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Entered at Stationers' Hall by G. KIRKHAM.

THE BROAD AND NARROW WAY.

Matthew VII: 13, 14.

THE PICTURE ACCOMPANYING MR. G. KIRKHAM'S LECTURE ON "THE BROAD AND NARROW WAY."

This Picture is of German origin. It was designed by Mrs. CHARLOTTE REIBLEN, of Stuttgart, more than 30 years ago; and, at her request, was painted by a gentleman named WALKER, also of Stuttgart. A Dutch Edition was afterwards produced in Holland. One of these Dutch copies was brought from Amsterdam in 1868 by Mr. GAWIN KIRKHAM. This English Edition is now sent forth with much prayer for the Lord's blessing upon it. Copies of the Explanation in English, One Penny each, may also be had of the Publishers.

Morgan & Scott, 12, Paternoster Buildings, London, E.C.
And may be had of all Booksellers.

PRICE ONE SHILLING.

History and Explanation of the picture
"The Broad and the Narrow Way".
By the late Gawin Kirkham – Secretary of the Open-Air Mission
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The Open-Air Mission.

Than Mr. Gawin Kirkham (secretary of the Open-Air Mission) few, perhaps, of those connected with religious and missionary work South of the Thames are better known. The regular readers of the South London Press are not unacquainted with many facts connected with the usefulness, zeal, and thorough devotion of this band of workers, amongst whom may be numbered several hundred open-air preachers, residing in the teeming centres of population from Woolwich to Putney. Unless we are mistaken, the founder of the mission himself (Mr. John M'Gregor — "Rob Roy") is at present, and has been for some time, entitled to be designated a "South Londoner." Owing to the continued ill-health of "Rob Roy," Mr. Kirkham has had to bear the burden of the duties in the superintendence and general working of the mission for a long time past. In January, 1856 Mr. Kirkham came to London, and offered himself to the Church of England Scripture-Readers' Society. In the following April he was appointed, as reader in the parish of St. Paul's, Bermondsey. At that time the incumbent was the Rev. William Duncan Long. With this gentleman he remained four years—three in St. Paul's, and one in the mother church of St. Mary, Bermondsey. It should be noted that Mr. Long was himself an open-air preacher, and each summer held outdoor services in the principal parts of the parish.

In the early portion of 1860 Mr. Kirkham was appointed secretary of the Open-Air Mission, in succession to Mr. John Wilde Taylor. This responsible post he has held ever since, with the exception of an interregnum (if the word may be used) of four and a half years, during which time he acted as secretary of the widely-known Mildmay Park Conference Hall.

In the course of these many years of active work (as our columns of last week show) Mr. Kirkham has, in the pursuit of his objects and duties, visited not only several portions of the United Kingdom, but various parts of the globe. This may truly be said of the Open-Air Mission—it has proved itself a magical power, a pervading influence, and an abiding source of blessing wherever it has set its foot—and in no place has it so firmly established itself as in South London.

The South London Press,
Saturday, September 6, 1890.

A Visit to Holland. My first visit to the Continent was in August 1867, when, in the providence of God, I attended the Fifth General Conference of the Evangelical Alliance, held for ten days in Amsterdam. This led to two other visits in the two following years by invitation of Dutch friends, so that altogether I spent ten weeks in Holland. Two important results followed, *viz.* the revival there of open-air preaching; and the bringing to England of "*My Dutch Picture.*"

The Dutch and Street Preaching. With reference to the first result, I need only say here that, though threatened with imprisonment if I attempted street preaching, yet on my second visit it was allowed by the authorities and taken up by the Dutch themselves, led by Mr. Isaac Esser, of the Hague. Such a complete change was wrought thereby, under the blessing of God, in a bad street in the Hague, that the Burgomaster declared, "*One good street-Preacher is worth ten policemen*"—a saying which has since become famous.

Where I found the Picture. The purpose of my second visit was to preach the Gospel, which I did by interpretation, and with manifest blessing, having Robert Craig as my fellow-labourer. We were the guests of Mr. H. de Hoogh, a kind bookseller, at 76, Nieuwendijk, Amsterdam. Here we arrived on January 31st 1868. Our host had a Dutch copy of this Picture in his shop window. Next day I saw it for the first time and was at once attracted by it. Day by day I looked at and tried to understand its meaning; and I brought a copy to England on my return. Friends to whom it was shown were deeply interested; and soon after, at my request, the Dutch Explanation was translated into English, by Frederick Emmighausen, a young Dutchman, residing in London, and afterwards published.

How I became its Expounder. It was soon evident that there was a living power in the Picture; and I conceived the idea of expounding it in public. For this purpose, I had an enlarged copy painted, succeeded by three others, each larger than its predecessor. The last—the one I now use—was painted by Henry Bevis, scene painter, 140, Pentonville Hill, London, and is nine feet wide and twelve feet long.

It is painted in dulled oils, suspended on an ingenious frame, and lighted by a “*new quintuple dual illuminator*”—five duplex lamps in one—(both invented by Mr. Leonard Todd) placed at its foot. From these copies I have lectured in public 909 times in eighteen years to tens of thousands of people.

“In Journeyings Often.” The Picture has thus been exhibited and expounded, in-doors and out, in the principal towns in England: and last year it travelled “*from Land’s End to John O’Groats’ House;*” for I spent eighteen days in Devon and Cornwall, and sixteen in Scotland, taking a fresh town almost every night. The exposition is varied, according to the kind of audience, or by the leading of the Spirit; and it has probably never been twice in the same words during all these years. I am guided chiefly by the original Explanation, but introduce many English incidents and illustrations. I am deeply indebted to my dear friend, Charles L. Young, of Mildmay, who, with unfailing devotion, has accompanied me hundreds of times to point out the objects in the Picture while I explain it, and has sometimes taken my place as expositor also.

A Striking Coincidence. I am comforted in these manifold journeyings, which necessarily often keep me out late at night, by regarding this exposition as part of my life-work. This is confirmed by the time when the Picture first attracted my attention; for hardly had the grave closed over the earthly remains of the designer when my eyes were directed to her work in the shop window in Amsterdam. Thus, the Picture fell from her hands into mine, and began a new life by being turned into a new tongue, and so becoming accessible to the whole English-Speaking world.

Enlightened At Last. All my lecturing copies were painted with Dutch texts, and I familiarized the public with the title, “*My Dutch Picture.*” But the words, “*from the German,*” at the end of the Dutch “*explanation,*” led me to enquire about the original; for I found I had only a version of it. For a while all enquiries were fruitless. The first light came on the 15th of August, 1882, from the Rev. C.A.Gollmer, a German missionary, who had long laboured in Africa for the Church

Missionary Society, and who died December 23rd 1886. He informed me that Mrs. Charlotte Reihlen, of Stuttgart, was the original designer, and secured me two copies of the Picture from the German Evangelical Society, by whom it was published. These were accompanied by the original German “*explanation*,” which I then had translated and published in English.

