

# TIDINGS OF PEACE



TIDINGS OF PEACE



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JOHN RITCHIE, Publisher, Kilmarnock.

# *ON THE SHORES OF GALLIPOLI.*

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*A SCOTTISH CORPORAL'S TESTIMONY TO  
THE GOSPEL*



"THE OFFICERS STOOD LOOKING ON."

## ***On the Shores of Gallipoll.***

### **A SCOTTISH CORPORAL'S TESTIMONY TO THE GOSPEL.**

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**T**HE story of the embarkation of the Allied troops, numbering 120,000, on the afternoon of April 24, 1915, their advance toward Cape Helles on the Gallipoli Peninsula, and their landing on a narrow sandy beach under the shadow of great cliffs rising 200 feet above them, while being bombed and shelled by field artillery on the terraced heights, is a tale of heroism and of suffering which will be read by generations to come with feelings of awe and admiration. But the Gallipoli landing and its subsequent fighting cost the British alone the loss of 602 officers and 13,377 men. On a Sunday afternoon in June, after one of the most severe and costly engagements of this awful struggle, a group of soldiers of various nationalities sat on the rugged slope of one of the hills overlooking the sea. The sun shone in his brilliancy, and everything around in peace was a striking contrast to the stirring events of the preceding days. The exhausted troops, resting after their gigantic efforts, and doubtless softened in heart and saddened by the loss of so many of their brave comrades, lay or sat, many of them thinking of their homes and loved ones far away. Behind them on the hills lay the unnamed graves of companions who had started with them full of life and hope a little while before. What awaited them on the morrow they knew not. Many of these brave lads had shared the early nurture of a Christian home, and had learned the story of a Redeemer's love at a mother's knee. Even in scenes of battle, thoughts of these happy days come to mind, and the incorruptible Word of God, sown in their young and tender hearts, comes back and repeats its message deep in the soul.

A Scottish corporal, who had passed through the events of the preceding days, rose from the side of a comrade with whom he had been conversing, and walking a few yards forward from the rest, placed his foot against a boulder on the shore, and drawing a Testament from his breast pocket opened it. Raising his cap and laying it on the stone at his feet, he said in a tremulous voice, which evidenced what it had cost him to undertake what he was about to do, "I would like to read to you a few verses of the Word of God, which most of you know very well.

*On the Shores of Gallipoli.*

and which I think you will all be willing to hear again amid these strange surroundings." Then in clear soft tones he read, "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. 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 iii. 14,16)." The reading of these words over, there was a pause, as if he doubted what to do next. Perhaps his courage was being tested more by that first attempt to bear witness for his heavenly Lord in the midst of his comrades, than in the rage of battle on the hill the day before. But it was only for a moment. Then the words came in glowing warmth, "Lads, you all know I'm no preacher, nor do I stand here as if I thought myself better than you. But I felt a longing desire to read these words which have been a comfort and a joy to myself in the midst of all we have passed through together, and I think you will like to hear them once again. They tell us of the love of God toward us all, of the death of Christ for us all, and that the way of life is by simply believing in Him, trusting in His merits alone for the salvation of our souls here and now. The words are very grand and very simple. God loved and God gave: He loved the world, and that means us, you and me. He gave His Son to be our Saviour, and the Son of God died on a Cross to bring us that life we all need and which all may now have." This was the sum of the corporal's short sermon. But he did not stop there; he felt the need of giving a personal testimony to the saving power of the Son of God. So he added, "I feel bound to say that away yonder in my Scottish home as a lad, I yielded myself to this Saviour, and I testify to the peace I have in Him all through these days of war. Make Jesus your personal Saviour, lads; you will never regret it." Unnoticed by the speaker, two officers had come on the scene and stood looking on with respect and evidently in sympathy with the brave young soldier. Lifting his cap he placed it on his head, and saluting, passed to his seat on the hillside. But these glowing words of Gospel grace have not been forgotten. Let them be received in a personal faith by the reader, confessing Jesus as his Lord.



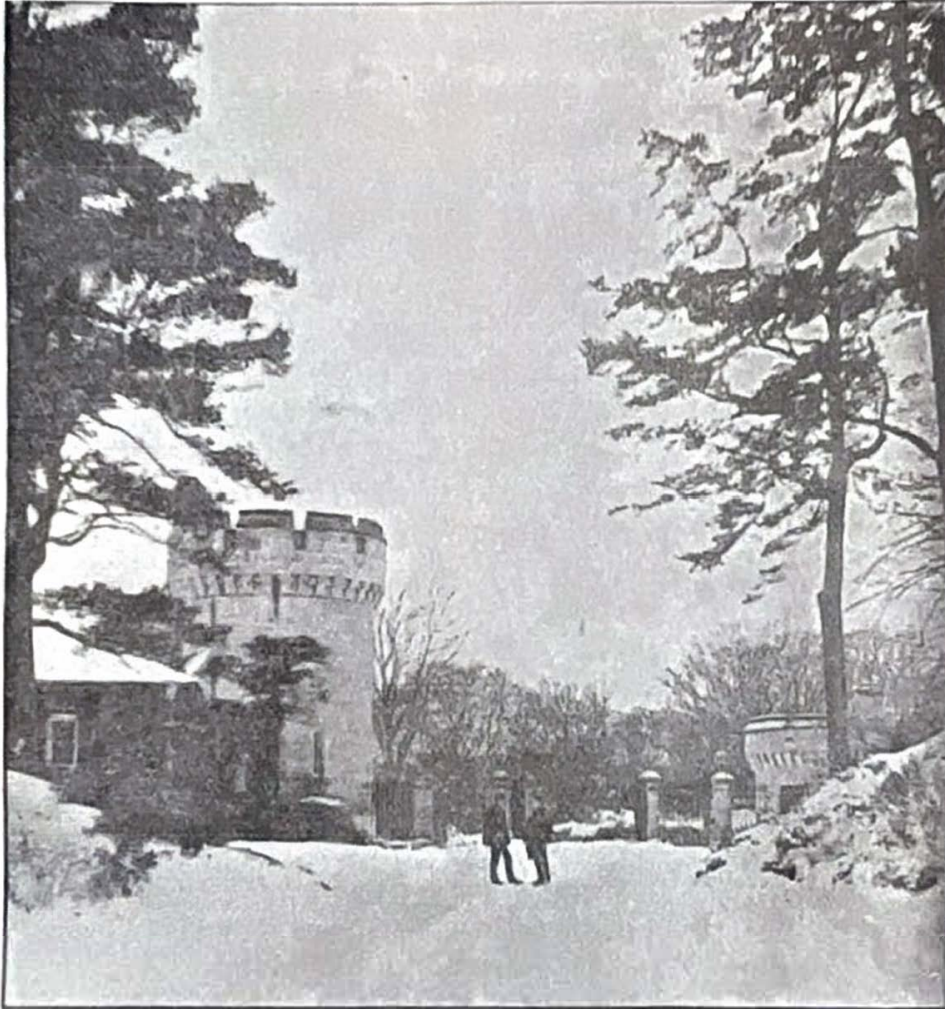


## ***Good Tidings of Peace.***

**T**HE Gospel is God's own "good tidings of peace." It tells of a peace made by Christ through "the blood of His Cross" (Col. i. 20). We could never have made that peace, for as sinners we are at war with God, and reckoned by Him as "enemies" (Rom. v. 10). There is "no peace" to a sinner in his sins; none in life, none in death, none in eternity. Men may dream of "peace and safety" when "sudden destruction" (1 Thess v. 3) is at their door, but as sure as the Word declares it, "There is *no peace*, saith my God, to the wicked" (Isa. lvii. 21). Sin committed, continued, enjoyed, breaks all intercourse with God, brings the sinner as guilty to His bar (Rom. iii. 19), and by no effort of his can that sin be removed or peace with God be procured. But a Peacemaker has come into the scene. The Son of God, who bears the name of "Prince of Peace" (Isa. ix. 6), has been here among men, not only as Example, but as Ransom and Redeemer. He stood in the gap, and by His death on the Cross effected reconciliation. "The chastisement of our peace was upon Him" (Isa. liii. 5), it was exacted of Him, and in making amends, in giving satisfaction to an insulted God on our account, He "made peace." Now there is none to make. The Gospel proclaims the barrier removed, and peace is preached in virtue of Christ's finished and accepted work. The believing sinner being "justified by faith" has peace with God (Rom. v. 1)—has it now. He fears no more to meet with God. He knows Him now as the "God of peace" (Heb. xiii. 20). He trusts Him implicitly, and is kept in "perfect peace" (Isa. xxvi. 3). He lays his head on his pillow in peace by night (Psa. v. 8), and sleeps under God's watchful eye. And while he has tribulation in the world in common with others "in Christ"—and that is his place—he has peace (John xvi. 33). Blessed, truly blessed, is the portion of that soul, filled with "all joy and peace in believing" (Rom. xv. 13). Is this peace yours?

## ***The Gatekeeper's Discovery.***

**S**now had fallen during the night, and the drifts lay deep on parts of the roads along which I was accustomed to travel to reach the village in which I was in the habit of visiting from house to house with the Gospel message. So I had to content myself by calling at a few stray houses that lay nearer to my home. The little lodge,



SNOW LAY UPON THE GROUND.

in which a retired gardener acted as gatekeeper to a gentleman whose estate lay near our village, was the only house in the vicinity I had never visited, probably because I was uncertain what sort of a welcome I might be accorded there. For I had found that it is as true now, as in the days of our Lord, that "the common people" hear the

*The Gatekeeper's Discovery.*

Gospel and receive it to read more gladly than the rich. Summoning courage, I rang the bell outside the gate and waited for an answer, which presently came in the person of a pretty child of about ten years old, who received the booklets I placed in her hand with thanks, and said, "Will you come in and see my grandfather who is in the house. I have heard him say he would like to see you." I gladly accepted that invitation, which was a severe rebuke to my cowardly fears, and on entering I found a hale and hearty aged man seated by the hearth reading the Bible, who rose, and placing a seat for me before the glowing fire, asked me to sit down. We were soon engaged in free conversation, which turned on the old-time habit of daily reading the Word of God in the home. "I was set a good example in that by my parents," said the aged gatekeeper, "and I have tried to keep it. But I may tell you there are some things in it that I do not understand." "We all find that, but it is a great mercy that the way in which a sinner may be saved and know it, is so simple that none need miss it," I said. "That's just what I do not rightly understand, although I have read all the Book through several times. And it's this doctrine of Election that perplexes me. How can I know that I'm one of the elect?" said the old man, seriously. I saw where he was now, and taking the big Family Bible on my knee, I read three passages in which the word *whosoever* occurs. They were John iii. 16; Acts x. 43; and Rev. xxii. 17, remarking that "whosoever means anybody, and one has just to put in his own name and say 'that means me.'" I added, "That's just what I did twenty-one years ago, when I received Christ as my own Saviour." I can never forget the look of astonishment the aged man gave me as I spoke these words. It seemed as if a load had been lifted from his mind. And a new light shone in his eye. "Is that what it means?" he said more to himself than to me. "Well, I never saw it like that before. It's wonderful, wonderful. *Whosoever*—that means just me." I do not know whether he or I had the greater joy, but I can say I left the lodge rejoicing anew in the power of the Gospel, and I have no doubt—as many a visit after bare abundant witness—that then and there the aged gatekeeper put HIMSELF into those whosoever, and that he received Christ as his Saviour that day.



### ***There is no Salvation out of Christ.***

I WAS taught that the religion of my forefathers should be mine, and that it would be a dishonour to their faith if I ever departed from it. "The church" into which I had been brought in my infancy, I was taught was the only true ark of salvation, and by a diligent attendance on its ordinances and ministry I would secure all the "benefits" of the Gospel. And so for the first thirty years of my life I lived at ease. I do not say at peace, for thoughts of death and what lies beyond it did at times disturb my thoughts, and cause me to wonder if all was as right as I had been taught. The sudden passing of a dear companion, who had more than once expressed her thoughts to me on things eternal, caused me to face, as I had never before done, the matter of my own relation to God and Christ. I had read of some who had experiences to which I was a stranger. I had once heard an evangelical vicar who preached in our church say, "There is no salvation out of Christ. And there is no way of entering into Christ, and becoming one with Him, but by a personal acceptance of Him by faith." That was something I had never known. I became sorely distressed, and thought I would turn to the Bible to seek light and comfort. O, how I thank God to-day—for I have no doubt it was of His mercy that I was led to this—that the English Bible as we have it, is free of access to all, and that its Gospel is so clear and simple that none need mistake or miss it. I read through the Gospels and noticed how one and another came to the Lord just as they were, to be welcomed by Him and blessed. Then, in the Acts, how individuals and crowds hearing the Gospel as it was preached, believed and rejoiced in God's salvation. Then in the Epistles, how all believing ones are told they HAVE forgiveness (Eph. i. 7), that they HAVE been saved (2 Tim. i. 9), that they ARE "in Christ" (Phil. i. 1), and from Him none can sever them (Rom. viii. 35). I did not at once see clearly or enjoy fully my own acceptance with God—for I was occupied with myself and with my feelings in large measure for a time—but I was conscious when I simply rested my soul on Christ alone as my Saviour that I had something I never knew before, and which I know now was that spiritual life which all who receive Christ come into immediate possession of, as John i. 12, 14 tells us. And the light which accompanies that life, entering through the Word (Psa. cxix. 130), that I was now reading eagerly, soon dispelled my fears, and filled me with peace. O the bliss of being a sinner saved by grace alone, "in Christ," not by any descent or through ordinances, but by a simple acceptance of Him and confession of His Name, as my own Redeemer and Saviour, first to God, then before others.



## ***The Young Officer's Farewell.***

**W**HEN the call to arms sounded throughout the British Isles on an August evening of 1914, there were many sad partings and tender farewells, the memory of which will live for long in thousands of households. To a



young officer of the Territorials the call came. He hastened to present himself at the appointed place. His only sister, to whom he was affectionately devoted, was frantic with grief at being thus parted from her brother, and the fear arose in her heart that they might never meet on this earth again. Their parents, who both lived in the enjoyment of God's salvation for many years, full of faith and good works, true lovers of the Lord and His Word,

had died, but the fragrant memory of their Christ-filled lives was with them still, and in that hour of parting, words spoken by lips silent in the grave came to mind. The officer's sister had welcomed the Gospel message in a personal, appropriating faith, and was "in Christ Jesus" (Eph. i. 1). But her brother, while always respectful towards the things of God, had not, at anyrate openly, confessed his faith in Christ, nor were his ways those of one in whom "old things had passed away." It was the uncertainty of his spiritual condition that troubled his sister in that hour of parting, and brought the tears to her eyes. She could not find utterance for all that glowed in her heart, but as they parted, she managed to whisper in his ear the words of Prov. xxix. 25, "Whoso putteth his trust in the Lord shall be safe." Imprinting a kiss on her cheek, the young officer bravely said, "I am trusting Him now, Marjory, and I fear no evil." That was all, then he was gone. But that confession of his faith in the Divine Lord as Saviour has been a cheer to the officer's sister in all the weary months that have intervened. And to him Christ is real.

*THE WOUNDED SOLDIER'S  
HYMN:*

*"THE WOUNDS OF CHRIST HAVE MADE ME WHOLE."*



**WOUNDED SOLDIERS AND THEIR NURSES.**



## ***The Wounded Soldier's Hymn :***

**"THE WOUNDS OF CHRIST HAVE MAKE ME WHOLE."**

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**I**N an old baronial castle, yielded by its owner to the use of maimed and wounded soldiers, the grace of God and the Gospel of Christ gain their victories, leaving no sad hearts or shattered hopes behind, but bringing peace to the heart and gladness into the life of all who yield their allegiance to Jesus Christ and own Him as their Lord (Rom. x. 9).

A wounded young soldier, who owed his life to an officer of his regiment who received a bullet in his side while standing over thus shielding his fallen comrade in arms, was never tired telling to all newcomers how the brave lieutenant stood between him and the enemy's fire, and saved his life while receiving the shot that would have claimed it. A Christian nurse, who has been the means of bringing the good news of God's love and of Christ's redemption as declared in the Gospel, to many under her care, watching for a fitting opportunity, made mention of a hymn learned in infancy, which she thought very aptly set forth the work of the Lord Jesus Christ as Ransom and Redeemer, in terms that the wounded man so consciously and confessedly delivered from death through the intervention of another, who bore in his person the death missile on its way to him, could well understand. So she sang to her patient the simple but thrilling lines, composed, it is said, by one who, after hearing of the wounding and bruising of Jesus Christ on his behalf, in his stead, as described in Isa. liii. 4, 5, as his Substitute and for his salvation, wrote—

**" Through *my* hand no nail is driven, on *my* brow no thorns are worn,**

**In *my* side there is no spear wound, Jesus all my sins hath borne.  
His the nails relentless driven, *mine* the peace by Him procured,  
For this soul by sin so burdened, freed by grace, by love allured.**



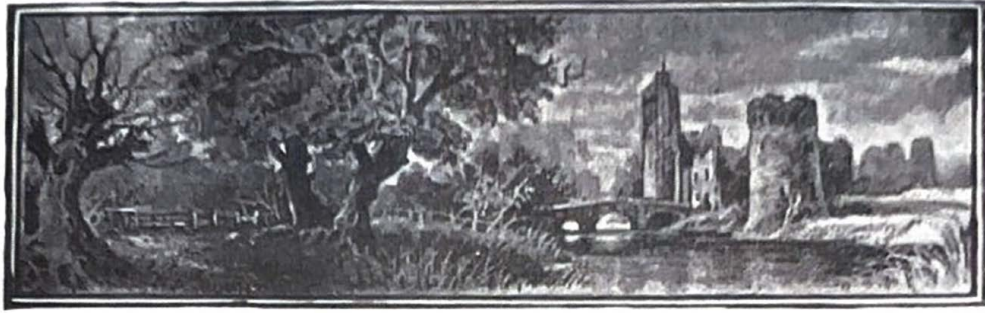
*The Wounded Soldier's Hymn.*

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" His the crown of thorns sharp, piercing : *mine* the peace for aye  
to last ;  
*Mine* the crown of fadeless glory, at His blessed feet to cast ;  
His the spear His dear side wounding, *mine* the peace with God  
thus made,  
Sinless HE and yet sinbearing, all *my* sins on Him were laid."

