. 3). He appeared to put away sin by the sacrifice of Himself (Heb. 9. 26). And what is the result? The result is that there is now no need whatever for you to loose your soul. There is no necessity at all for you to spend eternity in the lake of fire. Sin has been punished in the person of God's own Son. God is satisfied. The work that saves is a finished work. Then why are you not saved? Because you have not received Christ. That is all. Believe on Him. Give God credit for speaking the truth. And what will be the result? The result will be that you shall have everlasting life on the spot; for it is written, "He that believeth on the Son hath everlasting life" (John 3. 36). Why not believe Him now? w. s.

IS YOUR DEBT PAID?

WM. Q—— was a much respected merchant in a seaport town on the Firth of Clyde, nearly fifty years ago. Great developments have taken place in the town and at the harbour since then; but at the time of which I write there were no large docks, and running from the pier there was a long stretch of green sward which was a pleasure resort for the towns-people. Our merchant friend was sitting at the harbour gazing into the blue waters one



STEAMER LEAVING GREENOCK ON THE FIRTH OF CLYDE.

summer afternoon when a stranger clapped him on the back and asked this startling question: "Is your debt paid?"

Now, this good man was like the village blacksmith of long ago, "he looked the whole world in the face, he owed not any man," and indignation and rage caused him to seek out the abrupt stranger and demand an explanation or an apology. You can imagine his surprise when the stranger repeated the question and pressed it home upon the honest merchant. You may be also surprised to learn

Is Your Debt Paid?

that the honest merchant also admitted the debt, which was finally forgiven and cancelled.

The questioner was a well-known evangelist now passed to his reward; the debt of which he spoke to the merchant was that of the unrequited love of God, his inability to please God; his trespasses and sins, and the forgiveness he received came to him through the reception of the Gospel message. The stranger's abrupt question might well be repeated, "Is your debt paid?" Has the long account of sin against God's holiness, of trespass against His law, of disobedience to His will, of unrequited love and mercy been settled? Or does this hang upon your conscience, like the burden on the back of Bunyan's pilgrim? You may answer that your life has been exemplary; that you are moral and religious, that your inclinations have always been towards that which is good. You may, on the other hand, be forced to confess that you have loved sin, have practiced sin, and rolled it as a sweet morsel under your tongue. Whichever is true, whether moral or profligate, all are alike in this, they have "nothing to pay."

No question of your ability can enter here; it is alone a question of God showing mercy. The Lord Jesus tells of a creditor who when His debtors had nothing to pay he frankly forgave them; and behind this lies the whole truth of the Gospel. God proclaims forgiveness of sins through Jesus Christ our Lord. Belief of the message is the only condition He attaches, and in no other way can a sinner know the assurance of sins forgiven and of eternal life. Nothing that we can do can merit the favour of God.

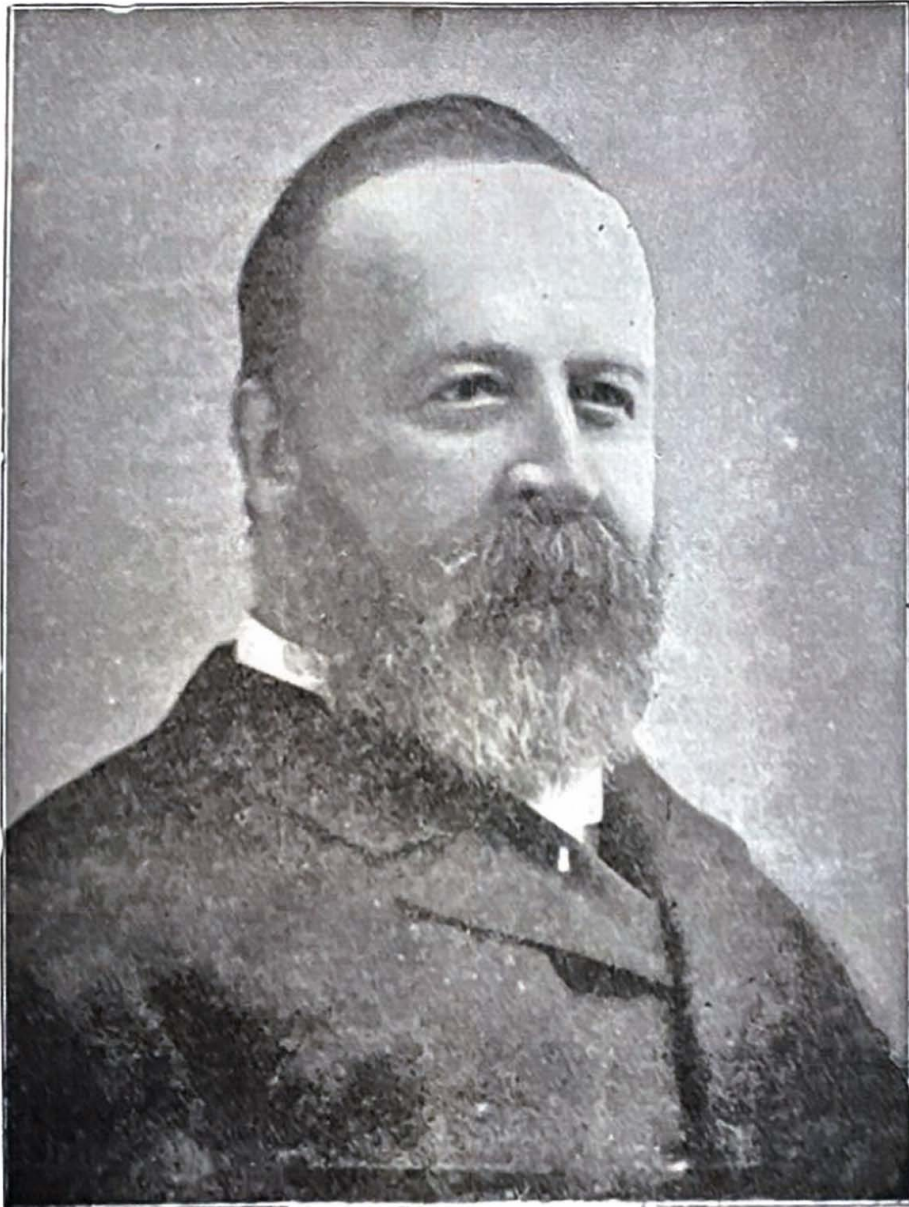
The love has been commended to us already, in that Christ has died for us, and it is on the ground of what Christ has done, and not on what we do, that God can forgive us. "God for Christ's sake hath forgiven you," is the message to those who believe. Why not, therefore, face this question now, and ask: Is this my deepest debt paid? and if not, turn to Him who has said: "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). Trust Him now.

J.H.

REPENTANCE: WHAT IS IT?

BY JAMES H. BROOKS, D. D.

TWO friends travelling together by rail were talking about repentance. One insisted that it is profound conviction of sin, pungent sorrow for the evil of our nature, and for the iniquity of our life. The other took the ground that it is a change of mind, whether there is



JAMES H. BROOKS, D.D.

much or little feeling, producing, of course, a change of behaviour, and that it follows belief of testimony. At length one of them remarked, "I am sorry that our conversation must soon come to an end, as you leave the train, I believe, at the next station." "No," was the

Repentance: What is It?

reply, "it is the second station from this where I take another road for the place I am trying to reach." Again they fell into earnest talk, when the conductor passing through the car shouted, "All passengers for — change at next station." The one who had argued that repentance was deep contrition and a long preparatory struggle to be saved, instantly seized his handbag and overcoat and hurried to the door. "I think you have repented," said his friend pleasantly. "Yes," he answered with a smile, "I have," and he was gone. When a man repents he changes his mind about sin. Once he rolled it as a sweet morsel under his tongue, or thought nothing of it whatever, or at best regarded it as error to be condoned, rather than guilt to be punished. But now the law flashes its truth into his conscience; and sin, that it may appear sin, works death in him by that which is good "that sin by the commandment might become exceeding sinful" (Rom. 7. 13). He now learns for the first time that the Bible is right when it says "fools make a mock at sin" (Prov. 14. 9), and that it means something when it says: "Be sure your sin will find you out" (Num. 23. 13). In the second place, it is a change of mind about himself. Formerly he had a very high opinion of his own character and conduct, with a strong dash of conceit as to his superior gifts or attainments. Especially on religious subjects he was quite confident that no one could teach him anything, and his views of God and the Bible and the eternal state were eminently satisfactory to his intellect, and settled conclusively all such annoying questions. But he begins to think that the Scriptures are correct when they classify him with a broken necked ass (Exod. 13. 13); and then, brought face to face with God, he cries out: "Wherefore I abhor myself and repent in dust and ashes" (Job 42. 6). In the third place, it is a change of mind about his condition. He spoke boldly of his safety and of his exemption from the fear of death, and probably lied when he claimed entire indifference to the results of his present life. But if he was altogether careless, he recognises his unconcern as spiritual stupidity, proving that he was "dead in trespasses and sins" (Eph. 2. 1), and that the mind of the flesh with which he was born into the world is "enmity against God, not subject to the law of

Repentance: What is It?

God, neither indeed can be". (Rom. 8. 7). In the fourth place, it is a change of mind about his works. Formerly he plumed himself upon his benevolence and beneficence, and excellent deportment. If he contributed five dollars to a charitable institution, or put a quarter-dollar in the collection basket in Church, or rendered his neighbour a kind service, he was like a turkey cock stretching his wings to the earth, gobbling out his splendid achievements. But he has been led to accept the testimony of the Word: "All our righteousnesses are as filthy rags" (Isa. 64. 6); and he esteems all the things of which he once boasted but loss, saying with the apostle: "I count them as dung that I may win Christ" (Phil. 3. 7-9). In the fifth place, it is a change of mind about God. He discovers that he had no conception of a Divine being. He may have entertained doubts as to His very existence, or thought of Him as indifferent to the actions of men, or too merciful to punish the sinner, or too just to pardon. But he grows serious when he listens to Jehovah's proclamation: "The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness, and truth, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exod. 34. 6). Then he hears or reads the inspired testimony: "The goodness of God leadeth thee to repentance" (Rom. 2. 4), and he finds that repentance does not follow the looking at himself, but at God's infinite love. In the sixth place, it is a change of mind about the Lord Jesus Christ. For years that blessed One was to him as a root out of a dry ground, but at length he sees the absolute necessity of the sacrifice offered upon the Cross, and bows with adoring gratitude before Him who is exalted to be "a Prince and a Saviour, to give repentance to Israel and the forgiveness of sins" (Acts 5. 31).

In the seventh place, there is a change of mind in his thoughts of the future. He believes that Christ is coming back, and in view of this, "God now commandeth all men everywhere to repent, because He hath appointed a day in the which He will judge the world in righteousness, by that Man" (Acts 17. 30, 31). Unserved reader, repent, change your mind regarding God's way of salvation. Take the lost sinner's place and claim the lost sinner's Saviour. "Repent ye and believe the Gospel" of God's matchless grace.

MUST I NOT STRIVE?

I HAD a long conversation the other day with a butcher, on the rail to Derby, as to why men indulge in strong drink. This led us to the subject of the bitter misery that sin produces, even in this life; and the various attempts that men make to smother conscience and drown sorrow. The butcher had just lost his wife, was left with two little children, had passed through some trouble of conscience; but, what was worse, often took too much strong drink. In short, we were both agreed that one great reason why men drink is the misery and burden of sin. He owned it was a wretched thing thus to go on from sin to sin; and that solemn word of God sounded heavy in his ears, "Nor drunkards shall inherit the kingdom of God" (1 Cor. 6. 10). I found him much interested in the things of religion, and wishful to converse upon them. I found he purposed, at some *future* time, to make a firm resolution to cast off his sins, and become a Christian. Alas! how many are now in a lost Eternity who once had the same intention as this butcher!

"Well, now," said I, "man is certainly in a wretched condition through sin; but how do you think he is to get saved from this guilt and misery?" "Well, you know," said the butcher, "it will not do for a man to go on in his sins till he dies, will it? He must strive hard to give up all his bad ways, and live to God." I replied, "He will never save himself by his striving in that way." "What!" said he, "do you mean to say a man must not strive?" "As long as he does strive in that way," said I, "he is a rejecter of Christ." I saw the poor man was evidently trusting in his future strivings. "Explain yourself," said he. "Whatever do you mean? A man striving is a man rejecting the Gospel of Christ? What can you mean?"

I replied, "I will illustrate what I mean. Suppose you have gone on in sin and drunkenness until you have brought your family to starvation: you have not a farthing to buy them food, and you are too ill to make the least effort; when a friend comes to your house, spreads your table with plenty, and begs you to eat. If then you say, 'No, I must strive to get food myself,' would not you be rejecting the kindness of your friend? And would not this rejection of his love continue as long as ever you continue striving? And is it not so with the lost sinner?"

Must I Not Strive?

Man is so bad that he really does go on sinning until he dies. Is he not as helpless as the starving man? God has come to his rescue; God has given His own Son to meet



CONVERSING WITH THE BUTCHER.

his deepest need as a lost sinner, by the death of the Cross (John 3. 16; Phil. 2. 8). He died to deliver us, because we could not possibly save ourselves. God, the Friend above all friends, has come in Christ to our house of wretchedness and sin, and He, in pure love and pity, has

spread the table of salvation—"all things are ready" (Matt. 22. 4). Oh! it is God that beseeches poor dying sinners to eat the bread of life spread before them. 'Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God' (2 Cor. 5. 20). The kindness of God to perishing sinners has fully been shown by the death of Jesus. Now pardon and deliverance are preached through Him. Surely, then, the longer I strive to save myself, the longer I reject the kindness of the God of all love."

The man's countenance fell; his last prop was being taken from under him; his heart rose in rebellion against the free grace of God. If he could but have had the honour of a little striving, as a merit to bring to God, he would have been well pleased. But to bow to God meeting him through the finished work of Christ, in pure, undeserved pity and love, this he would not do. He now tried to ridicule me. "Perhaps," said he, "you are not so good as you pretend to be." "You very much mistake me," said I, "if you suppose I pretend to be good. No, I put myself along with you; I say we are both sinners; only I feel I am a greater sinner than you, because I know more about my own sins than I do about yours. But this is the difference between us—I have been brought, like the famished man, to receive Christ, the salvation of God. I can assure you it is through His blood *alone* I am pardoned and washed. I have nothing else before God. It is His life from the dead, that is my life. It is not in myself I boast, but in Christ Jesus the Lord." "I have had enough," said he; "I will hear no more."

A young man to my right, who had been deeply interested in the conversation, put forth his head, and said, "Will you tell me that illustration again?" I repeated to him again the parable of a friend going to the famished household, as an illustration of the work of Christ for perishing sinners. I showed him it was not that we had to do one thing for God; it was not even that we had to present the sacrifice of Christ to God, and believe, until God would save us, as though there were any virtue or merit in our so presenting it. No; salvation was entirely *from* God; like the poor man's dinner, which was entirely from the friend. That it was God who had provided

Must I Not Strive?

that great propitiation for sin, the sacrifice of Christ; that it is God who meets the sinner in his deepest wretchedness and helplessness; that the moment I believe, and receive the kindness of God, I am saved. That young man's face now lit up with joy—it was the joy of a newborn child of God. God had, during the repeating of those words, met his weary, anxious soul, and spoken peace, through the finished work of His own Son. To the one, the precious Gospel had proved the savour of death unto death; to the other of life unto life. I found the Lord had been preparing him for three months for this message of mercy and love. Ah, there is often a striving and a struggling before the heart is made to really give up all *hopes in self*, and accept Christ as its *entire* salvation.

Perhaps you say, "Well, after all, I intend myself, some day, to strive hard to give up all my hateful sins, and serve and love God with all my heart—would it not be right to do so?" But have you not tried to do so, and failed? and may you not continue to fail until it is too late, and you are lost? Perhaps you may say again, was not that what Christ meant, when He said, "Strive to enter in at the strait gate?" (Luke 13. 24). No; certainly He could not by that striving mean self-righteousness. He was speaking to the self-righteous Jews; nay, it was their very self-righteousness that made it so difficult to enter the "strait gate." Surely the death of Christ is too strait a gate or door to admit one particle of self-righteousness. No sinner on earth can be saved in any other way than through the death and resurrection of Him who is the Door (John 10. 9)—of Him who gave His life for the sheep. "This is the work of God, that ye believe on Him whom He hath sent." Oh, believe and be saved. CHAS. STANLEY.

"I have Done Nothing to Deserve His Pardoning Mercy."

TRUE, perfectly true, but God bestows forgiveness upon sinners as a free gift. "The wages of sin is death, but the *gift of God* is eternal life" (Rom. 6. 23). Eternal life, forgiveness, and salvation are obtained through simple faith in Christ (Acts 16. 31)—"not of works, lest any man should boast" (Eph. 2. 9).