The Real Story of the Picture. At last I obtained the story of the Picture from the family of the designer. It reached me on the 26th of January 1887, through Baron Julius von Gemmingen, of Gernsbach, to whom I had addressed a series of questions on the subject the previous year. The story is from the pen of Mr. Adolf Reihlen, of Stuttgart. Writing to the Baron, he says: “It is a matter of great joy to me to think that this noble picture, the effluence of our memorable mother’s deep piety of heart, today inspires thousands so vividly, and with the same freshness for God’s Kingdom as it did twenty-five years ago. To my memory it was six years before her death, which occurred on the 21st of January, 1868, at the age of sixty-three, that our departed mother formed the idea of having a noble engraving of *The Broad And The Narrow Way*, that it might be circulated freely among the people. Our dear mother was, as you know, gifted with very fine taste, but as she knew nothing whatever of the art of drawing, she looked for a pious artist, who would be able to put her ideas on paper with full understanding and inspiration. In this endeavour she continued till she found in the person of Herr Schacher a really pious artist. He was the son of an excellent and godly tutor at the Royal Grammar School here. Dear mother now told him accurately what she wanted; and he designed the chief parts of the Picture. These were again criticised by our dear mother, and altered according to her own mind, till she declared herself fully satisfied. My brother, Theodore, assisted my mother, specially by visiting frequently Herr Schacher; and he also did great service by his taste for the aesthetic in grouping. Herr Schacher died soon after, still a young man. A real picture in oil or water colours never existed; but the lithograph originated from three or four chief sketches. These original sketches are evidently not in existence now. However, it does not matter much; for I

remember distinctly how at the time dear mother only used them as a kind of framework to bring the picture at last into the perfect form. As to ‘*an earlier representation of the two ways,*’ mentioned in the *Explanation*, I remember from my childhood a picture which bore the title. But that engraving was drawn with little spirit or life and was rather roughly executed. But it is indisputable that even thirty or forty years previously, this rough engraving contained the principal idea of our dear mother’s Picture. However, it was just the endeavour of our dear mother to create in her Picture a richer, a more perfect, and a nobler illustration of the idea. The ‘*Explanation of the Picture*’ originated also from dear mother. In this dear Theodore (now deceased) principally assisted her. It is natural that the Picture and Explanation are from one mould—I should like to say by inspiration of dear mother, and the assistance of Theodore and the pious artist Schacher.”

The Daughter’s Story. This is a charming tribute to a mother’s gifts and graces and is invaluable as giving the true origin of the picture. It was supplemented by a statement from one of Mrs. Reihlen’s daughters, communicated in October, 1887, to Mrs. Pooley, of Bath, by Mr. E. Millard, who has laboured in Austria forty years for the British and Foreign Bible Society. “I succeeded only yesterday in getting an interview with Mrs. Stammbach, the daughter of Mrs. Reihlen. It seems that the print, roughly and imperfectly sketched, was found about seventy years ago by a Mr. G. W. Hoffmann (the founder of Kornthal, a place near Stuttgart), among some stray papers, of which no further account can be given. This picture was shown to Mrs. Reihlen, of Stuttgart, as a curiosity. A year or two later several copies of the same print casually fell into her hands with some waste-paper. She was impressed by this circumstance, and eventually produced her own Picture, greatly improved and enlarged. A Pastor Israel, still living at Stuttgart, travelling in Holland, took some of these copies with him for circulation. He gave one to Jonkheer A. M. C. van Asch van Wijck, a judge, residing in Utrecht.”

The Dutch Publisher’s Story. Mr. H. de Hoogh, the publisher of the Dutch Edition, supplements this statement by saying he received a

copy from this judge, translated it into Dutch, published it in 1867, and sold 10,000 copies. We have thus a clear account, not only of the German origin of the Picture, but of its translation and publication into Dutch.

A Personal Interview. On the 24th of last April Mr. Adolf Reihlen, the writer of the first of these two statements, called upon me at my office (Open-air Mission), and gave me some additional particulars of his mother. She owed her conversion to a German preacher, named Ludwig Hofacker. This change made her husband furious, and he went off to America. There the Lord convicted him of sin, and he returned home, saying, “*I was in the wrong; you are right,*” and henceforth had fellowship with her in the many good works to which her life was devoted. One of them was a Deaconess House, which she founded; another was a Middle-class School for Girls, founded in 1841, in which between 500 and 600 have since been educated. These were in Stuttgart, the capital of the kingdom of Württemberg. As they were wealthy and were now one in the Lord, they gave freely of their substance to the Lord’s work. It was not surprising to hear this good son say of so honoured a mother, “*I liked her immensely!*” He added that two of her favourite books were John Bunyan’s *Pilgrim’s Progress* and Richard Baxter’s *Saint’s Rest*.

The English Edition. Resuming my own narrative, I now come to the production of the English edition of the Picture. After my lectures people naturally wanted the Picture. So, when 4,000 Dutch copies had been imported and sold, Messrs. Morgan and Scott issued an English Shilling Edition, in October 1883. The size was the same as that of the German and Dutch, *viz.*, nineteen inches by twenty-four and, like them, it was tinted only. But when a pretty edition in six colours was produced, it became first favourite with the public, and is now the only one printed. So great has been the demand that 50,000 copies have been sold in five years; and it has been carried to the ends of the earth. At the same time (October, 1883) a miniature copy of the Picture was engraved and printed on the title page of the Explanation. The present issue brings the total of this explanation in English to 100,000.

The Power of a Picture. Such are some of the results arising from a casual look at a picture in a shop window at Amsterdam by an English visitor more than twenty years ago. But other results of far more importance have followed; for I venture to hope that thousands have been influenced for good, and not a few soundly converted to God by the lecture, the Picture, and the Explanation. This is testified by a considerable number of letters, which I gratefully treasure.

The Picture Criticised. But, on the other hand, the Picture has been criticised. Some have found fault because the Cross is introduced; and others that vice is represented as well as virtue. These critics have also suggested several alterations, all of which I have firmly opposed. I regard it as my mission to expound the Picture, and to transmit it to posterity as near the original as possible. It is easy to criticise an allegorical Picture, as no two independent minds would form the same design. But as this is on sound, evangelical, Scriptural lines, I prefer that it should remain unaltered.

Points Unexplained. Admirable as is the arrangement of the hundred texts in the Explanation and clear as that Explanation generally is, yet some details are left obscure. I am often asked why the Prodigal Son is on ground included in the Narrow Way. My own impression is that he is intended to represent a backslider, and hence he is restored and welcomed by his father. Otherwise he must return and come in by the Strait Gate. Another unexplained point is the gap in the fence dividing the two ways. I have seen another picture, in German, somewhat after the style of this, in which all in the Narrow Way carried crosses, so that if any turned aside into the Broad Way they were known by this emblem; and my impression is that the preacher in the Broad Road was sent there to restore these wanderers; and that the gap was made for them to return by. The Preacher in the foreground was intended to represent Samuel Hebich, a successful missionary in the East Indies—so Mr. Adolf Reihlen told me. But the one in the Narrow Way, surrounded by a crowd, is not in the original, but was added by the Dutch. The two colours on the guide-post in the foreground are, as stated in the Explanation, indicative of *Two Destinies*, according to

the decision made. Guide-posts in Württemberg are painted by the Government, in the Württemberg colours, black and red, and these suggested to Mrs. Reihlen the *Two Destinies* of which she speaks.

The Designer and the Expounder. Although I can never expect to create in others an enthusiasm in this subject equal to my own; yet I have ventured to put on record this Story Of A Picture in the humble hope that it may deepen the interest of an ever-widening circle, both in the Picture and its Explanation. I therefore commend it to Him whose Spirit taught “*a vanish’d hand,*” and “*a voice that is still,*” to write the vision, and make it plain upon tables, that *he may run that reads it.*^{Hab.2:2}

Gawin Kirkham passed away to his eternal rest and reward on Sunday, May 8th, 1892. His last work on earth was to lecture on his Picture at Sheffield only six days before his death. Of him it may be truly said: “*he fought a good fight; he finished his course; he kept the faith.*”

Explanation of the picture “The Broad And The Narrow Way.”

