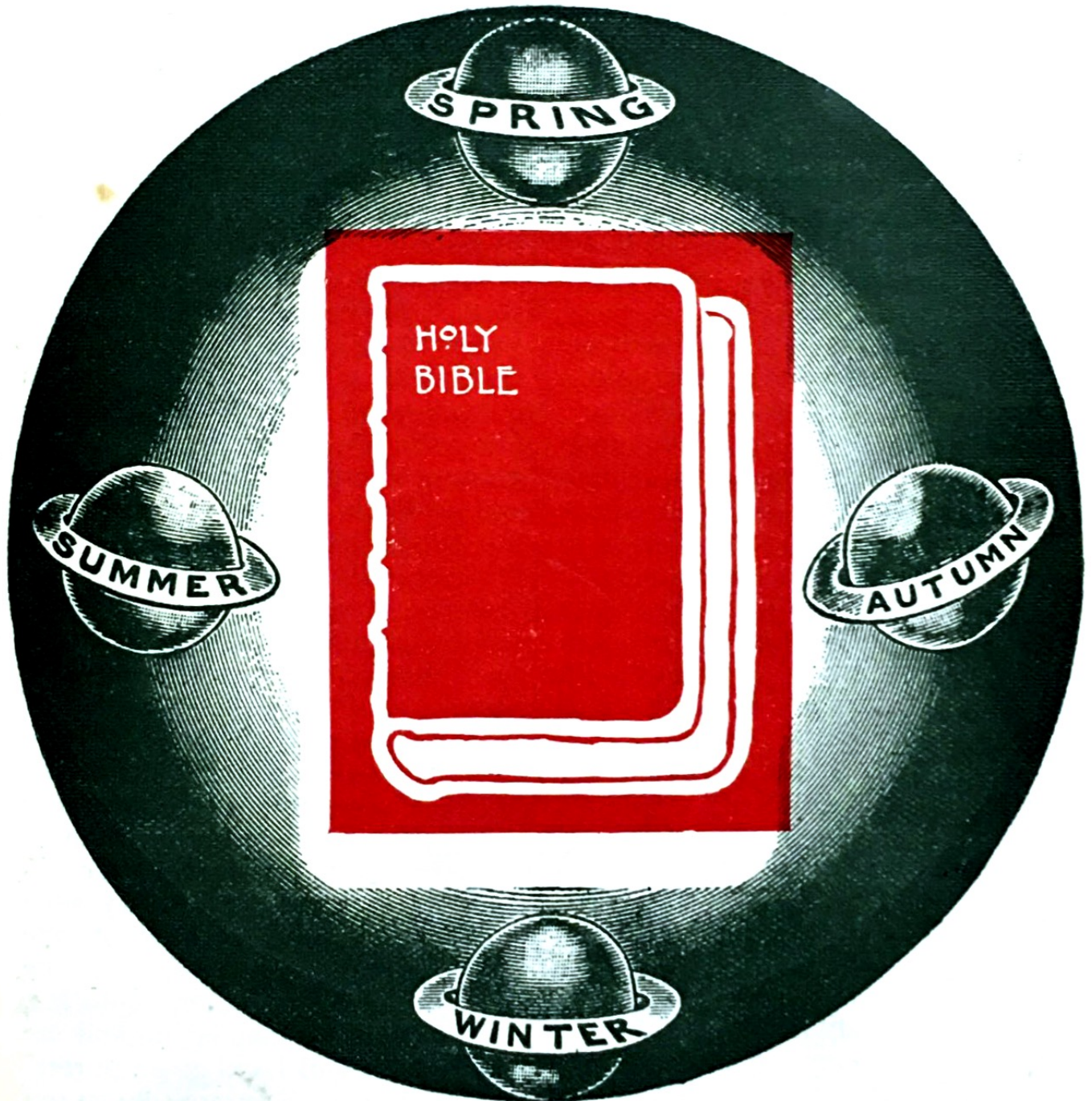


THE EVANGELIST.

A MONTHLY MESSAGE OF MERCY FOR OLD AND YOUNG.



A WORD IN SEASON.

A WORD IN SEASON: HOW GOOD IT IS.

“WHILE the earth remaineth, seedtime and harvest, . . . summer and winter, . . . shall not cease” (Gen. 8. 22), is the 5000-year-old promise which has been fulfilled by “the Faithful Promiser” every one of the 20,000 seasons since it was made, so that whether you be in the spring heyday of youth, in the summer bloom of manhood, in the autumn period of maturity, or in the winter of old age—bald and grey—each recurring season has surely a message TO YOU.



SPRING, with its blossom and bud, reminds you that YOU HAVE A SEASON—a season of opportunity and responsibility. Every nation under heaven, with an intelligence above the brute, admits this fact, as shown in the varied ways they seek to appease the present and prepare for the future. In the quiet watches of the night you have again and again realised the truth of God’s word: For “every idle word that men shall speak, they shall give account thereof in the Day of Judgment” (Matt. 12. 36). The budding thought of a realisation of the day when you shall “stand before God” (Rev. 20. 12) has blossomed into a yearning desire in your heart to be ready for “the Day of Judgment” (Matt. 11. 22).

SUMMER, with its sunshine and sweetness, reminds you that YOUR

“CONVENIENT SEASON” IS NOW. The joyful news declares that “Christ DIED for *our* sins according to the Scriptures; and that He was BURIED, and that He ROSE AGAIN the third day according to the Scriptures” (1 Cor. 15. 3, 4). The promise which has brought sunshine into myriads of lives holds good to you. “If *thou* shalt confess with *thy* mouth

Jesus as Lord, and shalt believe in *thine* heart that God hath raised Him from the dead, THOU shalt be saved” (Rom. 10. 9). Whilst the warm blood courses through your veins, whilst the “good news” is held in your living hand, whilst the God of all grace giveth “fruitful seasons, filling our hearts with food and gladness” (Acts 14. 17), yield to the promptings of His grace. Remember, the Holy Ghost saith, “*To-day*, if ye will hear His Voice, harden not your heart” (Heb. 3. 15), for “Behold, *now* is the accepted time; behold, *now* is the day of salvation” (2 Cor. 6. 2, 3).



Seasons may come and seasons may go, but your wise course at this moment is to take your place as a weary and heavy-laden sinner, and accept the sweet invitation of the Saviour, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11. 28). Rest not till you rest in the sunshine of His love.

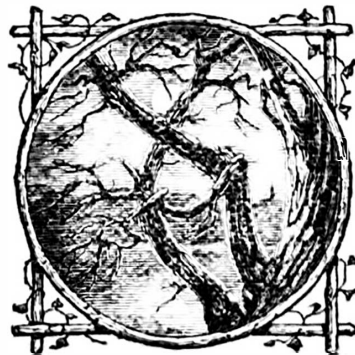
A WORD IN SEASON: HOW GOOD IT IS.

AUTUMN, with its "sere and yellow leaf," cries aloud YOUR SEASON IS SHORT. The devil, who was "a liar from the beginning," knowing that his coming day of opportunity is only for "a little season" (Rev. 20. 3), seeks to impress upon his dupes that life is long, opportunities are lasting, and there is plenty of time to attend to the vital matter of the salva-



tion of the soul. Moses, as he weighed up all the pomp and splendour of Egypt, counted truly "the pleasures of sin for a season," and wisely esteemed the greater riches of the reproach for Christ (Heb. 11. 24-26).

WINTER, with its decay and desolation, plainly portrays that YOUR SEASON SHALL CLOSE. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season" (Job 5. 26), is a simile, old, yet ever new, for "it is appointed unto men once to die" (Heb. 9. 27). It may be in full age, in middle age, or in youth, but as truly as the shock of corn cometh after the seed, so "the Day of Judgment" (Jude 6) shall follow "the Day of Salvation." Then every one shall give account of himself to "the God of Heaven who changeth times and seasons" (Dan. 2. 21).



Shall your last day find you a happy believer on the Lord Jesus Christ, "saved" (Acts 16. 31), "cleansed" (1 John 1. 7), "ready"

(2 Tim. 4. 6) for the Inheritance incorruptible, undefiled, and that fadeth not away? or shall it find you with the wail at your heart, "The harvest is past, the summer is ended, and I am not saved" (Jer. 8. 20)? to pass into the eternal winter of your discontent with the wrath of God abiding on you (John 3. 36) for ever and ever.

By the goodness of God in giving the seasons, by the voice of God heard in the quickly changing seasons, by the love of God who gave His only begotten Son, whose ambition was "to speak a word in season to him that is weary" (Isa. 50. 4), we claim your immediate attention to the message of the Son of God: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5. 24). Put the Christ of God and the Truth of God to the test, for assuredly as you

"believe on the Lord Jesus Christ," so assuredly shall you realise His promise, "Hath everlasting life," and, entering into the enjoyment of deliverance from coming wrath, "shall not come into judgment." Having "passed from death to life" through faith, you will find "old things passed away, and all things have become new." Make His Message a word in season. HYP.

“I CAME—I SAW—I CONQUERED.”

WHEN Cæsar wished to notify the Roman Senate of one of his greatest conquests, he saved time and trouble by clothing his message in three words, “*Veni, vidi, vici,*” which in English means, “*I came, I saw, I conquered.*” Take those three short words; let the speaker be, not Julius Cæsar, but an infinitely greater Person, the Lord Jesus Christ, the mighty Son of God, and you have, in a nutshell, the Gospel.

He came.—O man! the love of God is a great reality. Not so the love of the men of the world. They are chiefly characterized by *talk*. God’s love is characterized by *action*. He loves, not in word only, but in *deed* and in truth. Here is the proof of it. JESUS CAME—“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners” (1 Tim. 1. 15). He might have complacently remained above upon His throne of light; whilst we, poor lost sinners, dragged our weary way to the gloom of hell. He might have loved at a distance, but, no! He descended to sin’s dark depths, where we were. He took our place, and carried our sorrows. Thank God! for genuine love like this.

He saw.—Love is not blind, as painters and poets sometimes dream, but exceedingly sharp-sighted. Don’t forget, friend, that He thoroughly knows *you*. However fair the outward appearance, your heart is as an open book before His eyes, and your

sins, every one of them, lie clearly exposed. You will never deceive God; do not deceive yourself, I pray you.

If, on the other hand, you are ready to confess, “I have sinned,” let me tell you with joy that what He has seen has not altered His heart toward you; rather it commands all His compassions. He knows all about your sins. He has seen your afflictions. He knows your sorrows, and has come down to deliver you (Acts 7. 34). Alone upon the cross He endured the storm. He bared His bosom to the stroke of the sword of Justice, He entered the gloomy gates of Death’s dark domain, and Hallelujah!

He Conquered.—Atonement was made for sin, the devil’s power was broken, and the bands of death were snapped asunder. His resurrection was the proof of His victory. “Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him” (1 Peter 3. 22).

There is one point, however, you must not omit to seize. Take care you don’t overlook it. As a result of all this mighty work, *there is salvation for you*. Salvation from the dreadful penalty of sin and hell, for ever. Salvation from the bitter bondage of your sins here upon earth. “Whosoever believeth in Him shall receive remission of sins” (Acts 10. 43). Whatever you do, don’t miss it. F. B. H.

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The Blind Sheep.



THE BLIND SHEEP.

A SHEPHERD in the West of Scotland relates a circumstance which impressed him much. His flock consisted at the time of 120 sheep which, after being safely sheltered at night in the fold, had to be led each morning to their pasture on the moors.

One evening, before passing them into the fold, it seemed there was one missing, and on again making them pass through the narrow opening, it was clear such was the case. No time was wasted, after securing the others, in going to seek the sheep that was lost, and after a long search it was found near where the flock had been feeding, in a hollow, well supplied with grass, which, however, it seemed to be quite unable to enjoy. It was groping about in a most strange and distressing manner, first in one direction and then in another, and evidently greatly disturbed at being unable to find its way to its shepherd, who was calling to it from a little distance. But all was made clear when the shepherd came to where the lost sheep was and made a closer examination. *It was blind*, the crumpled horns having gradually grown into the eyes, thus causing great pain and hindering it from going straight to the shepherd. What a picture of the devil's work in poor sinners whom he "leads captive at his will!" (2 Tim. 2. 26).