" Sing these words again, nurse," said the wounded man earnestly, and sung they were, not once or twice, but often, until they were written on the tablets of his memory, and their meaning learned and welcomed to his heart. The Gospel, so simply, so truly, and so sweetly set forth in these lines, which are just a paraphrase of the God-breathed Gospel truths of Isaiah (chap. liii. 5), " 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," brought the peace and the satisfaction to the young soldier's heart he had so long desired. To one who sat on his bedside some time after, the saved and happy man confessed—" The wounds of Christ have made me whole." And the same blessed truths of Christ dying " for sinners" (Rom. x. 8), " the Just for the unjust " (1 Pet. iii. 16), bearing sins not His own (1 Pet. ii. 24), and enduring judgment He was not liable to, have brought salvation, life, and peace to countless numbers of men and women of all lands and all religions. For it is Christ seen as dying for ME, on MY account, in MY stead, bearing MY sins, enduring MY punishment, claimed and trusted as MY personal Saviour, that brings salvation to *me* a sinner, and I a sinner saved, to God. This " is the Gospel of God concerning His Son " (Rom. i. 1, 3), " the Gospel of YOUR salvation " (Eph. i. 13), and there is no other (Gal. i. 7). To believe the Gospel and put your soul's trust in Him (Eph. i. 13) of whom it speaks, to whose finished and accepted work it bears witness, is to be saved (Acts xvi. 31) here and now as sure as God has said it. In a time when man's sufferings are extolled as a continuation of Christ's sacrifice on behalf of mankind, and their wounds and bruises in a righteous cause, said to be their title to heaven, it is more than ever needful to sound the clear and decisive Gospel message—namely, " that Christ died for our sins according to the Scriptures " (1 Cor. iv. 4), and that His sacrifice is all-sufficient, and leaves no place or part for sinners to take, in their own salvation.





## ***The Grace of God in our Salvation.***

**T**HERE is salvation provided for the very worst of mankind—salvation from the penalty, power, and practice of sin—by grace alone. This is the great message of the Gospel, as we read it in Titus ii. 11—"For the grace of God has been manifested, bringing salvation to all men." This does not mean that all men will be saved, but it does mean that there is salvation for all men, and that all men may be saved. For salvation is God's free gift to all, bestowed on the principle of grace, and received by faith alone. This is the message of God's grace from heaven, proclaimed in the Gospel. That man, although a ruined and guilty sinner, without a character and incapable of helping himself, is offered a free forgiveness, yea a full justification from all the past, on the principle of grace, without merit on his part, and in the full knowledge that he never can earn it by any effort of his own. God makes no conditions. His grace is without reserve. The saved sinner does live a new life, but this is the result and not the cause of his salvation. He is saved by grace alone, and has no hand in or credit for his salvation—"For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God. Not of works, lest any man should boast" (Eph. ii. 8, 9). Not one in heaven will claim that he deserves to be there: all own that their salvation is of grace alone. None in hell can blame God for allowing them to go there, for His salvation is provided for all. Those who accept it give God the praise, but all who refuse or neglect it, will blame themselves for their folly. The cause of their condemnation lies at their own door. And the bitterest ingredient in their cup of woe will be, that they could have been saved by grace, but refused it.

## ***How an Australian Soldier was Won.***

**F**AR across the seas, on his father's Australian sheep farm, Theodore Allen heard what he believed to be the call of duty to come to the help of the land of his fathers in her defence against the invasion of a foreign foe. Counting the cost, so far as earthly gain and loss is reckoned, he surrendered a life of comparative ease, for the camp and trenches. A godly mother, whose prayers followed her boy across war-swept seas, watched with alternating faith and fear, the progress of the awful con-



AUSTRALIAN SOLDIERS, WITH CHRISTIAN WORKERS, IN CAMP.

flict as it was told in the Colonial prints, and how thousands of their sons faced death on the fields of France and on the shores of Gallipoli. Letters from the young soldier came regularly. He was dutiful and always respectful to the things of God, but made no profession of being a Christian—that is of being in Christ and saved by grace. His mother's daily prayer was that by means of His own choosing, and in ways of his own directing, her son might be saved.

There never was a war in which so many agencies took part in spreading the Gospel among the combatants as

the present. Chaplains at the front who know the Gospel, workers in camps and huts and halls, among the men in training, distributors of the Scriptures and the Gospel in print everywhere, take their part in pressing the importance of eternal things and the need of personal acceptance of Christ as the way of salvation, life, and peace. It was in a tent of one of these Gospel agencies on a Sunday night, shortly before his regiment sailed for the East, that Theodore Allen was aroused under the Word spoken, to see his need of Christ as a personal Saviour. Of course he knew it before, as many know it in theory ; but it was brought right home to his soul that night by the Spirit of God, as a great and urgent necessity, so as to be ready for life or death, as his lot might be. There have been many wonderful scenes of awakening and decision among these outgoing troops, and that Sunday night was one of them. Groups of anxious men, seeking Christ, sat late in the huts, while godly workers, who know how to direct seeking souls to the Saviour, talked with them of the Christ who once " died for the ungodly " (Rom. v. 6), and now lives to deliver, to save, and to keep all who yield themselves to Him. There were many definite decisions, acceptances of Christ that night, and Theodore Allen was one of them. He nobly confessed his Lord before his fellows, and took his stand for Christ in the hut. A letter to his mother, telling of his conversion, a few nights more among his Christian comrades, and then commended to the Lord in whom they had trusted (2 Tim. i. 12), they went out to the battlefields of France. Several letters telling of his joy in the Lord crossed the seas, and then the last before the end, in which the words were underlined, " I am at peace with God, and happy in the knowledge that Christ is mine, so I go into the line without fear. If I live, it will be because He has preserved me ; if I go, it will be because He has called me home. So all will be well." The battle raged, the Australians suffered in their victory, and the young soldier fell by a German sniper's bullet. But his ransomed spirit rose from that bloodstained field to the paradise of God, where all who are saved by grace go in the moment of death. Well it was that he was ready, surely. And well it will be with you, reader, if you can look straight into the eternal world in peace, as one saved by grace.





## ***"Trying" is not God's way : "Trusting is."***

WITH a great many religious people a common answer to the question, "Are you at peace with God?" is, "We are trying for it." This assumes that it is by some effort of their own that they expect to obtain it. But the Word of God expressly declares that peace is already made. In Col. i. 20, it is written concerning the Son of God, the Saviour, "Having *made peace* through the blood of His Cross." And the prophet Isaiah, foreseeing His day and His work, declares, "The chastisement of *our peace* was upon Him, and with His stripes we are healed" (Isa. liii. 5). There is not a word in the Bible about sinners "making their peace with God"—not one. On the contrary, it is said, "The way of peace have they not known" (Rom. iii. 17). Whoever speaks of "making his peace with God" thereby expresses his ignorance of God's way of peace, which is solely and wholly in virtue of the finished work of Christ on Calvary, and God's acceptance of it in heaven. There and thus peace was made. There is nothing left to be done by us. There is no room for any work of ours. "It is finished" (John xix. 31) was the dying Saviour's last word. "It is Christ that died; yea, rather, that is risen," is God's answer to the challenge of those who would charge any who are "justified by His blood." There is no need for "trying," there is nothing to try for. The work from which a sinner's salvation is procured, the cause of his peace with God, is a completed work, and needs nothing of ours added to it. It is ours simply and only to trust ourselves wholly to it, and to Him whose work it is. Is this all? Yes, all. One who knew himself as the chief of sinners declares, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him" (2 Tim. i. 12). This is faith: not trying but trusting; not my work but His, not I but Christ. He is not a partial Saviour, but a Saviour completely, for He saves now and "to the uttermost" (Heb. vii. 25).

### **THE DEATH ON THE CROSS.**



From the height of heavenly glory  
Christ the Saviour came,  
Took the bondman's place of service,  
Died the death of shame:  
Took our sins and guilt upon Him,  
Bore them on the tree,  
Now in resurrection glory,  
All in Him are free.



## ***There Is Wrath to Follow Mercy.***

THE day of God's sovereign mercy is with us now. He is "rich in mercy" (Eph. ii. 4), not willing that any should perish (2 Pet. iii. 9). His longsuffering lingers over those who have no mercy on themselves, for He



willeth not the damnation of any creature of His hand. But He is just as well as merciful. He will punish sin hereafter as surely as save the sinner now. There is no incongruity in this. The principle is seen in man's dealings with man daily. Wrongdoing deserves its due. Broken laws demand their penalty. Outraged mercy brings its heavier punishment. Grace abused must have its retribution. Were it otherwise, crime would

abound and the innocent suffer. In this age of Gospel grace, and mercy, God is not charging home men's sins or inflicting their punishment, but proclaiming forgiveness (Acts xiii. 38) to the guilty, and holding forth "abundant pardon" (Isa. lv. 7) to those who have no title thereto, all in grace, in virtue of the finished work of Christ on Calvary. But this is not to be for ever. Indeed, it is not. As surely as grace now sits enthroned and mercy wears her diadem, so surely one day shall judgment set its throne, and justice mete out to sinners exactly what they have wrought for, and what their sins demand from a righteous God. Righteous wrath will then be dealt out to sinners from the throne, where mercy now holds her sway, and the present period of the "exceeding riches" of God's grace, will be followed by a time in which "the fierceness of His wrath" (Rev. xvi. 19), will be made known. And this wrath of God we are told cometh on all the children of disobedience" (Eph. v. 6) that is upon them that "obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 8), but love their sins, and "have pleasure in unrighteousness" (2 Thess. ii. 8). It is to all such that we raise the warning cry, "Flee from the wrath to come"—flee to Christ the Saviour, in whom alone there is shelter from the coming storm.

*RUBY, THE MINE SWEEPER.*



WAVING GOODBYE TO THE OUTGOING BOATS.

## ***Ruby, the Mine Sweeper.***

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**T**HE dangers to seafarers from mines skillfully laid in the deep seas, where no human eye can see them, are well known to all who "do business in great waters" (Psa. cvii. 23) in times of ruthless war on land and sea. In the darkness of night, a flash, followed by an awful explosion, often hurries an entire crew into a watery grave. And the work of those who are charged with the duty of clearing the seas of these instruments of death is very dangerous, as all who share it know.

It was on a peaceful evening in the summer that a fishing craft, which had been called by the Government to this service, sailed away from the coast town in which its occupants had for years been engaged as fishermen, to do the work of mine sweeping out on the deep sea. Wives and children congregated on the pier, gave a last cheer as the little craft sailed away, and there were tears shed as well, for they too well knew the dangers of the work upon which their loved ones and breadwinners were going forth that day. Need we wonder that a few who loved the Lord and called upon His Name assembled in the evening to commend their relatives and fellow-townsmen to the God who measures the waters "in the hollow of his hand" (Isa. xi. 12) and who "ruleth the raging of the seas" (Psa. lxxix.9). And there were earnest petitions that night for those who were unconverted to God, as was too manifest in their lives, whose Christian friends pleaded with God that while facing danger and death afar from home, they might be convicted of sin and turned to the Lord. The wife and young daughter of one who had sailed that evening wept as that request was made, for the husband and father who was their breadwinner was of that number. Reuben—or as the fisher folk had named him, "Ruby"—had learned, as a lad, to drink. He had been brought up in a drunkard's home, and had to go to the licensed grocer's shop for drink almost daily. For a few months he became a Templar, and in the belief that he was "changed" the worthy daughter of a Christian home married him. But alas for Ruby's "temperance"! for it only lasted a few months more and then he went back to the drink worse than before. Ruby's wife joined in the prayer, and often while on her knees in the humble home repeated it. And these petitions were

heard in heaven. Out on the lone sea in midnight darkness the answer came, while one of Ruby's mates on the mine sweeper spoke to him of eternal things and urged him to yield himself to Christ, who is "mighty to save" (Isa. lxi. 1). There was an awful struggle in the man's soul for some days and nights, for Satan never lets his captives go at ease. And Ruby's former resolutions to keep from drink, which he had failed to fulfil, came up before him to prevent his trust in Christ, as if human resources and an unregenerate man's vows were just the same as reliance on the Christ of God. But the hour of deliverance came through the Word upon which faith rested—"Look unto Me and be ye saved." Ruby "looked"—away from himself, his vows and pledges, away from his fears and foes—direct to the Christ of God once on the Cross a sacrifice for his sins (Isa. liii. 5), now on the throne to save; and faithful to His Word the Lord saved Ruby on the mine sweeper on the deep sea. It was on a Sunday evening in a seaport town on the Scottish coast into which he and another had come in a boat that afternoon to look for some of "God's folk," or a meeting where they would hear His Word, that I heard from Ruby how God saved him, and how His grace had kept him day by day since, so that he had neither desire for the drink nor for the company of those who use it. The Gospel of Christ believed (Rom. i. 16), and the grace of God received (Rom. v. 17), save and uplift the sinner from the pit into which he has fa'len, and having set his feet on the Rock (Psalm xl. 3), put the new song of salvation in his mouth, so that he goes on his way rejoicing. Would the reader share in these eternal blessings? They are all in Christ, and when He is received and trusted they become yours.

#### THE LATEST CALL FROM HEAVEN.

"Whosoever will, let him take the water of life freely" (Rev. xxi. 17),



Long, long before the burden of the strife  
Was known and felt by thee,  
God gave His Son to be Thy light and life,  
To save and set thee free.  
Before the soul had felt its raging thirst  
The gift of life was given,  
And now the call to all to come and drink  
Is sounding loud from heaven.





## ***The Gospel and the War.***

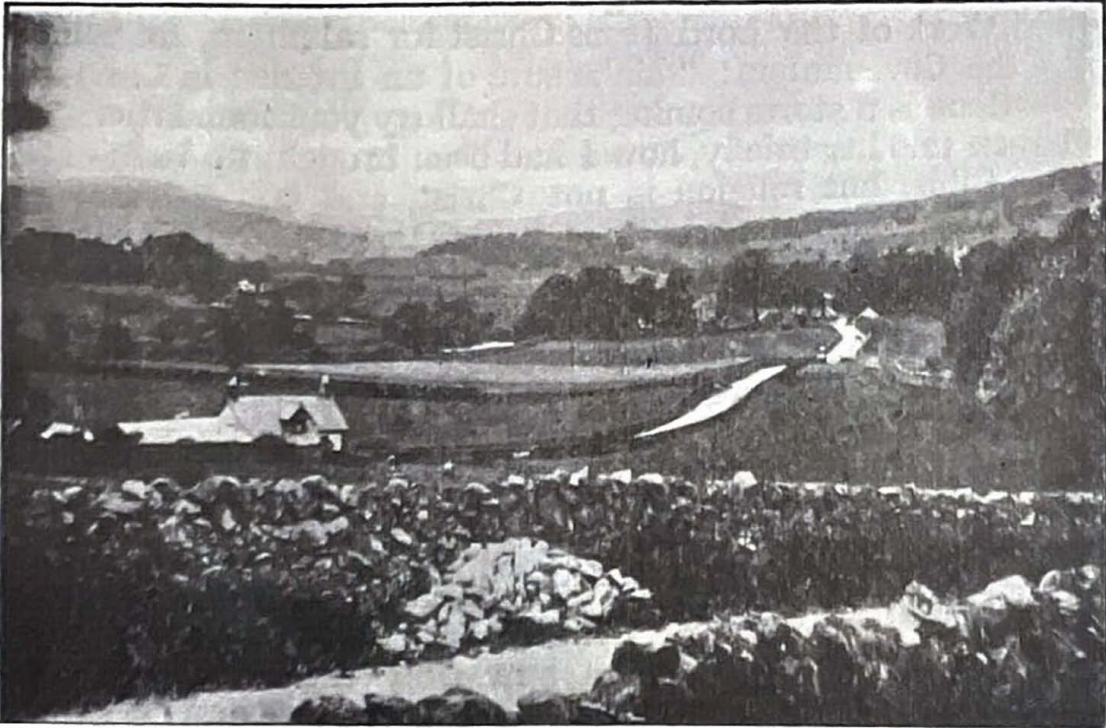
**I**NFIDELS are never done taunting and upbraiding those who belong to Christ, and confess him as their Lord, by saying that Christianity has proved itself a total failure as a peace-producer on earth. Even among men who profess to believe the Bible, something near dismay is expressed that "Christian nations" should be engaged in a war unequalled in violence among the heathen. If the Bible had taught that the Gospel has come to the world to convert the nations, and that Christianity was to produce universal peace, then the infidel has gained his point. But the Bible teaches nothing of the sort. The Gospel tells us how an individual sinner can have "peace with God" (Rom. v. 1). And this has been and is enjoyed by thousands in all nations, who have believed and received it, but nations as such have not believed the Gospel, or received the salvation it brings. They may call themselves "Christian nations," and profess a faith in a God of their own imagination, and in a Gospel of their own construction, but nothing short of a personal faith in "the Son of God, who loved *me*, and gave Himself for *me*" (Gal. ii. 20), brings peace with God to the soul, and true Christianity into the life. So the infidel's taunt falls to the ground harmless. Christianity, according to God, has not failed, but its character and object have been misunderstood. As a leading infidel writer lately said: "It has not yet been tried" by the world. Professions and creeds are not Christianity. True Christianity has its source and power in the personal possession of Christ.

## ***The Cottager of Glencairn ;***

OR, THE RELIGION OF THE MARTYRS IS NOT ENOUGH.

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VISITING in a lonely part of the valley of Glencairn, in which memorials of the martyrs are regarded with great reverence by the peasantry, I came upon a tidy cottage by the wayside, in which a hale and healthy widow of over three-score years lived with her son and motherless grandchild. While resting on a rustic seat by the cottage



A PRETTY VIEW IN THE CAIRN VALLEY, DUMFRIESSHIRE.

door, the aged widow told me the story of the wanderings and sufferings of James Renwick, the last of the Scottish Martyrs, whose birthplace—only a few miles off from the place where we sat—is marked by a monument to which some of the peasantry of that region were wont to go at least once a year to renew their vows to be true to the "Covenanted Religion" of their forefathers. But grace does not "run in the blood," nor is the faith that brings the sinner to God hereditary—two hard Bible facts which do not seem to have been kept prominently before the Church-going folks of that parish by their spiritual guides, with the result that not a few are supremely proud of their forefathers' Confession of Faith, who have personally no faith

to confess. The aged lady having finished her story of Renwick's sufferings, and the sad, though heroic, tale of his martyrdom at the Grassmarket, Edinburgh, in 1688. I ventured to remark that I had read Renwick's last testimony on the scaffold to the cleansing power of the blood of Christ, in which he confessed, in presence of his executioners and the great assemblage of people around, that "Christ hath washed me and cleansed me in His own blood," and evidently fearing lest his followers might rest in the "Covenanted Religion" instead of in the Person and Work of the Lord Jesus Christ for salvation, he said to the Covenanters: "Make sure of an interest in Christ, for there is a storm coming that shall try your foundation." I then told her briefly, how I had been brought up to know the Bible, but religion is not Christ, and how I learned that I needed to be "born again" as any sinner, otherwise I could neither see or enter the kingdom of God, as John iii. 3, distinctly tells us. I saw that this personal application of the truth was not so pleasing to her, and as our conversation proceeded along the line of Renwick's warning of a coming storm, which will test the foundations of our religion, I noticed she became very uneasy, and wanted to get away. I felt it was time to make a home-thrust, and leave the result with God, so in parting I said: "It is solemn to think that one may admire the faith of the martyrs, and yet have none of it, and that it is quite possible to have a religion outwardly the same as the the martyrs, and yet to be without Christ here and outside of heaven hereafter." This evidently cut her to the quick, for she rose and hurried into her cottage without uttering a word. I could only pray that God would use the Word spoken to convict the aged woman of sin, to show her that religion apart from a personal faith in Christ, does not save, and that she might be led to put her trust in Him and in His precious blood alone for salvation.

