

# PRESENTS REDEMPTION



“ With Jehovah is plenteous Redemption ”  
(Psa. 130. 7).

# PLENTEOUS REDEMPTION

— OR, —

“WHERE SIN ABOUNDED, GRACE DID  
MUCH MORE ABOUND.”

EDITED BY

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## THE OLD, OLD GOSPEL.

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Give us the old, old Gospel,  
The truths of bygone days,  
When men believed the Bible  
And sought to learn its ways.  
Give us the old, old Gospel  
Of Jesus, Son of God,  
Of free and full salvation,  
Bought by His precious blood.

Give us the old, old Gospel,  
The power of God to save,  
That whosoe'er believeth,  
Eternal life may have.  
This is the old, old Gospel  
For which the martyrs died,  
Oh, may we ever prize it  
And spread it far and wide.



# THE DOCTOR'S DISCOVERY;

OR,

"THERE CERTAINLY IS A REALITY IN BEING SAVED."



"CLEVER, TALENTED, AND SKILLED IN HIS PROFESSION"

"When the doctor returned to his practice he was another man—a man saved by God's almighty grace, created anew in Christ Jesus, calm in spirit, gentle as a child."

## THE DOCTOR'S DISCOVERY.

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HE doctor was the son of Christian parents, and during his early years had been taught in the Word of God, and brought up in the fear of the Lord. During his college days he became acquainted with a student who professed himself an agnostic, and, much to the grief of his parents, Alfred soon became an avowed unbeliever.

People ask why so many great and learned men, philosophers, scientists, and scholars discredit the teaching of Scripture, and disbelieve in a hell hereafter. The answer is very simple. They are biased against God, and being too proud to own their ignorance and come to the infallible Word of the eternal God to learn all that men shall ever know here of the Future, they fall back on their own blinded reason, and sink into the morass of scepticism.

Such was the young doctor—clever, talented, and skilled in his profession, but restless as the troubled sea regarding eternal things. Twenty years passed in this condition, not without many a misgiving, especially when he remembered the godly life of his parents, or heard the dying testimony of some of his patients as they entered the world beyond in peace, confessing their faith in Christ, and their certainty of being in heaven.

It was on a chill wintry day that the talented doctor was called to see a patient, a humble working man, but saved by grace, and bound for glory. "Tell me my true condition. Do not hide it from me. I have no fear of death, no dread of the future—all is bright ahead. Forty years ago I came as a sinner to the Lord Jesus. He saved me then, has kept me happy in His love ever since, and it will be the grandest day of my life when He sends for me to dwell with Him in the paradise above."

The doctor was touched by his patient's statement. It was not the wanderings of a lunatic, it was not the day dream of a visionary; it was the calm, sober statement of a man of faith, waiting on the border-land for the appointed hour that would usher him into the presence of his God.

The doctor examined his patient, and told him, "You may live a day, or you may go within an hour." "Bless the Lord," was the calm reply. "Draw up the blinds and

## *The Doctor's Discovery.*

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bring in the boys. Tell the men in the factory to come in; I want to spend my last breath in telling them of Jesus."

The doctor hastened away; he could stand it no longer. He hurried home, and in fifteen minutes was alone with God in his room, wrapped in thought. He said to himself, "There certainly is a reality in being saved after all. My mother used to tell me so; my conscience has echoed her testimony all these years; that dying man knows it, and has the blessed power of it in his heart; of that there cannot be the slightest doubt." A terrible struggle followed. Pride asserted its rule, the devil put forth his claim. For several weeks the doctor was not at home. Another filled his place.

When the doctor returned to his practice he was another man—a man saved by God's almighty grace, created anew in Christ Jesus, calm in spirit, gentle as a child.

In the days of his absence he had met with God, met Him at the cross, where as a sinner he cast himself on His sovereign mercy, receiving forgiveness and salvation through the merits of the Lord Jesus Christ alone. As one guilty, lost, and undone, he took his place amongst the "condemned already" (John 3. 18). As a lost sinner he accepted the lost sinner's Saviour, realised the promise true, "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name" (John 1. 12), and was classed amongst the "saved already" people, of whom it is said, "There is no condemnation" (Rom. 8. 1). He fearlessly confessed Jesus as Lord, and for many years testified both by lip and life to His saving power. His townsmen, who had so well known his agnostic principles, stood in wonder, and his conversion became the talk of the town. Some were pleased, others jeered, but could not help seeing the marvellous change. But grace triumphed, and for many years the doctor witnessed a good confession, and guided many a sick and dying sinner to "the Lamb of God, who beareth away the sin of the world" (John 1. 29).

There is a glorious reality in being saved. Do you know it? If not, you may. "Christ died for the ungodly" (Rom. 5. 6). "This Man receiveth sinners" (Luke 15. 2).

Will you come to Him (Matt. 11. 28), and be received, welcomed, and saved eternally?

## "MISSED IT AT LAST."



SOME time ago, a physician called upon a man who was very ill. He sat for a little by the bedside, examining his patient, and then he honestly told him the sad intelligence that he had but a very short time to live. The sick man was astonished; he did not expect it would come to *that* so soon.

At length he looked up in the face of the doctor, and with a most despairing countenance, said: "I have missed it—at last." "What have

you missed?" inquired the tender-hearted Christian physician. "Doctor, I HAVE MISSED THE SALVATION OF MY SOUL." "Oh! say not so. Do you remember the thief on the cross?" "Yes, I remember the thief on the cross. And I remember that *he* never said to the Holy Ghost, 'Go Thy way.' But *I did*. And now He is saying to me, 'Go *your way*.'"

He lay gasping a while, and looking up with a vacant, staring eye, he said: "I was anxious about my soul a little time ago. But I did not want to be saved *then*. Something seemed to say to me, 'Don't put it off, make sure of salvation;' but I said to myself, 'I will postpone it.' I knew I ought not to do it. I knew I was a great sinner, and needed a Saviour. I resolved, however, to dismiss the subject *for the present*. Yet I could not get my own consent to do it, until I had promised that I would take it up again, at a time not remote, and more favourable. I bargained away; resisted the Holy Spirit. I *meant* to have made my salvation sure. And now I HAVE MISSED IT—AT LAST."

After lying a few moments, he raised his head, and looking all around the room as if for some desired object—then, burying his face in the pillow, he again exclaimed in agony and horror, "MISSED IT AT LAST!" and he died. Such *may* be your end if you do not, even now, "Believe on the Lord Jesus Christ and be saved" (Acts 16. 31). WILL YOU?



## THE BURDEN COULD NOT BE ON TWO BACKS.

“SURE enough the burden could not be on two backs. Sir, I see you smile; but when I saw that, it brought peace to my soul. It was only a year ago, and I am seventy-one years old this summer; I was nigh seventy then; the threescore and ten years were spent in the service of the devil, when God let me see what Christ had borne for me; and that’s how I got it!”

The speaker was an elderly woman, living in a fishing village where I had occasion to spend a couple of nights.



“SEVENTY YEARS DEAD, BUT ALIVE AGAIN.”



## *The Burden Could Not Be On Two Backs.*

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I asked if there was any Christian who could put me up, and was directed to this woman's house. She had just given me a homely supper, and I had asked how she had obtained peace with God. I felt interested, and, seeing that she was communicative on this subject, I asked her to explain how the Lord had dealt with her. She readily did so.

"You see," she said, "I was seventy years old in sin. I thought I was pleasing myself, but I never knew peace in my soul all those seventy years. God often spoke to me, but I wouldn't listen. He gave me good parents and good opportunities too when I was young, but I thought I could get happiness without bothering about religion, and I sought it in companionships and in the world. When I got married I expected a long time of happiness, but God came in, and, as I thought, spoilt all for me. He took away my children; this made me angry and disappointed; then He took my husband away, and this blighted every prospect I had on earth; but my heart was hard. I thought God was against me, and I tried to keep Him out of my thoughts.

"Well, sir, as the threescore and ten years were running out, and I knew my sands were sinking, I got alarmed, and grew cross; but I did not tell what ailed me, and when I got a quiet hour I looked into the Book; just slyly, at first, for I was afraid they would think that I was pretending to be religious; but the truth was, I had a notion that I would get comfort in the Book, but it only deepened my trouble, for I saw what a sinner I had been, and I could take no comfort out of the Book; there was none in it for me.

"Before this," the old woman continued, "I had condemned myself, but now I found that God's Word condemned me too, and showed up all that I was. My trouble was deep, but I hid it, for I was ashamed to speak of it. Things went on like this, sir, when I heard that a stranger was to preach at the hall here, and you'll think I was a sad coward when I tell you I was ashamed to go. I daresay it was only pride that made me refuse, for I was determined to keep out from what they call the revivals here.

"The night of the preaching came, and I sat still at my fireside, but a heavy enough heart I had, for I would have liked to hear what the man had to say. At last my anxiety got so strong, that, taking my shawl over my head, I slipped out, and went softly to the door of the hall. There was

## *The Burden Could Not Be On Two Backs.*

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only a thin wooden wall between the stairs and the room, and the door stood open, so that I could hear every word clearly and distinctly. I took my stand on the top of the stair, and listened. It was all new to me what he said. I was afraid it might be wrong doctrine, for it was not like anything I had ever heard before. It was about God's love he was preaching, and he made it all so clear that God loved a world of perishing sinners, and had no pleasure in the death of those who died, but would have them turn and live, and he proved God's love by telling us of Jesus having come into the world to save sinners, and of God's joy over a returning sinner; and that it was 'whosoever will.' I knew I had read all that in the Book, but I never put it together as he did. Then he told us how God had laid the load of sin on the spotless, holy Lamb, His own dear Son, while He hung on the cross; and I saw it all so real passing before my mind: the Son of God loving me, a worthless, old sinner, and bearing my sins, and suffering the hiding of God's face, and bowing His head in death for me.

"I stood there and cried for sorrow that I had despised such a One as that, but the preacher said, 'Do you see He bore our sins in His own body on that tree; God laid on Him the iniquities of us all, and all the waves and billows of Jehovah's righteous judgment against sin passed over Him (Isa. 53. 6); beneath the heavy burden He died, and what God laid on Christ He will not, and, as a righteous, holy God, He *cannot* lay on the sinner that believes, for the burden cannot be on both; if Christ bore it for me, it was that I should never bear it. The burden could not be on the two backs.'

"That was enough for me, sir, I heard no more. I saw my burden was on Christ, and in that moment my heart became light as a feather; all the fears about the consequences of my sins were gone, for I saw that Christ had died for me, and I had peace from that night to my soul, and I could rest in the love of God."

As she ended the story which I have given as nearly as my memory enables me in her own words, her wrinkled face was as bright as sunshine, and her eyes sparkled through the tears that filled them. We knelt down while I blessed the Lord for His love and grace to this aged one who had been seventy years dead, but was alive again. J. S.

## THE PRINCE AND THE GALLEY-SLAVE.



IN the reign of Louis XVI. a German prince, travelling through France, visited the arsenal at Toulon. The commandant, as a compliment to the rank of his visitor, said he was welcome to set free any one galley-slave whom he chose to select. The prince, who was resolved to make the best use of the privilege, spoke to many of the prisoners in succession, inquiring why they were condemned to the galleys. One after another protested their innocence. They had been unjustly dealt with, they had been falsely accused. There was really no proper cause for their imprisonment; in fact, they were all injured and ill-treated persons. At last the prince came to one who, when asked the same question, answered, "I have no reason to complain, I have been a wicked, desperate wretch; I deserve to be broken alive on the wheel; I account it a great mercy that I am here." The man's honest confession of his guilt impressed the prince so favourably that he at once called the commandant, and said, "This is the man, sir, whom I wish to be released." The poor fellow was accordingly set free. It must be admitted that the prince made a wise choice, for the man who was sensible of his guilt, and so submissive to his punishment, was in all probability the most worthy of pardon, and the most unlikely to abuse his liberty. God deals with sinners in the same way. His Son, Jesus Christ the Lord, came to seek and to save that which was *lost*, and it is only those who take their place as lost sinners that are ready to receive the lost sinner's Saviour. The whole world has been brought in guilty before God (Rom. 3. 19). Let it be your care, unsaved one, to take the place of the guilty—guilty of having sinned against God, guilty of having rejected His Son—and you are at once in a position where you can claim the great Redeemer as your own personal Saviour. There is no hope of pardon until you confess your guilt. There is no hope of your deliverance until you acknowledge that you are utterly helpless to deliver yourself. The God-given Deliverer is now waiting to receive you. Dost thou believe on the Son of God?

W. S.

# A RUSSIAN'S DOUBLE ESCAPE;

— OR, —

HOW BASIL BOUROFF ESCAPED FROM SIBERIAN EXILE,  
AND FROM AN EXILE A THOUSAND TIMES WORSE.

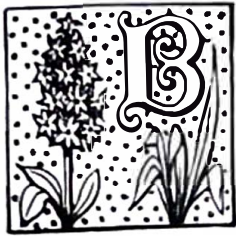


BASIL BOUROFF, D.A., ST. PETERSBURG.

Earnest seeker—Siberian exile—Chicago graduate—St. Petersburg teacher.



## A RUSSIAN'S DOUBLE ESCAPE.



**B**ASIL BOUROFF was born and brought up in the city of Rostock, on the river Don, Southern Russia. At the age of fifteen he was awakened by the Holy Spirit to an apprehension of his guilt and peril. Belonging to the Greek Catholic communion, the Russian State Church, he attended mass, said prayers, took the communion, and confessed to the priest. These things, however, afforded him no comfort. Conscious of the fact that he was a sinner, deserving of sin's wages, he became terribly afraid that he might be suddenly called into God's holy presence to give an account of the deeds done in the body. Though distressed regarding his state, he knew not that, in spite of his sins, God loved him, and longed to cleanse him from every stain of guilt; and as to the "way of salvation" he had not the slightest idea that it is *all* of grace through faith, "not of works, lest any man should boast" (Eph. 2. 8, 9). For three years Basil diligently sought to work himself into God's favour. Like the Jews of old, he went about seeking to establish his own righteousness, instead of submitting himself to the righteousness of God's provision (Rom. 10. 2-4).

One day he ventured to open his mind to a monk of the Greek Catholic Church, who advised him to enter a monastery on Mount Athos, in order that he might purchase God's pardoning mercy. After ascertaining from the monk that he had been an inmate of a monastery for twenty-three years, he asked him the following searching question: "If Jesus Christ were to come at this moment, whether would you be on the right hand or the left?" The monk objected to the question, but the seeking soul maintained that it was a fair and proper one, and repeated it. Eventually the ecclesiastic admitted that if Christ were then to come, and he were summoned before His tribunal, he was unprepared. The monk's admission mercifully preserved the anxious inquirer from entering monastic life.

When Basil Bouroff learned that salvation was not of works, and could not be procured by the observance of forms or ceremonies, he began to think that help might be obtained in the Scriptures. He commenced the reading of God's Holy Word, and as he diligently perused the sacred volume he saw more and more clearly the fact that he was



## *A Russian's Double Escape.*

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lost; guilty, helpless, and hell-deserving, and was utterly unable to save, or help to save, himself. "What must I do to be saved?" was the all-absorbing question with him, and he diligently studied God's Word with the object of ascertaining the divine reply. As he read and meditated, he was led to see that salvation is a FREE GIFT; that the Lord Jesus, by bearing sin's penalty, had satisfied God's holy and righteous claims; and through *believing on Him who did it all, and paid it all*, he was pardoned (Eph. 1. 7), saved (Rom. 10. 9), justified (Acts 13. 38, 39), and the possessor of everlasting life (John 3. 16-36).

Amongst the scriptures that were specially helpful were two: (1) "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29), and (2) "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). The young Russian was amazed at the simplicity of God's way of salvation. He looked and lived; he believed and rejoiced in Him who paid the ransom with His precious blood to save him from everlasting misery, remorse, and despair. On learning, in some measure, what Christ's death had accomplished for him, his heart was filled with an intense, longing desire to make known to others the "glad and glorious Gospel" which was God's power to his salvation, and to the salvation of all who believe it (Rom. 1. 16).

As many are aware, Russian law is extremely rigorous against the Gospel being preached by persons outside the Greek Catholic Church. Permission has to be obtained from the authorities ere half a dozen believers can meet to read the Scriptures together. The young convert, filled with the love of God, and longing to be the means of saving others, invited a number of young men to his home to tell them the "old, old story of Jesus and His love." God blessed the message proclaimed by him, and quite a number were soundly converted. In perusing the Bible he read Christ's words to the woman of Sychar: "God is a spirit, and they that worship Him must worship Him in spirit and truth" (John 4. 24). What, then, was he to do with his eikon? Roman Catholics worship images, and Greek Catholics eikons, or pictures of saints. The young

## *A Russian's Double Escape.*

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Christian possessed an eikon of the Virgin Mary and her child, costing 200 roubles (£10), and he became exercised as to what he should do with it. As he could not conscientiously sell it or give it away, he decided to destroy it.

One day he took the eikon to the court of the house and broke it in pieces. The police authorities had him arrested and committed to prison. His trial, which created great interest, came on. Two charges were preferred against him: (1) Breaking an eikon, and (2) perverting forty-eight persons. At the fourth trial he was found guilty, and *sentenced to banishment for life in Siberia*. He escaped to England, and studied for four years in a London college. Thence he went to the United States of America, and graduated as a Bachelor of Arts at the University of Chicago. He is now a teacher of English in the city of St. Petersburg, and when the writer was preaching the Gospel in the Russian capital, in the winter of 1910, Mr. Bouroff interpreted for him.

With such a testimony before you, let me courteously ask, Are you a *believer* or an *unbeliever*? You may be a Greek Catholic or a Roman Catholic, an Anglican, Presbyterian, Methodist, Lutheran, or Baptist, but if you have not been saved, converted, or regenerated, you are an unbeliever, with the wrath of God resting on your guilty head (John 3. 36). "Verily, verily, I say unto thee," said the Lord Jesus, "except a man be born again he cannot see the kingdom of God" (John 3. 3). Has the reader experienced the great change? If not, why not? Why not NOW believe on the Lord Jesus, and be eternally saved? You may be saved in a moment through believing on the Son of God, who loved you, and gave Himself for you. Harken to Christ's glorious Gospel declaration: "For God so loved the world, that He gave His only begotten Son, that WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE" (John 3. 16). How simple! How grand! How glorious! All the difficult work was done for you by Christ, and you are now besought to accept of salvation as a free gift through faith in the Redeemer's blood. Don't, oh don't, try to banish from your mind thoughts of your accountability to God. There is a day of reckoning. "Behold, now is the day of salvation." Believe, and be eternally saved! A. M.

## "THERE IS NOTHING ELSE."

IT was in the early days of January that two of us made a call at a croft situated on one of the group of the Orkney Islands. There lived a man and his wife, both advancing in years. The man had been laid aside with an illness, which was soon to prove fatal. When one finds himself nearing the end of life's journey he is given to



From a Photograph. A CROFTER'S COTTAGE IN THE NORTH OF SCOTLAND.

reflection. After inquiring for the sufferer, the writer was shown into the bed-chamber. The invalid was only able to lie on one side, and at times suffered severe pain. We found him more ready to speak than previously, and while we realised that the chamber must soon be the death-chamber, we talked about "the things which are not seen, but are eternal" (2 Cor. 4. 18).

With the aid of a lamp from the adjoining kitchen we read the familiar Twenty-third Psalm, which is ever fresh. Then we talked again. Aye, our friend agreed, it was good to be able to say, "The Lord is MY Shepherd." And now what was the hope of the sick one? This, and

## *"There is Nothing Else."*

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this alone, "the precious blood of Christ" (1 Peter 1. 19). "Is that sufficient?" "Oh, quite, for there is nothing else." Our friend had in his time been led to rest on the finished work of Christ, and had "peace with God" (Rom. 5. 1), which was now realised. By the bedside we prayed, thanking God for the testimony borne, and commending the pilgrim to his heavenly Father. Then a warm handshake. We left, and felt it had been good for us to be there.

The other day I lifted the newspaper and found a record of the death of the one referred to. He is now "with Christ, which is far better" (Phil. 1. 23). Hence this article. Let us pause. Yes, "we must needs die" (2 Sam. 14. 14), and seeing we are not to boast ourselves "of to-morrow, for we know not what a day may bring forth" (Prov. 27. 1), let us examine ourselves in the light of that day when we shall bid adieu to earth.

The Word of God declares plainly :

I. "ALL HAVE SINNED" (Rom. 3. 23). From this decree none can escape, and indeed none would seek to, as our own consciences accuse us with the fact. But while we may agree in a general way that all have sinned, have we reached the stage, and said, "I have sinned?" (Luke 15. 18). There the guilt becomes personal, and we know the sentence: "The wages of sin is death" (Rom. 6. 23).

II. "CHRIST DIED" (1 Cor. 15. 3). These words announce the greatest fact in history. And what a message, telling of the grace and love of God. We may say that Christ died for ALL, but have we been enabled to exclaim Christ died "for ME?" (Gal. 2. 20). Thus, and thus only, can the individual sinner claim a personal Saviour.

III. "NO CONDEMNATION" (Rom. 8. 1). The believing one knows on the authority of God's Word (1 John 5. 13) that the judgment he should have endured was borne by Another—the Man Christ Jesus.

The subject of the narrative knew that he had sinned, but he also knew that Christ died for him, hence his joy was resting on "the precious blood of Christ."

What is the reader's hope? Remember, you are either now sheltered under the blood of Christ, thus escaping judgment, and going on to heaven, or you are in your sins, exposed to the wrath of God, and hastening on to "indignation and wrath, tribulation and anguish" (Rom. 2. 8, 9). J. S.



## A LOVED ONE AT THE BOTTOM.



SOME time ago an explosion in a coal-mine in England hurried many souls into eternity without a moment's warning. Soon a great crowd gathered about the entrance, appalled by the terrible calamity, and in an agony of anxiety to know its full extent. Fathers and mothers, wives and sisters, stood speechless with horror, or filling the air with their cries of distress.

All felt that an attempt must be immediately made to bring up from the depths

the bodies of the dead, and to rescue any who had escaped destruction. But where was the man willing to imperil his own life by descending into the pit? A person of commanding influence in the community succeeded in gaining the attention of the throng, and asked if any were ready to face death by entering the mine? Instantly a number stepped forward with uplifted hands, each firmly saying, "I will go"; and go they did without the least hesitation. "But," said a Christian who witnessed the thrilling scene, "I noticed that none volunteered except those who had *a loved one at the bottom.*"

Just so it was with Him who left the throne of glory and the courts of heaven to come to our relief. He had many loved ones at the bottom, although they loved Him not, and He refused to be detained where all was bright and beautiful. When He was the daily delight of His Father, "rejoicing always before Him," He was also, He tells us, "rejoicing in the habitable part of His earth; and My delights were with the sons of men" (Prov. 8. 31).

It is not a question, then, of weeping, and vowing, and praying, and turning over a new leaf, and trying; for all that, and a thousand other things we may undertake, will not get us out of the pit; but it is a question of trusting Jesus. "He that believeth on ME HATH everlasting life" (John vi. 47). "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5. 1). H. MOORHOUSE.



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



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

Where does the reader stand? Converted by man or by God? Which? Those who are born of the Holy Spirit are not saved because of their "penitential sorrow," "giving up of sins," or "crying to God for mercy." They are saved solely and wholly through believing on Christ, who paid the ransom for their deliverance. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3. 36). Believe on the Lord Jesus Christ now and be saved. Whom God takes up, He never gives up. A.M.

# A PROTESTANT AND A ROMAN CATHOLIC SAVED AT THE SAME MOMENT.

A TOUCHING INCIDENT IN THE MINISTRY OF  
MURRAY M'NEIL CAIRD, STRANRAER.



"BOTH AUNT AND NIECE FOUND PEACE AT THE SAME TIME."

"Her aunt held a candle that Jane might see the Scriptures, and both aunt and niece found peace through the same verse that was read to them by Mr. Caird."

## A PROTESTANT AND A ROMAN CATHOLIC SAVED AT THE SAME MOMENT.



JANE F—— was brought up in the Roman Catholic Church in Ireland. When about 16 years old she went to reside with her aunt in a village in the south of Scotland. Mrs. T—— though a good Protestant was, alas! like many professing Christians, a stranger to God's saving grace. Though she attended church, read the Bible, and said her prayers, she had not the least idea of the wondrous fact that God justifies *ungodly* sinners who believe on Christ. Being anxious that her niece should become a Protestant she read the Scriptures aloud nightly ere the household retired to rest. At first Jane was surprised that her aunt read the Bible. She said to her on one occasion, "We were told that the Bible was a bad book, and you read it, and we all read it at school."

What a delusion that the Bible is a bad or dangerous book. It is God's Holy Word. In 2 Timothy 3. 16 we read that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." The Bible reveals to us what we are by nature and practice, and tells us God's way of Salvation.

As Jane read the Word she became more and more interested in it. It was so unlike any other book that she had seen. The Holy Spirit, who led her to peruse it, was revealing to her her guilt and danger. The scales were removed from her eyes, and she was brought to see that "*all* . . . have gone astray" (Isa. 53. 6), that "*all* have sinned" (Rom. 3. 23) against light and love, and *all* deserve to receive the wages of sin, which is everlasting separation from God in conscious punishment. In a letter recently received from her by a friend of ours, she says: "I read the Bible all day long. The Holy Spirit was telling me that I was all wrong. I used to hear my aunt praying that the Lord would open my eyes to see the truth, and I became very miserable."

At that time a wonderful work of grace was going on in the town of Stranraer, a few miles distant. Mr. Murray M'Neil Caird, a gifted lawyer, son of one of the best known gentlemen in the county, was preaching the Word with

A Protestant and a Catholic Saved at the Same Moment.

marvellous freshness and power. Many who had passed as "good Protestants" and "good Presbyterians," through his labours had been led to see their spiritual condition. Mr. Caird's ministry was of a most searching character, and numbers of religious people, as well as careless worldlings, were led to see their need of a Saviour, and were soundly converted to God. The young converts could not keep the good news to themselves, and the "glad and glorious Gospel" was carried to many parts of the county.

One evening Mr. Caird, with a band of workers, visited the village where Mrs. T—— resided. They started singing Gospel hymns, which soon attracted a crowd. Jane F—— was milking the cows at the time. The awakened soul, longing to know how she could obtain forgiveness, immediately left her work and went to the meeting. The hymn that was being sung was the familiar one commencing:

" There is life in a look at the Crucified One,  
There is life at this moment for thee;  
Then look, sinner, look unto Him and be saved,  
Unto Him who was nailed to the tree."

Jane F—— declared that the hymn was the finest that she had ever heard. That night the anxious inquirer had a personal conversation with Mr. Caird. Her aunt held a candle that Jane might see the Scriptures, and both aunt and niece found peace through the same verse that was read to them by Mr. Caird. How true that the entrance of God's Word giveth light! Jane F—— and her aunt, Mrs. T——, found life in a look at the Crucified One! The Roman Catholic and Protestant gazed by faith on the Lord Jesus bearing *their* sins in His own body on the tree (1 Peter 2. 24), and obtained joy and peace in believing. Mrs. T——, after her conversion, lived a consistent Christian life for forty years. Jane F—— witnesses to the saving power of Christ in another land.

The unsaved reader, whether Romanist or Protestant, Episcopalian or Presbyterian, Methodist or Baptist, needs a Saviour to deliver him from the penalty and power of sin. Your religious upbringing, church or chapel going, Bible reading, prayer saying or hymn singing, cannot atone for the past. Future good conduct cannot blot out past disobedience. "God requireth that which is past" (Eccles. 3. 15). You are a sinner and need a Saviour. You may turn



A Protestant and a Catholic Saved at the Same Moment.

over new leaves on the page of your life's history, but turning over *new* leaves won't blot out the *old* ones. If you lived until you were a hundred years old and never committed another sin, that could not atone for the past. Do you admit that you are a lost, ruined, undone sinner? If not, hearken to what God says about you. "There is not a just man on the earth that doeth good and sinneth not" (Eccles. 7. 20). What then is to become of you? "There is *no difference*, for *all have sinned* and come short of the glory of God" (Rom. 3. 22, 23), and the Word declares that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2. 10). How then can a righteous and holy God forgive sin? The answer is at hand. "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). God has accepted the ransom. Christ, by His atoning sacrifice on Calvary has eternally settled the sin question. The work that saves was accomplished on the cross. No prayers, tears, penance or penitence can purchase God's pardoning mercy. Salvation is a free gift (Rom. 6. 23), and is "not of works, lest any man should boast" (Eph. 2. 8, 9). "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 4, 5).

"I thought that Christ did part of the work and we have to do ours," says one. That is your mistake. On the cross He said, "It is finished," and you cannot add to a completed work. What Christ did is enough. God is satisfied with the work done by Him, and surely you ought to be satisfied with that which satisfies Him! "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). Believe now on the Lord Jesus Christ, and obtain it. May the reader, through faith in the Lord Jesus Christ and His finished work, be enabled to say from his heart:

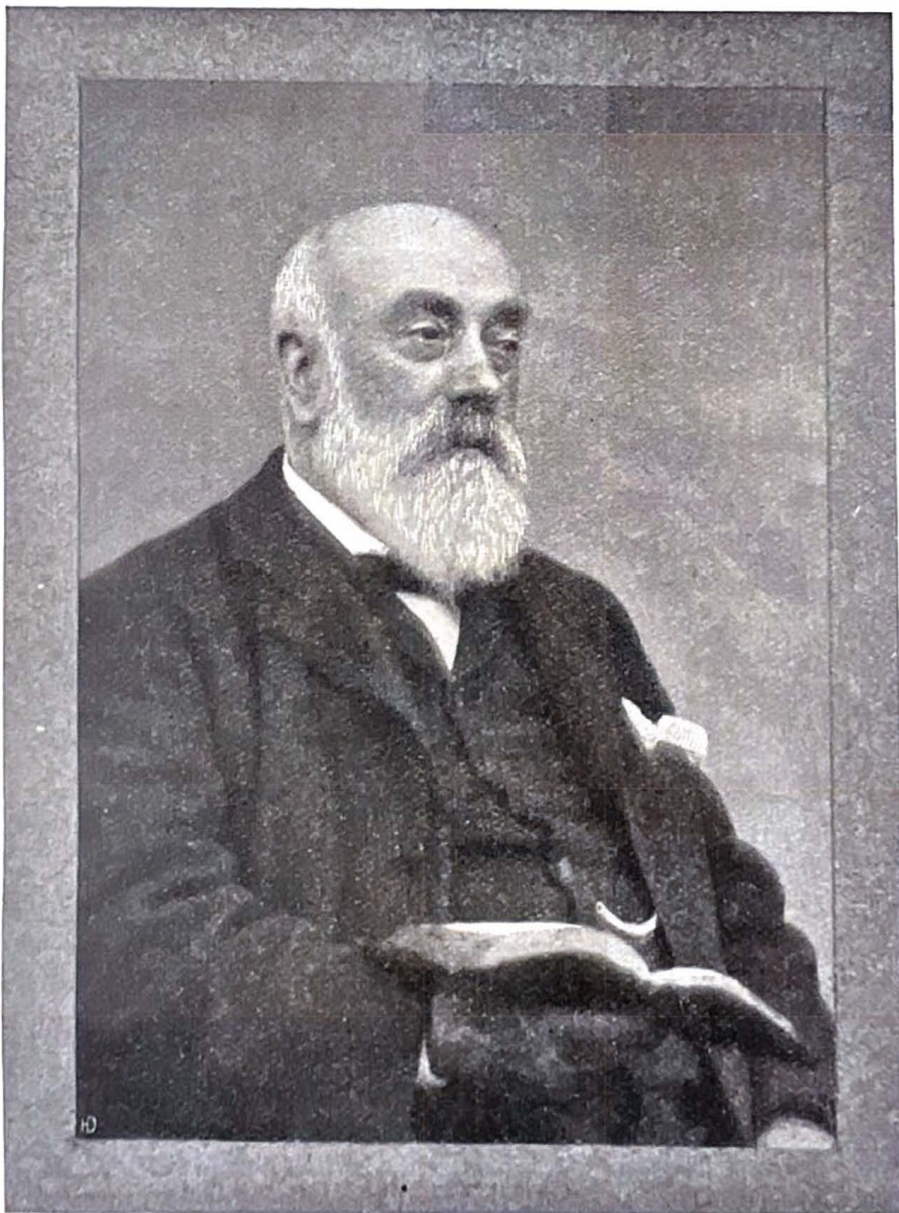
" I do believe it | I do believe it |  
I am saved through the blood of the Lamb ;  
My happy soul is free, for the Lord has pardoned for me,  
Hallelujah to Jesus' Name."

A. M.



## HUSBAND AND WIFE SAVED TOGETHER.

**M**R. ANDREW HAMILTON, a well known and highly esteemed Christian worker in the town of Forres, in the north of Scotland, was for ten years an unconverted church member, not knowing that he needed the great change of conversion to God. One day Mr.



ANDREW HAMILTON, FORRES.

Hamilton observed an announcement that a London evangelist was to hold special services in the Music Hall. He resolved to go and hear him, and attended several of the meetings, and was led to see his need of a Saviour. On the third night he said to his wife, "I'll keep my seat until some one speaks to me, though all the devils in hell

## *Husband and Wife Saved Together.*

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laugh at me." "So will I," was her-response. The after-meeting was announced, and the preacher spoke to Mr. and Mrs. Hamilton, and inquired if they would not like to know their sins forgiven. They said they would. Finding that they were "anxious inquirers," the servant of Christ brought before them various passages of Scripture, showing God's way of peace. Turning to John's gospel, chapter 5, verse 24, he read to them the words slowly and deliberately, "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." They were shown that Christ had borne sin's penalty, and had paid the ransom for their deliverance with His precious blood; that on account of what He did and suffered, God could righteously forgive the vilest offender.

In the verse there are three links in the chain that bind the sinner to the Saviour, viz., HEARING, BELIEVING, and HAVING. The one who hears the Gospel of Christ, and believes the glad tidings regarding His finished work, obtains everlasting life as a free gift, with the assurance that he will not come into condemnation or judgment on account of his past disobedience.

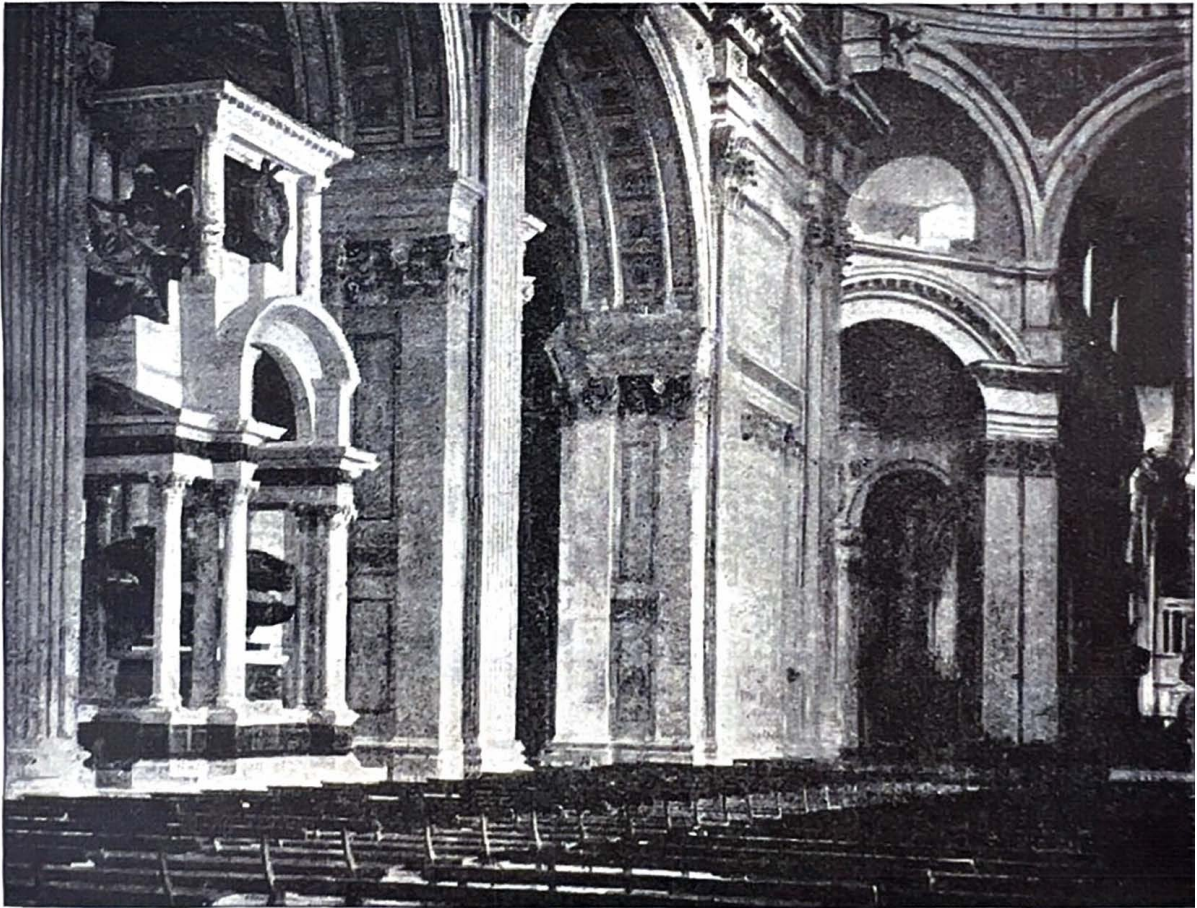
Several verses in the first epistle of John were also read: "If we receive the witness [testimony] of men, the witness [testimony] of God is greater; for this is the witness [testimony] of God which He hath testified of His Son. He that believeth on the Son of God hath the witness [testimony] in himself; he that believeth not God hath made Him a liar; because he believeth not the record 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). The husband and wife left the Music Hall that night, resting their souls on Christ's glorious atonement, having the assurance of God's Word that they had eternal life. They had ceased calling God a liar, and had believed the testimony which He had given concerning His Son. May the reader cease looking *within* or *around*; may he gaze by faith on the Saviour wounded for his transgressions and bruised for his iniquities, and obtain eternal life, forgiveness, and justification.     A. M.



## SAVED IN ST. PAUL'S CATHEDRAL.

**D**URING a journey from Dublin to Belfast in a train I got into conversation with a Christian who gave me an outline of his conversion, which was such a remarkable instance of God's grace that I think it ought to be recorded.

From his childhood he was brought up religiously, and was considered a Christian by his friends. When he became a man, however, he developed a strong passion for horse-racing, and was led into all the evils connected therewith.



INTERIOR OF ST. PAUL'S CATHEDRAL, SHOWING WELLINGTON'S MONUMENT

One Saturday, after an exceptionally busy day on "the turf," he returned to his lodgings, and went to bed. About two or three o'clock in the morning he heard a loud, distinct knock at his bedroom door. "Come in," he shouted. No reply. Presently another knock came at the door, louder and more distinct than the first. "Come in," again he shouted. Again no answer. After another pause came a third knock, exceeding in loudness and distinctness the two preceding ones. Naturally disturbed at such an unusual

## *Saved in St. Paul's Cathedral.*

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occurrence, he shouted once more at the top of his voice, "Come in," but again there was no reply. The knocking ceased, but he was so troubled by what had taken place that he could not close his eyes the remainder of the night.

At breakfast time he asked the landlady if she had knocked at his door about two or three in the morning. She declared that she had not. In the evening he went to St. Paul's Cathedral. The clergyman gave out his text, "BEHOLD, I STAND AT THE DOOR AND KNOCK" (Rev. 3. 20). Terror seized hold of my friend-at once. He felt he was face to face with God, and immediately all the sins of his life passed before him with vivid reality. He was a convicted sinner in the presence of God. The preacher went on with his sermon, little knowing what a tremendous effect his text had already had upon one of his congregation. Solemnly he dwelt upon the importance of "opening the door" when the Saviour knocked. It was not enough to say, "Come in." The door of the heart must be opened, so that Jesus may "come in." "Again," he urged, "Christ Jesus may have knocked once, twice, aye, even *thrice* at your door, but you have not *opened* it to let Him in. Open it now," he continued, "or He may cease knocking, and your last opportunity be gone for ever."

"In vain," said my Christian fellow-traveller, "did I try to keep from making a scene in that vast and orderly congregation. I collapsed, broke down utterly, and wept like a child. There and then I opened my heart to the Lord Jesus, and He came in and took possession of it, and has remained in possession of it ever since, bless His Name!"

After the service my friend hastened to his lodgings, and told his landlady that he knew now who it was that knocked at his bedroom door that morning. It was God preparing the way for the knock that was to come at his heart later on. And with joy he told her that he had opened his heart to the Lord Jesus, and that all his sins were forgiven. "And," concluded my friend, "ever since it has been my joy to tell sinners of that blessed Saviour who saved *me* by His matchless grace."

The Lord Jesus may have knocked at *your* door *once*, TWICE, THRICE. This may be His *last* knock.

"Swing *your* heart's door *widely* open,  
Bid Him enter while you *may*."

T. C. M.



# "LOOK UNTO ME, AND BE YE SAVED;"

Or, HOW THE ILLUSTRATION CLEARED AWAY THE DIFFICULTY.

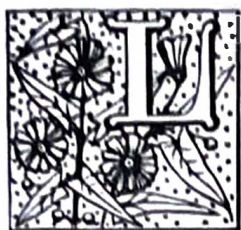
By Dr. W. F. MACKAY, Author of "Grace and Truth."



" AT THE APPOINTED HOUR I WALK IN, AND MAKE MY PROMISE GOOD."



## "LOOK UNTO ME, AND BE YE SAVED."



LET us suppose that you are convinced that you are lost, that therefore your first need is a *Saviour*, not a *teacher*. You cannot understand what is meant by looking to Christ as the bitten Israelites looked to the serpent on the pole. Let me illustrate it by a conversation I had one day with a man who had been hearing the Gospel preached, and with whom I had to walk some miles.