"Wretched, and miserable, and poor, and blind," none can do helpless sinners good but Jesus, the sinner's Friend. As long as the blind sheep followed the flock, its

condition had not been noticed, and it had got along tolerably well; but once *alone*, its helplessness and misery were felt and seen, and unless sought and rescued by the shepherd, death would soon have ensued. Christ the Good Shepherd always gets the poor sinner alone with Himself before saving him. It is, "Wilt *thou* be made whole?" (John 5. 6). People do not get saved in crowds, but singly. God's message is: "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). Remember, you will never be saved without a personal dealing with the Saviour of sinners—you, the guilty one, with Jesus Christ, the Holy One of God, who shed His life blood on Calvary to purchase redemption for the lost sons and daughters of Adam's race (Gal. 3. 13).

Take, then, your proper and true place as guilty, lost, and helpless, and claim for yourself the merits of the Shepherd who gave His life for the sheep, and watches over and protects and feeds those who entrust themselves to His care. This is your only way of salvation, "for there is none other Name under heaven given among men whereby we must be saved" (Acts 4. 12). Don't hesitate, but come to the Saviour now. Then, like the blind sheep, you will be given sight, cared for all along the road of life, and be found in the great Fold of the Good Shepherd at last. Neglect salvation and you will be lost for ever and ever. E. S.

HOW HE TOOK THE FIRST STEP.

A GENTLEMAN of superior education and natural ability was in the habit of attending the ministrations of a faithful and gifted servant of Christ in the city of Hamilton, Canada. Though an adherent of the congregation, he was not a "member," for the simple reason that he knew he was not a Christian, and he made no profession of being one. Week by week, month by month, year by year he heard the Gospel proclaimed in its simplicity, fulness, and freeness; but he continued delaying to accept God's free gift of salvation, though he knew right well that if he were called into the presence of God he would be eternally lost.

"Revival services" were announced to be held in the church, to which he was specially invited. Instead of being told God's simple way of salvation—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31)—the people were urged to "seek diligently," to "pray fervently and earnestly," to "give up their sins," and "make a start for the kingdom." After the address the "seekers" were urged and pressed to "go forward" to be prayed for

and spoken to. Mr. A— not having "gone forward" at the close of any of the meetings, he was waited upon by two office-bearers of the church, who expressed a desire to have a conversation with him. They spoke to him about the services that were being held, and said they hoped

that he would *take the first step to salvation*. "What do you mean by taking the 'first step'?" he eagerly asked. "To go forward and ask the Christians to pray for you," was the reply. "I don't see what good that would do," said the gentleman. "As I view things, there is no 'first step' to be taken: God loved the world, and gave Christ to die for our sins. The Lord



Jesus received our penalty and paid our debt, and those who believe on Him are saved." While he was thus speaking, the Holy Ghost revealed to him the simple and glorious Gospel which he was trying to make known to others. His face became radiant with joy, and from a heart filled to overflowing, he exclaimed: "I see it! I see it now! I have eternal life. I am saved!"

Now, as you read these lines, take the first step, "believe on the Lord Jesus Christ," and be saved. A.M.

A FALSE ALARM.

IN the early spring of 1893 I was on my way to the Far East as a messenger of the Gospel. Previous to that time I had never been outside my native land, so you may imagine with what surprise and interest I watched the varied scenes we passed through, and noted the different nationalities to be seen between London and Singapore. I need not tell you that I had to pay a very heavy tribute to Dame Ocean. She visited me in the Bay of Biscay, and I found her much more exacting in her demands than the officers of His Majesty's Customs. We called at Genoa, in Italy. We made a short stay at Port Said for coals. We passed through the Suez Canal, that marvellous triumph of French engineering ingenuity. We spent a few hours at Aden, and then steamed out into the great Indian Ocean, where the following episode, which I now relate, occurred.

It was a beautiful Sunday morning of a glorious Oriental type. The brightest of sunshine shone around us. The bluest of skies stretched overhead. The calmest of seas lay beneath. Breakfast was just over, and the majority of passengers were lounging in long chairs on deck, or standing together engaged in friendly chat. Suddenly, and without previous warn-

ing, the ship's great bell rang out with terrific force, and its prolonged peal was mingled with the awful cry of, "FIRE! FIRE!! FIRE!!!" The utmost consternation now prevailed. Friends sought out friends, and stood together in groups. Then was heard the tramping of heavy feet, as the crew came trooping together from different parts of the ship and paraded on the main deck to take orders. I shall never forget the circumstance till my dying day. All this time the ship's bell continued to ring most furiously, although no smoke was visible anywhere save from the ship's funnels. Slowly it dawned upon the astonished passengers that it was a false fire-alarm, previously and privately arranged by the captain to prove the efficiency of the crew, and to test the fire- quenching appliances.



This story of a FALSE fire-alarm is to remind you of a TRUE fire-alarm. The first time God used *water* as the agent of judgment; the next and last time God will judge the world will be with *fire*. THIS IS NO FALSE ALARM. In the day of water judgment all *inside* the Ark were saved; all *outside* of it perished. On the day of fire judgment all *inside* Christ will be saved; all *outside* will perish. Where will YOU be on that terrible day? T. B.

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Evangelist Leaflets, No. 363.

The Ship on Fire

A MESSAGE FOR EVERYBODY.

THE BURNING SHIP.

By
C. H. SPURGEON.



THE BURNING SHIP.

THE good ship *Amazon* had sailed the broad Pacific many a time, and what was there to hinder her from once more reaching America in safety? Who would have refused to underwrite her? Who among her crew or passengers had a fear for her safety? But in the book of providence there was a *black line* against that ship, and never more could she reach her desired haven. The wind was exceedingly high: the vessel tarried a while at Gravesend. There was a little improvement in the weather: she sailed a little further; but cast anchor again, and remained off Broadstairs. Matters went as usual in such weather. Night came on; the watch was changed as usual; the captain turned in, feeling that all was right and safe. The passengers were snug in their berths—a little the worse, perhaps, for the roll of the ship, but as assured of security as men could be.

In a moment, what a change had taken place! A passenger perceives a smell of FIRE; the warning-cry is raised. Everyone rushes upon deck. Attempts are made to quench the fire; but when the hatches are lifted up, the wind rushes in, and the fire is fanned to a dreadful all-devouring conflagration. Further effort is of no avail. Rockets are fired as the signals of distress. The boats are let down, crowded with the passengers. A lugger puts off to her, and a steam-tug hastens to the rescue, and thanks be to the God of providence, all the passengers—the captain and chief officers last—are taken on board the vessels and carried to Margate, where they

see the melancholy spectacle of their vessel burning to the water's edge, and then disappearing from view.

When the cry of "fire! *fire!* FIRE!" ran along the decks, and the cabins, and the saloons of the *Amazon*, everyone knew that there was no small danger to be encountered, for flame is a cruel tyrant and devours remorselessly. The very word *Fire!* has a razor-edge about it, cutting to the very quick. Terror has fire for her first-born. But the alarm we have to raise is concerning a matter more terrific still—add to the word "Fire" that dreadful syllable "Hell" and then what shall more alarm them than "*Hell fire!*"? In that cry, we comprehend such weighty matters as eternity alone can reveal. The wrath to come! The judgment of the Eternal! The wrath of the Most High! By the crushing terror of the woe which cometh, I beseech *thee*, "Escape for thy life" (Gen. 19. 17).

It is a danger *not to be overcome*. The fire-engine was brought out upon the deck of the burning ship; attempts were made to extinguish the fire; but the flame was far too much in power to be driven from its stronghold. The like may be boldly declared of the evil which cometh upon the ungodly. Your danger is such that you cannot contend with it by any power of your own. It is a terrific danger, *which makes no exception to anyone*. The captain is as much in danger as the poorest cabin-boy, if he cannot escape from the burning ship. The rich man, with ingots of gold in his cabin, will as certainly be burned as the poor

The Burning Ship, or, "Escape for thy Life."

traveller who could scarcely pay his passage. There is no distinction of persons in the judgments of God.

A man on board a vessel, when he hears the cry of "fire!" must not stop to arrange his clothes; he must not be concerned to see that his face is washed, that he has bound together that little bundle of papers, or packed up the portmanteau, or counted over the little purse of gold, or even snatched his little property from the cabin. At once, at once, must he climb the stairs and reach the deck, or he will never have stairs to climb, nor feet to climb with. *Now or never!* Quick is the word. Waste a moment, and it is all over with you; the fire is upon you, for it tarries not in its march. So is it with all readers who fear not God. *Escape for thy life* is a cry for the present moment. "Now is the accepted time; behold, now is the day of salvation" (2 Cor. 6. 2). Now, *now*, now. This is the only period God has allotted to you; take care that you use it, lest when your *to-days* are past, and you hope to see *to-morrow*, you should have to spend your to-morrows in the pit of hell. Procrastination is not only the thief of time, but the thief of souls.

Now, the alarm—"Escape for thy life!" suggests a very solemn question. "*How can I escape?*" says one. Dost thou sincerely ask that question—"What must I do to be saved?" (Acts 16. 31). Remember there is but one way of rescue—the lifeboat of faith must put thee into the vessel of salvation—Christ Jesus. Stop in thine own vessel, and thou art burned; leap

into those floods of wrath, and thou art drowned; get into that boat of saving faith, let that boat bear thee into the vessel of Christ Jesus, and thou art safe. The road of salvation is out of self into Christ. That man who has left himself as a burning vessel behind, left sin and self-righteousness as a thing to be destroyed—that man who has taken Christ to be his all in all, and takes the cross to be the only thing to which he clings, is safe. Escape, I pray thee, for Jesus is the only foundation, He only is thy Rock and thy Salvation; come to Him for shelter, and you are saved.

This matter of alarm arouses a very solemn inquiry—*Will all be safe?* Will all in the vessel escape? What joy must there have been in the captain's heart when he heard that not one had been left to burn in the vessel! "Shall I be saved?" You who make no profession of religion, will you ask the question, Shall I, shall I perish in devouring flames, or shall I escape? The answer to that question, so far as you are concerned, at this moment, must depend upon whether there is now a work of grace in your heart. If thou believest that Jesus is the Christ, thou canst never perish. If thou dost not, and wilt not believe, thy destruction is most sure. We hold up to you no ceremonies, no feelings, no works, no orthodoxies; we only hold up Christ, Christ crucified, a Substitute for sinners, a Substitute for you if you trust Him; and we tell you again and again, that, trusting Jesus, you are saved. Escape for thy life; escape now. C.H.S.

A page of profit for you!

An Objection Answered.—An Atheist who would not believe the Bible because he did not know its author, was well answered by Dr. Pentecost. "My friend," said the doctor, "is not the multiplication table a work of authority with mathematicians?" "Most certainly." "Do you know who is the author of the multiplication table?" "No." "Then I assume as a matter of fact, being a scientific man and a conscientious sceptic, you never use the multiplication table?" "Oh, yes," he replied; "*it proves itself to be true by its work.*" "Then, my friend," said Dr. Pentecost, "leaving on one side all those hair-splitting questions of academic science and criticism, shall we not be allowed to say that we know that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well in its own sphere, just as the multiplication table works well and truly in its own sphere?"

"Hell is Too Good for Me."—A man in Canada, who had lived a fast life, and had gone in for every conceivable sin and pleasure, was aroused to the awful condition of his soul. He said: "Hell is too good for me." That was the first step to the blessing. He had found out the truth about himself, and soon he trusted simply to Jesus for salvation, and found that He was able to save

even the worst. "Tell everybody that William M'Leod is saved; it's wonderful," were his words as he left us. Ah! it was indeed wonderful, and the same pardoning grace that he received is now extended to you. J. T. M.

Faith or Feelings.—Martin Luther, in one of his conflicts with the devil, was asked by the arch-enemy if he **FELT** his sins forgiven. "No," said the great Reformer; "**I DON'T FEEL THAT THEY ARE FORGIVEN, BUT I KNOW they are, because God says so in His Word.**" A. M.

What Is It You Need? It is Christ. What will bring peace to your troubled soul? Christ. What will cheer you along every inch of life's thorny road? Christ. Where will you get your pleasure? In Christ. He is the deep, sweet well of love. Ah! unsaved one, if you but knew Christ! And He loves you; He died for you, the ungodly one; and He wants nothing—He brings everything: peace made by the blood of His cross—peace to that guilty soul of yours, redemption through His blood, and eternal life through the death He died for you. What wonderful love! Surely you will not despise it. You must have Christ, else you will never enter heaven. But how are you to be saved, you ask? The answer is simple; God gives it—"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). W. S.