There is very great danger of religious people being so occupied with their church, their minister, and their church interests, that they forget their relation to God as rebels against His throne, and as under condemnation in His court. This tells the need of reconciliation and regeneration before there can be anything accepted from them in religious work or worship.





## ***The Joy of Knowing Sins Forgiven.***

**I** HAVE known earthly joy in its many forms, and tasted the pleasures of the world in many lands, but I feel bound to confess that the joy of knowing one's sins forgiven, and of being in Christ a partaker of His present salvation, with the sure and blessed hope of being with Him in glory, excels them all. For the joy of the world, even at its best, is but as the flower of the field that passeth away, but all that is in Christ endureth." Such was the testimony of a bronzed seafarer, who came into our midst some weeks ago to share the things of God, and to bear his testimony to the saving and satisfying power of the Gospel of Jesus Christ. There is simply nothing like it on this earth. It brings the good news of the present "forgiveness of sins" (Acts xiii. 38), proclaimed in Jesus' Name, and in virtue of the work of the Cross. And what the Gospel proclaims unto all, the Word of God assures all that believe they now possess, for the record reads: "In whom we have our redemption, the forgiveness of our sins" (Col. i. 13, R.V.). We "have" this now. It is not a hope indistinct and uncertain to be realised on some future day, but a present possession, bringing a present joy to the soul. It cannot be possible to mistake it, for it is God who proclaims it. It need be no difficulty to know it, since the Word of Him who cannot lie declares of all that believe: "Your sins ARE forgiven you for His Name's sake" (1 John ii. 12). So the thing is certain, and its possession sure. Thousands have it, and rejoice in it. Is the reader one of them? There is no reason why you should not, for the Gospel brings it unto all, although it is only possessed and enjoyed by believing souls—that is, by sinners who accept God's forgiveness, in Christ's Name, and for His sake alone.

## **JESUS, THE SINNER'S FRIEND.**




Jesus brings rest to the weary,  
He gives to the hungry bread,  
He speaks to the leper cleansing,  
Eternal Life to the dead.  
He gave His life as a ransom,  
His blood in atonement for sin;  
He is now in heaven exalted,  
To welcome the wanderer in.



## ***The Soul's True Resting-place.***

**T**HERE is no rest in sin, for God in His Word declares, "The wicked are like the troubled sea when it cannot rest" (Isa. lvii. 20). There is no rest to the heart in the pleasures of the world. They are like the waters of the Sychar well, of which the Lord said, "Whoso drinketh of this water shall thirst again" (John iv. 13). The cup of earthly pleasure can never satisfy the heart: it craves for something better. The round of earth's folly can never give rest or peace to the soul: they only mock its wail and will forsake it utterly in a dying hour. Beyond death, in the great future of the ungodly, who have sinned away their time of grace and sold their souls for earthly gain, there is no rest, none for a single moment in



hell. There is One, only One who can give present rest and true peace to the sin-burdened and heavy laden, conscious of their guilt and not seeking to deny or cover it. This One is Jesus, the Saviour. He it was, who while He stood on this earth amid its seething mass of misery and awful restlessness, said to the crowds around Him, "Come unto ME all ye that labour and are heavy-laden and I will *give* you rest" (Matt. xi. 28). He is the only Rest-giver, and He is giving that rest to-day from the throne in heaven. He gained it by the work of His Cross. He imparts it to the unworthy. He gives it without money and without price. It is rest to the conscience from the burden of sin. It is rest to the heart from the weariness of life. It is rest in His love that is ever the same. It is rest on His Word that will never be broken. O the rest and peace that the living Lord is waiting to give to all who simply "come" unto Him. Come as sinners, hiding nothing; come as they are without one plea, save His precious blood. Come now, while the invitation goes forth, and "the accepted time" runs its course. It will not always be so. Judgment will follow grace, and the last sad word, "Depart from Me," will take the place of the present "Come unto Me."

*THE MAJOR'S SIGN,  
AND WHAT IT DID FOR A RAILWAY  
PLATELAYER.*



"HE MET THE MAJOR ON THE WAY."

## ***The Major's Sign,***

AND WHAT IT DID FOR A RAILWAY PLATELAYER.

**F**ORTY years ago, there lived on the outskirts of the city of Glasgow a Christian officer, who was well and widely known because of his labours of love among the needy, as well as by his decided testimony for the Lord, whom he loved and served in the spread of His Gospel among men. Not ashamed to own his Lord, he had a boldly painted text, in the form of a signboard, erected outside the garden wall of his residence, on which the words, "For the Wages of Sin is death, but the Gift of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23), were read by tens of thousands who passed it daily by road and rail. A thing so uncommon as this did not fail to evoke the criticisms of the worldly-wise, and stir the opposition of the scorner. There were all sorts of jeers and jibes made about the major's "sign"—as it was not inappropriately named—but there it stood in shade and sunshine, summer and winter, bearing that great declaration of man's sin and God's gift of grace to all.

Coming along on the railway, the major's sign became the subject of an animated conversation in a group of railway workmen returning from work one evening. "What's the good of it there, and what does he keep it there for?" asked one, to which the answer came in a tone of sarcasm from another, "O, it just means this, for I've heard the major say so in his preaching, that you can be saved and get eternal life for nothing, just as quick and easy as holding out your empty hand to take a gift that somebody brings you." And this brought out a storm of opposing views, which one man voiced by declaring, "It's all nonsense, and far too cheap and easy a way that for so big a job." In the corner of the compartment there sat silently listening a workman who had for many a day been more or less concerned about the matter of his personal salvation, but who up to that hour had never even heard of such a thing as "eternal life" a free gift from God, held forth to all, without money or price. He had never before noticed the major's sign, although many times it had been passed, but that conversation and these criticisms aroused the slumbering interest he had in the matter. And all that week he kept thinking of the words on the sign, with the

### *The Major's Sign.*

man's statement that it was to "simply take it as a gift," but that it was "far too cheap and easy for so big a job." Walking out in the vicinity of the major's house on the following Saturday afternoon, who should he meet just outside the gate but the major himself, who, recognising the man as one who had done some work in which he was interested, entered into conversation with him, and as they parted, the major, as was his habit, invited the workman to come and hear the Gospel preached the following night in a hall quite near to where the man lived. "You'll hear what will make you happy now and in eternity, if you receive it," said the major. Next evening the platelayer, was there, and when the major—for he was the speaker—read the words from which he was to speak, "For the wages of sin is death, but the gift of God is eternal life," George set himself to listen, for this was a subject above all others he wanted to know about, not for argument in the railway carriage, but to meet the questions of his own soul. The address was simple and to the point, easily understood, and not likely to be forgotten by any who had a personal interest therein. There was here, as the major put it, man's sin and its wages, death. This all have earned, and what is earned must be paid. If the sinner bears it, then he must be severed from God and sent to punishment. But if Another is found to bear the penalty in his stead, he may go free. "This is what the Lord Jesus has done," said the speaker fervently. "Christ died *for* the ungodly" (Rom. v. 6), "He was wounded *for* our transgressions" (Isa. liii. 5), "He died *for* us." Faith puts in its claim and says, "The Son of God who loved *me* and gave Himself for *me*" (Gal. ii. 20). In Christ's death I see sin's wages due to me paid, and I live because He died." Sitting on the back seat, George the platelayer drank in the message of grace as the thirsty ground the rain, and as he passed out he said to the man at the door, "I passed from death to life sitting on that seat, and I'm going home a saved and happy man to-night." And George has amply proved by his godly life and earnest service, that he did come into personal possession of God's free gift of eternal life that night, for what is received by faith comes out in works. But it must be *in* before it can come out. Has the reader got this eternal life as a present possession?





## ***Good News to all Mankind.***

**T**HE Gospel is Good news to all men and nations. It tells of a Redeemer provided and of a Saviour sent. This is what we need, for by nature we are bondmen to sin and by practice we are away from God in the path of sin. The Son of God came into the world 'to seek and to save that which was *lost*' (Luke xix. 10). There are not many who put themselves among that class, and the result is they do not benefit by His coming to earth. The Gospel is good news to all, but only those who know and own themselves lost—lost to God and heaven—are in the place where it meets them in their need. The Gospel tells of a Saviour who died for sinners (Rom. v. 8), "who gave Himself a ransom for all" (1 Tim. ii. 6), in order that all might be saved; yet all are not saved, because all do not avail themselves of the great salvation which Christ by His ransom procured, and which is now proclaimed in the Gospel. But this is no fault of the Gospel, for it surely tells that the grace of God has brought this great salvation to and within reach of all (Tit. ii. 11). "Forgiveness of sins is proclaimed in the Gospel to all (Acts xiii. 38). Yet it is only those that believe the message and repose on the Saviour who are forgiven (Acts x. 43). The Gospel tells of eternal life as God's free gift in Christ (Rom. vi. 23), in Him for all, yet only "He that hath the Son hath life" (1 John v. 12). "Whosoever will" is invited to take it "freely" (Rev. xxii. 17), yet of some the Lord has still to say, "Ye will not come to Me, that ye might have life" (John v. 40). How is with the reader? Has God's good news been believed? Has God's free gift of life in Christ been received? Is it a present, joyful possession in the soul? The knowledge that it is in Christ for all, does not save. It is the appropriation of Him by a personal faith that brings life and peace.

## ***A Naval Man's Testimony.***

**G**RACE works its wonders on the mighty deep, and the conquering Gospel of the grace of God wins its triumphs of peace amid scenes of warfare on sea as on land. The following simple testimony of a naval gunner, who has passed through some of the great sea battles of the North Sea, bears bright testimony to what the Gospel received in faith as "the power of God unto salvation" (Rom. i. 16) works for, and in those who welcome it as God's good news concerning His Son, to sinners. "I am



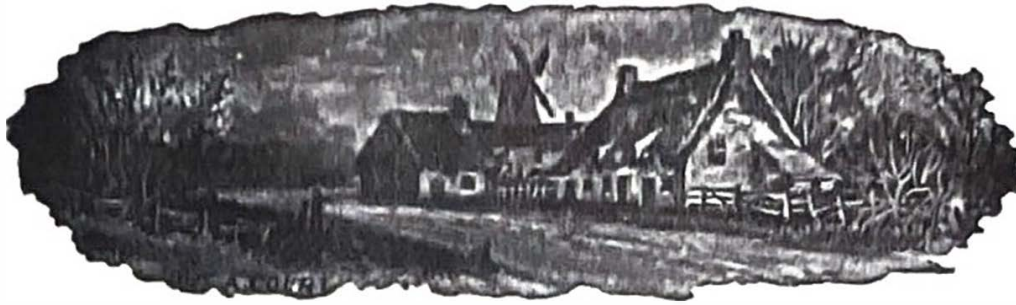
**A NAVAL LANDING ON THE SHORE.**

kept in peace and without fear in the midst of strange and terrible scenes. It was good for me that long ago, before this present struggle began, I learned from the Book of God that I was a ruined and guilty soul in need of a Saviour. And I shall never cease to thank God for showing to me in the pages of His Word, that it was to 'save sinners' (1 Tim. i. 15)—not saints—that Jesus Christ His Son came into this world to live and to die (Rom. v. 8). I was a good while in darkness regarding the way of salvation. In my youth I was taught that in my baptism I became a child of God and an heir of heaven. But I never really

*A Naval Man's Testimony.*

believed it after I grew up, for I knew quite well that my practice was that of a child of the devil, as the Lord says of some in John viii. 44. I knew some who were true children of God whose lives made it clear that they were truly born again, but I was not the least like them. I am amazed that any can be so blind and so utterly deceived as to believe that one living in and loving sin can be a child of God, or that baptism can make him one. When I was first aroused to see myself a sinner, and to realise that I was unfit for heaven, some who ought to have known better told me that it was more attendance on religious duties I needed, and that if I said my prayers privately, and attended service publicly, I was all right. But my conscience said—No. And a comrade, who was a true lover of the Lord, kept telling me 'It is Christ, not religion, that saves.' I was often angry at the plain words of this man, but in my inmost soul I felt they were true. It came to a point in this way. I joined a ship on which there was a godly gunner, a man who had the respect of all. And if one earns that on board ship, you may depend on it he is real. This man often spoke to me about my soul. He was a true lover of men's souls, and we all looked up to him with respect, for his was a blameless life. One day it fell to me to be near him on duty, and he told me it might be that an action would take place, and either or both of us might make the supreme sacrifice. 'You should have the matter settled now, and put it off no longer,' he said. I felt the force of his words, but I was so dark, I did not know what to do. But I wanted to be right with God. 'Hand yourself over to Christ, just as you are, and now. He receives sinners, and His word is, "Him that cometh to Me I will in no wise cast out" (John vi. 37), he said.' I fell on my knees on the spot, and committed my sinful soul to Christ whose blood 'cleanseth from all sin,' and I know He received me and saved me. His Word says it (Acts xvi. 31), and I have the witness of it in my own soul (Rom. viii. 16). That was a blessed day to me, and all the days since, the Lord has kept me in peace.. Bless the Lord, O my soul!" The naval gunner discovered that he was a sinner in need of a Saviour. Then he learned that God provided one, and he made Him his own. This is how a sinner is brought into vital contact with Christ, and saved by grace.





## ***The Certainty of a Present Salvation.***

**I**t is a common belief among those who habitually hear the preaching of the Word from Sunday to Sunday, and from year to year, that a "good hope" of being saved at last, is the best that the Gospel provides for mankind at large, and that if any attain to assurance of a present acceptance with God and a present certainty of being in heaven, it is because of their superior sanctity and matured saintliness. And as very few claim to possess these qualities, the certainty of salvation as a present possession is not a common experience even among those who profess faith in the Gospel of Christ. When we turn to the Word of God—which is the only authority on this vital and eternal matter—and take it as it stands, we learn that what is generally believed is not the same as what God says on this subject. The good news made known in the Gospel is, that it was "sinners" whom the Saviour came to save (1 Tim. i. 15), and "sinners" whom God loved and for whom Christ died (Rom. v. 8). This includes all, for "all have sinned and come short of the glory of God" (Rom. iii. 23). And it is "the ungodly" (Rom. iv. 5) as they are, without merit and apart from works of righteousness that they have done (Tit. iii. 5), or ever will do, that God justifies all who so believe on His Son as their personal and only Saviour. To all such, the Word of God gives the blessed word of assurance, "All that believe ARE justified from all things" (Acts xiii. 39), and "He that believeth on the Son HATH everlasting life" (John iii. 36). There is no need to seek for evidences when God says "ARE justified" and "HATH everlasting life," or to wait for feelings and experiences to confirm the word of "Him that cannot lie." The Son of God Himself is the sinner's Saviour; His atoning death is the procuring cause of salvation; faith the empty hand that receives it, and the written Word the ground of certainty that it is a present possession. God will never give more. Christ will do no more, for His work is "finished" (John xix. 30), and all that the sinner requires to do in order to be accepted in all the worth of that completed work is, to rely upon it apart from anything of his own, and take God at His Word for the assurance of his salvation. Blessed it is, that all is so simple and all so sure.



## **SAFE AND SURE.**

The Blood once shed on Calvary,  
My safety did procure;  
The Word that God is satisfied,  
That safety doth assure.



## ***A Hero of the Cross In Africa.***

**J**AMES HANNINGTON, a young clergyman ordained in Exeter Cathedral on March 1, 1874, and preaching in the village church of Martinhoe, became much distressed owing to the lack of success in his ministry. Writing



to a personal friend describing his distress, he received a gift of the book, *Grace and Truth*, by Dr. W. P. Mackay, with the giver's hope that it would be helpful to him in setting forth the simplicity and certainty of God's salvation, which, although an ordained preacher, he had not personally received. As he lay in bed reading one of its chapters entitled, "Do you feel your sins forgiven?" the light of the Gospel shone into his

heart, and was welcomed by personal faith. So full was the deliverance and so great his joy, that he says he sprang out of bed and leaped about the room praising God that his sins were all forgiven. This was the real beginning of his Christian life. In 1882 he went out to Uganda, a land of dark heathenism and cruel oppression, his one object being to preach Christ to the natives. Mtesa, the chief of the country, who was favourable to the Gospel, had died, but his son Mwanga, a lad of eighteen, cowardly and cruel, hated the missionaries, and had Hannington imprisoned. Dragged along by a surging mass of angry savages he sang, "Safe in the arms of Jesus." Sick and faint from fever, he was surrounded by a horde of savages told off to murder him. For a moment they were checked by his brave words spoken with uplifted hand, "Tell the King of Uganda I die for his people, and open a road to his country with my life." His last words, written to friends in England, were: "This is the last chapter of my earthly history; the next will be the first page of the heavenly." Then the dark deed was done, and the faithful servant was with his Lord. Saved by grace, sent with the Gospel, he sealed his testimony with his blood. These are the great events of his life.

*A "PREPARATION" SATURDAY  
NIGHT.*

*THE STORY OF A RELIGIOUS FAMILY'S  
AWAKENING.*



**"HE APPEARED IN THE MIDST OF THE DAY COMPANY."**



## **A “Preparation” Saturday Night.**

THE STORY OF A RELIGIOUS FAMILY'S AWAKENING.