Mrs Charlotte Reihlen

This picture does not really need any explanation, inasmuch as for the most part that which is to be brought home and made important to the beholder speaks in symbolical, and therefore the plainest possible language. Notwithstanding this, many will be glad to have a short general explanation, particularly of those objects and texts, which, owing to want of room, have been but partly given and (as to the texts) with only the reference. The reader will thus be spared the trouble of looking for the words. Further reflection is by no means excluded. The mystery of God’s kingdom and the mystery of iniquity, here represented by two paths, will become really clear only to those who keep the word of truth in an honest and good heart and bring forth fruit with patience.^{Lk.2:19;8:15} The kingdom of this world will continue opposed to God’s kingdom, till the latter is fully triumphant.

The chief thought for contemplation is as the title shows, taken from the words of the Lord Jesus in His first public discourse to the people,

in the Sermon on the Mount—*Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it.*^{Matt.7.13-14}

As Moses at the giving of the law from Sinai, and before they entered Canaan, put before the children of Israel blessing and cursing, death and life, so in like manner the foreground of our picture places them side by side. On the right hand we see ears of corn and bunches of grapes, symbols of blessing and fruitfulness, at the same time suggestive of bread and wine, namely, the sacrament of the body and blood of the Lord Jesus, the second Adam.

On the left, thistles, thorns, and poisonous plants appear. These denote the curse which came through the sin of the first Adam, and the unfruitfulness of the earth, which the destructive Serpent sufficiently shows. This at the same time points to the person of Satan, and his evil influence, as the author of all sin. In the midst of this group, shut in by blessing and cursing, and, though ordained to life, containing both life and death, are the tables of the Law; while to the right and left of them, on two rocks, are engraven words which tell us of man's terrible fall, and God's plan of redemption designed from all eternity:— (1) *As in Adam all die* (2) *even so in Christ shall all be made alive.*^{1Cor.15:22} On the two tables of the law are the ten commandments, the duties of the love that we have to practice towards God and man. Man's position in regard to the Divine law is shown by two important passages of Scripture, Romans Ch 5 and Galatians Ch 3, which prove that non-fulfilment of the law condemns us in God's sight. On the other hand, the sinfulness and ruin of our fallen nature, of which we first become conscious through these commands, as also the experience that we are unable, with all our efforts, to keep them so completely as to satisfy God, these drive us to God in Christ. *The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*^{Gal.3:24} Since Jesus alone has fulfilled the law out of Divine love for us, and for our benefit, and in His redemptory offering and bloodshedding has atoned for our sins, and suffered for us, we can only by

repentance (*i.e.* change of mind) and by faith in His merit be justified, and filled with the spirit of love, which then enables us to keep the commandments; because nothing is hard to unselfish, God wrought love, and grace is then much more powerful than sin. The text in our picture, written on the tables of the law, refers to this: *Love does no harm to its neighbour. Therefore love is the fulfilment of the law.*^{Rom.13:10} The foreground of our picture, as above described, is occupied with a descriptive representation, comprehensive and universal, referring to all men without exception. It leads us at once to the place of decision that is so near, and at the same time shows us the great difference between the two gates and the two ways, for evidently the people, standing on the common entrance ground, of high or low rank, old or young, men or women, nobles, burghers, or peasants, are preparing to set out in one direction or the other. Yet before doing so they turn to the wooden sign-post standing in the middle, painted with alternate bright and dark stripes, as if to indicate that the choice of one of the paths leads to the joyous light of everlasting day, but the other to the sad darkness of the hopeless night of despair. The two arms of the sign-post express this further in a most unmistakable manner, as one of them is turned towards an open and very narrow gate, and bears the inscription—“*Life and Salvation*” whereas the other is directed towards a beautiful, wide-open portal, and bears the inscription—“*Death and Damnation.*” The large open Bible at the foot of the signpost shows the following texts:—*Search the Scriptures, for in them you think you have eternal life: and they are they which testify of me.*^{Jn.5:39} *All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.*^{2Tim.3:16-17} These explain to us that the Scriptures, of God’s written revelation to man, show us the unveiled truth, and are at the same time the touchstone to prove if a soul be really of the truth or not; if it turn rather to darkness, which for the moment has something apparently good and attractive, or if it turn to the light, which particularly at first for the outward natural man, requires self-denial.

Above all, this whole scene represents that point of time, or that period of life, in which, to every man, the truth is brought so near that, in a decided manner, he turns either to good or evil, either to the “*kingdom of God*” or to the “*kingdom of the world*” even though he be a heathen; because, even in such an one, although by no means with the clearness and responsibility of Christian knowledge, God does not leave Himself without the witness of conscience.^{Rom.2} If the glad news of the Gospel is brought home to us by a preacher, as in our picture is the case, this is a special favour that does not by any means happen to all men, for *Faith comes by hearing.*^{Rom.10:17} God’s will concerning us is declared by the texts introduced in various places, as *Behold now is the accepted time; behold now is the day of salvation.*^{2Cor.6:2} *Today, if you will hear His voice, harden not your hearts.*^{Heb.3:7-8} *The Lord is not willing that any should perish, but that all should come to repentance.*^{2Pet.3:9} *Who will have all men to be saved, and to come unto the knowledge of the truth.*^{1Tim.2:4} Above all the preacher points on the one hand to the words, *He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.*^{Jn.3:36} While on the other hand he brings out the great importance of the warning, *Very truly I tell you, no one can see the kingdom of God unless they are born again.*^{Jn.3:3} This appears to have brought several persons to serious thought; among others, a young man with a burden on his back sinks down on a seat, exclaiming, *My guilt has overwhelmed me like a burden too heavy to bear.*^{P.s.38:4} He is comforted by the words, *Come to me, all you who are weary and burdened, and I will give you rest.*^{Matt.11:28} —and *the one who comes to Me I will by no means cast out.*^{Jn.6:37} The greater part, particularly of the noble and rich, turn to the showy open gate on the left, and the two ways now separate.

THE BROAD WAY.

As the Lord Jesus says and as our picture represents it, the Broad Way is entered by a wide gate, so wide that with “*boots and spurs, coach and horses,*” one can enter and pass along.

THE NARROW WAY.

According to the words of the Lord Jesus, the Narrow Way is trodden by few, because it is to the natural man a way of humiliation and self-denial.

On each side of the entrance there stand the statues of the two chief representatives of unbridled lust—*Bacchus*, worshiped in ancient times as god of wine and *Venus*, goddess of beauty. These support a sign-board with the word “*Welcome!*” The nature of *Bacchus* is shown by a company of men and women of all classes, who, in an elegant public-house garden, enjoy the careless amusement of singing, cards, newspapers, eating and drinking, scolding and cursing, in such a measure that one of the guests has already fallen to the ground, while some others can hardly stand. Here, as a warning, we find the two texts: *Woe to men mighty at drinking wine. Woe to men valiant for mixing intoxicating drink.*^{Is.5:22} *And do not become idolaters as were some of them. As it is written, “The people sat down to eat and drink, and rose up to play.”*^{1Cor.10:7} These are the enjoyments of the children of the world, of whom in truth it may be said: “*They eat, alas! but to hunger the more: They drink, yet their hearts rest weary and sore; Visions vain of hopeless gain, Hearts forlorn, With anguish torn, Woe unstayed, Is e’er the lot of souls betrayed!*”

The natural man does not trust God to give him “*an hundredfold*” and to cause him to “*inherit everlasting life*”^{Matt.19:29} The entrance is so narrow, because we must leave behind the old wrong life, and forsake all to win “*the one thing needful*”—Jesus Christ. Blessed is he who obeys the call, *Enter in at the strait gate* for at once he is gloriously quickened. That Jesus whom he cared not for, or despised, of whom he was ashamed, has become a well of living water. Such a fountain flows for the strengthening of travellers on the narrow way, from a beautifully shaded rock close to the strait gate.