A.M.

AN INFIDEL LECTURER'S STATEMENT.

GEORGE JACOB HOLYOKE, the well-known "Secularist" lecturer, once said that if a man did his duty he had no reason to fear death. A man replied that it was well enough for those who had done their duty, but what of those who had not?

What is the use of talking of persons doing their duty when no one has done so? Which of us can honestly say that we have always been what we should have been, and always done what we should have done? Can any intelligent person truthfully say that he has loved God with all his heart, soul, strength, and mind, and his neighbour as himself? Our consciences and the Word of God declare that we have not done so. "What saith the Scripture?" "The Lord looked down from Heaven upon the children of men to see if they were any that did understand and seek God." What is the Divine verdict? "They are all gone aside, they are all together filthy: there is none that doeth good, no, not one" (Psa. 14. 2, 3). "All gone aside" from the path of obedience. "All together filthy." What a description of man in his natural state! "None that doeth good, no, not one." Why, then, do the unsaved talk about "doing their duty" and "doing the best they can" when God says that "there is not a just man on the earth that doeth good and sinneth not?" (Eccles. 7. 20).

Every unregenerate person ought to be afraid of death, because death to them is the entrance to the bar of a Holy God. "It is appointed unto men once to die, but after this the judgment" (Heb. 9. 27). If unsaved, face your doom fairly and squarely. "The wages of sin is death" (Rom. 6. 23), and surely you will admit that you deserve the wages. Cease talking of "doing your duty," and take your place as a lost, guilty, and condemned sinner. Believe God's testimony regarding yourself, and then believe His testimony regarding His beloved Son. Though sin's wages is death, which is eternal separation from God, in conscious punishment, "the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6. 23). God's "great salvation" is a free gift, and can be obtained by you as you read these lines. "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." A.M.

GOD THE JUSTIFIER ;

— OR, —

THE FISHERMAN'S WIFE WHO TOLD A LIE TO GET
RID OF THE TREACHER



The Fishing Fleet

"I told a lie; I said I was saved to get rid of you,
and I am not saved"

“ I SAID I WAS SAVED TO GET RID OF YOU.”

TWO evangelists were conducting Gospel services in a fishing village, and numbers of fishermen who had formerly been faithful servants of sin and Satan were thoroughly converted by, and consecrated to, God. By their lives they proved the truth of the Scripture, “If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor. 5. 17). One day, whilst the preachers were taking a walk, they met the wife of one of the fishermen of the village carrying a basket of peats. She stopped and expressed her gratitude to them for being the means, in God’s hand, of the conversion of her husband. “And are you saved?” inquired one of the evangelists. “Oh, yes, a good while ago,” was the reply, and she walked on.

An open-air meeting was held that night, which was largely attended. One of the speakers, in the course of his address, remarked that “God only justifies those who condemn themselves, and condemns those who justify themselves.” To illustrate this principle, so clearly laid down in God’s Word, he mentioned the case of the Pharisee and the publican.

The Pharisee stood and prayed thus with himself, “God, I thank Thee that I am not as other men are, . . . I fast twice in the week, I give tithes of all that I possess. The publican, standing afar off, would not so much as lift his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner” (Luke 18. 11-13) (or, “God be propitiated to me the sinner,” *margin* R.V.). The one man justified himself, and God condemned him; the other condemned himself and went down to his house justified by God.

A meeting for inquirers was held afterwards. The Word had gone home, and some who had been justifying themselves and condemning God were condemning themselves and inquiring if God would justify them. It was easy and delightful work to point such to God’s way of justification. “Therefore being justified by faith, we have peace with God” (Rom. 5. 1). “To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4. 5). Whilst the anxious were being spoken to by Christian workers, a

I said I was Saved.

voice was heard on the stair leading to the hall. Some one was weeping and exclaiming, "God have mercy on me a sinner, I have told a lie." All eyes were turned to the door, through which came a woman, weeping bitterly,



CARRYING PEATS.

led by one of the Christians. It was the fisherman's wife whom the preacher had met in the street. On being spoken to and asked what ailed her, she replied, "I told a lie; I said I was saved to get rid of you, and I am not saved."

She had been stripped of her rags of self-righteousness,

and had learned that she was, in God's sight, lost, and condemned. In the past she had been justifying herself, but she could do so no longer. Having accepted God's estimate of herself and taken the place of "lost," she longed to know how deliverance was to be obtained. That very night she believed on the Lord Jesus and obtained rest and peace to her sin-sick, weary, heavy-laden soul.

Is the reader justifying himself or God? Have you taken the place of a "condemned" sinner and been pardoned by the Lord Jesus? Forgiveness, eternal life, and justification are to be had through faith in Him who bore sin's penalty and died that we might live. If you have not yet received the free, full, and present forgiveness of sins, look to Him who was wounded for our transgressions and bruised for our iniquities. Harken to the Word of the Lord on the subject: "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things" (Acts 13. 38, 39). "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John 3. 14, 15). Like the fisherman's wife, cease working for salvation. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). A.M.

GOD'S KNOCK.

IF God has been speaking to you through some illness, some family bereavement, or some hardships in your earthly circumstances, see that you give ear to His voice. It is God knocking at the door. He wants admission. He desires that Christ should dwell in that heart. It is His will that you should be saved. Therefore He knocks. It may seem as if all things are against you. But, if we are to describe your case in Scriptural language, we must say that it is God's goodness leading you to repentance. Do you refuse to repent?—do you refuse to turn to God? Have a care, lest the hour of your merciful visitation pass by unimproved. The next time God knocks, He may knock louder; and it may be the knock of judgment and not of mercy. Let a blessed Saviour in. W.S.

A BURIAL AT SEA.



CAPTAIN R. H. NEVILLE.

IT is nearly 4 p.m., the ship's bell has been tolling for some minutes, the steamer's engines have been stopped, and she lies in the bright afternoon, rolling quietly in the southerly swell that pulsates the great blue ocean. A solemn stillness seems to fall over everybody, as a company of sailors come along the deck carrying on a hatch a body covered with the Union Jack.

Who was it? One of the seamen! A few

hours ago he appeared as well and strong as any of his ship-mates who are now carrying him. That morning no one had suspected as he went about his duties that aught was the matter with him, or that death was so near, but after a little exertion, no more than ordinary, he had thrown up his arms and fallen on deck, and without return of consciousness, in two or three minutes had passed into eternity.

How awfully sudden and irresistibly death had come to him; but who can tell whether the writer or reader of this may not at any moment be called away just as suddenly and unexpectedly? "What is your life?" asks the apostle. "For ye are a vapour that appeareth for a little time, and then vanisheth away" (James 4. 14, R. V.). Why then should we presume or act as if we had a lease of life, as if every body was mortal except ourselves?

But now the ship's company, with many of the passengers, have gathered round the body, as it lies on its rough bier at the open gangway. A minister, who happens to be on board, begins to read the funeral service, and soon he reaches the words, "We commit the body to the deep," the hatch is tilted up by two of the sailors,

A Burial at Sea.

and the body, sewn up in its canvas shroud, slips from under the Union Jack and plunges into the depth of the sea, there to rest until, at the voice of God, the sea gives up the dead that are in it.

And then what? I cannot tell; but this I know, by the sure Word of God, that if he whose body we have just committed to the deep was a believer in the Lord Jesus and in the work He finished on Calvary's Cross, it will be well with him. The Lord is coming some day to call His own who have fallen asleep, from the grave and from the sea, and if a believer, our shipmate shall from the depth of the Tasman Sea enter into eternal bliss and glory. But if he passed into eternity unreconciled to God through faith in the Lord Jesus; if he lived and died neglecting or rejecting the grace of life, presented so freely in the Gospel of God's love, he will be in the ocean's depth until the Great White Throne is set up (Rev. 20. 11), when the sea will give up the dead still in it, and he shall stand before Him whom he neglected as a Saviour, and by Him be righteously judged and cast into the lake of fire, which is the second death.

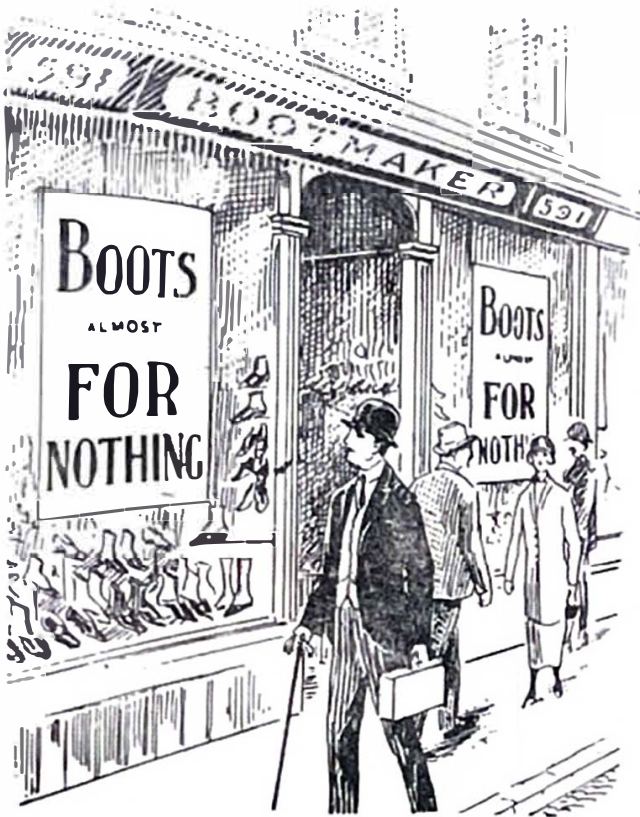
Reader, you are to have a part either in the resurrection of life, or the resurrection of judgment. Which would it be if the Lord called you away as suddenly as He did this seaman?

The service over, the engines start again, and the ship is soon on her course. How quickly the incident seems to be forgotten: soon music and singing, games and amusement, are again in full swing. And thus the world, in spite of such warnings, lulled to sleep by some opiate of Satan's, rushes on to eternity. Do not allow the sounds and scenes of earth to stifle the voice of God to your soul. "To-day, if ye will hear His voice, harden not your heart." Accept Christ now by faith and enter into peace (Rom. 5. 1).

R. H. N.

Let it never be forgotten that although God's patience is lasting it is not everlasting. Like the shadow on the sun-dial the hand of justice imperceptibly advances. By and by it reaches the tenth—the eleventh—the twelfth hour. *Then*, unless you have fled to Christ, the blow shall fall, and you shall be undone for ever.

THE FREENESS OF SALVATION.



"BOOTS almost for nothing."

Such was the notice that appeared in the window of a boot and shoe shop in the town of Ayr. Walking rapidly past the window, or passing slowly at a respectable distance from it, one might suppose that the shoemaker desired to give "boots for nothing" to all who needed them. Were you, however, to get closer to the plate-glass window, and carefully scan the

announcement, you would see that there was a word in smaller letters which would immediately dispel such an illusion. It was the word "almost."

The ragged, shoeless tramp will make a great mistake if he supposes that he can have a pair of Mr. Crispin's boots for nothing. If he only reads the large type, and asks the shopkeeper to give him any boots that he may select, he will doubtless get a sharp answer, and be counted a fool for his pains. The fact is, the enterprising shoemaker does not wish any one to imagine that he has become so generous as to "throw away" his boots. By his striking advertisement he desires people to believe that his goods are exceptionally cheap. "Almost for nothing" is not the same as—nor anything approaching to—"for nothing."

Cheap—very cheap—extra cheap boots was the thought desired to be impressed on the minds of the townspeople of Ayr; but the "original" advertiser had no idea of giving his boots to all comers "gratis, free, for nothing."

Very few unconverted persons believe that salvation can be had as a "free gift." Numbers think that it is to be obtained "almost for nothing." When asked if they

The Freeness of Salvation.

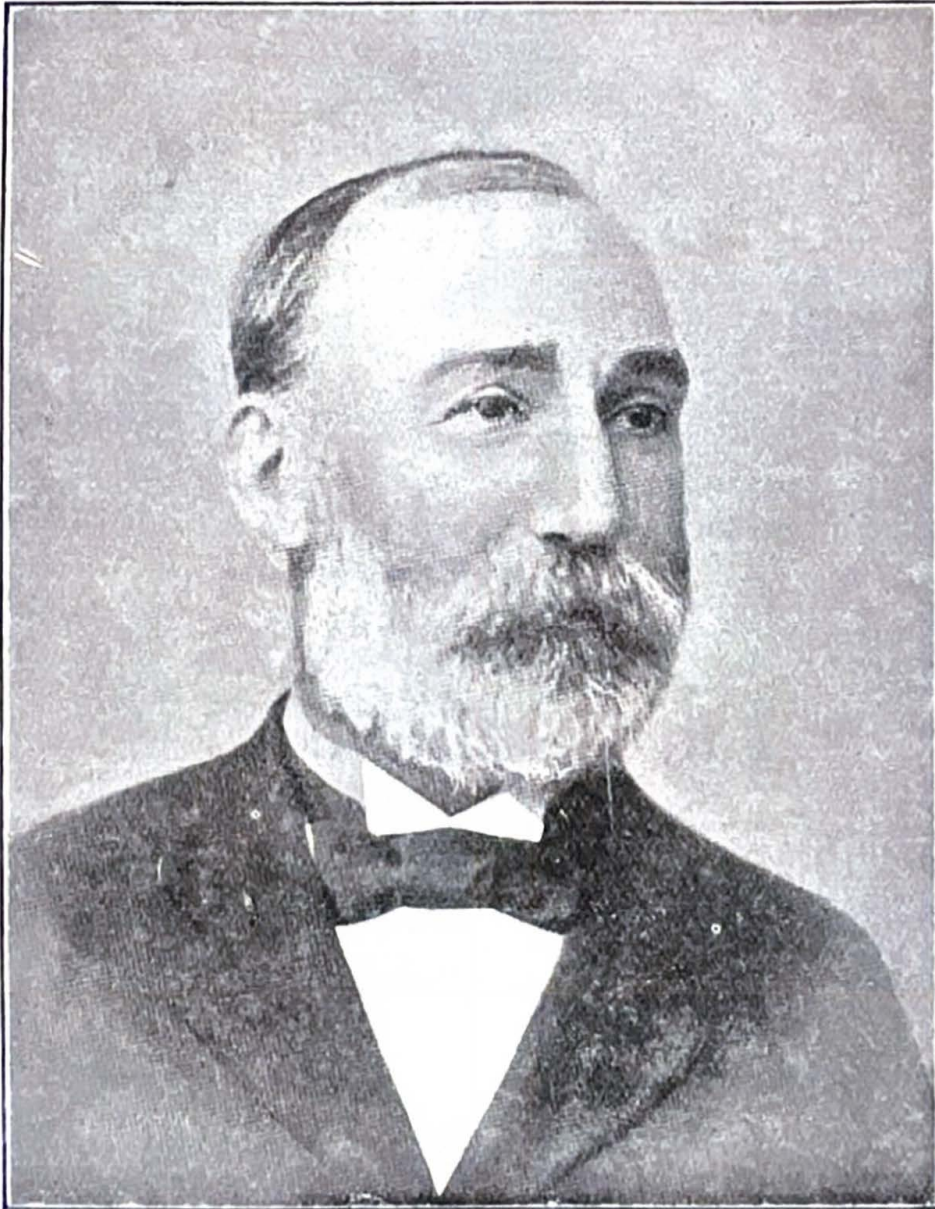
believe that men are saved by simple faith in the Lord Jesus, they unhesitatingly reply that they don't believe anything of the kind, and stoutly affirm that one must believe on Christ *and act up to it* in order to obtain salvation. If an estate valued at one million sterling were bestowed for a shilling, it could not, in the proper sense of the term, be called "a gift." It would be a magnificent bargain, but that is all that could be said of it. Though the Ayr boots were to be had "almost for nothing," it by no means followed that they were freely given away.

The "salvation of God" can be had "without money and without price." "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). If a single tear, prayer, penny, work, vow, or resolution of ours had anything whatever to do with purchasing salvation, it would cease to be a "free gift."

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55. 1). Doubtless the blessings of salvation from sin's penalty and power are spoken of here. "Are we not, however, told to buy?" some one may ask. True; but it is to buy "without money and without price." Ayr beggars if they had sufficient cash could have been amply supplied with "footwear." They could not, however, have got it "without money." God gives salvation to guilty, Hell-deserving sinners as a free gift. To be "poor and needy" is your claim; and the more conscious you are of your need, the more likely you are to accept of salvation on God's terms. "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). It is not by our workings, strivings, or doings that salvation is obtained. God does not justify "good" people; He justifies ungodly sinners who have accepted His testimony against themselves and believed on the Lord Jesus. It is not he who works, prays, or gives, but he who believes on Christ who died for sinners on Calvary, and bore sin's penalty, is justified. Take God at His Word and be saved for eternity. A. M.