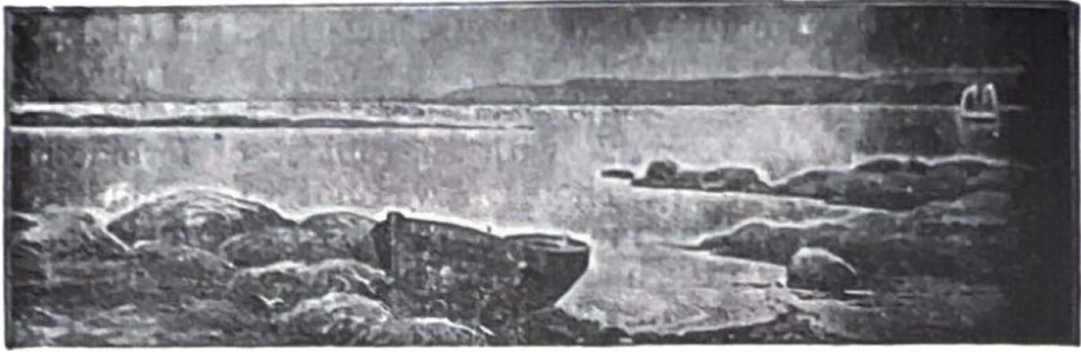
IN the city of Edinburgh, which Sir Walter Scott called “Mine own romantic town,” there lived and laboured in the Gospel in the early part of last century, a faithful minister named Andrew Thomson, who preached the Word with no uncertain sound. It was then the custom in the Scottish churches to have “the Sacrament” twice in the year, and to observe the Thursday preceding it as a “Fast Day,” in which there was morning and evening preaching, usually of a solemn and heart-searching character. Then on the Saturday afternoon or evening, there was what was named a “Preparation Service,” in which the communicants were further exhorted to self-examination. While with the many there may have been, as there ever is, much formality in all this, and a washing outwardly of “the cup and platter,” while the “washing of regeneration” (Tit. iii. 5) was wanting, faithful preachers of the Word had at these times a good opportunity for pressing upon their hearers the claims of God and the necessity of being born again. And many made good use of them. In all this, Andrew Thomson took his part, and it is on record that his clear and faithful preaching was blessed to the conversion of many souls in the Scottish capital in those years of his ministry there. And in addition to public preaching, he was diligent in pastoral visitation, which with him was not a mere series of family calls and general conversation, but a time of definite personal dealing with the souls of the people in the things of God and eternity.

Passing along a West End street somewhat late on the Saturday night before the Sacrament Sunday, he was astonished to see the windows of a house, in which an influential family of his congregation lived, fully lit, and to hear what seemed to be “dance music” proceeding therefrom. The faithful pastor was shocked, and summoning courage he walked across to the door and knocked. His knock was



answered by a maidservant who, seeing the aged minister at that untimely hour, and knowing what was going on upstairs, made some lame excuse that her master and mistress were "engaged," with the object of forbidding his entrance. But Mr. Thomson was not to be hindered in his mission by such means, so he passed the maid, and being familiar with the house, made his way to the drawing-room, never halting until he stood in the midst of the gay company. Had the angel of death appeared in their midst there could not have been greater surprise, and without a word the gay company one after another dispersed, leaving the aged minister alone with the household, to whose members he pointed out the inconsistency of their conduct in view of what they were to engage in the following day, and spoke to them solemnly and pointedly of the judgment of God on all who with their lips profess a faith which their works deny. And it is said that as the result of that visit, that worldly church member and his wife were awakened to see the sham of their Christless profession, and soundly converted to God. There is much of such "Christianised worldliness" in our day, and under the name of Christian philanthropy utter godlessness is largely practised. The theatre, the card table, and the church go oft together, and it is no uncommon thing to find the people who have been at the "Communion" in the morning, playing golf or Bridge, or Whist in the evening. What does this and much of the same character tell? That people may have religion without Christ, and that a fair profession may exist with no life in the soul or love in the heart. Nothing short of being born of God makes a true Christian. Does the reader know anything of this as a personal experience? Nothing less fits a sinner for sharing true Christian privileges on earth, and none apart from being "born again" will ever enter heaven. There are fewer voices raised in our day to warn against the danger of a mere "name to live," a profession of religion, without possession of God's salvation; church privileges without a personal faith in Christ, than in earlier times. But this only makes the danger all the greater, and the need the wider, of a clear and definite testimony to the truth which first came from the lips of the Son of God to a religious man: "*Ye must be born again.*"



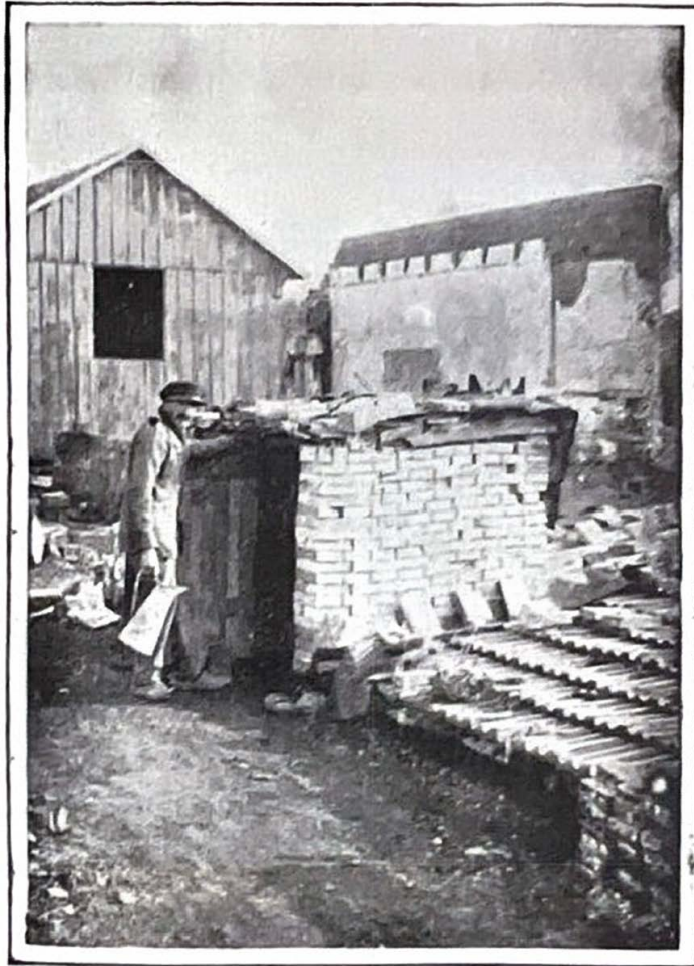


### ***A Fair but False Hope.***

THERE are many who entertain the hope that they will find themselves in heaven after the present life is past, who have no certainty that they are on the road thither. They expect to be right in the end, although they are wrong on the way. In this fair but false hope they are encouraged, by preachers who hold and teach that all mankind will somehow be ultimately saved. It is a false hope, and will have a fatal end. There is not a ray of Scripture to support it. Every page of the Book of God is against it. The words of the Lord Jesus in the years of His earthly ministry, when He told of some who would be cast into hell-fire never to be quenched (Mark x. 44), deny it. The judgment throne of Rev. xx. 12, with the lake of fire beyond it, into which those whose names are not written in the Book of Life, are cast, forbid the thought that all will finally reach God's heaven. The "fearful and unbelieving" of Rev. xxi. 8 are, in the last glance we get of them in God's true forecast of their history, not seen entering the Holy City of the redeemed, but about to be hurled into the burning lake. And this is God's own record, not man's. A false prophet may conceive a pretty lie to flatter and deceive, but the Lord's witness will speak the truth whether it be received or rejected. And it is better surely to be warned by an ugly truth, than to be deceived by a pretty lie! The truth of God is, that "Except a man be born again, he cannot see the kingdom of God" (John iii. 3), that if a sinner die in his sin where Christ is, there he cannot come (John viii. 21). But the devil's lie is, that God will not do what He says, and that all will at last go to heaven. Do you believe the truth of God, or are you being deceived for eternity, by the devil's lie?

## ***He Perished at the Refuge Door.***

**I**n the war-swept villages of Northern France, some of the aged villagers, whose years have been spent amid their springing flowers and vine-clad slopes, were slow in leaving them, even when shells were bursting all around. And not a few chose to remain and brave the dangers of the war zone. Cellars and underground houses were



AT THE DOOR OF AN UNDERGROUND SHELTER IN A FRENCH VILLAGE.

utilised as dwellings, and to these, during night and in hours of danger, the people resorted. Signals of approaching bombardment were given by appointed watchers, and at first the villagers, on receiving these, hastened to their places of refuge. But as weeks and months went on, they became more accustomed to the bursting shells, and it is on record that peasants continued to work in their fields while those death-dealing missiles were flying overhead.

And in course of time the warnings lost their effect, and the people became less careful to hasten to their places of safety. It was recorded in one of the daily newspapers that one man, who boasted his hardihood by walking leisurely toward the door of his underground refuge, was killed with his foot on its doorstep. He had procrastinated and lingered until it was too late. The sad and solemn story has its message and its lesson to us all, in reference to things eternal. There are few, indeed, among the children of men but know that "it is appointed unto men once to die" (Heb. ix. 27), as the Scripture saith. They know, too, that death does not always herald his approach, but often comes as "a thief in the night." Yet how many live day by day as if they had a lease of earthly life, and were sure they would see to-morrow. What folly! Even the birds of the air and the beasts of the field betake themselves to shelter, when the distant roll of thunder is heard! But sinners, who sneer at all God's warnings of sudden death and coming judgment, are not so wise. They mock the warning voice that sounds in their ear, "Because there is wrath! beware, lest He take thee away with His stroke, then a great ransom cannot deliver thee" (Job xxxvi. 18). And others who know there is danger, and have heard of Christ as the sinner's refuge and hiding place (Isa. xxxii. 2), procrastinate and put off the hour of their fleeing unto Him, and are cut down in their sin and Christ-rejection. Is the reader one of these? Be warned not to trifle, not to linger, for there is danger in delay. You may know there is a Saviour, and you may hope one day to shelter your sinful soul exposed to wrath in Him, but do not forget, I beseech you, that you are in danger of being cut off to perish in your guilt while you are outside of Christ. The man with his foot at the doorstep, but still without, is as liable to perish as the man who is a long way off. Haste, then, to the Saviour! Take shelter now in the appointed hiding place, for there is not an hour to spare, not a minute to trifle. Death is hovering round, and after this comes "the judgment."

The refuge open stands,  
And love would draw you in;  
Now is the time to enter,  
Why perish in your sin?





## ***Is Conversion Sudden or Slow ?***

**T**HERE are varied ways in which sinners are led to the Saviour, for all do not hear the same full and clear Gospel, and all do not hear and answer the call of grace with the same decision or alacrity. Some, like Nicodemus of Jerusalem, move slowly and with hesitation, and others, like Thomas, have a place in them for doubt, after having known and trusted and proved the power of the Lord in salvation. But this is no credit to them : it ought not to have been ; and it should not be used to convey the thought that conversion must be a slow and uncertain process. If they were slow-paced it was no fault or the road, for it was open and straight and full of light. Such cases are recorded in the pages of the Word to magnify the grace of God, that waits on the lingering footsteps of these slow and halting souls, but surely not to encourage procrastination, or hesitancy, or to accredit doubt and uncertainty on things eternal as Christian virtues. The faith that honours the Lord is that which, like the nobleman of John iv. 50, believes His Word and seeks no sign, and like that of the sinner of Luke vii. 47, who loved much, because she had the assurance that she had been much forgiven. And the conversions that honoured the Lord most, and drew forth His approval, were those of men whose trust in Him, decision for Him, and following of Him was prompt and definite and clear. Such was the conversion of Zaccheus, the taxgatherer of Jericho, of the dying robber of Calvary, of Saul of Tarsus, and many more. They received the Word with "all readiness" (Acts xvii. 11), they confessed Christ as their Saviour and Lord (Rom. x. 9) with all decision, and they took their places among His followers without delay. And surely this is what the Lord is calling for, and what those who would be His, should yield to-day. There is no room for doubt in things Divine. There is no place for half-and-half, halting Christianity. Christ is to be all with those who are His, who trust His Name and rely on His merits for their salvation.

### **BOUGHT WITH A PRICE.**



A sinner saved by grace,  
Redeemed by precious blood,  
I stand before Thy face  
Accepted of my God.

I am of price in heaven—  
Though but a sinner vile,  
By grace all sins forgiven,  
On me there rests His smile.



## ***Anchors, False and True.***

**A** SHIP at sea in a storm knows, the value of a good anchor. A false or failing anchor means wreck and disaster. The Bible speaks of "the Hope set before us, which hope we have as an anchor of the soul" (Heb. xi. 18, 19).



But as there are good and bad anchors, so there are true and false hopes.

**The Hope** of "the hypocrite shall perish" (Job viii. 13). It is a rotten anchor. A man who pretends to be what he is not, and expects what he has no good claim to, is a hypocrite, and his hope "shall perish." "Their hope shall be as the giving up of the ghost" (Job viii. 20). It goes, but never returns. Reader, make sure that your hope of getting to

heaven is not of this sort.

**The Hope** of being saved, apart from Christ, or with His help added to your own efforts, is another false anchor, and it will fail in the gathering storm. The Lord Jesus Christ alone is the Saviour of the sinner, and "blessed is the man that trusteth in the Lord and whose hope the Lord is" (Jer. xvii. 7). Faith or trust in Him, brings present salvation, and the saved sinner looks for that blessed Hope (Tit. ii. 12), which is the coming of the Lord (1 Tim. i. 1).

**The Hope** of being glorified with Christ, and kept by grace to share that glory, is the happy lot of all who are saved by grace. They are not hoping to be saved as religious people often say: they are sure of that, and just because they are, they "rejoice in hope of the glory of God" (Rom. v. 2). To hope to be saved, if the soul is without Christ and the sins unforgiven, is folly. Like a drifting anchor, this false hope will fail when it is most needed, and the one that has trusted in it will perish. But the soul that relies on Christ, whose trust is in Himself, and whose hope is in the Word, will outlive all life's storms, and be brought safely to that fair shore on which its anchor is already cast. Which of these anchors is the reader's? The false must fail; the unreal must be exposed; but that which is on Christ and in Him alone, will hold.

*HOW NELLIE FROM FIFE  
FOUND PEACE.*



**HAPPY HOURS BY THE KITCHEN FIRE.**

## ***How Nellie from Fife Found Peace.***

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IN a Glasgow merchant's rural residence, there was some years ago a young maidservant, whose remarkable conversion to God and decided confession of Christ became the means of wonderful blessing to the household in which she served, and later to her own kith and kin in the village of Fife from which she originally came.

It was in the early Springtime, when the primroses lined the banks of the glen, and the trees were putting on their sweetest green, that the postman brought a black-edged letter to Nellie, telling her of the death of a dear companion and playmate of early years, who had passed from her village home in Fife to the eternal world. Among her last messages was one for Nellie, which ended with the words, "Tell her that I die in faith, with Christ as my Saviour, and that I shall expect to meet her in heaven." That message brought the bitter tears to Nellie's eyes, and all that evening she sat by the fireside weeping, and lay awake all the night thinking of her companion among the redeemed with Christ in heaven. But she had no assurance at all that she was on the way thither. A moral, well-behaved girl, a member of the church, and a faithful servant to her mistress, possessed of a Bible which her mother put into her trunk the night before she left her Fife home, but yet unsaved. How many are like her, without a thought of how they will meet God, or where they will spend Eternity? But the living Lord, who loves sinners, has His own ways and means of reaching souls with His Word, and He used that message of His young follower on her deathbed, to break the sleep of indifference in the soul of Nellie in her Glasgow home, and to lead her to think of things eternal.

There was at that time a godly and faithful man, a preacher in the Glasgow church to which Nellie's master and mistress went, and on the Sunday evening, after that sleepless Friday night on which she received her dying companion's message, she went to hear him. Mr. Bennett preached that evening with great solemnity and power on the words, "There is *no peace*, saith my God, to the wicked" (Isa. lvii. 22), and his words went to her conscience as the arrow of the Lord, showing sin in its "exceeding sinfulness," as she had never seen it before. So deeply

awakened was she under the Word, that she laid her face in her hands and wept copiously. But the preacher did not only use the Word to wound, but as a faithful evangelist ever should, he brought forth the balm of the Gospel to heal the convicted soul. Peace already made, made by "the blood of the Cross" (Col. i. 20), and now proclaimed in the Gospel (Eph. ii. 17), and possessed by all who accept of and believe on Jesus the Saviour (Rom. v. 1), was held forth in glowing words, and all who heard were besought to partake of it then and there. "Who will make this peace their own to-night?" cried the preacher, and in the simplicity of her faith, Nellie, who sat in the furthest back pew facing the pulpit, forgetful of all her surroundings, stood up and said aloud, "I will." "Praise be to God," said Mr. Bennett, who was a true watcher for souls, and preached to win them. The people were startled, for they had never seen such a thing before, and some adversely criticised the scene. But the soulwinner had his joy in meeting and greeting the servant maid at the close of the service, and she went home with the peace of God in her heart and His praise on her lips. Nellie continued in that family for many years, speaking in her simple way to all of the Saviour, and she had the joy of hearing her master and mistress confess the Lord Jesus, and of seeing some of their family who had grown up at her side true followers of Christ. Happy, indeed, it is to be the Lord's, saved by His grace, speeding on to see His glory. The world has no such joy to give. It is found in Christ, in Him alone.



#### **THE SONG OF A SINNER FORGIVEN.**

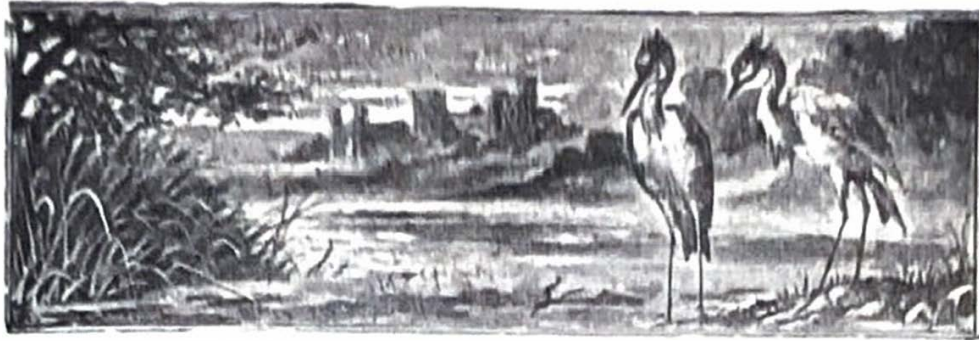
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The world may sing its empty joys,  
And boast its pleasures given,  
But I will sing the praise of Christ  
And of my sins forgiven.

They once were on me like a bond,  
And hellward I was driven,  
But Jesus loosed me in His blood,  
And set my face to heaven.

The peace I now so sweetly know  
Came through His side once riven.  
His Word came to my troubled soul,  
"Thy sins are all forgiven."