I began by asking, "Have you ever thought of the great salvation?" "Oh, yes," he replied, "I have often thought about it." "And are you saved?" "Well, I could not say that; I don't feel as I would like." "I quite believe that; but do you think any of us could ever feel perfectly right in this world? But are you at peace with God?" "I never could say that I was satisfied with myself." "But, my friend, I did not ask if you were. It would be a very bad sign if you were satisfied with yourself. But are you at peace with God?" "Well, I never could feel that I had peace." "But I don't ask if you *feel* at peace with yourself; I hope you never will. *Have* you peace with God?" "To tell you the truth, I am not right." "How long is it since you began to think of these things?" "About seven or eight years ago, in the north of Ireland, I was first awakened by a minister preaching on 'YE MUST BE BORN AGAIN' (John 3. 3). And often since that time I have been trying to feel God's Spirit working in me." "And you never have?" "No; I could not be sure." "How could ever any one be sure of what was going on within him, especially as our enemy comes as an angel of light?" "Well, what am I to do, then?"

"The Lord Jesus was the One, you remember, that said, 'Ye must be born again.' 'Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.' Now, at the end of all this conversation, Nicodemus did not know how to be saved, but only said, 'How can these things be?' even when the Lord Himself was the great Teacher." "That's just where I am." "Now, what did the Lord do? He took him away to the picture-book for sinners, and showed Him the picture of a dying man looking away from himself to a serpent on a pole, and thus obtaining life (Num. 21. 6-9), and told him that 'as

"Look Unto Me, and Be Ye Saved."

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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. 15). Now, all you have to do is to look and live." "But that is just what I've been trying to do, and what I don't know how to do. What is it to look to Christ?" "Now I can understand your difficulty. You cannot see Christ with the eyes of your body, you cannot see Him in vision; you say that you cannot feel His presence within you, you cannot feel that you have faith." "Exactly. What am I to do?" "Allow me to give you an illustration."

In some such words I spoke with my friend, and gave him the substance of the following illustration, which seemed to clear away his difficulty; and I trust, by God's blessing, it may enable you to receive God's simple plan, and accept God's salvation for nothing.

You have a rent—say £10 a year—to pay. Having to maintain a large family, and having been recently in distress and out of work, you find it impossible to pay it. Let us suppose that I was able, knew your difficulty, took pity on you, and said to you: "John, I hear you have your rent coming on, and having had very hard times, you will never be able to pay it. Now, I wish you to use your money for your most pressing wants, to get food and clothing for your wife and family, and *look to me for the rent.*" You, knowing me, and hence believing me, would go away home with a burden off your mind and a happy heart. When you came home next Saturday with your wages you would tell your wife to spend all the money in getting food and clothing. "But, John," she would say, "are we not to lay aside something for the rent?" "Oh, no," you would answer; "I met a man whom I know, and he said, *Look to me for the rent,* and I believe him."

And thus weeks would go on, till shortly before the rent day a neighbour comes in, and says, "John, I have only got £5 gathered for my rent, and I don't know what I'm to do. How much have you?" "None at all." "What! Have you nothing gathered?" "No; for a friend of mine said, *Look to me for the rent.*" "And are you not getting anxious about it?" "No." "Why?" "Because I *trust* him." "Why?" "Because I *believe* him." "Why?" "Because I *know* him, and to know him is to trust him."

"Look Unto Me, and Be Ye Saved."

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By-and-bye the rent day comes, and even your wife begins to be suspicious and doubtful, but you have implicit trust in what I said; you have no difficulty in understanding what *Look to me for the rent* means, and so at the appointed hour I walk in, and make my word good, and am happy to find that, against all your neighbour's doubts, against all your wife's fears, and even against all your own tremblings, you have believed my word and looked to me for the rent.

This is of course just an illustration, as I have no doubt you are at the present quite able and willing to pay your own rent; but in the matter of our salvation, though we might be willing, we are totally unable; so the Lord now says, "Look unto Me, and be ye saved" (Isa. 45. 22).

Christ on the cross has satisfied God's justice. He paid the debt for the sinner. Men are doing perfectly right things—praying, living moral lives, and giving money for charitable purposes, but all for the wrong end. All these will never save. God says, "*Look to Me for Salvation,*" and then begin to use your time, talents, money, powers for their legitimate end to glorify God. Do not try to be holy in order to be saved. That would be like the man laying up for a rent which he could never pay. "*Look to Me, and be Saved,*" says God, and then be holy, because you are sure of salvation on the authority of God. Religion will never save you, even pure religion. By the deeds of the law we cannot be justified, therefore by doing all this we cannot be saved. We do not try to do good in order to get a new nature, but we try to do good because we have received a new nature. The work which God will accept from you is not *to* the cross, it is *from* the cross to the crown. Christ did ALL the *saving work*. Be saved by looking to Him, and then live to God. Do not look to the feeling of being saved; look away from what is being wrought *in* you to what was wrought *for* you. We are not saved on account of the Spirit working in us, but by means of His work. We are saved on account of Christ dying for us. We are not saved *for* faith, but *through* faith. "Look unto Me, and be ye saved, all the ends of the earth." Lie down as a wounded, helpless, ungodly sinner, and look away from yourself to Christ crucified for sin, and you will be saved with an everlasting salvation. W.P.M



## THE SINKING OF THE "STELLA."

THE long, dreary winter was past, the Easter vacation was at hand, the cheering hope borne on the wings of early spring made glad anticipations rise in the bosom of most of the 200 men, women, and children who boarded the "Stella" at Southampton in April, 1899, and who expected in a few hours' time to land in Jersey, in the Channel Isles.

A clear sky and calm sea gave rise to the hopes of a pleasant voyage, but ere long a dense fog settled down. Instead of slowing, the captain, trusting to long experience,



"GOOD-BYE TO YOU ALL! GOOD-BYE"

## *The Sinking of the "Stella."*

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and fearing to be late in arriving, seems to have kept the indicator at "Full steam ahead," with the result that the noble vessel rode straight on to the cruel granite peaks of the Casquets, eight miles from Alderney, and in twelve short minutes she sank to the bottom of the ocean.

Many noble tales of heroism and heart-rending stories of parting on that fatal day are on record, but none of these equal the tale of Mrs. Rogers, the stewardess. Tending the sick in the cabins below at the moment of impact, she calmed them with her assuring manner, quickly got them on deck, and hastily provided each with a lifebelt till all those available were used up, when to her horror on looking round she saw *one lady standing alone without a lifebelt!* Unstrapping her own, the devoted stewardess cried, "Quick, madam! You are my charge! There isn't a second to lose," and forcing the belt on the stranger, pushed her into the boat.

"Get in yourself, Mrs. Rogers; jump for your life!" shouted the sailors, though they scarcely could keep afloat. One look at the boat, one thought of loved ones on shore, one halting moment, and then she cried: "You are full enough. I shall sink you. GOOD-BYE TO YOU ALL—GOOD-BYE!"

As the lifeboat put off they heard Mrs. Rogers cry, "Lord, *take me!*" Not "Lord, *save me,*" for she was "ready" to go. What a comfort to be ready should the call come suddenly, as with the "Stella" passengers, or slowly on a bed of pain. "But can we be sure we are ready?" says one. Well, if you are able to say, "Being justified by faith, *we have peace with God*" (Rom. 5. 1), you will be ready. If you are classed with those who "*know that ye have eternal life*" (1 John 5. 13), you will be ready. Would you like to be sure now? Then as a guilty, hell-deserving sinner, which you are, venture your all upon the finished work of the Lord Jesus Christ (John 19. 30), and you will be "saved with an everlasting salvation." You may be saved and know it "now" (2 Cor. 6. 2). You might be called upon to face death, judgment, and eternity at any moment. Therefore we entreat you to "believe on the Lord Jesus Christ, and *thou shalt be saved*" (Acts 16. 31). "Acquaint *now* thyself with Him, and be at peace." Then on land or sea, with moments or with months to prepare, you will be able to say, "GOOD-BYE TO YOU ALL. I'M READY. GOOD-BYE."

HY P.



## HAVE YOU PLAYED THE FOOL?



I WOULD bid you think of the time when all the pleasures of earth shall have ceased for you, when you will have relinquished the black coat for the shroud, when someone else will grace the drawing-room, study

your correspondence, or sit at the desk in your place. I would bid you at this moment to let your thoughts precede you. Look into Eternity, and, as you do so, I have a question for you. Will you try to answer it? "WHAT SHALL IT PROFIT A MAN, IF HE SHALL GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL?"

Now, why don't you speak? If I had asked you some question on current politics you would have been ready with your answer. You are a sharp fellow, too, in the way of business; if I had wanted to invest in stocks, you would be able to give good advice. But when your soul is in question, and Eternity, you are silent. Your soul and Eternity! Alas! you have forgotten both; you have sought pleasure, and it may be wealth and fame, but forgotten your soul. You have followed the shadow and missed the substance. You have lived for Time, but forgotten Eternity, and in so doing you have played the fool in the eyes of an astonished Heaven. You might gain the wealth of a Westminster—the fame of a Kitchener—the learning of a Ruskin; but then Time ends, and with Time ends the meagre satisfaction that these things give. The soul is for Eternity, and in Eternity men will find that not all who were famous here are blest there. They will find that many who wore the professor's gown here are fools there; that wealth of this world is not current in Eternity, nor will it purchase a mansion in the sky. But, thank God, He offers salvation to all, and what men's attainments here cannot purchase, Christ's precious blood can. You will be wise if you turn to Him TO-DAY. J. T. M.

## IMMEDIATE SALVATION.



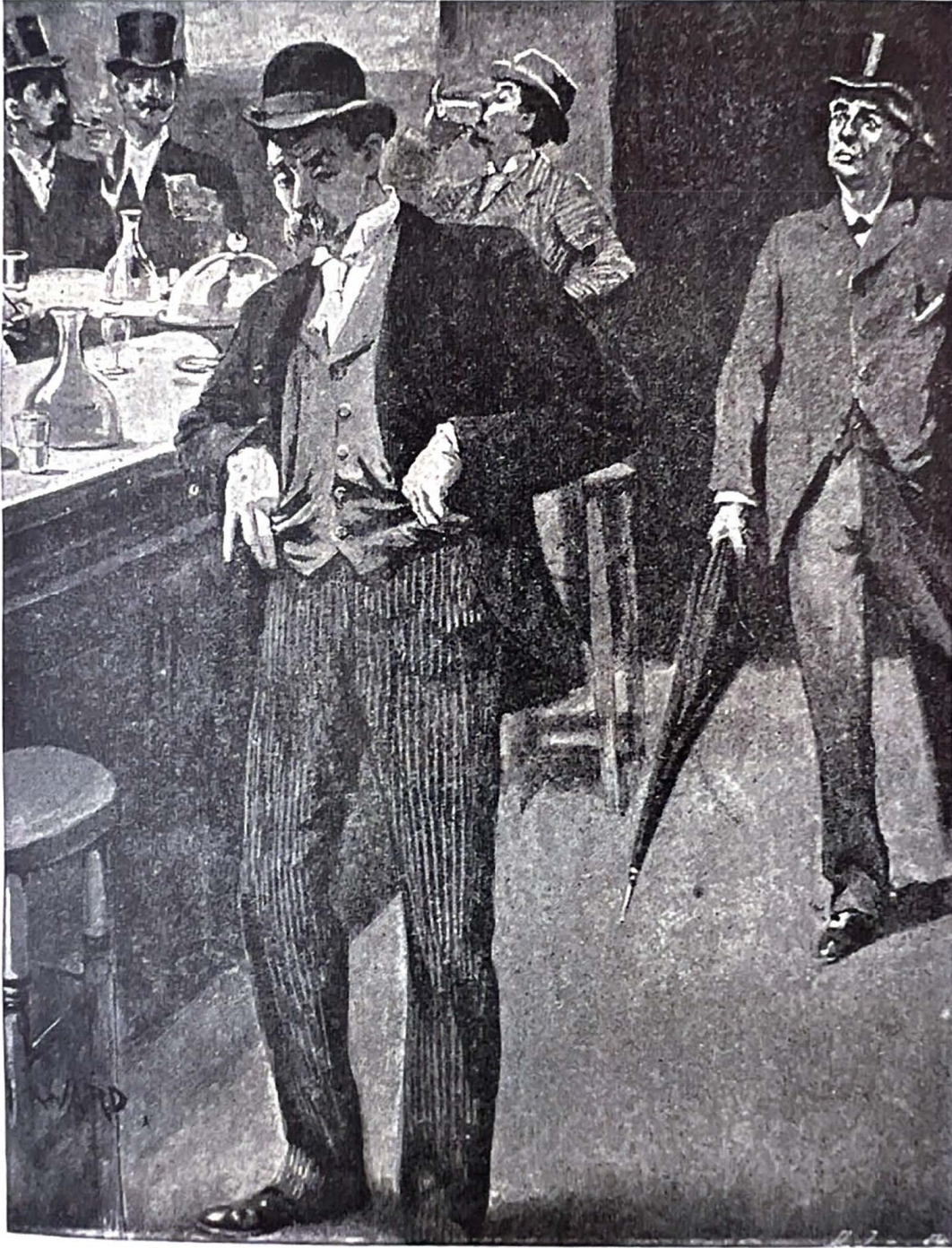
OW long does it take to be saved? Just the same amount of time as it takes to believe the record which God hath given of His Son. *Believing* is an act: it is a thing done in a moment. Therefore God's salvation is an *immediate* salvation. Praise His Name!

This is the very salvation needed by a guilty world. Man's way to be saved is on the principle of *works*. God's way to be saved is on the principle of *faith*. Now, what does Scripture say as to "faith" and "works" in obtaining peace with God? It matters very little what *man* says. What does *God* say? That is the great question. He plainly declares that He saves the sinner on the principle of *faith*. In Romans 3. 28 we find it stated in the clearest possible manner that "a man is justified by faith without the deeds of the law." Then again (Rom. 5. 1), "Being justified by faith, we have peace with God." Then, again, we read that God hath set forth Christ Jesus for a mercy-seat *through faith* in His blood (Rom. 3. 25). *Faith* is simply believing the word of another. If a statement is made by one whom you know to be truthful, you believe him: that is to say, you *put faith* in his word. Now, that is faith, although only in the word of a man. But "if we receive the witness of men, the witness of God is greater" (1 John 5. 9). If you believe what man says, how dare you doubt what God says? God calls on you to believe *Him*—to put faith in *His* word—to believe the record He has given of His Son; and, in believing, the divine assurance is given that you shall "have life through His name" (John 20. 31). Then, let the question be asked—Dost thou believe on the Son of God? By Him "all that believe" are justified from all things. Are you of that happy company who are justified from all things? But how were they justified? Scripture answers, "*Through faith*." They had no merit of their own to bring. They pleaded the merit of another—even of God's spotless Son; and God accepted the plea! Remember that your works, your tears, your prayers, cannot avail to wash out a single stain of sin. "By the deeds of the law there shall no flesh be justified in His sight" (Rom. 3. 20) There is none other name than the name of Jesus, whereby you must be saved. Therefore, let your own worthless name be utterly and for ever cast aside, and rest on the merits of Him to whom God hath given a Name which is above every name (Phil. 2. 9). w. s.



## WHOSE SIN?

DAVID'S, OTHER PEOPLE'S, OR YOUR OWN?  
OR, THE MAN WHO GOT MORE THAN HE BARGAINED FOR.



"THE BAR, WHERE A NUMBER OF MEN WERE DRINKING."

"He commenced to describe David's sins and crimes, growing quite eloquent under the influence of drink and the cheers of his comrades."

## WHOSE SIN?



ONE night, years ago, a city missionary walked into the bar of a public-house, where a number of men were drinking. After a word with those behind the bar, and distributing some Gospel papers, he turned round to find himself confronted by the customers, eager for an argument with him.

A young man acted as spokesman, and immediately said, "Do I understand that your business is to preach what the Bible says about God and man?" "That is what I endeavour to do," was the reply. "Well," said he, "I used to read the Bible, and I will tell you what it says of David, who was a man after God's own heart." With that he commenced to describe David's sins and crimes, growing quite eloquent under the influence of drink and the cheers of his comrades. Suddenly pausing, and taking a good drink of beer, he concluded by saying, "Now, sir, what do you say of a character like that, and it's all in the Bible?"

Everybody looked at the missionary, thinking that he was fairly "cornered" this time, and waited breathlessly for his reply. He lifted up his heart in prayer to God, and then, opening his Bible, he said, "Our friend knows a good deal about the story of David; perhaps, too, he has heard infidels speak on the subject, but he has not told you *all* that this Book says about him." "Is there anything else about David?" queried the young man. "Certainly there is," he replied, "and if you will give me your attention for a few minutes, and your friends will give me as much quiet as they gave you, I will read you something about David that you have not referred to at all."

Quietly and distinctly he began to read the fifty-first Psalm. By the time verse 10 was reached a good many seemed uncomfortable, especially the champion of the party. Finishing, he lifted up his Bible, saying, "I am not going to charge any of you with sinning like David, but if you, my good sir"—addressing the spokesman—"have been guilty of such sins, then I charge you, in the presence of all, never to speak again against David until you have confessed your sin to God as he did." A hush ensued, but no reply was forthcoming; instead of it the young fellow put down his pot, and turning to his friends, said, "I'm going; I've got more than I bargained for when I entered this house." So saying, he ran out, leaving them dumbfounded.

## Whose Sin?

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That young man was, little though he may have known it, the spokesman of a very large multitude. "Other people's sins," it matters not much whether they are David's or those of the next door neighbour, form a convenient cover under which many a person is guilty of trying to conceal their own, forgetful of that solemn word, "So then every one of us shall give account of *himself* to God" (Rom. 14. 12). Are you guilty of this folly? When thoughts of God, and sin, and eternity come before you do you attempt to find mental refuge behind the shortcomings of somebody else? To do this is to flee to one of the many refuges of lies that Satan has created, and to court disaster (Isa. 28. 17).

In Psalm 51 David made no attempt to hide behind somebody else's sins. He made the cleanest possible breast of his own in the presence of God. He said, "I acknowledge my transgressions: and my sin is ever before me. Against Thee, Thee only, have I sinned. . . . Behold, I was shapen in iniquity." But he added, "*Wash me, and I shall be whiter than snow.*" This explains how David came to be called "a man after God's heart" (Acts 13. 22).

The Lord Jesus Christ was this in a far higher way than David. He was absolutely sinless and perfect, and therefore was able to offer Himself without spot to God for our sins. David was by no means sinless. He was a great sinner, but he most thoroughly confessed it in repentance, and was washed whiter than snow by God Himself. A "man after God's heart" of this kind even you and I can be.

Some eighteen months after a man stopped the missionary, asking if he remembered the circumstance. On his replying that he did, the other said, "Well, I saw the very man a Sunday or so ago preaching in the street, and telling the people of the scene in the public-house, and how he had run home, got out a Bible, and read Psalm 51 for himself. He discovered that he was a far worse sinner than David, and, falling on his knees, he 'believed on the Lord Jesus Christ,' and was converted, and now he preaches to others."

Thus the young sceptic ended by following in the footsteps of David, and the same road is, through grace, open to us all. The name of that road is "REPENTANCE UNTO LIFE" (see Acts 11. 18). If you are wise, you will throw aside all vain excuses, and as a poor, repentant sinner tread that road to-day. It will lead you to CHRIST. F. B. H.



## "A CHRISTIAN ALL HIS LIFE."



"YOU ARE THE FIRST ONE I EVER MET IN MY EXPERIENCE."

THE two Williams had not met for some time. The elder one had been "born again" during the interval, and utilising the first quiet moment with his younger friend, the following conversation took place.

"Well, William, let me kindly ask how matters stand with your soul and God. Have you believed on the Lord Jesus Christ, and are you saved?" (Acts 16. 31). "But I always believed in the Lord Jesus Christ—firmly." "If you always believed, then you must always



## "A Christian All His Life."

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have been a Christian?" "Yes, so I was." "Do you really mean to say you have been a Christian all your life?" "Yes." "In that case you must have been *born* a Christian. Do you believe that?" "Yes, I suppose that's how it stands with me." "Now, my dear William, if you have been a Christian all your life, and were born one, you are the first one I ever met with in all my experience. Do you know what the Bible says about us? Instead of being born *Christians*, I read, 'born *in sin* and shapen in iniquity' (Psa. 51. 5). That's what God says. To become a Christian we must be born *over again*, as you have it in John 3. 7, 'Ye must be born again.'" "But," said William, "I can't understand this, for I believe the Bible—every bit of it." "You need not say that now, William, for here it tells you that you must be born again, and you don't believe that. Then it says *born in sin*, and you say *born a Christian*. It also says that the carnal mind is 'enmity against God' (Rom. 8. 7), and you say you have been the friend of God all your life. How can you really say, in the face of all this, that you believe the Bible?"

William did not very well know what to say, and yet he could not see where the *something wrong* lay. He seemed quite satisfied he had been a believer in Christ during his whole life. "Well, William," I continued, "if you are such a firm believer in Christ, you must know that you have everlasting life, for that is what the Bible says every one has got who believes in Christ." "But I can't say that," he replied; "I don't know whether I have everlasting life or not." "Another proof, William, that you don't believe the Bible, even where the Saviour Himself speaks. There's something very seriously wrong, and I don't suppose you will think it a liberty in me saying what I fear it is. Your position seems to be this: Christ Jesus came to seek and to save the *lost*. You won't admit you were ever lost. He came to save from the 'wrath to come,' which means hell. You don't believe you were ever going there, therefore you are not saved. According to your own showing, you are not one of the people He came to save."

William did not care to be spoken to in this way, but I felt compelled to speak the plain truth of God, and leave it for the Spirit to apply; and it was not long ere conviction came home to his soul. I saw him a few nights afterwards,

## "A Christian All His Life."

and he had only then been brought to see the utter depravity of his own heart for the first time, and to find himself a poor, undeserving, perishing sinner. Through grace he was enabled to embrace Christ as the lost sinner's Saviour; and, oh, how precious seemed the new-found treasure! "The love of Christ" truly surpassed all "knowledge" (Eph. 3. 19). William was a changed man from that time. He is now testifying for Christ, devoting his spare moments to the joyful service of Him who hath saved him and called him with "an holy calling" (2 Tim. 1. 9), and affectionately warning poor sinners from that same hell towards which he himself had so long travelled while under the delusion that he had been *a Christian all his life*. W. S.

### SALVATION FOR NOTHING.



AN aged saint on being asked to explain salvation, aptly replied, "SOMETHING FOR NOTHING." Another aged saint, who had weathered the storm for many a long year, and was nearing the heavenly harbour, on hearing this related, exclaimed: "Aye, it's even better than that, it's EVERYTHING FOR NOTHING."

Salvation the moment you cease trying, struggling, doing, and accept "the free gift of God—Eternal Life" (Rom. 6. 23, R.V.). Salvation moment by moment, hour by hour, and year by year, all the pilgrim journey through. Salvation till you reach the "inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven" (1 Peter 1. 4) for all who are saved by grace alone. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2. 8, 9). Salvation absolutely for nothing, solely through the merits of the Saviour from first to last. Remember it is "not by works of righteousness which we have done, but according to His *mercy* He saved us" (Titus 3. 5). So say all the saved. Will you then cease seeking to merit salvation, and at this moment "TAKE THE WATER OF LIFE FREELY" (Rev. 22. 17), and thank God for "something for nothing," then when pilgrim days are done, and you are landed safe in the heavenly harbour, you will realise that it was GRACE from first to last, and thank God for "everything for nothing." HYP.

## THE WHALER'S CONFESSION.

THE skipper of a whaling vessel had been hunting the seas for whales, and had been unsuccessful. "It's of no use your talking to me," said he to a missionary; "your conversation will have no effect. I cannot hear or understand you. I know nothing about your subject. I have been out twenty-one months looking for whales, whales—nothing but whales. I have been ploughing the mighty



Whales stranded on the shore.

"I AM BOUND TO HAVE A WHALE."

deep in search of whales, and I am bound to have a whale; and," he added, "if you could look into my heart you would see nothing but a whale there."

This was a frank and honest confession, yet, nevertheless, it was a sad one. The captain was bent on catching whales, and had no heart for God's message of mercy, because he would not allow anything to come between him and his purpose.

Many are like him. Although the Lord commands them to "seek *first* the kingdom of God and His righteousness" (Matt. 6. 33), they have determined that they will seek



## *The Whaler's Confession.*

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“first” the pleasures and amusements of the world. When confronted with the Lord’s command to “seek first the kingdom of God,” they say that they don’t wish to become “gloomy and melancholy,” as if becoming a true Christian caused a shadow to rest on the countenance, or filled the soul with sadness. Pleasure is the “whale” that has got into some hearts, and money-making into others. “Make hay while the sun shines” is a favourite maxim of some. From early morn till late at night they do their utmost to “get on” in the world. What are *you* living for? For Christ or for self? For Time or for Eternity? The “whale” came between the skipper and God. It was therefore his idol. A trout or a whale, a football or a bicycle, a bird or a dog, a shop or a situation, a wife or a child, a sweetheart or an acquaintance, may stand between a man and his soul’s salvation.

A speck of dust may keep you from seeing the sun, and a companion’s sneer, cut, or curl of the lip may prevent you from becoming a Christian. Be determined that you will not allow anything to come between you and your eternal welfare. Christ does not, however, tell you to cast out the “whale.” You are to look to Him dying on Calvary’s cross to redeem you to Himself.

“ ’Twas the look that melted Peter,  
’Twas the face that Stephen saw,  
’Twas the heart that wept o’er Mary,  
Can alone from idols draw.”

Gaze by faith on the bleeding, suffering, dying Lamb of God, and lay hold of the glorious fact that He was wounded for your transgressions and bruised for your iniquities, and you will be eternally saved. A sight of Him, wounded for your transgressions and bruised for your iniquities, will melt your heart. Then the “whale” will escape. Receive Christ by simple faith. “The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved” (Rom. 10. 8, 9). May you be enabled by grace divine to believe in your heart, and confess with your mouth that “GOD LOVED—GOD GAVE—I BELIEVE, AND I AM SAVED.”

A. M.

## THE FAITHFUL BROTHER.

"THE tail of the storm" is in the Channel, and a brave little cutter is speedily making for port and home. But as the morning dawns a dark spot on the horizon is made out by her captain to be a vessel in distress. The cutter is put about, and all sail possible made for the object that has arrested her course. Presently she is alongside a forsaken ship. The vessel rolls heavily, as though water-logged. The captain boards her with some of his crew. The silence on the deserted vessel is only broken by the rattle of the chains as she rolls to and fro. They go below, silence still; peer into the berths, still the same; but at last



WITH LOVING HANDS THEY BORE HIM TO THE CABIN."

## *The Faithful Brother.*

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they come to a cabin, and start back, for there, in the silence of death, lies a still form. Once a living, brave man, like themselves, he is now left alone in his wrecked ship, covered with a foreign flag, on the wild waves. What does it all mean? Where is the crew? What caused his death? These and similar questions passed rapidly through the minds of Captain L—— and his men. But there is no time to lose; they must try and get the vessel and its dead captain into port, and then solve the mystery.

Some hours after, the cutter and the derelict safely entered the harbour. The news of the strange vessel soon spreads, official information is given, and before the day passes a crew of foreign sailors arrive to claim their vessel. This was the tale they told. Theirs was a merchant ship, trading between their home and London; they had landed their cargo safely, and were on the return voyage when the awful gale of the previous night had swept down the main-mast, and struck down the poor captain, fatally injured. His brother was with him, and in face of the storm, they, with loving hands, bore him to the cabin and did all their skill could invent to ease what they saw too plainly were his dying hours. As the storm increased the waves swept over the ship, she began to leak, and the captain begged them to launch the boat. But the brother would not leave the dying man alone, neither would any of the crew; they would stay with him, pay him the last act of respect, and then, if there was the possibility, try to make the shore. We know what did happen. In broken English the poor fellows told their tale, and they rejoiced that at least they could lay the captain in the quiet, mossy grave at W——.

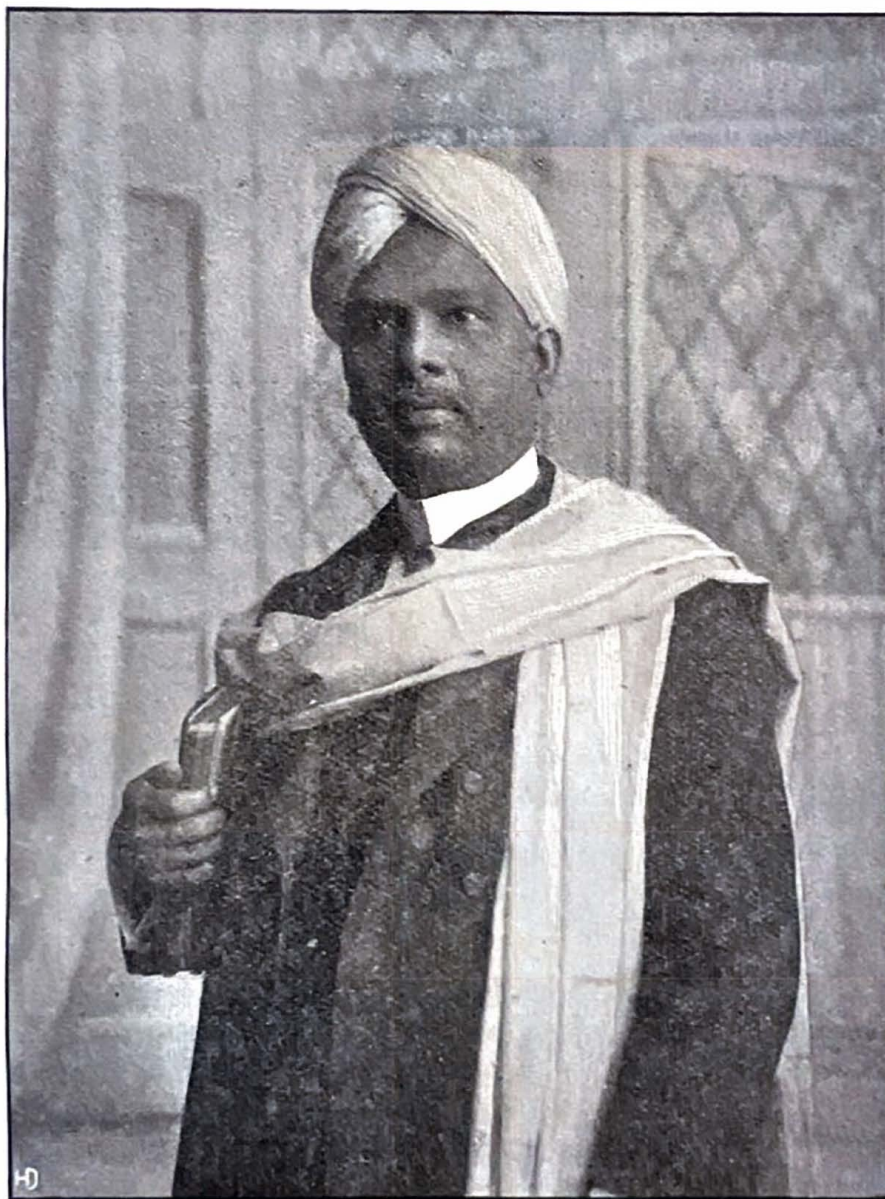
As I heard of these men in their nobility risking their lives to stay by their dying comrade and brother, it made me think of a love, deeper and stronger far, shown to me. I could but think of Jesus, my Saviour, who gave His life for me, and who died in my stead; not only for me, but also for *you*. Do you know God loves *you*? You understand your mother, or father, or friend loving you. Now, God, the mighty God, gave up His only Son to death for sinners such as you and I. Have you ever thanked Him for His love? If not, just at this moment come to Him as a sinner, and accept everlasting life as a free gift.

L. T.



## THE CONVERSION OF AN INDIAN SURVEYOR.

**I**T is three or four generations since the vast peninsula of India, with its wellnigh impenetrable millions of non-Christian masses, was first penetrated by devoted pioneer Gospel messengers. The descendants of these early con-



D. T. MUBA BHAI, INDIA.

verts to Christianity are still studded about the whole of India.

Amongst my childhood dreams for the future there were three prominent ones which never left me. One was an ambition to be a surveyor by profession, the other was to visit the British Isles, and the third to be a preacher of the Gospel. It was while a surveyor in Ceylon that the Lord's dealings with me on eternal things commenced. I write

## *The Conversion of an Indian Surveyor.*

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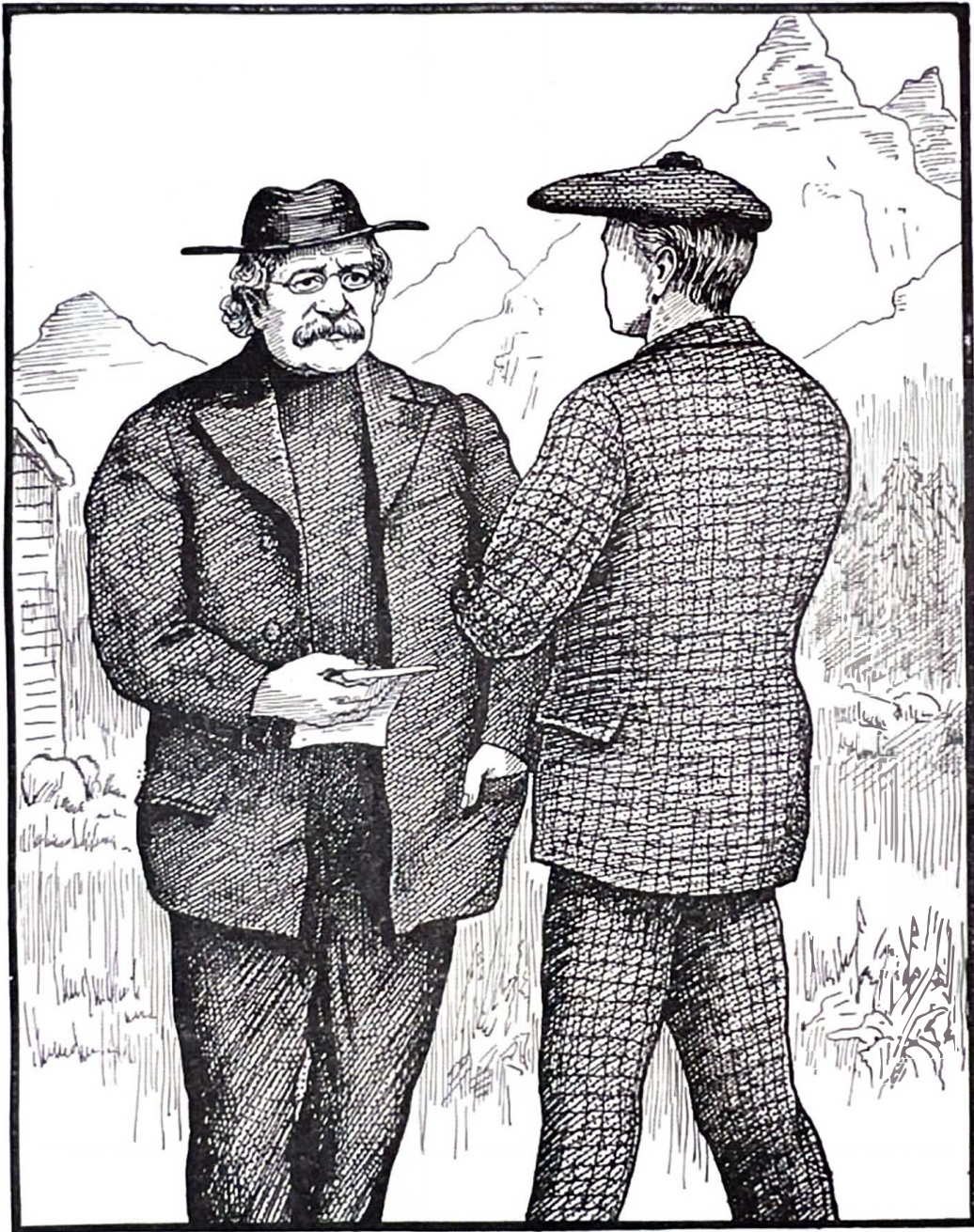
these lines on British soil, and leave shortly to preach the Gospel in my native land. I see with wonder and thanksgiving the marvellous escapes I had from a violent death. Three times I escaped from venomous snakes, once from a leopard, and twice from wild elephants while in Ceylon.

My native Indian contemplative temperament would lead me into deep searchings of my wicked heart, and to dwell much upon the holiness of God. Prayer I knew was the channel of communion with God, but, alas, my sinful state kept me in darkness. Fastings, Bible readings, meditations, prayers were all in vain. A crisis in my spiritual longings came when the great Enemy of souls, failing to make me take to the way of Rome, with subtle agility sought to swing me into a life of worldliness. Fear of God hindered me giving up the search for truth and peace. Thank God, a fortnight after this, the shining, peaceful face of a missionary arrested me. I was drawn to him, and heard him preach the Gospel in beautiful simplicity. I tested the truth of the missionary's preaching by watching that dear man's private life. He proved to be a true witness to grace abounding towards a sinful world. There remained but one difficulty in the way, and that was to prove for myself the Lord Jesus, and know that He was "no respecter of persons." I went to my home away from the city of Colombo in the jungle station. I acknowledged my sin, realised that I was guilty, lost, and undone. Yet, following the example of the "chief of sinners," I gazed by faith on the Lord Jesus, "wounded for my transgressions, bruised for my iniquities," believed on Him as my own personal Saviour, and "with His bruise I was healed" (Isa. 53. 6). There alone in my room the seeking Saviour found His wandering sheep. Peace first, then love for His Word and joy of the Lord followed. Though alone by myself, the promise, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. 27. 3), proved faithful. The call to renounce all earthly ambitions and become my gracious Lord's servant soon followed. As the Lord's servant I have not only visited the British Isles, but also Canada, Australia, and seven European countries. Thus have my desires been realised, the praise and glory of the Lord Jesus Christ, "Whose I am, and Whom I serve."

D. T. M. B.



## THE URGENCY OF SALVATION.



"A STRANGER PROFFERED HIM A TRACT, AND ASKED HIS NAME."

**W**HILST in the city of Los Angeles, Southern California, I was invited by a Christian to spend a day with him on a lily farm on one of the foothills of the Sierra Madre mountains. The story of his conversion interested me, and I would seek to narrate it briefly. Born in Barnstaple, Devonshire, when a lad with his parents he crossed the Atlantic, and settled in the city of Boston. Previous to departing for California he had been employed in a large grocery store, in which there was an earnest and devoted



## *The Urgency of Salvation.*

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Christian. On leaving the firm he went to say good-bye to the employees. Mr. F——, who occupied a responsible position in the establishment, had often spoken to P—— about his soul, and in bidding him good-bye, said, "It is an awful thing for you to go to California unsaved. You will be thrown into the company of godless people, and may be led astray." P—— was quite willing to run any such risks, in view of the possibilities of bettering his earthly circumstances.

California was safely reached. One day, whilst working in Los Angeles, a stranger proffered him a tract, and at the same time asked his name. On being told, he said, "George, it would be a terrible thing if the Lord were to come and you were left behind." "That is what I have been thinking," was the candid reply. The Christian, a German, became interested in P——, and conversed further with him. On reaching his lonely "shanty" in the foothills, P—— became troubled about his sins. Then he remembered words spoken by Christians in Boston, "If the Lord were to come to-night you, who are unsaved, will be left behind for judgment;" while the German's saying, "George, it would be an awful thing if the Lord were to come and you were left behind," caused him concern. George got his Bible. As he pondered its sacred pages the Holy Spirit revealed to him that he was exposed to danger and death on account of his sins; and if the Lord Jesus came ere the morning dawned, he and his dear ones would be eternally separated. As he read the Scriptures, truths that he had often heard, but did not understand, came before him in freshness and power. Christ had borne sin's penalty on the cross. He had died for "sinners," for the "ungodly," *for him*. By His death He had settled the *sin question*. Through the work accomplished by Him on Calvary "everything was fully done." Justice was satisfied, and by believing the glorious Gospel of God's grace, he was saved and prepared to meet the Lord (2 Cor. 4. 4-6).

Is the reader prepared? Were the Lord Jesus to come at midnight, would you be among those caught up to meet Him, or would you be with the vast multitude who will be left behind for judgment? Haste! Tarry no longer! "Enter ye in at the straight gate." "Jesus is coming, is coming again." Believe on Him who died that you might live and be saved, and be ready to meet Him.                   A. M.

## An Interesting Telegram.

BY F. A. BANKS.



TELEGRAPHIC communications often convey news of deep importance, but none ever intimated anything more important than one recently received by an Evangelist in the North of Scotland. It ran thus :—

David	Jamieson	born	again	two
o'clock	this	morning	Clear	deliverance

The receiver of this message had a little while previously lodged in the same house as David, and had frequently spoken to him of the deep necessity of being born anew, born from above. He had sown the good seed of God's Word, and rejoiced with great joy when the news came that it had sprung up unto life eternal in the heart of this acquaintance.

The new birth is a great reality, and has been decreed indispensable by the Saviour if a man would see and enter the Kingdom of God. It is not reformation, but a change infinitely deeper and needful, because of what man is, rather than what he does, or does not.

The heart of man by nature may be compared to a root, out of which springs many branches laden with the fruits of sin, and hence all endeavours by reformation to improve man in the flesh must fail. You may pluck off the fruit from the gaze of men; you may take the shears of reformation and cut off the branches which visibly bear the fruit; and the heart, the root of the whole, remain unaffected. The philanthropic endeavours of men with good intentions may produce socially a good effect, but, so far as the claims of God are concerned, the man, improved socially, is not a whit nearer Salvation.

Dear reader, let this sink into your very soul. Do not, we entreat you, pass it by as if it did not concern you. 'The Word of God, unalterable as is the Throne of God, proclaims the new birth to be the essential condition to the possession of forgiveness of sins here, and a title to the glory hereafter. Now, have you consciously experienced it? That is the vital question. Do not rest content with that oft-repeated and always Satanic sentiment, "I hope so." God grant you may see the truth, face the situation honestly, comply with the Divine requirement, that as a sinner utterly undone you unfeignedly believe in the Christ, and, like David Jamieson, get a "clear deliverance."

## THE SCHOOLMASTER'S TEXT.



HE 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 so hard that he gained his point.

"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 schoolmaster's 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"?