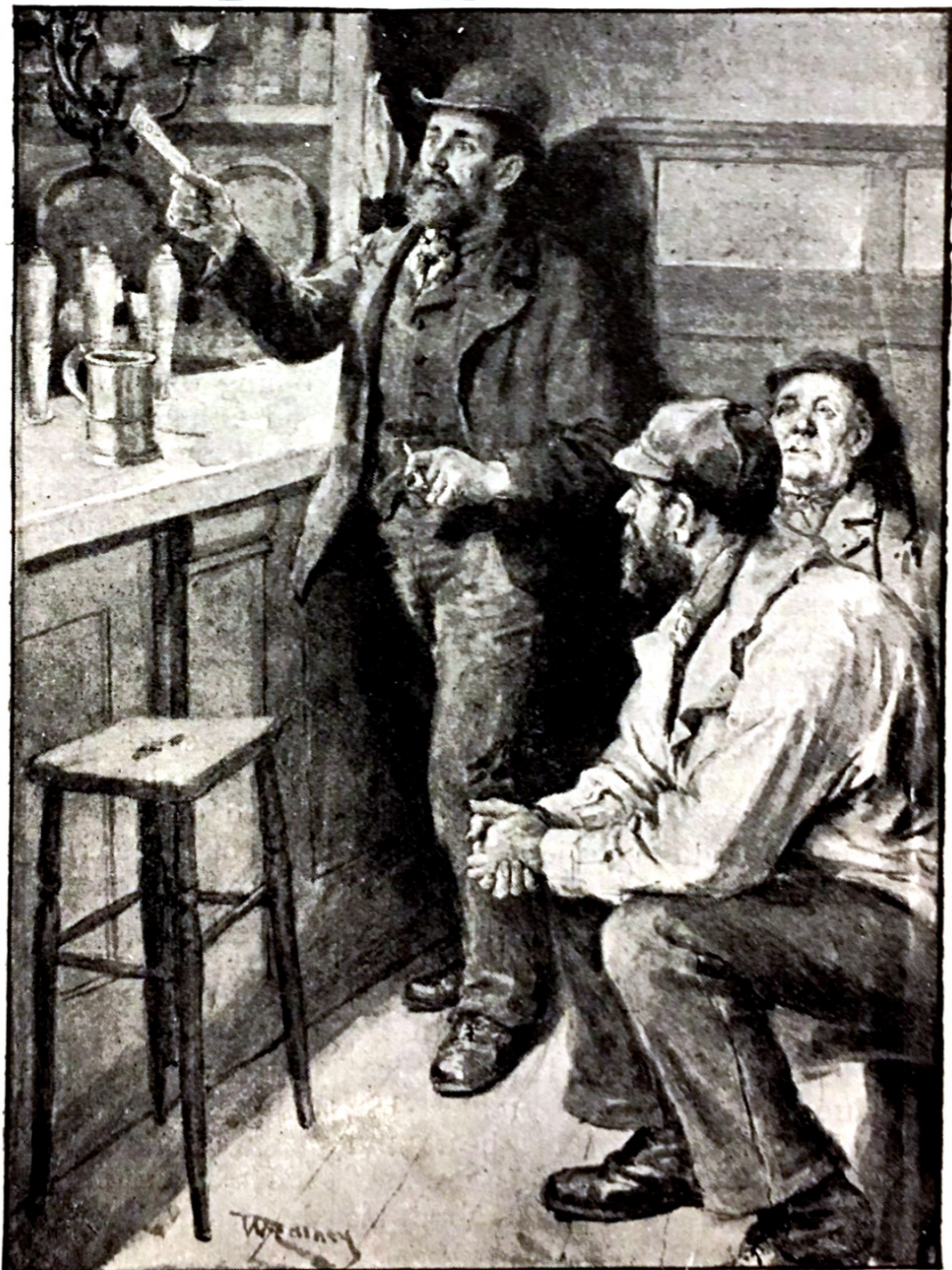
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Evangelist Leaflets, No. 364.

George Blaker's Rescue.

THE
GOSPEL
IS THE
POWER
OF GOD
UNTO
SALVATION



GEORGE BLAKER'S RESCUE.

GEORGE BLAKER lived in the east of the city of London. He was a carpenter by trade, and had steady employment in a large shop in the neighbourhood. Through the influence of a fellow-workman he spent many of his evenings in the "Dragon" tavern; and, "to make a long story short," the drink mastered him, and he became a slave to the bottle. Night after night he returned home tipsy. His poor wife was broken-hearted. She saw that her husband was on an inclined plane, the end of which she dreaded to think of. She pleaded with him, and prayed for him that he might be delivered from the snare. Again and again he resolved to do better. His resolutions were like pie-crust—made to be broken. Lower and lower he sank, deeper and deeper he fell, and eventually he became a drunkard. One evening whilst out for a walk he felt exceedingly thirsty; a strong desire laid hold of him to have a glass of beer, but he had not a penny in the world. Taking from his pocket a short pipe he filled it with tobacco. As he did so he passed a public-house; entering the door, he proceeded toward the gas-jet to light his pipe. Fumbling in his pocket, he took out a piece of paper, and after folding it he pressed it towards the light. As he did so his eye caught one of the printed words on it—"GOD."

He opened it, and read the sentence: "THOU, GOD, SEEST ME." The words took hold of his heart and conscience. "Thou, God, seest me." God saw him, and knew all about his

conduct. He also sees the reader, and is acquainted with all his ways. Perhaps, however, you try to banish or bury the fact in the cares or business of life. If so, surely this is a great folly. His searching eye penetrates the recesses of your heart, and sees all your secret thoughts and desires. "For the ways of a man are before the eyes of the Lord, and He pondereth all his goings" (Pro. 5. 21).

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

When Blaker read the words, "Thou, God, seest me." the Holy Spirit wrought conviction of sin in his soul. In a moment his guilt and misery came vividly before him. Throwing his pipe on the floor he rushed out into the street. By the light of the gas he read the Gospel message which had been placed in his pocket by his broken-hearted wife.

The tract proved a message from God to him. He completely broke down as he read the story of God's love to the lost, of Christ's sufferings and death on account of sin. He believed on the Lord Jesus, that He suffered, and bled, and died for him, satisfying all God's righteous claims.

GEORGE BLAKER'S RESCUE.

Through faith in the Son of God, who loved him and gave Himself for him, he obtained peace, pardon, and everlasting life. "Whosoever believeth in Him should not perish but have eternal life" (John 3. 15) are the words of the Saviour. How gloriously simple! Whilst creeping silently to his room that night he heard his wife pleading with God on his behalf, and as she finished praying he solemnly echoed the "Amen." It is needless to say there was joy in Blaker's home as well as in the presence of the angels of God over the repentant prodigal.

If the reader is conscious of being unfit for God's holy presence, and is desirous of being prepared, we would say there is only one way of preparation. You cannot stand before God on the ground of *your doings*. The best acts done by the unregenerate,

according to God's reckoning, are but "filthy rags" (Isa. 64. 6). The question raised by Job centuries ago is the most important of all questions: "How can man be just with God" (Job 9. 2). Job said: "If I justify myself mine own mouth shall condemn me" (Job 9. 20). Self-justification is soul ruin. Acknowledge to God your ruin and inability to save yourself, and believe on Christ who bore sin's penalty to rescue you from eternal woe. "To him that worketh not, but BELIEVETH ON HIM THAT JUSTIFIETH THE UNGODLY, HIS FAITH IS COUNTED FOR RIGHTEOUSNESS" (Rom. 4. 5). "Believe on the Lord Jesus Christ and *thou* shalt be saved" (Acts 16. 31). Then you will rejoice in being rescued from the pit of woe, and by-and-bye be landed safe in the Home of the Blood-washed. A.M.

FOR HIS ENEMIES.

SAVED by the death of another. "The offended dies to set the offender free." Surely this is love past degree! Greater love hath no *man* than this, that a man lay down his life for his friends. Ah! no. We search over all the world, and the greatest love we find is a man laying down his life for his friends. But who ever heard of any one laying down his life for his enemies? Such a thing was never heard of except *once*; and that was when Jesus Christ the Lord laid down His life for rebel sinners like you and me! Enemies we were, and no mistake about it; and yet He loved us—so much that He died for us. I am sure you never heard or

read of love like that in all the world. And when He showed me His pierced hands, and bade me behold what He had done on the Cross for me, how could I do else than trust Him? Such love to a rebel like me passeth knowledge. How could I doubt Him? I believed Him. I believed He died for me; and now I know I am *saved*. I am not *hoping* or *thinking* anything about it. I know I have everlasting life. How? you ask. Simply because He says it. There is His own word—"Hath everlasting life" (John 5. 24). Do you think He would tell me a lie? Oh, no! He would not deceive any one; and *Hath everlasting life* just means that *I have got it*. W.S.

TWO GATES.

GATE No. I.

“Wide is the gate, and broad is the way,
that leadeth to destruction, and many
there be which go in thereat” (Matt. 7. 13).

A WIDE GATE ■■

A BROAD WAY ■

LEADS TO DEATH

MANY ENTER IT

GATE No. II.

“Strait is the gate, and narrow is the
way, which leadeth unto life, and few
there be that find it” (Matthew 7. 14).

A STRAIT GATE

A NARROW WAY

LEADS TO LIFE

FEW FIND IT ■■

Through which of these gates have *you* entered?

In which of these ways do *you* walk?

You can easily judge by your comrades;

You can speedily tell by your talk.

The wide gate is easy of access!

Behold! how the multitudes swell!

They appear to be happy and joyful,

But the end is the blackness of Hell!!

These shall go away into

EVERLASTING PUNISHMENT

But the Righteous into

LIFE ETERNAL

Matthew
25. 46.

WHICH SHALL BE YOUR PORTION?

T. B.

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— THE —
Message from the Mine

THE HAMSTEAD DISASTER



MINER DOULAN Escaping through the Flames at the
Outbreak of the Disaster.

THE MESSAGE FROM THE MINE.

ON Wednesday night, 4th March, 1908, just as the men were about to begin work, a fire broke out near the bottom of the down shaft at Hamstead Colliery, Birmingham, by which a number of colliers were cut off. Two managed to get through, and were brought up at ten o'clock next morning in a semi-conscious condition. Early saved! What a blessing to thus escape from the burning pit of sin! Happy miner Doulan to escape from the fire! May you also be delivered from the lake of fire!

The rest were beyond reach; but not, it was thought, beyond hope. A search party, wearing a special oxygen apparatus tried to penetrate the dense smoke, but one of them, George Welsby, was overcome. Eager to reach the entombed men, he went too far, and his oxygen being exhausted, he died practically the same death as those he sought to save. He who came into this sin-cursed world to save sinners was "made a curse for us" (Gal. 3. 13). "As it is appointed unto men once to die . . . so Christ was once offered to bear the sins of many" (Heb. 9. 27, 28). "He died a noble death," said Welsby's widow of her loved husband, and many sent wreaths to decorate his coffin. Would that men honoured Christ as readily.

The fire below burned so furiously that it was impossible to reach the entrapped men until the air current was reversed. This necessitated the erection of a more powerful fan, which meant some days continuous work for hundreds of willing hands.

In the meantime, anxious wives refused to leave the pit's mouth, while from the King downward thousands watched for news of the men below. "His Majesty is deeply anxious as to the fate of the imprisoned miners," such was King Edward's telegram to the mine; but what words can tell the yearning of the King of kings over sinners entrapped in the pit of sin?

Just a week after the accident all was ready for a renewed exploration, which resulted in fourteen bodies being found. Eleven of these were within a few yards of safety, near to doors leading into the return airway. Had they got through these, the officials thought they might have escaped the smoke which overcame them. Near a door of salvation may be a place of death.

"So near to the Kingdom! yet what dost thou lack?

So near to the Kingdom! what keepeth thee back?

Renounce ev'ry idol, though dear it may be,

And come to the Saviour now pleading with thee!"

Next day, further search was made, resulting in a group of six more bodies being found, face downward, as if to avoid breathing the foul air. By the side of them was a board, and written in chalk upon it:—

"THE LORD PRESERVE US."

Then followed the names of the six, and this message—"FOR WE ARE ALL TRUSTING CHRIST." What a message from such a place, under such circumstances! There was light in the darkness; the true light, the only light

The Message from the Mine.

that could illuminate their gloom—“WE ARE ALL TRUSTING CHRIST.” This is what we above ground need to do.

“The salvation of the righteous is of the Lord: He is their strength in the time of trouble. And the Lord shall help them, and deliver them: He shall deliver them from the wicked and save them, because they *trust* in Him” (Psa. 37. 39, 40). Paul “trusted in Christ,” and said of the Ephesians: “In Whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in Whom also after that ye *believed*, ye were sealed with that Holy Spirit of promise” (Eph. 1. 13).