## ***A Guilty Sinner and a Just Justifier.***

**T**HE ruin and guilt of all mankind is a truth made very plain in the Book of God. Great minds deny it. Learned men gloss it over. Religious folk tone it down, but the God of the Bible, the great Judge of men on His eternal throne affirms it, and all experience proves it. That things are not as they ought to be is the witness of conscience in all men of all nations. Where the Word of God is owned as the last appeal in such matters, the sinner believing it is convicted of his state and says, "Behold, I am vile, what shall I answer? I will lay my hand upon my mouth" (Job xl. 4) as one "guilty before God" (Rom. iii. 19). Then it is that God who, as the Righteous Judge presiding in His own court, is able to justify the sinner that believes. And this He can do because of the atoning death of His own Son, who "died for our sins" (1 Cor. xv. 3), and met the claims of God in full by His atoning death. God is just, and yet the Justifier of him "which believeth in Jesus" (Rom. iii. 26). There is no passing over lightly the sins of men, no dealing slackly with their guilt, no mercy shown at the expense of justice. But in virtue of the death of the Lamb of God as a sacrifice for sin, God has had all His righteous claims met, His justice is fully vindicated, and can absolve the believing sinner, declaring him righteous and free from all condemnation before His holy throne. This is surely a deliverance worth possessing. It is open to all in this time of grace, who simply receive it on God's terms and in Christ's Name, as the free gift of God, welcomed by personal faith, apart from any merit of or work done by the receiver. This is "the gospel of the grace of God," and faith, simple trust, brings its virtues and its blessings to the soul here and now.

## ***Farmer Brock and His Prize Herd;***

OR, "I HAVE GAINED THE CUP BUT HAVE LOST MY SOUL."

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FARMER BROCK was a breeder of prize cattle. His name appeared in most of the lists of prize-winners at local Cattle Shows, and he gained the prize cup at the County Show. So busily engaged was Farmer Brock inspecting and watching his stock, that he had neither time or heart for anything else. It was for his herd and flock that he lived. Sunday and week days he was among them. When a neighbour remonstrated with him for not



THE CATTLE STOOD IN THE FIELD.

attending "church," he answered that his wife and daughters "represented" him there, but he had no time. His one aim in life was to gain fame, and make for himself a name as a prize cattle raiser. And he succeeded. His success was acknowledged everywhere, and his coffers were filled with gold. What then? Was Farmer Brock a happy and contented man? Very far from it. He had no joy in his wealth, and only a passing pleasure in his honours. The man's face wore a look of discontent, and his life was brimful of cares and worries. And then his health gave way, and from his herds and flocks he had to take to his

bed, and with his mind turned toward Eternity, think of meeting God. In his younger years he had evidently learned enough of the truth of God to know that "it is appointed unto men once to die, and after this the judgment" (Heb. ix. 27), and that when a man leaves this world he goes to meet his God to whom an account has to be given of how earthly life has been spent and privileges used or despised. To a neighbouring farmer who had called to see him one night, and who sought to lift his thoughts from his sickness and its probable end, by reminding him of his successes in cattle raising and its rewards, Farmer Brock said, "Yes, I wrought hard to make it a success, and I gained the cup, but what is it worth when I have LOST MY SOUL?" These words came as a shock to the visitor, and he shortly left. Worldlings can talk of and listen to anything except what reminds them of God and Eternity. It was only a week after that Farmer Brock died, and I saw part of the herd on which he had lavished his care and for which he had bartered his soul, standing in the field shivering in the cold of a March evening, with none to care for them. Men gain the world, but lose their souls, and the Word of God asks, "What shall it profit?" (Mark viii. 36). Does the reader go in for making a name or gaining a fame at the cost of his soul? What will it profit in the hour of death? And what will it do for a sinner in the day of judgment?

#### **THE SIGHT THAT SAVES.**

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"He was wounded for our transgressions  
and bruised for our iniquities" (Isa. liii. 5).

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BEHOLD the holy Lamb of God,  
Expiring on the tree,  
A Sacrifice for human guilt,  
Extended there for thee.

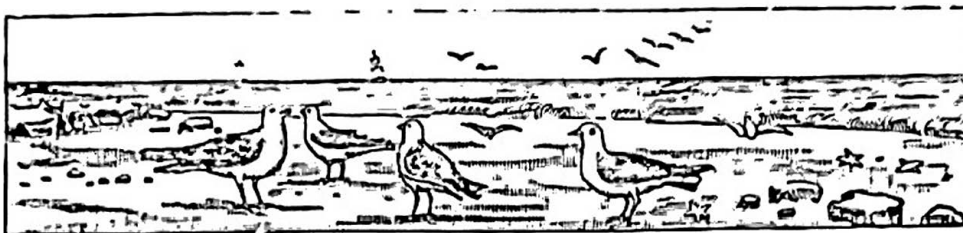
The sins He bears are not His own,  
I view them now as mine.  
The anguish of His broken heart  
Is caused by wrath Divine.

But in His death I read my life,  
His sorrow is my gain.  
My joy in heaven shall ever be  
The Lamb that once was slain.



**All have sinned**





### ***The Power that Saves Is the Power that Keeps.***

**I**n the happy days of a great spiritual awakening, when many of all classes were being turned to the Lord, I met a man in deep anxiety of soul, to whom I sought in simplicity to set forth God's one way of salvation through faith in Christ alone, as the Book of God so fully declares it. He had been a slave to strong drink for thirty years on his own confession, and his visage bore the marks of one who had learned in personal and painful experience the meaning of that word, "The way of transgressors is hard" (Prov. xiii. 15). He allowed that the way was clear, and that he could entrust himself just as he was to the Saviour, believing that He would receive Him, seeing His Word declares it, but He said, "I am afraid to say He has saved me, for I know what I have been in the past, and I fear lest the power of sin may overcome me to-morrow." That is a real difficulty with many a truly seeking soul, and it deserves to be met in the simplest and clearest way. If a sinner were to say, "I believe on the Lord Jesus Christ and am saved," while the current of his life continued as it was, and his practice in sin remained as before, clearly he would be a false professor. And there are some who know their liability to sin so well, that the fear of continuing in it stands as a great barrier between them and a known and enjoyed salvation. I opened my Bible, remarking, "We will take one point at a time. Let us hear what God says first of all as to how a sinner is to be saved." And we read the words slowly over, once spoken to a man who asked the great question, "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 30, 31), and then the grand confession of the speaker's own faith, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him" (2 Tim. i. 12), saying, "the One who is able to save is able also to keep. The power that delivers a soul from sin's bondage in the hour that Christ is trusted as Saviour, is the power that keeps 'through faith unto salvation' (1 Pet. i. 4), final and full in the day of His coming." He said, "That does it; that settles it; that meets my case. I never saw that before, but I see it now." Then and there he yielded himself to the mighty Saviour, and since then he has been a wonder to many, for the power that then saved has kept him for over a quarter of a century from sin's dominion and practice, living unto God.

### **FAITH'S RESTING-PLACE.**

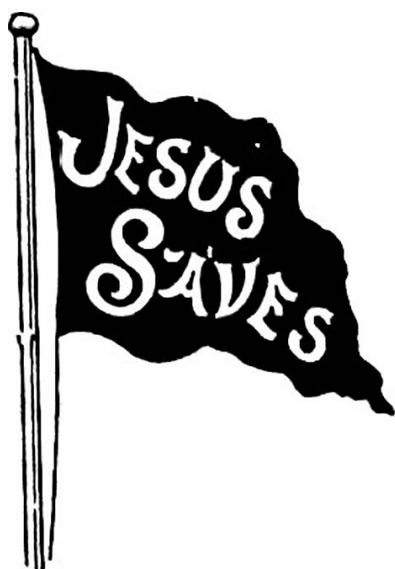


Rest, my soul, the work is done,  
Done by God's beloved Son.  
None can mar or add thereto,  
All is finished, naught to do.



## ***The Only Saving Name.***

**T**HE Name that was given to the Saviour by the angel that announced His coming, was "Jesus," which means "Jehovah the Saviour." And the explanation that followed the announcement was, "for He shall save



His people from their sins" (Matt. .21). This is glorious news indeed. It contains that which the Gospel now proclaims to all mankind. In the first great Gospel message declared to us Gentile sinners, the word is, "To Him give all the prophets witness that through His Name WHOSOEVER believeth in Him shall receive remission of sins" (Acts x. 43). This remission comes "through His Name," and is because of His finished work on the Cross and His resurrection from

the tomb. For "He was delivered for our offences, and raised again for our justification" (Rom. iv. 25). Because of our sins—not His own—He was delivered up to death, to die as a Sacrifice, and His resurrection by the hand of God out from death is the witness, that "all that believe ARE justified from all things" (Acts xiii. 39). And "it is in His Name," and "through faith in His Name" (Acts iii. 16), that a sinner is saved, forgiven, and becomes a child of God. "Neither is their salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). Only one Name has the power of salvation in it, one Person Divine and all-powerful is the sinner's Saviour. And there is just one way of salvation—simple as the Word and sure as God can make it—and that is "faith in His Name." Has the reader confided His sinful soul to Christ's saving Name, for forgiveness, salvation, life, and peace? It is open to "the chief of sinners" (1 Tim. i. 15) to do so. None are too vile, none too far gone for the Lord Jesus. "The Saviour." is now His title and His honour in heaven. "This Man receiveth sinners" (Luke xv. 2) was the reproach flung at Him by Pharisees in the days of his service. He receives them still. What say you, reader, to making Him your Saviour now?

*A SOLEMN CHOICE;*

*OR,*

*"I SHALL GO TO THE THEATRE AND RISK IT."*



**SHE LEFT THE HOUSE FOR THE THEATRE.**



## **A Solemn Choice ;**

OR, " I SHALL GO TO THE THEATRE AND RISK IT."

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" I HAVE promised to meet a friend at the theatre to-night, and I shall go and take the risk of it." The words were spoken by a tall and handsome young lady to her sister, who had very earnestly sought to detain her from going out in the cold November air, with a fog covering the city like a pall. But neither remonstrance or entreaty had any weight, so with a hurried word to the maid, " I'll be back early, Mary," she hastened down the steps to enter the cab that stood waiting at the corner to take her to one of the city theatres that night, where a special play was being staged by a star player with a popular company. For pleasure, some will endanger health and, worse still, their souls. The young lady of my story was the daughter of a city merchant, talented and accomplished, but far from strong. Certain symptoms had caused her elder sister, who since their mother's death, had cared for the household, much anxiety, and pointed to pulmonary trouble. The family doctor had warned her against going into company, especially in crowded public buildings, and in no case to go out in the damp and cold evening air. But her love of company and especially such as is found in the theatre, outweighed every consideration of safety, and in spite of all counsels and warnings she took her own way, and, as she said, " would risk it." It was only a few months before that night that the sudden death of a lady of her acquaintance, whose love of worldly pleasure exceeded her own, had caused her anxious thoughts, and, in fact, had drawn from her the vow that she would never again be found in a place of entertainment. But the vows of one who is " without Christ " (Eph. ii. 12) as Saviour, and " without strength " (Rom. v. 6) to keep them, are of little value to withdraw the worldling from her empty pleasures or the sinner from his sins. Both need first a Deliverer and Saviour, who first rids them from the bondage into which the practice of sin has brought them, and then takes from them the desire to return to their former ways and company. Redemption by the blood of

### *A Solemn Choice.*

Christ is God's way of deliverance from the world's follies and sins (Tit. ii. 14). Regeneration by the Spirit (Tit. iii. 5) is His work by which new desires and a new outlook are implanted in the soul. But the worldling has neither, and must therefore go on as sin and Satan lead, to death and doom. Thank God, the Gospel brings its message of deliverance and renewal to all, and those who hear and welcome it can say, "According to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost." And they can add, "Old things are passed away, behold all things are become new" (2 Cor. v. 17). The merchant's daughter left the play early, feeling exhausted by her effort, and accompanied by the friend she had gone to meet, she reached home quite ill. "I think that will be the last," was her remark as she left the conveyance that brought her back, and entered the house. And so it proved to be, for in seven days she lay in her coffin. She "took the risk," and sacrificed her life for an hour's pleasure. And her awakened soul, crying out for something this world has not to give, had its cry stifled by that fatal choice. How many lose their souls, barter heaven, and neglect God's salvation brought near to them in the Gospel, by the love of pleasure. A poor exchange it is indeed! And when the dark waves of death rush in and the world recedes from view, when the eternal world opens its portals, and the soul, unpurged from sin and unprepared for heaven, shudders at the prospect of meeting God, all that pleases and deceives sinners now, will appear at their true value; but, alas! too late to revoke the life-choice made in thoughtless hours. Is the reader a pleasure lover, and has he reckoned up the final issue? It will only be a short life, and then earth and all its pleasures will be left to others. What, and where then, after this present life is past? The Bible answers. For the saved soul, "with Christ, which is far better" (Phil. i. 23). But for the sinner, "without Christ," who has rejected salvation, the outer darkness, where there is "weeping and gnashing of teeth" (Matt. xxii. 13). Reader, be warned. Do not neglect the Gospel. Do not lose your soul. Do not allow love of the world to lead you on to a hopeless death, and a Christless eternity. There is salvation for you now, and it is within your reach. It may not be so to-morrow.





## ***Grace, and what it brings us.***

THE "grace of God that bringeth salvation hath appeared" (Tit. ii. 11). It is no longer a hidden force : it has become manifest, it has "appeared to all men." The Gospel proclaims it. Faith believes it. Believing men enjoy it. They are already saved by grace. "For by grace are ye saved through faith, and that not of yourselves ; it is the gift of God. Not of works, lest any man should boast" (Eph. ii. 8, 9). And boast he surely would, if his own works, his merit, or his religion, had any part in his salvation. But it is all of grace, and man has no credit for it at all. Salvation is from the Lord. It is His gift, bestowed on the principle of grace, and received by the sinner in faith. Faith adds nothing to it, no more than the open hand outstretched to receive a gift, does to the gift bestowed. It simply takes what God has bestowed, what grace has brought, and thanks the Giver. But human nature is averse to grace. It wants to have a share, to contribute a part to its own salvation, and in this it stands in direct opposition to God. He has already arranged His terms, and His Word has declared them. They cannot be altered. By works, no man can be justified before God, By works of righteousness which he has done none will enter heaven. Salvation is all of grace, all from God. And the sinner who learns this and owns it, comes into its possession quickly. The one who wants to help by "doing his bit" has to wait until his pride is humbled, until his self-righteousness is stripped from him, and confessing himself a sinner "without strength" (Rom. v. 6), he is ready to receive the salvation of God on the principle of grace alone, giving God all the glory while he gets all the blessing. What say you to this, reader? Are you saved by grace?

## ***"In Perils of Waters";*** OR, THE NORTH SEA FISHERMAN'S PEACE.

FISHERMEN out on the great North Sea, know something of what Paul meant when he numbered among his sufferings for the Gospel's sake "In perils of waters." And since the war on ships and fishing boats pursuing their peaceful occupation began, they have further learned the meaning of the words which immediately follow, "in perils of robbers" (2 Cor. xi. 26). For many of these brave men



NORTH SEA FISHERMEN.

have had their cargoes looted, their personal effects stolen, their boats ruthlessly torpedoed, and their lives imperiled by being set adrift in a frail boat on the wild sea waves.

George Macdonald had "gone a-fishing" from his boyhood, and now at the age of sixty-three was still ploughing the seas as pilot of a fishing trawler on the North Sea. In George's village in the early "seventies" a high tide of spiritual revival and awakening had brought a number

*"In Perils of Waters."*

of young fishermen into the kingdom of God, and George was one of them. Saved by grace (Eph. ii. 8), he sang the high praises of his Saviour-God, and amid the perils of the mighty deep he was kept in peace, in storm or shine. But the dark days of war came. In the midst of raging winds and roaring seas it is no uncommon thing to hear the aged pilot singing in his heart's deep joy—

"I have a peace, and 'tis calm as a river,  
A peace which the friend of the world never knew.  
My Saviour alone is its Author and Giver,  
And O how I wish it were given to you."

Seamen have been heard saying, "Old Geordie has the right religion; he's no fair weather saint, he knows God."

On a dark November morning a German submarine suddenly came into view, and launched a torpedo at the trawler on which the pilot sailed. There was no panic, but most of the crew prepared for the worst. The aged pilot stood at his post and, in a loud, clear voice, sang—

"God sitteth on the waterfloods,  
And He is strong to save."

In a moment the torpedo struck the ship. An explosion followed, and did great damage. There was a scramble for the boats, and all got in save the pilot, who remained on the fast-sinking craft until he saw the last man safe. Then he took his place at the helm of his boat and steered it to land. When all were landed in safety one asked him, "How did you feel in the explosion, George?" "Perfectly peaceful and nearer to heaven than ever I was in my life," said the pilot. And the man who heard that answer remarked, "You are well off, man." And indeed he was, as every man surely is who is "in Christ," safe for eternity and ready to enter it. It is in such circumstances that the true Christian shows what he has. A shallow profession—a mere name to live—may do for Summer sunshine, but when death is at the door and eternity full in view, it is Christ possessed, salvation enjoyed, and heaven assured that gives peace. Has the reader ever been within a step of the eternal world? How was it with him then? And what will it be when the last of earth's lights grow dim, and he passes on into the world beyond, to meet God? It is the man who *has* Christ, is *in* Christ, and has the certainty of being *with* Christ, who can face death with no fear.