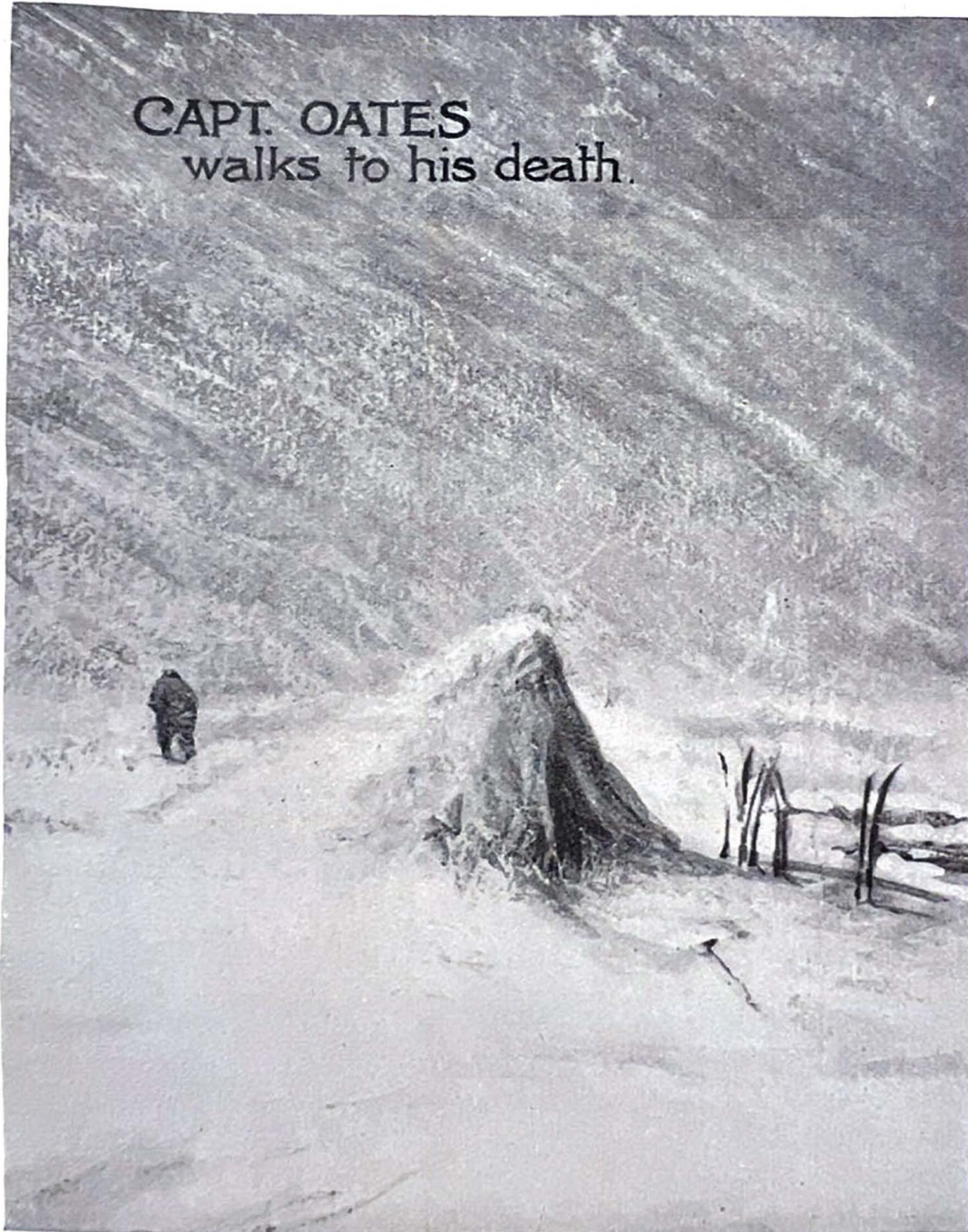
He began to think seriously of these things. Sin after sin came up before his mind, but over all stretched the blessed text—"The Blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1. 7).

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.



**" HE LAID DOWN HIS LIFE FOR OTHERS."**

A STIRRING STORY OF  
THE TRAGEDY OF THE SOUTH POLE.



"I'M GOING OUTSIDE. AND I MAY BE SOME TIME——"

" He died in the snow to save the rest, in the hope that unhindered by him in his weakness they might reach the 'One Ton' depot."

## "HE LAID DOWN HIS LIFE FOR OTHERS."



"E laid down his life for others." Such was the headline of a London paper, recording the tragic death of Captain Scott and his companions amid Antarctic snows. The words referred to Captain L. E. G. Oates, and what the now dead leader recorded in his diary as "the act of a brave man and an English gentleman."

Captain Oates was one of the five who got to the South Pole, 18th January, 1912, and on the 16th of March, after eighteen weeks in the snow, he was so frostbitten that it was impossible to proceed. Day after day he had struggled on with hands and feet almost unbearable, and that night he lay down hoping he might never wake; but on his return to consciousness his companions knew, and he knew, the end was near. They could not, and would not, leave him to perish; but he knew provisions and fuel were very short, and that to wait together only meant to die together, so he calmly said, "I am just going outside, and I may be some time." It was blowing a terrible blizzard as he left the tent; the others felt he was going to his death, and they were right, for they saw him no more. He died in the snow to save the rest, in the hope that unhindered by him in his weakness they might reach the "One Ton" depot.

He went out into the blizzard alone and weak to die a certain death! Can we picture him? "Greater love hath no man than this, that a man lay down his life for his friends" (John 15. 13). Man's greatest love is to die for his friends; but divine love died for enemies. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 6-8). "Christ also hath loved us, and given Himself for us" (Eph. 5. 2). Had Captain Oates' death been the means of saving his three companions, would they have been ashamed or even grown tired of recounting the wondrous story of his sacrifice?

Alas, the heroic sacrifice made by Captain Oates was made in vain, for after struggling on till 29th March Captain Scott, Dr. Wilson, and Lieutenant Bowers perished in their tent, only eleven miles from "One Ton" depot, where lay a ton of food and fuel prepared specially for their use,



*"He Laid Down His Life for Others."*

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though their bodies were not found until 12th November, 1912. Shall the death of Christ be in vain, so far as we are concerned. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). He is "not willing that any should perish" (2 Peter 3. 9), and yet how many do perish! But through the Lord Jesus



"THE EXPLORERS' SHIP ICEDOUND IN THE ANTARCTIC."



"He Laid Down His Life for Others."

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Christ going "alone" into the awful storm of divine wrath, and enduring the Cross on Calvary, many have been saved, and sing,

"The tempest's awful voice was heard,  
O Christ, it broke on Thee!  
Thine open bosom was my ward,  
It braved the storm for me;  
Thy form was scarred, Thy visage marred,  
Now cloudless peace for me."

It was Captain Oates' thirty-second birthday when he died for his friends, and when their bodies were found and buried the search party searched for twenty miles to the south endeavouring to discover the remains of the noble fellow, but all in vain; the snow had long ago wound him in its winding sheet, so they left a cairn and record in the vicinity to his memory. The best record we can make to His memory who "laid down His life" for us, is to believe the record God has written, and then build up a life of service and praise to His Name. "And this is the record, that God hath given to us eternal life, and this life is in His Son" (1 John 5. 11). Accept God's testimony, believe in His Son, and be saved from wrath through Him. W. L.

**YET HE WANTED MORE!**

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

Such facts as these, from the *Times* of 16th August, 1902, re-echo the old query, "What is a man advantaged if he GAIN the whole world and LOSE himself?" (Luke 9. 25); and confirm the assertion that "a man is only satisfied when he has A LITTLE MORE."

Friend! whether rich or poor, if still unsaved, behold the Lamb of God bleeding and dying on the Cross of Calvary, and from thy heart, by faith, say, "The Son of God, who loved ME, and gave Himself for ME" (Gal. 2. 20), and soul-satisfaction will be yours this moment, and eternal satisfaction with the Christ of God in the Glory. 11yP.

## THE SIMPLICITY OF SALVATION.



IN the spring of 1876 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 race-course 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 that there was something wrong, he sprang out of bed, struck a light,

## *The Simplicity of Salvation.*

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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 and the Word of God 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 off, he had peace with God, and rejoiced in the simplicity of salvation—by grace, through faith in our Lord Jesus Christ (Eph. 2. 8).

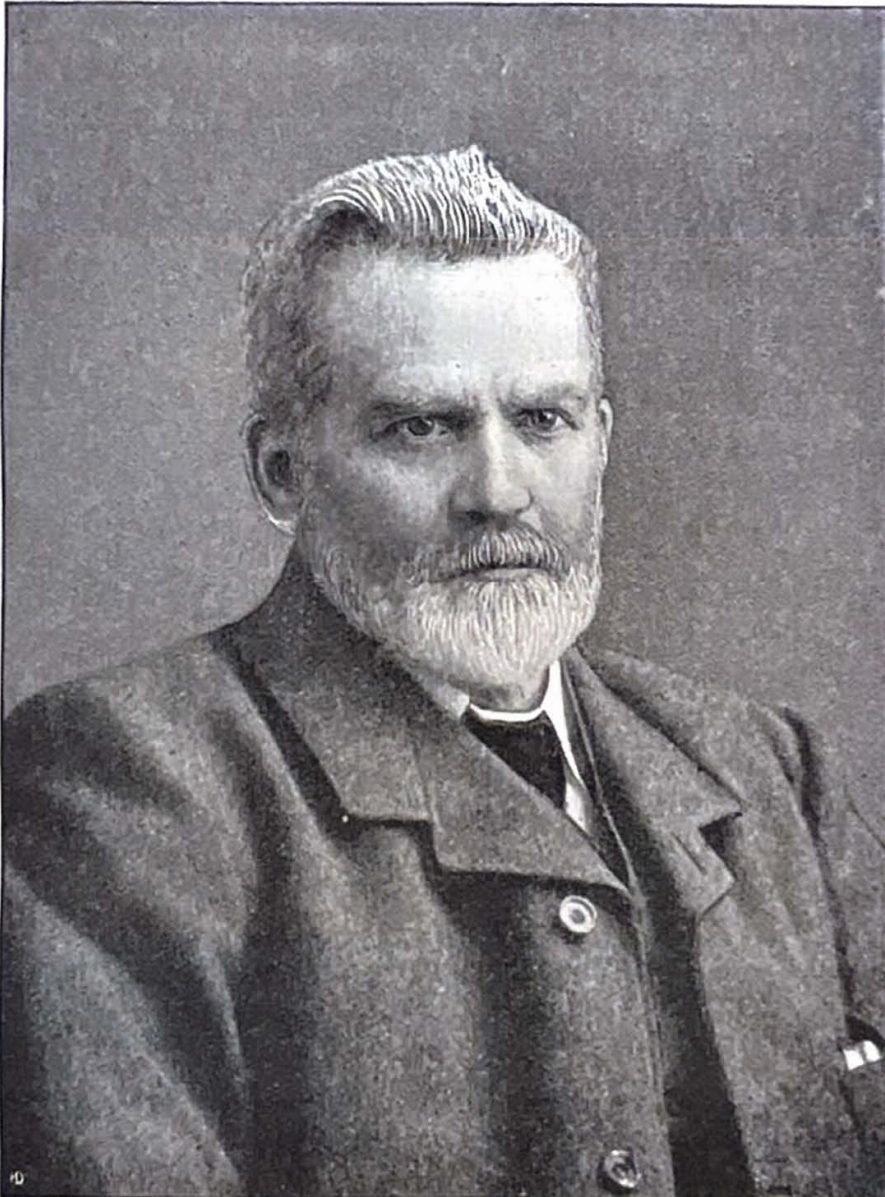
James has since then been telling others what great things God has done for him. He has prospered in the world, and as opportunity offers he seeks by *lip* testimony, *work* testimony, and *life* testimony to commend the glorious Gospel which was God's power to his salvation, and to all others who believe 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. Then you will obtain life and the assurance that you will never perish. "Being justified by faith, we have peace with God" (Rom. 5. 1). Believe and be saved now. A. M.



## GOD'S WILLINGNESS TO SAVE.

**W**ILLIAM F. IRELAND was about thirty years of age when he was converted. Although never spoken to personally about his soul, yet God in His own way brought eternal verities before him. His daily occupa-



WILLIAM F. IRELAND. CAMBUHLANG.  
For over Twenty Years a valued helper in The Publishing Office.

tion was that of a fireman in a colliery near Galston, Ayrshire, and many a time in a quiet corner of the mine he got down on his knees and prayed God to have mercy on him.

One Sunday afternoon Mrs. Ireland and he were sitting by the fireside reading. She was busy reading her Bible, while he was poring over one of Spurgeon's sermons. The

## *God's Willingness to Save.*

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subject of the sermon was the rolling away of the stone from the mouth of the sepulchre of our Lord, and Spurgeon, in his own inimitable way, was endeavouring to remove some of the stones of difficulty that oftentimes stand between the sinner and the Saviour. Our friend knew he was a sinner, and that his sins merited the just judgment of a Holy God, for His Word declares, "The wages of sin is death" (Rom. 6. 23). The one question that burdened his soul was this, "Is God willing to save me?"

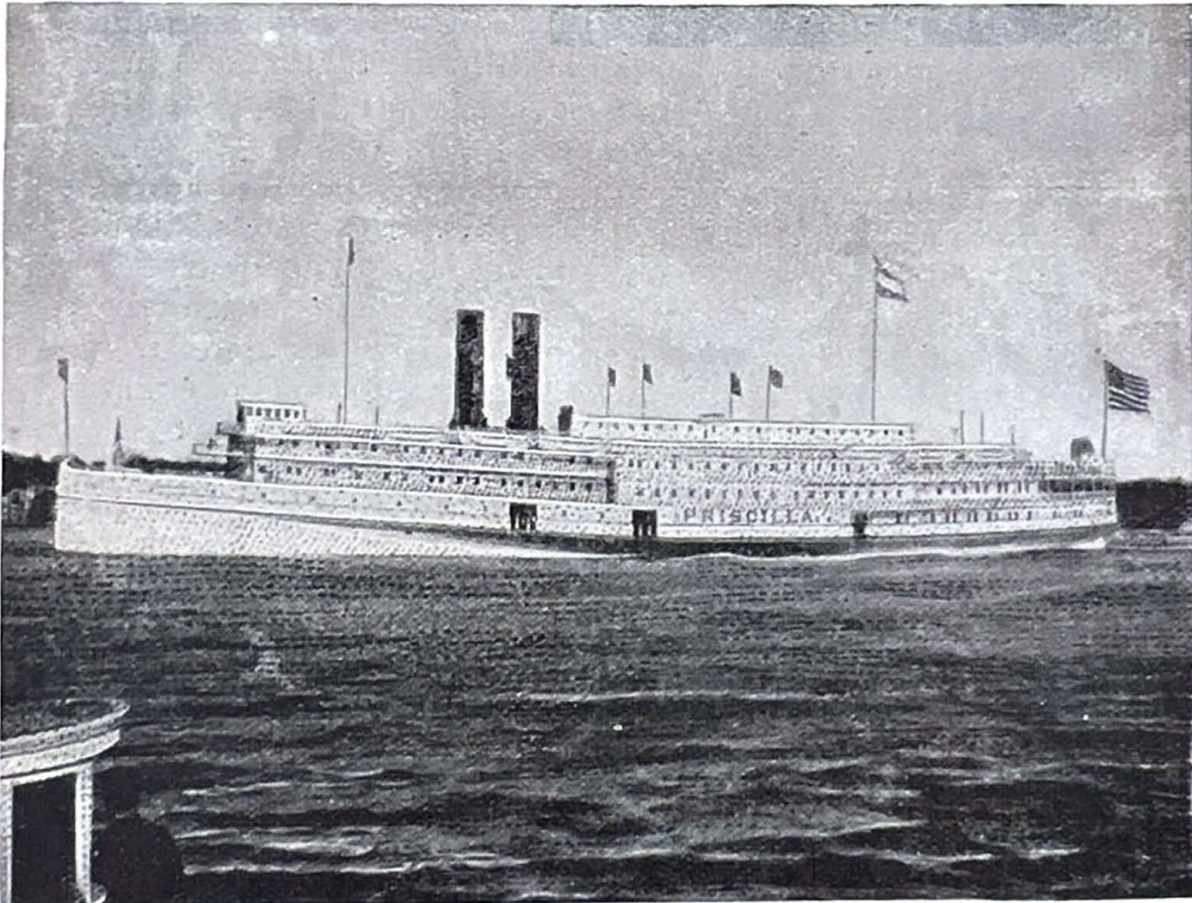
Mr. Spurgeon referred to a time when the relations between this country and an African tribe were such that war seemed inevitable. Representatives were despatched to meet and confer with the native princes in the desert, and endeavour, if possible, to arrive at an amicable settlement. Recognising the great power of Britain, the native princes were most anxious for peace, yet they considered she was too exacting in her demands. After much discussion it seemed as if all attempts at settlement were useless, and that the matter must be decided by the sword. So desperate did the princes become in their desire for peace that one of their number with his sword drew a circle in the sand round the Britishers, and dared them to step outside the circle until a settlement was arrived at. Mr. Spurgeon used the illustration to show that the anxiety to have men and women saved was all on the part of God. It was our sins that had separated us from Him (Isa. 59. 2). Although the offended One, yet in the riches of His grace God provided a Substitute who conformed to all the requirements of divine holiness, and died "the Just for the unjust, that He might bring us to God" (1 Peter 3. 18). God having shown His appreciation of the work of His Son by raising Him from the dead has seated Him at His own right hand, and now on the ground of Christ's atoning work offers to "whosoever will" eternal life through faith in His name (John 3. 16).

Through reading the incident Mr. Ireland's ideas were all changed. He saw that instead of God being unwilling to save him, He had actually been urging him to accept of eternal life. There and then, as a guilty sinner, he trusted his soul for time and eternity to the Lord Jesus Christ and His atoning death, and entered into peace.

You can have peace on the same terms. "Believe on the Lord Jesus Christ, and thou shalt be saved." J. G.

## THE TRACT IN THE BOTTLE.

SEVERAL years ago a friend of mine was crossing in a steamer from Buffalo to Crystal Beach with some delicacies for a sick friend. Mrs. L——, who is one of the most diligent tract distributors of my acquaintance, found ample opportunities of scattering Gospel seed. Some laughed, some scoffed, some refused, and some accepted her silent messengers. The "seed" was "steeped" in prayer before it was sown, and she believed the divine



A STEAMER ON ONE OF THE LARGE WATERWAYS OF AMERICA.

declaration that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126. 6). As she stood by the side of the steamer gazing into the river, the scripture, "Cast thy bread upon the waters, for thou shalt find it after many days" (Eccles. 11. 1), was vividly brought before her. She had read of messages received in bottles from ships in distress, why then should she not send a Gospel message in a similar way? Taking from her basket an empty bottle she folded a four-page Gospel leaflet,



### *The Tract in the Bottle.*

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entitled, "I AM NOT GOING TO A CHRISTLESS GRAVE, ARE YOU?" and placed it in the bottle. After corking the bottle tightly she lifted up her heart to the Lord, asking Him to bless the seed about to be sown, and threw the bottle overboard. Some of the passengers looked on at the folly of the "religious crank," and passed jeering remarks.

Eighteen months passed, and Mrs. L—— was visited one morning by a gentleman, who, on seeing her, exclaimed, "Yes, you are the lady I saw on the five o'clock boat every evening that summer. One day I saw you do a very strange thing. You rolled up one of the little tracts, placed it in a bottle, corked it, and threw it overboard, much to the amusement of the onlookers."

And now for the gentleman's story. At that time he was in serious financial difficulties, and saw no way out of them. Not having the courage to face his creditors, he resolved to commit suicide. Several times he went to the beach with that object in view, but was mercifully prevented from accomplishing his purpose. Things grew more and more desperate. At last he determined to put an end to his misery. He took a boat and rowed out on the lake for some time, waiting till the darkness arrived. Pulling in the oars, he began to drift with the current, when he perceived an object in front of him. On getting nearer to it he found that it was a bottle, and the thought immediately suggested itself to his mind, "That is the bottle the lady threw into the river." Picking it up he knocked off the top, and read the suggestive title, "I AM NOT GOING TO A CHRISTLESS GRAVE, ARE YOU?"

He was stunned by the words that met his gaze. They were God's message to him. Where was he going? If he took the fatal leap, where would he spend eternity? Believing that there was something far worse than disgrace, he laid hold of the oars and pulled to the shore. Striking a light he read the tract, and there and then accepted of Christ as his Saviour, and found rest and peace in believing. With fresh courage and strength he called his creditors together, told them his difficulties, and promised to pay them in full if they would give him time. They accepted his offer, and he is paying them up gradually. He told Mrs. L—— that as soon as he had them settled honourably he would publicly confess his faith in Christ, who had thus so wonderfully saved him.

## *The Tract in the Bottle.*

The tract that was blessed to the merchant, and numbers of others, written by Mrs. L——, describes an incident that occurred several years ago. It reads thus:

**"I am not going to a Christless grave, are you?"**

"I got into a street car in Buffalo, and when the conductor came for the fare I gave him the leaflet, 'WHERE HELL IS.' As I handed it to him he laughed, and said, 'You always give me one of these religious papers; I suppose you think me a very wicked fellow, but I am as good



"I GOT INTO A STREET CAR AND GAVE THE CONDUCTOR A TRACT."

as they make them.' I held up my Bible, and asked, 'Do you see this Book? It tells me "the heart is deceitful above all things, and desperately wicked" (Jer. 17.9). That means your heart and mine. It does not sound so very good, does it?' 'Oh, well,' he said, 'there is plenty of time for me to think about these things; I am still young.' 'Yes,' I said, 'but if you go into any grave-yard you will see graves of all sizes.' A little girl once asked her mother how old must one be before he dies. The wise mother gave her child a long piece of string and told her to go into the grave-

## *The Tract in the Bottle.*

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yard and measure the graves, and every time she measured to tie a knot. Soon after the child came back with the string full of knots. 'Look, mother, the graves are all sizes.' 'Yes, dear, that is when people die; at all times and ages.' Again the young man laughed, and said, 'There is plenty of time for me.' On leaving the car, I said, 'Remember the time is short, and you need not go to a Christless grave and hell; JESUS DIED FOR YOU.' This young man had only been a conductor six or eight weeks, but during that time I had often met him, and always gave him a tract. As this was not a busy line I often had a little talk with him and other conductors. Also, we have some who, like Epaphras, labour fervently in prayer (Col. 4. 12).

"The next morning I travelled by the same car, but a new conductor was there who told me that the one I had spoken to the day before had intended going for an afternoon's pleasure, but in jumping from one car to another had missed his footing, was run over by the car, and injured so that in a few hours he died. I felt very badly, thinking he had indeed found a Christless grave, but later in the day I was told that he had accepted the Saviour, and wished me to know that he was not going to a Christless grave. I went to his home, and as I looked on that young man's dead face I could not help thinking what an awful warning to any one who thinks there is plenty of time."

Are you going to a Christless grave? If you are not converted to God, if you are not "born again" (John 3. 3), you are on the broad road that leads to eternal perdition. Hurry up, as there is no time to lose. God's Word declares, "Because there is wrath, beware lest He take thee away with His stroke, then a great ransom cannot deliver thee" (Job 36. 18). God loves you, and is waiting to be gracious. He so loved you as to give His beloved Son to die in your stead, that you might not perish, but have everlasting life (John 3. 16). Through simple faith in the Gospel of God's grace you will pass from death into life, from darkness into light (John 5. 24). Why not *now* have the matter of your eternal destiny settled? Don't resist the Holy Spirit and keep the door of your heart barred against the Lord Jesus Christ. "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). A. M.



## HIS LAST FOOTBALL MATCH.



A FEW years ago the staff of a large commercial office in one of our provincial cities left early one Saturday afternoon—some to see one of the many football matches, and others to play golf. For the most part they were thorough men of the world, keen in its business and enthusiastic in its pleasures; but while shrewd and farseeing in temporal matters, they were not so in eternal things, and, like many in similar positions to-day, gave little thought to the future, and made no attempt to discover whether their hope for Heaven was sure and steadfast, or, like one of old, merely “built upon the sand” (Matt. 7. 26).

Amongst those who visited the matches that afternoon were two gentlemen I had often met in business. They held responsible positions with their firm, and were well known in their respective business circles in the city. The game they witnessed was a Cup Tie Final, and as the teams were old rivals and well matched much enthusiasm prevailed amongst the spectators, in which these two gentlemen joined right heartily.

The game, like all earthly pleasures, passed, and the crowds dispersed, some pleased, some disappointed. To reach their homes in the suburbs it was necessary that the gentlemen should travel by the railway. On arriving at the station they found that the train was ready to start, and as the time was up the guard blew his whistle, and slowly the train commenced its journey. A rush was made to get inside. One of the gentlemen, placing his foot upon the footboard, made to enter, but the door swung open, his foot

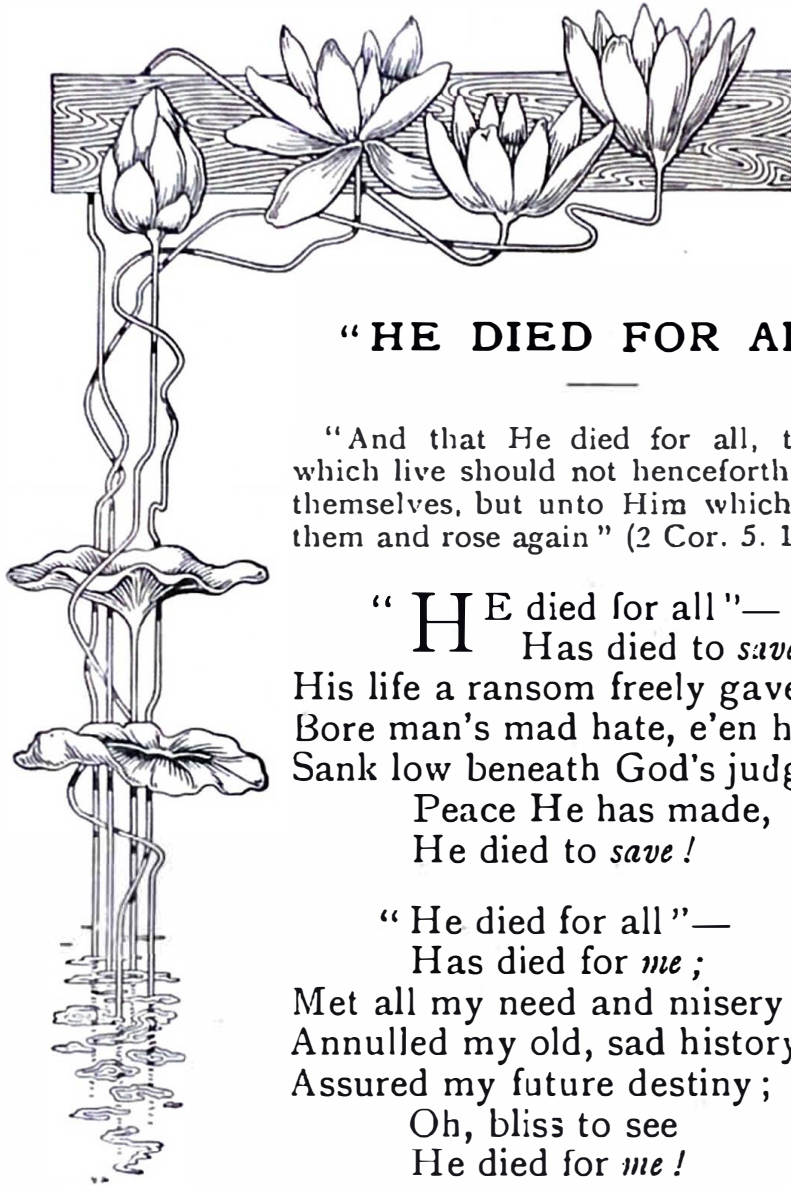
### *His Last Football Match.*

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slipped, and he fell between the platform and the carriage. His companion bravely endeavoured to rescue him, but it was of no avail; and when the train was stopped his body, lifeless and mangled, was laid upon the platform.

What a change! From the excitement of a football match to the solemnity of Eternity. Had that gentleman known how soon his eternal destiny would be irrevocably sealed, how differently would he have spent that afternoon! God has used very plain language to describe those who are taken up with this fleeting world to the exclusion of the realities of Eternity. He speaks of "lovers of pleasures rather than lovers of God" (2 Tim. 3, 4, R.V.), and He uses the words, "Thou fool" (Luke 12.20) about a man who appears to have been altogether taken up with business. How many such there are to-day. They have ruled God out of their thoughts, and regulate their lives as if He were non-existent. But each one has to do with God (Heb. 4. 13). We must either meet Him here and now as a God who is "ready to pardon" (Neh. 9. 17), or, grace spurned and forgiveness refused, we shall in a day yet in the future meet Him as our Judge.

In going over the papers of the unfortunate gentleman, preparatory to the winding up of his affairs, a friend of the writer's discovered an ordinary magazine insurance policy for £1000. Now, the mother of the deceased man was a widow and he had been her main support, but she did not receive one penny of that £1000. The insurance company was quite able to pay; the document was in proper legal form, and he was eligible, but he had not signed his name. "A costly neglect," you say. True, but how much more costly will be your neglect if you persist in refusing God's salvation. Christ has suffered, "the Just for the unjust, to bring us to God" (1 Peter 3. 18). God is satisfied with what His Son did and suffered, and now "Whosoever believeth in Him shall not perish, but have everlasting life" (John 3. 16). In that grand word "whosoever" you are most assuredly included. Put your name in, accept Christ as your Saviour, and be safe for time and saved for Eternity. Delay is dangerous; total neglect means eternal banishment from God. Haste, then, to the only One who can save (Acts 4. 12), for "Behold, NOW is the accepted time; behold, NOW is the Day of Salvation." J. H. B.



## “HE DIED FOR ALL.”

“And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again” (2 Cor. 5. 15).

“HE died for all”—  
Has died to *save* ;  
His life a ransom freely gave ;  
Bore man’s mad hate, e’en hell did brave ;  
Sank low beneath God’s judgment wave ;  
Peace He has made,  
He died to *save* !

“He died for all”—  
Has died for *me* ;  
Met all my need and misery ;  
Annulled my old, sad history ;  
Assured my future destiny ;  
Oh, bliss to see  
He died for *me* !

“He died for all”—  
Has died for *you* !  
Endured sin’s just and awful due ;  
Brought thus God’s love and light to view ;  
From high now wafts the message true !  
Your soul to woo—  
He died for *you* !

“He died for all”—  
The great the small ;  
But *only* saves from sin’s dark thrall  
*Those* who in faith before Him fall !  
The rest His wrath shall soon appal.  
Heed, then, the call—

“He died for all !”

S J. B. C.



## HOW OLD THOMAS GOT THE PRIZE.



SEE the stir in that little village there; what does it all mean? Why, the gentleman who owns the place desires it should be kept as a model village, and has just sent out a notice that he intends giving a prize to the cottager who has the best laid out garden; and all the villagers are talking it over, and are about to arrange their garden plots.

In that house to the right lives a poor crippled man; with difficulty he gets across the floor. There is not much fear of poor old Thomas getting the prize, you say. Well, so far as *his* efforts are concerned, there is not. But, by-and-by, a gardener from a neighbouring place comes along, and goes into poor old Thomas' garden, and does it up all so tastefully, and then he looks in at the door and says, "I have finished it, Thomas! I have done it up for you," and away he goes. The time comes at last when the gentleman visits the village. He looks carefully at every little plot, till at last he comes to poor old Thomas'. He is charmed. It is splendid! There is no question it is the best; and he enters the house and gives old Thomas the prize.

Poor old Thomas! *He* never touched the garden! No! But a friend did it all *for* him, and he got the prize. Ah! so it is with the Gospel, only it was not a question of our doing something and obtaining a prize; but rather we had committed all the sins, and deserved the penalties. But Jesus came and took the sins, endured the penalty, and we go free—blessed for ever be His peerless name!

Yes! He endured all on the Cross for us poor helpless cripples; and we, believing on Him, receive all the blessings the loving heart of our God can righteously give us, founded on the work of His beloved Son on the Cross! Need we a foundation other than this? No! No! It satisfies God; it may well satisfy us. "It is I" gives us the *Person* who did the work. "I have finished the work" tells us it is *all accomplished*; while "Thus saith the Lord" in the Scriptures gives us the divine certainty of its acceptance, and its results Godward and to usward. Well may we sing—

"On Christ, the solid Rock, we stand;  
All other ground is sinking sand."

W. E.

# THE CONFESSION OF A GOVERNMENT OFFICIAL;

— OR, —

"IF YOU WERE TO DIE TO-NIGHT, WHERE WOULD YOUR SOUL BE?"



"I HAVE GIVEN UP HOPE THAT I WILL EVER BE SAVED."

"One day when conversing with a Christian friend he was asked the question, 'IF YOU WERE TO DIE TO-NIGHT, WHERE WOULD YOUR SOUL BE?'"

## THE CONFESSION OF A GOVERNMENT OFFICIAL.



NUMBER of years ago a bright, intelligent young man left his native village in Scotland to occupy a Government position in the city of Edinburgh. As he was a general favourite in the community, many were the expressions of regret at his departure for the Scottish metropolis. A—— hoped that within a reasonable time he would be enabled to have his mother and only sister to take up their abode with him. Being moral and amiable, industrious and persevering, A—— was much appreciated by his superiors. Though a Church member, attending regularly the Sunday services, he made no profession of being “born again,” and was utterly ignorant of God’s way of salvation.

At the time of his arrival in Edinburgh a work of grace was going on in the city, and numbers of young men and women were led to accept of the Lord Jesus Christ as their Saviour. Special evangelistic services were being regularly held in a church in Brighton Street, and some of A——’s acquaintances invited him to them. The invitation was accepted, and A—— was awakened to an apprehension of his guilt and danger. He learned that he was a sinner, lost and guilty, deserving of nothing but sin’s wages, which is eternal separation from God in conscious punishment. His friends, seeing his condition, earnestly besought him to rest his weary soul on the Lord Jesus Christ. He was shown God’s way of *peace*, 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). But, alas! A—— hesitated and halted “between two opinions.”

If he became a Christian, and took a decided stand for the Lord Jesus, he would have to endure the jeers, sneers, and scoffs of his fellows. If he yielded to Christ’s claims he would require to “give up” the world’s pleasures, amusements, and enjoyments! Was he willing at all costs to accept of Christ? Alas! instead of admitting Him into his heart by simple faith in the “glad and glorious Gospel,” he stifled conviction, and ceased attending the meetings. His friends spoke to him of God’s love to him, showing him that Christ had finished the work of atonement, dying in his room and stead that he might be eternally



## *The Confession of a Government Official.*

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saved. But A—— put them off by declaring that believing in Christ was “too easy a way.” Gospel tracts were pressed on his acceptance, but he refused to read them. One day when conversing with a Christian friend on the sudden death of a relation, he was asked the question, “IF YOU WERE TO DIE TO-NIGHT, WHERE WOULD YOUR SOUL BE?” His reply was a very sad and deeply suggestive one, “In hell. I know I’ll never be elsewhere. I have made good resolutions again and again, and have only become worse by breaking them, so now I have given up hopes that I shall ever be saved.”

From the day that he made that terrible confession, he appeared to become more and more careless about eternal concerns, and avoided the company of those who sought to bring him to decision for Christ. Some time after this he took a severe cold, which ultimately settled on his lungs. At first there did not seem to be any real danger. As he grew worse, a physician was summoned, who pronounced the case to be hopeless, as the patient, he said, was far advanced in consumption. A—— was removed to his native village, and was carefully tended by his grief-stricken mother and sister. Their efforts to preserve his life were unavailing, and he did not long survive his removal to his home. Before he passed into eternity he exclaimed: “THIS IS HORRIBLE; THIS IS HORRIBLE!” and was gone.

This sad incident is but one of many men and women who have been awakened to an apprehension of their sin and doom, and have stifled conviction and resisted the Holy Spirit. The language of their heart is described in the lines:

“Go, Spirit, go Thy way;  
Some more convenient day  
On Thee I’ll call.”

Is the reader a Christ despiser, rejecter, or neglecter? Perhaps you have been brought up under Christian influences, taught the way of peace, and been shown the terrible doom of those who have procrastinated and died in their sins. How terrible the doom of the Christ neglecter! “Deeper down than Tyre and Sidon will the Christ neglecter be.” You have read God’s solemn declaration: “Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My

## *The Confession of a Government Official.*

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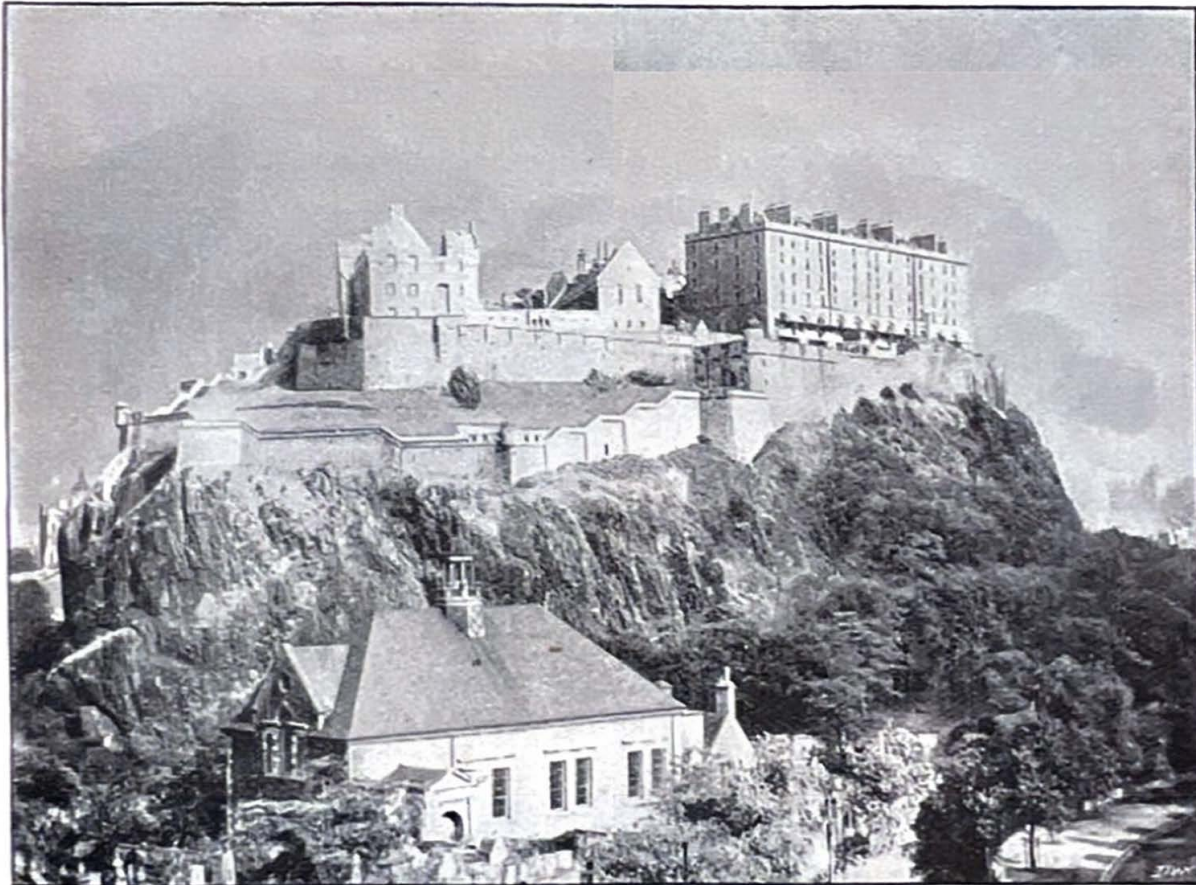
reproof: I also will laugh at your calamity; I will mock when your fear cometh" (Prov. 1. 24-26). What then are *you* going to do? Are you going to believe on the Saviour who paid the ransom for your soul's deliverance with His precious blood, or take your fill of the world, be cut down in your sins, and be eternally lost? If this is your determination you are running a terrible risk. Take warning from A——'s sad case. He said that he had made resolutions again and again and had become worse by breaking them. Probably you have done the same. God now speaks to you, oh fellow-traveller to eternity, in these deeply solemn words: "*To-day* if ye will hear His voice, *harden not your hearts*" (Heb. 3. 7, 8). Every moment that you live in unbelief you are hardening your heart against your dearest Friend. Every time you resist the Holy Spirit you are less and less likely to be saved. God says "*To-day.*" Why then procrastinate till to-morrow? You may not see to-morrow. "He that being often reprov'd, hardeneth *his* neck, shall *suddenly be destroyed*, and that without remedy" (Prov. 29. 1). What a terrible doom! This may be the last chance you will ever have of obtaining the forgiveness of your innumerable sins. "*Now* is the day of salvation" (2 Cor. 6. 2).

Ponder the dying words of poor A——. "**THIS IS HORRIBLE; THIS IS HORRIBLE!**" Now, while the day of grace lasts, while the Holy Spirit strives, while the Saviour knocks at your heart's door, believe on Him who settled eternally the SIN QUESTION at Calvary's Cross by giving Himself a ransom for your deliverance. Harken to His life-giving words: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life" (John 6. 47). You may, like A——, say that believing in Christ is "too easy a way" of being saved. Thank God, it is "easy" for you, but it was not easy for Christ to bear sin's heavy load and die that you and I might be saved from everlasting misery and despair. Remember that it is *God's only way*, and if you refuse to accept of it you will be hopelessly lost. Haste then, O haste thee, and be saved!

" Yet there is room, still open stands the gate,  
The gate of love—it is not yet too late.  
Ere night that gate may close and seal thy doom,  
Then the last, low, long cry—no room, no room."      A. M.

## "UNCONVERTED CHRISTIANS."

ONE morning in Edinburgh, many years ago, I asked a business associate, "Are all the people in your church Christians?" "Of course they are all Christians, but they are not your 'converted' kind!" "What do you mean? Don't you recognise the necessity for the New Birth, as laid down in the third of John?" "Oh, that was all very well for a heathen like Nicodemus, but it doesn't apply to us in this enlightened nineteenth century." "Hold on, my good fellow,



AN UNCOMMON VIEW OF EDINBURGH CASTLE AND MILITARY RESIDENCES.

you're running too fast. 'A heathen like Nicodemus,' did you say? Why, so far from his being a heathen, he was a most religious man; and as for this enlightened nineteenth century, if Nicodemus were among us to-day, without disparaging the religion of any in Edinburgh, he would be head and shoulders above all of us in point of downright religiousness; but, unfortunately, his religion was of a kind so common at the present time, which is like the shell without the kernel; it looks all very well till you crack it, then there's nothing in it." Until we parted, not again to meet, he tenaciously clung to his "shell," regardless of what was



## *"Unconverted Christians."*

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or was not inside in the shape of a kernel. He remained, by his own deliberate choice, what must be designated an "unconverted Christian."