MAJOR WHITTLE'S CONVERSION.

WHEN the Civil War broke out, I left my home in New England and came to Virginia as lieutenant of a company in a Massachusetts regiment. I was a young man, just from school, all on fire with the spirit of



MAJOR WHITTLE.

war that was thrilling the country, with little thought of the needs of my soul.

My dear mother was a devout Christian, and parted from me with many a tear, and followed me with many a prayer. She had placed a New Testament in a pocket of the haversack that she arranged for me on the morning

Major Whittle's Conversion.

of my departure, and hung it over my shoulder. That haversack was almost constantly with me, but nearly a year passed before I opened the Testament.

We had many engagements, and I saw many sad sights. Comrades fell in battle by my side, or sickened in the swamps and were left to die in hospitals; camp services would be held and earnest words spoken by chaplains, and converted soldiers, but I was unmoved through it all. Loving, tender letters came every week from my dear mother. The one burden of all her letters would be: "Oh, my dearest boy, if I could only know that your soul was safe, that you had given your heart to Jesus!" Even this did not touch me. I thought it was just mother, and felt rather complacent over the fact that she had so much love for me, and was anxious on my account. I was wholly unawakened as to my condition before God.

At last my turn came. I had been through many a fight and escaped unhurt, and I began to think I was to be spared. I was careless about danger and reckless in exposure. In one of the engagements the Confederates came in upon our flank, and, with volleys of bullets and their well-known yell, swept all before them. As I tried to hold my men, a sharp shock in my right arm knocked me to the ground. I lay stunned for a few moments, and then lifted my head to find myself in the hands of the enemy, who had possessed the field. With my arm bound up as best it could be, I was marched into Richmond and placed in the prisoner's hospital. That night my arm was amputated above the elbow, and days and nights of suffering followed. The Southern soldiers, who acted as nurses, were kind as a rule, and did all they could for us. But we were many, they had but little to do with, and thousands of their own wounded were upon their hands.

As I grew better, having a desire for something to read, I felt in my haversack, which I had been allowed to keep, and found the little Testament my mother had placed there. For the first time I opened its pages. I was not yet awakened, nor yet had I any desire or purpose to seek God. If there had been anything else to read I should not have opened the Testament.

So far as I knew there was not a Christian man, nor a Bible-reading man, nor praying man in that hospital

Major Whittle's Conversion.

ward, either among patients or nurses. Men died near me with curses on their lips; and nothing in my surroundings or in any word spoken to me, had led my thoughts toward God. The dangers I had passed through, and the danger I was still in, had not moved me or led me to feel my sins. I commenced to read that Testament with no more idea of seeking salvation than I would have had if I had been reading a magazine.

I commenced at Matthew, with the words, "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." I don't know how it was, but, as I read, everything about the life of Christ became very real, and I became deeply interested. I had no thought of becoming a Christian, but I was simply drawn toward the character of Jesus as portrayed in the Gospel.

I read right through the book—Matthew, Mark, Luke, and Revelation. Every part was interesting to me; and I found to my surprise that I could understand it in a way that I never had before. When I had finished Revelation, I began at Matthew, and read it through again. And so for days I continued reading, and with continued interest.

With still no thought of becoming a Christian, I saw clearly from what I read the way of salvation through Christ. I understood the presentation of the truth in Paul's letter to the Romans, and had it plainly before my mind that God gave Jesus, His Son, to be our Substitute, and that whoever would confess their sins and accept Him, should be saved.

While in this state of mind, yet still with no purpose or plan to repent and accept the Saviour—I was awakened one midnight by the nurse, who said:

"There is a boy in the other end of the ward, one of your men, who is dying. He has been begging me for the past hour to pray for him, or to get someone to pray for him, and I can't stand it. I am a wicked man, and can't pray, and I have come to get you."

"Why," said I, "I can't pray. I never prayed in my life. I am just as wicked as you are."

"Can't pray!" said the nurse; "why, I thought sure from seeing you read the Testament that you were a praying man. And you are the only man in the ward that I have not heard curse. What shall I do? There

Major Whittle's Conversion.

is no one else for me to go to. I can't go back there alone. Won't you get up and come and see him at any rate?"

Moved by his appeal, I arose from my cot, and went with him to the far corner of the room. A fair-haired boy of seventeen or eighteen lay there dying. There was a look of intense agony upon his face, as he fastened his eyes upon me and said:

"Oh, pray for me! Pray for me! I am dying. I was a good boy at home in Maine. My mother and father are members of the Methodist Church, and I went to Sunday School and tried to be a good boy. But since I became a soldier I have learned to be wicked. I drank, and swore, and gambled, and went with bad men. And now I am dying, and I am not fit to die! Oh, ask God to forgive me! Pray for me. Ask Christ to save me!"

As I stood there and heard these pleadings, God said to my soul by His Spirit, just as plainly as if He had spoken in audible tones, "You know the way of salvation. Get right down on your knees and accept Christ, and pray for this boy."

I dropped upon my knees and held the boy's hand in mine, as in a few broken words I confessed my sins, and asked God for Christ's sake to forgive me. I believed right there that He did forgive me, and that I was Christ's child. I then prayed earnestly for the boy. He became quiet and pressed my hand as I pleaded the promises. When I arose from my knees he was dead. A look of peace was upon his face, and I can but believe that God, who used him to bring me to my Saviour, used me to get his attention fixed upon Christ and to lead him to trust in His precious blood. I hope to meet him in Heaven.

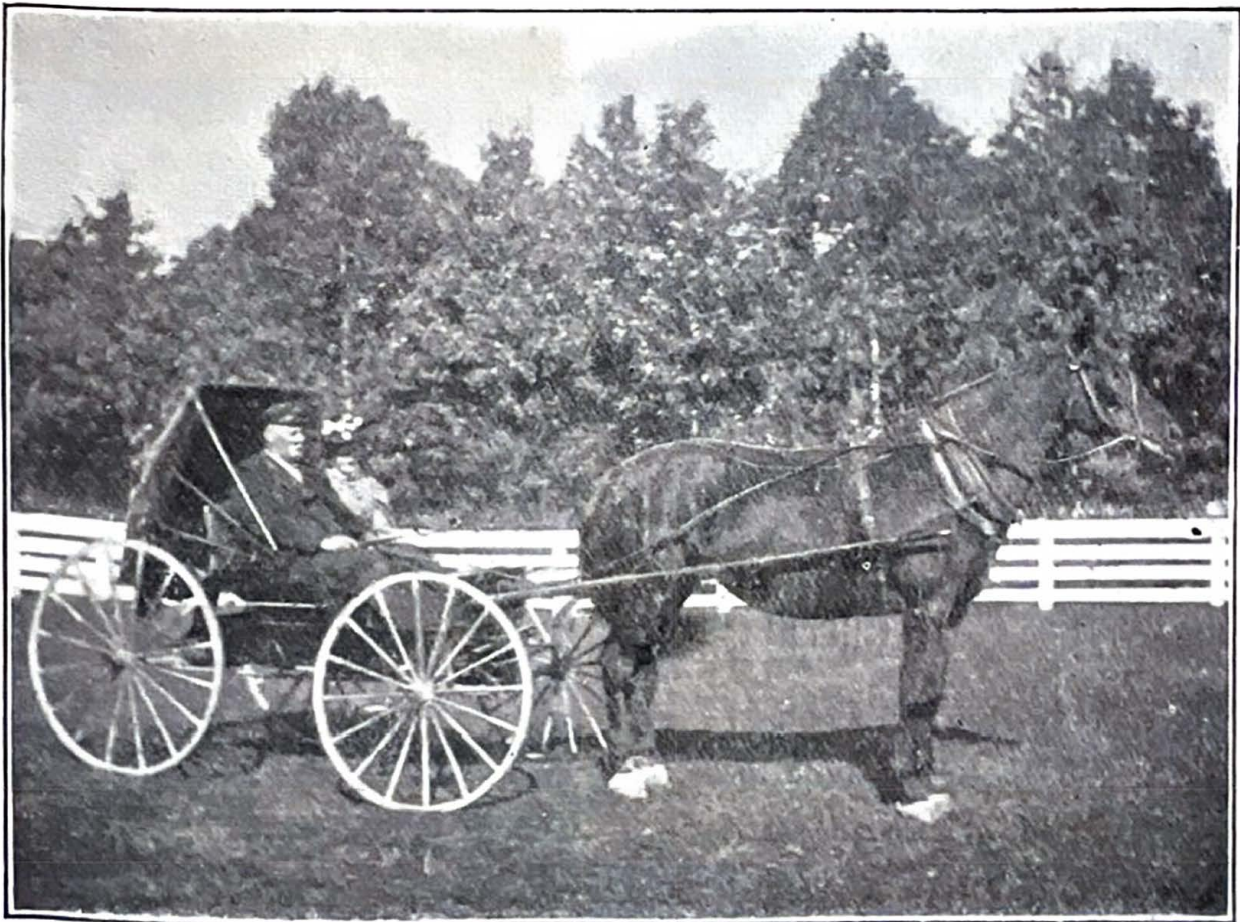
From that night I read my Testament with increased delight. Christ was precious to me, and His promises gave comfort to my soul. I was, soon after this, exchanged and permitted to go home. The joy of the meeting with my mother I can't describe.

Many years have passed since that night in the Richmond Hospital, and I am still trusting and confessing the Lord Jesus Christ, and purpose by God's grace to continue doing so until He calls me home.

Reader, believe on the Lord Jesus Christ, and thou, too, shalt be saved (Acts 16. 31).

A CANADIAN FARMER'S DELIVERANCE.

A NUMBER of years ago a work of grace was going on in a country district in Northern Ontario, Canada. Quite a number of people had professed to accept of Christ as their Saviour and Lord. Unable to keep the good news of the "glad and glorious Gospel" to themselves, numbers of their friends and relatives were anxious to hear the men that were heralding it. Two gospellers were invited to D——. On their arrival they commenced to proclaim



ON A CANADIAN FARM.

ruin by the fall, redemption by the blood, regeneration by the Holy Spirit, and reception by faith as the condition of the obtainment of the blessings. Amongst those who were invited to the meetings was a farmer named James J——, a class leader in the Methodist Church. Mr. J—— was at first prejudiced against the preachers and the preaching. Lots of "stories" had been in circulation regarding them and their doctrines, and Mr. J—— had no desire to countenance the spread of error. Being a sensible man, he decided to attend one of the meetings

and hear for himself, and form his own conclusions. At the very first service he attended his prejudice was broken, and he declared that the evangelists preached the truth. Whatever others said, thought, or felt, he was confident that they were preaching God's Word. Again and again he returned to the meeting room, and eventually he began to fear that, after all, he had not been really "born again." Five years previously he attended "revival services," had "gone forward," and professed to "give his heart to God." But alas! he had, like so many in these days, missed Christ, and obtained a spurious conversion! One night he mustered up courage, and remaining to the after meeting, was dealt with as an "anxious inquirer." The Holy Spirit had revealed to him the fact that he was an unsaved sinner, on the clean side of the broad road going respectably and religiously to Hell!

When spoken to about his soul he burst into tears. On being asked if he was saved, he replied that he thought he was until he attended the meetings, but now he knew he was not. He was shown from the Scriptures that God loved him and had given Christ to die on the Cross to make an atonement for his sins, and that by believing on Him who did it all, and paid it all, he would obtain eternal life as a free gift, and a present possession. "Verily verily, I say unto thee," says the Lord Jesus, "he that heareth my Word and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5. 24, R.v.).

Mr. J—— soon after this believed that God had taken his sins and laid them on the head of His beloved Son, the Lord Jesus, and that He had borne the huge burden and bore it away.

Where does the reader stand? Are you a professor merely or a possessor? Have you two birthdays in the year, or one only? Are you on the broad road or the narrow? Find out where you are. If you have not experienced the great change, without which no one can see the Kingdom of God, get the matter settled at once. "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5. 1). "Verily, verily, I say unto thee, he that believeth on Me hath everlasting life." A. M.

ALL IS NOW READY.

IT is related of a captive in an Austrian prison, that, with no tool but a nail, he wrought night and day for twelve weary months to mine its solid walls. Agitated by alternate hope and fear he at length accomplished his task; and then, on a dark, blustering night, by means of a rope that he had twisted, he swung himself over the wall, and was free. What will a man not do and dare for life and liberty? But for eternal life—for the blessed liberty of sons of God—there are no such dangers to be encountered, no such hardships to be borne, no months of weary waiting. That eternal life which God is waiting to bestow, is without money and without price (Isa. 55. 1). It is a free gift (Rom. 5. 18); and it is for whosoever believeth on the Son (John 3. 16). You are not called upon to make a pilgrimage to any spot of earth, or to endure any hardships in order to become a possessor of this eternal life. The great pilgrimage has already been made; for the Son of God has come from Heaven to earth. The suffering has already been endured; for that same Jesus has suffered the Just for the unjust that He might bring us to God (1 Peter 3. 18). There are no risks to be run in coming to Christ. Rather, on the other hand, you stand in jeopardy every hour, if unsheltered by His blood. You need not wait months or even hours; for all things are now ready (Luke 14. 17). The Holy Spirit saith *to-day* (Heb. 3. 7). But, perhaps you say, there are dangers to face, and hardships to be borne. You say you will have to meet the scorn of the world, and the frown of unconverted friends. But surely you do not for a moment reckon these as hardships. Put them in the scales with your soul, and ask yourself the question, "What shall the smile of the world and the favour of unconverted friends profit me if I lose my soul?" How terrible to think that men dread more the worldling's scorn than they fear the wrath of a sin-hating God! Let no such considerations avail with you even for a moment. Weighed in the scales of the sanctuary they are altogether lighter than vanity. The gift of God is eternal life (Rom. 6. 23); and they are free indeed whom the Son makes free (John 8. 36). Believe on Him who bled and suffered and died for you and be saved for eternity.

W.S.

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 jailer. 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, clapping 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.

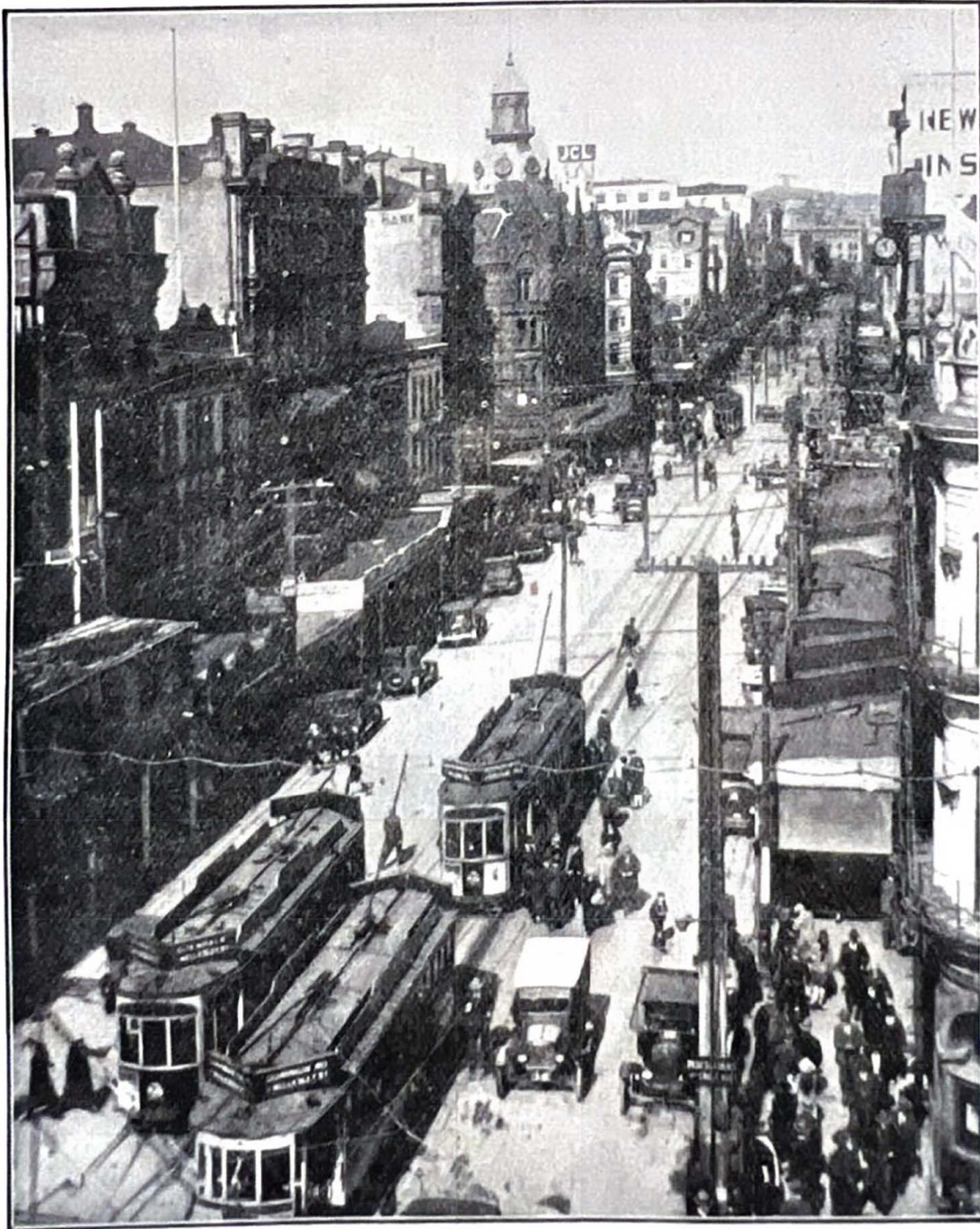
He did not say, as many practically do who are offered pardon of their sins (Micah 7. 8) and everlasting life (John 5. 24), that he preferred the companionship of his fellow-prisoners, or that he doubted the validity of the pardon—that he must satisfy himself that it really bore his name, and was signed 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 jailer'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 UNCONVERTED CHURCH MEMBER ;

— OR, —

THE YOUNG LADY WHO WAS INTERESTED IN THE SALVATION
OF OTHERS AND HAD NOT BEEN SAVED HERSELF



Queen Street, Auckland, N.Z.