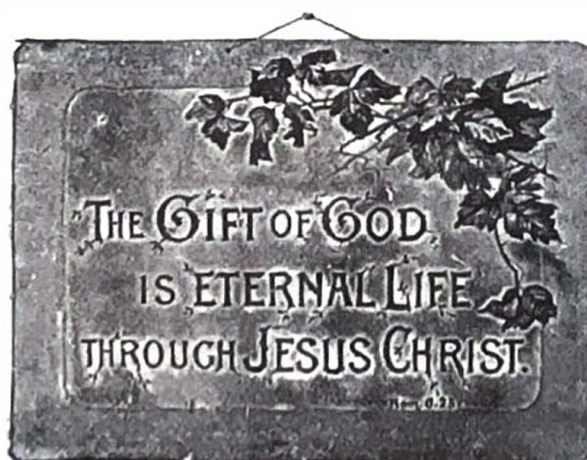




## ***The Forgiven Sinner Loves the Forgiver.***

**I**T is wonderful how many who profess to preach the Gospel and teach the truth, pervert both, and how seeking souls are misled thereby. I remember hearing a sermon on the words, "Her sins which are many are forgiven, for she loved much" (Luke vii. 47), which the preacher told us means that the one who loves the Lord most is most forgiven. And this pseudo-Gospel was no doubt received by many who heard it. Whereas the whole incident of that memorable scene in the house of Simon the Pharisee goes to show, that it is by grace alone that a sinner's sins are forgiven, and that this grace of God reaches forth to forgive the worst sinner first. Then that forgiven sinner, like the woman who had bathed the Lord's feet with her tears and anointed them with her precious thankoffering of ointment, "loves much," because she has been much forgiven. God's forgiveness was never obtained by any man or woman on earth on account of their love to God, or in return for their works of charity or deeds of valour. The Divine remission of sins is proclaimed to all in the Name of Jesus Christ alone (Acts x. 43), and it is "through this Man" (Acts xiii. 38), and for His sake (Eph. iv. 32) that sinners who believe "are forgiven" (1 John ii. 12). The pardoned and justified one, who knows he has "redemption through His blood, the forgiveness of sins according to the riches of His grace" (Eph. i. 7), loves the Forgiver, but this love is not the premium paid for his forgiveness, but the result of it being given him for nothing. "We love Him because He first loved us" (1 John iv. 19), is the joyful confession of the sinner who is forgiven. This is God's way, and every other Gospel is a counterfeit and a delusion to keep souls in bondage, and set them to work up a love which is utterly impossible to an unsaved, unpardoned sinner, under condemnation and dreading wrath.

## **ETERNAL LIFE THE GIFT OF GOD.**



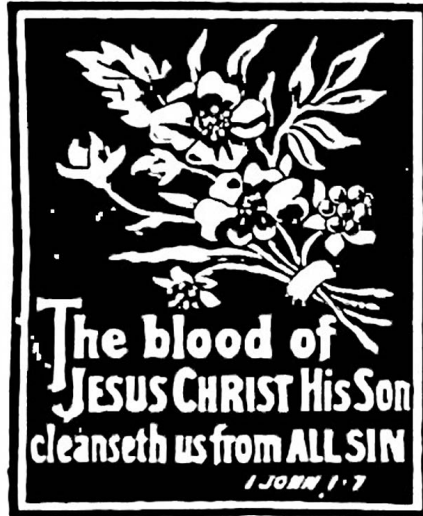
Not a debt for which I  
wrought,  
Not a prize by virtue bought,  
Not reward for which I've  
striven,  
But "the gift of God" from  
heaven.

All who in His Name believe  
Life through Jesus Christ  
receive,  
Thankful hearts themselves  
confess,  
Debtors only to His Grace.



## ***The Blood Has Removed Them All.***

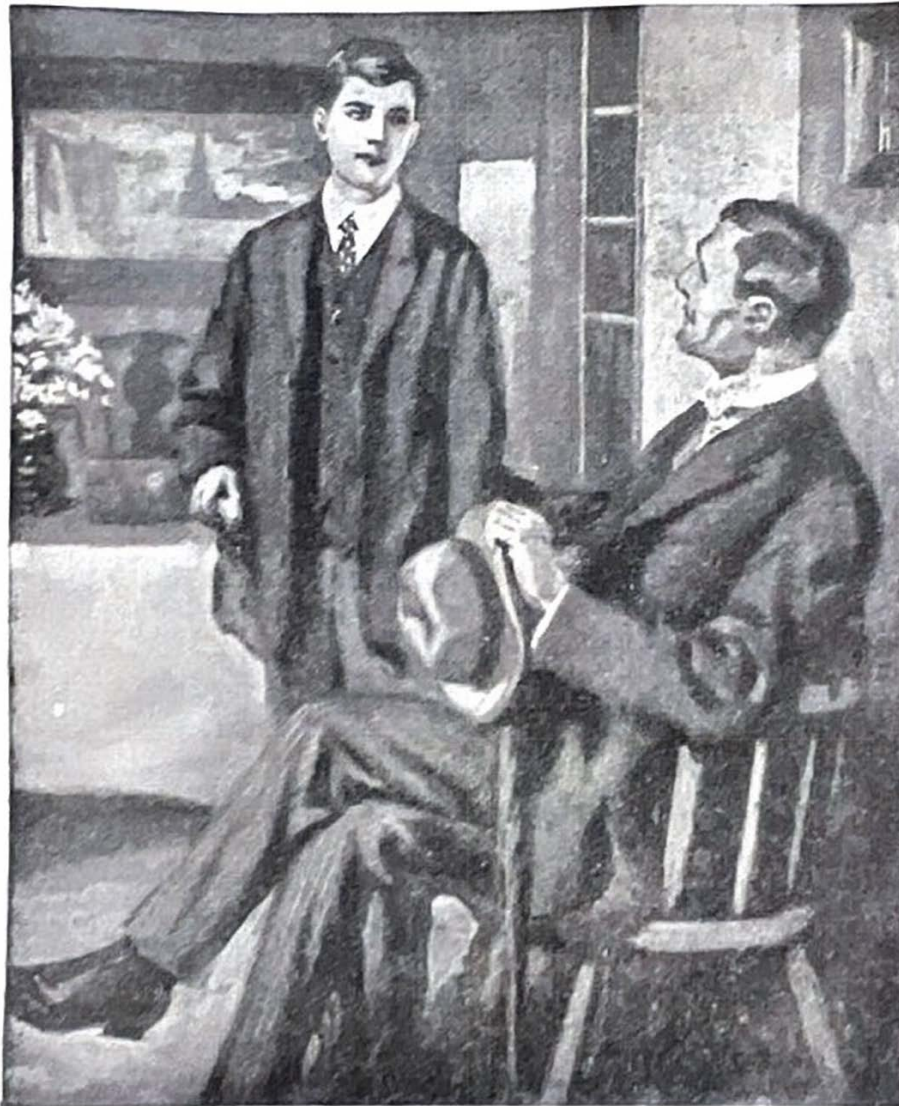
THE speaker was a well known fellow-townsmen of mine, a man whom I had respected from the day I first knew him, for his upright, clean, and honest life. He had given a short address, or perhaps rather what is known



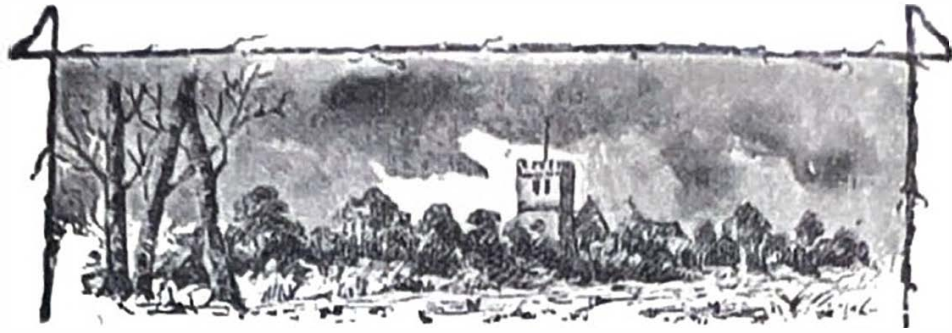
as a "personal testimony," at a meeting held in a public hall that Sunday evening to conclude a series of Special Services held by an evangelist, who had been preaching there for several weeks. At this the closing meeting of the series, an opportunity was given at the close of the evangelist's address for any who had "received blessing" through the Word preached, to bear testimony before others

so that they, if truly "born again," might not stifle the new life begotten in them, or hide the light which had "illuminated" (Heb. x. 32) them beneath a bushel, whether of fear or shame. After a pause, this well known business man stood up, and with considerable emotion said, "I am not accustomed to public speaking, but I feel it would be a shame to let this opportunity pass without testifying in the presence of my fellow-townsfolk to the saving grace of God, which I have experienced at these meetings. I have nothing to boast of; nothing to glory in. Although I have sought to live upright before men, I am a guilty sinner before God. Now, resting alone on the precious blood of Jesus Christ which cleanseth from all sin, I know and have the assurance from the Word of God that the blood has removed them all, and that God has forgiven and forgotten my sins. To His Name be all the praise." That simple testimony, coming from one we all knew so well, had a wonderful effect upon me at least. It caused me to consider my position, and made me ask how it was with me in relation to God. When I learned my guilt, and owned it before God, I found then that it was for *me*—as for all sinners—that God had given His Son to die (Rom. v. 8), and that in His death was found my ransom.

*A MEDICAL STUDENT'S  
TESTIMONY.*



THE PRINCIPAL CALLED TO MAKE INQUIRIES.



## ***A Medical Student's Testimony.***

IN one of our local Universities there was some years ago a remarkable work of saving grace. A godly Professor, who bore an honoured name, had not only given full and definite testimony in public to the grace of God which had saved him, but on the eve of his retirement from the position he had held for many years with great distinction, he gave a simple but telling testimony to his students how in his early years, when the dew of youth was upon him, he met with and yielded himself to the Son of God the Saviour, claiming and confessing Him as his Redeemer and Lord. That noble and candid confession of one whom they all justly esteemed, produced a deep impression on the large assembly of young men entering on the path of life who had listened to it. An honest, unmuffled testimony to the grace of God, with a clear witness to the saving power of Christ, can never fall to the ground : God will own it even if despisers scorn it. And thus it was with the Professor's witness to Christ that day. Some sneered at his "softness," others railed at his "presumption," but one at least of that audience was by means of it first caused to think of the value of his soul, and then led to yield himself to Christ, as a sinner claiming him as Saviour and as a rebel surrendering to Him, and confessing Jesus Christ as Lord (Rom. x. 9). And this brought salvation, as a simple trust in Christ and confession to God of Him as Saviour and Owner ever does, for it is God's own appointed way of salvation, life, and peace. Naturally, of a timid disposition, the young medical student feared for a time to own the Lord among his fellows, but as he grew in the knowledge of Christ through daily reading his Bible, and walking as a Christian should, he gained strength to confess to a companion in his class that he had come to know

"salvation in Christ Jesus, and peace with God as personal experiences." The news quickly spread through the classroom, and a storm of opposition burst upon the undergraduate, with the object of cowing him and silencing his testimony. For next to one escaping from his slavery, the devil hates nothing more than a definite testimony to the saving power and the satisfying blessing which the Gospel brings to those who believe it. But just as the wintry blast that uproots the rootless and lifeless tree of the field, only strengthens and deepens the hold of the living and growing plant, so opposition and even persecution develop and advance Divine life in those who possess it, bringing them out more bold and clear as disciples and witnesses of Christ. In the course of a few weeks the medical student was conducting meetings in the homes of the peasantry around his father's house, and the Lord giving him to see fruit of his service in sinners being converted to God. Do any wonder at this? They need not, for the Gospel plainly made known and received by faith is "the power of God unto salvation to every one that believeth" (Rom. i. 16). It was so to the writer, and it will be to the reader, if now it is believed and the Christ whom it presents trusted, as Eph. i. 13 plainly tells us. The whole countryside was stirred, and many were saved who remain witnessing by their lives that their conversion was genuine, and not a mere passing emotion. When the news of this reached the Principal of the College, whose residence was not far from the the home of the medical student, the good man called and not only complimented the undergraduate for his service, but told him that in his early years, when his "love to Christ was warm and fresh," he had shared in the same service. There is nothing like the Gospel. It meets all classes and conditions of men, and has a message of mercy, pardon, and peace to all. Has the reader proved its saving and peace-bringing power in his own experience? It is not enough to know its doctrine and assent to its truths. A guilty sinner needs a personal Saviour to deliver from the power and penalty of sin. And it is by faith's acceptance of Jesus Christ, and confession of His Name, that salvation, life, and liberty come to the soul, and become a power in the life.





## ***A Sinner and a Mighty Saviour.***

**M**AN ruined by sin is helpless to deliver himself. He is "without strength" (Rom. v. 6) to raise himself from his low estate, or to bring himself back to God. This is hard to admit. It is the last thing for a sinner to do to confess that he is powerless, even if he willed to bring his life up to God's standard. Sin has not only made him amenable to God's judgment, it has also utterly enfeebled him to do the right he knows and resist the wrong. When, after futile efforts at reformation and vain attempts to effect "the ascent of man" by will power of his own, he comes to find he is like a palsied man in the crowd, driven by forces stronger than he can resist, and hurried to his doom as a leaf driven by the wind, he is forced to cry out like one of olden time, "Lord save me" (Matt. xiv. 30). Thus owning his own helplessness and confessing Christ's power, he is not far from the moment of deliverance. Yet that deliverance comes not in answer to his prayer, but in response to his trust in the Mighty Saviour. Convicted, yet confiding, the sinner casts himself on the mercy and the power of Christ, believing He is able and willing to save, and to save him as and where he is. That is faith, that is trust. And although it may be feeble as the touch of that woman who could only reach the fringe of His garment that day long ago, that touch brings "virtue"—that is Divine power, out of Christ to deliver and to save. And it has to be a personal faith; not mine for you, or yours for me, but the soul's own confidence saying, "I WILL TRUST and not be afraid" (Isa. xii. 2). Thus the weak and worthless sinner come into touch with the Mighty Saviour, and proves His saving power. And the power that saves will keep right on to the end (1 Peter i. 5) as the trusting soul clings to Christ.

## ***The Lawyer's Housekeeper.***

AND THE TICKET SHE RECEIVED FOR THE THEATRE.

**A** TALENTED lawyer of my acquaintance had some years ago a young housekeeper whose ways greatly puzzled him, but whose consistent Christian walk and testimony deeply impressed him, and caused him to turn to



"YOU WILL FIND THERE THE GENTRY AND SOME OF THE CLERGY."

his neglected Bible to seek therein a right knowledge of Christ and Christianity. This lawyer was a man of the world when I first knew him, fond of the card table and the theatre. His life was spent in the service of mammon. God and Christ and eternity were forgotten. A new housekeeper came into his employment, and thinking she might feel lonely in the evenings, being a stranger in the town, he brought her a ticket which would admit her to see a special play by talented actors in one of the theatres that week. The new housekeeper was a Christian, a true born

again child of God, saved by grace, joined to Christ, and a true confessor of His Name. With becoming respect and in true recognition of her new master's consideration, in entering the room that evening at his call, Miss Carr thanked him for his kindness in providing her with the ticket, and modestly added, "But I have brought it back to you, Sir, as I do not attend places of amusement." The lawyer was greatly astonished at this remark, and thinking his new housekeeper might suppose it was to some playhouse of secondary character to which she was asked to go, he said she would find there "the gentry and some of the clergy, with most of the best families of the town present." "I do not doubt that, Sir, but I have no desire at all to go to such places. But if you will give me the privilege, I shall be very glad to get out on the Friday evenings when convenient to attend a meeting conducted by a few Christian people whom I heard of here before leaving my home. I would find more real happiness in their meetings than in any other way," said the housekeeper. The request was freely granted, but the curiosity to know what caused a young and attractive woman to choose such company, and to use a free night in such a manner, remained. A night or two after, he asked if she had found out the place and enjoyed the meeting of which she had spoken. "Yes, Sir, I found it easily and enjoyed it greatly," answered the housekeeper. When asked what it consisted of, she said, "Praise, prayer, and reading the Bible chiefly, with words of encouragement to help us on our heavenward way." A shrug of the shoulders, a word of caution not to get entangled with "religious faddists," the lawyer shook his head and smiled; that was all. He told some of his friends what a strange housekeeper he had got, "only this, I never had my house kept in such condition before, or my wants attended to so well," he added. And as the months went on, the Christian conduct of his housekeeper so deeply impressed that man of the world, that he determined to turn to his Bible and see what it had to say about "Margaret's religion." Some who know the lawyer declare that he is now a true follower of Christ, saved by grace, confessing the Saviour's Name, and rich in good works. Such is the power of a consistent life backing up a clear Gospel testimony.





## ***The Present Blessings the Gospel Brings.***

**T**HERE is a common belief abroad among many who give full consent to the doctrine of the Gospel, that the most any one can expect to possess in this life, is "a good hope" that the soul will go to heaven at death, and that in "the judgment day" a final settlement will be made as to man's final destiny. If we were left to be guided by the opinions of men of differing creeds, or to be bound by "the voice of the church" in these great matters, we would certainly be left in doubt as to everything. For who is there that does not know that great men differ, and that what "the church" has affirmed at one time it has denied at another. But we have the inviolable and unchanging Word of God in our hands, and by consulting it we may be assured that we are at the fountain head. For God has spoken in that Word of His to men of every age in a clear and certain voice that none need mistake or misunderstand. Regarding the sinner's ruin by sin and need of a Saviour, His testimony is full and sure, for has He not declared that "ALL have sinned and come short of the glory of God" (Rom. iii. 23), and that "Except a man be born again he cannot see the kingdom of God" (John iii. 3)? Equally plain is the declaration that man can neither save or help to save himself, that "salvation is in Christ Jesus" (2 Tim. ii. 10) "by grace" alone, and that the way to obtain it is "through faith" and not "of works" (Eph. ii. 8, 9). But more than this is set forth with equal certainty. The believing sinner is assured that there are certain definite blessings that come into his personal possession when he believes, and that they are to be his in present enjoyment. "The forgiveness of sins" one apostle says all believers already "have" (Eph. i. 7), and another declares they "are forgiven" (1 John ii. 12), that now they "ARE the sons of God" (1 John iii. 2), that already they "HAVE eternal life," and that they "may know" they have it (1 John ii. 13). It is the lack of making known these present blessings which the Gospel brings, as present and enjoyed possessions, that is the great defect of much of the preaching of our time, and the result is that those who ought to be rejoicing in the light and liberty of them are in clouds and bondage.