It is because I have a suspicion that this hardheaded Scotsman by no means stands alone that I have written out the story. Indeed there are hosts of people throughout the United Kingdom, and in other kingdoms, dominions, and states, who would scout the idea of conversion being necessary in their case. May I ask what is your attitude? Are you a Christian? And should your answer also be an affirmative one, as you say, "Of course I'm a Christian," may I be allowed to question you further? Are you of the *converted* or the *unconverted* kind? Ponder well and earnestly that on which so much depends. A few further thoughts may aid you. The departure from God of the entire human race is taught in His Word from Genesis to Revelation. It is expressed in such a confession as: "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53. 6). "They go astray as soon as they be born" (Psa. 58. 3) is a declaration as true to life to-day as when the psalmist wrote. It finds an illustration in your experience and mine. The Ethiopian cannot change his skin any more than can the leopard change his spots. And yet such a task might be attempted with greater hope of success than would attend the efforts of a sinner to fit himself for the presence of God. "Except ye be converted . . . ye cannot enter into the kingdom of heaven" (Matt. 18. 3). Your eternal welfare depends on your bowing to the Word of Him before whom you must stand. It is not the shibboleth or the watchword of a sect, it is a divine statement of universal application, and until the truth of it is known in power by you, your heart's attitude toward God is wrong. It is essential that you be converted to God.

"For Christ, also hath once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Peter 3. 18). His death was necessary, and *it is enough*. Take your stand at Calvary, trust alone the Crucified, and you will be a Christian, not simply in name, but a *converted* Christian, united to Christ, possessing in Him "all spiritual blessings in heavenly places"—the free gift of God to whosoever will accept Him. Alas, for the "*unconverted* Christian" in the Day of Judgment!

D. R.

## THE IRON VIRGIN OF NUREMBERG.



THE IRON VIRGIN, WITH OTHER RELICS OF THE INQUISITION.

**I**N the city of Nuremberg, Bavaria, Germany, are to be seen innumerable evidences of the Inquisition. In the torture chamber, adjoining the Imperial Castle, there is a complete set of the instruments of cruelty that were used to extract confessions from the victims of Romish cruelty.

During a recent visit to Germany we were enabled to secure a photographic reproduction of the Iron Virgin which is shown to visitors to the Max Tower of Nuremberg.

In Dr. Wylie's "History of Protestantism," a writer describes a visit to the Max Tower. After traversing tortuous passages, one door after another being opened and

## *The Iron Virgin of Nuremberg.*

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closed, he entered a " vaulted chamber entirely dug out of the living rock, except the roof, which is formed of hewn stone. It contains an iron image of the Virgin. On the instant of touching a spring, the image flings open its arms, which resemble the doors of a cupboard, and which are seen to be stuck full on the inside with poignards, each about a foot in length. Some of these knives are so placed as to enter the eyes of those whom the image enfolded in its embrace, others are set so as to penetrate the ears and the brain, others to pierce the breast, and others again to gore the abdomen. The person who has passed through the terrible ordeal of the question chamber, but has made no recantation, would be led along the tortuous passage by which we had come, and ushered into this vault, where the first object that would greet his eye would be the IRON VIRGIN. He would be bidden to stand in front of the image. The spring would be touched by the executioner, the Virgin would fling open her arms, and the wretched victim would straightway be forced within them. Another spring was then touched, the Virgin closed upon her victim, the spiky arms of the Virgin slowly but irresistibly closed upon the man, and did their work. At the touching of a third spring the floor of the image would slide aside, and the body of the victim drops down the mouth of a perpendicular shaft in the rock into the canal underneath, where it is floated to the Pegnitz, and from the Pegnitz to the Rhine, and by the Rhine to the ocean."

Thank God for the liberty we have in this highly favoured land to read and preach the Word of God. The time may come when it shall be taken from us. Let us in the meantime tell old and young that God loves them, that He has manifested His love in giving the Lord Jesus Christ to die as a sacrifice for their sins, and that by BELIEVING ON HIM, who did it all and paid all, they become the happy possessors of forgiveness and eternal life. The work that saves was completed by the Saviour on Calvary's Cross.

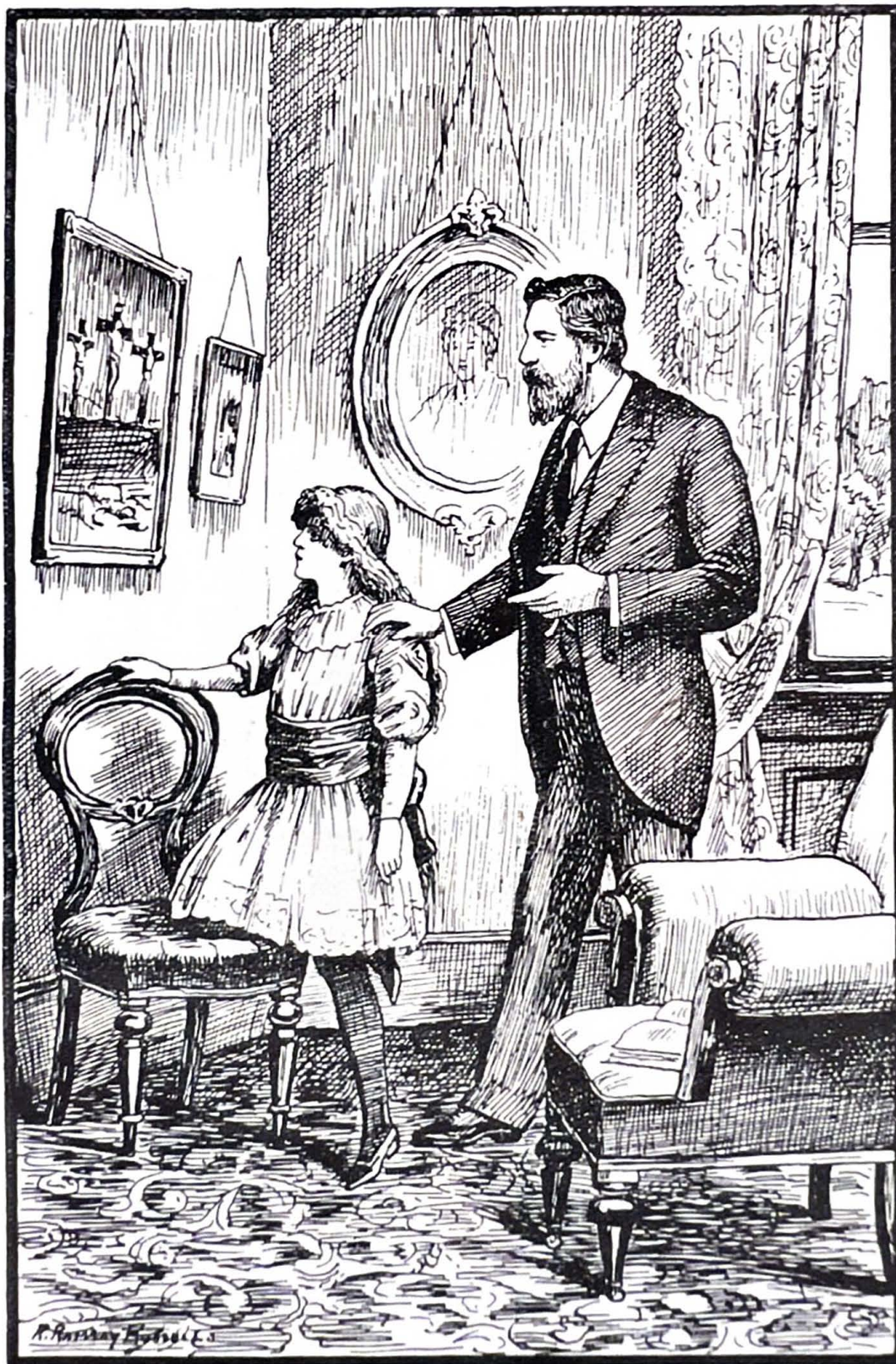
"There is one God and *one* Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all" (1 Tim. 2. 5, 6). The ransom has been paid, and the unconverted reader, even as he peruses these lines, may immediately obtain a free, full, and present salvation through faith in the Lord Jesus Christ.

A. M.



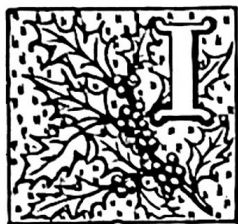
# WOULD YOU LIKE TO BE SAVED?

By Dr. W. P. MACKAY, Author of "Grace and Truth."



"HOW MANY WERE CRUCIFIED ON CALVARY?"

## WOULD YOU LIKE TO BE SAVED?



ONCE tried to put the way to be saved before a little girl who was wishing to know about it, and I think it showed her the Gospel to the saving of her soul. "How many people were crucified on Calvary?" "Three," she replied. "Two thieves, and Jesus between." "Were both the thieves equally bad?" "Yes, they suffered justly." "Did both die alike?" "No." "What made the difference?" "One believed on Jesus; the other did not." "Now, what about sin with regard to these three?"

(1) "The one thief that did *not look* to Christ, had he sin IN him?" "Yes." "Had he sin ON him?" "Yes."

(2) "And Christ, had He sin IN Him?" She thought a little, but she answered rightly. "No." [He was holy; harmless (Heb. 7. 26), no speck ever defiled Him, He could touch lepers and still be clean.] "Had He sin ON Him?" "Yes." "His own?" "No."

(3) "The thief that *looked* to Christ, had he sin IN him after he looked?" "Yes." "Had he sin ON him?" "No."

This Cross still divides the world. We are all sinners (Rom. 3. 23), as were both the thieves. On one side are *saved* sinners; on the other, *unsaved* sinners. On the one side are those who believe God that Christ is for them; on the other, those who do not. On the one side are those who have sin IN them, but no sin ON them, because God laid it on the spotless Sin-bearer; on the other, those who have sin both IN them and ON them. And all the people in the world die as those two thieves did. None ever died, or ever will die, without sin IN them. The name of every man when he dies will be *sinner*. The name of each man was *thief* to the very last breath; but one died a saved thief, the other died an unsaved thief.

The one set of men die saved sinners, the other unsaved sinners. The one die with sin ON them, sinking them down to an awful doom; the other die with no sin ON them, and are "for ever with the Lord" (1 Thess. 4. 17).

"Now, will you not be saved?" "How *can* I?" "Simply LOOK." "But I have often tried to look, and I have often tried to bring before my mind a picture of Jesus hanging on the cross for me." "Now, that is not the way at all; a vision of Christ on the cross, or a dream, or a

## *Would You Like To Be Saved?*

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thought is not what God gives. Suppose I was laid on my death-bed to-night, and as I lay the devil came to me and told me that I was not saved; suppose I said to him, 'Some time ago I had a vision of Christ hanging on the cross for me.' 'Ah!' he would say, 'that was a delusion I brought before your eyes to deceive you.' 'Well, but I dreamt one night that Christ came close to me, and said, Thou art Mine. 'It was all a delusion.' 'I had a thought one day; it just flashed across me all at once that I was saved.' 'Only a delusion.' And I could not answer the accusing deceiver. But I will tell you what will put him to flight. I take my Bible, and I say, 'God says that He gave me Christ.' 'How do you know that Christ is for you?' 'Because God says that He so loved the *world*, that He gave His only begotten Son' (John 3. 16). 'But do you think that so great a sinner as you can be saved by simply accepting Christ as God's gift?' 'Yes, for God says, he that believeth on the Son HATH everlasting life' (John 5. 24). And the devil could say nothing, for it is written, 'They overcame him by the blood of the Lamb and by the word of their testimony' (Rev. 12. 11). You see I would never dare to bring before him what I felt or what ideas had crossed my mind, but simply and solely what God says. This is looking to—this is seeing Christ in the Word of God. You see no real blood, nor vision, nor picture of blood; but in that blessed Book of God you read, 'He was wounded for our [faith says *my*] 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). This is seeing the blood.

"Will you not COME to Christ now?" "But how can I? I have read in the Bible that He said, 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest' (Matt. 11. 28), and I have often wished I had been on earth when He was here, wished I had seen Him pass my door; I would have watched Him, and have run to Him and touched His garment. But He is in heaven, and how can I come to Him?" "God has most beautifully explained this; for we have not to go up to heaven (Rom. 10. 6) to bring Him down, nor to go to the grave to bring Him up; but He is risen and gone to heaven, and He has left His WORD, in which alone He can now be found.



## *Would You Like To Be Saved?*

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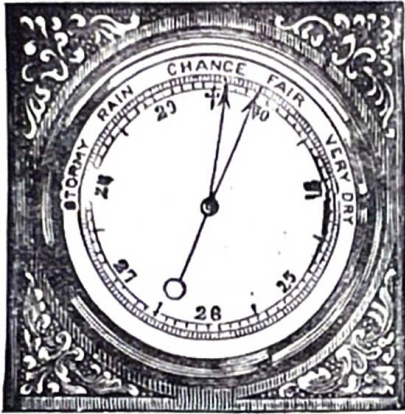
This Word may be in your hands and in your memory, that Word which the Holy Ghost has written, and is now urging you to believe, that God so loved you as to give His Son for you (Gal. 2. 20). He is asking you in that Word to accept His gift. This is 'coming to Christ.' Now that He is in heaven, His Spirit and His Word, His Word from His lips, and His Spirit in, through, and with the Word, are all that are left; and will these not satisfy? Have you never thought that if you saw your name written in the heavens, or on the sea-shore, and you knew that it had been traced by God's finger, you would then believe that you were saved; but do you think God will make another and special revelation for you? No, no; you must just take salvation as all the rest of us poor sinners have taken it, by believing the one Book."

A brother said, when coming out of the darkness of self, "It is the simplicity that stumbles me. It is too good news to be true." Yes, if man were in it; but it is not too good when we consider with what a God we have to do. You see God can overlook nothing. He can FORGIVE anything. He can by no means clear the guilty. He can take us out of the guilty Adam-standing, and put us into a new, a resurrection Christ-standing. He can save "to the uttermost" (Heb. 7. 25) the blackest, vilest sinner that accepts His gift, Christ. Will you not receive HIM? You may be in poverty, in nakedness, in misery, but God presents you with His Son. He might have created a world for every one of us; but that would have been nothing compared with what He has given, the LORD JESUS CHRIST (Rom. 8. 32). You may have great difficulty here to make ends meet, but having Christ it will be all the hell you will ever be in. You may be upright and religious, but without Christ this will be all the heaven you will ever have. Religiousness, goodness, uprightness, amiability will not save you. Acceptance of God's gift alone will do so (John 1. 12).

Now, what is it to be, God's simple Gospel for the meanest, poorest, weakest capacity, so that even a fool may embrace it; or man's ways, follies, pleasures, religion, world? Christ is offered to all. Some will accept Him, and some will refuse. You make God a liar if you refuse Him. You make yourself a liar, and God true, if you accept Him. Call your heart a liar, and believe the record of the only living and true God.

W. P. M.

## THE CAPTAIN AND THE BAROMETER.



CAPTAIN OLDREY, commanding the "Hyacinth" sloop-of-war, was working up for Barbados, 10th August, 1831, when a severe hurricane came on. He had been upon the deck during the finest weather ever witnessed in that climate, and had just been admiring the beauty of the evening. The atmosphere was perfectly clear, not a cloud obscuring

the sky, nor was there the least probability of a change, as far as could be judged from any appearance observable in the heavens or on the ocean. Going below to his cabin, the captain flung himself upon a sofa, and a minute or two afterwards, chancing to cast his eyes upon a barometer suspended near, he observed that the mercury was falling. It was a moment when he would not have thought of consulting the instrument for any purpose, and so strange did he think the circumstance that he rubbed his eyes, imagining he was deceived. Still the mercury fell. He got off the sofa, and, approaching the instrument, discovered that the quicksilver was falling with a perceptible motion. He went on deck, but the weather was lovely as before. He descended again, shook the instrument, and still the descent was certain, and continued. A fall so rapid and remarkable, of which he had never heard of a parallel instance, convinced him that something was about to happen. He called the first lieutenant and the master, and stated what he had seen. These officers alleged that there could be no storm likely, the sea and sky were then so clear and beautiful. The captain was not of their opinion, and as the ordinary falling of the barometer indicated a storm he resolved to prepare for one with a speed and energy proportioned to the singular rapidity of the indication. He ordered everything to be instantly made snug, the topmasts to be struck, and all to be got down and secured upon deck. The officers and ship's company were surprised and still incredulous, but Captain Oldrey relaxed nothing in the way of preparation to the last, and saw it finished to his satisfaction.

An hour or two afterwards he had proof of the value of the instrumental warning. A storm came on, and reached its height almost at once, so that a rag of sail could not be

## *The Captain and the Barometer.*

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kept up; the wind blew with a fury so great that the sea could not rise into waves, but became one vast plain of foam, on which the ship lay driving furiously along. Fortunately there was ample sea room, and the ship emerged from the storm in safety.

This account suggests a lesson, which I would affectionately urge you to consider. The Word of God is the spiritual barometer to the man of faith. Its accuracy is unquestionable; it is true from the beginning. A storm of unparalleled severity is predicted, which is certain of fulfilment. The "wrath to come" no unprepared soul can escape. "The heavens and the earth are reserved unto fire against the judgment and perdition of ungodly men" (2 Peter 3. 7). Such is the plain declaration of Scripture. Also, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3. 10). While these are not amongst the things most surely believed by the majority of the present generation, the prevailing unbelief does not affect the truth of God. From the world's observatory the outlook appears promising. Under the benign influence of civilisation men think they are undergoing all the improvement that is necessary to fit them for heaven. But the Word of God speaks differently, and happy are they who open their ears to its sacred truth. It tells us that the whole world is guilty before God (Rom. 3. 19), that the sentence of condemnation and death has been passed (John 3. 18), and that escape is possible only in one way. This way is indicated in the words of Acts 4. 12, "Neither is there salvation in any other: for there is none other Name under heaven given among men whereby we must be saved."

"The tempest's awful voice was heard,  
O Christ, it broke on Thee!  
Thine open bosom was my ward,  
It braved the storm for me;  
Thy form was scarred, Thy visage marred,  
Now cloudless peace for me."

Peace will be yours if you believe in Him, who died and rose again. "Be wise for thyself" even now, for "Behold, now is the accepted time; now is the day of salvation." J. M'A.



## THE CRUCIFIXION.

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SUN-LIGHT upon Judea's hills !  
And on the waves of Galilee ;  
On Jordan's stream, and on the rills  
That gather to the sleeping sea !  
Most freshly from the green wood springs  
The light breeze on its scented wings,  
And gaily quiver in the sun  
The tall green plumes of Lebanon.

A few more hours—a change hath come,  
Dark as a brooding thunder-cloud !  
The shouts of wrath and joy are dumb,  
And proud knees unto earth are bowed.  
A change is on the hill of death,  
The helmed watchers pant for breath,  
And turn with wild and maniac eyes  
From the dark scene of Sacrifice !

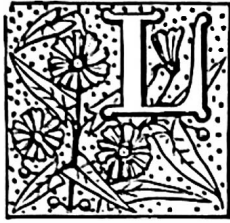
That Sacrifice ! the death of Him ;  
The High and ever Holy One !  
Well may the conscious heaven grow dim,  
And blacken the beholding sun !  
The wanted light hath fled away,  
Night settles on the middle day ;  
And Earthquake from his cavern'd bed  
Is waking with the thrill of dread.

Well may the mighty holds of earth  
Be shaken, and her mountains nod !  
Well may the sheeted dead come forth,  
To gaze upon a suffering God !  
Well may the temple shrine grow dim,  
And shadows veil the cherubim,  
When He, *the chosen One of Heaven,*  
*A Sacrifice for guilt is given.*

And shall *the sinful heart alone,*  
Behold unmoved the atoning hour,  
When nature trembles on her throne,  
And death resigns his iron power ?  
Oh ! *shall* the heart, whose sinfulness  
Gave keenness to His sore distress,  
And added to His tears of blood,  
Refuse its trembling gratitude.

S.

## "THIS IS JUST WHAT I WANT."



LATELY a friend put the following question to me, "What aspect of the death of Christ would you first present to a soul truly awakened as to guilt before God?" I answered, Christ's propitiation as given in Scriptures, such as Lev. 17. 11, "For it is the blood that maketh an atonement for the soul;" 1 John 4. 10, "Not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins;" Rom. 3. 25, 26, "Whom God hath sent forth to be a propitiation through *faith in His blood*; to declare at this time His righteousness, that He might be just and the justifier of him which believeth in Jesus;" Act 13, 39, "And by Him *all that believe* are justified from all things;" Rom. 5. 1, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

His propitiation, or shed blood (Heb. 9. 22), completely meets the necessities of an awakened conscience. As a dying man replied to the servant of God, who showed him from Isa. 53. 6, that Jesus had borne all our iniquities, and that God was satisfied, "If God says He is satisfied, then I am satisfied;" and soon after he went to be with the Lord in heaven, washed from his sins in the blood of the Lamb.

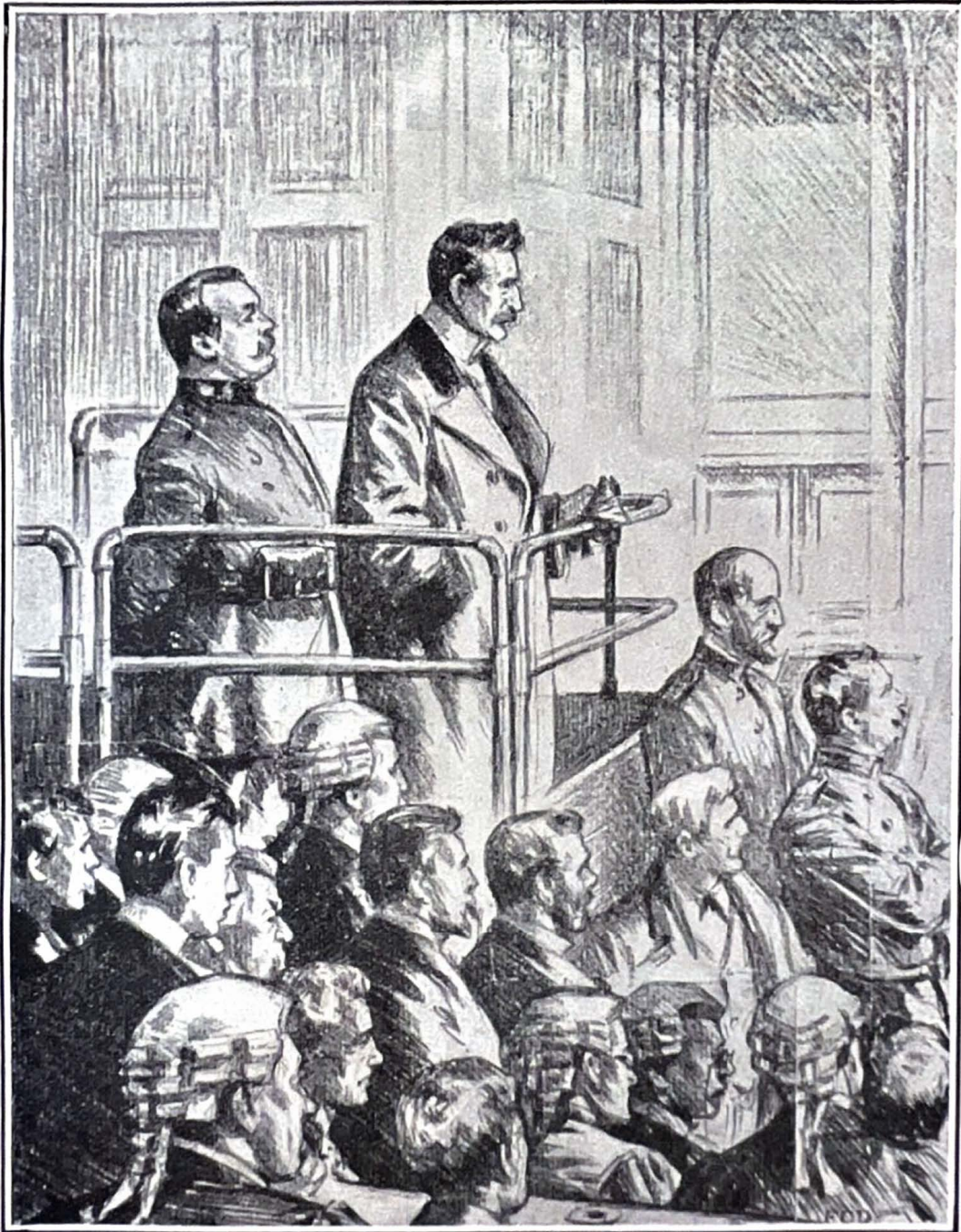
A poor heathen performing a long journey with spikes in his sandals to make atonement for his sins, sat down weary and sore under a tree. It was a preaching station, and soon after a missionary arrived and preached from the text, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1: 7). "The blood cleansing from all sin those that believe. Before the sermon was over, the poor man had thrown off his spiked sandals, calling out "*This is just what I want, just what I want!*" It was the "water brook" to his thirsty soul; for he saw that pardon and peace are only obtained through the divinely appointed Propitiation. The blood has to be appropriated to ourselves by faith. As no Israelite died where the blood was sprinkled, so "Whoso believeth on Jesus shall not perish, but have eternal life" (John 3. 14, 15), and then to go on feeding upon Christ for daily strength and comfort; as the Prophet testifies (Isa. 45. 24), "Surely, shall one say, in the Lord have I righteousness and strength."

If the reader is unsaved, fearing the wrath to come, you may enter into peace with God at once as regards your personal guilt in His sight, by taking God at His word. J. M.

# A JUDGE'S CHARGE TO A MURDERER;

— OR, —

"MAKE YOUR PEACE WITH THE GREAT ARCHITECT  
OF THE UNIVERSE."



THE PRISONER IN THE DOCK.

"I, as a minister of the law, have now to pass that sentence upon you, which is, that you have forfeited your life in consequence of this great crime. TRY AND MAKE PEACE WITH YOUR MAKER."



## A JUDGE'S CHARGE TO A MURDERER.

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BRUTAL murder was committed in England, and FREDERICK HENRY SEDDON was found guilty of the crime. Mr. Justice Bucknell, the judge, before whom the case was tried, passed sentence of death upon the prisoner. The judge was much affected, but the criminal appeared unmoved. Judge Bucknell spoke to Seddon as follows: "I, as a minister of the law, have now to pass that sentence upon you, which is, that you have forfeited your life in consequence of this great crime. TRY AND MAKE PEACE WITH YOUR MAKER."

The prisoner replied, "I am already at peace."

After this interruption the judge added, "From what you have said you know we both belong to the same brotherhood. It is all the more painful to me to say what I am saying, but our brotherhood does not encourage crime. On the contrary, it condemns it. I pray you, therefore, to MAKE YOUR PEACE WITH THE GREAT ARCHITECT OF THE UNIVERSE. Mercy! Pray for it."

His Lordship then placed the black cap on his head and passed sentence of death on Seddon. Being members of the same Freemasonry Brotherhood, the judge felt keenly the responsibility resting upon him in pronouncing the capital sentence.

As the crime committed was an aggravated one, the judge felt confident that no mercy need be expected from the British Government; and knowing that forgiveness for the vilest offender might be obtained from the "Great Architect of the Universe" (the Freemason term for the Almighty), he urged the prisoner to "make his peace with God."

Without having any desire to make a man an offender for a word, we regret the expression of Judge Bucknell. We could no more counsel one to "*make his peace with God*" than advise him to "lay his sins on Jesus." God's Holy Word declares that though "all we like sheep have gone astray, and turned every one to his own way, *the Lord hath laid on Him the iniquity of us all*" (Isa. 53. 6). In the same Book it is stated that the Lord Jesus "*made peace by the Blood of His Cross*" (Col. 1. 20). Many are attempting to lay their sin on Jesus, ignoring the fact *that* God did it nearly 1900 years ago.

## A Judge's Charge to a Murderer.

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

Why then tell one to do what has already been accomplished? And so as to “making peace with God.” Many are striving, struggling, and praying in order that they may *make peace* with Him. All such efforts are fruitless. At the cost of the precious Blood of Christ peace WAS MADE, and is now proclaimed as a free gift to the perishing. “But He was wounded for our transgressions, He was bruised for our iniquities: *the chastisement of* [or with the view to] *our peace was upon Him*; and with His stripes we are healed” (Isa. 53. 5). Peace with God was made through the atoning sacrifice of the Lord Jesus Christ on Calvary.

It cost France two hundred million pounds sterling and the cession of the two fair provinces of Alsace and Lorraine ere terms were arranged with Prussia. But when the treaty of peace was signed at Versailles the good news was spread abroad, and there was great rejoicing. When the Lord Jesus was hanging on Calvary's Cross He thought of you and me, and it was “for OUR sins” that He shed His precious blood. His death met all God's righteous requirements. Justice is satisfied, His holiness vindicated, and peace is made.

### HOW PEACE IS OBTAINED.

“Who [Christ] was delivered for our offences, and was 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). Let us praise Him for the blessed news that “Christ was delivered for our offences, and was raised again for our justification.”

On account of the glorious atonement made by Him, peace is obtained through believing the Gospel of the grace of God. God is “preaching peace by Jesus Christ” (Acts 10. 36) through His servants. “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). Christians in apostolic days did not “hope” or “expect” to obtain peace in believing. They *knew* that they had it, and could say, “Being justified by faith, we *have* peace with God.”

## *A Judge's Charge to a Murderer.*

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Peace *with* God is not the same as "the peace of God" spoken of in Philippians 4. 6. True, believers may have peace with God, and through bad teaching or careless living know little of "the peace of God." True, Christians too often become occupied with their feelings toward God instead of with His feelings toward them. By looking *within* at our unbelieving hearts, instead of by "looking off unto Jesus," we may be one day on the "hill top" and the next in the "valley" of Christian experience. Dr. H. Bonar's lines beautifully express this truth :

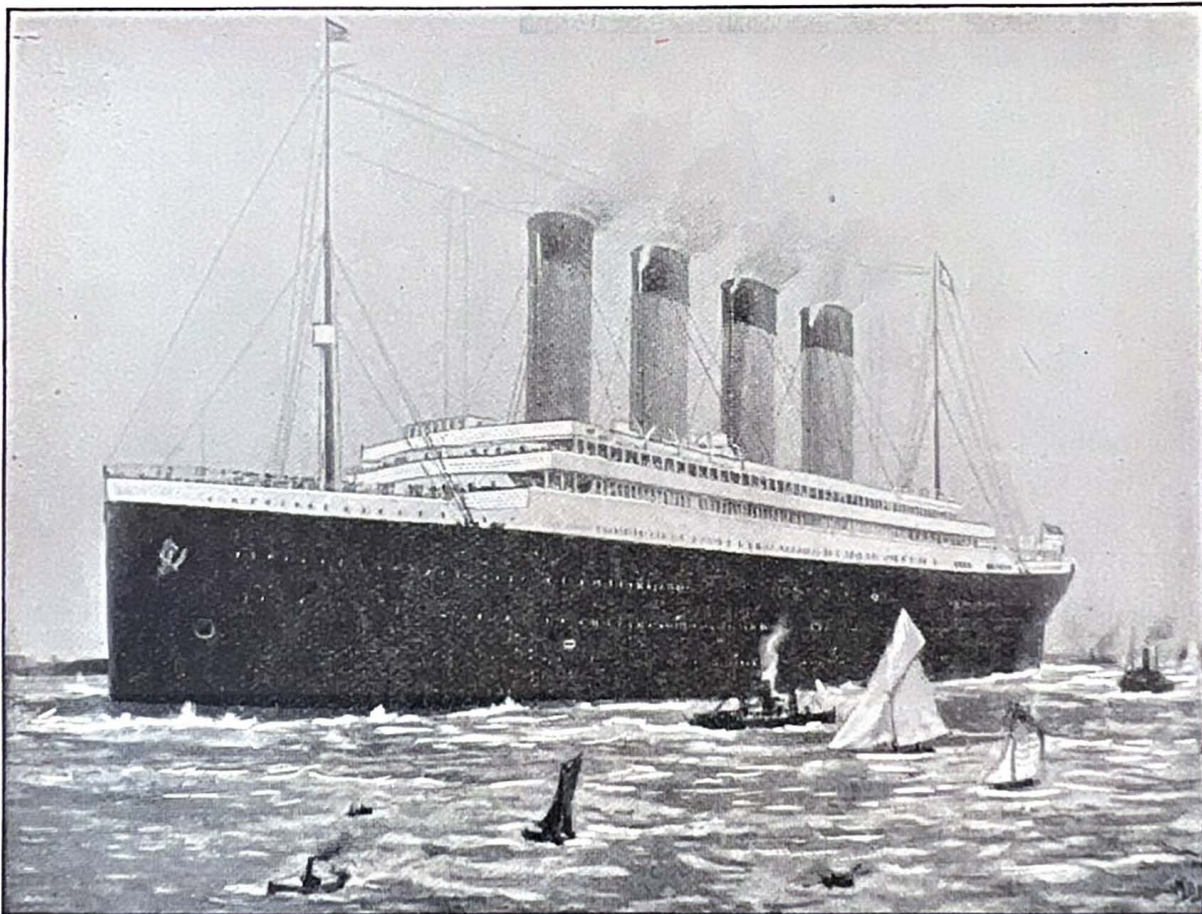
" My love is oft times low,  
My joy still ebbs and flows,  
But peace *with* Him remains the same,  
No change Jehovah knows."

Justice Bucknell in passing sentence urged Seddon to *seek* God's mercy. God is *waiting to be gracious*, and is full of pity and compassion. His pardoning mercy is obtained only through one channel, the atonement of Christ. At this very moment the unsaved reader is invited to accept of it as a free gift. You don't require to plead with God to bestow it upon you, for He is pleading with you to take it. "As though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God, for He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5. 20, 21). How wonderful! God is actually beseeching His enemies to be reconciled to Him and to accept of His "great salvation." On the ground of Christ being "made sin for us," you may now obtain peace with God. Don't attempt to "make" it, seeing it has been *already made* at an infinite cost. If God is satisfied with the finished work of Christ, surely you ought to be satisfied with that which satisfies Him. At an infinite cost, the cost of His precious blood, God's righteous claims have been fully met, and you are now invited to accept as a free gift a full and present salvation. Why not *now* believe on the Son of God, who loved you and gave Himself for you, and be eternally saved? He is waiting to save you at this very moment. "Now is the accepted time" (2 Cor. 6. 2, 3). "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). Look and live. A. M.



## TESTIMONY OF A MODERN JOHN KNOX.

THE enormous growth in emigration to Canada from the British Isles has become a national peril. Over 145,000 persons, mostly strong young men and women, the "cream" of the land, left our shores for the Dominion in 1912. During that period 395,804 emigrants from various nations have been received by the Canadian authorities. Some have gone to the maritime provinces,



A MODERN MAMMOTH LINER CARRYING PASSENGERS TO CANADA.

some to the prairie provinces, some to British Columbia, and some to Ontario. Northern Ontario is attracting the attention of lumbermen, backwoodsmen, agriculturists, and prospectors. Silver, gold, nickel, and other minerals are found in paying quantities, and many are prospecting. There are also, thank God, those who are seeking to *win souls* for the Lord Jesus Christ.

Whilst visiting a backwood's settlement in Northern Ontario I became acquainted with one of these "sky pilots," a strong, hearty, kindly Canadian, well known and highly esteemed by all classes of the community. The

## *Testimony of a Modern John Knox.*

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story of his conversion was told me by one of his dearest friends. John Knox was the son of a farmer, and was born and brought up in Western Ontario. He received a good education, eventually becoming a school teacher. On reaching manhood he became the slave of whisky, and was often helplessly drunk. Again and again he tried to renounce the habit, but his resolutions were broken by the first sudden gust of temptation. As he looked to the future the prospect was exceedingly dark, knowing that he was utterly powerless to battle with his enemy. There was one good trait in his character; he was very fond of his mother, and did his utmost to conceal from her his sin and shame.

On the death of his parents he was left a considerable sum of money, which proved a curse instead of a blessing to him. For twenty-seven months he drank night and day, and was never thoroughly sober during that period. Whilst recovering from a drunken debauch he picked up a paper in which a touching story was told regarding a dissolute young man, who, like himself, tried to hide his profligacy from his mother. The prodigal had left home, and his address was unknown to his relations. The writer went on to say that the young man's mother learned of his folly, and heard that he was ill in a distant town, the physician giving no hope of his recovery. The mother travelled one hundred and fifty miles to see him, and found him on the borders of eternity. On opening his eyes he perceived his mother, and exclaimed, "Mother, what brought you here?" The mother replied, "John, God sent me here with a message of love to you. He wishes to save you ere He takes you away," and then pointed him to Christ dying for his innumerable sins on Calvary that he might be eternally saved.

God used the incident to awaken John Knox to a realisation of his sin and folly. He saw that he was ruined, unable to do anything to save himself from going down to the pit of woe. From the depths of his soul the cry went up to God, "What must I do to be saved from the penalty and slavery of sin?" For thirty-six hours he lay under an apple tree, and neither ate, drank, nor slept. He thought he was too wicked to be saved, not knowing that Christ came to seek and save the *lost*. As he contemplated his ruined and guilty condition the Holy Spirit brought before him 1 Timothy 1. 15, "This is a faithful saying, and worthy

## *Testimony of a Modern John Knox.*

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of all acceptation, that Christ Jesus came into the world to *save sinners.*" The awakened soul needed no one to tell him that he was a sinner, being firmly convinced that if he received what his sins merited he would be beyond the reach of God's pardoning mercy. Christ came into the world to *save sinners.* He was a *sinner*, therefore Christ came to *save him.* The Saviour died on the cross as a sacrifice for sin; He died that *he* might obtain salvation.



PROSPECTORS AT WORK NEAR LATCHFORD, NORTHERN ONTARIO.

John Knox, like his famous namesake of old, believed that the Lord Jesus bore *his* sins in His own body on the tree, dying *in his room and stead* (1 Peter 2. 24), and through faith in His precious blood his soul was saved, and he was "justified from all things" (Acts 13. 38, 39). When 1 Timothy 1. 15 was brought before him he said to the Redeemer, "Lord, if You came to save sinners, here is one without a *white spot* in him." And John Knox was cleansed from every stain of sin. He took God at His word, passed from death unto life, from darkness into light, from the



## *Testimony of a Modern John Knox.*

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power of sin and Satan to God, from the broad road into the narrow. He was now in fact a Christian.

At once he began to tell to others what great things God had done for him. He announced his intention of telling the story of his conversion that night. The news spread like wildfire that drunken John Knox was converted and had turned preacher. The meeting room was crowded with acquaintances, friends, and neighbours. From an overflowing heart the young Christian extolled the grace of God in saving such a wretch as he, told his congregation God's way of peace, concluding with an exhortation to his hearers to accept of Christ as their Saviour and Lord. The people left the meeting room perfectly amazed at what they had heard. There were some, however, who did not believe in "sudden conversions," and predicted that the preacher would be drunk in a day or two. "No," was his reply to the doubters, "I have received something better than drink; I have received Christ." And God kept John Knox by His mighty power, just as He will keep you if you allow Him to save you.

He longed to make known to others the Gospel that had been the power of God to his own salvation, and for many years preached it in Northern Ontario. The Lord Jesus who saved John Knox is able AND WILLING to save every one who reads these lines. ARE YOU WILLING TO BE SAVED IN HIS WAY?

If so, hearken to the life-giving words of 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 [judgment], but IS PASSED from death unto life."

Hearken to the good news regarding Christ dying as a sacrifice for sin; believe that what He did satisfied God on your behalf; take Him at His word, and obtain eternal life as a free gift on the spot!

"All my iniquities on Him were laid,  
All my indebtedness by Him was paid;  
All who believe on Him, the Lord has said,  
Have everlasting 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). Believe on Christ, and be eternally saved.

A. M.



# "EVERYBODY'S FRIEND;"

— OR, —

HOW THE CABMAN SETTLED WITH THE LATE W. I. PALMER,  
OF HUNTLEY AND PALMER, READING.



"NO, SIR; I OWE YOU MUCH MORE THAN THAT."

"This was the first opportunity he had of expressing his gratitude to 'Everybody's Friend,' and he felt overjoyed as he told his tale and returned his thanks."

## "EVERYBODY'S FRIEND."

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SOME men are famed for their wealth, some for their business abilities, some for their military prowess, some for their inventive genius, some for their daring feats, some for their great learning, some for—a thousand other things, but we think none ever bore a more honourable title than that given to the late W. I. Palmer, of the world-known firm of Huntley & Palmer, biscuit manufacturers, Reading, who by common consent of his own citizens and fellow-countrymen was named "Everybody's Friend."

A simple incident in his everyday life shows how well he deserved the title. Going home from a meeting in connection with an effort to reach and help those in lowly circumstances of life, he drove from Paddington in a hansom-cab. On alighting and reaching up his fare he was surprised to find "cabby" resolutely decline to accept any money at all, but was pleased to hear his reason, cheerfully given: "No, sir; I owe you much more than that."

Wondering wherein the debt had been incurred, he took time to make inquiries. It transpired that "cabby" had been far down the ladder, almost a wreck, but by the timely aid of Mr. Palmer, and by the loving counsel of friends whom he had sent, he had been rescued from the depths of sin, and led to the only true source of power over drink or any other besetting sin, "the Gospel of Christ, which is the power of God unto salvation to every one that believeth" (Rom. 1. 16). Not only saved and kept, but delivered from the "unthankful" spirit of the age (2 Tim. 3. 2), he had long had a desire to act the part of the tenth leper. This was the first opportunity he had of expressing his gratitude to "Everybody's Friend," and he felt overjoyed as he told his tale and returned his thanks.

The cabman truly pictures each and all as to being "far down" and "almost a wreck." To some of the best saints in the Bible—the Ephesians—the apostle writes: "Ye were dead in trespasses and sins, . . . fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. . . . But, now, ye who sometimes were *far off* are made nigh by the blood of Christ" (Eph. 2. 1-13). The cabman's first step was to realise and acknowledge his low, sinful, and dangerous position, then

## *"Everybody's Friend."*

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Mr. Palmer and his friends could really help. Your first step in grace is to acknowledge your lost, guilty, undone condition, then the Blood can be applied in cleansing power.