"I have long been anxious about my soul, and wished
that some one would speak to me"

A NEW ZEALANDER'S DISCOVERY.

IT is greatly to be feared that numbers of so-called Christian workers have never been really converted to, and by, God. Brought up under religious influences, at a certain age they are told it is time to join the Church. They become members, take a class in the Sunday School, sing in the choir, attend meetings, and are then looked upon as "Christian workers." On applying for Church fellowship 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 persons who assured us that on joining the Church they were never asked anything about their spiritual experience or state. When their consciences were aroused under the faithful preaching of some earnest Gospel preacher, and they said to some of their friends, or relations, that they feared they were not true Christians, they were assured that it was not right to be "too confident." If this is doubted, 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 the Saviour, and he assures you that he "always believed on Jesus." Ask if he knows that his sins are forgiven, and he will assert that "no one can know that for certain."

During a visit to New Zealand a friend told me of a young lady who had her eyes opened to her true condition in a remarkable way. An active member in a leading evangelical church, she had attended meetings for seamen in the Sailor's Rest, and seemed interested in the efforts that were being put forth to benefit the toilers of the deep.

Mr. Alex. Falconer, the superintendent of the work, a skilful and experienced "fisher of men," seeing the young lady attending so regularly, inquired if she was a Christian. "Do you know that you have been 'born again?'" asked Mr. Falconer. "Have you experienced the great change?" Instead of being annoyed at the questions, the young lady gratefully thanked Mr. Falconer

for his interest in her spiritual welfare, and said, "No one except yourself has ever spoken personally to me about my soul. 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 someone 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 redeeming love; of God giving Christ to die for sinners; of Christ bearing the judgment due to sin by giving Himself a ransom (1 Tim. 2, 4-6); and that all who really believe on Him are saved (Rom. 10. 9), justified (Acts 13. 38, 39), and the present possessors of eternal life (John 6. 47). She was led to see that by believing on the Saviour she was pardoned, justified, and saved. Eventually she went to labour as a missionary in the East, and has been there for a number of years.

We must not assume that when people say that they are Christians that 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 take the ground of being "Christian workers" have peace with God (Rom. 5. 1). Where does the reader stand? Are you certain that your soul is saved? Are you sure that you are born of the Holy Spirit? 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 again (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. Don't think that you were born 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 by performing good works. "Good works" are the fruit of the new life which is obtained through faith in Christ's finished work. Salvation is obtained as a free gift. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5). A.M.

THE TRUSTY WEATHER-GLASS;

OR, THE WARNING HEEDED.

MANY years ago several sailing vessels left a port in China laden with "new season's" tea, and it was an understood thing that the vessel which arrived first for the London market should receive a sum of money to be divided proportionately among the captain, officers, and crew. With an inducement of this substantial character we can easily perceive that each man would be more eager than the other to make a speedy and successful passage home.

As one only of these vessels specially concerns the story, we shall now proceed to give a faithful narration of what transpired upon it. For a few days everything went well; the weather was all that could be desired, and a prosperous voyage seemed to be before them. But one morning the captain, who had been on deck, returned to his cabin, and as he was about to seat himself for a rest, his eye caught the weather-glass. To his surprise it indicated a storm, and he hurried on deck to scan the horizon. Carefully and patiently he watched the sky, but failed to observe the slightest confirmation of the warning he had received. No clouds were apparent, and the sea was calm. What should he do? "Perhaps," he thought, "something has happened to the glass. I can see no symptoms of a storm, and I can't afford to waste time." Thus musing to himself, he made up his mind to wait a little, which he did. An hour or so afterwards he returned to the cabin, and this time the glass spoke more significantly than before—Storm. More perplexed than ever, again he went on deck and narrowly watched the sky. Still no signs there, nothing to indicate the disturbing elements which assuredly existed. The captain hesitated, a conflict began in his mind. Should he be guided by the old glass and prepare for the storm, or trust to mere appearances?

The gold awaiting the first arrival was surely tempting at this moment, and a spirit of covetousness said, "Never mind the glass, it's not to be relied upon to-day; is not everything bright and fair?"

On the other hand, his better judgment whispered, "Be careful; that old glass has never been wrong in the past; you had better trust it now, it's the safe course," and this he decided to do.

The Trusty Weather-Glass.

Immediately afterwards he shouted out, "Take every stitch of canvas in; there's a storm coming!" In an instant every eye on board was turned upward, and the men, like their captain previously, looked in vain to see any sign of it. Surprised at the absence of any warning where they most expected it, and regarding the captain's order as unreasonable, the sailors began to murmur.



SAILING VESSELS LEAVING PORT.

Presently, as they remembered their share in the prize money should they arrive first, murmuring ceased, giving place to a spirit of intense anger, and this showed itself by their terrible language. Oaths and swearing began to be heard, and for a few moments all was in an uproar. The captain, fearing an open mutiny, pleaded with the men, and, partly by expostulation and partly by his authority, they proceeded to obey his commands.

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Scarcely were the sails taken down, when quite suddenly the heavens became overcast with the densest clouds, the wind blew a hurricane, and they experienced a storm concerning which the captain afterwards remarked, "I never witnessed the like neither before or after, in all my experience." Had he not heeded the warning, in all human probability all would have perished. In fact, strange and unaccountable as it is, his was the only vessel which ever reached England out of those which had left China on the occasion to which we have referred. We do not linger to draw any inferences as to the probable reasons explaining the loss of these vessels, but we pass on at once to remark that the lessons which may be derived from this incident are both obvious and striking. If the reader of this paper is unsaved, we would entreat him to remember that he is sailing upon the great sea of time to a boundless eternity. Perhaps hitherto he has gone on indifferently—merrily, engaging himself with things frivolous and sinful.

Thus unregenerate, and lulled into a spirit of dangerous carelessness by Satan, he is rapidly passing along to irremediable and eternal despair. Earnest men and women, relatives, friends, and others, are continually reminding him that judgment draweth nigh. They point him to the shelter afforded by the Blood of Christ, and implore him to hasten thither for safety, but all in vain. Time was perhaps when he was not so hardened as now, for thoughts of death and judgment to come once alarmed him. When he listened to the truth concerning the speedy coming of Christ, conscience troubled him and he trembled; but now these feelings have departed, and his thoughts and language resemble those of the scoffer, who says, "Where is the promise of His coming? All things continue as they were," etc. So far as he can see there are no signs that should disturb his ease.

He hears their fervent entreaty, "Escape for thy life," but he regards this fervour as superfluous religious feeling, which it is the duty of manly people to despise. Do they shout, "Flee from the wrath to come," to him it is a meaningless phrase, and he goes on in pursuit of his own pleasure and lusts, "heeding not the call of God."

If he had lived in the days of Noah, he would have called the old man a fool. "Just imagine him building an ark

The Trusty Weather-Glass.

on dry land, preaching righteousness, and heralding a flood!" Or possibly at the first he might have been a little concerned, but as time wore on his alarm would have gone, and he would have settled down in indifferent ease. Doubtless this describes the feelings of many in that day, but the flood came and took them all away.

Should the reader of this be such a one, we charge him, in the fear of God, to be no longer deceived. We echo the cry over again: "The day of the Lord will come," and beseech him to lay it to heart.



ON A CHINESE RIVER BY MOONLIGHT.

A God of boundless love unheeded; His "well-beloved Son" neglected and despised; His gracious Spirit's warning and entreaties rejected. "Eternal redemption" passed by; "eternal judgment" the result. Destruction from the Almighty cometh as a "whirlwind, and he shall not escape." Banished from God to be the everlasting recipient of unutterable woe.

Away to Christ ere destruction overtakes thee, and your precious soul experiences the woes of those who bring upon themselves the vengeance of Almighty God. F.A.B.

TWO COMPANIES AND TWO ENDS.

IN God's sight there are but two classes of persons. There are those who are pardoned, justified, regenerated, and saved, having peace with God and in present possession of eternal life. On the other hand, there are those who are unsaved, unconverted, unregenerated, lost, guilty, and condemned. The former class are travelling the narrow way on the "up-line" to glory, whilst the latter are on the broad way on the down road to Hell.

Which of these companies does the reader belong to? Don't say that "no one can tell." The condition of those who have left the broad way, and are now on the narrow, is aptly described in the familiar words of Holy Scripture: "Old things are passed away; behold, *all things are become new*" (2 Cor. 5. 17). Surely such an experience could not be obtained when one was asleep! Numbers of persons are on the *clean* side of the broad road, whilst others are on the *dirty* side. Some of those on the broad way are upright, conscientious, sincere, moral, respectable, and "religious," whilst others are depraved, ungodly, immoral, and irreligious. Both classes, however, are on the highway to ruin. Some on the *clean side* of the broad way think they have entered the strait gate, and imagine that they are treading the narrow way. Though sincere in the belief that they are "Christians," they are **SINCERELY MISTAKEN**, because they have never been born of God.

If the reader has any doubt as to the way he is travelling, we would earnestly and affectionately urge him to give his soul the benefit of the doubt. Get down to the foundation, and find out whether you are building for eternity on the "Rock of Ages" or on the shifting sands of happy feelings, strong resolutions, or fancied "good works."

There are only Two Ends.

The end of the narrow way is ineffable and unending bliss and glory. No imagination can conceive, no language can express the joy and happiness which await the people of God. Christians have, upon earth, all the Hell they will ever have, while the unsaved have all their Heaven upon earth. The believer is to dwell *with Christ* throughout the ceaseless ages of eternity. Why not now believe on the Lord Jesus? "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psa. 16. 11).

HOW TO BE SAVED IN GOD'S WAY.

"WOULD you like to be saved?" "Indeed I would."
"And would you like to be saved in God's way?"
"Oh! yes. But I can scarcely see how any poor sinner like me can know that I am saved as long as I am in this



"WOULD YOU LIKE TO BE SAVED?"

world." "Well, I wish to place before you a sure road to Heaven for the unholiest of us all, and show you how, by simply believing God, we may know that we are saved."
"I read my Bible, and I am sure I believe every word in

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it." "I know there are few in our land who doubt that there is a God, or disbelieve the leading doctrines of the Bible." Do you know that God loves you? "Ah! yes," you say, "He loves us all." Quite true. But sit down and ask yourself again, "Do I believe that God loves me?" To convince you of it, He says in His Bible, and one word is enough for Him—"God so loved the world" (John 3. 16), and you are part of that world. But now you say, "If God so loves me, He will be merciful to me a poor, struggling, failing sinner, if I do the best I can, and He will overlook my many sins." Now, this is a point which you need to be set right. His name is Love; but He is as just as He is merciful, as true as He is gracious, and thus "can by no means clear the guilty." He can overlook nothing. You know that the Lord Jesus Christ, God Himself manifest in the flesh, came into our position, our place, under our sin, and died a great many years ago. He had no sin of His own, but put away sin by the sacrifice of Himself. God says that He so loved us that He gave us His Son, and all that we have to do is to believe in Him. Of course you believe that He came and died; but did you ever believe that God gave Him to you? "Ah!" you say, "I wish I could feel that." But God does not ask you to feel it. He states what He has given to you, and asks you to believe Him. "God so loved the world, that He gave His only begotten Son," whether you believe it or not. When you accept God's gift you believe in Him.

But you may say, "I am no worse than my neighbours. If I am lost, many will run a bad chance; there are many worse than I am, and I only hope in God's mercy." Now, this is all a delusion. One sin will damn any man for ever. Sin brought God's Son from Heaven to become man and die. It is true many are worse than you, and that they will have a bad chance. That is the very reason I write this for you and for all, because most people are living without God just now and do not know it. I did not make the calculation. The Lord Jesus Christ, who cannot lie, said that there were two roads, a wide and a narrow, that most people go in the wide one and few go in the narrow one, that the wide one ends in endless misery and the narrow one in endless happiness.

How to be Saved in God's Way.

You have only one chance, which is to believe God who says that one sin will send you to Hell. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2. 10). You have committed at least one sin. Now accept Christ as your own and only Saviour.

I once met a poor woman in the South of England. I began to speak to her about Heaven and Christ. She did not understand me. I found she had heard very little of the Lord Jesus. I told her that up above those skies the Lord Jesus dwelt, and He had so loved us that He had descended from Heaven and become a man. There was a condemned criminal lying waiting execution not far from where we were, and every one was speaking about him. I said to her, "You have heard about the man that is to be hanged?" "Ah, yes." "Suppose, as he lay in the jail the night before the execution, a knock were heard at the door, and a gentleman walked in, sat down, and said, 'You have broken the laws!' 'Yes, yes,' the convict would cry. 'You have been condemned!' 'Yes, yes, justly, too.' 'You are to be hanged!' 'Yes, to-morrow.' 'I am the Queen's son; I have come from Windsor at her Majesty's desire, and this is what I am to do: I will take that prison dress which you have on and sit in your place, and you will take my dress and sit in my place.' The convict in astonishment exchanges dresses; he wonders if he is dreaming; the Prince sits down in the convict dress, and the morning comes; the executioner walks in, he passes the convict, he takes the Prince dressed in the condemned man's dress, he leads him out; he is hanged by the neck till dead, and the man that was condemned walks out free through the opened prison doors."

The poor woman looked in astonishment at this picture of what Christ had done for the sinner—defective in many points, still it impressed on her the great truth of putting the good and innocent one in place of the bad and guilty. "Now," I said, "this is what the God that created you and me tells us of His Son in this Book. Can you read?" "No," she said. "You will believe what I read from God's Word, this Book, the Bible, that God has written for us? 'Christ hath once suffered for sins, the Just for

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the unjust, that He might bring us to God' (1 Peter 3. 18). 'When we were yet without strength, Christ died for the ungodly.' 'While we were yet sinners, Christ died for us'" (Rom. 5. 6, 8). She gazed in wonder; she knew she was a sinner. "Will you believe God," I continued, "that He loved you and gave you His Son, the glorious Prince of princes, who once died but is now alive again?" She looked amazed, and trembling said, "May I?" "Not only have I authority to tell you that you may, but God has commanded you to do it, and you would never please God half so much, although you toiled and wept and prayed for a million years as by obeying His voice and taking His gift."

This is the substance of our conversation, though by the lapse of time I may have forgotten some words and put in others. It seemed to be used by God; for the woman professed at once to believe on Christ, and to believe God that in Him she had "everlasting life" (John 5. 24). I saw her next evening, and she had a calm joy in her soul; she was longing to hear about that glorious Prince who had been sent to die the convict's death, to preach "liberty to the captives, and the opening of the prison to the bound" (Isa. 61. 1). She resolved to begin to learn to read, so that she might know the truth for herself from the Word of God.

But you may say, "I am not so bad as she. I can read. I know all about Christ. I have always believed." You have always believed that He is the Saviour of sinners, but have you accepted Him as your Saviour? If you have not, you are still condemned, still unsaved; and, in all affection, I would earnestly entreat you, before you read another line, to turn to God, never heeding what you feel, or what your heart may say; but believing God that He so loved you (put in your name), that He gave His Son for you (put in your name)—that is faith. If you thus believe Him, all your sin is for ever gone, as between you and God you are justified from all things, your sins are cast into the depths of the sea, you can never come into condemnation, you are as sure of Heaven as if you were there, for God's Word is pledged to it. "All that believe are justified from all things." Believe and be eternally saved.