On this rock is placed the picture of the Crucified Redeemer. Close by are these inscriptions: *Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life.*^{Rev.22:17} *They drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.*^{1Cor.10:4} *He himself bore our sins in his body on the cross, so that we might die to sins and live for righteousness; by his wounds you have been healed.*^{1Pet.2:24} *The punishment that brought us peace was on him and by his wounds we are healed.*^{Is.53:5}

Opposite the shrine of Bacchus, Venus offers her unsatisfying joys. Just opposite, where in contrast, on the narrow way is a church, symbol of the Bride of Christ, stands as sentinel at the entrance of the broad way a little house, at whose open door a woman adorned as a harlot seeks to entice a young passer-by with sweet words which afterwards are bitter as wormwood and sharp as a two-edged sword. *Her feet go down to death, her steps take hold on hell.*^{Pron.5:3-5;7:6-27}

The broad way now begins.

There is no lack or eager travellers on it. The road is outwardly, beautifully smooth, and on either side are splendid stone building, pleasant trees, plants, and open squares, so that there is no lack of introduction to the cultivation of worldliness, and no lack of amusements and enjoyments. There is, for instance, a crowded theatre, regarded as an admirable school for refinement of taste. On the opposite side, assembly rooms, with glittering halls and gaming tables condemned even by respectable worldly people. As a victim to gambling, a man is seen hanging from an open window,

Before entering the narrow way the Christian pilgrim is called, by the sound of a little bell, into a friendly Church of which as a living member of the true fold of God, he has now become an active worker and communicant. The hand of the church points nearly to twelve, significantly indicating that the last hour, together with the coming of the Bridegroom is at hand.^{1Jn.2:18; Matt.25:6}

The narrow way now begins.

On it we meet, as already mentioned, comparatively few true followers of the Lord. On a steep path that sometimes seems barren, and leads past rocks, thorns and precipices, the Christian is instructed, reproved, or encouraged, according to his need, by many a precious word of God, as *I am the way.*^{Jn.14:6}

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners—of whom I am the worst.^{1Tim.1:15}

And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.^{2Cor.5:15}

reminding us of Judas, who, for love of gain, *went and hanged himself.*^{Acts.1:18} As pendant, we perceive at another window a thief breaking in. The Scripture says, *Neither... thieves nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.*^{1Cor.6:9-10} For the practice of the last named vices ready opportunity is offered. At a stall a woman is selling brandy for people of vitiated tastes, while the adjoining empty well, round which bad language is used, reminds us of the passage: *These men are springs without water and mists driven by a storm. Blackest darkness is reserved for them. For they mouth empty, boastful words and, by appealing to the lustful desires of sinful human nature, they entice people who are just escaping from those who live in error.*^{2Pet.2:17-18} The different effects or fruits of unbelief show themselves in various vices, of which the Scriptures mention the following: *There are six things the LORD hates, seven that are detestable to him: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that devises wicked schemes, feet that are quick to rush into evil, a false witness who pours out lies and a man who stirs up dissension among brothers.*^{Prov.6:16-19} With these might be classed that

Once you were alienated from God and were enemies in your minds because of your evil behaviour. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation.^{Col.1:21-22}

For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast.^{Eph.2:8-9}

So in Christ Jesus you are all children of God through faith.^{Gal.3:26}

To a solitary cross bearing pilgrim is given the word, *Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me.*^{Lk.9:23}

The different effects or fruits of faith are shown by various virtues, because faith worketh by love, and is manifested by the following corresponding good works:—

1. Feeding the hungry.
2. Giving drink to the thirsty.
3. Entertaining strangers.
4. Clothing the naked.
5. Visiting and nursing the sick (Deaconess Institution).
6. Visiting prisoners.
7. Caring for orphans.

man torturing an animal: *A righteous man cares for the needs of his animal, but the kindest acts of the wicked are cruel.*^{Prov.12:10} Those pickpockets, transgressing the commandment, *You shall not steal.*^{Ex.20:15} those brawlers, that would be fine gentleman, who, with great self-conceit, accepts honours from man (in this instance from a sentinel), who *does not seek the glory that comes from the only God.*^{Jn.5:44} and that rider on the way to sinful pleasure. Further on is a house inhabited by those who *take a pledge from the poor;*^{Job.24:9} and, lastly, lottery gamblers, of whom it may be said: *Whoever loves money never has money enough; whoever loves wealth is never satisfied with his income.*^{Ecc.5:10}

As in our picture, disobedience, luxury, and intemperance are furthered by inward and outward stimulants, till by degrees a false glare pervades all classes, so there is no lack of Sabbath-breaking institutions, proved by the Tavern "*Worldliness.*" visited especially on Sundays by young and old, and which, therefore, bears the inscription, "*Sabbath Desecration*" A waving flag and frivolous dance-music invite to a voluptuous

Of these works of love, the Lord Jesus says, whosoever does them, not for gain, but in faith and for His sake, shall be regarded as if he had done them to the Lord Himself.^{Matt.25:34-40; Lk.9:48}

As in our picture, Home and Foreign Missions are represented by various charitable institutions, by the proclaiming of the Gospel, and by the Church already mentioned, so also we find in its place the school in the form of a house, with the inscription, "*Sunday School.*" The Lord Jesus, who did not exclude children, taught in the synagogues of the Jews on the sabbath day.^{Mk.6:2}

If a Christian lets his light shine before men for the glory of God, his hidden life shines yet more brightly in God's sight; that is, his inner heavenly mindedness, which seeks only God, and strives unceasingly to do His will in all things. But notwithstanding the exercise of Christian virtues and the growth in all points, the path becomes steeper and more threatened with danger, for a soldier of the Lord must be tried and tempted.