Mr. W. I. Palmer's kindness was only a manifestation of the great love of God which had won his own heart and made him, like David, seek to show "the kindness of God" to his less favoured fellowmen. Hence his honoured title was just a reflex from Him who is in a greater and truer sense "Everybody's Friend," for "He gave Himself a ransom for *all*" (1 Tim. 2. 6); "He died for *all*" (2 Cor. 5. 14, 15), and, being raised from the dead, "by Him *all* that believe are justified from all things" (Acts 13. 39). As truly as "*all* we like sheep have gone astray; we have turned every one to his own way;" so truly "the Lord hath laid on Him the iniquity of us *all*" (Isa. 53. 6).

Oh, think of the love that made Jesus leave His place at the right hand of the throne of glory; think of the love that led Him to Bethlehem, to Gethsemane, and to Calvary, and consider if He is not *thy* best and truest Friend! Then tell me if gratitude fills thy bosom as it filled the heart of the humble cabby to his earthly benefactor.

If human kindness meets return, how base must be the heart that has no return to Him who bled, and groaned, and died to save us from going down to the pit of woe. Yet, if unsaved, you have never given one real heart-throb of love to Christ, you have never done one act out of pure love to Him, you are still a stranger to grace, an enemy to God, and in danger of being in the land of no love, no gratitude, and no grace for ever and ever. But

"None need perish, none need perish;  
All may live, for Christ has died."

Gaze on that fair brow pierced with thorns, those arms outstretched, those feet fastened with iron spikes to the rugged tree, His heart's blood gushing from His side! Say from thy heart: "The Son of God, who loved me, and gave Himself for me" (Gal. 2. 20), and, like the chief of sinners, you will be saved, have a new object before your vision, live a new life, and by-and-bye in the Better Land you will for ever proclaim the glories of "Him who liveth, and was dead, and is alive for evermore" (Rev. 1. 18), and who now and evermore truly bears the title of

**"EVERYBODY'S FRIEND."**

HYP.



## "THANK YOU, CAPTAIN!"



A REVIEW of his army by the first Napoleon was no ordinary scene. He was a conqueror, and he looked with pride on the human instruments of his victories. His soldiers believed in him with unquestioning faith, and followed him with enthusiastic devotion. On one such occasion of imperial display, while giving an order, the emperor incautiously let the rein fall upon the neck of his horse, which, taking

fright, darted off at a gallop, placing the rider in imminent danger of being thrown. While all stood gazing in consternation, a private soldier, from his place in the ranks, sprang before the horse, seized the bridle, and respectfully placed the reins in the hand of the emperor. "Thank you, *captain*," said the rescued emperor, as quick to reward as to apprehend a service. "Of what regiment, *sire*?" asked the soldier, saluting him. "Of my own guards," replied the emperor, charmed with such a manifestation of faith in his sincerity, and he then galloped away. Instantly acting on the declaration, the soldier laid down his gun, intimated his new rank to his companions, and passed over to the group of staff officers. "What does the fellow want?" haughtily asked one. "The fellow," said the soldier, "is a captain of the emperor's guards." "A captain!" cried another. "Who said so?" "He said so," replied the soldier, pointing to the emperor; on which the officers immediately greeted him as one of themselves.

Enfolded, parable-wise, in this incident lies a great spiritual lesson. A wonderful word has been spoken, and wonderful results are to follow for all who *believe* it. "For God so loved the world, that He gave His only begotten Son, that *whosoever believeth* in Him should not perish, but have everlasting life" (John 3. 16). On the simple fact of faith in Christ hangs present joy here and eternal bliss hereafter. Trust Him now.

## 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 remarkable. Even to this present day there exists amongst the different nationalities of the earth a great interest in this wise and benevolent ruler. President Lincoln had

endeared himself to the hearts of millions by his human sympathy, great wisdom, and kindly acts alike toward friend and foe in the most critical and difficult period of the history of the United States, and after his death this was more fully realised and appreciated by all.

When Lincoln left Springfield, 11th February, 1861, on his way to Washington to take the Presidency of the United States, to which he was elected, he made the following farewell address: "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 devolves upon me which is greater perhaps than that which has devolved 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. Again I bid you all an affectionate farewell." These simple words, addressed to his friends and neighbours, plainly show a reliance upon God, and indicate a work of God in his soul at that time.

A friend during an interview with Mr. Lincoln, long after he had been inaugurated President, asked him if he

*President Lincoln's Testimony.*

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loved Jesus. The President buried his face in his handkerchief, and wept and sobbed. He then said amid his tears, "When I left home to take the chair of the State I was not then a Christian. When my son died—the severest trial of my life—I was not a Christian. But when I went to Gettysburg, and looked upon the graves of our dead who had fallen in the defence of their country, I then and there committed myself to Christ. I DO LOVE JESUS."

Again, on another occasion he said to a servant of the Lord who had suffered much persecution for Christ's sake, "The spectacle of that crucified One which is before my eyes is more than sublime—it is Divine."

A gentleman having an appointment to meet President Lincoln at five o'clock in the morning went a quarter of an hour before the time appointed. While waiting for the appointed time he heard in the next room a voice as if in grave conversation, and asked an attendant standing by, "Who is talking in the next room?" "It is the President, sir," replied the attendant. "Is anybody with him?" the gentleman inquired. "No; he is reading the Bible." "Is that his habit so early in the morning?" "Yes, sir; he spends every morning from four o'clock to five in reading the Scriptures and praying."

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).

It was the fact of the love of God to him, in giving His Son to die for the remission of his sins, that caused President Lincoln to believe in his heart and confess with his mouth before many the Lord Jesus. "For if thou shalt confess with thy mouth the Lord Jesus, and shalt *believe* in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10. 8, 9).

Do you love Jesus? If not, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). Oh! believe *now*, for the "coming of the Lord draweth nigh."

"The cross of Christ! what untold *love*,

What grace was there expressed:

The only way to heaven above,

To God's eternal rest."



**"ADMIT THE BEARER—A SINNER."**

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

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

"That is strange, for you were so anxious to get in. What kind of a ticket was it, and what was written on it?"

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

**"ADMIT THE BEARER—  
A SINNER."**

Luke 18. 13, 14.

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

## NO DIFFERENCE.

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SI commence to write I seem to hear a heavy clang, as of an iron gate being thrown open, and now comes a shriek, so awful and full of despair as to fill one's soul with horror. Again and again comes the sound and the cry, and the enemy of man rejoices, for each time the gate is thrown open, a lost soul falls into the pit of fire, there to weep and wail for ever.

Yes, unsaved one, it is the gate of Hell that I hear opening, and even as you read these lines, a vast stream of men and women are swiftly wending their way to the place where for all eternity they will mourn and curse their folly in neglecting God's way of salvation.

Look now! Hell once more opens her mouth, and what a sight is disclosed. Crowds of lost ones look on with horror as the vast stream rolls in, and with amazement and anguish, the Christless of all ranks and grades find themselves in one another's company for ever.

The immoral and the chaste, thieves and honest men, covetous and philanthropists, drunkards and abstainers, revilers and church members, extortioners and liberal handed men find themselves on one level, for *all* are *Christless* and *so all* are *lost*.

None are so chaste, honest, philanthropic, sober and liberal as not to need the second birth, and to believe this now may save you from finding it out when the gate of Hell has closed behind you, and it is for ever too late to be saved.

How plain is God's precious word! "There is *no difference* for *all have sinned* and come short of the glory of God." (Rom. 3, 22, 23). Jews and Gentiles are brought in guilty (Rom. 3, 19). They are condemned already (John 3. 18), and unless born again will perish irrespective of nationality, creed, or social standing.

Friend "prepare to meet thy God" by owning yourself lost and accepting Christ. Flee from the wrath to come by escaping to Jesus, and shun the eternal woes by believing on Him who died for the ungodly. Come now, for to-morrow you may be dead and lost for ever.

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W. H. S.

ETERNITY! ah, know you what it is? It is a timepiece whose pendulum speaks incessantly, repeats two words only in the silence of the tomb—ever—never; never—ever and for ever.

During these fearful vibrations, a lost sinner cries out, "What is the hour?" and the voice of a fellow wretch replies—"Eternity!"

A SHEPHERD'S QUESTION ABOUT  
COMING TO CHRIST;

— OR, —

"FAITH COMETH BY HEARING, AND HEARING BY THE  
WORD OF GOD."



"THE SHEPHERD BECAME CONCERNED ABOUT HIS SALVATION."

"Is that it? Is it so easy? Is that the way to come to Christ?"  
exclaimed the shepherd, and there and then he entered into life and  
liberty.

H



## A SHEPHERD'S QUESTION ABOUT COMING TO CHRIST.



NUMBER of years ago a Scottish nobleman's shepherd became concerned about his soul's salvation. One Sunday he heard a minister preach a stirring sermon in which he urged his hearers to come to Christ and obtain the forgiveness of their sins. This was what the shepherd longed for, but did not know how it was obtained.

Mr. P——, an earnest Gospel preacher in the town, was visited by the shepherd, who spoke somewhat as follows: "I heard Mr. —— give an earnest and eloquent sermon, in the course of which he besought us to come to Christ, without telling us how to come. I sat as if on nettles, and said to myself, 'Oh! if he would tell us how we are to come,'" and looking to Mr. P——, he added, "Can you tell me how I am to come to Christ?" Seeing that the shepherd was "not far from the Kingdom," Mr. P—— was delighted to have the opportunity of pointing him to the Saviour. "I will answer your question," said Mr. P——, "by asking if you can fly to Christ?" "No." "Could you walk on your feet to Him?" "No." "If you could take your flight to yonder stars, would you be nearer Him?" "No." "Is He not as truly here as anywhere else?" "Yes." "Then He is thinking of you at this very moment, and His heart is dwelling with tender compassion upon you. Did He not love you so much that He died for you? Does He not love you still? By thinking of His loving-kindness you come to Him with your mind and heart." "Is that it? Is it so easy? Is that the way to come to Christ?" exclaimed the shepherd, and there and then he entered into life and liberty.

Too much is said by preachers about "believing" and too little about *the truth* to be believed. "Saving faith" is the belief of saving truth. Too much is said in these days about "coming" to Christ and too little about Him to whom they are to come.

How do we go to dear ones in Australia, New Zealand, and Canada? In thought and spirit. For one brief moment we can be beside them, and look into their faces. The Lord Jesus, though in heaven, is close beside us, deeply, intensely interested in our welfare. He loves us

## A Shepherd's Question about Coming to Christ.

with more than a mother's fond and tender love, and has proved it in a marvellous way. Harken to His glorious invitation: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). To all who are heavy laden with the burden of unforgiven sin, or fear of punishment, He waits to bestow upon them pardon, rest, joy, and peace. These blessings are obtained on condition that we come to Him. To come to Him is to believe on Him; to believe in His love and death for us on Calvary's Cross. It is not by believing anything about ourselves that peace and pardon are obtained. It is "who-soever believeth in Him should not perish, but have eternal life" (John 3. 14, 15).

Does it not say that "No man can come to Me except the Father which hath sent Me draw him?" True, perfectly true. Nobody can come to Christ unless drawn to Him. The next verse explains the nature of the drawing referred to. "Every man therefore that hath *heard* and *learned of the Father* cometh unto Me." Those that have heard and learned of the Father come to Christ. "Faith cometh by *hearing*, and hearing by the Word of God." "Hear, and your soul shall live." Harken to the "glad tidings of great joy" telling what Christ's death has accomplished. On account of His atoning sacrifice all God's righteous claims have been fully met, and a free and present salvation can be obtained at this very moment through coming to Christ. Come, then, to Him as you read these lines, and you will be able to say truthfully:

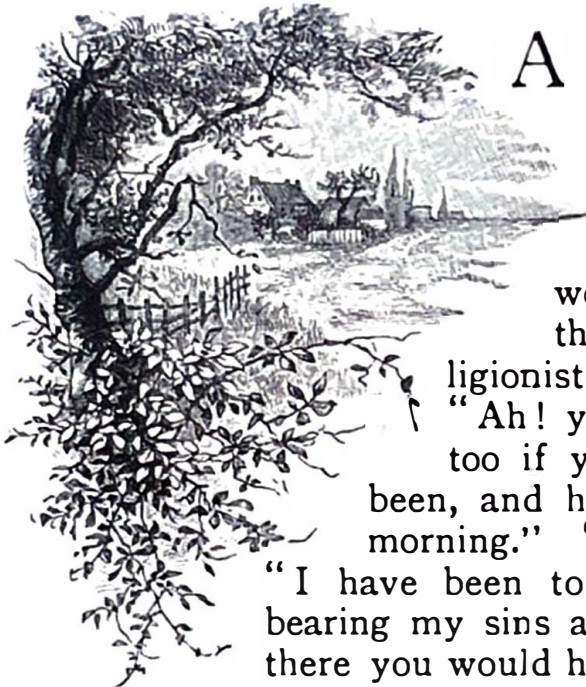
"I came to Jesus as I was,  
Weary, and worn, and sad;  
I found in Him a resting place,  
And He has made me glad."

"Him that cometh to Me I will in no wise cast out" (John 6. 37). All who come to Christ are welcomed, saved, and will be presented faultless before the throne. A. M.

### **PROVOKING GOD.**

IT is one of the highest provocations of which a sinner can be guilty to call God his Father while at the same time he rejects the sacrifice which God has provided. It is impossible for you to be an accepted worshipper until you have accepted God's Son as your only and all-sufficient Saviour. Accept Christ now and be saved eternally. W. S.

## MAD OR GLAD?



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

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

The Gospel of the grace of God is glad tidings of great joy. Some one may suppose that the acceptance of Christ as his Saviour would cause a cloud to rest on his brow and fill his heart with sadness. What a delusion! God's Word declares that "Happy is that people whose God is the Lord" (Psa. 144. 15). The Christian is happiest when he remembers facts, whilst the unsaved are only happy when they forget facts.

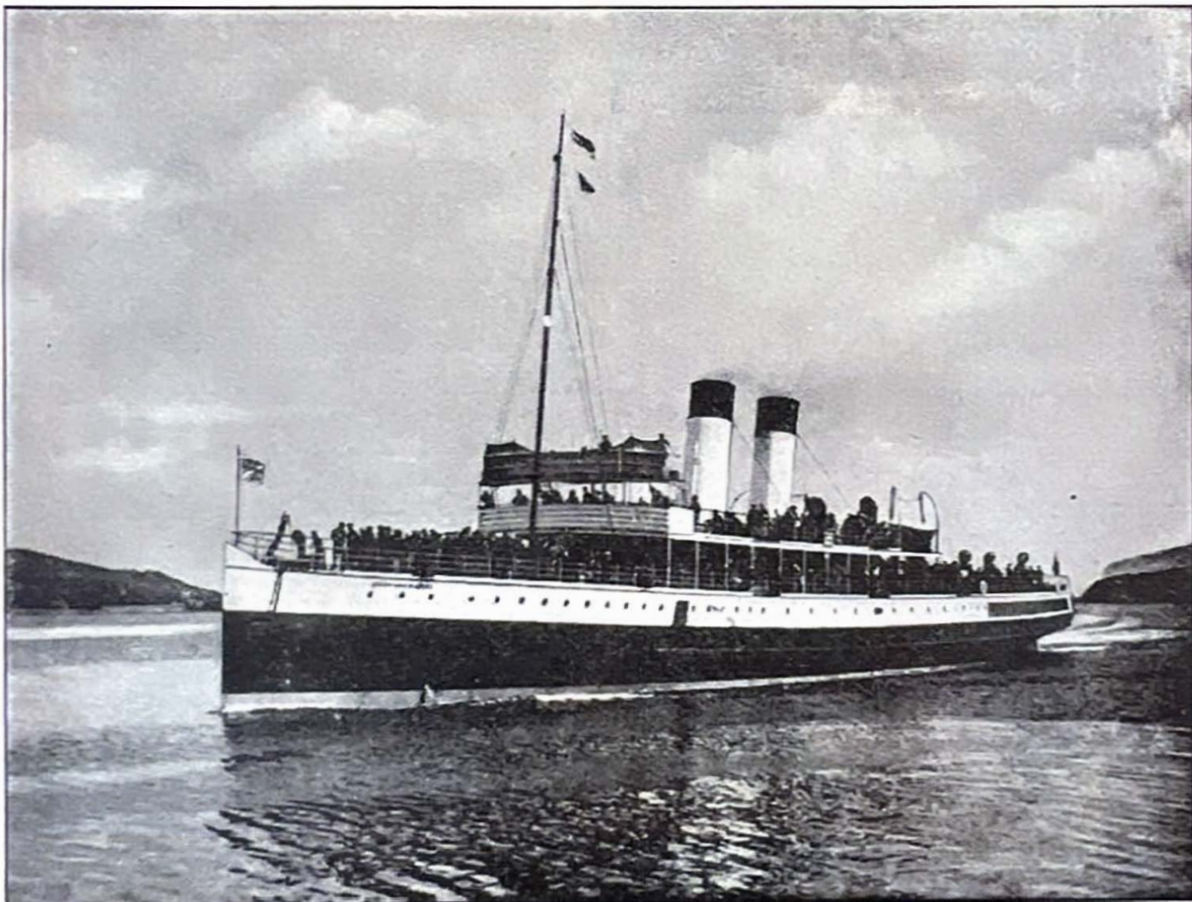
When I look *down* and consider the hell from which I have been snatched; when I look *up* and think on the heaven for which I am kept; when I look *back* and contemplate the Lord's patience and long-suffering with me since my conversion; and when I look *forward* to the glory that awaits me, I cannot keep from praising and adoring Him for His amazing love. If still unsaved, and you were but to know His love to you, you could not keep from rejoicing. Why not then believe on Him who loves you, and gave Himself for you, and obtain eternal life to start with (John 3. 16; 6. 47), power to overcome sin to go on with, and glory to end with? There is, indeed, "joy and peace in believing." A. M.



## TRUE PLEASURE ON A PLEASURE STEAMER.

**D**URING the summer season the pleasure sailings to Campbeltown and Inveraray by turbine steamers "King Edward" and "Queen Alexandra" are largely taken advantage of by those who for a brief time are set free from the cares of business, and are enjoying a well-earned holiday.

On a lovely morning in the month of September I was one of the passengers on the steamer bound for Campbel-



THE "QUEEN ALEXANDRA," A FAVOURITE CLYDE PLEASURE STEAMER.

town, and, as the sea was quite calm, the outgoing journey was unattended by any incident of note. The wind increased considerably towards the middle of the day, and by the time the return journey was due to commence a boisterous sea indicated that the sailing powers of the passengers would be put to the test. And such proved to be the case, as the vessel rolled and plunged, to the delight of some and the evident discomfort of others. Only a few of us remained on the upper cabin deck, and amongst the number was a gentleman whose dress led me to believe that he was a clergyman.

## *True Pleasure on a Pleasure Steamer.*

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While the vessel was being tossed by the violence of the waves, I remarked to a friend, who was also a Christian, "If this boat went down we should go up." This remark was overheard by the clergyman, and he said: "Do not be too sure of that." "There is nothing," I replied, "of which I am more certain." "Well," was his rejoinder, "it must make one very happy to have that assurance."

Perhaps the gentleman in question thought it was presumptuous of me to speak as I did, and some who read this may share the same opinion. And it certainly would have been the most extreme folly for me to have spoken so decidedly without being assured from the Word of God that I was expressing what was true. Do the Scriptures warrant the believing soul thus giving a reason of the hope that is in him? Yes, blessed be God. In John 10. 28 we have these precious words of the Lord Jesus: "And I give unto My sheep ETERNAL LIFE, and they shall NEVER PERISH, neither shall any man pluck them out of My hand." But, how do we become the Lord's sheep—His own children? This is answered in Galatians 3. 26: "Ye are all the children of God *by faith in Christ Jesus.*"

Read carefully these well-known words in John 1. 12: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." The God who so speaks cannot lie, and the sinner who believes His Word rejoices with "joy unspeakable and full of glory" (1 Peter 1. 8). Receive this precious Saviour, and the peace which has been possessed by millions will be yours now and for ever.

J. M. A.

### THE TURNING-POINT.

WHILE Hedley Vicars was waiting the arrival of a brother officer in his room in November, 1881, and idly turning over the leaves of the Bible, his eye caught the well-known words, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7). Closing the Book, he said, "If this be true, for me henceforth I will live, by the grace of God, as a man should live who has been washed in the blood of Jesus Christ." That was the great turning-point. Old things then passed away. All things became new. Has there been such a turning-point in *your* experience? If any man be in Christ he is a new creature. W.S.

## A MILLIONAIRE'S CONFESSION OF FAITH.

MR. J. P. MORGAN, the American multiple millionaire, who recently left over £20,000,000, made a remarkable statement in his last will and testament. The testimony is as follows: "I commit my soul into the hands of my Saviour, full of confidence that having redeemed it, and washed it with His most precious blood, He will present



J. P. MORGAN (wearing white hat) arriving in Europe for the last time.

it faultless before the throne of my heavenly Father. I entreat my children to maintain and defend at all hazard, and at any cost of personal sacrifice, the blessed doctrine of complete atonement of sin through the blood of Jesus Christ once offered, and through that alone."

Would that there were more such *confessions of faith* from the rich and the great in every part of the world. Would that there were more real Christians. There is one thing clear in Mr. Morgan's testimony, and that



## A Millionaire's Confession of Faith.

is, he did not believe that his "good works" had anything whatever to do with the salvation of his soul. It is evident that he held to the blessed doctrine of justification by faith alone. Such is the teaching of God's Holy Word. "By grace are ye saved through faith; not of works, lest any man should boast" (Eph. 2. 8, 9). "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5).

Mr. Morgan speaks of Christ as "MY Saviour." Many religionists talk of Him as *the* Saviour, the *only* Saviour, and the *all-sufficient* Saviour, but they don't know Him as their OWN Saviour. Can you say truthfully, "Christ is MY Saviour?" Has He saved you from the penalty and thralldom of sin?

Mr. Morgan did not think it "presumption" on his part to say that he was *confident* that his soul was saved and his sins forgiven. He declares that he is "full of confidence," that his soul is redeemed and washed in Christ's precious blood. Have you that confidence? Nothing but the blood of Christ can cleanse us from the defilement of sin. Neither baptism nor sacramental observances of any kind can wash away one stain.

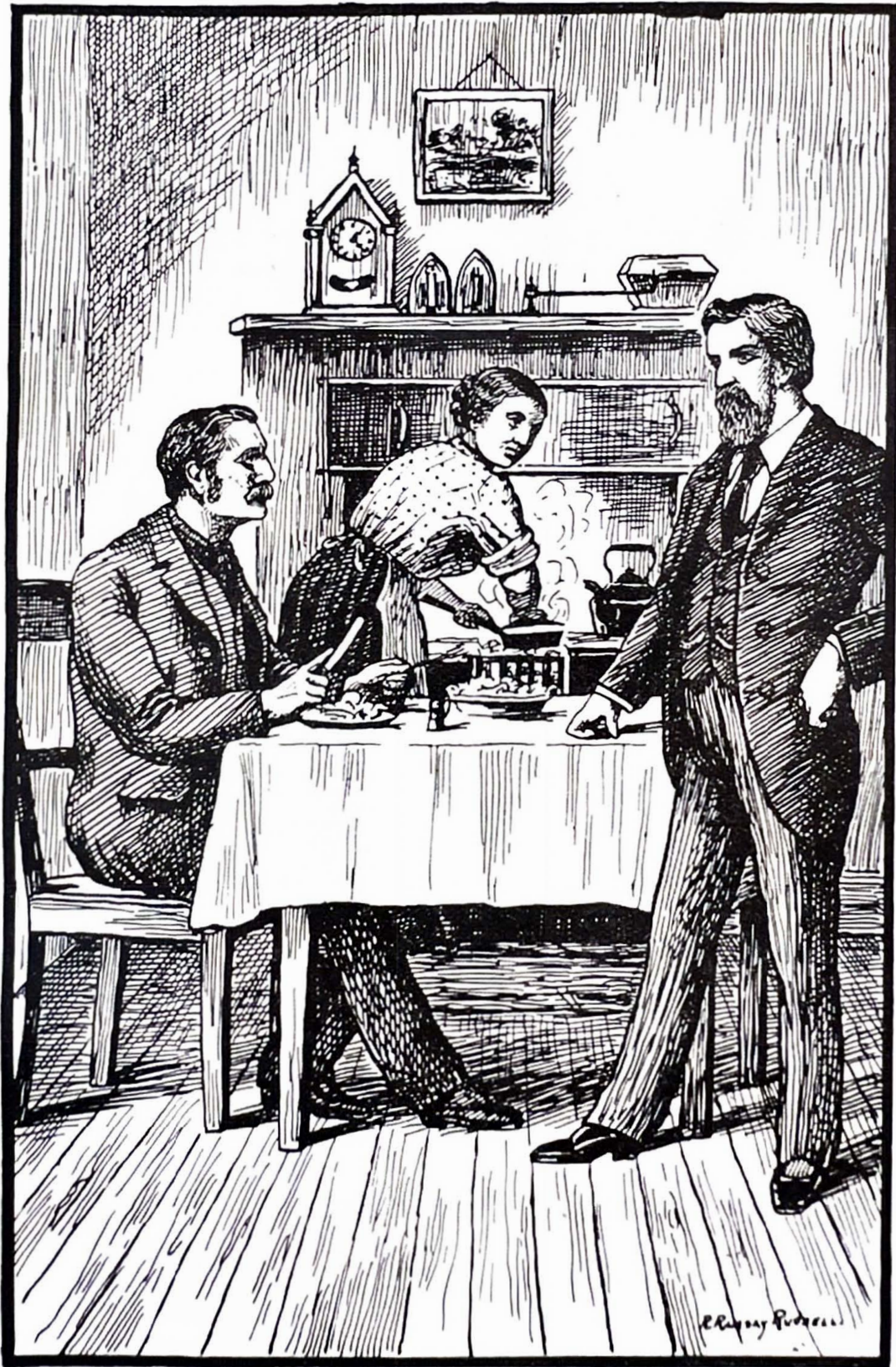
Mr. Morgan was confident that the Lord would present him faultless before the throne of his heavenly Father. In Jude 24 we learn He will do this to all who have been "born again," to all redeemed by the blood of Christ.

Mr. Morgan urges his children "to maintain and defend at all hazard, and at any cost of personal sacrifice, the complete atonement of sin through the blood of Jesus Christ once offered, and through that alone." We ought to *contend earnestly* "at all hazard, and at any cost of personal sacrifice" the glorious doctrine of salvation through faith in the precious blood of Christ. Neither salvation by character, salvation by works, nor salvation by sacraments is God's way of blessing.

Ponder carefully the closing words of Mr. Morgan's statement: "the blessed doctrine of complete atonement for sin through the blood of Jesus Christ, *and through that alone.*" May the reader ascertain if he is building for eternity on the precious blood of Christ, or on his own doings. "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7). Has it cleansed yours? A. M.



HOW TO ENJOY GOD'S SALVATION.



"WELL, SIR, I KNOW THAT I AM HUNGRY."

## HOW TO ENJOY GOD'S SALVATION.



We are not saved *on account* of the Holy Ghost's work in us; we are saved *by means* of it. We are saved on account of Christ's work for us. The more the Spirit works within us, the more shall we desire that work to go on; but the work of Christ on Calvary is finished, and this is our resting place, our peace, our security. Here below we never can get satisfied with the work of the Spirit wrought within us; but we are satisfied with the work of Christ done for us, and this is eternal rest, this is faith. Many sadly confuse these two divine works. Anxious inquirers are constantly looking within to see what is going on there, instead of looking outward to what was done on Calvary.

Many think that regeneration, or the new birth or quickening, is a process that goes on subsequent to justification. This is a mistake. "Except a man be born again, he cannot see the kingdom of God" (John 3. 3); "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5. 1). Regeneration is an instantaneous act performed by the Spirit of God communicating the life of Christ to a man formerly dead in trespasses and sins, and having nothing whatever in him that could be transformed into this new creation which He implants. The Holy Ghost does not work on "the old man" in me and make it better, and thus gradually save. He shows me that it cannot be mended. He shows me that I am "guilty," "condemned already," "lost," "alienated," "evil only," "continually evil," "without God," "without hope," "without strength," "dead."

I have heard men speak of a remaining spark in the bosom of the unregenerate that required merely to be fanned into a flame by the influences of the Holy Ghost. This is unscriptural. (Read Gen. 6. 5, &c.) I have heard such speak of a seed of good in every man which the Holy Ghost cultivates, and this they call the new birth. This is utter confusion and an entire misconception of the figure. Man's co-operation in redemption is not required, because he has no power to co-operate. He is dead. "That which is born of the Spirit is spirit" (John 3. 6). The work is altogether of God. As it was God who in His own heart, before the foundation of the world, planned redemption,

## *How to Enjoy God's Salvation.*

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and as it was God in His Son who, nineteen hundred years ago, before we were born, secured our redemption, so it is God by His Spirit who now, without our endeavour, apart from our effort, applies this redemption. How entirely is this work of God! He was alone in eternity, He was alone in creation, He was alone in redemption, He is alone in regeneration, which is merely redemption applied. God does not *find* us children, He *makes* us children.

Another error is confounding the work of the Spirit *in* us with Christ's work *for* us. While the Spirit of God is the sole agent, the truth of God is the sole instrument which He employs. We cannot see the Spirit; we can see the Word. We cannot see His operations; we can read His record about Christ. No doubt it will be merely letters without meaning until He opens the eyes, but He works only in His appointed channel. He never tells us to look *inward* even to His own operations for peace, but *outward to Christ*. That is the most Spirit-honouring preaching of the Gospel in which you hear most of Christ. Once I heard a very earnest man preaching to anxious inquirers, and he was dwelling continuously and exclusively upon the Spirit's work, its signs and characteristics, with the effect of confusing many of his hearers. For who could obtain scriptural peace with God from his own feelings? We get a healthful and heaven-born conflict by marking the Holy Ghost's operations within us, but never peace. This we get by gazing at the Lamb of God on Calvary. I thought as I heard the preacher, "I wonder if the Holy Ghost would preach in that way if He were standing there," and I immediately remembered that "He shall not speak of [from] Himself" (John 16. 13), "He shall testify of Me" (John 15. 26), that is, He will preach Christ. "He shall take of Mine, and shall show it unto you." "He shall glorify Me." This is spiritual preaching, because the preaching of the things of the Spirit, and as He Himself would preach.

When we begin to point the anxious inquirer to the Spirit's work this is not how the Spirit Himself would deal with him. If I began to speak to a working man sitting down to his dinner, and said to him, "Do you know the muscles employed in mastication?" "What's that?" he would likely say. "Well, in eating?" "Indeed, I do



## *How to Enjoy God's Salvation.*

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not." "And do you not know the nerves that supply them?" "I'm sure I do not." "And the beautiful mechanism and arrangement by which the food is converted into a bolus and introduced into the stomach?" "Now you are surely laughing at me." "Oh, no, I'm not, all that is most true and interesting; but tell me what do you know?" "Well, sir, I know that I am hungry, and that this is a good dinner."

This would be the common sense and appropriate answer. Even the physiologist, when he is hungry, does not think much of *how* he eats. The two great points are that he is hungry, and that he has a good dinner. Some are hungry, and have not the good food; others have the food, and are not hungry. But the qualification for enjoying food is not a knowledge of how to eat, but the being hungry. We do not need to know *how* we are born again in order to be saved. We do not need to know all or anything about the Spirit's work within us in order to get peace, but we must know about Christ's work *for* us before we can be saved. The greatest physiologist might die of hunger. We might know everything about the Spirit's work, and yet be lost for ever, because we had not received and rested upon Christ made known to us in the Gospel.

Some men seem to have a difficulty with anxious souls (believing them to be dead), to know what to advise them to do. The great point is to find out what we are commanded to do, what is our duty to do. It is to tell every man the good news, and press him instantly to believe it. It is the Spirit that is the agent, but He always uses the truth as the instrument, the truth about a crucified and now risen Christ. Faith does not come by feeling, trying, or praying, but by *hearing*. The moment I accept Christ as my own individual personal Saviour, who put away my sin, I am warranted to believe that I am born again, and the Spirit in the new man will lust against the flesh in the old man. Peace, indeed, I have with God, Christ Himself being our peace, but I have no peace with myself. "Being justified by faith [in contrast to *by works*] we have peace with God through our Lord Jesus Christ" (Rom. 5. 1). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). "Now is the Day of salvation."

W. P. M.



## “YOU OUGHT TO BE IN THE BRITISH MUSEUM.”

ONE day a Christian gentleman was conversing with a pensioner who had served in the army, and who, like the Pharisees of old, trusted in himself that he was righteous, and set all others at nought (Luke 18. 9). “I do not feel,” said he, “the need of this salvation you speak about. I have never done any wrong. I am not a sinner. Your Gospel may help the thief, the drunkard, and other sinners of that sort, but *I* am not a sinner.”

“My friend,” answered the Christian gentleman, “that



Photo: York & Son, Notting Hill, W.

FRONT VIEW, BRITISH MUSEUM, LONDON.

is what you say, but this is what God says, ‘There is no difference, for all have sinned’ (Rom. 3. 22), and ‘all we like sheep have gone astray; we have turned every one to his own way’” (Isa. 53. 6).

“Then I am an exception, for I am not a sinner,” repeated the pensioner; to which his Christian friend again replied, “You may *think* you are not a sinner, you may *say* you are not a sinner, but that does not alter in any way the fact that you *are* a sinner, for God says, ‘There is none righteous; no, *not one*’” (Rom. 3. 10).

“Whatever others may be, *I* am not a sinner,” continued the pensioner.

“ You Ought To Be in the British Museum.”

“ Then, my friend,” suggested the Christian gentleman, “ you ought to be in the British Museum, for you are a greater wonder than Julius Cæsar, Alexander the Great, or Rameses II.”

“ No, no; I do not say that I am a wonderful man. I only declare that I am not a sinner.”

“ Very well, if you are not a sinner, let me repeat that you ought to be in the British Museum, for you are the greatest wonder, marvel, and rarity in the world.”

“ How do you come to such a conclusion?” inquired the pensioner.

“ Because,” answered his Christian friend, “ the Word of God declares that ‘ what things soever the law saith, it speaketh to them that are under the law, that *every mouth* may be stopped, and all *the world* may be brought under the judgment of God ’ (Rom. 3. 19), and yet you set yourself up before God as an exception to His holy, written Word.”

The pensioner began to realise his condition, and the position in which he had placed himself, and the thought of occupying a place of wonder in the British Museum seemed to trouble him, and he confessed to his friend that in the sight of God he was a sinner, and that he would no longer take exception to the divine declaration that “ all have sinned.”

His friend then quoted to him the words of glad tidings, “ This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save sinners* ” (1 Tim. 1. 15), and “ God commendeth His love toward us, in that, while we were yet *sinners*, Christ died for us ” (Rom. 5. 8).

Think a moment, if that poor, self-righteous ex-soldier recoiled from the thought of standing before the gaze of the visitors at the British Museum as the only sinless, guiltless man in the world, do you not tremble at the thought of standing before the eye of God on His great white throne and being judged according to the things written in His Book? If, on the other hand, you know and confess to Him that you are a guilty sinner, “ be it known unto you ” that through Jesus Christ, His Son, “ is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things ” (Acts 13. 38), and “ being justified by faith, we have peace with God through our Lord Jesus Christ ” (Rom. 5. 1). Look now and live. J. S. A.

## IS THERE NO HOPE IN HELL?

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

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

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

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

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

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

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

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

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

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

## AFRAID OF BEING CONVERTED.

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WO years ago, I was holding a series of Gospel services in a hall in Victoria, British Columbia. A Christian was inviting a young Scotchman, who had been at the meeting on the previous evening, but he seemed unwilling to go.

"If you come, you might get converted," said the Christian. "That is what I am feared o'" was the honest reply.

Numbers, like the young Scotchman, don't care to attend gospel meetings. Satan does his utmost to keep unsaved people from attending places where the preaching is of a plain, pointed and searching character. They might become troubled about their souls, and then they might be converted, and would have to "give up" so much! And their companions, acquaintances, and friends would call them "peculiar," "straightlaced," and what not.

That is only one side of the picture. Look at the other. If you were to accept of Christ as your Saviour, you would have all your sins forgiven, you would obtain eternal life, and be made a child of God, an heir of God, and a joint heir with Jesus Christ.

Did you ever hear of a starving man "afraid" that some one would give him a loaf; or a suffering man that a doctor would relieve his pain; or a condemned man that the Sovereign would grant him a pardon?

Afraid of being converted! Surely no one that reads these lines would be *afraid* of being so greatly blessed as to become a true Christian, by believing on Him who died for all his sins on Calvary! If, however, you make up your mind to procrastinate, to delay the settling of this great question until you get older, or until you are lying on a sick bed, think of God's solemn words, "He that being often reprov'd hardeneth his neck, shall SUDDENLY BE DESTROYED, AND THAT WITHOUT REMEDY" (Prov. 29. 1). Remember, however, that you cannot get to heaven unless you are converted. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18. 3).

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**A**RE you ready to meet God? It will be an awful meeting. What about your sins and their judgment? Spend fifteen minutes to-night, or now, over that one word ETERNITY; then solemnly put to your soul the questions—HOW and WHERE will I spend it? In heaven or hell?



# HOW THE PRISONER WAS DELIVERED;

— OR, —

"A WORK TO BE DONE OR A WORK ACCOMPLISHED, WHICH?"



MR. TAYLOR AND THE PRISONER AT AYLESBURY STATION.

The policeman, who was listening to the conversation, seemed sceptical about a perfect stranger paying a prisoner's fine, and remarked, "I have often heard of such a thing, but never saw it done."

## HOW THE PRISONER WAS DELIVERED.



R. J. E. TAYLOR, a well-known evangelist, whilst journeying homewards by train became deeply interested in two young men in the carriage who were being taken to Aylesbury prison in charge of a policeman. The younger man, whose name was Saunders, had been sentenced to four weeks' imprisonment for stealing apples, with the alternative of a fine of £1 18s. 4d. Mr. Taylor spoke kindly to the prisoners, who felt keenly their position. On arriving at Aylesbury station the evangelist asked Saunders if he would like to be liberated. "I cannot pay the fine; I have not even fourpence in the world, and I don't know anyone that would lend it or get it for me," was his sad reply. "I did not ask that," said Mr. Taylor, "I asked you if you would like to be set free?" "I don't know anyone that I could get the money from, and I have not a friend in the world," replied the prisoner. "That was not what I asked," continued the evangelist; "I asked you if you would like to be free?" Bursting into tears, the young man exclaimed, "I would, sir." "Very well, then," said Mr. Taylor, "I will be at the prison within half an hour and have you liberated." The policeman, who was listening to the conversation, seemed sceptical about a perfect stranger paying a prisoner's fine, and remarked, "I have often heard of such a thing, but never saw it done."

Meantime, Mr. Taylor went home, and shortly afterwards returning with the money, went to the prison and asked to see the governor. On his appearance, Mr. Taylor said that he wished to see the prisoner Saunders. The governor replied that he could not be seen by a stranger. "I am particularly desirous of seeing him." "No prisoner is allowed to be visited who is only here a month." "But I have come to liberate him." "Then you must pay the fine," said the representative of law. The fine being paid, an officer was despatched to the cell, and on the prisoner appearing, the governor said to him, "Walk out; you are free." There was no mistaking the gratitude that Saunders felt toward his liberator. He gave expression to it by laughing and crying and jumping for joy. Seeing a group of persons outside the prison gate, he said to them; "I was sent to prison for four weeks, and could not pay the fine, but this gentle-

### *How the Prisoner was Delivered.*

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man, whom I never saw before, paid it, and I am free." This incident is a striking illustration of man's state as a sinner, and of God's provision to meet his need. Scripture reveals the fact that we are sinners by nature and practice. "There is none righteous, no, not one" (Rom. 3. 10). "There is not a just man upon the earth, that doeth good, and sinneth not" (Eccles. 7. 20). Granted at once that some are greater sinners than others. In God's reckoning there are fifty pence debtors, five hundred pence debtors, and ten thousand talent debtors. Yet all of us were in the same predicament—we were debtors who had *nothing to pay*. What, then, is to become of us? There is no use imitating one of old who said to his creditor, "Lord, have patience with me, and I will pay thee all" (Matt. 18. 26). We cannot pay a farthing of our indebtedness to God; and, besides, *future good conduct cannot blot out the past*. God's Holy Word declares that "Whosoever shall keep the whole law, and yet offend in *one point*, he is guilty of *all*" (James 2. 10). Many are endeavouring to "turn over new leaves" on the page of their life's history, forgetting or ignoring the fact that it is too late in the day to talk in that way. Every one of us has been found guilty (Rom. 3. 19); and "God requireth that which is past" (Eccles. 3. 15). Must we, then, endure the wages of sin, which is eternal separation from God in conscious punishment? Thank God, there is no need that any one should do so, for He has "devised means whereby His banished be not expelled from Him" (2 Sam. 14. 14). What, then, are the "means" by which a holy and righteous God can justify the ungodly? "Deliver him [the sinner] from going down to the pit; *I have found a ransom*" (Job 33. 24) is the message from the throne of the Eternal. 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. 4, 6). Because of what the Lord Jesus did and suffered for us, God can righteously bestow a free and full salvation upon every one who believes the Gospel of His grace.

Saunders was not afraid of spending his term of imprisonment in Aylesbury Jail when he knew that his fine was paid by Mr. Taylor. Knowing that the claims of justice had been met, he rejoiced in the liberty that was his. The

## *How the Prisoner was Delivered.*

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believer is not afraid of spending eternity in the abyss of woe. The language of his heart is expressed in the familiar lines :

"I want no other argument,            It is enough that Jesus died,  
I seek no other plea ;                AND THAT HE DIED FOR ME."

If I were called at this moment into God's holy presence, and were asked what reason I could give why I should not be punished for my innumerable sins, the only answer that I could assign would be the fact that Christ paid *my* ransom with *His* precious blood. God is satisfied with the ransom of His own provision, and I am satisfied with that which satisfies Him.