One of the helpers conveyed to the wives the news of finding the six

bodies and the message—“WE ARE ALL TRUSTING CHRIST.” “That’s my husband,” said one woman; “it’s just what he would write.” And together they knelt in prayer. Can my friends, reading this, put his or her name in that “ALL”? If not, you are in another “all” which says, “ALL we like sheep have gone astray: we have turned every one to his own way: and the Lord hath laid on Him the iniquity of us ALL” (Isa. 53. 6.). When I read the chalk message from the miners to my wife the morning it was published, she said—“That message is worth a hundred guineas,” and tears filled our eyes. Blessed are those who can say, — “WE ARE ALL TRUSTING CHRIST.”

W. LUFF.

“IS THERE NO HOPE?”

SCRIPTURE declares that the Gospel is “the power of God unto salvation” (Rom. 1. 16). Hear it, ye who are far from righteousness. You say you have no power. You say you cannot resist these terrible temptations, that sweep down upon you with resistless force. You would fain break the chain that binds you to your sins. But you cannot. Time was, it may be, when you *went after* these sins—you *learned* them. But now they go *after you*: you cannot shake them off. You cannot unlearn them. You seem to be bound with the cords of your sins; and you cry out in the anguish of your soul, “Is there no hope?” Yes, there is hope. Yea, there is more. Deliverance is at hand. The trump of Jubilee has sounded. Satan’s

prisoners may now go free. One stronger than the devil has appeared. He has defeated the great enemy of souls. He has “spoiled principalities and powers.” He has come that He might destroy the works of the devil. He died for the ungodly. He was delivered for our offences, and was raised again for our justification (Rom. 4. 25). He is mighty to save. The Gospel is simply the truth concerning Jesus the Saving One. And that Gospel is *the power of God*. You have tried your own power—the power of man—to deliver you. But all has been vain. Here, then, thou sin tossed wanderer, is what you need, and *all* you need—the *Gospel of Christ*, which is “the power of God unto salvation, to every one that believeth” (Rom. 1. 16). W.S.

"DARE YOU RISK IT?"

A BAND of Christian workers had gathered at the corner of one of Glasgow's busy South Side thoroughfares. The night was raw and cold for July, and the crowd attracted by the singing and speaking was not large, but a faithful message had been declared. God's grace in pardoning the penitent believer and His justice in punishing the unrepentant had been told out in no uncertain tones. At the close of the service the writer was moving amongst the knot of bystanders giving away a silent messenger, and seeking with a further word to deepen the impression already made. He made his way to a young man who had been an earnest listener, and handed him a small scarlet folding card entitled "Curious Questions," printed on the outside of which were the above words. After a few moments' conversation, in which the young fellow told the, alas! too familiar tale of self-will, sin, self-indulgence, and shame, he turned, and with a vehemence not likely to be forgotten declared his intention of "ending it all" by self-destruction.

With an inward prayer for help we pointed him to the card in his hand bearing its solemn warning, "Dare you risk it?" That the shaft told, we do not doubt, for ere he left he admitted that while before an unbeliever in existence beyond the tomb, he now realised that there was future and eternal judgment in store for him.

The force of that solemn question extends further than the young man

we write of. If at this moment you are still neglecting and rejecting the Gospel invitation, let me ask you, "Dare you risk it?" At this moment the brittle thread of life alone separates between you and eternity; between the present of mercy and the future of judgment; between a Saviour's entreaties and the awful meeting of a righteous God, whose laws you have broken, and whose grace you have spurned. "Guilty," "condemned already," and with the "wrath of God abiding on you" (John 3. 36), utterly "without hope" (Eph. 2. 12), as you are, dare you still risk rejecting the perfect provision made for you in Christ, and so freely offered you in the Gospel? "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). You are the object of the Father's love; the Son of God died for your sins on the Cross of Calvary; for you, amid the shame and agony of that dread hour, He cried, "It is finished" (John 19. 29), and on the ground of that finished work God is prepared to bestow upon you His gift of "eternal life" if you are prepared to receive it by faith. "To as many as received Him, to them gave He power to become the sons of God, even to them which believe in His Name" (John 1. 12). Dare you then risk delay before exchanging the rebellion, rags, and rust of your present state for the peace of God? J.H.

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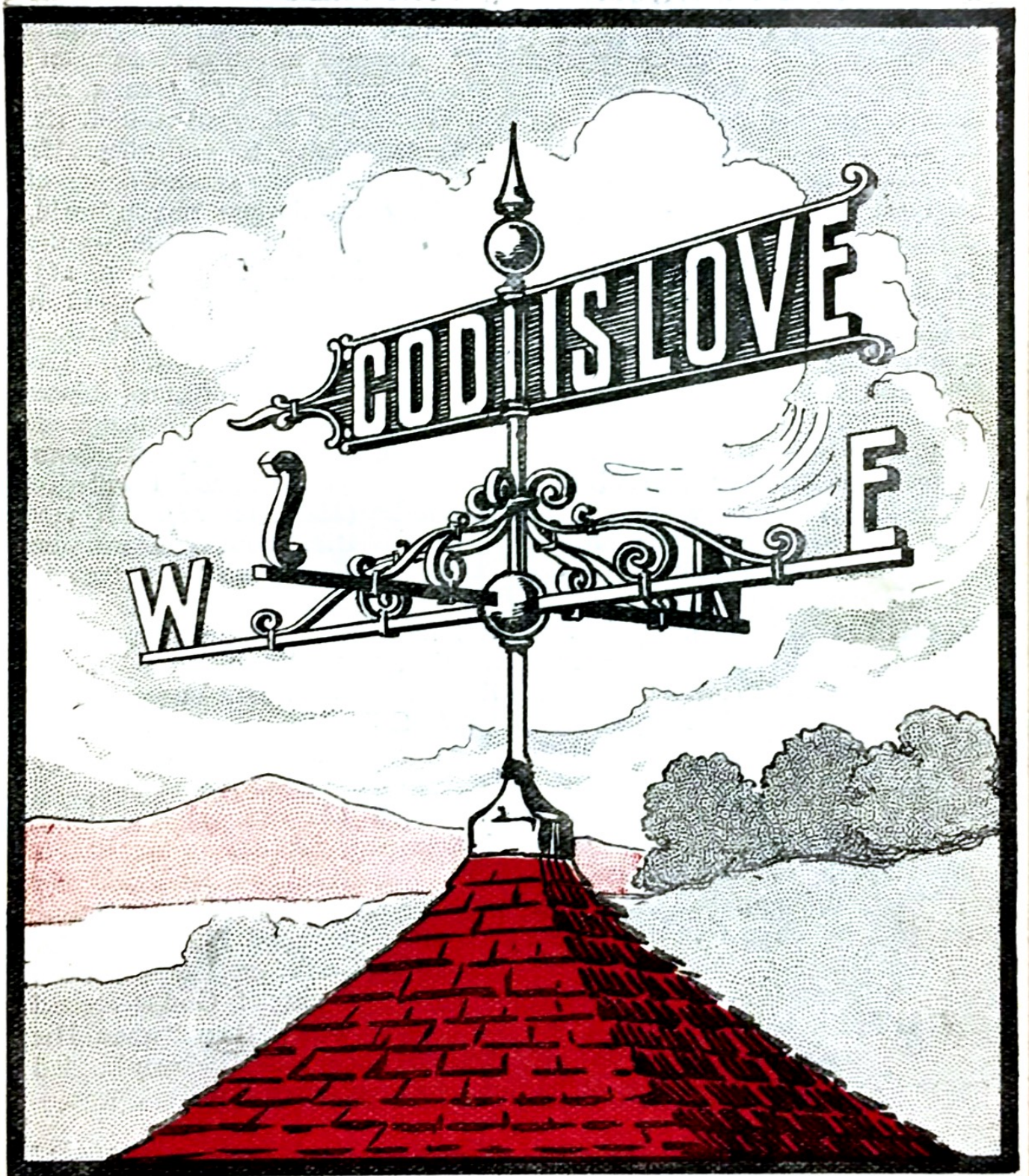
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THE EVANGELIST.

A · MONTHLY · MESSAGE · OF · MERCY · FOR · OLD · AND · YOUNG



THE GOSPEL WEATHER-VANE.

A FARMER who had known something of "the Grace of God that bringeth salvation" (Titus 2. 11) had a precious portion of the Word of God fixed above the letters of the weather-vane on his barn. As he was again and again asked to give the reason why, he gladly repeated his unique idea that, whereas the familiar "weather-cock" reminded him of one of old named Peter, who vehemently declared his allegiance to his Lord and yet turned round and as vehemently denied Him (Luke 22 34) — a fitting sample of Peter's fellows who have "*turned* every one to his own way" (Isa. 53 6)—his new weather-vane reminded him of the One who said, "I am the Lord, I CHANGE NOT" (Mal. 3. 6), so that whether the wind blew N., S., E., W., he was reminded that "GOD IS LOVE."

The farmer's vane, or any vane on which the eye lights, may fittingly remind us of four great facts connected with the points of the compass.

NORTH continually points to the world-wide character of the love of God who "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 wondrous love is drawing sinners of every clime unto Himself, so that He shall yet say, "Behold, these shall come *from far*: and, lo, these from the *North* and from the *West*; and these from the land of Sinim (*China*)" (Isa. 49. 12).

SOUTH would ever indicate that the south wind of grace will not always blow, for "The Queen of the

South shall rise up in JUDGMENT" (Luke 11. 31). If a nameless black queen, dead for centuries; is to come forth to judgment, how true concerning us: "It is appointed unto men once to die, and after this the judgment."

EAST speaks loudly concerning sin and salvation. As man's sun set in the "*East*" (Gen. 3. 24), so God's star of grace rose in the "*East*" (Matt. 8. 11) when He who was to be the central figure of mankind, the Saviour of the world, "appeared to put away sin by the sacrifice of Himself" (Heb. 9. 26). On the summit of that lone hill in the East, called Calvary, "Christ died for the ungodly" (Rom. 5. 6). His finished work and precious blood enabling Him to say to all mankind, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11. 28). If you come to Him now, you will be amongst the many who shall "come from the *East*, and from the *West*, and from the *North*, and from the *South*, and shall sit down in the Kingdom of God" (Luke 13. 29).

WEST points to the wondrous love of God to those who believe on the Lord Jesus Christ and are "saved" (Acts 16. 31), in enabling them to say, "As far as the *East* is from the *West*, so far hath He removed our transgressions from us."

Believe the good **N. E. W. S.** concerning God's love, Christ's death, accept "the gift of God — eternal life" (Rom. 6. 23), then "when His glory shall be revealed, ye may be glad also with exceeding joy." HYP.

THE SIGNING OF THE CARD.

“WILL you accept this card? and will you sign it and fix it over your bed at night?” Such was the strange request preferred by the postmaster of a village in Western Canada of a German who lived in the neighbourhood. Mr. Bock promised to accede to the postmaster’s request. The card was a peculiar one. It was neither a birthday, mourning, business, nor marriage card. It read thus: “IF I DIE TO-NIGHT I WILL GO TO H..... Signed Date.....” The German put it in his pocket and took it home. At night, before retiring to rest, he examined it. “IF

I DIE TO-NIGHT I WILL GO TO H.....” He was about to fill up the blank by writing “Heaven” on it, when He considered what he was doing. True, he was a professing Christian, a good Lutheran, was moral, respectable, and “religious,” but was he prepared to meet a holy God? Were he to die to-night, was he fit for Heaven? Heaven was a prepared place for a prepared people, but he was not sure that he was prepared.

Mr. Bock was honest, and desired to know where he stood. Hitherto he considered that he had a fair

chance of getting to Heaven by his good works. He had “never done anybody any harm,” and had “tried to do his duty,” &c. Now he was in the *conscious presence* of a thrice-holy



God, and his best deeds seemed to him as “filthy rags” (Isa. 64. 6). No, he could not write a lie. If he were to die as he was, he would go to “hell.” Tremblingly, he took the card, making it “IF I DIE TO-NIGHT I WILL GO TO HELL. —David Bock.”

Next day the German visited the postmaster and told him of his spiritual condition. The Bible was at once appealed to. Mr. Bock was shown

that *though* he was a sinner, Christ died for him. “As many as received Him, to them gave He the power [or right] to become the sons of God, even to *them that believe on His Name*” (John 1. 12). The seeking soul looked from his sins, faith, feelings, and prayers to Christ, and obtained life through a look at the crucified One. “I see it! I see it!” he exclaimed: “I ACCEPT CHRIST AS MY SAVIOUR.” Then he could add, “Heaven.”