"If one battle is fought and won, Think therefore not the task is done."

masked ball. *They have harps and lyres at their banquets, tambourines and flutes and wine, but they have no regard for the deeds of the LORD, no respect for the work of his hands.*^{Is.5:12} But notwithstanding all earthly pleasures striven for and enjoyed, the yearning heart becomes ever more desolate and more dissatisfied, so that its constant pursuit is new distraction, whether to be attained by wealth, business, or pleasure. If now, by means of conscience (for God *has set in their heart,*^{Ecc.3:11}) or by some well-meaning and devout man, the voice of God is heard, saying, *Come, for all things are now ready,* the three kinds of excuses are generally made, either like that land-buyer near the lottery gamblers: *I have just bought a field, and I must go and see it. Please excuse me;* or like the cattle dealer: *I have just bought five yoke of oxen, and I'm on my way to try them out. Please excuse me;* or like that bridegroom: *I just got married, so I can't come.*^{Lk.14:16-20} This worldliness, consisting of *the lust of the flesh, and the lust of the eyes and the pride of life,*^{1Jn.2:16} desires not the kingdom of God, neither seeks truth, nor takes time to consider. It is shown by further examples:

Faith, Hope and Love will be fought against in many ways, and, like silver or gold, be purified in the fire. And yet a Christian has not only to fight against his own flesh and blood, which tempt him to impatience and to various passions and desires, nor against the world and the lust thereof, like Demas, who loved *this present world,*^{2Tim.4:10} but also *against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*^{Eph.6:12} Above all, he has to fight, partly against the deceit, partly against the power of the prince of these spirits, who is visible in our picture under the form of a lion while the Christian fights him with spiritual weapons by Divine help.^{Eph.6:11} But it is worthwhile to be steadfast, unmovable, for this mighty foe only attacks those who labour to oppose his kingdom of darkness. They may well rejoice and take courage from the following words: *Surely God is my salvation; I will trust and not be afraid. The LORD, the LORD, is my strength and my song; he has become my salvation.*^{Is.12:2}

buying and selling, eating and drinking, planting and building, marrying and giving in marriage, without a thought of the near coming of the Lord, *as it was in the days of the flood, and in the time of Lot.*^{Lk.17:26-30}

This is further illustrated by a miser toiling to carry away his treasures, not remembering that *the love of money is a root of all kinds of evil;*^{1Tim.6:10} and finally by murderers, who transgress the law: *You shall commit murder.*^{Ex.20:13}

But neither the ridicule nor the stones of adversaries can prevent that faithful servant of God from going into the highways, and bidding to the Heavenly feast as many as he finds.^{Matt.22:9}

So far does the Lord condescend to us wanderers, that He beseeches, though He might command, *Be reconciled to God.*^{2Cor.5:20} *Turn! Turn from your evil ways! Why will you die.*^{Ezek.33:11} *For the Son of Man came to seek and to save what was lost.*^{Lk.19:10}

An example of this the Prodigal Son, who, having squandered his wealth in wild living, when the famine came, had to feed swine, without even being able to obtain their husks. *When he came to his senses, he said, 'How many of my*

And: What, then, shall we say in response to this? If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things?

Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns?

Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us.^{Rom.8:31-34}

This gives courage to the pilgrim to go on in the narrow way already entered, and not to allow himself to be enticed into a by-path leading back into the broad way, but rather to *Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord.*^{Heb.12:14}

Such faithfulness is always rewarded. For as it is said of Christ that after the temptation endured, “*angels came and ministered to Him,*” so to His children:

Even in darkness light dawns for the upright,^{Ps.112:4} and

Light is shed upon the righteous and joy on the upright in heart.^{Ps.97:11}

God is faithful; he will not let you be tempted beyond what you can bear.^{1Cor.10:13}

father's hired servants have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.^{Lk.15:16-19}

In our picture there are several such ways of escape from the depths of sin, as is said in the Book of Job, *God does all these things to a person—twice, even three times—to turn them back from the pit, that the light of life may shine on them.*^{Job.33:29-30} If a man determines absolutely to withstand the invitations of his faithful, merciful God, who forces none into the good way, but would gather all, even as a hen gathers her chicks under her wings, God gives over such to deserved punishment. This is shown in our picture by prisoners and slaves, who are driven out from their life of ease, and for their sins given over to their enemies.^{Jer.15:14} Further, by fearful war scenes, carried on under the influence of Satanic spirits, in which awful scenes are fulfilled.^{Jer.9:22; Ezek.20:12-13}

As regards the railway train represented in the picture, it may be said that the railway is in itself a good and useful invention which

For those who love Him experience the support of the holy angels:

Are not all angels ministering spirits sent to serve those who will inherit salvation?^{Heb.1:14}

Hence flows heartfelt thankfulness, as shown by that man of prayer, who having climbed a steep mountain height, exclaims,

Bless the Lord, O my soul; and all that is within me, bless His holy name.^{Ps.103:1}

Should there be for such a traveller still higher rocks to climb, and new difficulties to overcome, yet he is ever drawing nearer to his glorious goal, and can truly say,

To me to live is Christ, and to die is gain.^{Phil.1:21}

For the Lord Jesus says, *I am the resurrection and the life. He who believes in me will live, even though he dies.*^{Jn.11:25} Only once again, and for

the last time do we see the weary pilgrim bowed beneath the burden of the cross. He has but the one desire, to be at home with the Lord.

Let him endure a little longer, and to him will be granted, as expressed in these words—

further the Kingdom of God. Nevertheless, all things considered, it yet more further the kingdom of Antichrist, and is productive of much sin, such as Sabbath desecration, &c. The despair of the ungodly and the awful end of the Broad Way are made still more terribly clear by the destruction of Babylon and of the kingdoms of his world. *For a fire will be kindled by my wrath, one that burns down to the realm of the dead below. It will devour the earth and its harvests and set afire the foundations of the mountains.*^{Dent.32:22} *But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare.*^{2Pet.3:10} The actual place of the condemned ones, the Lake of Fire, combined with an uninterrupted, ever-ascending smoke of torment, is now seen.

Time has given place to eternity, earth to heaven.

In the clouds, we perceive men falling headlong down, pursued by serpents and demons, according to the words: *Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels.*^{Matt.25:41}

*There is a rest awaiting thee,
Rise, weary heart, grow light once more;
Thou sighest in Captivity,
And thy bright Sun is clouded o'er.
Behold the Lamb who joyfully from His
bright throne shall shepherd thee
Cast off thy load, implore His grace,
Soon will the weary course be run,
Soon, soon the bitter struggle won,
Then shalt thou find His resting place.
A rainbow, symbol of peace,
now appears.*

Time has given place to eternity, earth to heaven.

In the clouds we see palms, emblems of victory,^{Rev.7:9} also a crown according to the words: *Be faithful, even to the point of death, and I will give you the crown of life.*^{Rev.2:10}

A bridge leads to one of the twelve gates of pearl of the Heavenly Jerusalem, where an angel majestically keeps watch. Now are the words literally fulfilled to our pilgrim, *But you have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn, whose names are written in heaven.*^{Heb.12:22-23}

In the midst of the city, with its golden streets, rises Mount Zion, where Christ stands in the form

A whole band of hellish monsters show us that the foolish ones, who recognise too late that they have missed the right way, at last have reached the abode of Satan. Darkness, destitution, and suffering of every kind is the unblest lot of these unhappy ones, who are still further terrified by birds of night; evil spirits, and by flashing lightnings from the Almighty, who rules in the midst of His enemies, and whose righteous balance has decided their well-deserved fate, as the words of Holy Scripture express it of Belshazzar, King of the Chaldeans, who revelled in excesses in Babylon, *You have been weighed on the scales and found wanting.*^{Dan.5:27} With fearful truthfulness, and in a manner exceeding all expectations, are fulfilled the words of this verse taught to our children:- *“The course of vice first smoothly leads through meadows gay and bright, But dangers grow as it proceeds, It’s end eternal night.”*

of a Lamb, who, as the Sun of Righteousness, sends forth rays of glory.^{Rev.21:23}

The adoration of all created beings is thus described by the venerable Apostle John

“Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honour and glory and praise!” Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: “To him who sits on the throne and to the Lamb be praise and honour and glory and power, for ever and ever!” The four living creatures said, “Amen,” and the elders fell down and worshiped.^{Rev.5:11-14}