One remarkable fact regarding the prisoner Saunders is worth mentioning. When he was locked up in the cell he said to the jailer, "You won't have me long here; I shall very soon be off your hands. In half an hour the gentleman will be here to pay the fine, and I will be free." "Will you be free?" queried the jailer; "we shall take care of you for twenty-eight days." Saunders' faith that Mr. Taylor would pay his fine made him happy. Knowing that the Lord Jesus paid his ransom with His precious blood makes the believer rejoice with joy unspeakable. Sinners are not saved through faith in a work *to be done* by Christ, but *through* faith in a work *already accomplished by Him*. The Gospel is "good news" regarding Christ's glorious atoning sacrifice. It makes known the blessed fact that "Christ died for our sins, . . . was buried and rose again" (1 Cor. 15. 1-4). This was the Gospel which the apostle Paul proclaimed to Corinthian sinners, by believing which they were saved and justified. Why not now believe "the glad and glorious Gospel," which is God's power to the salvation of all who believe it? (Rom. 1. 16).

On learning that his fine was paid by Mr. Taylor, Saunders abundantly expressed his gratitude to his deliverer. Why not now do the same to the Lord Jesus Christ, who at an infinite cost paid the ransom for your deliverance? May you now be enabled to say from your heart, "Thanks be unto God for His unspeakable gift!" When you do so you will be able to join in the grand old lines:—

" 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."



## “WOULD YOU TAKE THAT JOY FROM ME?”

SOME years ago it was my privilege to meet on the shores of Lake Geneva a young American who was suffering with spinal disease, that had crippled and pained him from his birth. His pale face and shrunken limbs gave indication of the agony he had endured, but his soul basked in the sunshine of his Saviour's smile.

On one occasion he went for a day's rest and recreation to the town of Bex, the terminus at that time of the rail-



GENERAL VIEW OF GENEVA AND THE LAKE.

road through the valley, and the place where many travellers gathered on entering or leaving Italy. He was seated at a table in a large dining-room with a number of tourists who had just crossed the Alps, and was waiting for the train, when his attention was drawn to the loud remarks of a tall, robust, and handsome man. He soon learned that the remarks were directed against the Bible.

The sceptic, having finished his dinner, was in the act of withdrawing from the table, when the young American said to him, gently, "May I detain you a moment?" "Certainly," was the kind reply, as the stranger looked at the

*"Would You Take That Joy From Me?"*

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sickly youth, not knowing what he wanted. "I only wish," said the Christian youth, with his weak and plaintive voice, "to tell you briefly my history. I was born in the United States of America, and have always been in my body as you see me now. My father died in my infancy, and there was no one to love and care for me but my mother. I had no childhood, for when the boys were playing and shouting in the streets I was lying in a darkened room moaning with pain. Under God I owe my life from day to day to the unwearied watchfulness and tenderness of that mother, who thought, when I had struggled on to the age of a young man, that a visit to the Holy Land, that I had so longed to see, would interest me and possibly benefit my health. We reached Palestine in safety, but there my mother was suddenly seized with fever, and was laid away in the grave, and now I am on my way home to die, too. The only joy left me on earth is the hope of meeting my mother again with Jesus in heaven. Would you take that joy from me?"

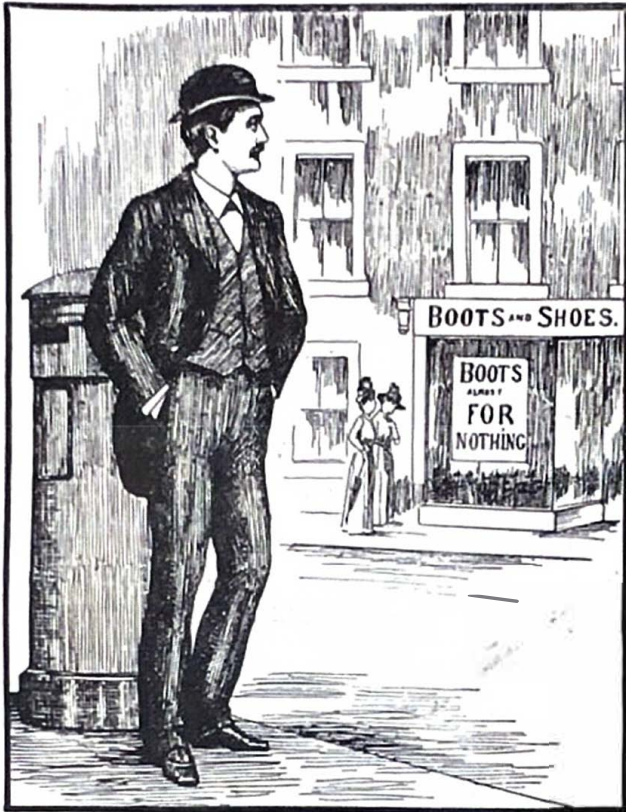
"No, no," said the infidel, while the tears ran down his face, "I would not. Keep your hope and your joy, and I crave your pardon for having said a word to wound you."

"Oh!" exclaimed the Christian youth, "thank God, you cannot deprive me of my comfort, for I know here," he added, as he placed his hand upon his heart, "how precious is Christ and how true is His Word; but to-day you have poisoned the happiness of some of these young men who have listened to your cruel harangue against the Bible. You are strong, and you do not feel your need of God; but they may soon come to sorrow, and temptation, and disappointment, and death, and you have done all you can to take away their only shelter and support in the hour of need."

The powerful man stood for a moment humbled and silent before the pale youth, and then said, solemnly, "I was wrong, and deserve your rebuke. Never again will I speak in the presence of others as I did to-day," and respectfully taking the hand of the Christian he withdrew.

Men have been great, as the world calls it, in spite of their infidelity, but no one was ever great by reason of his infidelity, whilst thousands have been truly great by their personal devotion to the Lord Jesus. But when we think of the dangers besetting the soul at every step, who can estimate them? Safety alone lies in faith in Christ. J. H. B.

## 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 believe that men are saved by simple faith in the Lord Jesus, they



## *The Freeness of Salvation.*

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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.

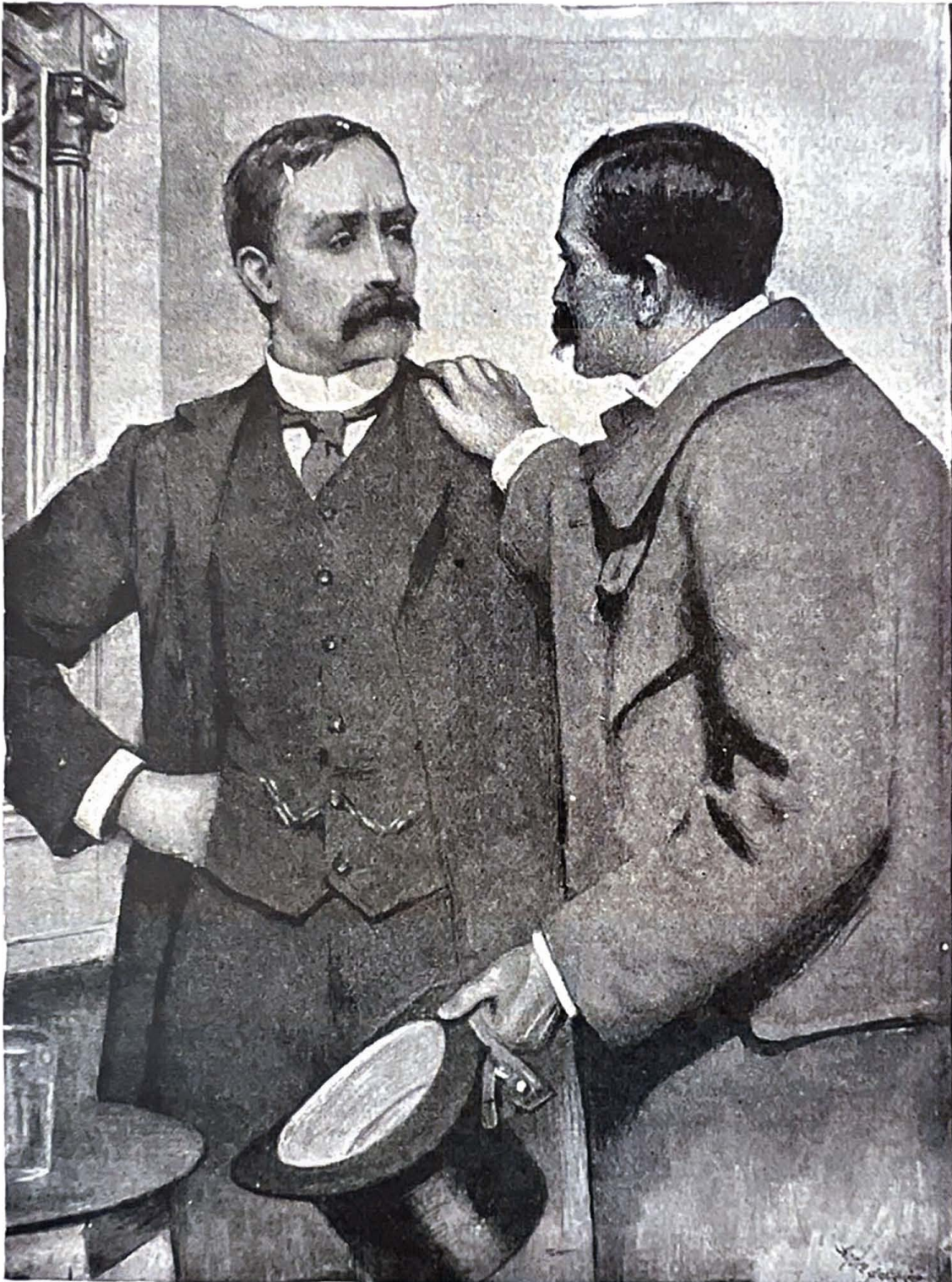
The "salvation of God" can be had "without money and without price." "By grace are ye saved through faith, and that not of yourselves; it [salvation] is the gift of God: not of works, lest any man should boast" (Eph. 2. 8, 9). If a single tear, prayer, penny, work, vow, or resolution of ours had anything 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. Look away from self and sin to Jesus, the suffering, dying Lamb of God settling once and for ever the sin question at the Cross, and rejoice in the freeness of Salvation. A. M.



## AN EFFECTUAL TALISMAN.

A DIALOGUE BETWEEN TWO COMMERCIAL TRAVELLERS.



"I CAN GIVE YOU A TALISMAN THAT WILL DRIVE ALL DEMONS AWAY FROM YOU."

ONE day two commercial travellers met together "on the road." For a short time they chatted on the markets, customers, and business. That soon being exhausted, Mr. B——, with a very serious face, said, "Mr.

## *An Effectual Talisman.*

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A——, I've got a very big sore at my heart, and I somehow think you're the very man to help me. You're a Christian, aren't you?" "By the grace and mercy of God, I am," said A——. "Of course, I don't mean in the commonplace sense," resumed B——, "that is, everybody in this country professing to be one; you've had the—a—change?" "I have experienced a great change," replied A——; "it took place twenty-five years ago; I found by the Word of God that I was a guilty sinner on my way to a deserved hell, but that God had given His Son to Calvary's Cross to be a propitiation for my sins. I believed it, and God says I am saved with an eternal salvation. It is what the Lord calls 'born again' in John 3. 7. 'Whosoever believeth that Jesus is the Christ is born of God' (1 John 5. 1). I believe, therefore I am born of God." "That's all right," said B—— a little evasively; "but I want to tell you my trouble, and I shall be greatly obliged if you can help me out of it." "I will, if I can; let me hear it," said A——.

"Well, this is how it is. My wife has a relative who has always exercised a great deal of influence over her, and has been very kind to both of us. Very naturally we pay great deference to what she says. She is a strong Spiritualist, and my wife has taken quite an interest in Spiritualism. Not being in any sense religious, I didn't care much, and thought that one religion was as good as another. I wished to be quite neutral in the matter, and let them please themselves, but I soon found it was not so to be. They bombarded me at every turn. I must attend the seances and lectures; I must read their literature, which I did, and indeed began to outdo my wife and her relative in zeal for the cause. Well, after a while I began to be very miserable, and I tried to find out the reason. The more I tried, the worse I got. If this is the true religion I ought to be happy. I found my wife's experience identical with mine. We were most unhappy, always weighed down as if some catastrophe were about to happen, and as if the rooms in our house were filled with evil spirits. Oh, it's a frightfully depressing experience! Now, Mr. A——, that's where we are to-day, and I feel at this very moment as if a mountain of lead is hanging over my existence. Can you do anything for me?"

## *An Effectual Talisman.*

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"I can," said A—— solemnly. "Can you tell me of a radical cure, though?" "I can; I can give you a talisman that will drive all the demons of the bottomless pit away from you, that will deliver your soul from their snares, and that will open heaven for you. How will that do for you, Mr. B——?" "I should say it's just what I want; what is it?" "Well," said A——, inwardly lifting his heart to the throne of grace for power, "it is the word JESUS! Speak but that word, and the demons will flee; but not only the mere word, you must believe on the *Person* whose name is thus expressed. He can deliver you, and His name is all powerful. He says, 'Him that cometh to Me, I will in no wise cast out' (John 6. 37). You can be 'justified freely by His grace through the redemption that is in Christ Jesus' (Rom. 3. 24). You have had your *own* way, now try His, and I promise you you will be delivered and happy."

B—— mused for a while; he seemed turning the matter over in his mind. Perhaps the answer was not all he expected. It did not appear to A—— that he was convinced, but he refrained from saying more. At length B—— said, "Well, Mr. A——, I'll think over what you've said; after all, we mustn't forget we're out to get orders." They shook hands, A—— saying, "Don't forget the King's orders, B——."

A—— felt disappointed with the interview. Would his testimony be cast aside as so many did? Well, he would, and did, pray about B—— and his wife. A week or two later he again met B——. "How is that old burden now, B——?" he asked. "Oh, it's all gone," said B——, with a sunny smile; "I followed your advice to the letter, both of us, in fact. I believed in Jesus with all my heart, and I can say He is mine, and I am His. Whenever I felt the presence of the unseen hosts of darkness I used the talisman you gave me, and I feel they're gone. I don't feel a bit miserable now, and I'm very grateful to you for advising me; it did good to my soul. As for the old relative, we got rid of her, though a bit stormy; now we belong to the Lord Jesus Christ. Hallelujah! It's a grand cure for Spiritualism." A—— was lifted up, but remembered to give the Lord the glory for two souls delivered "from the power of Satan" and "from the Wrath to come." E. C. Q.

## A RUSSIAN EDITOR'S CONVERSION.



ANY Russian Christians have been banished to Siberia and the Caucasus for preaching the Gospel of the grace of God. Various parts of the Caucasus are peopled by persons exiled by the Government for dissenting from the Greek Catholic Church, the State Church of the Russian Empire.

Mr. Ivan S. Prokhanoff, well known in evangelical circles in the city of St. Petersburg, was born in a town in the Caucasus on 17th April, 1869. His father had been brought to a saving knowledge of the truth through the labours of a Baptist preacher when Ivan was attending the High School. Many of the youths attending the institution were sceptics; young Prokhanoff sympathised very much with their views, and was in the habit of taking part in their private meetings and discussions. The consistent life of his father, and the perusal of the Scriptures, shook his materialistic opinions: he knew that he was a sinner, and unfit to meet a holy God.

One day he found written in a notebook in a strange handwriting the words: "DO YOU LOVE JESUS CHRIST?" God caused him to ponder the question. "Did he love the Lord Jesus Christ?" "Was Christ really God manifest in the flesh?" "Was He the eternal, self-existing, uncreated One?" "Did He die as a sacrifice for sin?" "If Christ was the Saviour of sinners, what had He to do to obtain the forgiveness of His sins?" Such questions as these gave him food for reflection. The Holy Spirit strove with him, convincing him of sin, righteousness, and judgment, with the object of leading him to the Saviour. One day, whilst perplexed and bewildered with doubts and fears, he pleaded with God to give him light on his path. Opening a New Testament, he read various passages of Scripture, and, amongst others, "I am *the* Way, *the* Truth and *the* Life, no man cometh unto the Father but by Me" (John 14. 6), and "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep" (John 10. 11). The young man's eyes were opened, and by faith he saw the Lord Jesus dying for *his sins* on the Cross of Calvary, satisfying God's righteous claims that he might not perish, but have eternal life. He looked and lived, he believed and rejoiced with joy unspeakable. From a full heart he con-



*A Russian Editor's Conversion.*

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fessed Christ as his Saviour to his father and friends, and took part in preaching the Gospel of God's matchless grace.

On his removal to St. Petersburg to attend the Technical College, he availed himself of opportunities afforded him of



MR. IVAN B. PROKHANOFF, OF ST. PETERSBURG.

making known to others the good news that Christ paid the ransom for the sinner's deliverance with His precious blood, and by believing on Him who did it all, and paid it all, they would obtain forgiveness, justification, and eternal life. Subsequently Mr. Prokhanoff studied at New College, London; at the Baptist College, Bristol; and at the Theological Faculty of Berlin University. Some time after his

## *A Russian Editor's Conversion.*

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return to Russia he obtained the position of assistant professor of engineering, and at the present time is now residing in St. Petersburg. In addition to other duties, Mr. Prokhanoff edits *The Christian* and preaches the Gospel in various halls in the Russian metropolis. During a recent visit to St. Petersburg the writer was the guest of Mr. and Mrs. Prokhanoff for several weeks.

The Gospel which proved the power of God to Ivan S. Prokhanoff's salvation has lost none of its saving efficacy: 'tis old yet ever new. It is "the power of God unto salvation to every one that believeth" (Rom. 1. 16). If the reader is in a haze and does not know where to turn; if he is enshrouded in unbelief, not knowing *whom* to believe, and not knowing *what* to believe, we would urge him to credit God's "good news" regarding His Son, the Lord Jesus Christ. Harken to the "wonderful words of life" which have been the means of the salvation of thousands in all parts of the world, and in all ranks of society: "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). What a wonderful message to those who know their need of a Saviour! God SO loved *you* as to give His beloved Son, the Lord Jesus, to die as a sacrifice for *your* crimson sins that you might spend eternity with Him in the glory. And, oh! the wonderful simplicity of the condition of enjoying the marvellous blessings referred to—"whosoever believeth in Him." Why, then, perish in your sins, since God has made full provision for all your needs on such simple terms? Whosoever means you, me, or anybody else. There is no limitation and no exclusion. Thank God for the all-embracing word "WHOSOEVER!" "Whosoever believeth in Him" who was "made sin for us, that we might be made the righteousness of God in Him" (2 Cor. 5. 21). Notice it is not "whosoever believeth *in the right way*," "whosoever believeth and *keeps on* believing," nor "whosoever believes *and acts up to it*." No, it is simply "whosoever believeth in Him should not perish, but have everlasting life." May you, through faith in the Lord Jesus, be enabled to say from your heart ere you lay aside these lines:

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

A. M.



## SAMMY BREEZE.

**S**AMMY BREEZE, as he was familiarly called by the multitudes who delighted in his ministry, came periodically from the mountains of Cardiganshire, or the neighbourhood of Aberystwith, to Bristol, where he spoke with more than tolerable efficiency in English. The following incident happened in a chapel in Bristol nearly eighty years ago. As was not unusual, two ministers, Sammy Breeze and another, were to preach. The other, a young man with some tints of academical training, and some of the livid lights of a then only incipient rationalism in his mind, took the first place. He took for his text, "He that believeth and is baptised shall be saved, and he that believeth not shall be damned." But he condoned the heavy condemnation, and, in an affected manner, shaded off the darkness of the doom of unbelief very much in the style of the preacher in Cowper's satire, who "never mentioned hell to ears polite." The young man also grew sentimental and "begged pardon" of an audience, rather more polite than usual, for the sad statement made in the text. "But, indeed," said he, "he that believeth shall be saved, and he that believeth not—indeed, I regret to say—I beg your pardon for uttering the terrible truth—but indeed, he shall be sentenced to a place which here I dare not mention."

Then up rose Sammy Breeze. He began:—"I shall take the same text to-night which you have just heard. Our young friend has been fery fine to-night; he has told you some fery polite things. I am not fery fine and I am not polite; but I will preach a little bit of truth to you, which is this:—'He that believeth shall be saved, and he that believeth not shall be damned;' AND I BEGS NO PARDONS." He continued: "I do look round on this chapel, and I do see people all fery learned and in-tel-lect-u-al. You do read books and you do study studies, and fery likely you do think that you can mend God's Book, and are fery sure you can mend me. You have great—what you call—thoughts and poetries. But I will tell you one little word, and you must not try to mend that; but if you do it will be all the same. It is this, look you—'He that believeth shall be saved, and he that believeth not shall be damned;' AND I BEGS NO PARDONS. And then I look round your chapel, and

*Sammy Breeze.*

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I do see you are a fine people—well-dressed people, well-to-do people, I do see that you are fery rich, and you have got your moneys, and are getting fery proud. But I tell you it does not matter at all; for I must tell you the truth, and the truth is—‘He that believeth shall be saved, and he that believeth not shall be damned;’ AND I BEGS NO PARDONS.

And now,” continued the preacher, “you will say to me, ‘What do you mean by talking to us in this way?’

WHO ARE YOU, SIR?’

And now I will tell you. I am Sammy Breeze. I have come from the mountains of Cardiganshire on my Master’s business, and His message I must deliver. If you will never hear me again, it shall not matter much; but, while you shall hear me, you *shall* hear me, and this is His Word in me, and in me to you—‘He that believeth shall be saved, and he that believeth not shall be damned;’ AND I BEGS NO PARDONS.”

It was a strange scene: but as he went on in quaint but terribly earnest strain, anger passed into awe, and mute astonishment into rapt attention.

In the vestry the office-bearers were in great anger with the blunt preacher, and one exclaimed—

“Mr. Breeze, you have strangely forgotten yourself to-night, sir. Your sermon has been most insolent, shameful!” He wound up a pretty sharp condemnation by saying, “In short, I don’t understand you!”

“Ho, ho!” exclaimed Sammy, “you say you don’t understand me? Eh? Look you then. I will tell you. I do understand you! Up in our mountains, we have one man there; we do call him exciseman. He comes along to our shops and stores, and says, ‘What have you here? Anything contraband here?’ and if all is right, the good man says,

‘STEP IN MR. EXCISEMAN;

come in, look you.’ He is all fair, open, and above-board. But if he has anything secreted there, he does draw back, surprised, and he makes a fine face, and says, ‘Sir, I do not understand you.’ Now, you do tell me that you don’t understand me; but I do understand you, gentlemen—I do; and I do fear you have something contraband here; and I will say good-night to you. But I must tell you one little word, that is, ‘He that believeth shall be saved, and he that believeth not shall be damned;’ AND I BEGS NO PARDONS.”



“PROVE THAT CHRIST’S WORK IS A  
SATISFACTION FOR ME;”

— OR, —

“WHY HAVE YOU RECEIVED TEN THOUSAND BLESSINGS?”



“SHE WAS A REGULAR READER OF THE SACRED SCRIPTURES.”

“Well, will you explain to me how it is that instead of receiving cursing you have received perpetual blessing? How is it that instead of being blighted by a single curse you have received ten thousand blessings?”

## "PROVE THAT CHRIST'S WORK IS A SATISFACTION FOR ME."



PROFESSOR KIRK tells of a conversation that he had with an intelligent young woman, a regular reader of the sacred Scriptures, about Christ's atoning death. On explaining the Gospel to her, she said, "I understand you to mean that God loves *me* and that Christ died for my *every* sin." "Yes." "Prove that the work of the Saviour is a satisfaction for *my* sins: not simply that God loves me, but that His Son made atonement *for me*." "It is easy to do this," said the professor to her. "You admit that you are a sinner?" "Yes." "And that the wages of sin is cursing?" "Yes." "Well, will you explain to me how it is that instead of receiving cursing you have received perpetual blessing? How is it that instead of being blighted by a single curse you have received ten thousand blessings?" "I am satisfied," was the reply of the young lady, who rested her weary soul on the finished work of Christ.

Would that many more were "satisfied" with that which satisfies God and her! All of us are sinners, and every one of us *deserves* sin's penalty, which is eternal banishment from our best Friend. How is it that we have not been cut down as "cumberers of the ground?" The answer is at hand. The Lord Jesus "gave Himself a ransom for *all*" (1 Tim. 2. 6), and therefore gave Himself a ransom for *us*. On account of what He did for us on Calvary, *God is perfectly satisfied*, and can in consistency with His character justify every ungodly sinner who believes the Gospel.

Each reader may well ponder with wonder and reverence the questions put to the anxious inquirer: (1) "Will you explain to me how it is that instead of receiving cursing you have received perpetual blessing?" and (2) "How is it that instead of being blighted by a single curse you have received ten thousand blessings?" The poet has expressed the glorious truth of the Gospel of Christ in the familiar lines, which is an answer to the questions:—

" Because the sinless Saviour died,  
My sinful soul is counted free :  
For God, the Just, is satisfied  
TO LOOK ON HIM AND PARDON ME."

The last line of the stanza explains all. It is "for JESUS'

"Prove that Christ's Work is a Satisfaction for Me."

SAKE" that sinners are saved, not because of anything that they have done. "Because the sinless Saviour died" all who believe on Him are justified from all things" (Acts 13. 38, 39). "Because the sinless Saviour died," "whosoever believeth in Him shall receive remission of sins" (Acts 10. 43). Because of this glorious atonement, the vilest offender through simply believing on Christ, becomes the happy possessor of eternal life. "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). The unsaved reader by believing on Him who was "wounded for our transgressions, and bruised for our iniquities" (Isa. 53. 5), will be saved, and obtain peace with God (Rom. 5. 1). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." A. M.

**"WHEN I SEE THE BLOOD."**

THE blood of Christ, nothing but it, can ever save the soul. If some foolish Israelite (Exod. 12. 21-23) had despised the command of God, and had said, "I will sprinkle something else on the door-posts," or "I will adorn the lintel with jewels of gold and silver," he must have perished; nothing could save his household but the sprinkled blood.

And now let us all remember that "other foundation can no man lay than that is laid, Jesus Christ." My works, my prayers, my tears, cannot save me; the blood, the *blood alone* has power to redeem. Sacraments cannot save me. Nothing but the blood of Jesus has the slightest saving power.

Oh, you that are trusting in baptism, confirmation, or the Lord's Supper, nothing but the blood of Jesus can save. I care not how right the ordinance, how true the form, how scriptural the practice; it is all a vanity to you, if you rely on it to save. God forbid that I should say a word against ordinances or against holy things; but keep them in their places. If you make them the basis of your soul's salvation, they are lighter than a shadow. There is not, I repeat it again, the slightest atom of saving power anywhere but in the blood of Jesus. The blood stands out the only rock of our salvation.

C. H. SPURGEON,

## A "TWICE-BORN" NEW ZEALANDER.



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 going to 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 you doubt what I say, ask the average professor of religion how long it is since he became a Christian, and he will probably tell you that he has been a Christian all his days. Inquire how long it is since he believed on 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."

We are living in easy-going days, when form is mistaken for power, and profession for possession. "It is satanic charity," a gifted evangelist used to say, "to imagine a person to be a Christian when he is not." How this satanic charity abounds! Is the reader "born again?" (John 3. 7). If not, you are not a *real* Christian. Every genuine Christian has two birthdays in the year—the first when he was born a sinner into this world; the second when he was born of God. The Master's own words are clear and plain: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3. 3).

A friend of mine was telling me of a young lady in New Zealand who had her eyes opened to her true condi-



## A "Twice-born" New Zealander.

tion. An active member in one of the leading churches in the city of Dunedin, she had attended meetings for seamen in the Sailors' 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



Mr. A. R. Falconer in Front.

SAILORS' REST, DUNEDIN, N.Z.

Christian. "Do you know that you have been 'born again?' 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 some one would speak to me." Further conversation revealed the fact that the young lady was in deep

## A "Twice-born" New Zealander.

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soul trouble. Mr. Falconer earnestly and tenderly told her the story of God's love in giving Christ to die for the sins of a guilty world; how that Christ had borne the judgment due to sin by giving Himself a ransom (1 Tim. 2. 4-6); that all who really believe on Him are saved (Rom. 10. 9), justified (Acts 13. 38, 39), and possess eternal life (John 6. 47). She was led to see that through 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. Sinners are not told to work to the cross, but *from* it; they are not to work *for* salvation, but to work *from* it. Salvation must first be wrought *in* ere it can be wrought *out* in the daily life. The exhortation, "work out your own salvation" (Phil. 2. 12), was addressed to people "saved already." "Your own" implies possession. Salvation is obtained as a free gift, and not by our doings. "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4. 5). Whenever you cease your own efforts to be saved, and believe on Him who was made sin for you, you will obtain eternal life on the spot.

A. M.



## THE SHEPHERD'S SERMON.



"YOU MIGHT GIVE ME ONE OF THESE LAMBS."

SOME years ago a shepherd was removing a flock of lambs along a country road in an English county. As he passed a cottage a woman crossed the road to the well opposite, and, in a jocular way, said, "You might give me one of these lambs." The shepherd, who was a Christian man, replied, "There is a Lamb—God's Lamb—and you can have Him for nothing. 'Behold the Lamb of God, which taketh away the sin of the world,'" and passed on.

Thank God, the word uttered had passed in—yes, right in to that woman's heart, to do a work for God and eternity. "There is a Saviour, and you can have Him for nothing!"

## *The Shepherd's Sermon.*

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What a wonderful word! Has it ever entered your heart? The following year the shepherd passed the same way with another flock of lambs. He had entirely forgotten the above circumstance until reminded of it by the woman, who happened to see him as he passed, and, recognising him at once, she said to him, "Eh, man, but that was a fine word you gave me that day." "What was that?" asked the shepherd. "Do you not remember?" she replied. "Twelve months ago, as you passed here, I asked you to give me a lamb, and you told me there was a Lamb—God's Lamb—and I could have Him for nothing? I knew nothing about God's Lamb then, but I've got Him now, and I know He has taken away my sins" (1 John 1. 7). The shepherd's word had proved to be a "word in season;" and, as the Scripture says, "how good is it." The shepherd had "joy by the answer of his mouth" (Prov. 15. 23).

Yes, there is a Lamb—God's Lamb. "My son, God will provide Himself a Lamb," were the words of Abraham to his inquiring son as they wended their way together to the place of death (Gen. 22. 8). And "Behold the Lamb of God, which taketh away the sin of the world," were the words of the baptist as he pointed to Jesus on earth (John 1. 29). And shortly afterwards, at the place called Calvary, the true altar was erected, and the true victim was offered up and accepted by God to make atonement. Oh, wonder of wonders! The Son of God, here on earth, was offered up and died for ungodly sinners! Hard must be the heart that rejects such grace and love! How truly, then, were the words of Abraham fulfilled. God provided Himself a Lamb, as Peter tells us, "a Lamb without blemish and without spot" (1 Peter 1. 19), Who "once suffered for sins."

Is this not sufficient for you and me? God provided the Lamb, and His Lamb has been slain. The sacrifice has been offered and accepted. Yes, thank God, the vacant cross, the empty grave, and the occupied throne all alike attest the fact that God has been glorified by the work of Christ at the cross; and now any poor sinner can have peace and blessing by simple faith in the Lord Jesus Christ, the Lamb of God. If you ask, "What must I do?" I reply, "Nothing." Jesus did it all. Just receive Christ by faith, and thank God for Him. Then let your life ever after "adorn the doctrine of God our Saviour in all things." W. E.

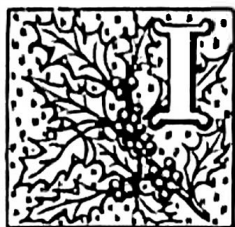


WOULD YOU NOT LIKE TO KNOW  
YOUR SINS FORGIVEN?



**JAMAICA BRIDGE,**  
adjacent to the Suspension Bridge, showing approach to St. Enoch Square, Glasgow

## “WOULD YOU NOT LIKE TO KNOW YOUR SINS FORGIVEN?”



**L**N one of the Glasgow wholesale warehouses there was an earnest Christian, employed as a vanman, whose name was James Brown. Besides being a faithful and useful servant to his employers he was a most persevering and devoted worker for the Lord Jesus Christ. As opportunity offered he earnestly and affectionately brought the realities of eternity before the minds of the young men employed in the establishment.

A young man named David Thomson came frequently in contact with James. He could not but observe that he was possessed of a “peace” to which he was a stranger. Ofttimes the two conversed together upon the “great salvation,” but David’s mind was very dark as to the Divine method of redemption. Though a church member, and attending the ministry of an evangelical pastor, he had not the remotest idea what was meant by being “born again”; and as to any person having the assurance of salvation, he thought it “preposterous” and “presumptuous.” Again and again he declared that he could not “see how any man could say that his sins were forgiven.” In argument David oftentimes had the best of it; but when James found himself overmatched by the superior reasoning powers of David, he used to produce a copy of the New Testament, which he always carried with him, and say, “*We’ll see what the Word says.*” Whenever the “law and the testimony” was appealed to, David was silenced. By and-by his conscience made him uneasy and unhappy. He knew he was far from being what he should be; and he saw from the Word of God that unless he was “born again” he could neither see nor enter into the Kingdom of God (John 3. 3-7).

James’s happy face, his firm and unfaltering confidence in the Scriptures, his clear and simple testimony as to the ground of his assurance of salvation, convinced David that James was right and he was wrong. *Can I be saved? How am I to be saved?* became the uppermost questions in Thomson’s mind. He was pointed to the fact that salvation was provided for “sinners,” for the “world,” for “all,” and *therefore* for him. God’s way of peace was clearly and simply explained and illustrated; but he thought that it was “too simple.” He imagined that he had something to “do” before God would save him. Believing—“simply believing”

*"Would you not like to know your sins forgiven?"*

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—on Christ, he considered "too easy" a way of being saved. He must "feel some change." James earnestly prayed to God on behalf of David. He had for some time been "sowing" the seed of the Word, but, as yet it appeared "in vain"—so far as fruit was concerned. One evening on returning home from business, David met James in St. Enoch Square, driving his van. On seeing him James jumped out, and saluting David, asked the question, "WOULD YOU NOT LIKE TO KNOW YOUR SINS FORGIVEN?" "Yes, I would," was the reply. "*Well, you may be saved now.* The difference between you and me is this: I believe I am what God declares me to be—a sinner lost and guilty; but I believe in Christ as my Saviour, and God says I have everlasting life." On pressing home the truth, David replied, "Do you mean to say I can have everlasting life, *as I am, and now?*" "Yes, I mean that," said James. "According to the Word of the Living God, if you believe on Jesus, you will be saved; and if you don't believe, you will perish eternally. Will you trust Him or not?" "I do trust Him—I do believe on Him." "THEN ACCORDING TO GOD'S WORD YOU HAVE EVERLASTING LIFE."

And so they parted. David stood still for a moment or two, meditating on what he had heard. Light and peace took the place of darkness and despair. He now saw that he was saved not on account of anything he had done, felt, or experienced, but solely on account of the "finished" work of Christ. God's Holy Word declared that as a believer on the Lord Jesus Christ he was saved and had everlasting life (Acts 16. 31; John 3. 16-36; John 5. 24).

Whilst crossing the Suspension Bridge over the river Clyde, he stopped in the middle of it, and, half aloud, said to himself, "Can it be true that I have eternal life by simply believing on Jesus? *God says so, and it must be true.*" On reaching home his wife said to him, "David, you are later in coming home to-night than usual. What has kept you?" "I met a friend and had a talk with him." "It is all right," she replied, "sit down and we shall have our tea." "Let us ask God's blessing on the mercies first," said the young convert. Mrs. Thomson was surprised, but made no observation. Tea being partaken of, David asked for the Bible, and on its being produced, Mrs. Thomson exclaimed, "David, you are surely going wrong in the mind." "No, my lass," said he, "I have only got out of my own mind into the mind of

*"Would you not like to know your sins forgiven?"*

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Jesus." From a heart overflowing with love and gratitude, he told her how that he had peace and joy, and was assured from the Word of God that he was saved and had everlasting life. She was quite overpowered, and, soon afterwards, she too was brought to know Him, Whom to know is life eternal. Whilst narrating the story of his conversion to a friend of the writer he said, "I was 'born again' at a quarter past six o'clock in St. Enoch Square; and my wife was 'born again' by the fireside in the house not many hours after!"

Would you like to know *your* sins forgiven? "Yes," you reply, "I would." Do you, like David, ask, "Can I have everlasting life as I am and now?" Most certainly I mean to say *that, on the authority of God's Word*. "Behold *now* is the accepted time; behold *now* is the day of salvation" (2 Cor. 6. 2). "*To-day* if ye will hear His voice" (Heb. 3. 7). "Now" is the day of grace. God is not now dealing in judgment with the sinner. God loves you. He *always* loved *you*. He loved you *so much* as to give His only begotten and well-beloved Son to die in order that you might be saved. So long as you are unsaved, you are under sentence of death on account of your sin, and above all, for that awful sin of unbelief. "He that believeth not is condemned already, *because* he hath not believed in the Name of the only begotten Son of God" (John 3. 18). "He that believeth not God *hath made Him a liar, because* he believeth not the record that God gave of His Son" (1 John 5. 10). Don't try to "prepare" yourself, by "praying" or "working," but *just as you are*, in your rags and wretchedness—like the prodigal of old—come to Him, and He will receive and welcome you. He will not only "forgive" but He will "forget" all your past sins. Remember that every moment you live in unbelief you are calling Him a *liar* (1 John 5. 10, 11). If you retire to rest to-night unsaved, you do so calling God a *liar*. So long as you are unconverted you are guilty of the terrible sin of not believing God and calling Him a liar.

At this very moment, believe on the Lord Jesus Christ, who suffered on Calvary's Cross for you. You will then see that there is no *reason* why you should fear meeting Him who is to be the Judge of the "quick and dead," as you will know that your sins are freely and frankly forgiven. Believe, and "thou shalt be saved" (Acts 16. 31). A M.



## "I NEVER DID ANYTHING TO MAKE HIM LOVE ME."



ONE day when in a village near Edinburgh I found the chapel in which a meeting was about to be held not very well filled with hearers. I therefore went out into the street to see if I could beat up a better congregation.

One of the first men I spoke to was a young soldier, who was standing smoking his pipe. I invited him to come and hear an address in the chapel, and when he asked what it was about I told him "the love of God" (John 3. 16). This did not seem to attract him, so I continued the conversation by asking him whether he had ever thought that God loved him. He at once looked up, apparently interested, and said, "God love me! I never did

anything to make Him love me." "Very likely," I replied; "we never did a single thing to draw out God's love to us, but God loves us although we are sinners, and He has given His Son to die on the Cross for us."

The reply of this young soldier gives us an insight into what man's thought is about love—that it can only be shown towards those who are worthy of it. But God's thoughts are not as man's thoughts. He loves the unworthy, loves those who hate Him, loves His enemies. He "commends His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8).

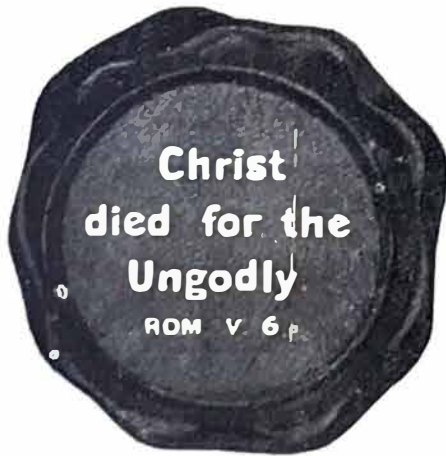
Until a man's heart is touched by divine grace he cannot understand that God loves him; and whatever he may say in word, in his heart he considers God his enemy. Have you ever thought that God loves you? Have you seen His love manifested in the gift of Jesus the Saviour who suffered for us on the cross? Has your heart been subdued by a sense of that love? When the Spirit of God convinces a man of sin, and leads him to trust in the Lord Jesus, who

"I Never Did Anything to Make Him Love Me."

died for him and rose again, he then knows and believes the love that God has to him (1 John 4. 16). The love of God is then "shed abroad in his heart by the Holy Ghost, who is given unto him" (Rom. 5. 5). Love produces love. That man now loves God because God has first loved him (1 John 4. 19), and in return seeks to live a holy life to His praise and glory.

You must not suppose that because God loves sinners He looks with any favour upon sin. No; He is the Holy One, and hates sin in every form. He has shown His hatred of it by the consequences of the Fall, but He sent "His dear Son" to bear our sins in His own body on the tree. Neither must you think that you may trifle with God because He loves us. To reject His love is to add sin to sin, and to secure for yourself a certain condemnation. Now is the day of *grace*, but soon the day of *wrath* will dawn. Oh! sinner, be wise, and come now to Jesus. "Kiss the Son lest He be angry" (Psa. 2. 12). Believe on the Lord Jesus Christ, and thou shalt be saved. W. P. L.

**SOMETHING YOU MUST REMEMBER.**



"CHRIST died for the ungodly."

Let the message be carried far and wide. Jesus, the spotless One, the sinless One, the Son of God, made His soul an offering for sin. On the cross of shame He died that you—that "whosoever will"—should not perish, but have everlasting life. "God spared not His own Son, but delivered Him up for us all" (Rom. 8. 32). Remember this, whatever else you

may forget, that *salvation has been provided for you*. Jesus, the once crucified and now risen Jesus, is God's gift to you. To receive Him means everlasting life and joy; to reject Him means the blackness of darkness for ever. God's Word solemnly declares: "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). Which portion is yours now, and which shall be your place in the quickly coming Eternity? W. S.

## 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, &c., &c.'" Turning to the organist, the preacher inquired what Johnny would think of the sixpenny box of toys when



## *The Satisfaction of Salvation.*

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he had the large Noah's ark. "Of course he would think 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.



# THE CANADIAN LADY'S MISTAKE ;

— OR, —

"THERE IS NO USE TRYING TO LOVE GOD!"