W. P. M.

THE SIMPLICITY OF SALVATION.



IN the spring of 18— James H— attended an evangelistic service. Through a hymn that was sung he was awakened to see that he was lost. He trembled as he contemplated the awful doom that awaited him if he continued in the course he was pursuing. On leaving the church he yielded to the tempter, and, hastening to a tavern, tried to drown his impressions in drink.

He went from "bad to worse," and eventually took to horse-racing. Miserable and wretched, he attended the leading races, and eventually became a "bookmaker." Yet even on the racecourse the Holy Spirit strove with him. There were two great facts that constantly stared him in the face, and caused him untold misery—(1) he was a guilty sinner, and (2) dying in his sins he would be lost for ever. How, then, could he be happy in the tavern, race-course, or dancing-hall?

Even when entering bets in his book portions of the hymn sung at the Gospel service would come before him in wondrous freshness and power. He was in the habit of taking three sporting papers daily. Whilst reading them he would find himself writing passages of Scripture on their margins; and even at races he often feared that before they were over he would be called into eternity. All this time his companions thought that he was a "jolly fellow." How true is the Scripture which says that "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness" (Prov. 14. 13).

James and a companion were one night sleeping together in a town they had visited. In the middle of the night he was awakened by violent coughing. Fearing

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that there was something wrong, he sprang out of bed, struck a light, and to his horror found that his friend had burst a blood-vessel. Help was called, and though all was done that could be done to save his life, he died three hours after. A voice seemed to whisper in James' ear, "If you had been taken, where would you be?" "Among the lost," his conscience replied.

He resolved to become a Christian. He tried reformation, and turned over a number of "new leaves." He read the Bible; prayed morning, noon, and night, and sought to "make" his peace with God. He had not as yet learned that Christ had *made peace* "through the blood of His Cross" (Col. 1. 20); that salvation is not obtained on the ground of what we do, but on the ground of what Christ did.

A young lady, an earnest Christian worker, called on him one day, and in the course of conversation inquired if he was saved. "No," was the reply. "Are you lost?" "Yes, I know I am lost." "Then," said she, "Christ Jesus came into the world to 'seek and to save the lost.'" Opening her Bible, she read Isaiah 53, and when she came to verses 5 and 6, "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. 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 believed the message, his burden rolled away, he had peace with God, and rejoiced in the simplicity of salvation—by grace, through faith in our Lord Jesus Christ (Eph. 2. 8).

James has since then been telling others what great things God has done for him. He has prospered in the world, and as opportunity offers he seeks by lip testimony, work testimony, and life testimony to commend the glorious Gospel which was God's power to his salvation, and to all others who believe it (Rom. 1. 16).

If the reader has not yet obtained everlasting life, ponder the wonderful message contained in John 5. 24. There are three grand links in the chain: hearing, believing and having. Believe, then, on Him who settled the sin question nineteen hundred years ago, and you will be saved.

A.M.

THE TREND OF LIFE.

“WHERE are you going?” The answer varies according to the individual addressed or his particular circumstances. As the routine of the work-a-day life is exchanged for the freedom of the holiday, the answer may be vague. Not so the answer of the man of affairs, or the candidate for world-honour or achievement.

There can be no exception taken to the purposeful man if the underlying principle of his life be “Not slothful in business; fervent in spirit; serving the Lord,” and “serving the Lord,” though last named, does not mean a tardy, belated, fag-end recognition of the claims of God. Nay, rather, it means a recognition of God in everything.

How solemn the challenging question as we stand in the presence of the dead, “Where are you going?” Is it as blood-washed we shall appear before God with exceeding joy in the great hereafter, or to be cast away, and Hell be our portion as Christ-rejecters? Oh! reader, have you as a sinner, trusted Christ as your Saviour? Said a dying woman with her last breath, “Is it not wonderful that every one does not love Christ?” It is indeed, when we think of how He died in our place, “The Just for the unjust, that He might bring us to God.” Strange indeed it is that any can be found to refuse, neglect, ignore, or postpone the receiving of the greatest gift that God could bestow upon a sinful being.

The road that leads to Hell, opens on fair and entrancing views and promises, “A merry life and pleasant,” and choice at any time to turn to Heaven’s road when old, or sick, or dying. But it does not tell of ruined lives, of blasted hopes, of stricken youth, of accident or fell disease that left no time or capacity for thought to revoke their choice. To lure into a false security, the terrors of Hell are declared to be but the figments of a disordered imagination, at worst, annihilation—a prospect not unpleasing to the animal mind, content to live in the spirit of, “Let us eat, drink, and be merry, for to-morrow we die,” or to those whom Satan has beguiled into a false peace and security, if not for themselves, for others.

Oh, unsaved reader, be warned in time: “Flee from the wrath to come:” look unto Christ, who bare your sins in His own body on the Cross (1 Peter 1. 24), and looking you shall live.

G. C.

WAITING TO FEEL SOMETHING.

ANXIOUS souls are often misled by the hold they take of the unscriptural idea, that before they can be saved they must feel something. They fancy they will get some special revelation, that something remarkable will take place inwardly, and that after they have experienced some wonderful feelings and emotions, they are then, but not till then, entitled to believe that they are saved. This may be so with you, reader. You may be wanting a sign. Well, be assured no sign will be given you. Nobody was ever yet saved in the way you would like to be saved. We are not saved by the work of the Holy Spirit in our hearts. We are saved by the work of Christ on the Cross. Now that work was done outside of us. So if we are to be saved by it we must look outside of ourselves. "Look unto Me," Christ says. He never says, "Look unto your own heart." No one ever got peace by looking there. "The heart is deceitful above all things and desperately wicked." How could you expect to get peace by looking there? You would like, you say, to have some happy feelings or nice experience, before you believed in Christ. Suppose you got them and got peace from them, your peace would be false. It could not be any other thing seeing its foundation is in yourself. Whenever your fine experiences would vanish, your peace would vanish at the same time; and then you would be as far from the peace of God as ever. Christ made peace by the blood of His Cross (Col. 1. 20). He now calls on you to believe Him, and He says that you will there and then have everlasting life. In another Scripture He says, "All that believe are justified from all things" (Acts 13. 38, 39). That is, in believing on Christ all your sins are forgiven in a moment, and you stand a justified sinner. There is nothing here about feeling an inward transformation. You cannot feel that your sins are pardoned. That's impossible. You can only know that they are pardoned by believing the word of another. Whenever you believe on the Lord Jesus He tells you that you are pardoned—that you have everlasting life. You hadn't it before you believed. But you have it whenever you believe on Him who did it all, and paid it all, and you know it simply because He says so.

W.S.

THE FRENCH LADY'S TRIUMPHANT TESTIMONY ;

— OR, —

THE ROMAN CATHOLIC WHOSE SOUL NO ONE
CARED FOR



The Castle of Chillon, Lake of Geneva

"The dying lady exclaimed, as the soul-saving truth of the Gospel was brought before her by the Holy Spirit,
'And is that all, Jeanne? I do believe,
and I am saved!'"

THE FRENCH LADY'S TRIUMPHANT TESTIMONY.

DURING a brief stay at a lovely spot on the Lake of Geneva, overlooking the castle of Chillon, a Christian worker narrated to me the following incident. In the spring of 1900, in a hamlet in Savoy, France, close to the Lake, a lady, the wife of the squire of the place, was dying. There lived in the village a girl who was a frequent attender at Gospel meetings held in a hall by two devoted Christian ladies. On account of being a "Protestant," the maiden suffered considerable persecution from her friends and relatives, who were Roman Catholics. Her quiet, steady, consistent life, however, won for her the respect and esteem of many.

One evening, to the surprise of Jeanne, she was sent for by Colonel ——'s wife. "I wondered," she said, "why a rich lady should send for a poor girl like me." On reaching the house Jeanne was taken to the sick-chamber. The room was filled with nurses and friends, who were seeking to minister to the sufferer's needs. Jeanne approached the bedside and, addressing the lady, said: "Madam, all here appear to be doing their utmost for your body, is no one caring for your soul?" "Not one, Jeanne," said the dying Frenchwoman, "and that is why I have sent for you. You have been to the ladies' meetings, and may be able to tell me what I have to do to be saved." Jeanne replied, "Madam, the Bible says 'Believe on the Lord Jesus Christ and thou shalt be saved' (Acts 16. 31)." "I know that is what the Bible says, Jeanne. I do believe, but I am not saved." "Of course you believe that Christ came down from Heaven and died. *Believing that never saved anybody.* To believe on the Lord Jesus is to believe that when He died on the Cross He died for you; when He suffered the punishment of sin He suffered for you; when He paid the mighty debt He paid it for you, so that you may stand free before God." In wonder and amazement the dying lady exclaimed, as the soul-saving truth of the Gospel was brought before her by the Holy Spirit, "And is that all, Jeanne? I do believe, and I am saved."

Throughout the hours of the night the Frenchwoman, with her hand in Jeanne's, rejoiced in Christ as her Saviour and Friend. Even when her mind was wandering, she was heard uttering these words, "Believe on the Lord Jesus

The French Lady's Testimony.

Christ—saved. Believe on the Lord Jesus Christ—saved. "As the end drew near, and she grew weaker and weaker, it was suggested that a priest be sent for. Turning to Jeanne, she said, "Should I send for the priest?" Jeanne replied, "If I were in your place, madam, I would not have the priest." The colonel, who was standing by, settled the matter by saying, "If she does not want the priest, we won't send for him; I won't have her worried." On hearing her husband's decision, the newly-saved soul said, "I have the Lord Jesus Christ, and don't require a priest." Soon afterwards, with Jeanne's hand in hers, she peacefully passed into the presence of Him who shed His precious blood for her. The last words on her lips were these: "Believe on the Lord Jesus Christ—**SAVED.**"

Are you a saved or an unsaved sinner? There are but the two classes of persons in God's reckoning. If, however, you are not a true Christian, and are desirous of being one, the glorious Gospel which was God's power to the salvation of the Frenchwoman will be the same to yours.

Perhaps, like her, you imagine that you believe on the Lord Jesus Christ, though still unsaved. That cannot be. You may believe a great deal about Christ and not believe on Him. You may believe that He died for sinners, for the ungodly, for the world, and not believe that He died for you. The French peasant girl's words to her dying countrywoman contain the good news to be believed. "In order to be saved you must believe that when the Lord Jesus died on the Cross He died for you; that when He suffered the judgment due to sin He suffered for you."

The Lord Jesus 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). It is only through His death that eternal life is obtained. Christ's death for you has settled once and for ever the sin question. God's holiness has been vindicated, His law magnified, His justice satisfied. What Christ did is enough. All Jehovah's holy claims have been fully met. In proof of the fact, God raised Christ from the dead. Don't then say you "always believed on Jesus." No one has done so. If unsaved, you never really believed on Him. If you "always believed" on Him you were always saved; if you were always saved,

The French Lady's Testimony.

you were never lost; if you were never lost, Christ did not die for you, as it was only "lost" sinners that He came to save. "The Son of Man is come to seek and to save that which was lost" (Luke 19. 10). Let the water of the Word wash away your opinions. God declares, "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord" (Isa. 55. 8).

"Believe on the Lord Jesus Christ and thou shalt be saved"—not "feel" saved. There is nothing about "feeling saved" in the passage. Don't wait for feelings of any kind. As you are, at this moment, look away from your faith, repentance, and feelings to Christ dying for you, and you will obtain everlasting life as a free gift. "Look unto Me and be ye saved all the ends of the earth."

"There is life in a look at the Crucified One,
There is life at this moment for thee."

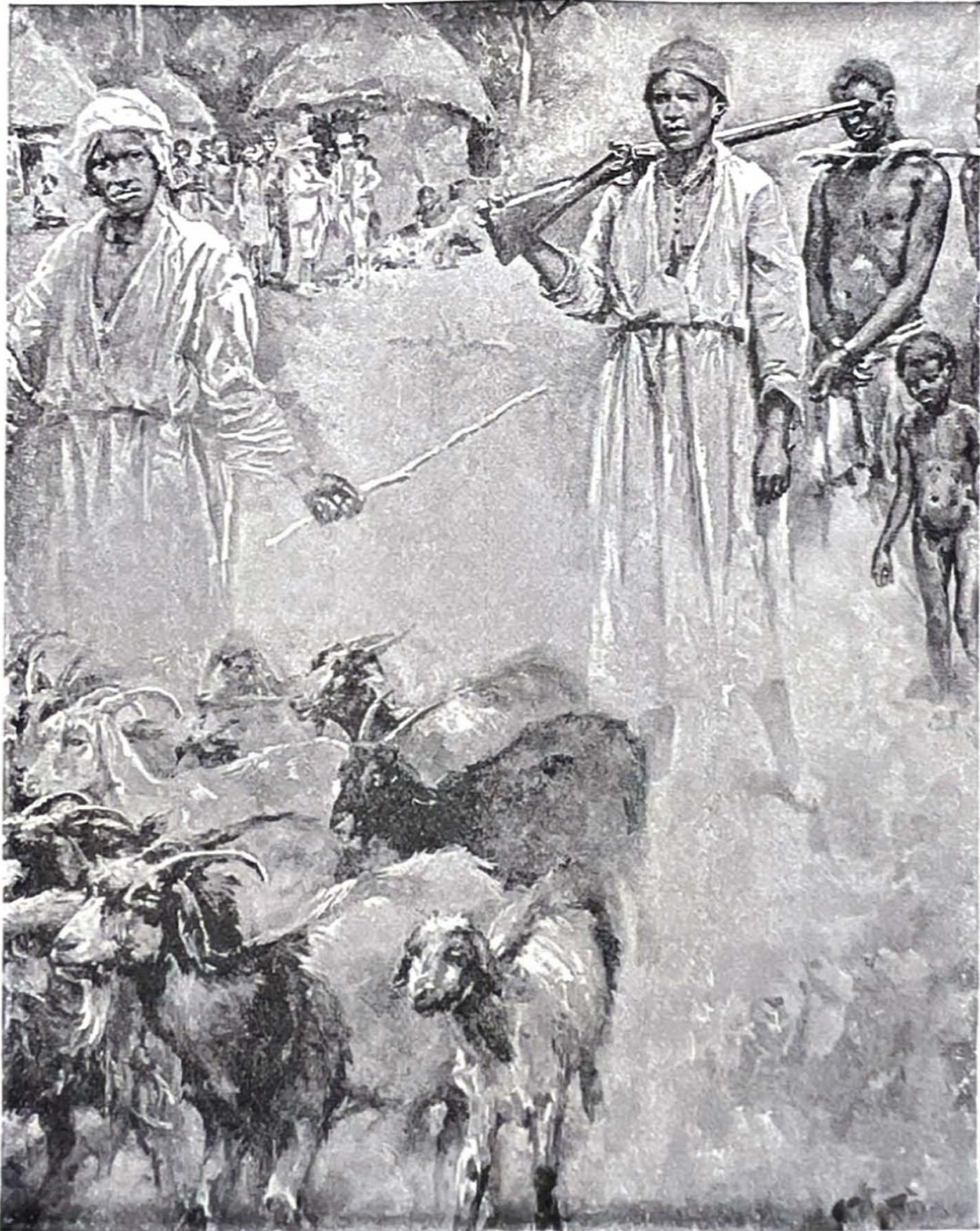
Perhaps you are still inclined to say in substance what the French lady said: "I always believed on Jesus, and yet I cannot say that I am saved." Depend on it, if this is what you say, or think, you are completely mistaken. No one has always believed on Jesus. You may have believed a great deal about the Lord Jesus, but you have never really believed on Him. You have not received His glorious Gospel or you would be saved. What about the Lord Jesus do you believe? "I believe that He died on Calvary for sinners." Believing that won't do you any good. Do you believe that He bled and suffered and died on account of your sins? If you did, you would see that there was no reason why you should be afraid of meeting God. If you did, you would know from God's Word that you had eternal life, and would not come into judgment on account of your sins. No one can believe on the Lord Jesus Christ without being saved, for He has declared, "Whosoever believeth in Him shall receive remission of sins" (Acts 10. 43); "All that believe are justified from all things" (Acts 13. 38, 39); "He that believeth on Me hath everlasting life." You see then that if you really believe on the Lord Jesus, you have God's Word for it that you are saved.

"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).

A. M.

SLAVES OF SIN.

THE British public have of late been shocked at the news which has reached this country of a decision by a majority of judges in the Supreme Court of Sierra Leone favouring slavery, and holding that it was legal for a slaveowner to recapture a slave who had run away. One Judge dissented from the decision, and rightly pointed



AN AFRICAN SLAVE RAID IN OLDEN DAYS.

Slaves of Sin.