How true are the words of the following verse of a hymn learnt in our childhood, and how clearly are they now realised and fulfilled in a higher sense:—

*Where virtue’s path begins,
‘tis steep and thorny to ascend;
Yet labour on. and joy thou’lt reap,
And glory without end.*

Truly these separate ways, divided from the beginning by ever increasing heights and depths (of opinions); can never unite; and where they pass into eternity the gulf cannot be passed over.^{Lk.16:26} But there is something, exalted high over both ways, and therefore over both goals, even over all created things, also over time and eternity, resting in itself, without beginning and without end, and yet, as the eternal

wisdom, power, and love governs all things, rules, and is glorified in them, according to God's purpose of love in Christ Jesus before the foundation of the world. This is the ever-open eye of the Triune God, which is therefore surrounded by a triangle, from which rays of light proceed in all directions. There is quoted the passage, *The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.*^{1Pet.3:12} To Him, *whose enemies shall be made His footstool*^{1Cor.15:25-26} and of whom, and through whom, and to whom, are all things, be glory forever. Amen.^{Rom.11:36}

And now, dear reader, permit me in conclusion to address a few words to you, whether or not you have already decided for one of these two ways, which our picture and this explanation are intended to make clear. If in truth you are already on the narrow way, your walk and your conscience bearing you witness, I have only to say, "Follow on." "Blessed are those who have not seen and yet have believed."^{Jn.20:29} If, however, you are on the broad way, I pity you the more that I myself once walked on it so long, until I was convinced of the vanity of all that is earthly, and, on the contrary, of the great truth—*Immortal souls must live on food eternal, Must drink e'en at the Fount of Life, that springs Unlimited, in regions ever vernal, From the Almighty's Throne, the Giver of all things.*

But if you do not yourself know, my dear fellow traveller on the road to eternity, whether you are to be counted among those on the right or the left, remember that no man can serve two masters, because Christ and Belial do not agree, and of the lukewarm heart it is said, *Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.*^{Rev.3:15-16} Therefore decide, for the decision must be made, that *the shame of your nakedness may not be seen.*^{Rev.3:18} Think you, perhaps, dear reader, that only gross sinners are condemned, and therefore at last lost; but forget not, for instance, that the rich man did not find himself in hell and in torment because of gross sin, but because he had nothing good to show and had not exercised love, whereby a heavenly and God-wrought spirit would have been manifested. In our picture there are many things on the broad way, which are not in themselves bad, but are placed there

because of the abuse of necessary and lawful things. There are, too, many who in the eyes of the world appear quite respectable people, whose hearts are turned away from God and from the Lord Jesus and ensnared in secret sins. The number of these last is legion. You would therefore be deceived were you to justify yourself with such phrases as I have found in an earlier representation of the two ways, where several persons are trying to quiet themselves about not walking in the narrow way, by saying, *"We go regularly to church," "We take the Lord's Supper," "We attend Christian meetings," "I give freely to the poor," "I have a good conscience," "To be honest is my endeavour," "God is not so exact," "I am very busy," "Innocent pleasures are lawful," "Who can refuse young people joy, if they turn in old age," "Who would be such a fool as not to enjoy life?" "We go with the crowd," "I hope to be saved too."* With these and similar superficial excuses one can indeed for a time stifle heart and conscience. Before the holy God, whose eyes are as a flame of fire, none can stand. The Lord Jesus says, with decision that admits of no doubt, *Very truly I tell you, no one can see the kingdom of God unless they are born again.^{Jn.3:3}* Therefore be satisfied with God's way; turn, and decide willingly before Divine judgment is passed on you against your will. In the consideration of both these ways, act like that wise young man who turned into the narrow way, saying to himself, *"Not the path, but the goal, decides my choice. How beautiful and glorious will be the rest above!"* Do the same to-day. Confer not with flesh and blood, but *"follow on."* May God grant it!

(Translated from the original German, by Miss Marriott, Mildmay Deaconess.)

Islington Gazette.

MONDAY, FEBRUARY 24, 1881.

DE BREEDE EN DE SMALLE WEG.
A Descriptive Lecture,
 ENTITLED :—
"THE BROAD AND THE NARROW WAY,"
 Illustrated by a famous DUTCH PICTURE
 (Size 9 feet by 12 feet), will be delivered by
GAWIN KIRKHAM,
 Secretary of the Open-Air Mission,
 ON WEDNESDAY, MARCH 2ND, 1881,
 IN GRAFTON-ROAD CHAPEL,
 SEVEN SISTERS'-ROAD.
 The Chair will be taken at Eight o'clock, by
WILLIAM FORBES.
 The Lecture will be accompanied by Songs and Solos,
 sung by the Mildmay Mission Choir. Copies of the
 Picture, 1s. 6d. and 6d. may be had, also the Explana-
 tion 1d. **ADMISSION FREE.**
A COLLECTION for the OPEN-AIR MISSION.
 Office :—14, Duke-street, Adelphi, London.



Gawin Kirkham with his large painting



Charlotte Reihlen with the 1867 1st Edition Print

The Spiritual Railway

The Line to heaven by Christ was made
With heavenly truth the Rails are laid,
From Earth to Heaven the Line extends,
To Life Eternal where it ends.
Repentance is the Station then
Where Passengers are taken in.
No Fee for them is there to pay,
For Jesus is himself the way.
God's Word is the first Engineer
It points the way to Heaven so dear.
Through tunnels dark and dreary here
It does the way to Glory steer.
God's Love the Fire, his Truth the Steam,
Which drives the Engine and the Train,
All you who would to Glory ride,
Must come to Christ, in Him abide
In First, and Second, and Third Class,
Repentance, Faith and Holiness.
You must the way to Glory gain
Or you with Christ will not remain.
Come then poor Sinners, now's the time
At any Station on the Line.
If you'll repent and turn from sin
The Train will stop and take you in.

The picture shows the *Downgrade of Sin from Eden* and the *Upward Course of the Believer from the City of Destruction to Glory*. The down line made its descent from paradise, through wilderness and captivity, by-passing Calvary and with alluring stopping points offering sport, gambling, dancing and the demon drink. The final stop – *Pit Station* – was shown as being open day and night and selling only one-way tickets. Not far beyond it, all trains bearing their unfortunate human freight crashed down *Eternity Rapids*. The *Celestial Route Station*, by contrast had placards offering refreshments, life insurance, grace, pardon and peace. The main line went over the *Bridge of Mercy* through *Grace Station* and on through *Calvary Junction* to *Glory*.

The Bible Wheel For Sailors of all Nations.

THE GOSPEL COMPASS.

FOR SAILORS OF ALL NATIONS.

AND IF I BE LIFTED UP WILL DRAW ALL UNTO ME.

Code Signal

I am aground.

I am on fire.

I am sinking.

I am in distress want assistance.

Want food, starving.

In distress want assistance.

Want a doctor.

Distressed for want of water.

Wait for orders.

Code Signal

Send for passengers.

Want a steam tug.

Heave to, stop instantly.

I have sprung a leak.

Want a pilot.

Report me all well.

Disabled.

Will you take a letter for me?

A SHORT KEY TO CIRCLES AND DEVICES.

WHITE CIRCLE. The center and source of all blessing is the love of God.

BLACK CROSS. The entrance of sin; and death are consequences thereof.

RED CENTER. The blood cleanseth from all sin, because the basis of restoration to God's favor, and of every blessing here and hereafter.