### **NO JUDGMENT AND NO FEAR.**



No wrath God's heart retaineth  
For sinners who believe:  
No fear in them remaineth  
When they His love receive:

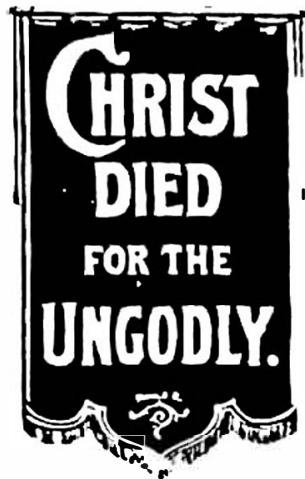


## ***A Fact that None Can Question.***

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**T**HE Son of God, the sinless, holy One, who ever did the Father's will, came into this world to die. He had no need to die for sins of His own, for the Scriptures tell us He "did no sin, neither was guile found in His mouth"

(1 Pet. ii. 22). He was the only Man who ever stood on this earth of whom it could be said, "Who knew no sin" (2 Cor. v. 21). Death, which is the wage of sin, had no claim at all on Him. He and He only could say, "My meat is to do the will of Him that sent Me" (John iv. 34), and "I do always those things that please Him" (John viii. 29). Yet He died—died a cruel, ignominious death at the hands of wicked men. But more, He died under the hand of the God whom He had loved and served with

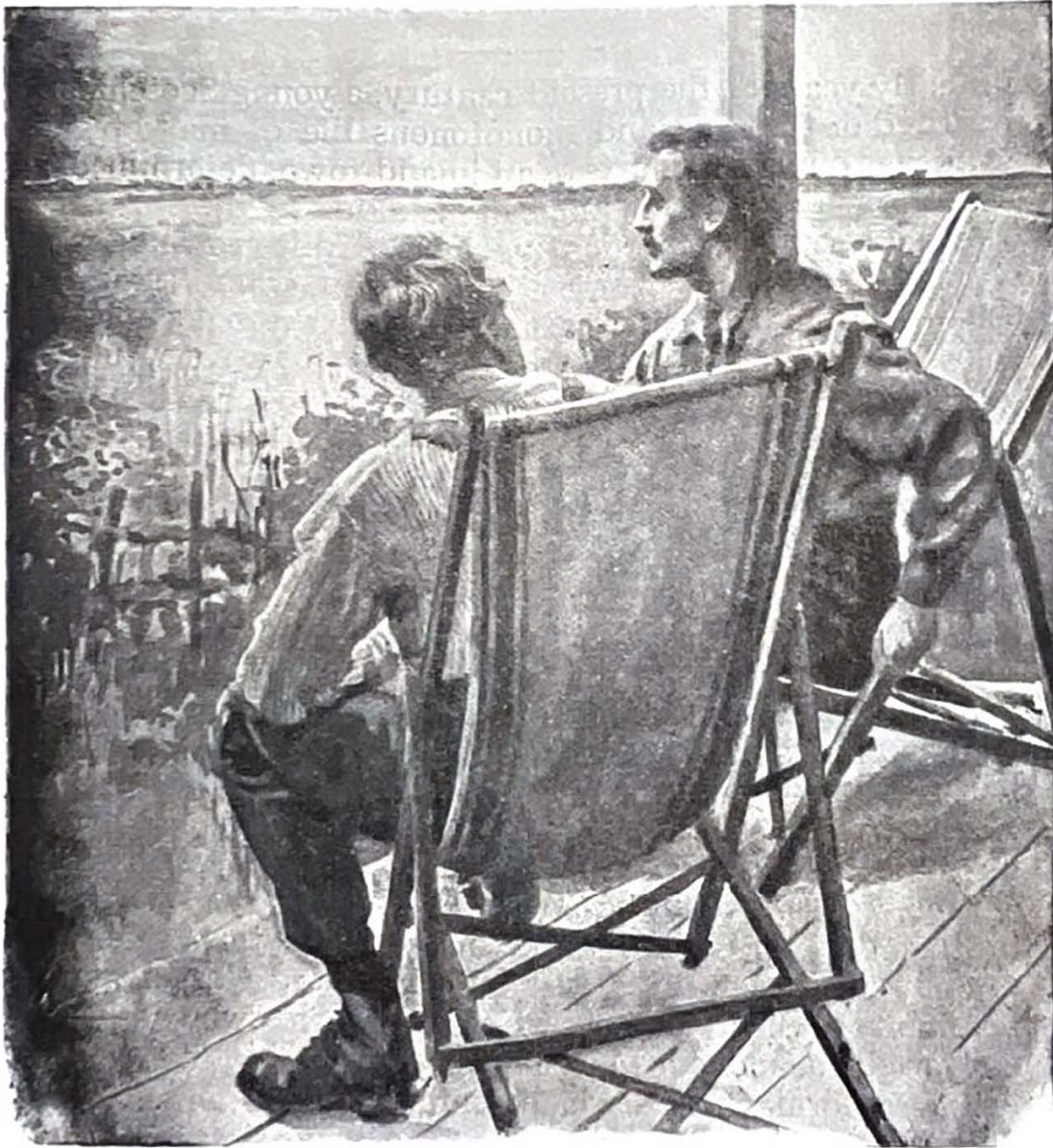


all His heart and soul and strength and mind. His words, when suffering the death of the Cross addressed to His God, were, "THOU hast brought Me into the dust of death" (Psa. xxii. 15). And the prophet tells us, "It pleased Jehovah to bruise Him" (Isa. liii. 10). How can this be explained? Whatever can it mean? Had the Righteous God violated His own eternal law, and caused the innocent to suffer? The answer is found in the grand and glorious Gospel truth that "Christ died FOR the ungodly" (Rom. v. 6), that "He was wounded for OUR transgressions, He was bruised for *our* iniquities" (Isa. liii. 5), "He suffered for sins, the Just for the unjust, that he might bring us to God" (1 Pet. iii. 18). This is the meaning and the value of the death of Christ. He died on OUR account, for OUR sins, in our place. He took upon Himself the responsibility to rid us of sin's penalty, and to redeem us from its power. And He accomplished what He came to do. He gave His life a ransom for us. He satisfied the claims of an offended God, and bore the curse of a broken law. And all this He did "for sinners"—"for the ungodly." The value of His death is available for every sinner outside the gates of hell. It is open to all, and awaits the appropriation of all. None are excluded, none outside that word, "the ungodly." The trust of any sinner brings Christ's value to his account.

*THE CALIFORNIAN RANCHMAN;*

*OR,*

*"WHAT IS IT ALL WORTH TO A DYING MAN?"*



**DISCUSSING THEIR PROSPECTS FOR THE FUTURE.**



## ***The Californian Ranchman :*** OR, "WHAT IS IT ALL WORTH TO A DYING MAN?"

**I**N early years of the present century, a young Scotchman, tired of the slow and monotonous life of market gardener on the outskirts of an inland town, determined to emigrate and seek a life more to his liking in the far west. Glowing accounts of ranch life in the fruit-growing lands of California led him toward that region, where after the usual preliminary disappointments of the average emigrant who fails to reckon with "roughing it" for a time, he got settled on a Fruit Ranch under the sunny skies of the Pacific coast. Working hard, early and late, he succeeded to the extent of getting his land well under cultivation, and had several successful seasons, with the prospect of even better returns in years to come. But his health gave way, and it seemed as if the whole of his labour was to be lost, so far as he personally was concerned. Writing to friends in the homeland he expressed the fear that his life might be short, and earnestly desired his younger brother who had remained with his father in the market gardening business at home, to come out and take up the work of the Ranch which he felt too much for him. The aged parents, unwilling as they were to lose their younger son, even for a time, considered it best that he should go to visit his brother on the Californian Ranch—the mother being especially desirous that he should hear the Gospel and a testimony to its saving power from his brother who had been converted to God since his elder brother emigrated. Arriving in California in the early autumn, he saw it in its beauty, and was glad to find his brother somewhat better, though with little hope of full recovery. Seated together one evening in glow of the setting sun, the fruit grower pointed out to his brother the land he had cultivated, the fields he had planted, and the progress he had made since he came



to the Ranch, then with a sad sigh he said, "But what is it all worth, Jim, to a dying man?" That remark gave his brother the longed for opportunity to set before him the Gospel of Christ in its simplicity, to press home the need of it, and to testify to its power in his own salvation. In the mercy of God he was convicted of sin, and his brother firmly believes converted to God some months before he entered the eternal world. But that question of his, while looking on his earthly possessions, "What is it all worth to a dying man?" may well ring in the soul of all who while seeking to better their position in the world are forgetting God, neglecting Christ, and allowing their lives to glide on discounting eternity. Are you one of these, reader? What have you beyond death you can call your own? And what is the worth of earthly store to a dying man on the verge of the eternal world? Consider this, and ask yourself what the life you are living and the choice you are making will profit you in a dying hour. For as surely as you are to-day in life there will come a day in which you will die, and beyond death have to meet God in judgment. To live without God is to die without God, and to be out of Christ is to be out of heaven for all eternity. There is no need why this should be your lot. God has provided a salvation worthy of Himself to meet your need. It is for you, as you are, and where you are. You have simply to be its receiver, and by lip, and in life, give thanks to the bountiful giver. Read John iii. 16, and there see what God has given, and how you are invited to receive His gift.



#### **THE SPRINGTIME OF THE SOUL.**

The weary winter of my life is past,  
The light of life has come ;  
In Christ I find my resting-place at last,  
In God my home.

Around me bloom the flowers of verdant  
Spring,  
Above the peaceful dove,  
While all in new creation sweetly sing  
The song of love.

O joyful Springtime of the ransomed soul,  
Redeemed, restored, forgiven ;  
Thy fadeless beauty no'er shall pass away  
Here, or in heaven.





## ***Be Ye Reconciled to God.***

SIN<sup>7</sup> has severed men from God. It has dislocated all right relations with Him. Sin has "separated" the sinner from God (Isa. lix. 2) and caused him to become God's enemy, for the Word plainly declares of all the unsaved, the unregenerate, that they are "enemies in their minds by wicked works" (Col. i. 21). And this is true not only of the unreligious but of all, for "all have sinned and come short of the glory of God," and "there is no difference" (Rom. iii. 23). How then is the sinner to be reconciled to God? Most think by imploring His mercy, and by doing good works to make amends for past offences. But this can never effect reconciliation to a holy God, who while He loves the sinner, hates his sin. Another fatal error is, that many think God hates them and needs to be appeased, in order to be reconciled to them. Not so. God always loved the sinner. The proof of it is, He sent His Son to be "the propitiation for our sins" (1 John iii. 10), and "Christ died for us" (Rom. v. 8). This makes it possible for a righteous God to justify a guilty sinner. This is the ground of the great Gospel message to sinners, "Be ye reconciled to God" (2 Cor. v. 22). The death of Christ on the Cross has so completely satisfied all the claims of God's throne, that He comes out now to His enemies, and through the lips of His ambassadors, beseeches them to be reconciled, to accept the amnesty, to receive the forgiveness and to be brought into His favour, "accepted in the Beloved" (Eph. i. 6). It is all of God from first to last. And all I have to "do" in the matter is to receive the reconciliation (Rev. v. 11), as the free gift of God's grace to a sinner.

## ***How a Russian Princess was Saved.***

**I**N the early years of the last century, a Christian tutor named Pinkerton sailed from the shores of Britain to teach the children of Princess Sophia of Russia the English language. Careful of their training and uncertain whether he might teach them what she disapproved, she made a point of being present at lessons, sitting on a raised seat with a canopy over her head to maintain her



THE KREMLIN, MOSCOW, RUSSIA.

dignity. One day Pinkerton read from a book well-known in the British Isles, entitled "The Dairyman's Daughter." The Princess listened to the touching story of faith in Christ as told there, and at the close, after the royal children had been dismissed, she descended from her seat and coming along to the teacher said, "I sent for you to instruct my children, but you have taught *me* what I shall never forget." When Pinkerton returned to Ireland, during the vacation, he told a Christian lady what the grace of God had wrought in the Russian Princess, and this lady felt so

drawn towards her that she sent her some Gospel books likely to help one seeking after the truth of God, and received from the Princess an early acknowledgment with a bright confession of her faith in the Lord Jesus Christ as her Saviour. Alluding to Mr. Pinkerton's return to Russia, she wrote, "What Paul was to the jailer, what Peter and John were to the lame man, what Philip was to the man of Ethiopia, reading Isaiah without understanding it, in a word, what in many instances the Apostles of our Saviour were to the poor sinners whom they taught, Mr. Pinkerton has been to me." Remarking on the Irish lady's allusion to her exalted position, the Princess wrote, "When in your letter you mentioned my high rank, you did not think it was a rank of this wicked world, in which the higher we are the more we are surrounded with corruption, and in some respects the more courted and attacked by the enemy of souls. My high attainments in human science were nothing but sinful, idle and useless worldly wisdom, which the Apostle calls 'emnity to God.' I was ignorant of my own sinful, lost and helpless state; ignorant of the only way of salvation; ignorant of my Creator and Redemeer. . . . How marvellous are His ways with the proud sinner, whom He seeks out, calls back, and brings at last to confess his guilty state." Giving testimony to her simple faith in the Son of God and the merits of His atoning death, the Princess says, "He will accept and bring me to the throne of His Father, cleansed in His precious blood, and saved by His Almighty atonement and sacrifice. I have no other claim, no other hope, and I believe you are of the same mind." This clear and definite testimony from one in royal palaces, tells that there, as in lowly life, the Gospel of God accomplishes its saving wonders and brings those in exalted places who receive it to a present knowledge and confession of God's great salvation, which His grace has brought to all (Tit. ii. 11), but which is known in its power only to those who "believe unto the saving of the soul" (Heb. x. 39). In princely halls and castles, under the crown and coronet, there are weary hearts sighing for rest as in the cot on the moorland. And Christ is able and ready to give it to both, and to all who come to Him and trust in Him, confessing "Behold, God is my salvation, I will trust and not be afraid" (Isa. xii. 2).





## ***The Preaching that Brings Salvation.***

" I NEVER knew the value of a ministry of the pure and simple Gospel of the Grace of God until I came to the town in which I live, over a year ago. It is in the preaching of a business man who lives near my home, and who gets the largest Sunday evening congregations in the place. I am happy to testify to my former townsfolk that the Gospel in its simplicity, faithfully preached by this earnest Christian man and received in faith alone, apart from any work or merit of mine, has brought me to Christ, to find in Him my personal salvation, in which through grace I now rejoice. The kind of Gospel that I was accustomed to hear while in our part of the country, lacked the very thing an awakened sinner wants to know, namely, how to be right with God, how to obtain peace and have the certainty of being ready to die. I never once heard it made clear how I could be saved, or whether any one could know it. This is the great defect in present-day preaching, and the chief reason why so few can tell whether they are saved or not. It is a full and clear Gospel preached—not in the words of man's wisdom or in clouds of words of human oratory—but in the Spirit's power, that brings sinners to Christ. I know it because I have proved it in my own experience." That clear-cut, honest testimony from a much respected townsman, brought up in our midst, the son of a religious father and a regular attendant on the ministry of his church, caused a wonderful stir in our town, and I believe God owned it to make some go to the Bible to find what the Gospel of God and its message really is. There are gospels many in our day, some of them dark as night, others sadly mixed with human thoughts. But "the gospel of the Glory of the blessed God" (1 Tim. i. 19, R.V.) "the Gospel of our salvation" (Eph. i. 12), shines clear and warm as the sun in the heavens, bringing life, light and love to the souls of all who welcome it as the very message of God.



## **THE SINNER'S TITLE TO HEAVEN.**

Not of works or goodly doings,  
But through grace alone,  
Sinners reach the holy city,  
Stand before the Throne.



## ***Certainty of a Present Salvation.***

**T**HE language in which the Bible assures all believers in Christ of their present salvation, Divine preservation and eternal glory, is so free and clear that there is no room for doubt concerning these things. It was not



only to procure salvation for the lost that the Son of God, the Saviour, came; but, as we are told in Luke i. 77, "To give knowledge of salvation to His people by the remission of their sins." There need be no fear of such knowledge leading to *pride*, for it is not of man's works, but wholly of God's grace. Nor need any think that the certainty of being saved by grace will lead to *presumption*, for it cannot be pre-

sumption to humbly receive and gratefully acknowledge what comes to the soul as "the free gift of God in Christ Jesus" (Rom. vi. 23, R.V.). There is, of course, no certainty possible to mere professors of religion, who are without Christ. No man can claim in right to be God's child who has not been born again. Nor need any hope for the joy of God's salvation, if he has not got that salvation itself. This is just where the lack of assurance has its root, alike among unsaved professors and unregenerate preachers, and there are plenty of both. But this need not, and should not, hinder the sinner, whose trust is in the Lord Jesus Christ alone for salvation, and in His atoning death on the Cross for reconciliation to God, from believing what the Word declares in such plain and definite words: "All that believe ARE justified from all things" (Acts xiii. 39); "He that believeth on the Son HATH everlasting life" (John iii. 36); "These things have I written unto you that believe on the Son of God; that ye may KNOW that ye *have* eternal life" (1 John v. 13). It is to God's honour to believe His Word: it is by this simple means that assurance comes, for the soul is filled "with all joy and peace in believing" (Rom. xv. 13). Has the reader come into a personal possession of these great blessings? There is no reason why he should not now, for they are made known "unto all" (Rom. iii. 22).

*THE HUNTSMAN'S AWAKENING.*



**THE HUNTSMAN MEETS THE LADY.**

## ***The Huntsman's Awakening.***

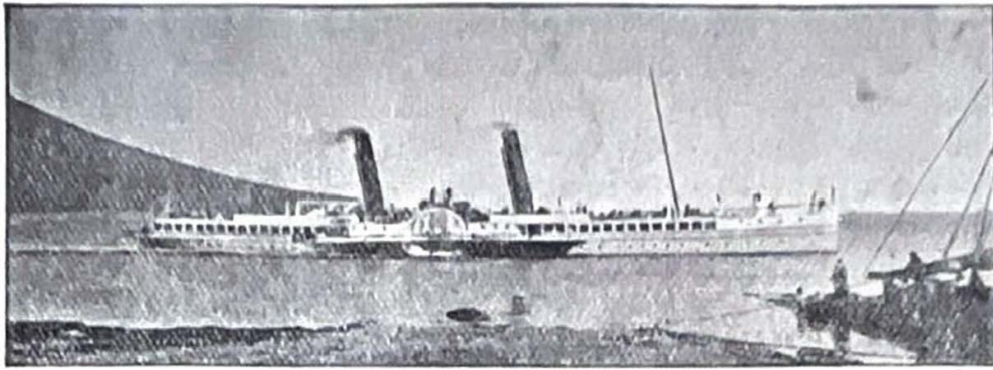
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**O**N a fine old estate owned by a Scottish Peer, it had been the custom for two generations to invite " noble lords " and neighbouring lairds to a week's sport on the moors and hills around, during the Autumn shooting season. And times of eating, drinking, and carnival these usually were. But an incident happened in the ancient Castle, in which generation after generation of this wealthy and worldly race had lived and died, which was destined to effect many and great changes. The young Marchioness brought by the heir to share his rich estate had, through severe affliction, been brought to the Lord Jesus Christ, to receive Him (John i. 12) as her Saviour, and to own and confess Him as her Lord (Rom. x. 9). The conversion of the Marchioness caused a great flutter in the dovecots of " Society " all over that region, and many eyes were directed toward the Castle to see how things would shape as the shooting season drew near. Some said it would all be stopped, for card-playing and horse-racing, with all their belongings, had already been cleared out. But to the astonishment of the many, a larger number of guests assembled at the castle for " the twelfth of August "—the day on which shooting on the moors begins in Scotland—than ever before. And it was whispered in the village near, that several of the stranger gentry that came from " the South " were great preachers, which further increased the people's astonishment. The simple facts were, that the Marchioness had invited a number of her Christian friends to the Castle during the visit of the huntsmen, and that they were using the unique opportunity of making known the Gospel and testifying to its saving power in the evenings, among the visitors. As may be guessed, this innovation did not meet with general acceptance, but some gave heed to the faithful testimony of Christian men who were there who filled places of honour and of trust in the counsels of the kingdom. And there is testimony that by this unusual means of " evangelising the classes,"—who are more neglected than " the masses "—several titled persons were led to the Saviour.