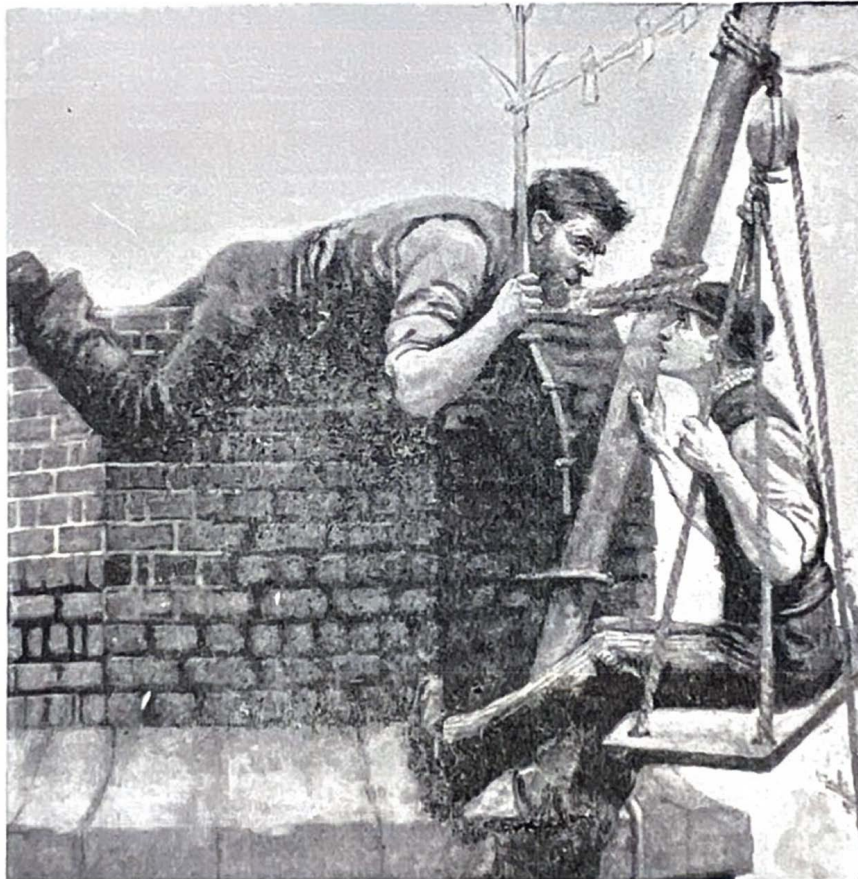
out that slavery was repugnant to natural justice, equity, and good conscience. It has been the strong belief of the people of the British Isles that slavery could not exist under the Union Jack, and it is startling and disappointing to know at this late date that, in this land of boasted civilisation and liberty; the body of one man can be the absolute property of another human mortal. It is hoped that measures will now be taken to put an end to this iniquitous traffic, and that every son and daughter of Adam's race will be allowed their physical freedom, which undoubtedly is their national birthright. Men to-day ignore the fact, however, that the land is full of moral and spiritual slaves. The truth is, that man, having been born in sin, is naturally the slave of Satan, and apart from Divine intervention would reap sin's wages, which is eternal death (Rom. 6. 23). The story of the Gospel is that God, in the riches of His grace, so loved the poor slaves of Adam's race that He sent His only begotten Son to the Cross of Calvary to purchase their freedom. He gave His life a ransom for many (Matt. 20. 28), and now the price having been paid, and God having receipted the account by raising His Son from the dead, there is offered to every sinner complete freedom not only from the penalty of sin, but deliverance from the power of sin, with the glorious prospect of being one day delivered from sin's presence; and all frankly and freely granted on the simple condition of believing on the Lord Jesus Christ (John 3. 16). Are you a believer on the Lord Jesus Christ? Perhaps you are endeavouring by your good works to reach Heaven. You are too late with good works. The work of atonement was accomplished nearly two thousand years ago when the Lord Jesus died on the Cross of Calvary. Before He expired He uttered those triumphant words, "It is finished." "What was finished?" do you ask. The answer is that the work that saves has been completed by the Saviour, and now all that the sinner is asked to do is to accept the fruits of that finished work, which are, forgiveness of sins, eternal life, and a hope beyond the grave. Trust Him now. "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).

J.G.

A SCOFFER'S BOAST.

AT the close of a Gospel service three young men were spoken to regarding their spiritual condition, and urged to accept of the Lord Jesus Christ as their Saviour. One of them scoffingly replied: "We have smoked many a pipe together, we have drunk many a glass of beer together, we have danced many a time together, and we will go to Hell together."

Three days later the scoffer fell from a scaffold on which he had been working, and was killed! "How dreadful!"



WORKING ON A SCAFFOLD.

says one. "How terrible!" says another. It was indeed "dreadful" for a sinner to declare that he meant to go to Hell, and "terrible" to think that he was so suddenly ushered into eternity without any warning. Multitudes in these "last days" scoff at the idea that the "broad road" is crowded with people hurrying on to endless woe. Some actually deny that there is such a place as Hell. Notwithstanding the fact that Scripture declares that "The wicked shall be turned into Hell, and all the nations that forget God" (Psa. 9. 17); they assert that a "God of love

would never send any of His creatures to such a place." The Lord Jesus will say to those who neglect or reject His pardoning mercy: "Depart from Me, ye cursed, into everlasting fire prepared for the Devil and his angels" (Matt. 25. 41). Don't allow Satan to deceive you. There is a Hell, and if you continue unsaved you will spend eternity in it. How do we know that there is a place of bliss for the redeemed? God's Holy Word says so, and we believe it. How do we know that there is a place of misery for the lost? Because the Word of God declares it. If there is a Heaven for the Christ accepter, there must be a Hell for the Christ neglecter. The reader belongs to one or other of two classes: (1) those who have believed on Christ as their Saviour, and are the present possessors of everlasting life; or, (2) those who have never really believed on Him, and are under Divine condemnation (John 3. 18).

Thank God there is no reason why any of our readers should go to Hell. God swears by His own existence that He has no pleasure in the death of the wicked (Ezek. 33. 11), and that it is His desire that "all men should be saved" (1 Tim. 2. 4). The Lord Jesus once asked unbelieving Jews this solemn and searching question: "How can ye escape the damnation of Hell?"

There is a way of escape provided by God. He says to those on the broad road: "Turn ye, turn ye, for why will ye die?" If the "wages of sin is death," and each one of us has earned the "wages," how can a just God allow us to go unpunished? The answer is at hand. A voice is heard from on high: "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). The ransom has been paid and accepted, and there is no need that any one should perish. How then can a sinner escape? Harken to Christ's life-giving words: "Verily, verily, I say unto thee: he that heareth My Word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation, but is passed from death unto life" (John 5. 24). How grand! How glorious and simple!

A. M.

NO WORSE, NO BETTER.

I WRITE the following incident with a view to its meeting the eye of someone who may be labouring under the same delusion as the person referred to.

In the town of S——, South of Ireland, lived an elderly gentleman who occupied a responsible position in commer-



"DO YOU KNOW WHAT MY HOPE IS?"

cial life, and was, when I first met him, thinking of retiring from business.

On several occasions during the few years of our acquaintance I spoke to him of the way of salvation, but never found him responsive, or seeming to have any sense of his need as a sinner.

He was like many of his class, a respectable, sober, Church-going man, against whose character nothing could be said.

Shortly after he retired from business, I met him in the principal street of the town, and he stopped me and said, "Do you know what my hope is? I am getting on in life and have not many years to live." "No," I said, "I do not know what your hope is." "Well," he said, "my hope is that I am no worse than anyone else." "I am sorry," I said, "but I can prove to you very easily that yours is a very poor hope indeed." I then took from my pocket a piece of paper on which some passages of Scripture were printed, which had proved helpful to another seeker after life some short time before, and placing it against the wall, I read as follows: "All we like sheep have gone astray, we have turned every one to his own way" (Isa. 53. 6), and asked the old gentleman if he believed that to be the Word of God. He said, "Yes, certainly." I then read, "All have sinned and come short of the glory of God" (Rom. 3. 23), and asked him the same question, receiving the same reply. Next I read: "The wages of sin is death" (Rom. 6. 23). When I asked him if that was the Word of God, he hesitated, but then replied slowly, "Yes, I know it is." "Do you not then see," I said, "that according to these Scriptures, if you are no worse than anybody else, you are no better, for if you believe God's Word that 'all' have gone astray, and 'all' have sinned, and come short, you are one of the 'all,' no worse perhaps than others, but no better; that is dead—dead in sin—dead to God." He seemed impressed for the first time by what he heard.

"But," I said, "I have a grand word here for you." "And the Lord hath laid on Him (that is Jesus) the iniquity of us all" (Isa. 53. 6). In a very excited way he said, "Oh! that is my hope! That is my hope!"

"I beg your pardon," I said, "you cannot have two hopes. It must be one or the other. If you want to have this latter, you must let go the other." There was no answer. "Now," I said, "would you like to know how to make this true hope yours?" He hesitated so much that I simply read to him the words: "Who loved me and gave Himself for me" (Gal. 2. 20), and asking him to go home and get on his knees and take his place before God as a

sinner, dead in trespasses and sins, and plead these words, "Who loved me and gave Himself for me," making it a personal matter, believing that Jesus died for him, and that God laid his sins on Jesus. I was going away, and the piece of paper fell on the flags. I picked it up and was cleaning it to put in my pocket, when he put out his hand and said: "Give it to me! Give it to me!" I gave it to him and he turned away very quickly without saying a word.

I had to go away from home next week, and was only a short time gone when I heard that the old gentleman had died suddenly.

He had come home in the evening about 8.30, and was apparently in his usual health, and had taken ill about three o'clock in the morning, and passed into eternity.

My first thought on hearing it was: Had he changed his hope?

There can be little doubt but that many people by comparing themselves with others, get a false idea of themselves, but when we come to the Word of God the veil is taken away, and we find (as the Scriptures quoted in the foregoing show) that man's condition as regards sin, is, in God's sight, not a matter of degree, but a matter of fact. Reader, have you looked for your character in God's Word?

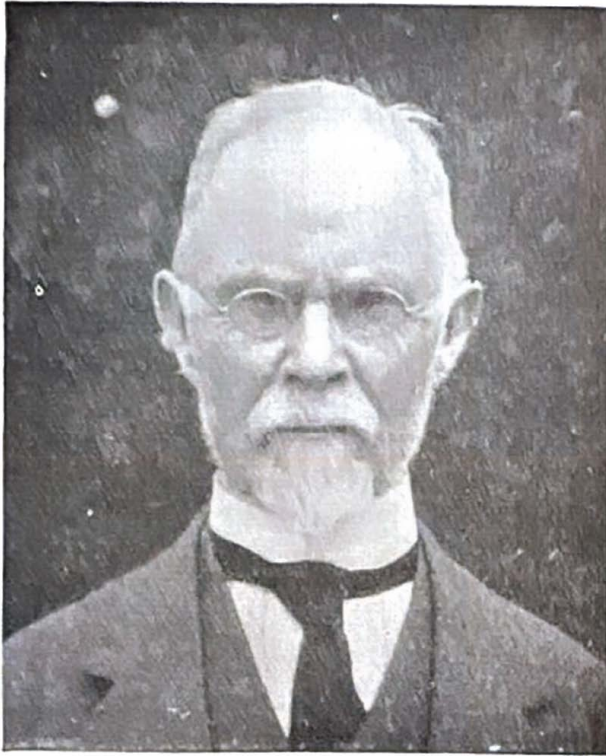
VERITAS.

A GREAT OFFER.

IT is said of Colonel Charteris, that on his death-bed he cried out: "I would gladly give thirty thousand pounds to have it proved to my satisfaction that there is no such place as Hell!" Where were the scoffers and infidels then? Even thirty thousand pounds could not bring the desired proof. But why so eager to have it proved that there was no Hell? Because he was already convinced there was one! Let the clouds of calamity frown—let men be told that they have only a few hours to live, and their real thoughts come to the surface—they are firm believers in what the Bible says about Hell.

Wait not for the hour of death to convince you that Hell is real. Flee now to Him who alone shall be the Hiding Place from coming wrath.

A NORTHERNER'S CONVERSION.



ROBERT DUNBAR, Craigellachie.

ROBERT DUNBAR of Craigellachie, Banffshire, was a successful business man. He was also one of the best known and most highly respected Christians in the North of Scotland. The story of how he was led to the Saviour is interesting.

A native of Aberdeenshire, he was brought up from the age of seven at Lonach Inn, Corgarff, Strathdon, and served his apprenticeship as a carpenter with his brother, who was nine

years his senior. Like other young men of his age, he went in for, and enjoyed the pleasures of life. Now and again his conscience troubled him, and he was reminded that beyond time was eternity, and that he would yet have to meet God.

In Strathdon, there was a Free Church minister named Fullerton, a seeker of souls, who was in the habit of speaking to young and old about their latter end, and the necessity of being "born again." Young Robert Dunbar occasionally attended the services conducted by Mr. Fullerton, and now and again felt impressed by what he heard. His ungodly life disturbed his peace of mind.

After his marriage he removed to Inch with his young wife, where they resided for a time. In this place the late Donald Munro, evangelist, conducted a Gospel Mission, and Robert Dunbar attended some of the meetings. The faithful preaching of God's servant awakened him to his need of salvation. One night Mr. Munro preached on "The Two Ways" (Matt. 7), and our friend became convinced he was on the broad road leading to a dark eternity. On reaching home he said to his wife: "If I continue going to these meetings I'll get converted."

A Northerner's Conversion.

To this remark Mrs. Dunbar wisely replied: "Wouldn't that be a good thing?" The meetings finished and he was still undecided.

To further equip himself as a carpenter, he went to Aberdeen the following summer to work, and on arriving in the Granite City he said to himself: "Thank God I've got rid of those revivalists." But he very soon found out that God was in Aberdeen as well as in Inch, and that the sinner cannot run away from God.

One day at the meal hour, he overheard some workmen discuss "the Revivalists," and of course they were being

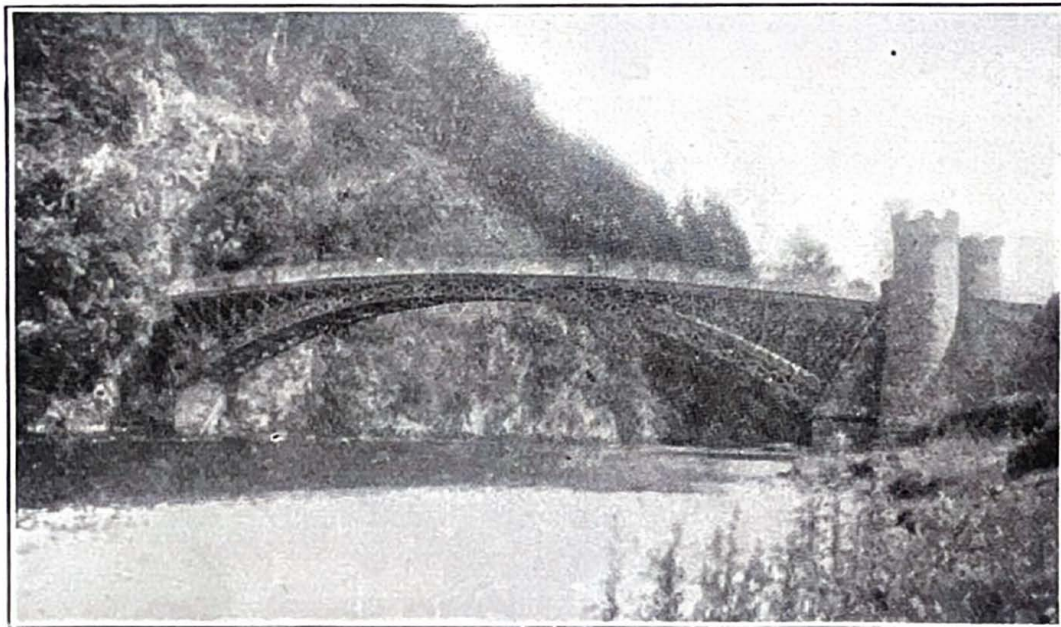


Photo by R. Sharp, Edinburgh.