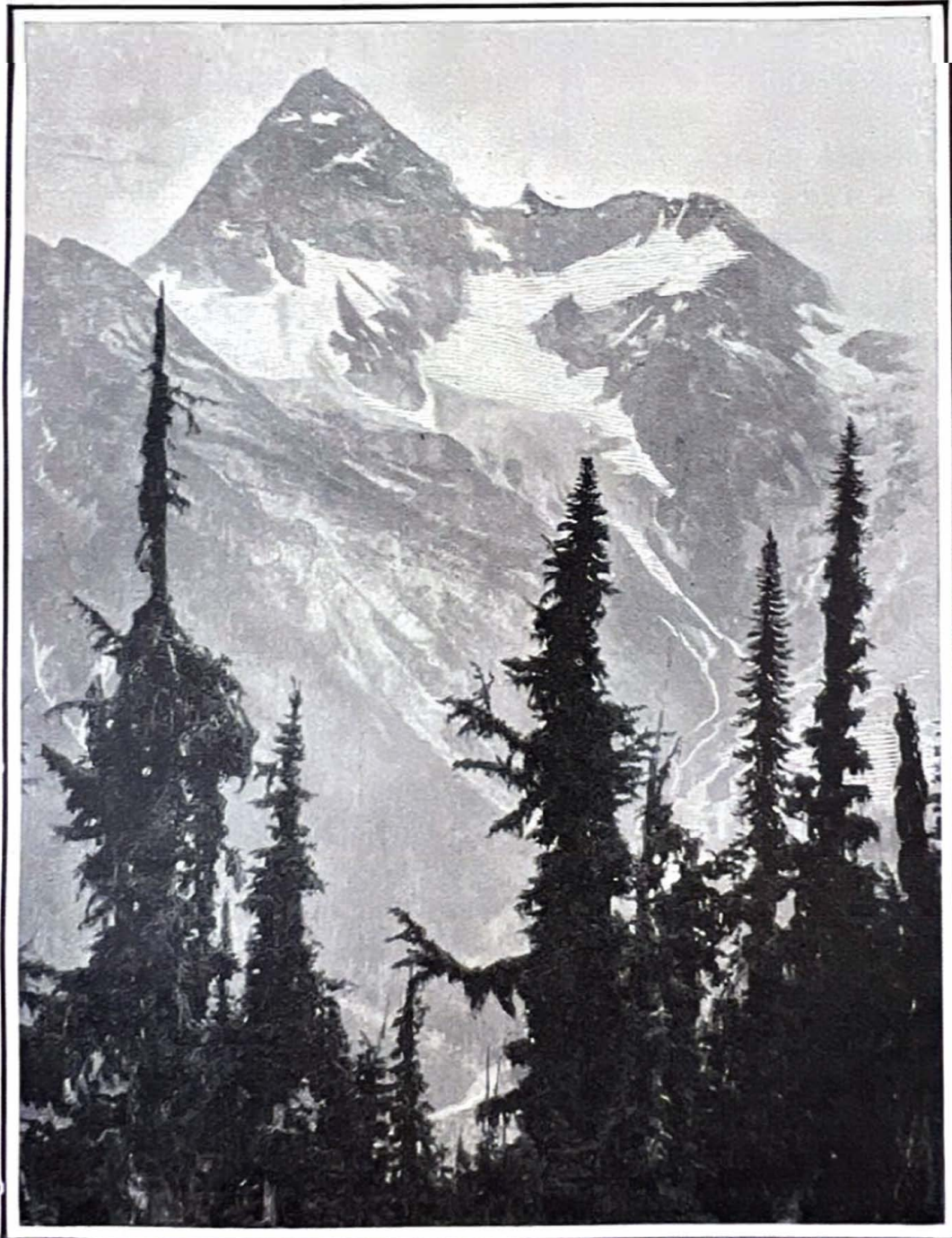


Photo: Canadian Pacific Railway.

MOUNT SIR DONALD, CANADA.

It was winter time, and though the weather was exceedingly cold, numbers of people came out to the meetings. One evening a farmer, accompanied by his wife, attended the service.

## THE CANADIAN LADY'S MISTAKE.



SEVERAL years ago two evangelists were holding Gospel services in a country district in Canada. It was winter time, and though the weather was exceedingly cold, numbers of people came out to the meetings. One evening a farmer, accompanied by his wife, attended the service. The lady was wrapped in furs, and appeared in a very poor state of health. In fact, she was dying of consumption, and had it not been for her intense desire to hear the preacher she would not have been present on that occasion. As the lady's strength had begun to fail, she became concerned about her soul, but had not as yet obtained peace with God. She did not know how salvation was to be obtained, and, like many others, had been trying to love God, in order to be loved by Him in return.

In the course of his address one of the evangelists dealt with some of the difficulties of inquirers, and specially referred to those who were striving to love God in order to obtain salvation. "There is no use in trying to love God," said the servant of Christ, "you cannot by 'trying' love Him, but the wonderful fact is this, GOD LOVES YOU." On hearing the words, "God loves you," the troubled one ceased thinking of her feelings towards God, and became absorbed in His changeless, tender love to her. Then she could not help loving Him who loved her with such matchless love. Then she understood the meaning of the glorious words, "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). Resting her soul in His wondrous love she was saved, and for the first time she could truthfully sing the well-known lines :

"I love Thee because Thou hast first loved me,  
And purchased my pardon on Calvary's tree ;  
I love Thee for wearing the thorns on Thy brow—  
If ever I loved Thee, my Jesus, 'tis now."

If the reader is trying to love God, let me say you must first know Him ere you can love Him. "He that loveth not, knoweth not God, for God is love" (1 John 4. 8). You cannot pump up love to God out of the dry well of your evil heart. Think of and meditate on His matchless love to you. The height and depth, the length and breadth of his unmeasured wealth of love can only be seen at Calvary. "For God



### *The Canadian Lady's Mistake.*

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). This is the love that is stronger than death, and mightier than the grave. This is the love that many waters cannot quench, nor can the billows drown it.

Cease trying to love Him in order that He may love you.

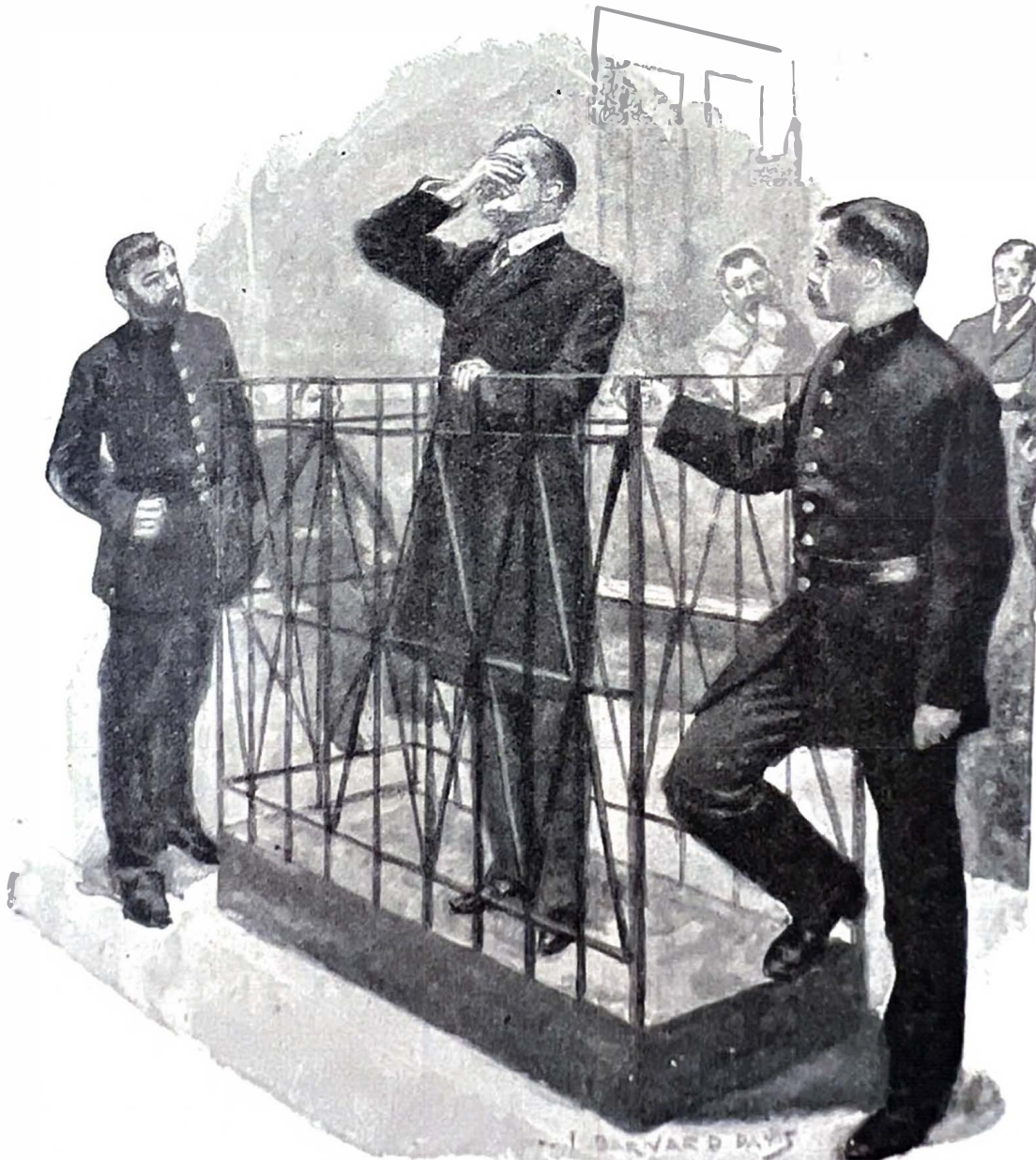


A COLONIST TRAIN ON THE WAY TO THE LAND OF HOPE.

Get to know Him as He is revealed at the cross. "God is love." "They that know Thy name will put their trust in Thee" (Psa. 9. 10). He loved you, and longs to save you. Look away, then, from self and sin, from frames and feelings, and gaze upon that holy, spotless One bleeding, dying, and suffering for you, and ask yourself the question, What more do I need to believe that He loves me? "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent" (John 17. 3). A. M.

## ALONE WITH GOD IN A PRISON CELL.

"THREE months with hard labour," was the sentence pronounced by the judge. A hardened criminal would not have minded that very much, but to the prisoner at the bar it was a terrible blow. He was led away from the dock, and presently found himself dressed for the first time in prison garb, and in his cell alone. Then the full shame of his position dawned upon him; this was the result of his waywardness and sin, and what would the end of it be? The thought of it brought him down to his knees, and he groaned aloud before God. Then and there he made his decision, and it was that from that time he would quit the



"TO THE PRISONER AT THE BAR IT WAS A TERRIBLE BLOW."



## *Alone With God in a Prison Cell.*

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service of Satan. Now that was a good decision to make, but it did not give him the peace he sought. He discovered, as many have done before him, that resolutions with regard to the future cannot wipe out the sins of the past. There lay his black record. How could that be met? Could he in any way make amends for that? "You ought to have prayed before you got in here," sneered the warder, who saw him on his knees; "but perhaps better late than not at all." But the prisoner heeded neither jest nor scorn. His whole desire was to be right with God.

There were two books in his cell. One of them was a book of instruction as to how to live right, the other was a Bible. To the former the anxious soul turned. He read there deceptive words, for the writer knew not God's way of salvation, and advised his readers to fast and pray in order to secure the pardon of God. Ah! thought that lonely reader, I have been praying without fasting, that is why I have not got the peace I seek. I will fast as well as pray. And fast he did. Much of his food was returned untasted, and while he continued to perform his allotted prison task he felt his hand getting weaker, his step less firm, until at length it seemed that he must sink to the ground through sheer exhaustion.

Then he reached his extremity. He had resolved and sorrowed, prayed and fasted, but he was still a stranger to peace. He knew of nothing else that he could do; nor did the book which he had read so carefully instruct him further. Then it was with a despairing cry that he took up the Bible. Ah! blessed Book of God. If he had turned to its pages sooner, how much agony would he have been saved. It was not a familiar book to him, and he scarcely knew to what part to turn, but God had His eye on that penitent sinner, and the Book fell open at 2 Samuel 12, and the first sentence that met his anxious gaze was, "*The Lord also hath put away thy sin*" (verse 13). That was enough for him. The heavy burden rolled away, the clouds uplifted, and his astonished heart beat forth its gratitude to a pardoning God.

He had still to learn how God could do this and yet be righteous; but for the moment it was sufficient for him that God had spoken such words. It mattered little to whom they had been spoken at first, they were there for him, and he embraced them in all their peace-giving power.

But he did not long remain in ignorance as to how God

could pardon and yet remain the just God, for that long neglected Book became his cell companion, and therein he read of Calvary, of the precious blood, and of the resurrection of Jesus, whom Christians gladly own as Lord. He read of His exaltation and glory also, and that marvellous story of redeeming love which shall enthral a full Heaven eternally opened his eyes. All became as plain to him as the daylight which streamed through the grated window into his cell. His works were vain and fruitless; not by such puny efforts could guilt be blotted out. If sinners were to be justified, nothing short of the atoning work of Jesus had to be accomplished. Upon this his soul rested, and here he found a firm foundation. Yes, he discovered that God had freely justified him by His grace, through the redemption which is in Christ Jesus; that great as had been his sin, the grace of God was greater. And the precious blood of Jesus, which is the basis of all blessing, made him whiter in the sight of God than the new-fallen snow.

It is probable that you have not had to stand at the bar of an earthly judge. You may have been decorous and upright, but in God's sight you are a sinner, and the awful possibility of standing at God's bar is straight before you. What think you of it? Of one thing I can assure you, if you got a sight of your past as it appears in God's sight, the agony of which you have read in this paper would be yours. Nor would you rest until you knew without a doubt that Christ had for ever washed away your many sins.

J. T. M.

### ABUNDANT GRACE.

A MAN in Ireland, convicted of sin, was on the point of "believing" when the devil raised his oft-repeated objection: "If you believe, you could not keep it. What about to-morrow?" The worker dealing with him pointed to a water-mill near by. "What turns the wheel to-day?" "The stream." "What will turn the wheel to-morrow?" "The stream." "And the days after?" "The stream." The anxious one was led to see that there was abundant grace to save, keep, and meet all need. "Wherefore He is able . . . to save . . . to the uttermost" (Heb. 7. 25). "The same yesterday, and to-day, and for ever" (Heb. 13. 8). Believing on the Lord Jesus, he could say: "I will trust and not be afraid." May you know this abundant grace. HYF.

## FROM SCEPTICISM TO FAITH.



Extract from an Address at Northfield (U.S.A.) Conference by Prof. JAMES ORR, of Glasgow, who died suddenly, 6th September, 1913, in his 70th year.

I WANT to speak to you for a little just now in regard to the drift from scepticism to faith. I think I may, perhaps, claim to speak on this subject with something like the right of an expert, because it has been my particular work, and very particular study, to deal with these matters, and I don't know, perhaps, that there is anybody here that has ever had it laid upon them or been compelled to read so much unbelieving literature as it has fallen my lot to do.

I remember when I was a young man being much impressed by the writings of an unbeliever or sceptic in our own country, known by the name of Joseph Barker. Joseph Barker was a somewhat remarkable man. He had been a Methodist minister in Newcastle, and became a Unitarian, and then a Deist, and then an utter unbeliever. He was an

## *From Scepticism to Faith.*

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able and forcible speaker, and he devoted himself to the dissemination and discussion of just what we would call infidelity. These were the times of great platform discussions, when men like Charles Bradlaugh, George Holyoake, and a number of others would conduct discussions for ten nights on end with somebody else, and these would be printed. Barker had all at his fingers' ends—all those clever sceptical things that you hear about, all the difficulties, and all the contradictions, and all the immoralities, so-called, and everything else about the Bible.

Joseph Barker about this time disappeared, and I often wondered what had become of him. I could not learn anything about him. But many years after, when I was working on the reviewing staff of one of our large newspapers, a parcel of books came to me, and among these books was the autobiography of Joseph Barker. You can understand that I was very much interested.

Now, what happened to him? Well, Joseph Barker, with his family, had emigrated to your country, and his family remained Christian—his son and his son's wife, at anyrate, remained Christian—and took a farm out west somewhere, and there they remained for a time. Years after, he was sitting in his cabin, and his eyes fell upon a copy of the New Testament. He took down that New Testament, just because he had nothing else to do, and began to read. A long time had passed since the days of those controversies. Nature and quietness had produced a different tone in his mind, and as he read the Gospel he felt there was a power here that he had never realised before; and the more he read, the more he wondered, and the more he was impressed. He felt that a power was getting hold upon his heart, and all his old difficulties and objections faded away, as if they had never been. He didn't say much at the time, but he began to read this book quietly from time to time; and, not to prolong the story, bit by bit he came back, first of all again to a kind of Unitarian faith, and then to the full faith of the Gospel, and again entered the ministry, and died in your land as a minister of the Gospel of the Lord Jesus Christ. You say, "But that is a very exceptional case." No, this is not an exceptional case. You have no idea how many cases of that kind there are. I could tell you one after another, and one after another of just such cases.



## THE LIGHTHOUSE KEEPER'S TESTIMONY.



BENJAMIN ROBERT JEFFERS, STRAW ISLAND, GALWAY.

**B**ENJAMIN ROBERT JEFFERS was born on "the green banks of Shannon," near Kiltrush, County Clare. His ancestors fought for the Protestant faith with King William, and settled in County Cork. During the

## *The Lighthouse Keeper's Testimony.*

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Irish Rebellion his great-grandfather had to fly to the wild mountains of Kerry with his wife and two children for the sake of their religion.

Joining the Lighthouse Service while still in his teens, he was called up to the depot in Kingstown. While there special Gospel services were being held in a meeting room near at hand, which Ben attended when off duty, and was much impressed. One night when leaving the meeting he was stopped outside the door by a young man, who asked him if he had the assurance of salvation. He replied that he had not. It was then pointed out to him that it was simply a matter of *taking God at His word*. He must either believe or disbelieve Him; God's Word says that "Whosoever believed on the Lord Jesus should not perish, but have everlasting life" (John 3. 16). Ben grasped the situation at once, there and then "believed," and was "saved" (Acts 16. 31), and has ever since been rejoicing in the knowledge that God has forgiven his sins, because he believes that Christ died in his stead. Adam and Eve lost life through *believing Satan*, now their descendants can regain it by *believing God*, and since the life of those who believe is "hid with Christ in God" (Col. 3. 3), where Satan cannot touch it, it must be *eternal* life, and will last as long as God lasts, for He is everlasting. Since that time, as occasion offers, he endeavours to lead others to place their confidence in "God and the Word of His grace."

He has been stationed on several of the wild, desolate rocks and islands around the Irish coast, and last year he had the honour of being called to Dublin by the Commissioners of Irish Lights, and presented with a handsome binocular glass and a sum of money, both being awarded by The Royal National Lifeboat Institution for the assistance he rendered the crew of the steam trawler "Hector," of Swansea, while struggling in the surf, when that ship was during a furious gale driven ashore on Straw Island, Galway Bay, where he is now stationed. Long may he shine as a spiritual light in the darkness around.

If unsaved, may this testimony of a fellowman lead you to come to the only source of true rest and happiness, the Lord Jesus Christ, who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28) Come and find rest now. S. H. S.

## “THAT’S THE GOSPEL!”

ONCE when I was in the vestry, an Irishman came to see me. Pat began by making a low bow, and saying, “Now, your *Riverence*, I have come to ax you a question.”

“Oh!” said I, “Pat, I am not a *Riverence*; it is not a title I care for; but what is your question? and how is it you have not been to your priest about it?”

He said, “I have been to him, but I don’t like his answer.”

“Well, what is your question?”

Said he, “God is just, and if God be just He must punish



The Lighthouse Keeper's Testimony.

STRAW ISLAND LIGHTHOUSE, GALWAY BAY.

my sins. I deserve to be punished. If He is a just God, He ought to punish me; yet you say God is merciful and will forgive sins. I cannot see how that is right; He has no right to do that. He ought to be just, and punish those who deserve it. Tell me how God can be just and yet be merciful?”

“That is through the blood of Christ.”

“Yes,” said he, “that is what my priest said; you are very much alike there. But he said a good deal besides that I did not understand, and that short answer does not satisfy me. I want to know how it is that the blood of Jesus Christ enables God to be just and yet to be merciful.”

*“ That’s the Gospel ! ”*

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Then I saw what he wanted to know, and explained the plan of salvation thus :

“ Now, Pat, suppose you had been killing a man, and the judge had said, ‘ That Irishman must be hanged ! ’ ”

He said quickly, “ And I should have richly deserved to be hanged. ”

“ But, Pat, suppose I was very fond of you, can you see any way by which I could save you from being hanged ? ”

“ No, sir, I cannot. ”

“ Then, suppose I went to the Queen, and said, ‘ Please, your Majesty, I am very fond of this Irishman. I think the judge was quite right saying that he must be hanged, but let me be hanged instead, and you will then carry out the law. ’ Now the Queen could not agree to my proposal ; but suppose she could—and God can, for He has power greater than all kings and queens—and suppose the Queen should have me hanged instead of you, do you think the policeman would take you up afterwards ? ”

He at once said, “ No, I should think not ; they would not meddle with me ; but if they did, I should say, ‘ What are you doing ? Did not that gentleman condescend to be hung for me ! Let me alone ; shure, you don’t want to hang two people for the same thing, do ye ? ’ ”

I replied to the Irishman, “ Ah, my friend, you have hit it ; that is the way whereby we are saved ! God must punish sin. Christ said, ‘ My Father, punish Me instead of the sinner, ’ and His Father did. God laid on His beloved Son, Jesus Christ, the whole burden of our sins, and all their punishment and chastisement, and now that Christ is punished instead of us, God would not be just if He were to punish any sinner who believes on the Lord Jesus Christ. If thou believest in Jesus Christ, the well-beloved and only begotten Son of God, thou art saved, and thou mayest go on thy way rejoicing. ”

“ Faith, ” said the man, clapping his hands, “ that’s the Gospel. Pat is safe now ; with all his sins about him, he’ll trust in the Man who died for him, and so he shall be saved. ”

“ ‘ It is finished ! ’ ‘ He is risen ! ’

Ye who these blest words receive,

Peace in Him is now your portion,

Peace eternal He will give—

‘ Peace unto you ! ’

All who on His Name believe. ”      C. H. SPURGEON.



## THE SCOPE OF SALVATION.



A CHRISTIAN lady became interested in the spiritual welfare of a young woman whom she had engaged as a domestic servant. Earnestly did she plead with God on behalf of her precious soul. Week after week passed by, and she appeared careless and unconcerned. A preacher of the Gospel began to hold special services in the neighbourhood, and, with the consent of her mistress, the

young woman attended. On her return from the first evening's meeting the lady inquired of her how she liked the preacher. "I did not like him at all, ma'am," was the reply. "Why did you not like him?" "Because he stood up before all the people and spoke about the only thing I had ever done wrong, and I think it was too bad of him?" Next night she returned to the meeting, and was amazed to find, as she thought, that the preacher was again exposing her past conduct to the congregation. "How did you enjoy the preacher to-night?" asked the lady. "I did not like him any better. He spoke to-night of something else that I had done, that I never knew I was guilty of." On the fourth evening the Spirit of God, through the preacher, reached her dark and hardened heart; and for the first time in her life she saw that she was a guilty, lost, and ruined sinner, on her way to hell. She had learned, not only that she had now and again sinned, but that her whole life had been a life of sin against a holy and loving God. In answer to her mistress's usual question, she replied, "O Mistress! I am one of the wickedest people alive. I never thought it was possible. I see now that *all* my life I have been sinning against God." That evening

## *The Scope of Salvation.*

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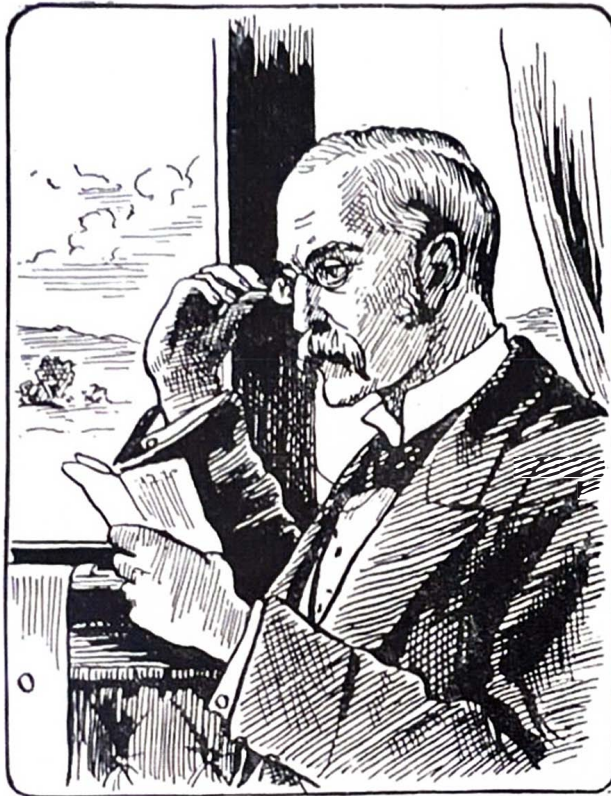
and next day she was in a terrible state about her soul. She did not take shelter in the common excuse, "I am as good as my neighbours." She thought not of the faults and failings of others; her one question being, "Will God save such a sinner as I?"

When the time of meeting came, she hastened to the meeting place, and stripped of every rag of self-righteousness and conceit, she listened attentively to the preacher as he unfolded the story of the Cross, and showed that salvation was provided for all, and that through believing on Christ a slave of Satan became a child of God. The scales with which the archenemy had blinded her eyes were removed, and she saw that it was on account of what Christ had done and suffered that guilty rebels were forgiven; and by believing on Him who died, "the Just for the unjust," she was saved, and had eternal life (Acts 13. 38, 39). On reaching home her mistress, perceiving her face beaming with joy, said, "I don't need to ask you how you liked him." "Oh," said she, "he just showed me I WAS A GREAT BIG SINNER, BUT I HAVE GOT A GREAT SAVIOUR."

Did you ever discover that in the sight of a righteous God you were a "big" sinner? Do you know that if unsaved you are even now lost and condemned? You admit, in a general way, that you are a sinner; but does that admission simply mean that you are "like every other body?" Jehovah has said, "Cursed is every one that continueth not in *all* things which are written in the book of the law" (Gal. 3. 10). At this very moment, if not "born again," you are hurrying to an eternity of darkness and despair. Do you really believe it? If you have learned that you are a "big" sinner, Christ is a great Saviour, and waits to save you.

If, however, you are aware of your peril and guilt, even now He says, "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1. 18). To all weary and heavy laden ones He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28); and, "Him that cometh to Me I will in no wise cast out" (John 6. 37). Do you say, "My sins are so numerous and aggravated?" "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7). As a great sinner, welcome this great Saviour now. A. M.

## CAN BE DONE WHILE YOU READ THIS.



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

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

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

D. L. MOODY.

## "GIVING UP" AND "GETTING."



WHEN one is awakened to see his danger, Satan does his utmost to keep him from accepting of God's great salvation. "If you get converted," the tempter says, "you will have to give everything up—the concert, the dance and the jovial company, and what a loss that will be to you"! But Satan misses out the best of it. He "forgets" to tell you what you'll *get* if you receive Christ. Yonder is the returned and forgiven prodigal, for instance, in Luke 15. He has been in the far country, away from his father's house, and "would fain have filled his belly with the husks that the swine did eat" (verse 16); but now he is brought back; he is at his father's table, at the feast of the fatted calf, and he has the best robe on. What a picture of happiness he would be! But suppose some one says to him, "It is a pity for you to be tied up that way; come away down to the far country and let us have some husks," what would the younger son say to that? Would he go down, do you think? Never! "Why" he would say, "I am completely happy where I am; I have everything my soul can desire. This is a thousand times better than the far country. Down in it I had nothing but rags and husks; now I have the best robe, and sitting at my father's table. Do you think I would exchange it for the old things that have passed away?" The younger son had got something far better than ever he had before, and so has everyone who is converted to God. The devil knows that if you but obtain one draught of the water of life, you will think very little of his streams of false delight, and that is why he is anxious to keep you from getting saved. But, awakened one, make sure of Christ now, and with Him filling your soul, there will be no room left for the pleasures of sin. You will then be just as willing to give up the old things as the younger son was to give up the husks; and when you have got on the best robe—the righteousness of God, and the ring on your finger—symbol of the Father's never-ending love, and your feet shod with the preparation of the Gospel of peace, and when you are sitting at the continual feast, which is the portion of all who have believed on Christ, then you will exclaim, like the Queen of Sheba, "The half hath not been told"; and to old companions, and sins alike, you will say:

"Fare ye well,  
I cannot go with you to hell;  
I mean with Jesus Christ to dwell."

W. S.



# HAVE YOU DELIVERED UP THE GOODS?

— OR, —

“HOW THE YOUNG SALESMAN WAS LED TO CHRIST.”



“A QUANTITY OF WHICH SHE PURCHASED.”

A lady residing in the city of London became greatly concerned about the spiritual condition of her son who appeared careless about his soul's welfare.

## HAVE YOU DELIVERED UP THE GOODS?



NUMBER of years ago I read an exceedingly interesting story of a remarkable case of conversion. A lady residing in the city of London became greatly concerned about the spiritual condition of her son who appeared careless about his soul's welfare. One day, in the course of conversation with a friend, she asked her to visit her son, who was employed as a salesman in a west end drapery establishment.

The friend, who was a devoted servant of Christ, visited the place of business, and made her way to the department where the young man was engaged. She asked for a certain kind of dress material, a quantity of which she purchased. As the young man was parcelling the goods, she quietly said to him, "See that that cloth is not worn out before you send it to my home." "It shall be sent to-day, madam," was the reply of the salesman, in evident surprise. The same remark was repeated several times in the course of a few minutes. The last time that it was made the young man, feeling indignant at the suggestion of such an insinuation, replied, "You seem to forget that this establishment is one of the most respectable in the city, and we are very careful to keep our promises." The lady, seeing that she had secured an opening for her message, looked into the young man's face, and with tenderness remarked, "My friend, you are annoyed at my accusing you of dishonesty; are you not wearing out that precious soul and body which Christ purchased on Calvary's tree? HE PAID THE PRICE, BUT AS YET YOU HAVE NOT DELIVERED UP THE GOODS."

Several nights after this occurrence the salesman knocked at the door of Mrs. S——'s house, and sought an interview with her. He told Mrs. S—— that God had used the words she had spoken to him to awaken him to an apprehension of his guilt and danger. He had been in great soul trouble for several days, but had at last obtained peace with God through faith in the precious blood of Christ, and had "delivered the goods." It is needless to say that Mrs. S—— was delighted with the good news brought to her that evening, and she and the young convert gave thanks to God for His "unspeakable gift."

Alas! that so many who have been purchased with the precious blood of Christ have not "delivered up the goods."

## *Have You Delivered Up the Goods?*

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Christ bought "the field" for the sake of "the treasure" that was in it. And He declares that "the field is *the world*" (Matt. 13. 38). Some affirm that the whole world has been *redeemed* by the sacrifice of Christ. We know of no Scripture which supports such a doctrine. The Lord Jesus said to Nicodemus that "God sent not His Son into the world to condemn the world, but that the world through *Him might be saved*" (John 3. 17). Every person *may be saved* on account of Christ's glorious atonement, but only those are *redeemed* who have believed the Gospel of the grace of God. It is true that the Lord Jesus "gave Himself a *ransom* for all" (1 Tim. 2. 6), but that is a very different thing from saying that He has *redeemed* all.

The "ransom" provided in Christ's sacrifice is the *basis* on which redemption is obtained, as redemption is *actual deliverance* on the ground of atonement. Atonement terminates on God, and redemption terminates on man. It is God, and God alone, to whom atonement is made. Though man does not need to be propitiated he requires to be redeemed. All sin was atoned for by Christ on Calvary's cross, and on the ground of His sacrifice a free salvation is proclaimed to every sinner out of Hell. In the apostle Paul's letter to the Ephesians he shows that redemption is synonymous with forgiveness. "In whom we have redemption through His blood, the *forgiveness of sins*, according to the riches of His grace" (Eph. 1. 7).

As the Lord Jesus bought you with His precious blood, why not now acknowledge Him as your Saviour? You have been *bought* with a wondrous price, why then continue "denying the Lord that bought" you, and bring upon yourself "swift destruction?" (2 Peter 2. 1). He is even now waiting to bestow upon you untold favours, mercies, and blessings. What more can He do for you? Though He *claims* you, He will not *compel* you to yield yourself to Him. Why not believe His glorious Gospel, and be *redeemed* from sin and death and Hell? **WHAT CHRIST DID IS ENOUGH.** Everything necessary for your deliverance was accomplished by Him, and God wishes you to take Him at His word. Don't continue "wearing out your precious soul and body, purchased by Christ on Calvary's tree," in the service of sin and Satan.

The price has been paid, and what a price, but you have



## *Have You Delivered Up the Goods ?*

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not "delivered up the goods." You are running a terrible risk. It may be your *intention* to give yourself to Him; spirit, soul, and body, at another time than the present. God says, "Now is the accepted time" (2 Cor. 6. 2), and if you procrastinate longer you may be cut down in your sins, and be eternally lost. Believe *now* on the Son of God, who loved you and gave Himself for you, and you will obtain eternal life as a free gift and a present possession (John 6. 47). Why not now accept of His great salvation, and say from your heart—

"I do believe, I will believe,  
THAT JESUS DIED FOR ME;  
That on the cross He shed His blood  
From sin to set me free?"

"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.

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### NOTHING BUT BLOOD CAN SAVE.

THE blood of Christ, nothing but it, can ever save the soul. If some foolish Israelite (Exod. 12. 21-23) had despised the command of God, and had said, "I will sprinkle something else on the door-posts," or "I will adorn the lintel with jewels of gold and silver," he must have perished; nothing could save his household but the sprinkled blood.

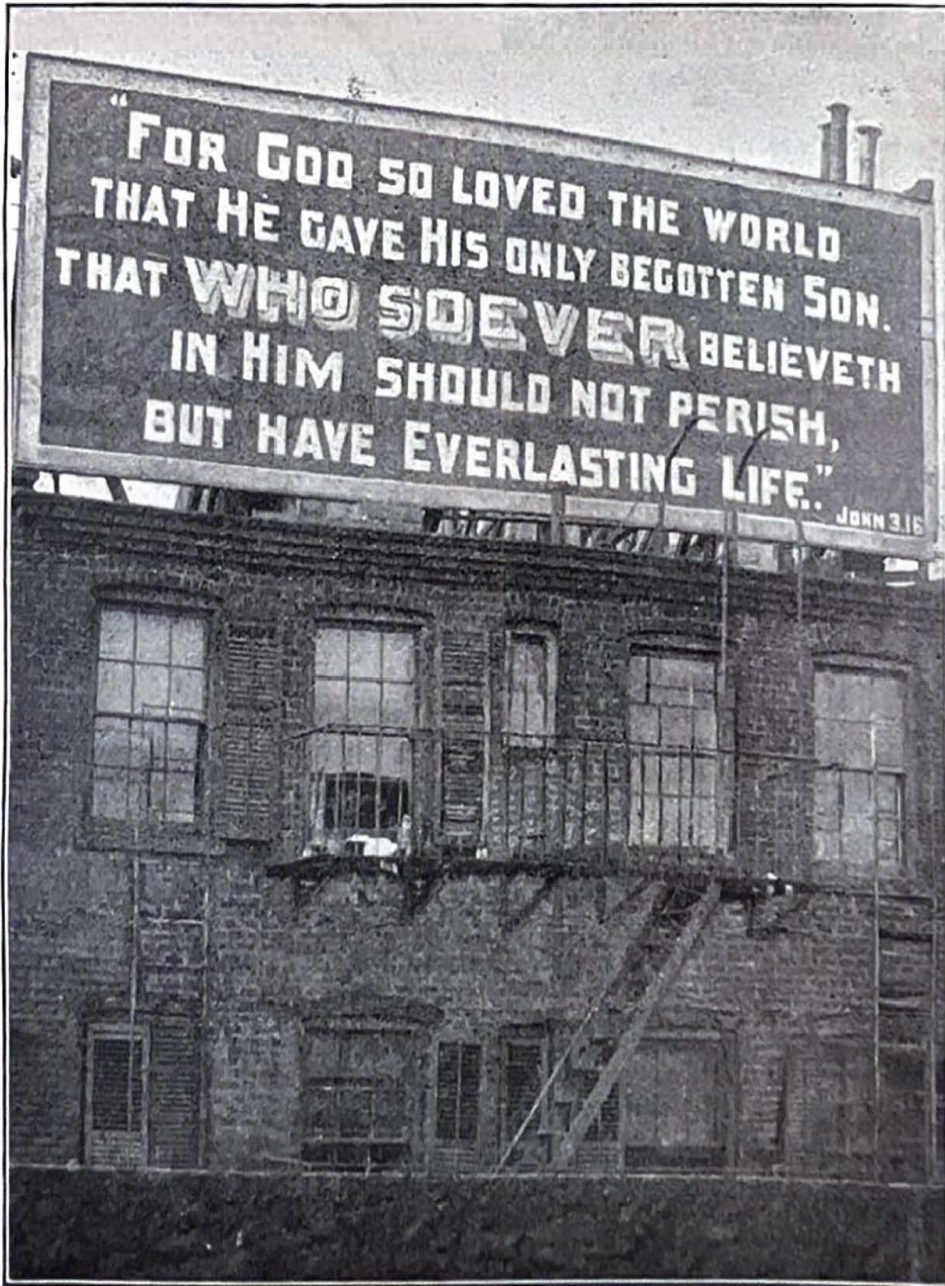
And now let us all remember that "other foundation can no man lay than that is laid, Jesus Christ." My works, my prayers, my tears, cannot save me; the blood, the *blood alone* has power to redeem. Sacraments cannot save me. Nothing but the blood of Jesus has the slightest saving power.

Oh, you that are trusting in baptism, confirmation, or the Lord's Supper, nothing but the blood of Jesus can save. I care not how right the ordinance, how true the form, how scriptural the practice; it is all a vanity to you, if you rely on it to save. God forbid that I should say a word against ordinances or against holy things; but keep them in their places. If you make them the basis of your soul's salvation, they are lighter than a shadow. There is not, I repeat it again, the slightest atom of saving power anywhere but in the blood of Jesus. The blood stands out the only rock of our salvation. Rest there and be safe. C. H. SPURGEON,



## A STRIKING TORONTO SIGN.

**D**URING a visit paid to the city of Toronto, Canada, my attention was directed to a sign on College Street, near Ossington Avenue, on which was inscribed the glorious Gospel message of John 3. 16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." I could not but be thankful to God to learn that some Christian was exercised about the condition



PHOTOGRAPH OF THE SIGN ON COLLEGE STREET, TORONTO

## *A Striking Toronto Sign.*

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of the perishing in that important commercial centre. Thousands of passers-by could see in words "clear and plain" the blessed Gospel of the grace of God unfolded in these "wonderful words of life." Whilst some were pleased, others were annoyed, and one citizen residing in the neighbourhood lodged a complaint with the authorities, and sought to have the sign taken down.

In considering the royal proclamation, for the sake of conciseness and brevity, I shall use an excellent sevenfold division of the text made by an unknown author:

1. THE RICHEST POSSIBLE MERCY—God loving the world. How blessed to learn, on the authority of the Lord Jesus, that God loves everybody. He loves the sinner, but hates his sin. How unlike man's idea of God! Multitudes look upon Him somewhat in the light of a policeman, with a club in his hand, longing to lay hold of all law breakers. Let the wonderful fact lay hold of you that, in spite of your sins, God loves you with an unmeasured wealth of love.

2. THE HIGHEST POSSIBLE PRICE—the gift of "His only begotten Son." The death of the Saviour at Calvary did not cause God to love us. Christ did not come to earth to extort a pardon from an unforgiving God. Because He loved us, He gave His only begotten Son. Before His pardoning mercy could have a channel through which it might flow to us, Christ must make a perfect satisfaction to the claims of offended justice. The Lord Jesus, by His sacrificial death, met all God's holy and righteous demands. Calvary is the measure of God's hatred of sin, and of His love to the sinner. God is perfectly satisfied with Christ's finished work, and He desires us to be satisfied with that which satisfies Him.

3. THE LARGEST POSSIBLE NUMBER—that "whosoever"—you, me, or anybody else. Thank God, for the all-embracing word "whosoever." It excludes none, and embraces all. There is salvation for everybody. Every blessing you need is treasured up in Christ. "But I am such a sinner." Christ died for *sinners*. "I am not anxious enough." I don't dispute it, but *God is most anxious* that you should now accept of His pardoning mercy. *Your need is your claim.* Come to Him empty-handed, and accept of eternal life as a free gift and a present possession. "Whosoever" includes you. Put your name in right away.

## *A Striking Toronto Sign.*

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4. THE DARKEST POSSIBLE DOOM—"perish." What is it for a sinner to perish in his sins? No human imagination can conceive its awfulness. Scripture speaks of "everlasting chains" that will neither break nor wear; of "blackness of darkness," of "weeping and wailing and gnashing of teeth." If these are but figurative expressions, what must the reality be? That which shall intensify the misery of the lost will be the thought that they might have been saved, and that none are to blame but themselves.

Christ died that we might not perish eternally. "God sent not His Son into the world to condemn the world, *but that the world through Him might be saved*" (John 3. 17). Remember that though there is a Hell for every sinner out of Christ, there is a Christ for every sinner out of. Hell. Whosoever believeth in Christ, who paid the ransom for his deliverance, shall not perish. If there is the shadow of a doubt in your mind as to God's willingness to deliver you from everlasting perdition, hearken to His solemn declaration: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die?" (Ezek. 33. 11). "*Why will ye die?*" Face the question fairly.

5. THE GREATEST POSSIBLE BLESSING—"eternal life." What is eternal life? The question is easier asked than answered. One thing is evident from a comparison of Scripture, and that is that it is more than eternal existence. The sinner who dies in his sins will exist eternally in conscious punishment, but he will not have eternal *life*. "He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John 5. 12). Eternal life is a *free gift*, and cannot be merited or purchased. "The free gift of God is eternal life" (Rom. 6. 23, R.V.). Many try to procure it by prayers and good works, but it cannot be secured on the ground of creature merit. If a single prayer, tear, sigh, or vow were necessary to secure eternal life it would not be a free gift. A free gift is that which is obtained gratis, free, for nothing. "Christ died for the ungodly" (Rom. 5. 6), and on the ground of what He endured at the hand of God as the sinner's surety, you are now invited to accept of eternal life as a free gift.