If you receive Christ by simple faith, you will at once be saved and have everlasting life (John 5. 24). A.M.

Just a Moment

GOD says, "**There is no difference**" (Rom. 3. 21) between you and the vilest in His sight, for "all have sinned," so the Saviour has been provided in infinite love for all, but you refuse this. It humbles your pride. Oh! be warned. If you die without Christ your sins will be the shroud of your soul, just as the winding sheet will shroud your lifeless clay, and when your wretched rags of self-righteousness are consumed like flax thread in the flame, your sins will remain, and the judgment that they deserve will be visited on your guilty head.

IF God declares that "there is no difference, for all have sinned," **it must be true.** It may not be pleasant, but it were well for the reader of these lines to bow to it, for in acknowledging it to be true there is hope, for then you will be ready to receive the glad tidings. It is solemnly true that hell will be peopled by many besides the profligate and the rake. Yes, the unconverted choir-singer will swell the bitter wail of the lost. The confirmed, but Christless, communicant will be there. Alas! alas! There

are many lulled to sleep in the cradle of false profession. Having a name to live, yet "dead in trespasses and sins."

YOU may be religious, amiable, generous, respected, and loved by everybody, but, **if you are Christless, you are lost.** We raise the warning. Your sacrament-taking and psalm-singing, your alms-giving and moral living can never ward off the stroke of righteous judgment. They will not admit you to heaven. The blood is the sinner's only plea.

REFORMATION may be all right for this world, but **it will never put one sinner into heaven.** It is right for men to be sorry for the past, but that will not wipe away their sins. You cannot by any effort of your own make yourself fit to meet God. Men are called upon to repent, and there is no salvation for any soul of man apart from repentance, but repentance is not salvation. No amount of good resolutions can save you. Your works are of no avail in this matter. Augustine used to say, "The good works of sinners are but splendid sins." The old Book says, "All your righteousnesses are as filthy rags."
J. T. M.

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The Captain and the Stowaway



THE CAPTAIN'S HEROISM.

WHEN ships sail for distant shores it is not at all an uncommon thing for boys and even men to get on board at night and hide themselves from sight in order to obtain a free passage. Such persons are called "stowaways," and when they come out from their place of concealment they are often treated unkindly, and given hard and trying work until they arrive at the port.

A fine steamer called the *Cyprian*, under the command of Captain Strachan, left Liverpool in October, 1881, bound for the Mediterranean. She had not proceeded far on her voyage before a great storm arose, and the tubes of the boilers bursting, the fires were put out, and she lay in the trough of the sea, at the mercy of the angry waves which swept her decks. They were off the Welsh coast at the time, and the vessel drifted towards the shore and at last struck on the rocks and became a total wreck. The captain told the crew that each one was to do his best to save his life.

At that time a poor stowaway boy came out of his hiding-place, and, with a terror-stricken look, gazed on the scene. The sailors were too much occupied with their danger to notice him. "Every man for himself," shouted the captain, and life-belts, oars, boxes, and other things were seized hold of by the men to help them to reach the shore. The Captain had just put on his life-belt, and was preparing to leap into the sea, when his eye caught the poor, terrified boy. Unbuckling his belt,

he strapped it on the poor stowaway, telling him how to save himself, and added, "I can swim; you take this belt, my boy." Overboard into the raging waves leaped the lad, and with great difficulty, reached the shore. But what of Captain Strachan? He perished; and perished through endeavouring to save the life of this poor, unknown boy. The hearts of many were deeply touched at the urchin's account of the captain's heroism: "He gave himself for me! he gave himself for me!" You cannot help loving the memory of such a kind, good captain as Captain Strachan. He *risked* his life to save a stowaway who had no claim whatever upon him. He gave his life-belt to the lad, and sank beneath the angry billows.

The love of the Lord Jesus to us was very much greater than that of Captain Strachan's to the stowaway boy. The captain *risked* his life to save another. He did not know that he would perish. The Lord Jesus *gave* up His life for us. He knew what would take place at Calvary. He came into this world for the very purpose of dying on the Cross, in order that He might be able to save us. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3. 17). When the Lord Jesus beheld us sinking into the depths of woe, unable to help ourselves, He plunged into the sea of God's wrath in order that He might have us with Himself for all eternity. Harken to His own wondrous words: "I sink in

THE CAPTAIN'S HEROISM.

deep mire, where there is no standing: I am come into deep waters, where the floods overflow me" (Psalm 69. 2).

You may have been trying, like the sailors on board the *Cyprian*, to save yourself. This is utterly impossible, for according to God's judgment, "there is none that doeth good, no, not one" (Ps. 14. 3). But there is salvation present, full, and free, and for you at this moment. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Timothy 1. 15). He came from yonder bright glory down to this wicked world to "save sinners." Have you found that you are a sinner, lost and ruined? The Lord Jesus "bare our sins in His own body on the tree." He paid the ransom price for our deliverance when "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and *with His stripes* we

are healed" (Isa. 53. 6). Jesus paid it all, and cried, "It is finished!"

The stowaway, when speaking of the captain's love to him, said, "He gave himself for me! he gave himself for me!" That is what you can say of the Lord Jesus. The Apostle Paul uttered the same beautiful words: "The Son of God, who loved me, and gave Himself for me" (Gal. 2. 20). He died, the just One, for us, the unjust, that we might be brought unto God. Hear His own words: "Verily, verily, I say unto *you*, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5. 24). May you be enabled to say from your heart:

"Though poor and needy, I can trust
my Lord;
Though weak and sinful, I believe
His word.
Oh, glad message, every child of
God
Hath everlasting life." A. M.

HOW THE LOST ARE SAVED.

BUT am I lost? You are either *lost* or *saved*. One or other of the two you must be. Which of the two is it? When the Lord trod this earth there were people who were not so bad as *lost*. They could not think they were so terribly bad as to be *lost*. They had sinned—they admitted that; but as for being lost, they "never were that." What did Christ do with these people? He simply *passed them by*. He said He had come to seek and to save that which was *lost*. But seeing they would

not take their place as lost sinners, He could do nothing for them. And there are lots of people of the same kind now—not "so bad" as to be *lost*. Let me ask, are you one? Then let God be true, but every man (including yourself) a liar, as saith the Scripture (Rom. 3. 4). "There is none that doeth good; no, not one" (Rom. 3. 12). God says that of *you*. "All have sinned and *come short*" (Rom. 3. 23). Own your sinful state before God, receive the Lord Jesus as your Saviour, and be saved. w.s.

"DO" or "DONE."

"THERE is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had long been interested. "Indeed," said he "how is that?" "Your religion," she replied, "has only *two* letters in it, and mine has *four*." "What do you mean," said he, "by two letters and four?" "Why, your religion" said the lady, "is D-O, DO; whereas mine is D-O-N-E, DONE." This was all that passed. The lady took her leave; but her words remained, and did their work in the soul of her friend—a revolutionary work verily.



The entire current of his thoughts was changed. *Do* is one thing; *done* is quite another. The former is legalism; the latter is Christianity. It was a novel and very original mode of putting the gospel; but it was just the mode for a legalist, and the Spirit of God used it in the conversion of this gentleman. When next he met his friend, he said to her, "Well, I can now say, with you, that my religion is d-o-n-e, DONE." He had learned to fling aside his deadly doings, and rest in the finished work of Christ. He was led

to see that it was no longer a question of what he could *do* for God, but of what Christ had *done* for him. This settled everything. The four golden letters shone under the gaze of his emancipated soul, "D-O-N-E." Precious

letters! Precious word! Who can tell the relief to a burdened, heart when it discovers that all is *done*? What joy to know that what I have been toiling for, it may be many a long year, was all done on the Cross! Christ has done *all*. He has put away sin—magnified the law and made it honourable—satisfied the claims of divine justice—vanquished

Satan—taken the sting from death and the victory from the grave—glorified God in the very scene on which He had been dishonoured—brought in everlasting righteousness. All this is wrapped up in these four golden letters, "D-O-N-E." Oh! who would not give up the two for the four? Who would not exchange "d-o" for "d-o-n-e"?

May God's Spirit lead you, this moment, to cease from your own "D-O," and to rest in Christ's eternal "D-O-N-E."

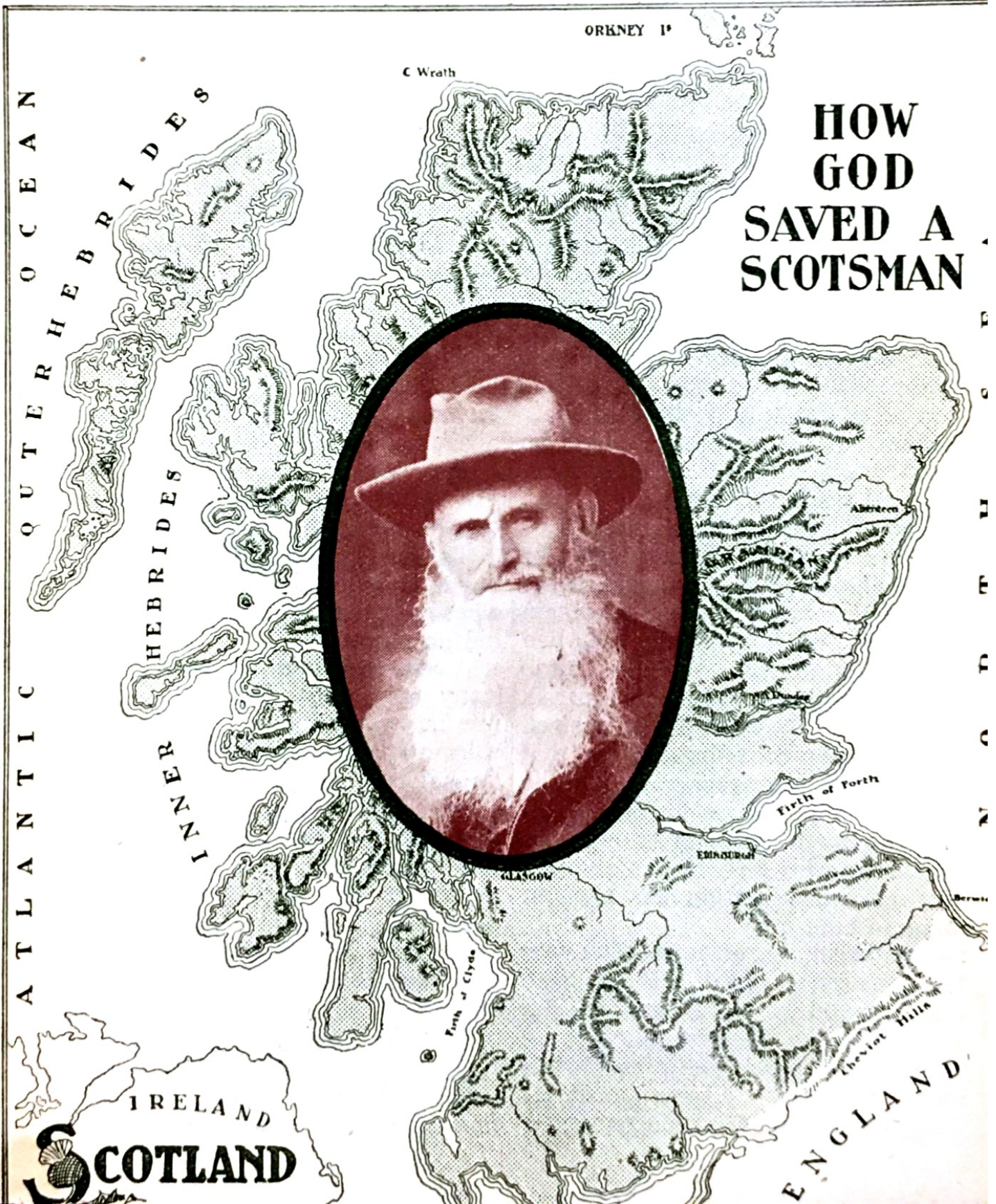
C. H. M.

What will profitably fill the last page? was the question the Editor was considering. Something strongly impressed—Put in "Do or Done." It was C.H.M.'s first tract, has been blessed to many, will be blessed to someone in this issue. Perhaps it is for YOUR blessing. If so, drop a line to the Publishers.

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Donald Ross's Testimony

**HOW
GOD
SAVED A
SCOTSMAN**



HOW GOD SAVED A SCOTSMAN.