THE FAMOUS BRIDGE AT CRAIGELLACHIE.

freely and fiercely denounced, for their preaching. Young Dunbar cautiously and characteristically asked the question: "Have you heard them?" Whereupon several replied that they had not heard them, and immediately our friend remarked: "You shouldn't judge them until you have heard them," and further added, "I have heard them." The arrow of conviction had entered his soul, and he knew not God's peace. In his endeavour to find rest to his troubled conscience, he attended services in various churches in Aberdeen. One night he listened to an earnest minister in the Free North Church speak from the words, "As I live, saith the Lord God, I have no pleasure in the death of the wicked" (Ezek. 33. 11),

A Northerner's Conversion.

and Robert Dunbar learned for the first time that God loved sinners. A few nights later while walking along Union Terrace to the service, very disconsolate, thinking there was no hope for one like him, there flashed through his troubled mind the words, "It is finished" (John 19. 30). He asked himself the question: "What is finished?" And the answer that seemed to come was: "Why, the work that saves was finished when Jesus died on the Cross of Calvary." There and then he rested his soul for time and eternity on the Lord Jesus Christ and His atoning work, and he entered into peace (Rom. 5. 1). At the close of the prayer meeting that evening, the grand old hymn was sung, the chorus of which is:

"It is finished, yes, indeed,
Finished every jot;
Sinner, this is all you need,
Tell me is it not?"

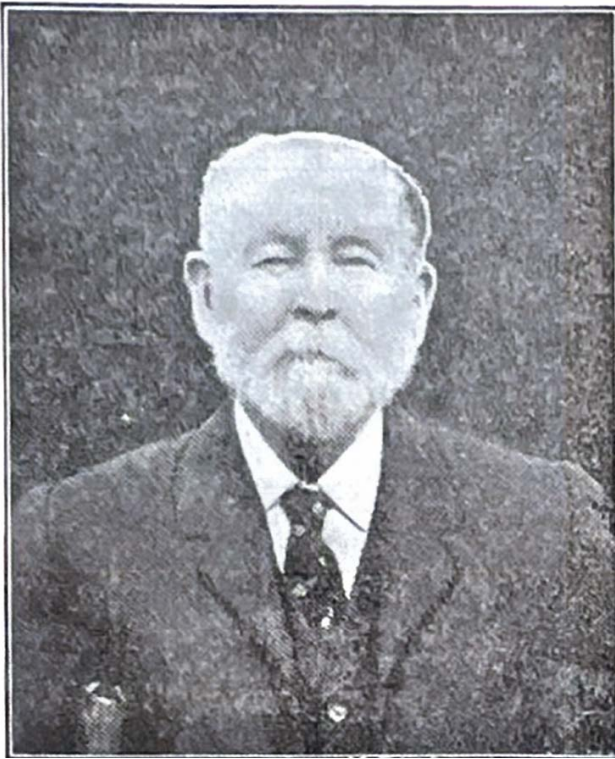
The singing of that hymn, so appropriate to young Dunbar's condition of soul, seemed to confirm all that the Holy Spirit had been teaching him, and was further used of God to give him the assurance that he was saved.

For well nigh sixty years Mr. Dunbar lived, laboured, and proved to all and sundry that it was possible, by the grace of God, to be a true Christian and a successful business man. Although never an orator, he usually gave a helpful word to Christians, and was an acceptable preacher of the Gospel. In his case, it was recognised that there was the man behind the message, and because of that, his words carried conviction. Sterling in character, his word was ever his bond. The nature of his business brought him in contact with all classes of people, who ever knew him not only as a competent business man, but as a true Christian.

One day at his daily toil he had a seizure, and, lingering thereafter for a week or two, he passed in on 7th September, 1927, in his eightieth year, to meet his Lord, whom he had loved so long and had served so faithfully. Friend, if you are not ready to meet God, follow Mr. Dunbar's example and trust the Saviour now. The work is finished, God is satisfied, are you? "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31).

J.G.

"IN SEASON, OUT OF SEASON."



JOHN JONES IN OLD AGE.

JOHN JONES, of Shepherd's Bush, a true and enthusiastic worker who, many years ago, entered Heaven with the actual words, "Glory! glory! glory!" on his lips, was the outstanding figure in an incident which occurred at Paddington, London, where open-air Gospel meetings were being held. At that time, and throughout his converted life, the Lord greatly honoured His servant, who sought not the honour of the world. This preacher of the Word,

after dwelling upon the precious Blood of Christ, the uncertainties of this life, and the certainty of spending eternity and happiness with Him, or eternity and punishment if rejecting Him, espied, as he was speaking, a pawnbroker's shop within the hearing of his very powerful voice. After concluding his remarks, away he darted for that shop. Entering, he saw two assistants occupied in the arrangement of "pledges." Now was the time! "Let us see," was his thought, "if we cannot get another pledge!" "Which of you young men is on the Lord's side?" One of the youths, a scoffer, laughed. "Who is on the Lord's side?" A pause; and then his companion earnestly and boldly exclaimed, "I am on the Lord's side." That young man was then and there converted through faith in the Lord Jesus Christ (Rom. 10. 17). Leaving the pawnbroking he entered into business of another kind, and was very successful—spiritually, mentally, physically, commercially. He thenceforth laboured for the Lord, and there were several known conversions through his ministry. I write this for the encouragement of myself and others who work in their little corner and I in mine.

A.D.

ONE MUST BE CHARITABLE, YOU KNOW.

“ONE must be charitable, you know—one must be charitable!” Certainly. We believe in charity as much as anybody; but we do not believe in a good deal that goes by the name of “charity.” Of course, we are not speaking now of the charity that has to do with the pocket, but with the charity that has to do with the heart and with our dealings with perishing souls around us. Those who are saved would do well to keep a sharp eye on what goes by the name of “charity” nowadays. It is by many considered best to be “cautious” in our judgment of other people, and on no account to conclude that a man is unconverted and going to Héll; in support of which we are referred to the verse which says, “Judge not that ye be judged,” and here the young Christian feels pressed into a corner. But there is no need for it. Even the Devil, as we know, can quote Scripture.

Harsh and uncharitable judgment is condemned in Scripture; but Scripture never tells us to shut our eyes and call black white. Indeed, in the matter of whether the people around us are converted or not, we are saved the trouble of judging; for God tells us, “By their fruits ye shall know them.” That is, by the fruits of a man’s life you shall know whether he is converted or not. But supposing we put the question beyond a doubt, by asking some people we meet “if they are converted.” They say “No.” We immediately tell them their danger, and point them to Christ the Refuge. Here again the modern charity comes in and says, “Don’t be harsh; there’s no danger.” What! No danger, when Christ says, “Except ye be converted, ye shall not enter into the Kingdom of Heaven!” But why mince matters? The charity of the present day is the charity that sits at its own saying, “Oh yes! don’t put yourself about; we are all God’s children; everybody is going to Heaven.” This is Satan’s “charity!” Let God’s people neither be frightened nor deceived by this so-called charity. Let us remember that if a man is not converted to and by God—if he is not “born again of the Holy Spirit, he is rushing straight to eternal perdition. Warn, entreat, beseech sinners to be reconciled to God. Be honest with them; find out if they are building their hopes on eternity on a foundation of sand or upon the “Rock of Ages.”

w.s.

A NAVAL COMMANDER'S CONVERSION ;

— OR, —

THE RITUALIST WHO DILIGENTLY OBSERVED OUTWARD FORMS
AND CEREMONIES, BUT WAS UTTERLY IGNORANT
OF GOD'S WAY OF SALVATION



Commander Salwey distributing Gospels in Paris

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guilty, helpless, and hell-deserving"

A NAVAL COMMANDER'S CONVERSION.

COMMANDER E. A. SALWEY, of the Royal Navy, is a well-known Christian worker, who has sought to spread the Gospel in many parts of Britain and France. Of late years he has been closely identified with the Scripture Text Display movement. Texts of Scripture are carried through the streets of cities and towns, races and fairs, directing attention to God's Word regarding sin and salvation. Tracts are also freely distributed, and open-air Gospel meetings are held. Through the labours of these devoted and courageous soldiers of the Cross, numbers of careless men and women have been arrested, awakened, and saved. In our picture Commander Salwey is seen in a street in Paris carrying a text display-board, with the Scripture in French, "Seek ye the Lord while He may be found" (Isaiah 55. 6).

How the Commander was Saved. Commander Salwey had the unspeakable advantage of a praying mother, who sought to instruct him in the Scriptures of truth. Prior to his conversion he attended ritualistic churches on Sunday, kept saints' days, wore a cross on a chain around his neck, and was a devout communicant. In spite of his prayer-saying, sacrament-taking, and diligent observance of outward forms and ceremonies, he was utterly ignorant of *God's way of salvation*. Though admitting that he was a sinner, "like other people," he had not learned that in God's sight he was lost, guilty, helpless, and hell-deserving. Oh! the multitudes of people who are "religious," but not "born again." They are moral, respectable, attend church or chapel, are generous and kind, but they have never experienced the great change of conversion to God! The Lord Jesus said to Nicodemus, the learned Jewish rabbi, "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God" (John 3. 3). Has the reader been "born again?" If not, ponder the words of the Saviour: "Marvel not that I said unto thee ye must be born again" (John 3. 7).

His Awakening. The Holy Spirit aroused him from his spiritual slumber through the sudden death of a brother-in-law. As his relation was leaving this world, to be for ever with the Lord, he quoted the Scripture, "I am the resurrection and the life; he that believeth on Me,

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though he were dead, yet shall he live" (John 11. 25). Through his friends' death the Commander became deeply concerned about his soul's welfare. Being invited to attend a meeting of the "Officers' Prayer Union," in London, he went and there met Major W——, an earnest and devoted soul-winner. At the close of the meeting Major W—— suggested that they should travel together as far as Chatham. The Major asked Commander Salwey what place he attended on Sundays. "The Church of England," was the reply. "Do you believe in the creed?" inquired the Major. "Yes, certainly!" "Do you believe in the forgiveness of sins?" "Yes, I say so every Sunday."



BRITISH MAN-OF-WAR.

"Are your sins forgiven?" "I don't know." The Major, opening his Bible, read various passages of Scripture in which God's way of forgiveness is shown. They were both so engrossed with the subject of conversation that they forgot to change at Strood, and went on to Maidstone. A few days later the seeking soul visited Major W—— at his home, with the result that Commander Salwey passed from death into life, from darkness into light.

Does the unsaved reader really believe that the only thing between him and eternal perdition is the brittle thread of life, and were it snapped he would at once be engulfed in the abyss of woe? What a terrible thought that, ere you finish reading these lines you may, without a

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moment's warning, be called into the presence of a holy and sin-hating God! And where, oh! where would you spend eternity? "Because there is wrath, beware lest He take thee away with His stroke, then a great ransom cannot deliver thee" (Job. 36. 18).

There is no reason why you should die in your sins. At an infinite cost God has provided a ransom for your deliverance. A voice from on high is heard: "Deliver him from going down to the pit; I have found a ransom" (Job 33. 24). What was the "ransom" of God's provision? "There is one God, and one mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all" (1 Timothy 2. 6). God has accepted the ransom. Divine justice is satisfied, and God is glorified.

"Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things" (Acts 13. 38, 39). All who believe on the Son of God, who loved them and gave Himself for them, are pardoned, justified, and sanctified.

What Christ did for us on the Cross of Calvary has fully vindicated all God's righteous claims, and if God is satisfied with Christ's glorious atonement, surely we ought to be satisfied with that which satisfies Him!

"Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 31). Why not then believe on Him who was wounded for our transgressions, and bruised for our iniquities (Isa. 53. 5), and be saved in a moment, and saved for eternity? It is not said, "Believe on the Lord Jesus and thou shalt feel saved." I don't "feel" that my sins are forgiven. I know they are, and feel happy because God says so; but whether I "feel" happy or sad, God's Word assures me that my sins are pardoned and that I am saved.

A dying girl, in the city of Edinburgh, on being asked her hope for eternity, replied, "I am only a poor sinner; Jesus died for me; I believe in Him; God says I am saved, and so I know I am."

Don't put off the settling of this all-important question. Doubtless you intend to be saved sometime. Why not now be saved? God says: "Behold, now is the accepted time; behold now is the day of salvation." A. M.

A CHRISTMAS GIFT IN PRISON.

SOME years ago, while conducting a series of meetings in Michigan City, I was asked to preach to the convicts in the State prison. I sat on the platform with the governor of the prison, and watched the prisoners march in—700 men, young and old. They marched in lock-step, every man's hand on the shoulder of the man before him. At the word of command they sat down. Among that number there were seventy-six "lifers," men who had been committed to prison for life for the crime of murder.



"COMMITTED TO PRISON FOR LIFE."

After the singing I arose to preach, but could hardly speak for weeping. Disregarding all the rules of the prison, in my earnestness to help the poor, fallen men, I left the platform and walked down the aisle among them, taking one, and then another by the hand and praying for him. At the end of the row of men who were committed for murder, sat a man who more than his fellows seemed marked by sin's blighting curse. His face was seamed and ridged with scars and marks of vice and sin. He looked as though he might be a demon incarnate if once

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aroused to anger. I placed my hand upon his shoulder and wept and prayed with and for him.

"Do you remember," said the governor, "the man at the end of the line in the lifers' row, whom you prayed with? Would you like to hear his history?" "Yes," I answered, "gladly." "Well, here it is in brief. Tom Galston was sent here about eight years ago for the crime of murder. He was, without a doubt, one of the most desperate and vicious characters we had ever received, and, as was expected, gave us a great deal of trouble.

"One Christmas eve, about six years ago, duty compelled me to spend the night at the prison, instead of at home, as I had anticipated. Early in the morning, while it was yet dark I left the prison for my home, my pockets full of presents for my little girl. It was a bitter cold morning, and I buttoned my overcoat up to protect myself from the cutting wind that swept in from the lake. As I hurried along, I thought I saw somebody skulking in the shadow of the prison wall. I stopped and looked a little more closely, and then I saw a little girl, wretchedly clothed in a thin dress; her bare feet thrust into a pair of shoes much the worse for wear. In her hand she held, tightly clasped, a small paper parcel. Wondering who she was and why she was out so early in the morning, and yet too weary to be interested, I hurried on. But I soon heard that I was being followed. I stopped, and turned round, and there before me stood the same wretched-looking child.

"What do you want?' I asked sharply. 'Are you the governor of the prison, sir?' 'Yes, who are you, and why are you not at home?' 'Please, sir, I have no home; mamma died in the poor-house two weeks ago, an' she told me just before she died that papa (Tom Galston) was in prison; an' she thought that maybe he would like to see his little girl, now that mamma is dead. Please, can't you let me see my papa? To-day is Christmas, and I want to give him a present.'

"No," I replied gruffly, 'You will have to wait until visitor's day,' and started on. I had not gone many steps, when I felt a pull at my coat, and a pleading voice said, 'Please don't go.' I stopped once more, and looked into the pinched, beseeching face before me. Great tears were

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in her eyes, while her little chin quivered with emotion. "‘Mister,’ she said, ‘if your little girl was me, and your little girl’s mamma had died in the poor-house, an’ her papa was in the prison, an’ she had no place to go an’ no one to love her, don’t you think she would like to see her papa? If it was Christmas, and your little girl came to me, if I was governor of the prison, an’ asked me to please let her see her papa to give him a Christmas present, don’t you—don’t you think I would say yes?’

"By this time a great lump was in my throat, and my eyes were swimming in tears. I answered, ‘Yes, my little girl, I think you would, and you shall see your papa;’ and, taking her hand, I hurried back to the prison, thinking of my own fair-haired little girl at home. Arriving in my office, I bade her come near the warm stove, while I sent a guard to bring No. 37 from his cell. As soon as he came into the office he saw the little girl. His face clouded with an angry frown, and in a gruff, savage tone he snapped out:

"‘Nellie, what are you doing here; what do you want? Go back to your mother.’ ‘Please, papa,’ sobbed the little girl, ‘mamma’s dead. She died two weeks ago in the poor-house, an’ before she died she told me to take care of little Jimmie, ‘cause you loved him so; and told me to tell you she loved you, too—but, papa,’—and here her voice broke in sobs and tears—‘Jimmie died too, last week, an’ now I am alone, papa, an’ to-day’s Christmas, papa, an’—and I thought maybe as you loved Jimmie, you would like a little Christmas present from him.’

"Here she unrolled the little bundle she held in her hand, until she came to a little package of tissue paper, from which she took out a little fair curl, and put it in her father’s hand, saying as she did so: ‘I cut it from dear little Jimmie’s head, papa, just afore they buried him.’

"No. 37 by this time was sobbing like a child, and so was I. Stooping down, 37 picked up the little girl, pressed her convulsively to his breast, while his great frame shook with suppressed emotion.

"The scene was too sacred for me to look upon, so I softly opened the door and left them alone. In about an hour I returned. No. 37 sat near the stove, with his little daughter on his knee. He looked at me sheepishly for a

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moment, and then said, 'Governor, I haven't any money;' then suddenly stripping off his prison jacket, he said, 'For God's sake don't let my little girl go out this bitter cold day with that thin dress. Let me give her this coat. I'll work early and late; I'll do anything. I'll be a man. Please, Governor, let me cover her with this coat.' Tears were streaming down the face of the hardened man.