YELLOW CIRCLE. The power of God manifests all things. All things are created, kept, and will be glorified by it. The entrance of all things will be for the glory of God.

DEVICES.

1. **ROSE.** Christ the living Word and Divine Center of magnetic power.
2. **BLACK CROSS.** The "fallen line," in which the points of the compass are directed to steering.
3. **DEVICE.** The commander's prayer—the Son of Righteousness—MAT. II. 1-5.
4. The "fallen line" of the Church of God.—MAT. II. 15.

Points looking for the "steering star"—E.V., VII, 14.

Devices at the bottom give positions in the lines of well-known systems, and their uses in the flag store there.

THE FLAG IN THE BORDER are always frequently used at sea, and represent every flag required by the Commercial Code.

A SHORT KEY TO THE FLAGS.

The Flag in this design are selected from the "International Code of Signals," adopted (with trifling variations for signal of war and merchant vessels) by all the great maritime nations.

Each signal conveys the same message in all languages.

The flags in this design and their significance are placed under each group.

The flags shown in the outer circle refer to their immediate context.

For example, signal "G" being under "Derive," it signifies that the Christian should be ready for "waiting" at the Coming of the Lord.

Flag "I," of the bottom divided in the flag, is the signal for a Pilot to be sent by all human vessels.

DESIGN UNDER TITLE.

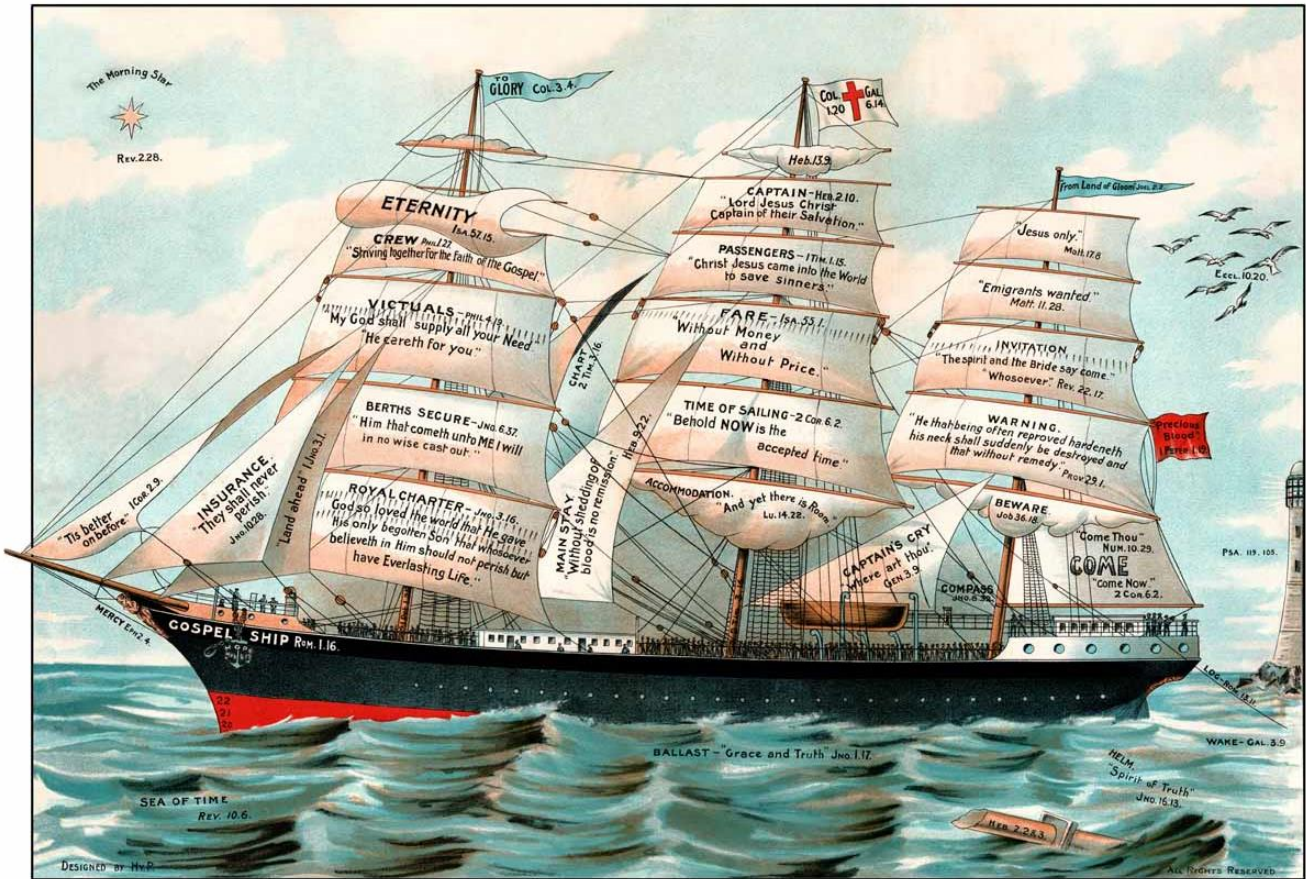
Light from the Lord has shown that the world and its dwellers are all Vassals (Coloss. III. 1).

The vessel ship has hoisted the signal "Forward," and is making for the "steering star" which the colors indicate that the anchor is set, and the port may be opened in all ways. The anchor is "set" and "hoisted" within the "will" to the believer in the Lord Jesus Christ.

London: H. W. PARTRIDGE & Co., PATERNOSTER ROW.

Printed by J. W. BARNES, 10, N. B. STREET, LONDON, E.C.