DONALD ROSS, the veteran Scottish evangelist, was born of godly parents in Ross-shire, Scotland, and was brought up in the nurture and admonition of the Lord. Twice each day in his home they surrounded the family altar, the Scriptures being read, and God's help, protection, and blessing sought. Up to the age of fifteen Donald was careless and indifferent regarding eternal concerns. He intensely disliked "family worship," feigning headache as an excuse for his absence. His description of himself at this time is not at all flattering. He says he was

"AS PROUD AS A PEACOCK,

and as empty as a drum," and yet he "said" his prayers night and morning, lest God would judge him.

God did not leave the youth to himself; He loved him too much for that. The Lord Jesus knocked at the door of his heart, seeking to obtain admission, by laying on a sick-bed his brother Duncan. One day while teaching school in Inchdown, parish of Roskeen, Ross-shire, he received a letter from his father, saying that Duncan was dangerously ill. On the Saturday morning he walked to his home at Boath, parish of Allness. As he gazed on his brother at the point of death, the question was brought home to him,

"IF THAT WERE ME, WHERE SHOULD I GO?" His conscience replied, "If that were me, I should go to hell and be lost for ever." On Monday morning he returned to Inchdown to resume his school teaching. As he journeyed along, the Holy Spirit brought before

him his guilt and danger. The thought that took possession of him on Saturday came back in power, "If that were me, what would become of me? I should go to hell, for I am not born again."

Has the reader ever faced the solemn question, "If I die to-night, where shall I spend eternity?" If not, surely it is time you should. If you have not been "born again"; if you have not been regenerated by the Holy Spirit, you are a Christ-neglecting sinner on your way to death, darkness, and despair. What an awful thing to be summoned suddenly into eternity an unsaved, unsanctified, and unforgiven soul! "Because there is wrath, beware lest He take thee away with His stroke, then a great ransom cannot deliver thee" (Job 36. 18).

Thoroughly aroused to a sense of need, Donald Ross longed to know what he had to do to be saved. He did not know

HOW SALVATION WAS OBTAINED

"any more than a Hottentot did," to use his own language. So it is to-day with multitudes of moral, respectable, "religious" people. They go to church, "say" their prayers, encourage this, that, and the other "good cause," but know nothing of God's way of salvation. Ask one of them what a person has to do to be saved, and you are told to love God and keep His commandments. Ask another and he assures you that if you *do the best you can*, it will be all right with you at last! Man's religion always sets people praying, struggling, striving, and doing to *merit* the mercy of God,

HOW GOD SAVED A SCOTSMAN.

whereas God's religion tells us that

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

in order to obtain forgiveness but to *believe on Him* who did it all and paid it all. Deliverance for Donald Ross was near. "Between five and six o'clock," quoting his own words, "as I was trudging along a short cut across a wooded hill, it came strongly into my mind

Why SHOULD I NOT be SAVED HERE and NOW?
At once I bowed my knees among the heather, and cried to God for mercy, but no relief came. I rose from my knees saying and sighing, 'I am surely lost ; I can do nothing.' All at once that Scripture in John 18. 8 flashed through my mind with great force and brilliancy, 'If ye seek Me, let these go their way.' That meant Christ says to those who came out from the authorities to make the Lord Jesus and all His followers prisoners, 'If ye seek Me, the Lord Jesus, let My followers go their way, or go free.' At once my mind reverted to the cross, and then I saw the fact, Jesus **POURING OUT HIS LIFE A SACRIFICE FOR ME** ; His precious blood shed on my behalf as the Scripture says, 'The wages of sin is death,' and 'Without the shedding of blood there is no remission.' Instantly I comprehended what **SUBSTITUTION** meant. The work was done ; **CHRIST DIED FOR MY SINS** eighteen hundred years ago, and the way of God to me was opened up, and so was my way to God. I closed with Christ there and then, as my

personal Saviour ; I trusted Him. I received Him. I rested on Him. The glorious truth flashed before me, 'Christ died for my sins,' That is how I was saved."

Donald Ross carried the Gospel banner throughout the British Isles, Canada, and the United States for many years, receiving his Homecall at Havannah, Georgia, on 13th February, 1903, in his 81st year.

WHAT A GLORIOUS DISCOVERY!

What a wonderful deliverance! "Oh," says one, "I would give all I possess to obtain such a salvation as Mr. Ross obtained." You don't need to give, or give up anything, to be saved. Salvation is a **FREE GIFT** (Eph. 2. 8, 9 ; Rom. 6. 23), and cannot be purchased with money, prayers, penitence, ordinances, or religious observances. It cost Christ His precious blood to procure it, and creature merit has nothing to do with securing it. God now presses it on your acceptance, oh ! unsaved reader, as you scan these lines. Your heart may be as hard as granite and as cold as death, but God **BESEECHES** you to be reconciled to Him (2 Cor. 5. 20) on the ground of Christ's precious blood. Everything necessary for your redemption was accomplished on Calvary. The work that saves was "finished." God is satisfied—not with what you are, nor with what you have done. Bless His holy name, He is satisfied with what *Christ did for you* on the Cross of Calvary, and desires that you should be satisfied with that which satisfies Him. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). A.M.

SINCERE, BUT MISLED.

SPENDING a short holiday on the Continent recently, I chanced one day to be passing a large Roman Catholic Cathedral in Rotterdam, and seeing numbers of people entering the building to attend a special service, I joined the crowd and took my seat inside. The service which was conducted in the Dutch language lasted for something like two hours and twenty minutes; and whilst the whole thing from beginning to end appeared to me to be a hollow sham, yet there were individuals in that assembly who, without doubt, were real and sincere in their devotions.

I noticed particularly a feeble old woman who had almost reached the end of life's brief day, and earnestness was stamped on every feature of her face. With the exception of about twenty minutes—when an address was delivered by a priest—that old woman stood on her feet facing the altar, muttering her petitions to the Virgin Mary, with a view apparently of getting the Virgin to intercede with the Saviour on her behalf. In other words, she was endeavouring by her petitions to merit eternal life. She was sincere, but she was misled.

How I longed to be able in her own language to tell that old body that the work of salvation was done over 1900 years ago; that Jesus on the cross said, "IT IS FINISHED" (John 19. 30), and that as a poor guilty sinner, all that she had to do to be saved was to accept a Finished Work

accomplished by the Lord Jesus Christ.

"Done is the work that saves,
Once and forever done;
Finished the righteousness
That clothes the unrighteous one."

A gentleman once told me it did not matter so much WHAT a man believed, provided he was SINCERE. God says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14. 12). It is not *sincerity* that saves; it is *faith* that saves, for "He that *believeth* on the Son hath everlasting life" (John 3. 36). The Word of God plainly states that salvation is "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). There are many to-day like that old woman, trying by means of their prayers and good deeds to obtain eternal life, while God offers salvation as a "Free Gift" (Rom. 6. 23).

Let me ask, are you saved? If not, why not? Whether you believe it or not, you are a lost sinner, and if you neglect God's great salvation, will most assuredly perish. "All have sinned and come short of the glory of God" (Rom. 3. 23). Jesus "is able to save them to the uttermost, that come unto God by Him" (Heb. 7. 25). His promise is, "Him that cometh to Me I will in no wise cast out." Will you come NOW? J. G.

Evangelist Leaflets, No. 369.

The Navymen's Testimony



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THE ROYAL NAVYMAN'S TESTIMONY.

WHEN I joined the Royal Navy, I left behind me a quiet home and a praying father. At first I was greatly shocked at the oaths and curses I heard around me, though I gradually got hardened to them; but ere the first twelve months were over I could drink and swear with any of my shipmates. I wrote home less frequently, until at last I ceased writing altogether. When I became a rated seaman I was allowed more privileges, and was enabled to plunge more deeply into sin, and my conversation was so profane that respectable persons would not have anything to do with me; even those with whom I associated, bad as they were, would sometimes reprove me, and beg of me not to swear so much. At times conscience would make itself heard, and then I would feel miserable, and wish I had never been born. I have often looked at the water, and wished that I could find courage enough to drown myself; but I feared to die, and did not dare to hope that, as I was, I could ever be saved, but dreaded to go to hell. At such times I would go on shore and drink, to drown my misery, but I could never keep it long away.

I went on thus until the spring of 187—, when, as I was walking out towards Landport one Sunday evening, I received an invitation to tea for the following evening at the "Royal Sailors' Home"; I accepted it, although I was not sure whether I would go or not. However, when I came on shore the next evening I went up to the "Home," and there

a lady met me, and asked me to go in; so, as I was caught, I thought I may as well make the best of it, and I went in. After tea it was announced that a gentleman named J—— would give an address to all who would like to stay. I went out, but the Lord had brought me there, so I went in again, and crept into a dark corner. They were singing:

"Tell me the old, old story,
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love,"

as I went in, and it carried my thoughts back to the time when I first heard "the old, old story" from my mother's lips, but that mother was lying in her grave, and I!—the thought maddened me, and great drops of sweat rolled down my face, as I thought how grieved my mother would have been had she been living now. I rose up several times to go out, but I seemed bound by a spell, and listened while the preacher told of a Saviour's love. It was, indeed, "the old, old story," but the devil whispered that it was not for such as me, that I was too bad to come to God. At last I could bear it no longer—I got up and rushed out of the room. All that night I lay awake, afraid to go to sleep, lest I should awake and find myself with the lost. The solemn thought that "it is appointed unto men once to die, and after this the judgment" (Heb. 9. 27) laid hold of my conscience.

I went on board in the morning, but could find no rest, and as soon as the day's work was done I was off

The Royal Navyman's Testimony.

on shore to G —, where Mr J. — was to preach in a schoolroom. I went in, and I again heard the story of the Saviour's love, and again Satan told me I was too bad for Jesus to save; when suddenly my attention was arrested by the words: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). As I listened, the word "WHOSOEVER" seemed burned into my very soul; I saw at once that I could not be too bad for Jesus to save; that "whosoever" meant even me. Oh! what joy and gladness filled my heart! I felt I need not fear, for Jesus had died for me, even me. I believed

that I could rest on that single text, knowing it was God's own word; by faith I put my name into the "WHO-SOEVER," and it took me in. Then with Paul I could say: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. 1. 15). Now my joy is to serve and wait for that blessed One, Who has promised to take us to dwell with Him for ever.

Is this blessed hope yours? If so, happy are you; if not, let me beseech of you to come while there is yet time. Do not be put off by the "too bads" of the devil, but come at once, believe in the Lord Jesus Christ, and all will be well. W.B.

WHAT DOST THOU SAY?

SATAN is never so busy with a man as when he sees that his victim is about to pass for ever out of his grasp. Witness how the man possessed with the demon was torn, whenever it was clear that the oppressed one was about to yield his allegiance to Christ (Luke 9. 42). The devil is very loth to lose even one of his bondslaves. It may be that *you* are aroused to see that the wrath of God is abiding on you—that you have never been converted to God. You would fain be free—you would fain have Christ, and be saved. If so, be not surprised if there are many adversaries. The devil will conspire with your own evil heart to persuade you that there is no hurry, and that you had better be cautious. Yea, the very chains that bind you

will seem to acquire new power—the world, to your eye, will seem to be invested with new splendour. Satan will use all his arts to hinder your coming to the only One who can give you lasting peace. But believe him not. He was a liar from the beginning. God says, "Make haste." To-day, if ye will hear the voice of God, harden not your hearts. Wouldst thou be for Jesus? Then make haste to receive Him. Heed not the rage of the powers of darkness. Be not deceived, either by a flattering or a frowning world. Obey not the dictates of your own evil heart. Give ear to the pleadings of infinite love. The Son of the Blessed is standing knocking at the door of your heart. Will thou admit Him? What dost thou say? w.s.

SIN PUT AWAY

HOW very simple is the gospel of the grace of God! How it levels and lays in the dust all man's pride—his pretensions to goodness and righteousness! There is nothing so withering to the flesh as the cross of Christ. The gospel of the grace and glory of God reveals Jesus; it tells us of sin put away by the sacrifice of Himself. The work that He came to do is done—it is finished. "Once in the end of the world (age) hath He appeared to put away sin." How did He put away sin? "By the sacrifice of Himself" (Heb. 9. 26); His life of holy and perfect obedience; His life of entire devotedness to God; His prayers and supplications, with strong crying and tears, which He offered unto God (Heb. 5. 7) could never put away sin. The Scripture says, "Without shedding of blood is no remission" (Heb. 9. 22).