"No, Galston," I said, 'keep your coat; your little girl shall not suffer. I'll take her to my home and see what my wife can do for her.' 'God bless you,' sobbed Galston. I took the girl to my home. She remained with us a number of years and became a true Christian by faith in the Lord Jesus Christ. God's Book shows man's need and God's remedy (Rom. 3. 9-24; John 3. 1-16).

"Tom Galston also became a Christian, and then he gave us no more trouble" (Luke 8. 35). "A year ago," concluded the speaker, "when I visited the prison again, the governor said to me, 'Kain, would you like to see Tom Galston, whose story I told you a few years ago?' 'Yes, I would,' I answered. The governor took me down a quiet street, and stopping at a neat home, knocked at the door. The door was opened by a cheerful young woman, who greeted the governor with the utmost cordiality.

"We went in, and then the governor introduced me to Nellie and her father, who, because of his reformation, had received pardon, and was now living an upright Christian life with his daughter, whose little Christmas gift had broken his hard heart."

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

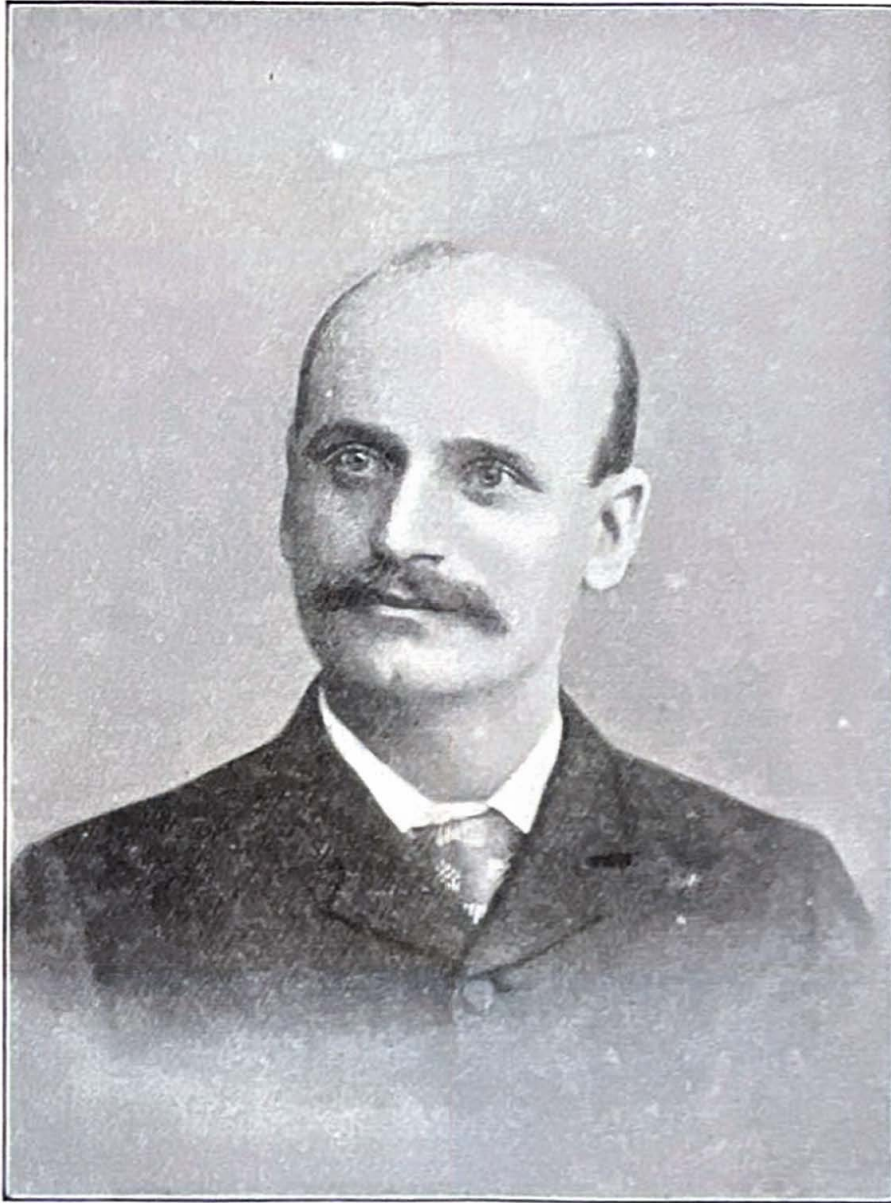
"Verily, verily, I say unto you, He that heareth My Word, and believeth in Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5. 24).

"For 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).

JESUS not only saves and keeps, but He *satisfies*. This is what all the world cannot do. Over every earthly fountain these words are written, "*Whosoever drinketh of this water shall thirst again.*"

A HIGHLANDER'S DISCOVERY IN AMERICA.

DUGALD CAMERON was born and brought up in Glenlyon, Perthshire, amongst the highland hills of Scotland. His parents were members of the Established Church, and from childhood Dugald was taught to



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revere the Bible as God's Holy Word, and hold as sacred the Lord's Day. After leaving school he heard glowing accounts of people making fortunes in the United States of America in a comparatively short time. Seized with the "gold fever," he crossed the Atlantic Ocean and landed in New York City. Work was not easily obtained, and he soon learned that gold was not picked off the

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streets, nor silver from the trees. Leaving New York, he went to Chicago, and thence to Winnipeg, the metropolis of the Canadian North-West, where he remained several years.

Largely inspired by Horace Greeley's famous slogan, "Go west, young man, and grow with the country," he proceeded further west. The Canadian Pacific Railway was not then completed, and he and a companion decided to tramp the gap between the eastern and western fronts. They accomplished their task, and as the expected "fortune" had not materialised, he remained at Portland, Oregon, on the Pacific coast, for a time ere resuming the journey to San Francisco, where I first became acquainted with him.

A United Gospel Campaign was being held in the city, conducted by Dr. Munhall, a gifted American evangelist. Cameron attended several of the meetings. One night, at the close of his address, the preacher asked his hearers to quote suitable texts of Scripture. Several verses were repeated, and amongst them Psalm 9. 17: "The wicked shall be turned into Hell, and all the nations that forget God." Dr. Munhall remarked: "Some people say that there is no Hell, but I believe there is—even though I were the only one in Portland that did so." This remark was made with such solemnity and power as to carry conviction to Dugald Cameron's soul. The Holy Spirit indelibly impressed the words on the mind and memory of the young Highlander. "I left the meeting," said he, "with this thought uppermost in my mind—There is a Hell, and I am going to it, for I am not saved."

One night the preacher, after the delivery of his address, asked those who wished to be saved to stand up so that they might be prayed for. Among those who rose to their feet was Dugald Cameron. A card was put into his hand on which were several questions, and amongst them the following: "Do you believe that you are a sinner?" "Do you believe that Jesus is the Son of God?" "Do you believe that Jesus died for sinners?" When the cards were signed, Dr. Munhall, taking them in his hand, said: "I hope that no one thinks that the signing of the card will save him. Every one who believes deep down

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in his heart what he has affixed his name to is saved, or the Bible is not true." The Highlander left the place conscious of the fact that though he had signed the card he was still unsaved.

"I began to think over what I had signed," said he, "and the truth dawned upon me that I belonged to that class of people for whom Christ died—lost sinners—and I rested on the fact that *Christ died for me.*" He rested his soul on the eternal fact that Christ died for all his sins on Calvary's Cross, and, according to God's Word, he was saved. Has the reader taken his place before God as a lost sinner? Christ came to earth for the purpose of seeking and saving such. If still unsaved, unconverted, unforgiven, acknowledge to God your condition. In other words, take the lost sinner's place and claim the lost sinner's Saviour. Dugald Cameron rested on the glorious fact that Christ died for him. Why not now rest on the fact that Christ died for you. Scripture clearly shows us that He died for all men without distinction or exception, therefore He died for you (see Heb. 2. 9; 2 Cor. 5. 15; 1 Tim. 2. 6; 1 John 2. 1, 2). When the Philippian jailer inquired what he had to do to be saved, the Apostle Paul replied: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16. 30, 31). The moment you believe on the Son of God who loved you, and gave Himself for you, that very moment you are saved, and saved for eternity, *whether you feel any change or not at the time.* Dugald Cameron rested his soul on the eternal fact that Christ died for him, and by taking God at His Word he had the assurance of salvation. Whenever he laid hold of the truth that the Lord Jesus paid the ransom for his deliverance with his precious blood he could say truthfully:

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

Years have come and gone since the happy day on which God saved the Highlander in the city of Portland, and during that time it has been his delight to tell others "Heaven's easy, artless, unencumbered plan" of salvation. The writer had a communication from him recently, and in it he says: "I went to America to make my fortune; I went in quest of gold that perisheth, and

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found an inheritance incorruptible, undefiled, and that fadeth not away" (1 Peter 1. 4).

If the reader's chief object in life is to "get on" in the world, to "make money" and die rich, ponder the words of the Saviour: "What is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16. 26). Have you ever sought to solve this problem of "profit and loss?"

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

Rest not until you can truthfully say: "It is well, it is well with my soul."

Don't put off the settling of the great and all important question: "Where shall I spend eternity?" Eternity must be spent somewhere. Dying as you are, where would you spend it? If you have never experienced the great change, if you have never been "born again" (John 3. 3), and were called into eternity now, what a terrible doom would be yours! Think of the solemn words of the Saviour: "These shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25. 46).

There is, however, no need to perish in your sins. You may be saved as you read these lines. Christ has paid the mighty ransom for your deliverance with His precious blood. God is perfectly satisfied with Christ's "finished" work, and His desire is that you should be satisfied with that which satisfies Him.

"He shed His precious blood,
To cleanse thy every stain.
If thou believe, it shall thee cleanse,
Nor shall one spot remain."

A.M.

A SOLEMN WARNING.

BEWARE! Play with no fire—least of all, with fire unquenchable. Play with no edged sword—least of all, with that which divine justice sheathed in the Saviour's bosom. Play by the mouth of no pit—least of all, on the brink of that from which the smoke of torment ascendeth for ever and ever. Great issues are at stake. Your everlasting destiny may turn on this hour!

THE SATISFACTION OF SALVATION.



A NUMBER of years ago a friend of mine was preaching the Gospel on the beach at Deal, in the south of England. At the close of the address a young man of the name of R—— edged his way through the crowd, and addressing the preacher said, "I don't believe in your preaching." "I dare say," was the reply. "Many don't; but why don't you believe it?" "You don't think that a man can

be a Christian and go to the theatre. I do. I often go, and I am a good Christian; in fact, I am the organist at —— Church." "I don't ask anyone to give up going to the circus or theatre," said Mr. H——. "Suppose a man went to London and bought a sixpenny box of toys. He takes them home to his little boy Johnny, who is delighted with his father's present. Some time after, while the child is playing with the toys, his father tells him to put them in the fire. The boy, with a sad heart, obeys his parent, and consigns them to the flames. His father then turns to him, and says, 'Johnny, go to the hall table and you will find a parcel.' He runs for the parcel, and, laying hold of it, asks his mother what it is. He is told to cut the string, and upon doing so he sees a large box. 'What is it, mother?' he eagerly inquires. 'A big Noah's ark,' is the reply. Johnny is delighted with his beautiful present, and begins to examine his new-found treasures. The delighted youngster, pointing to one and another of the animals, cries, 'See, father, here is a lion, and there is a camel, and an elephant, etc., etc.' Turning to the organist, the preacher inquired what Johnny would think of the sixpenny box of toys when he had the large Noah's ark. "Of course he would think

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little of it," was the answer. The evangelist then applied his illustration to Mr. R—— and his theatre-going.

There are numbers of preachers who exhort and advise the unconverted to give up the amusements and pleasures of the world, which they prize so highly, in order to obtain salvation. This surely is a serious mistake. "Give, give up" is not God's way of addressing the perishing. A man must be a receiver ere he can be a giver. Perhaps you have been deterred from becoming a Christian by such teaching. The "glad tidings of great joy"—the Gospel of God's matchless grace—which the Lord Jesus desires to be preached to every creature, does not allude to anything the sinner has to do for God in order to be saved. It reveals God's great heart of love, full of pity and compassion for the perishing, and makes manifest what He has done to rescue them from the penalty and power of sin. If the reader is not yet "converted" or "born again," and is desirous of being saved in God's way, he can obtain the free and full forgiveness of his numerous sins, as he reads these lines, without "giving up" anything or doing anything to merit God's favour. You are not asked to "give up" going to the theatre, concert, or ballroom in order to be "justified from all things" (Acts 13. 38, 39). On the contrary, you are invited as a guilty, lost, and helpless sinner, without any good qualifications whatever, to accept of eternal life as a gift from God by "receiving" Christ as your Saviour (John 1. 12).

Some time after the conversation on the beach Mr. H—— again visited Deal to preach the Gospel. As the train was entering the station the evangelist was surprised at seeing a young man approach the carriage window and address him. "I want you to stay with me," he said. Not recognising his features, Mr. H—— replied, "You make a mistake; I don't know you." "Are you not Mr. H——?" "Yes, that is my name." "I am the man you spoke to about going to the theatre when you were here last." "Oh! Have you gone of late?" "No, I have got the Noah's ark," was the reply. He had received God's "unspeakable gift" by simple faith, and he was spoiled for the world's pleasures. First receive, then renounce; first accept, then give up. Accept Christ now and be saved for ever. A. M.

COUNTERFEITS.

“COINS, yes, no doubt about it, and of various sizes too. Here’s a half-crown, a florin, and a shilling. Yonder is a sixpence and some smaller pieces. But what can they mean by exhibiting them in a railway booking office?”

A friend and I were standing in the booking office of a London railway station, and about to take our tickets to go by the express for the north due in a few minutes, when we observed what appeared to be a row of silver coins nailed to the window of the booking office. The clerk smiled as he heard our remarks, and said, “They are counterfeit coins, sir, every one of them, that people have tried to pass as genuine silver.” “And I suppose you have put them up there as a warning to others not to try the same game,” I said. “That’s it, sir,” rejoined the clerk. They certainly looked very like the real thing. They were the same in size and outward appearance; in fact, some of them looked brighter than the genuine coins I was giving him in payment of my ticket. But they had not the genuine ring, and when tested they were found out to be false. I had just time to see a small instrument fixed to the counter, evidently for the purpose of testing the doubtful ones, when the express steamed into the station, and in a few minutes we were off; but I often think of the counterfeit coins and the testing instrument, and of the likeness they bear to greater things.

There are real Christians in this world; men and women who have been born of God, and are on the way to Heaven. There are many hypocrites also, who try to pass themselves off as real Christians. They have all the outward show that is necessary, but in the sight of God they are base metal. They have not the genuine ring about them, and when testing day comes, it will be made manifest that they are counterfeits. Counterfeit shillings would never have been coined but for the existence of real ones. But the genuine silver shilling is nothing the worse because of the counterfeit, nor is the true child of God any the less so, because there are hypocrites.

Reader, are you a hypocrite? Do you keep up the outward profession of being a Christian, when in the sight of God you know it is a sham? Your day is coming. The mask will drop, and the voice of the Son of God will declare: “I never knew you.”

DID HE COMPLETE THE WORK?

A SERIES of Gospel services were being held in the Family Theatre, Brooklyn, not far from the famous Brooklyn Bridge. One night, in the course of my address, I spoke of Christ finishing the work of atonement, showing that, on account of what He did and suffered, God's justice was satisfied, and exhorted the hearers to believe on Christ, and obtain a full and present salvation as a free gift from God.

At the conclusion of the address a man in the audience, turning to a friend of mine who sat behind him, remarked, "The last speaker said that Christ finished the work on the Cross, and we have nothing to do. That is not true. Christ did His part of the work, but we have to do ours. Faith without works is dead." The visitor gave expression to an idea which is very widely believed.

Let us briefly examine the statement that "Christ did His part of the work, but we have to do ours." Why did Christ die? Let Scripture answer the question. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3. 17). Because of Christ's atonement salvation is possible to every sinner. What has Christ's death accomplished? "Once in the end of the world (or ages) hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26). Did He complete the work He came to accomplish? Harken to His triumphant cry, "It is finished" (John 19. 30). What was "finished?" The work that saves was completed by Him. The ransom was paid; the penalty was borne; sin was put away; Divine justice was satisfied; God was glorified. The proof of this is the fact that God raised up Christ from the dead, and seated Him at His own right hand. The living Man, enthroned in the glory, is God's receipt that the sin question was settled at Calvary.

What part of this work is left for the sinner to accomplish? The answer is—none! What Christ did is enough. "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable" (Isa. 42. 21). If you believe in the Lord Jesus Christ, you will be saved in a moment, and saved for Eternity, and you won't be able to keep from working for Him who did so much for you.

A. M.