

up and told me that a man wished to see me. He gave me the number of his cot, so I went there. When I got there he called me "Chaplain," (I wasn't Chaplain) "I wish you would

HELP ME TO DIE."

"My friend," I replied, "I would take you in my arms to the heavenly Canaan if I could, but I cannot help you to die." "Well, who can?" "The Lord Jesus Christ can help you die--He came down here for that purpose." He shook his head and said: "He cannot save me." "Why not?" "I have sinned against Him all my life." "He came down here after sinners," I replied. He told me that away back in the North he had a praying mother, so I thought I would just sit down by his bedside and talk and pray with him. If prayed two or three times. The shadows of eternal death were gathering around that soul. I thought I would have to write to that mother the painful news that her boy had died without hope. After praying a number of times, I said: "Look here, now, my friend, I want to read a conversation which Christ had one night--it is about a man who is anxious about his soul." So I read the third chapter of John. Every word which fell from my lips he seemed to be catching them home to his heart, which was open to receive the truth. When I got to the words: "And

AS MOSES LIFTED UP THE SERPENT

in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." the dying man cried "Stop.!" He looked at me so eagerly. "Oh I wish you would read it again--it sounds good." So read over the second time, "As Moses lifted up the serpent," etc. With his elbows resting on the edge of his cot he brought his dying hands together. "That good, Chaplain. I want you to read it to me once more--it sounds good." So I read it over to him the third time, and when I had finished I read the next verse: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and I went on reading the whole chapter. When I got through I noticed his eyes closed, his arms folded across his breast, and a sweet smile resting upon his face.

O WHAT A CHANGE!

Leaning over him I noticed his lips quivering, and I could hear a faint whisper: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should have eternal life." (Mr. Moody repeated the verses in a

low hoarse whisper, in imitation of a dying man.) He opened his eyes and fixed his calm deathly look upon me as he said: "Yes, Chaplain, that is enough: you need not read any more; it is all plain." He lingered a few hours, his spirit fled, and took his seat in the kingdom of God. Oh, it is enough for every lost soul here to-night. You can spurn God's remedy and perish, but let me tell you, God don't want you to perish. He has no pleasure in the death of him who dieth. "Turn ye, turn ye, why will ye die," saith the Lord. O may God help you to-night just to look to the remedy provided for you and be saved.

The Established Church Assembly was engaged for the greater part of the day on Tuesday in discussing two cases of innovation--one on appeal from the Synod of Merse and Teviotdale, known as the Dunse Innovations Case; and the other an appeal from the Synod of Moray, known as the Elgin Harmonium dispute. In the latter case the Assembly had no difficulty. Nearly 2000 of the worshippers in Elgin Parish Church were in favour of instrumental music, while only 64 were opposed to it. When the much-discussed question of instrumental music was finally settled by the Assembly, congregations were allowed, with the sanction of their Presbytery, to erect organs or harmoniums to assist in the public worship of praise, if they were wholly or nearly unanimous. It is only fair that the conscientious scruples of minorities should be respected. In the Church of Scotland there is still probably a considerable majority who decidedly object to instrumental music, and even in congregations that have cultivated a taste for music there are minorities that are doubtful as to the use of the organ. It would be a mistake for the Courts of the Church to ride roughshod over these less advanced or less cultivated members of the Church; and wherever it has been shown that the minority against instrumental music has been large enough to be formidable, or to make the introduction of the organ a tyranny upon the conscientious convic-