And we read further in connection with this finished work of the Son of God, that, "When He had by Himself purged our sins, He *sat down* on the right hand of the Majesty on high" (Heb. 1. 3). What precious, yea, what divine certainties are these! Sinner, is not this enough for you? If not, then the Word of God says, that "there remains no more sacrifice for sins." Are you labouring to make your peace with God? Peace has been made through the blood of His Cross (Col. 1. 20). Turn away from

your own works, and look at the perfect work of God's Son. And remember, if you do not accept that finished work for your soul's salvation, "there remaineth *no more* sacrifice for sins, but a certain fearful looking for of judgment (Heb. 10. 26, 27.)

Oh, hear the word of the Lord: "Deliver him from going down to the pit, I have found a ransom" (Job 33. 24). Blessed news! Christ on the cross is God's ransom. Christ, through the shedding of His most precious blood has settled for ever the question of sin, and now pardon is offered to whosoever will accept it.

Many years have gone since the writer trusted on Christ for his salvation. He was happy then, and is happy still. Why? Because the efficacy of the blood of Christ is ever the same. He is still seated at the right hand of God, and a full and most blessed salvation is the eternal portion of all that trust Him. And still more, the Christ who died and rose again is coming again, according to His abiding word, to take His blood-bought ones to be with Himself in glory. Sinner, will you hail His coming with joy; or will you have to wail because of Him? It will be a never-ending wail if you reject God's Christ. We beseech you, ere it be too late, to receive God's Son as your Saviour, and, believing on Him, "thou shalt be saved" (Acts 16. 31). W. S.

The "ART" Border Series, No 1.

The Basket of Grapes

By Dr. W. T. P. WOLSTON, Edinburgh.



THE BASKET OF GRAPES.



THE reason why many souls have not the assurance of salvation is that they are looking within for something to rest on, instead of simply resting on Christ, and believing what God says about Him, and them, when they believe in Him. This state of matters was forcibly illustrated by a bedridden old lady whom I saw some time ago. God had converted her nephew, a worldly doctor, in a remarkable way; and no sooner was he in the enjoyment of the Lord's grace than he sought to get all his relatives to share his new-found joy. Recognising the state his old aunt was in, he asked me to pay her a visit, apprising her of my coming.

The old lady received me very pleasantly, and we had a long conversation. She knew she was a sinner—a lost sinner—and owned it. She desired most fervently to be saved. She knew that no works of her own could avail before God. She believed the Lord Jesus to be the only Saviour of sinners. She had often cried to Him to save her, but no answer had come to her cries as yet. After finding out that she was a truly seeking soul—ripe for salvation, I might say—I asked:

“Now, what is the hindrance? Why do you not know that you are saved? You tell me that you believe in the Lord Jesus Christ, that He is able and willing to save you, and that you are most willing to let Him save you, and yet you are not sure of salvation. Do you think He has got anything more to do for your salvation?”

“Oh, no! I'm sure His work is all finished. He said so on the cross when He cried, ‘IT IS FINISHED,’ and bowed His head, and gave up the ghost” (John 19. 30).

“Quite true; only I suppose you think there must be something wrought *in* you before you can be sure you are saved?”

“Yes, that's just it,” she replied.

“And what, pray, is lacking in you?”

“Well, sir, I'm not thankful enough for all He has done for me. I think if I felt more thankful, I should know I was saved.”

“Oh, I see where you are,” I replied. “Now tell me, supposing I were to send you a basket of grapes by my servant to-morrow morning, what is the first thing you would do?”

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“ Oh, of course I should thank you,” replied the old lady, most energetically.

“ Well, suppose, on the other hand, you sent me a basket of grapes, what do you think is the first thing I would do ? ” I replied.

“ You would thank me, wouldn't you ? ”

“ Not first.”

“ Why, what would you do ? ” she asked most eagerly.

“ *I should take them.* Then, secondly, I should send you a hearty message of thanks.”

“ I see it! I see it!” exclaimed my old friend, as the joy-tears welled down over her wrinkled features. “ I've just got to TAKE salvation first, and then THANK the Lord for what He has given me.”

“ Exactly so. ‘ The gift of God is eternal life ’ (Romans 6. 23). What He gives we have only simply to accept, and then thank Him for time and eternity.”

“ Dear me, how simple it is!” she again exclaimed, falling back on her pillows. “ I always thought I must feel something within that I never could feel; but I see it all clearly now. It is so simple, I wonder I didn't see it before.” Thus she entered into sweet peace and rest in the Lord.

Can you say with her: “ I see it ”? If not, why not? Nothing can be simpler than the Gospel. God gives, man receives; God speaks, man hears; Christ acts, man believes. To look within for anything is sheer folly. It is the work *for*, and not the work *in*, us that saves us.

Christ's work on the cross is perfect. Nothing can be added to it. God has accepted it for us, and has set Jesus at His own right hand in glory, in token of His appreciation of Him (1 Cor. 15. 3, 4). His atoning work on the cross has glorified God, and put away our sins for ever from His sight. By it, too, Satan's power is broken, and the grave opened, death being annulled.

Every claim of God on us has been met by Jesus. He took our place in death and judgment that we might get His place in life and glory. And He says: “ Because I live ye shall live also ” (John 14. 19). Faith believes this. Faith reckons with God, and sees things as He sees them. Feelings or experiences have no place at all. “ Abraham believed God ”—*i.e.*, he took God at His word. I believe Him, dear reader. Do you? If so, you will say: “ Thanks be unto God for His unspeakable gift.”

W. T. P. W.

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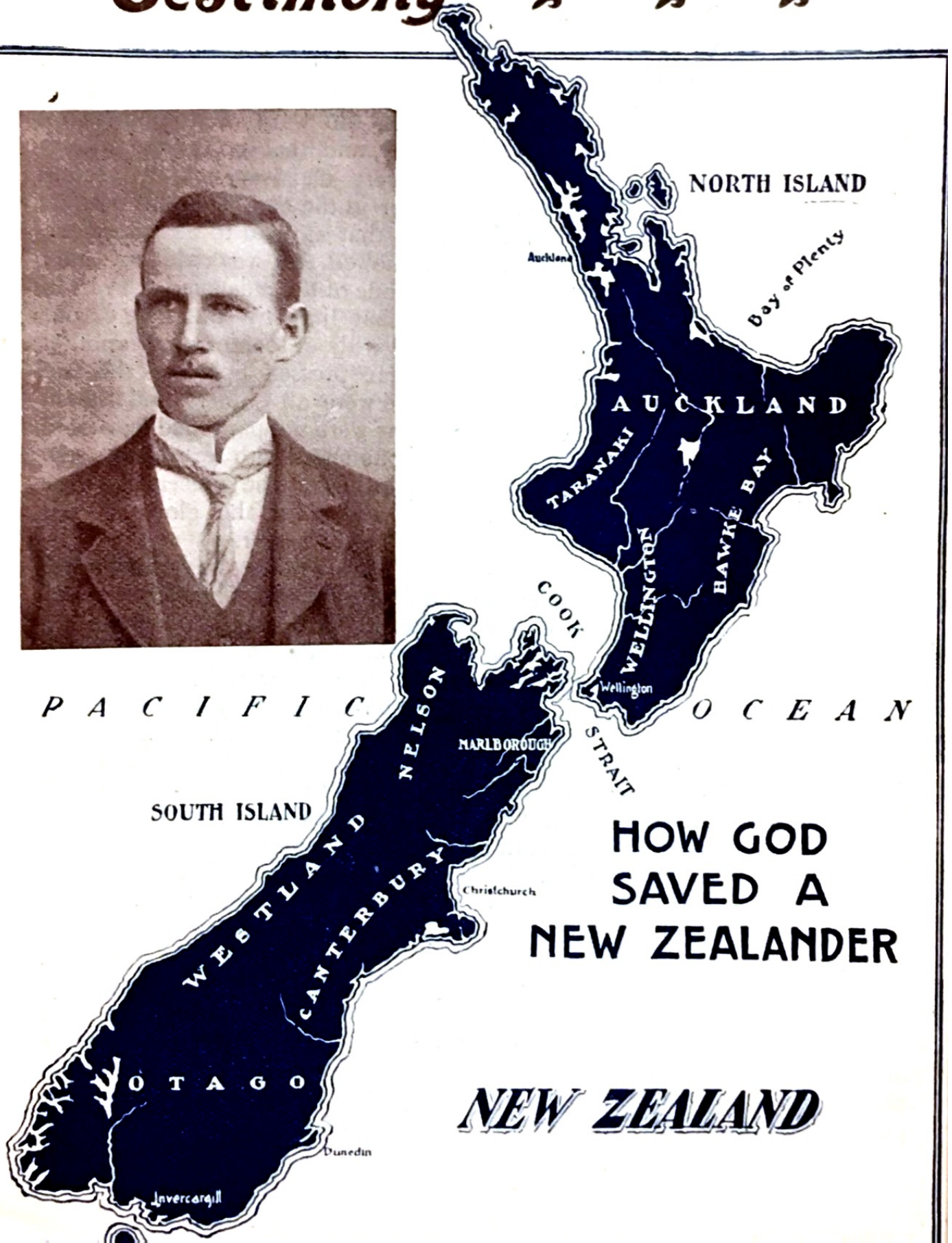
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THE WORK THAT SAVES.

BE clear as to this, that the work that saves the soul from coming wrath is a work done outside of yourself entirely. This is clearly seen in the Baptist's words: "Behold the Lamb of God, which taketh away the sin of the world" (John 1. 29). John did not tell the people to look into their own hearts for something that would please God. No. He pointed them outside of themselves altogether. He pointed them to Christ. "Behold God's sacrifice," he said. Our Lord proclaimed the same great truth to Nicodemus. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3. 14). Nicodemus, you see, was pointed to Christ on the Cross. The sacrifice of Calvary, and that alone, was to be the ground of his peace. Then we find Paul taking up the strain and saying, "Christ died for the ungodly" (Rom. 5. 6). Peter also points to Him as the One who suffered, the Just for the unjust, that He might bring us to God (1 Peter 3. 18). In all such scriptures, one thing is clear, and it is this: God is pointing you outside of yourself and your own doings to the great work accomplished by His Son on the Cross. You must have a sacrifice before you can approach a righteous and a holy God. It must be a pure and perfect sacrifice. Where will you find it? Not in yourself. Nothing you can ever do or pay could wipe out a single stain of sin. "All our righteousnesses are as filthy rags" (Isa. 64. 6); and "who can bring a clean thing out of an unclean?" (Job 14. 4). But *God* has provided a sacrifice—a pure and perfect sacrifice. Jesus has died on the Cross. Sinner, behold Him suffering there for you—making His soul an offering for sin, that you should not perish. The great work has satisfied God. He has declared Himself well pleased for His righteousness' sake. And seeing God is well pleased with the work that Christ has done, why should not *you* be pleased? It is vain to look into your own heart for peace. God never tells you to look there for it. Why look into your own heart for peace, when God says that "the heart is deceitful above all things, and desperately wicked" (Jer. 17. 9). "Christ is our peace." Behold *Him*—look to *Him*—be satisfied with the work that *He* has done. And, being justified by faith, you shall have "peace with God through Jesus Christ our Lord"—not peace with the world, or with the devil, or with your own evil heart, but peace *with God*; not through your own doings or strivings, but "through Jesus Christ" and His finished work on the Cross. Then, let good self and bad self be left out of the question. Be pleased with God's sacrifice, accept God's gift; and being pleased with that which pleases God, you will rest, with the calmness of faith, on the Christ of God, and know what it is to be saved. w. s.

A New Zealander's Testimony



**HOW GOD
SAVED A
NEW ZEALANDER**

NEW ZEALAND

HOW GOD SAVED A NEW ZEALANDER.

I WISH to tell the story of my conversion to God. From an early age I had more or less concern about my soul's salvation. As far as I can recollect, the first time I was troubled about my state was one Sunday afternoon when my mother spoke to me about the end of the world and the pit of woe into which the wicked were to be cast. From that time I had a dread of dying, because I knew I was a sinner. I had the idea that I had to live a holy life in order to enter heaven; but I found, as I grew older, that I got worse and worse, and it seemed to be harder and harder to do right. The thought distressed me a good deal, especially when I remembered that I had to give an account for all my sins.

I once asked my mother what the creed of a certain religious denomination was. She said that they believed that Christ suffered and died for sinners in order that they might be saved. This seemed a new thought, but I failed to perceive that Christ's work was *sufficient* to rest upon. I went on in my blindness, trying to please God with my good works, though God's Word declares that "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).