Gospel Ship

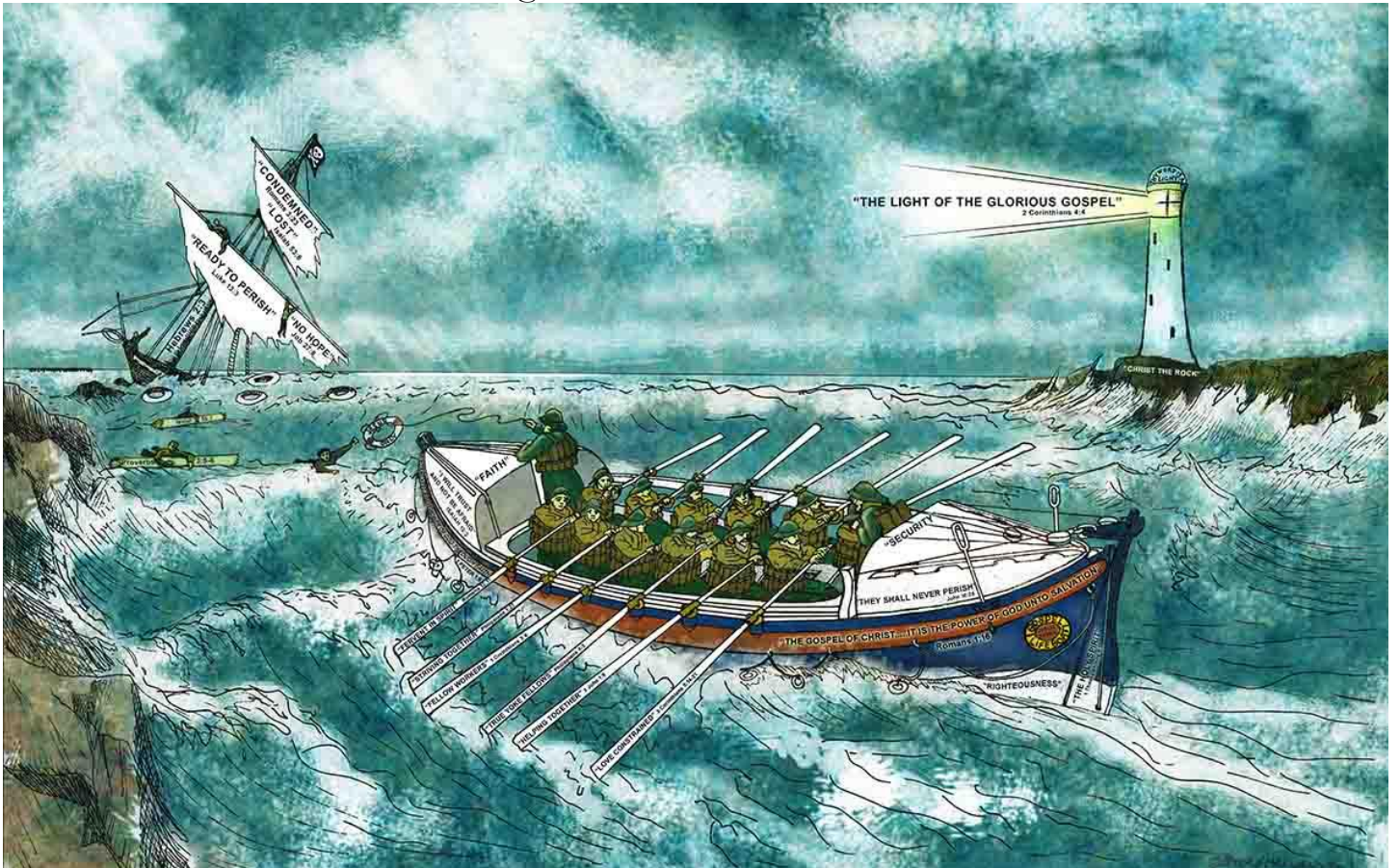


THE GOSPEL SHIP.

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www.pictureswithamessage.com

The Gospel Lifeboat

Lighthouse Literature Mission



The Gospel Target for Soldiers

THE GOSPEL TARGET






FOR SOLDIERS

God be merciful to me a sinner. Luke xviii. 13. Lord, what wilt thou have me to do? Ver. 14.

Christ Jesus came into the world to save sinners, of whom I am chief. Tim. i. 1.

We have redemption through His blood, the forgiveness of sins, according to the riches of His grace. Eph. 1.7.


The time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith. 2 Tim. iv. 6, 7.

& VOLUNTEERS.


They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. xii. 3.

To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and will set down with my Father in His throne. Rev. iii. 21.




I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God. Job xix. 23, 24.


RIGHTHOUSNESS
Eph. vi. 7.




LIFE
See James 1. 12.




RIGHTHOUSNESS
2 Tim. iv. 8.




FAITH
Eph. 1. 7.



TRUTH
Eph. vi. 7.




SAVATION
Eph. 1. 7.



THE ONLY WISE GOD BE HONOUR AND GLORY FOR EVER AND EVER. AMEN.

THE LORD GOD IS A SUN AND SHIELD.



THE LORD LIFT UP HIS COUNTENANCE UPON THE WOUNDED.




1. I will arise and go to my Father, and will say unto Him, Father, I have sinned against heaven, and before Thee. Luke xv. 18.

2. Your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour. 1 Pet. v. 8.

3. The wicked die when he man perishes, but the righteous are as hold as a Rock. Prov. xvii. 1.

4. All these things come from within. Mark vi. 23.

5. They which do such things shall not inherit the Kingdom of God. Gal. v. 19-21.

THE LORD LIFT UP HIS COUNTENANCE UPON THE WOUNDED.

1. For the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds. 2 Cor. x. 4.

2. The fruit of the Spirit is love, joy, peace, gentleness, goodness, faith, meekness, temperance. Gal. v. 22.

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IN DARKEST ENGLAND, AND THE WAY OUT.

BY GENERAL BOOTH.



CRIME
DRINK
SHAME

DESTITUTION
DESPAIR
DEATH

PROSTITUTES
In London there are over 50,000 Prostitutes besides an Army of probably 100,000 who have given up their morality for their earnings by 'ANY MEANS'

CRIMINALS
In Prison... 52,000
Theft and Burglary... 22,000
Larceny... 22,000
Assault... 500
Murder... 10
Suicide... 200
Total... 81,800

DRINK
Millions of Pounds are wasted annually in the purchase of alcoholic liquors... 100,000,000

DRINK TRAFIC
One Hundred and Fifty Thousand... 1,150,000,000

SUICIDES 2297
LAST YEAR

ADULTERY
UNCLEANNESS
GAMBLING
URRIGHTOUSNESS

CHARITY
Given by Public Charities... 2,000,000
Approximate Amount of Poor... 2,000,000
Only 100,000 Charities... 100,000

DESTITUTION
In London alone... 51,000
The Poor... 100,000
The Poor... 100,000
The Poor... 100,000

THE POOR
The Poor... 100,000
The Poor... 100,000
The Poor... 100,000

MISERY
In Workhouses 190,000
Out-door Paupers 568,000
Out of Work at 120,000
Total... 858,000

FOUND DEAD 2157
LAST YEAR

UNEMPLOYED
BETTING
BEGGARY
BLACK MARIA
WIFE DESERTION
PRISON
WANT
LUNACY
BETTING
UNEMPLOYED
STARVATION
DESPAIR
HOMELESS
DRUNKENNESS
SUICIDE
RUIIN
WIFE DESERTION
PRISON
WANT
LUNACY
BETTING
UNEMPLOYED
STARVATION
DESPAIR
HOMELESS
DRUNKENNESS
SUICIDE
RUIIN

KEY TO THE CHART.

The Chart is intended to give a birdseye-view of the Scheme described in this book, and the results expected from its realization.
 The figures on the pillars represent the appalling extent of the misery and ruda existing in Great Britain, as given in Government and other returns.
 In the raging Sea, surrounding the Salvation Lighthouse, are to be seen the victims of vice and poverty who are sinking to ruin, but whom the Officers appointed to carry out the Scheme are struggling to save.
 On the left, a procession of the rescued may be seen on their way to the various **RESOURCES**, **WORKSHOPS**, and other Establishments for **Industrial Labor** in the **CITY COLONY**, many of which are already in existence.
 From the **CITY COLONY** in the centre, another procession can be seen, of those who, having proved them-

selves worthy of further assistance, are on their way to the **FARM COLONY**, which, with its Villages, Co-operative Farms, Mills, and Factories, is to be created, far away from the neighborhood of the public-house.
 From the **FARM COLONY** are to be seen Steamers hurrying across the seas, crowded with Emigrants of all sorts, proceeding either to the existing Colonies of the British and other Empires, or to the **COLONY-OVER-SEA**, yet to be established; whilst the sturdy baker on the left and the laundress on the right suggest, on the one hand, plenty of work, and on the other, abundance of food.
 The more the Chart is examined the more will be seen of the great blessings the Scheme is intended to convey, and the horrible destruction hourly going on amongst at least Three Millions of our fellow-creatures, which we are anxious to bring to an end. And the more the Scheme contained in this book is studied and assisted, the more will the beautiful prospect held out on the Chart be likely to be brought into reality.



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