## *A Striking Toronto Sign.*

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6. THE EASIEST POSSIBLE TERMS—"whosoever believeth in Him." Some object to God's way of salvation on the ground that it is "too easy." We willingly grant that it is easy *for us*, but it was not "easy" for Christ to bear sin's penalty, that we might be delivered from everlasting punishment. Hearken to the heart-rending words of the Saviour as He was hanging on the cross: "My God, My God, why hast Thou forsaken Me?" Can you answer that question? Why did God forsake Christ? There is but one answer, and it is this: The Redeemer was bearing sin's penalty, and God, who hates sin with a perfect hatred, forsook Him that He might not forsake us. The work that saves was completed by Christ, and through *believing in Him*, who accomplished atonement, you will obtain eternal life. Note that the Lord did not say "Whosoever believeth in Him *with the right kind of believing*," nor "Whosoever believeth in Him and *holds on to the end*" will obtain everlasting life. It is simply, "Whosoever believeth in Him." There is no merit in faith. It is the empty hand that accepts the gift, the eye of the soul that gazes on Christ dying in our room and stead. "He that believeth on the Son hath everlasting life" (John 3. 16). Is the reader the present possessor of this priceless blessing? If not, the reason is this, he has never really believed on the Saviour. "*Whosoever believeth*" in Christ is "saved" (Rom. 10. 9), "justified" (Acts 13. 39), and born of God (1 John 5. 1). You may believe *in your believing*, and miss the Saviour. "Believe on *the Lord Jesus Christ*, and thou shalt be saved" (Acts 16. 31).

7. THE BEST POSSIBLE SECURITY—God's Word for it all. Heaven and earth shall pass away, but God's Word will not pass away. Why not then believe on the Son of God, who loved you, and gave Himself for you, and obtain eternal life? Why not now believe on the Lord Jesus and obtain the forgiveness of sins?

"He that believeth on the Son of God hath the witness [testimony] in himself; he that believeth not God hath made Him a liar, because he believeth not the record 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).

A. M.



# "OVER-LUGGAGE;"

OR, "IT WOULD NOT BE RIGHT TO TAKE LESS THAN THE FULL AMOUNT."



"THE PASSENGER CANNOT GO ON UNLESS THE OVER-LUGGAGE IS PAID."

## "OVER-LUGGAGE."



SHORT time ago I was waiting at the Stoke station when I overheard a violent dispute about a gentleman's over-luggage. The owner of the luggage evidently wished to defraud the company; and an officer was very properly refusing to allow him to proceed until the amount was paid. I felt pleased with the manly conduct of the officer, a tall Irishman, and after the noise had subsided I entered into the following conversation with him, I said, "Then I suppose the passenger cannot go on unless the over-luggage is paid to the full. How much is it?" "Seven and sixpence," was the reply; "and it would not be right for me to take less than the full amount." "Very true," I replied; "but if a friend were to pay the full amount, would you hinder him then?" "Oh, dear, no, sir! should I not be very glad to see him go along?" "And the porters all along the line, do you think they would stop him?" "Oh, not at all, sir; he would be as welcome to travel on as though he had paid every farthing himself." "Well, now," I said, "suppose you and I were about to take a journey to-day, say from this world to the next, what about the over-luggage—I mean our sins; if put on the scale of divine justice, do you really think you would pass?" "Well, now, sir," he said, "that is what often troubles me when I come to think of dying. I go to church, you know, sir, on Sundays, but still I fear my sins would be too heavy for me to pass on to Heaven." "Then what have you towards paying the over-luggage?" "Oh, sir, I have nothing at all, for I am a sinner." "Let me, then," I said, "tell you what Another has done. When God weighed our sins on the scale of divine justice, such was the weight that the lever went higher and higher, until the price demanded was the Son of God. And blessed it is that I can tell you that God spared not His own Son; 'for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' Now, just as it would not be right for you to let the passenger pass on until his over-luggage is paid to the full, neither would it be righteous if God were to allow the sinner to pass on to Heaven until his sins were met to the full. But, then, also, just as it is perfectly right for you to allow the passenger to pass on when his over-luggage has been

*“ Over-Luggage.”*

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paid for by another, how much more *is God perfectly righteous* in receiving the sinner, the awful weight of whose sins has been met by the death of Jesus Christ, His own beloved Son! The amount claimed by divine justice has been paid to the full. ‘Believe on the Lord Jesus Christ, and thou shalt be saved’ (Acts 16. 31). Yes, and then if called upon to take your journey to-day, you may look at the cross and pass on to glory.”

My train moved on, the man thanked me for the conversation, and God only knows whether I shall meet him among the redeemed above.

What about your over-luggage? Sinner you are, “For all have sinned, and come short of the glory of God” (Rom. 3. 23). If God were to let you feel the real weight of only one of your sins, it would sink you in everlasting despair. Yet, strange as it may appear, I find many of my fellow-travellers who seem to think that God is far more indifferent about their sins than the railway officer was about the over-luggage. They know they are sinners, yet with some of them sin is a very light matter, and yet they expect to get into Heaven somehow. They think if they begin to reform *some day*, and do the best they can, all will be right at last. If this is your state of mind you are not far from the lake of fire. Sometimes I meet with persons in the very opposite state of mind from this. I will tell you of one case. I was coming to Tetbury station in the omnibus. My fellow-traveller was a young person who appeared distressed in mind. After some conversation, I inquired the state of her soul. I shall never forget her reply. “*It is no use*, I have tried so often to give up my sins and the world and serve God, and I have failed every time. I only keep adding to the weight of my sins. I have given up the attempt.” As she said these words, tears rolled down her face. I said, “I am glad to hear you say so.” She appeared greatly surprised, and wished for an explanation. I read to her Mark 2. 1-5. I told her the one sick of the palsy had to BE LET DOWN in his entire helplessness to the very floor at the feet of Jesus. It was then, but not till then, he heard those precious words of Jesus, “Son, thy sins be forgiven thee.” She had made this mistake; she had tried to climb a little higher by her best endeavours. There must be this letting down; and God had by every failure let her down a little

## *"Over-Luggage."*

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lower. And now as she was helpless at the feet of Jesus I was glad to be able to set forth a full and eternal salvation through Him. She said she had never seen it in that way. Her mother, on seeing us enter the omnibus, had retired to pray that God would use that opportunity for the conversion of her child. How little did I think that in a few days she was to return to her mother's house to die. I passed through the same town seven months afterwards. I found her lying on her dying bed. She had now found peace through the precious blood of Christ. The visits of a Christian had been blessed to her soul. She is now with the Lord.

The cross of Christ meets both these states of mind. Are you careless about sin? Look at the cross; in it God says it is impossible for Him to be indifferent about sin. Is your soul burdened with sin? Do you feel like the person with his over-luggage, that with your sins you must pass on to the presence of God? Oh, how overwhelming is the weight and guilt of sin—still pressing the soul down, down, down! Yet, however much we feel its weight, it is only at the cross of Jesus that we can really learn what sin is. The cross of Christ was the scale of divine justice on which sin was laid to the utmost. God there laid its utmost weight on Jesus. "The Lord hath laid on Him the iniquity of us all" (Isa. 53. 6). The thought of it made Him, even the Son of Man, sweat, as it were, great drops of blood. Oh, dwell on the solemn hour of the cross, when His soul was made an offering for sin! Blessed Jesus! in that hour of darkness Thou didst endure the full weight, the utmost curse of sin. Pass on, my soul, pass on; the ransom is fully paid; it is finished. The price of thy fearful over-luggage is paid; fully, divinely paid—paid to the utmost. Jesus is risen. Thou art justified. God, who laid thy sins on Jesus, has justified thee. Pass on. That same Jesus is coming again shortly to receive thee to Himself (Rom. 1. 3, 4; 4. 24, 25; Acts 1. 11).

UNBELIEVER, nothing can discharge thy over burdened soul but the cross of Christ. Thy best works can help thee no more in this matter than thy greatest sins.

BELIEVER, why doubt? Pass on with holy confidence. God is, divinely and eternally righteous in justifying thee from all sin, and receiving thee to glory. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Unto Him be glory now and evermore. C. STANLEY.



## HOW THE FARMER OBTAINED PARDON.

A PREACHER of the Gospel was holding a series of meetings in a village schoolroom. Amongst the people who came to hear was a farmer, who listened with intense eagerness to the wondrous story of redeeming love. At the close of the meeting the hymn was sung :

"Pardon is offered! Pardon is offered!  
A pardon, full, present, and free.  
The mighty debt was paid  
When on Calvary Jesus died  
To atone for a rebel like thee."



Photo: Wallace, Sidmouth.

"COMING HOME AFTER A HARD DAY'S WORK."

These words made the farmer feel uneasy. True enough he was a "rebel," but here was something needed by rebels, something which they must have if they were to escape certain punishment. It was "pardon," and it was "offered," freely "offered." More than that, some of those he knew sang the verse as if they were in the happy possession of this coveted "pardon." If others, why not he? He went home, and spent a very sleepless night.

Next day, as he was coming home after a hard day's

## *How the Farmer Obtained Pardon.*

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work, still unhappy, his son, a boy of thirteen years of age, who had been with him on the previous evening, began singing the verse. The truth broke upon his father's soul that there was pardon for him, and that he had simply to "believe on the Lord Jesus" (Acts 16. 31) who had borne his sins on the Cross, coming to Him just as he was, on the strength of His own promise: "Him that cometh to Me, I will in no wise cast out" (John 6. 37).

He there and then believed, and now he can say, as the apostle Paul said, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1. 12).

It is nearly five years since the farmer accepted the Lord Jesus as his Saviour, and he is still rejoicing in the knowledge of sins forgiven "for His Name's sake" (1 John 2. 12). May you, like him, be enabled to receive Christ, and to know Him as your Saviour, even "NOW" (2 Cor. 6. 2). S—W.

### FAITHFUL UNTO DEATH.

**D**URING the persecutions that raged in ancient Rome, a crowd had assembled to witness the execution of a Christian. When all was ready the door of the prison opened and the prisoner, a young woman, was brought out to suffer death at the stake. She was firmly bound, and the faggots were placed around her. But before the match was applied she was afforded an opportunity to deny the faith. A priest stepped forward and asked the question, "Wilt thou recant?" The prisoner answered "No" in a tone so clear and firm that it moved many a heart to pity, and excited the admiration of all. "But why," said the priest, "wilt thou persist in so great an absurdity? Thou canst not give a reason for thy belief." The face of the youthful martyr lighted up with a heavenly radiance as she answered: "I cannot argue for Jesus, but I can *die for Him*."

Behold the wonderful power of the Gospel. That young woman had believed God's tidings of salvation. She had received Jesus. She knew He had died for her, and His redeeming love had so won her heart that she was prepared to suffer death rather than deny His Name. And ere long she shall take her place in the resurrection morning among that glorious company who have washed their robes and made them white in the blood of the Lamb. W. S.

## HER ONLY SON.

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IN the first year of the American war, a widowed mother in a Kentucky town gave her only son up to her country. So great was her love for the Union that she said to him: "Go, my son; though you are my only son and child, my joy and support, I give you freely." That was a great sacrifice. Just before the regiment started for the camp at the front, it was drawn up in line, and all our friends came out to bid us "good-bye." That widowed mother stood by her son, her arms about him, all her deep mother-love looking out of her eyes up into his face. Then the bugle sounded, "Prepare to mount." She clung to him with a closer embrace, when in another moment the second bugle sounded, "Mount." The boy gently unclasped his mother's arms from about his neck, and sprang to his saddle; but the mother lay at his feet in a swoon. Ah! it was costing her sore to part with her only son.

Some of you, perhaps, know what it cost you to give son, husband, brother, and betrothed; but could that mother have foreseen what I saw a few days afterward—that only son smitten down by the fragment of a burst shell that went crashing through his brain, and the next moment trampled under foot by the red iron hoof of war, as the battle surged back and forth over the spot where he fell; could she have seen her boy, torn, mangled, bleeding, dying, dead, and buried in a nameless grave—I doubt if she could or would have given her only son. The cost would have been too great.

Could the loyal mothers, wives, and sisters of the loyal North have foreseen all, they would have held back the sacrifice. They gave with the chances in their favour that their dear ones would come back covered with glory. But when God gave His own He knew what would be the result. He knew that from His manger-cradle to the Cross He would be set upon by the devil, that the very people He came to save would never rest until they had hanged Him on the Cross. He foresaw those hours of agony in the garden where He sweat, as it were, great drops of blood. He foresaw the trial before Pilate, the shameful buffeting, the cruel pillar, and the Roman lash laid over His bare back till His holy and sinless flesh hung like ribbons there. He foresaw the Cross, with its nails crashing through hands

and feet, the pierced side, the thorn-covered and pierced brow. Yea, and He knew that in the bitterest hour of His sacrificial agony He must withdraw Himself and forsake Him.

Think you not that it cost the Father something to hear that well-beloved Son cry out, "My God, My God, why hast Thou forsaken Me?" And why did the Father forsake His own when He was gladly doing His will? Why? Because He was dying under the curse of the law, in the place of sinners, and so must suffer as a sinner, though He knew no sin. And the Father could not draw near to help. When I think of all this, and that that Blood was shed for the redemption of my sins, I say too—IT IS PRECIOUS.

The Son of God paid the last farthing of our redemption price. O my soul, and this for thee! Precious Blood! Precious Son of God! How great was and is Thy love to sinners! Alas, alas! that sinners should scorn and despise Thee, reject and refuse Thee. No wonder the wicked are turned into hell with the nations that forget God, for where else could they go who have no place in their hearts for Thy dear love and redemption? Does it not speak to your heart? Have you trusted in the BLOOD? Have you life through His death?

DR. PENTECOST.

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### WORKING INTO FAVOUR.

DO not fancy that you can *work yourself* into God's favour. There is no way of getting into His favour but *through His Son*. Perhaps you are persuading yourself that if you were upon your good behaviour for a month, you would have something wherewith to commend yourself to God, and run a far better chance of securing His favour. Vain delusion! You would fain bring in your own good deeds to *help* in your justification. If such were possible, then truly *some* glory might be ascribed to you. But it cannot be. Christ must be everything or nothing. No rag of your own self-righteousness must be patched upon the perfect robe of God's righteousness. This is a matter in which you can neither make nor meddle. Your position can only be that of a receiver. God's righteousness has already been revealed: His love is proclaimed *now*. He is perfectly willing to save *now*. How can you think that He will be *more* willing after you have continued another month in rejecting His Son?



## "WILLING, BUT NOT ABLE:"

A THRILLING INCIDENT IN CONNECTION WITH THE LOSS OF THE  
"VICTORIA," WITH 600 EXCURSIONISTS ON BOARD.



A VERY IMPRESSIVE INCIDENT TOOK PLACE AT THE FUNERAL.

"As the body was being lowered into the grave the grief-stricken brother completely broke down, and bursting into tears, exclaimed, 'Oh, Lilly, Lilly, God knows I was willing to save you, but I was not able!'"

## "WILLING, BUT NOT ABLE."

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THE 24th of May, 1881, will long be remembered by the inhabitants of the city of London, Ontario, Canada. The steamer "Victoria," with excursionists variously estimated at from 600 to 800, left Springfield for the city about five o'clock in the evening. The upper and lower decks of the vessel were packed with people arrayed in holiday attire, and every portion of standing and sitting room was fully occupied. Attracted by passing steamers or row boats, the crowd every now and then rushed from one side to the other, and on doing so whilst nearing a point in the Thames, a short distance from the city, the water came in, filling the lower deck to the depth of six or eight inches. The passengers observing this became excited and terrified, and, rushing to the other side, the steamer reeled and toppled over. At the same time the supports of the upper deck gave way, crushing numbers of passengers beneath it, and burying them in a watery tomb. Hundreds were tumbled into the river, and the scene that followed baffles description. Shrieks, screams, groans, and cries for help were heard in every direction. The little child and the aged matron, the chubby boy and the grey-haired man, were seen wildly struggling to save themselves. Some in despair seized hold of those nearest to them, dragging them to the bottom of the river, whilst several not only succeeded in saving themselves, but assisted in rescuing others; yet, notwithstanding this, over one hundred and eighty precious lives were lost in this sad and appalling disaster.

A lady well known to the writer, residing in the city of Hamilton, who was on a visit to friends in London, was one of the passengers. She and a cousin were on board the "Victoria." Both of them were thrown into the water. Miss Oliver was dragged to the bottom by some one bent on saving himself. The grasp, however, relaxed, and she was saved. But her cousin was lost. One of the saddest cases of those who perished was the daughter of a well known merchant and alderman of the city of London. The young lady, accompanied by her brother, was on board the ill-fated steamer at the time of the accident. When they were cast into the water the young man grasped his sister and swam with her towards the shore. They had almost touched the river's bank when she was seized hold of and dragged beneath the water, and she

## *"Willing, But Not Able."*

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perished before his eyes. Great was the distress and anguish of the brave youth when he saw that his efforts were fruitless. At the funeral a very impressive incident took place which will not be easily forgotten by those who were present. As the body was being lowered into the grave the grief-stricken brother completely broke down, and bursting into tears, exclaimed, "Oh, Lilly, Lilly, GOD KNOWS I WAS WILLING TO SAVE YOU, BUT I WAS NOT ABLE!"

How solemn and sadly suggestive are the words, "Willing, but not able to save." The young man had the desire, but not the power to save his sister. If he could he would have done so. Has the reader discovered his need of salvation? God's Word declares that "All have sinned and come short of the glory of God" (Rom. 3. 22, 23), and that "The soul that *sinneth* it shall die" (Ezek. 18. 4). What, then, is to become of you? "Cursed is every one that continueth not in *all things* which are written in the book of the law to do them" (Gal. 3. 10); and you have not done so. Future good conduct cannot atone for past disobedience, and if you have only committed one sin that sin would be sufficient to keep you out of heaven.

Thank God there is good news for you. The Lord Jesus came into the world to save sinners (1 Tim. 1. 15), to "seek and to save that which was lost" (Luke 19. 10), and He is ABLE and WILLING to save. He is the One spoken of in Scripture as "mighty to save," and He is waiting to be gracious to save you as you read these lines. Are you willing to be saved in God's way? "What is God's way of salvation?" inquires a reader. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31) was Paul's answer to the Philippian jailer's question. The Lord Jesus is the Saviour of sinners, because He died that we might not perish, but have everlasting life. Hear His cry, "I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow Me" (Psa. 69. 20). Elsewhere He said, "All Thy waves and Thy billows are gone over Me" (Psa. 42. 7). The waves and billows of God's fierce and righteous indignation against sin rolled over the head of Christ *instead of us*. He died that we might live. He paid the ransom for our deliverance with His precious blood. God is satisfied; God is glorified. GOD IS

## "Willing, But Not Able."

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SATISFIED WITH WHAT CHRIST DID AND SUFFERED FOR YOU ON THE CROSS OF CALVARY. Everything that was necessary for your deliverance has been accomplished by Him. No works, prayers, tears, or resolutions are necessary. What Christ did is ENOUGH. If God is satisfied with what the Lord Jesus did and suffered for you, surely you cannot but be satisfied with that which satisfies Him.

Because of His atoning sacrifice, all who believe the "good news" regarding His sufferings and death *for them* obtain eternal life and the forgiveness of all their sins. "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). "Believe on the Lord Jesus Christ," and you will be justified, pardoned, and saved.

"But I am such a sinner," says one. That is very true, but notwithstanding that, and in spite of that, at this very moment God is longing to bless and save you. "The Blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7), and it can surely cleanse yours.

Don't be afraid of the future. He who saves from the penalty of sin preserves from its power and thralldom. Don't attempt to save yourself. You have tried that long enough. Allow Christ to do it, and no power on earth or in hell can pluck you from His grasp. When He places the sheep on His shoulder He does not lay it down till it is safe in the shelter of the fold. His hand is now outstretched. You are sinking, fast sinking in the ocean of sin and guilt. Tarry no longer. Give up trying to "do the best you can" to save yourself. The "best" you can do is to acknowledge before God your lost and undone condition, and believe on the Son of God who loved you, and gave Himself for you, and you will be eternally saved. At this moment you are hopelessly and helplessly ruined, and soon you will be irretrievably lost if you do not "believe on the Lord Jesus Christ," and be saved for eternity. "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). Believe on Him *now*, and know that He is willing and able to save to the uttermost all who come to God by Him. Will you come? A. M.



## HOW A CANADIAN COMMERCIAL TRAVELLER OBTAINED ETERNAL LIFE.

**B**ETWEEN twenty and thirty years ago, whilst preaching the Gospel in a Canadian city, I met a commercial traveller, a diligent Christian worker, who told me a remarkable story of God's leading and dealing. Brought up in a town about fifty miles from the city of Ottawa, in his young manhood he became a slave to drink. He tried to renounce



VIEW OF THE WESTERN SECTION OF OTTAWA CITY, CANADA.

it, but discovered that he was utterly unable to burst the bonds that bound him. Conscious of the terrible doom that awaited him if he continued the course he was pursuing, he made desperate efforts to overcome his sin. He tried and tried to obtain salvation by good works, but eventually learned that all his efforts were fruitless and unavailing. Brought to the end of his own resources, he abandoned all hope of becoming a Christian.

One evening, whilst walking along the street, a friend asked him where he was going. "To hell," was his frank and straightforward reply. He had come to

## *How a Commercial Obtained Eternal Life.*

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the conclusion that he was beyond the reach of the pardoning mercy of God. "You need not go to hell," said his friend, who was a believer. Finding that P—— was longing for deliverance from sin's penalty and power, the soul-winner told him of God's strong, deep, and tender love. Opening his Bible at the third chapter of the Gospel of John, he read the "wonderful words of life" as contained in verse 16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "The entrance of Thy words giveth light" (Psa. 119. 130), and P—— began to think that after all there was hope for him. On reaching his lodging he got his Bible, and carefully read the scripture to which his attention had been directed. As he did so his eyes were opened. He was led to see that in spite of his sins God loved *him*, loving him so *much* as to give His Son to be the propitiation for his sins. By believing on Him he had the assurance of God's Word that he would not perish, but have everlasting life as a free gift and a present possession.

Filled with the love of God which was shed abroad in his heart by the Holy Spirit, he rushed out of his room, went downstairs, and said to a gentleman whom he met, "I have got eternal life! I have got eternal life!" But, alas! the gentleman was not in sympathy with the young convert, and replied, "You are crazy." P—— went to his companions, told them what great things God had done for him, and besought them to repent of their sins and believe the Gospel of God's matchless grace. As they listened to the marvellous story of redeeming love from his lips, they felt convinced that a mighty change had indeed been wrought in him. P——'s heart was filled with a burning, yearning desire that others might be saved with an everlasting salvation. Wherever he went, in whatever company he was, he witnessed to the cleansing efficacy of Christ's precious blood, the transforming power of His glorious Gospel, and the saving and keeping power of His matchless grace. God's Word became his daily delight, and he made it his "Inquire within on everything."

Can the reader say truthfully, "I have eternal life?" "I would give all I have to possess it," says one. But it cannot be *bought*. "The wages of sin is death, but the *free*

## *How a Commercial Obtained Eternal Life.*

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*gift of God is eternal life* in Christ Jesus our Lord" (Rom. 6. 23, R.V.). Eternal life is a free gift, and cannot be merited. Multitudes are willing to *buy* it, and are prepared to pay a great price for it. It has been procured at the cost of the life's blood of God's beloved Son, and it is pressed on your acceptance as a *free gift*.

Ponder the scripture which was used of God in the conversion of Mr. P——. "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). Eternal life is obtained by those who believe on the Saviour—"whosoever believeth *in Him*." It is not by believing anything about *yourself* that this inestimable blessing is secured. By believing on Him who did it all and paid it all, you will immediately obtain this priceless treasure.

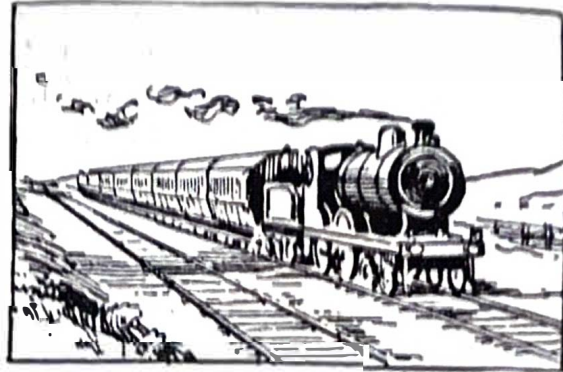
Don't be like the Jews of old, who "judged themselves unworthy of eternal life" (Acts 13. 46), and rejected God's wondrous gift. "*Whosoever* believeth in Him" will obtain it on the spot. "*Whosoever*" takes in you and me and everybody else! Why not NOW believe on the Lord Jesus and be saved for eternity? "He that believeth on the Son of God hath the witness [record or testimony] in himself; he that believeth not God hath made Him a liar, because he believeth not the record which 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). God has given Christ to the world. In Him are forgiveness, eternal life, sonship, and heirship. He who believes in or accepts of Christ obtains all the blessings that are treasured in Him. Don't wait to *feel*; take God at His word by believing the "good news" regarding Christ and His finished atonement. "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). May you even *now* "Believe on the Lord Jesus Christ," and be enabled to join in the song of praise:

" 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.

## "HOW LONG HAVE I TO WAIT?"

AT a small railway station near Blackburn the writer was waiting for a train when he accosted a railway porter with the above query. The official very politely answered, "I don't know, sir; expect it any minute." I made bold



to say to him, "If death were to come to you, I wonder if you are ready?" Very honestly he replied, "No, sir." "Why don't you get ready?" I asked. "I gladly would if I knew how," he answered. I asked him if he would have any objections to me showing him God's way of making him ready, and for an answer he invited me into his little room. I had the pleasure of showing him from God's Word that Christ Jesus "came to seek and to save the lost" (Luke 19. 10). "I never saw that before," he said; "but does it mean me?" I assured him it did, and quoted John 3. 16, "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 "whosoever" including him. He then asked me to pray for him, and we knelt down together, and while in prayer God showed him the light of His salvation. Immediately he burst into a joyful cry, saying, "Thank God, He means *me*, I am one of the *whosoever*." With that he thanked God for His great gift, Jesus Christ. At this juncture the whistle of the train announced its approach, and he went to his duties, and I to my train. We parted that day to meet again in heaven if not on earth.

If the enemy, death, were to call at your home and take you, are you prepared? Where would you spend eternity? We are all hastening there, and God says, "After death the judgment" (Heb. 9. 27). Are you ready to meet God and stand your trial? What shall you say for having lived a sinful and Christless life, and for having trodden under foot the Son of God and counted the blood of the covenant an unholy thing? Remember that God would have all men to be saved. Even now "Believe on the Lord Jesus Christ, and THOU shalt be saved." Neglect this great salvation, and you may regret your folly throughout eternity. G.C.K.



## THE TWO REMARKABLE ROADS.

“**W**HATEVER have you got there, Mary?” exclaimed a young man, gazing at a mysterious looking placard, which, on his return home, he found nailed up in his cottage. “It is only a picture that two ladies brought me this afternoon,” replied his wife; “they told me to fasten it up on the wall. It is about the two roads in the Bible. Look, Robert, this is the broad way that goes to hell, and this is the narrow way which leads to heaven; it starts at the cross of Jesus, and ends with a crown of glory.” “I can’t say I like the thing, Mary,” returned her husband moodily. “You’d better take it down again.” “No, I



“GAZING AT THE MYSTERIOUSLY LOOKING PLACARD.”

## *The Two Remarkable Roads.*

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can't do that, Robert, for it was given me on purpose to put here; if you don't like it you must take it down yourself." "Well, put it upstairs if you must have it somewhere; anywhere but here, where I shall see it every time I come in." "You can put it just where you like, Robert, but I dare not move it."

So the diagram remained, giving its unwelcome message to Robert every time it caught his eye. He would generally try to look the other way, especially when his wife was present, but she often saw a furtive glance cast at it while apparently busy at other things. Once or twice, coming in suddenly, she caught him standing earnestly studying the picture, and her heart was full of hope that it was indeed doing the work for which the ladies had given it. Still, if he spoke at all of the objectionable chart, he only expressed annoyance, and cavilled at it, saying there was no sense in the figure, for, as the narrow way came out of the broad one, they were really all walking on the same road.

"Yes, Robert, so we were at first, for we were all born in sin. Until eighteen months ago you and I were walking on that broad road together; but then, you know, I found out that I was a sinner, and that the path I was treading led to hell; then I heard of Jesus and His dying love, and gladly came to Him, and He has saved me. Now I am on the narrow way to heaven, and I do want you to walk there with me, for, as the picture shows, the two roads will never meet again, though they were one at the beginning."

"And what do you think of our little Minnie and baby? Which road are they on?" "Minnie is too small to know much about it yet, and, of course, baby knows nothing; but Jesus loves little children, and He died to save them, and I know that if either of them was taken now He would have them in heaven with Him. But, Robert dear, you cannot possibly take the same ground that they do before God, for you are old enough to be responsible as to which road you choose to take."

Weeks passed on, and Mary had the sorrow of seeing her husband still engrossed by the world and its fleeting pleasures. He had great talent for music, which often furnished him with an excuse to refuse his young wife's pleadings to go with her to hear the Gospel preached. It repeatedly happened that he had just at that hour an

## *The Two Remarkable Roads.*

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engagement to perform at a concert or to join some friends for music practice.

Robert was moral and upright, a member of the Young Men's Mutual Improvement Society, highly respected by all; he was the kindest of husbands, the most loving of fathers, but he was out of Christ, and he knew it, and was ill at ease. Especially did he feel this when with Christians, and therefore as far as possible he avoided their company.

However, the diagram, undisturbed still, lifted up its silent testimony, and gradually, almost imperceptibly, a change was working. Robert would sometimes confess to Mary that the hymns he sang pricked his conscience. The opposition of former days was gone; he was so much "won by the conversation" of his gentle wife (1 Peter 3. 1) that he now respected her Christianity, and even went so far as to own he wished he had what she possessed. He would often hold her up as an example to others, and though Mary modestly shrank from praise, which she felt was more than she deserved, still it made her heart beat high with hope that her many prayers for her beloved husband's conversion would soon be answered.

On coming in from chapel one Sunday evening he seemed much overcome, and remarked that if his heart had not been so hard he would have been quite broken down by the sermon he had heard, for it was almost more than he could bear. A few days later Robert was busy upstairs at some carpentering for his wife, while she was at her work below, when a sudden cry from him brought her hurriedly to his side. The sharp tool had slipped, making a terrible cut in his thumb, and Robert was white and trembling, and wholly unnerved. Mary hastily summoned her mother, and together they bound up the ugly wound, and gave him restoratives. For a day or two he let himself be nursed at home, but impatient to return to his work, did so as soon as the wound seemed healing, and thought no more of the accident. So a week passed quietly away, when Mary was made uneasy by her husband repeatedly complaining of a stiff feeling in his face, to which no simple remedy she tried could give relief. She persuaded him to go to the doctor, who told him it was only the effect of a chill, which poultices would soon remove. However, this did not prove to be the case; the stiffness and pain increased to such a

## *The Two Remarkable Roads.*

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degree that he found great difficulty in opening his mouth to take any food. Convulsive spasms also began to shake his whole frame, and Mary, terribly alarmed, sent for further advice. The doctor, having heard the symptoms, asked if the young man had lately met with any accident. "Yes," replied his mother-in-law, who had come in to help to nurse him, "he cut his thumb a fortnight ago, but it is about well now. Look!" and she showed him the nearly healed wound. The doctor left the room, signing to her to follow. "It is lock-jaw," said he, as soon as they were alone, "and he must die. Break it as gently as you can to the poor young wife." "Mother," called Robert, "come up and tell me what he said." Lifting up her heart to God to guide her words, she came slowly and sorrowfully back, and stood in silence by his bed. "Mother, I know he has told you I am done for; it's all up with me." "He has, my lad." "Oh, mother, mother, what shall I do to be saved? I am dying, and I am a great sinner. Jesus would never have such a one as I." "Jesus died, my lad, for great sinners, and He says, 'him that cometh to Me I will in no wise cast out'" (John 6. 37). "Jesus died for great sinners," chimed in little Minnie, who unobserved had followed her grandmother to the bedside; "Jesus will have my daddy, I know He will."

One who in past days had often pleaded with Robert now sat hour after hour with the sufferer, telling him, as he was able to bear it, the story of the Saviour's love, of the full and free salvation He has accomplished for the sinner, and seeking to explain to him that simple faith in Christ would make it all at once his own. As he thus spoke the first gleams of light and peace pierced the dark clouds of doubt and unbelief that shrouded the soul of the tempest-tossed one.

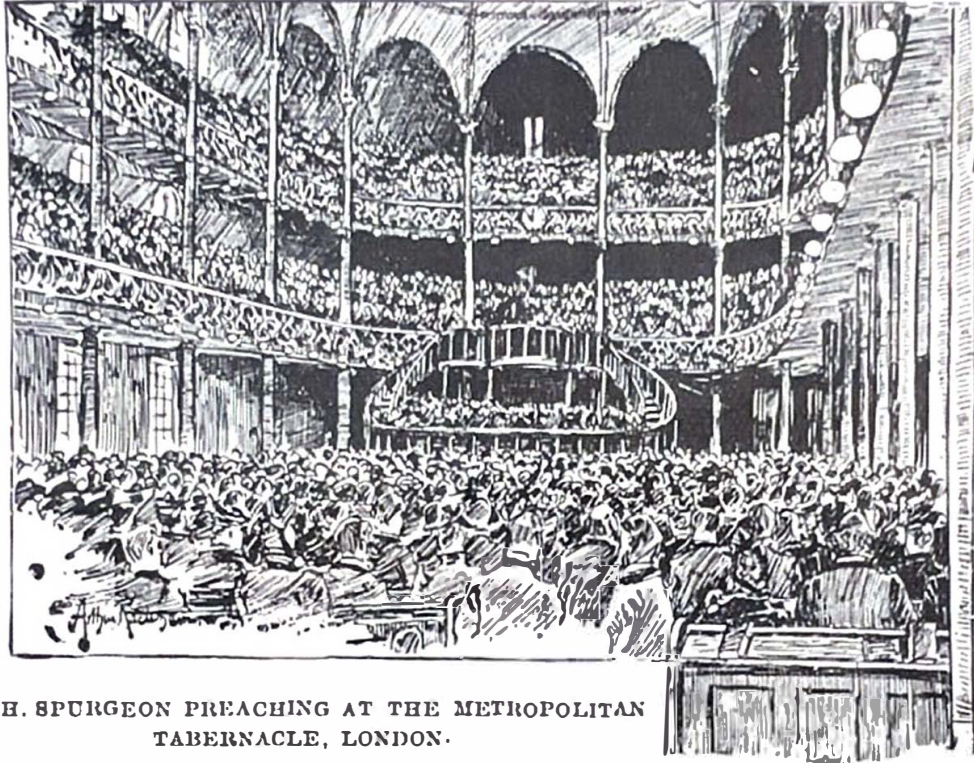
Mary and her mother were full of heartfelt thankfulness that evening, for He who responded long ago to the faith of those who laid their sick one at His feet had now said to their dearly loved sufferer, "Son, be of good cheer; thy sins be forgiven thee" (Matt. 9. 2).

During the three days that Robert still lingered, he gave a bright testimony as to the preciousness of the Saviour to each one who came to him, and had a word of loving exhortation for those who knew Christ to be more wholly for Him.

D. A. C.



## THE TRUTH ABOUT THE WRATH TO COME.



C. H. SPURGEON PREACHING AT THE METROPOLITAN  
TABERNACLE, LONDON.

“THE wicked shall be *turned* into hell, and all the nations that forget God” (Psa. 9. 17). “God is angry with the wicked every day. If he *turn* not, He will whet His sword; He hath bent His bow, and made it ready. He hath also prepared for him the instruments of death; He ordaineth His arrows against the persecutors” (Psa. 7. 11-13). Forsooth, because this age is wicked it is to have no hell; and because it is hypocritical it would have but feigned punishment. This doctrine is so prevalent as to make even the preachers of the Gospel flinch from their duty in declaring the day of wrath.

How few there are who will solemnly tell us of the judgment to come! They preach of God's love and mercy, as they ought to do, and as God has commanded them, but of what avail is it to preach mercy unless they preach also the doom of the wicked? And how shall we hope to effect the purpose of preaching unless we warn men that if they “turn not, He will whet His sword?” I fear that in too many places the doctrine of future punishment is rejected and laughed at as a fancy and a chimera, but the day will come when it shall be known to be a reality.

Ahab scoffed at Micaiah when he said he should not come back alive; the men of Noah's generation laughed at the foolish old man (as they thought him), who bid them take

## *The Truth About the Wrath to Come.*

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heed, for the world should be drowned; but when they were climbing to the tree tops, and the floods were following them, did they then say that the prophecy was untrue? And when the arrow was sticking in the heart of Ahab, and he said, "Take me from the battle, for I must die," did he then think that Micaiah spoke an untruth? (1 Kings 22. 34).

And so it is now. You tell us we speak lies when we warn you of judgment to come; but in that day when your mischief shall fall on yourselves, and when destruction shall overwhelm you, will you say we were liars then? Will you then turn round and scoff and say we spake not the truth? Rather, my hearers, the highest honour will then be given to him who was the most faithful in warning men concerning the wrath of God.

I have often trembled at the thought that here I am standing before you, and constantly engaged in the work of the ministry of the Gospel, and what if, when I die, I should be found unfaithful to your souls, how doleful will be our meeting in the world of spirits? It would be a dreadful thing if you were able to say to me in the world to come, "Sir, you flattered us; you did not tell us of the solemnities of eternity; you did not rightly dwell upon the awful wrath of God; you spoke to us feebly and faintly; you were somewhat afraid of us; you knew we could not bear to hear of eternal torment, and therefore you kept it back and never mentioned it!" Why, methinks you would look me in the face and curse me through eternity if that should be my conduct.

So far as I know God's truth, I will endeavour to speak it, and though on my head opprobrium be poured to a ten-fold greater extent than ever, I'll hail it, and welcome it if I may but be faithful to this unstable generation, faithful to God, and faithful to my own conscience. C. H. S.

### **THREE THINGS COMMON TO ALL.**

I. COMMON CORRUPTION. "Behold, I was shapen in iniquity" (Psa. 51. 5).

II. COMMON CONDEMNATION. "He that believeth not is condemned already" (John 3. 18).

III. COMMON SALVATION. "Whosoever shall call upon the Name of the Lord shall be saved" (Rom. 10. 13).

A common corruption brings us all under a common condemnation, but God through Christ has provided a common salvation for all who are corrupted and condemned. T. B.

## THE LOSS OF THE SOUL.



YOU may lose your money; you may be reduced to poverty the most abject; you may endure want the most distressing; you may be robbed of your liberty and reputation; you may be cast out from society, and be doomed to spend your days in solitude and suffering: but if the presence of the Lord Jesus is realised in your lonely dwelling, you can dispense with the fleeting splendour of earth. If the smile of God rests on your desolate heart, you can smile at desolation and defy calamity. You may lose your friends; one after another may depart; the object around which your affections may have been centred for years, may be torn from you: but when Jesus is left to you as your unfailing Treasure, your satisfying Portion, He will give you songs to sing for the darkest midnight of your sorrow, and His faithful heart will be the grave of all your cares.

You may sustain every conceivable earthly loss; the sweetest sounds of music might fall on your ear unheard; the loveliest scenes might pass before your eyes unseen; the tongue might refuse to give utterance to the thoughts of the heart, and the hand to record them; sensation might give you no sign of approaching danger, and memory's page might become a perfect blank; yea, reason herself might desert the throne, leaving the once capacious and intelligent man to become a ruin: but if your soul is saved, the honour, the glory, the immortal bliss of the future life will more than compensate for all the ills of this.

BUT WHEN THE SOUL IS LOST, ALL IS LOST. There is no remedy, no alleviation, no refuge. Heaven is lost, and with it the joy of pardon, the rest of reconciliation, the society of the redeemed, and the friendship of God. No haven of repose for the terrible lashings of an awakened conscience! No green spot in the interminable solitude of desolation! No friendly hand stretched out to deliver! No pitying eye to shed a tear of sympathy! No struggling ray of hope to pierce the deepening gloom! Memory holding up no pleasing picture! Love breathing no soothing tale! There will likewise be real, positive punishment. "Their worm dieth not, and the fire is not quenched."

Is the reader *quite sure* that his soul is saved? If not, do not rest satisfied until you can say with your *heart*, "It is well—it is well with my soul." "What is a man profited if he gain the whole world and lose his own soul?"

J. H. R.

## "WORLD OF LIGHT, FAREWELL!"



A CHIEFTAIN of a savage race, ere he was ushered by a violent death into eternity, cried, "World of light, farewell!" Before him there was nothing but darkness. The civilized infidel has advanced no further. All he can tell you about death is summed up in these words: "It is a leap in the dark." This seems to be everything that this enlightened age can tell us of what lies beyond the tomb. But it only proves what is written in God's

Book, "The world by wisdom knew not God." But the blessed Word of God steps beyond the boundary line of death, and tells of a world of light—of never-fading light—that lies beyond the grave. It tells of the throne of God, and the Lord of Life, and that heaven into which He has entered. It tells of the abode of the blest, and the never-ending song, and the day that knows no night, and sees no sorrow, for "sorrow and death may not enter there." But that "home of the blest" is only for those who enter by the narrow gate into God's kingdom while in this dark world—who have embraced the crucified Lord Jesus Christ—only for those who have come to the Cross, and by the eye of faith seen their sins borne away in His own body on the tree; for

"The blood was the sign, Lord,  
That marked them as Thine, Lord;  
And brightly they'll shine  
At Thy coming again."

In the light of the glory yet to be revealed—which eye hath not seen, and ear hath not heard—this world is but a wilderness. Earth's joys are but momentary; they bring no rest to the soul; and in the end they bite like a serpent and sting like an adder. But the heaven-born joys that spring through union with the Christ of God, are new every morning. Heaven begins below. By faith's far-reaching eye we see the King in His beauty, and the land that is very far off. Is such the land to which you journey? Is Christ the One in whom your life is bound up? By heavenly birth, have you entered into that kingdom which is righteousness and peace and joy in the Holy Ghost?

w. s.



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