Special evangelistic services were commenced in the district. The first of the meetings at which I was present appeared quite different from any I had previously attended. The preachers seemed earnest men, and put the Gospel clearly and simply

before the people. The first speaker said our good works could not help us towards God, but that we were to come to Him as helpless, needy sinners. He told us that Christ had finished the work of atonement on Calvary, and that no works on our part were necessary. The second speaker in the course of his address stated that sin had to be atoned for, and showed that we could not enter the abode of the redeemed if we lived from that time till the day of our death without committing another sin. He pressed upon us the fact that we were all sinners, and that if our sins were not pardoned we would be "punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. 1. 9).

An after-meeting was announced, and those desirous of being personally spoken to were asked to remain. I remembered that a good number of my companions were in the hall, and I wondered what they would think of me if I waited behind. I knew that I was on my way to the pit, and that if I allowed this opportunity to slip I might be lost for ever, so I remained for the after-meeting. One of the evangelists asked me if I was saved. I told him I was not. "If you were to die to-night, where would your soul be?" was the next question. "In hell," was my unhesitating reply. After putting to me several other questions, he pointed me to some scriptures, and among others to Isaiah 53. 6: "All we like sheep have gone astray; we have turned every one to

How God Saved a New Zealander.

his own way; and *the Lord hath laid on Him* the iniquity of us all." He asked me to read this verse, and to put in my own name instead of the word "*all*." I did so, and in substance it read thus: "William T. Adams has gone astray; William T. Adams has turned to his own way; but the Lord hath laid on Christ the iniquity of William T. Adams." There and then I saw clearly that since God had laid on Christ the iniquity of us *all*, mine must have been amongst them. I perceived the glorious truth that God who knew them laid them on Him, and believing I was free. I saw for the first time that God was perfectly satisfied with

Christ's atonement, and I was satisfied with that which satisfied Him. I obtained peace, rest, and joy by believing on Him who did it all and paid it all long, long ago. I could then say, "Therefore being justified by *faith*, we have peace with God through Jesus Christ our Lord."

Whether in New Zealand, Australia, America, Britain, or any part of the world, you can be **SAVED NOW**. As a guilty, hell-deserving sinner "Believe on the Lord Jesus Christ, and **THOU** shalt be saved" (Acts 16. 31). Take your Bible, do as I did, put your own name into Isaiah 53. 6, and learn that **CHRIST'S WORK** was not only *necessary* but *sufficient* and for **YOU**. **W.T.A.**

TO ALL PEOPLE.

NONE are shut out from the blessings of the Gospel, except those that shut themselves out. The tidings of great joy are to *all* people (Luke 2. 10). The living water is for *every one* that thirsteth (Isa. 55. 1). The rest which Christ has to give, is for *all* that "labour and are heavy laden" (Matt. 11. 28). *All ends of the earth* are commanded to look to the Lord and be saved (Isa. 45. 22). Yea the Bible almost closes with the world-wide proclamation; "*Whosoever will*, let him take the water of life freely" (Rev. 22. 17). Nothing is lacking on God's part. He is willing that all should be saved. You must therefore have deliberately shut yourself out. You cannot blame God that His wrath is at this moment abiding on you. He says, "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 reproof" (Prov. 1. 24, 25). If you perish, you will not be able to say that you were never invited to come and be saved. If you die without an interest in Christ, you will not pass away unwarned. Supposing all the Gospel you ever heard was the entreaties contained in these humble pages, you will have nothing to say in your own defence. The Gospel supper has been spread. The invitation has been given. *You* are one of those who are invited. The announcement has been made that "all things are now ready." Yet you deliberately despise the entreaties of infinite love! How can you continue another hour thus to abuse the long-suffering of such a gracious and loving God? **w.s.**

"THE MAN WHO MISSED IT!"

"TOO late; you've missed it!" shouted a man as he noticed a traveller, satchel in hand, hurry down to the wharf just in time to see the steamer, upon which he had intended to take a journey that morning, glide swiftly away.

The traveller heard the salute, and turning towards the man, quietly remarked, "It's a good thing to be in time to be saved, ere the door of mercy is closed for ever."

The effect upon the man we cannot say, but would remind you, dear reader, that there is not a moment's time to lose. If not saved, then haste ere the door of mercy is closed for ever against you. The missing of a boat or train is a common occurrence, and generally, apart from a little annoyance and delay, of no serious consequence; but, oh, solemn thought! "When once the Master of the house is risen up, and hath *shut to the door*, and ye begin to stand without, and to knock at the door, saying, *Lord, Lord, open unto us*: and He shall answer and say unto you, *I know you not whence ye are*" (Luke 13. 25); that will be the missing of Heaven and Hope if you are found *just outside* the Door at last.

What solemn words are these!

Ponder them well. It may be Satan is administering to you that effective opiate, "*Time enough yet!*" and you have been and are believing him, though God in His Word repeatedly warns you to the contrary. Nay, your own senses tell you that such a thought is delusive and false. Daily you see or hear of men who are suddenly called into eternity; and just as suddenly *you* may go, for to *you* has God said, "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. 27. 1).

Why, then, will ye procrastinate? Every moment is hurrying you on to an everlasting heaven or an endless hell! And that is a *fact* existing in spite of all your opinions or desires to the contrary. Others have died, and so must you, and after death, the judgment. Remember, *this* is God's time, *to-morrow* is Satan's. "Behold, NOW is the accepted time; behold, NOW is the day of salvation" (2 Cor. 6. 2).

"To-night may be thy latest breath,
Thy little moment here be done,
Eternal woe, the second death,
Awaits the grace-neglecting one;
Thine awful destiny foresee,
Time ends, and then—ETERNITY!"

T. D. W. M.

"YET THERE IS ROOM."

YES, room for you—even *you*. But room for you *where*? Room in the boundless love of God—it encircles you—it embraces you. Room in the out-stretched arms of His mercy. Room for you at the Cross where Jesus died. Room in that loving heart that was broken there for you. "Yet there is room." "Yet" speaks only for the present. **There will not be always room.**

The "A.M." Two-Colour Tracts, No. 12.

The Shoemaker's Sign

THE

GOSPEL

IS THE

POWER

OF GOD

UNTO

SALVATION



"IT'S NEVER TOO LATE TO MEND."

SUCH were the words that I read in a shoemaker's window in the month of December, in the east end of the city of Toronto, Canada. The shoemaker had laid hold of a common saying, and utilised it for business purposes. However much the saying may hold good in cobbling, it has no place in the matter of the soul's salvation. Oftentimes we hear godless, careless people, when spoken to about the things of eternity, declaring that it is their intention to "turn over a new leaf" and "do better" in the future.

God's Word shows us that man in his natural state is "beyond repair." "They that are in the flesh CANNOT please God" (Rom. 8. 8). Indeed the Scriptures plainly state they are "dead in trespasses and sins" (Ephes. 2. 1). It is "too late to mend," for the Lord Jesus has said, "Except a man be BORN AGAIN, he cannot see the kingdom of God" (John 3. 3). The new birth is an absolute necessity. "Marvel not that I said unto thee, Ye MUST be born again" (verse 7). Future good conduct cannot obliterate the past, for "God requireth that which is past." Turning over "new leaves" of your life's history won't blot out the old ones. Talking about being better in the future than one has been in the past, and expecting that this will have any thing whatever to do with the soul's salvation, is a terrible delusion. Reformation is not regeneration.

"Ye must be born again,
For so hath God decreed;
No reformation will suffice:
'Tis life poor sinners need."

God has brought in the whole world guilty before Him (Rom. 3. 19). For persons to think that it is "never too late to mend," and that prayer saying, psalm or hymn singing, sacrament taking, alms giving, or religious observances can secure salvation, is a fearful delusion. In connection with man's salvation God must do *everything* or nothing at all. Thank God, the work is done. On the cross Jesus said, "It is finished."

"He that believeth on Him is not condemned; but he that believeth not is CONDEMNED ALREADY, because he hath not believed in the name of the only begotten Son of God" (John 3. 18). The trial is over, the sentence has been pronounced; unconverted men and women are "condemned already," and all talk about "mending" their ways, "turning over new leaves," and becoming better in the future is but a futile attempt to *persuade God to give them a new trial*. The condemned man in his prison cell awaits the day of execution, and the only thing that keeps the unbeliever out of a lost eternity is the brittle thread of life, which may snap at any moment.

Though the unsaved are "condemned already," the world being their prison cell, a free, full, and present salvation is pressed upon their acceptance. Through Christ's death and resurrection, pardon is brought within their reach, and by believing on Him who "suffered for sin, the Just for the unjust," forgiveness can now be had. By resting on the finished work of the Lord Jesus,

“It's Never Too Late To Mend.”

a sinner dead in trespasses and sins obtains eternal life, is born into the family of God, and becomes a joint-heir with Christ.

May you be enabled from the heart to sing—

“Though poor and needy I can trust my Lord,

Though weak and sinful I believe His Word;
Oh, glad message! every child of God
Hath everlasting life.”

Then you will know the meaning of

the saying: “The things I once loved now I hate, and the things I once hated now I love.” You will not be a “mended” sinner, but a regenerated one: The passage of Scripture in Paul’s second epistle to the Corinthians will then apply to you: “Therefore, 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). A. M.

THE DAY OF VENGEANCE.

THE day of vengeance is in Mine heart, and the year of My redeemed is come” (Isa. 63. 4). These words are found plainly recorded in Holy Writ. There *shall* be a day of vengeance, no matter how some people try to explain that there shall be no such thing. Yet see how God speaks of vengeance. It is the *day* of vengeance, while in the same verse it is “the *year* of My redeemed.” Judgment is God’s “strange work.” He has no delight in taking up the sword of vengeance. Therefore He speaks of it as a day. But when He turns to His redeemed, it is a *year*—“the year of My redeemed is come.” We read of the great and terrible *day* of the Lord, and also of the acceptable *year*. There you have the same thought again. A great and terrible day is coming. Nothing can stay the wheels of God’s righteous judgment. All who shall have rejected Christ must receive their terrible sentence, and meet their eternal doom. But ere that day comes, our God in matchless love has provided a *year* in which His grace is reigning—an

“acceptable year.” It has already run a far longer course than three hundred and sixty-five days. This is the time of God’s long-suffering, waiting as it did in the days of Noah. Has the year of heaven’s long-suffering been an acceptable year with you, my reader? God has given you space for repentance. That is a thing you cannot deny. You have had ample opportunity. You have been invited—entreated to come to Christ. You cannot say that you are going into the presence of God unwarned. His goodness would have led you to repentance. Yet you have not been led to turn to God. Who is to blame? No one but yourself. The year of grace, so far as *you* are concerned, may soon and suddenly close. Then, what of thy soul? Whether you believe it or not, you are a sinner, and need a Saviour. God loves you, Jesus Christ has died for you (Rom. 5. 6), and now He offers you a free salvation (Rom. 6. 23). Will you accept it? Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16 31). w. s.

A WARNING TO NEGLECTERS.

COLD and lifeless lay the corpse of one to whom I had often spoken. He was genial in disposition, and prosperous in business, but I fear he was a Christ-rejecter. It was in a Canadian city.

We were holding gospel meetings, and the one of whom I write came, listened, and seemed to be impressed. I had a long talk with him, and sought to show him the danger of turning away from the only Saviour for sinners, but as we parted, he

said, "It's all true, no doubt, but I can't take Christ now." I left that city, and returned to it again after a short absence. As I stepped from the railway car to the platform at the station a friend met me, saying, "You won't have heard of poor B——; this morning at two o'clock he died." The first words that started to my lips were, "Was he saved?" and sad indeed did the answer of my friend make me: "No, we could not say that; he died apparently without hope."

That evening I stood beside the coffin, and gazed upon that face now still and dead, and sorrow surged

through my heart. He might have been saved, but would not; he might have passed into realms of endless joy, but for aught we knew he had gone to woe, and darkness and wail-

ing. Almost had he decided for Christ—almost was he wrapped in the arms of the Saviour's love; but we fear he had missed it, and that he had gone from earth's business, pleasure, and friends to eternal damnation. I turned from gazing on that face to

speak a word of comfort to the sorrowing young wife, but could not—the words would not come, though the tears did. I had to go away from the house of death with a lump in my throat, and the sorrow "without hope" in my heart.

Oh! to die is solemn, deeply solemn; but to die without Christ, without hope, this is truly terrible—to miss heaven, and to land in hell; to be almost pressed to the bosom of the Saviour's love, and yet to be held in the grip of eternal darkness. May this never be your portion. "Believe on the Lord Jesus Christ and thou shalt be saved" even NOW. J.T.M.