The case of one is remarkable, and bears its witness what one honest and true testimony given to God's saving power can do. At the evening reading—or, as Scotch

folks call it, " Family Worship "—in the castle, Lord R—— told in few and faithful words how he was converted. This was something unheard of to most of the company, and very likely they set it down to " religious mania." But one Lowland huntsman was arrested by the Spirit of God, and slept none that night. When the week was over, he returned to his home in deep soul trouble. His sins stared him in the face, and as the Psalmist speaks, " the pains of hell " (Psa. cxvi. 3) " got hold " on him. He was in great distress, such as one knows in whom the light of God's Word has wrought true conviction of sin. Some weeks later, he was in the vicinity of the Castle, and met the Marchioness accompanied by a Christian lady from London, visiting the houses of the peasantry, with the Gospel. This lady, of long Christian experience, was better able to deal with a seeking soul, and with a wisdom which God alone can impart, she engaged him in conversation, and discovered what the state of his mind was regarding eternal things. Dark and ignorant in the Word of God, as, alas! most of his kind are, she began as one would in speaking to a child, and set before him the way of salvation through faith in Christ, who " died for the ungodly " (Rom. v. 6), and as he confessed years after, that conversation was the turning point in his life, although he did not then, as he afterwards told, enter on the assurance and joy of God's salvation. But as surely as a sinner " trusts in Christ," as Eph. i. 12 tells us, he is saved, and sooner or later the " joy and peace " (Rom. xv. 13) that comes " in believing " will be his. The saved huntsman was not ashamed to own Jesus Christ as his Lord after this assurance was his, nor did he fear to confess His Name among his people at home. Does the reader know what it is to be convicted of sin before God and brought to see his personal need of a Saviour? There may be no outward wrong, nothing that men of the world will challenge or condemn. But how is it with you when before God, who knows the secrets of the heart, you search your ways? And how will it be when you stand before the judgment throne, where the open books will give the records of past? There will be nothing hid or covered in that day. It is better to face it now, while God is dealing in grace with sinners and the Gospel is proclaiming " forgiveness of sins " (Acts. xiii. 38). in Christ's Name to all.





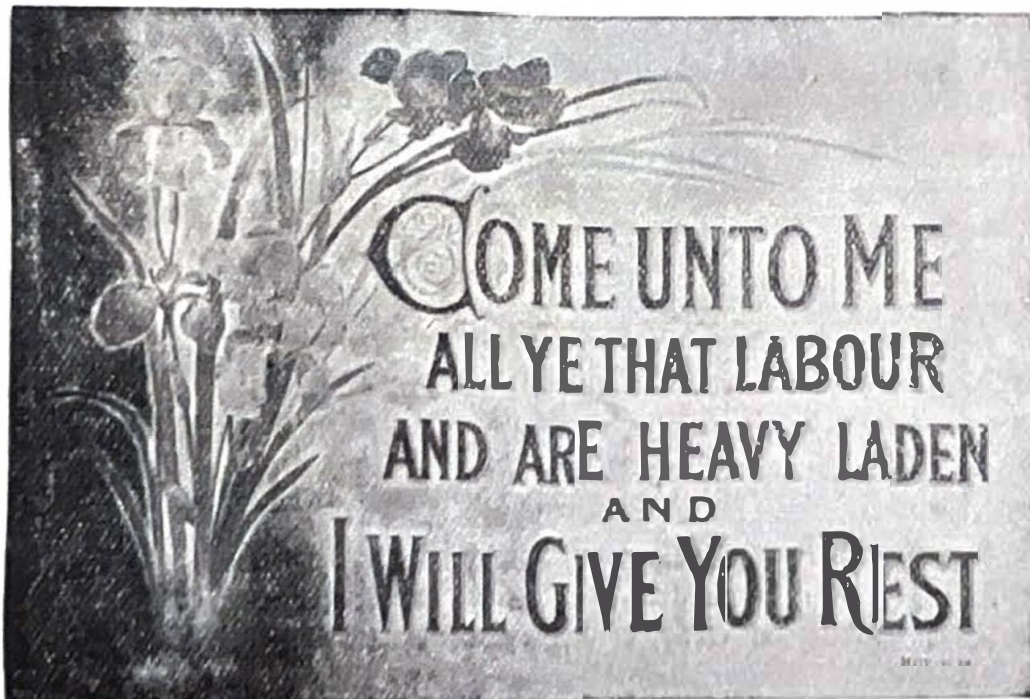
## ***There is Salvation in Christ for all.***

**T**HERE is not a sinner on earth need be lost, for God has provided a Saviour for all. "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 iii. 16), leaves no doubt, that God has set His love upon all, and give His Son for all. But it does not follow that all will be saved, for all do not receive the Son of God as their Saviour. They reject, or despise, or neglect Him, and this will be their condemnation. Yea, it is so now, for the Word declares that "He that believeth not, is condemned already" (John iii. 18). "The grace of God that bringeth salvation hath appeared to all men" (Titus ii. 11), and the Gospel of the grace of God proclaims that, in virtue of the death of Christ for all, this salvation is held forth unto all, without money or price, and that it may be received by all, no matter what their condition or nationality. But if Christ, in whom this salvation is (2 Tim. ii. 10) be rejected, and the grace of God despised, there will be judgment on the Christ-rejecter. This is as sure as God has said it. A present, known, and enjoyed salvation is the possession of all who believe on the Lord Jesus Christ (Acts xvi. 31), a future damnation (Mark xvi. 16) is the certain doom of all that despise Him. Let the reader put it to himself: In which of these classes do I stand today, and with whom shall my lot and portion be in a coming Eternity? There is no middle class here, and there will be no intermediate portion hereafter. These are the clear and definite teachings of the Book of God, the last appeal on Divine and eternal things, and it is your wisdom to receive its testimony.

## **Rest for the Weary Soul.**

TESTIMONIES OF MEN AND WOMEN WHO FOUND IT.

**T**HE world is full of weary and unsatisfied hearts. Some are burdened with a sense of sin. Many are heavy-laden with a load of guilt. In all ranks of life, men and women are weary and full of care. And there is no rest in sin. "The wicked are like the troubled sea when it cannot rest" (Isa. lxvii. 20). Pleasure gives no real rest to the soul. Fame affords no resting place. Religion—so far as it consists in works to win God's favour and in



THE GREAT REST-GIVER'S INVITATION FOR TO-DAY.

gaining merit by human efforts—gives no rest to the soul. There is one Restgiver—just One. His Name is Jesus Christ. His finished work on Calvary is the sinner's resting place. His word to all is, "Come unto Me . . . and I will GIVE you rest." It is not sold, but given. It cannot be won, it has simply to be received. It is within the reach of all. None are sent away who come. None are refused, whatever they have been. All ranks, all classes, all conditions, are welcomed, and the grand confession of each is finely summed up the well known lines—

"I came to Jesus as I was, weary, and worn, and sad,  
I found in Him a RESTING-PLACE, and He has made me glad."

Here are a few testimonies of men in varied ranks of life who found rest to their souls in Christ, and enjoyed it here.

**Howard Johnston**, a young clerk, walking across London Bridge in deep soul trouble, had the words, "It is finished" (John xix. 31), flashed across His mind, and grasping them in faith he entered into rest. Christ's finished work is the sinner's resting place.

**John Wesley**, when dying, said, "I have been wandering up and down between fifty and sixty years, endeavouring in my poor way to do a little good to my fellow-creatures. What have I to trust for salvation? I have no other than this: I the chief of sinners am, but Jesus died for me." This was his soul's sure resting place.

**Alex. Sherman**, a worldly young officer, received a message from a dying companion. It was, "My mind is at peace in the belief that Christ has put away my sins by His death." Sherman said, "And surely He died for me too." That hour he was saved, and afterwards became a preacher of the Gospel.

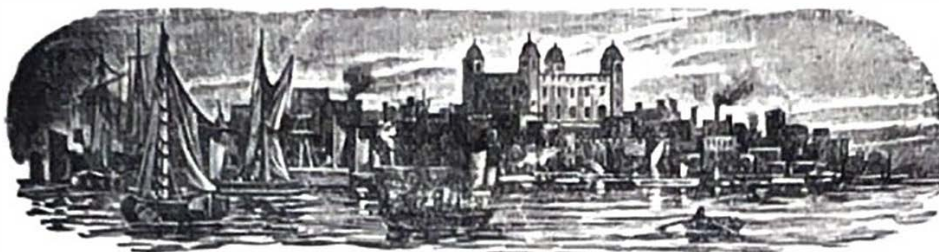
**Augustus Toplady**, the author of the favourite hymn, "Rock of Ages," when dying, said, "I cannot tell you the comfort I have in my soul: it is past expression." He knew the meaning of the words he wrote, "Nothing in my hand I bring, simply to Thy Cross I cling."

A **Scotch Minister**, on taking farewell of the place in which he had preached for sixty years, said, "I have no hope of being in heaven because of what I have done, or what I have taught. The present rest of my sinful soul is in the merits of Jesus Christ, and my only title to heaven is in His precious blood." Present rest and a title to heaven are found in "the precious blood of Christ." All these and thousands more conspire to tell, that Jesus alone is the Restgiver, and that His finished work on the Cross is the sinner's resting place. Does the reader join in the great confession—"This is my rest, here will I dwell: for I have desired it." To one and all the message is—



"Rest, weary soul!  
The penalty is borne, the ransom paid,  
For all thy sins full satisfaction made.  
Strive not to do thyself what Christ has done:  
Claim the free gift and make the joy thine own.  
No more by pangs of guilt and fear distressed,  
Rest, sweetly rest."





### ***The Empty Hand that Receives God's Gift.***

**I** WAS long distressed to know whether I had the right kind of faith. I had heard much said about "saving faith," but I could never be quite sure whether such a faith was mine. I had heard warnings given against trusting in FEELINGS, and often and again had I been exhorted to see that a LIVING and not a dead faith was mine ; but beyond raising doubts and fears, these exhortations did nothing to help me toward the certainty I sought of my personal interest in Christ, as Saviour and Redeemer. I had all but reached the point of despair of ever knowing whether I had true faith, or how it was to be obtained, when I heard from the lips of a servant of Christ a Gospel address on the words of Eph. ii. 8, 9, " For by grace are ye saved through faith, and that not of yourselves, it is the gift of God ; not of works, lest any man should boast." He told how salvation is all of grace from first to last, and not from any virtue or goodness in us. " The grace of God that bringeth salvation " (Tit ii. 10) does not look for any goodness in those to whom it brings this gift from God, but simply bestows it," said the preacher. " And the very means through which it is received, leaves no room for boasting in the sinner. For he receives it ' through faith,' that is, by simple reliance on God and belief of His Word. There is no virtue in faith. It is only the empty hand that receives God's gift. And nobody in their thanksgiving for a gift, puts any honour or gives any credit to the hand that receives it from its bountiful Giver. The faith that is in God, that simply believes what He says and relies on His faithfulness to fulfil His Word is the right and only kind of faith. It makes nothing of itself, it makes all of Christ." My eyes were opened then and there to see that I had been making a Saviour of my faith instead of Christ, who is faith's Object ; that I had been examining the quality of the hand which receives the gift, rather than the Source from whence it comes ; in short, that self, and not God, works and not grace had been occupying me. Now I see that the gift of salvation is all of grace, all in virtue of the worth of Christ, and that my faith is only the empty hand that receives and grasps it for the soul.

### **A SINNER'S CONFESSION OF FAITH.**

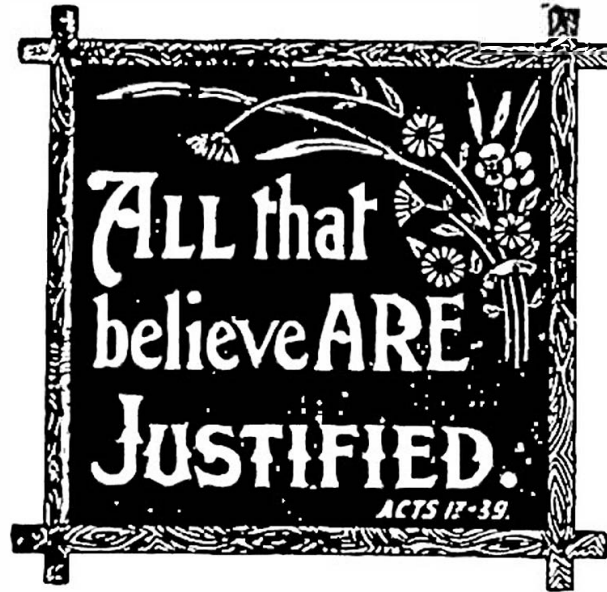


I trust Thy Name, Christ Jesus,  
 Confessing Thee my Lord,  
 Relying on Thy merits,  
 Reposing on Thy Word :  
 I own Thy great redemption,  
 From bondage sets me free,  
 And in Thy Cross and Passion  
 I find my only plea.



## ***A Word of Certainty.***

**T**HERE is nothing like certainty in the things that concern the soul. No man that knows the reality of eternal things, will go on from year to year uncertain as to where he is to spend the long Eternity. He wants to be sure. Is the reader sure where he will be say

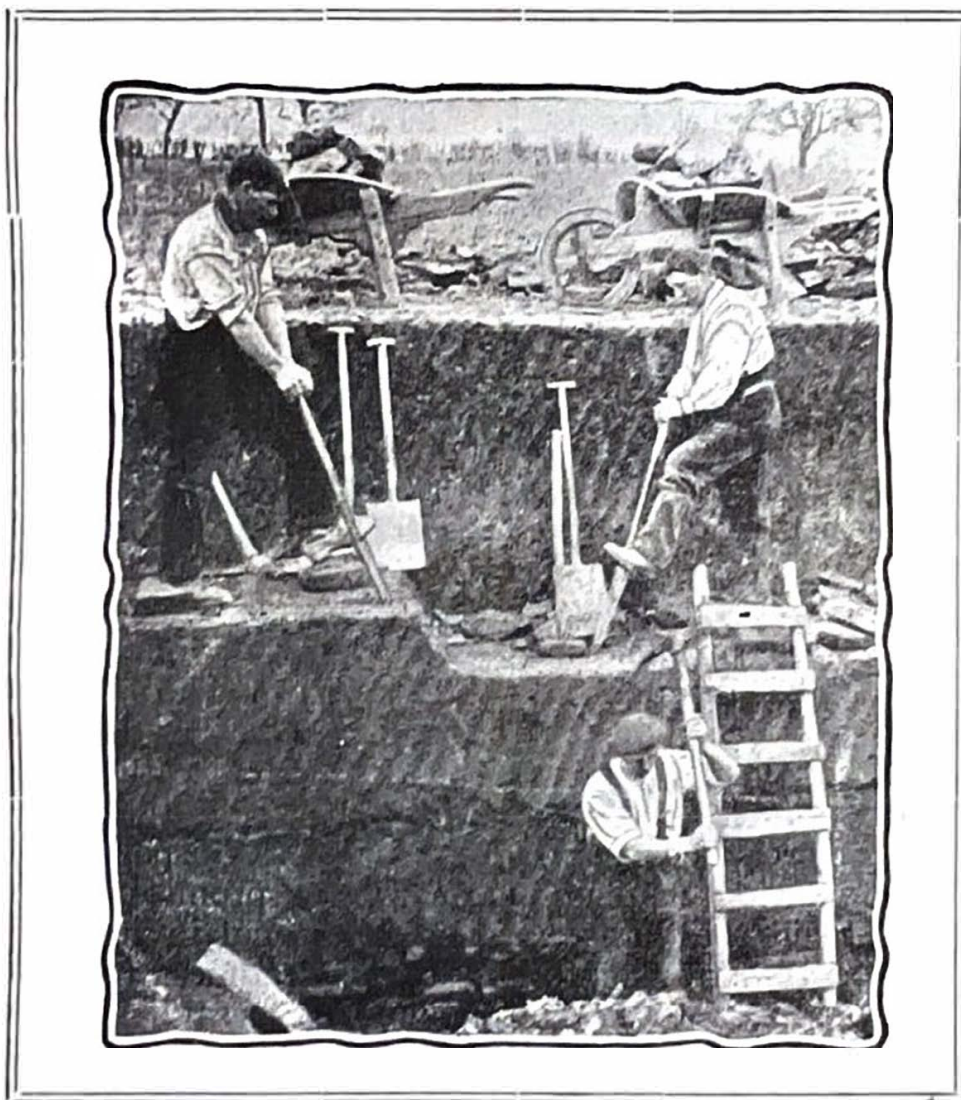


a hundred years hence? He ought to be. And, thank God, he may be, for the Gospel of God has brought life and immortality into light, out from that obscurity in which heathen mythologists and seers groped in ages past, and in which their Rationalist followers grope still. A present justification here before God, a present possession and enjoyment

of salvation by grace, and a place in glory with Christ, as sure as He is there, are all proclaimed in the Gospel, and are possessed by tens of thousands of men and women in the world to-day. Would the reader like to be one of them? In the Gospel, and in virtue of the finished and accepted work of Christ, God now proclaims "forgiveness of sins" to all mankind. Here are His words, "Be it known unto you, therefore . . . that through this Man is preached unto you the forgiveness of sins." This is plain and clear, there is no mystery and no place for doubt about it. And the results to the believing sinner are sure. They are, "And all that believe ARE justified from all things:" that is, they are justified—pronounced clear and free and righteous—before God now, and stand acquitted of all that law and justice charged against them. The words, "ARE justified," can only mean a present and known deliverance, which is as sure as God has spoken. And the result to the believing sinner is absolutely certain, and its results blessed. For "being justified by faith we HAVE peace with God" (Rom. v. 1), have it now as a present personal possession, known and enjoyed.

*RUBY, THE LIMESTONE  
DIGGER;*

*OR, THE POWER OF CHRIST TO SAVE AND KEEP.*



LIMESTONE DIGGERS AT WORK.

## ***Ruby, the Limestone Digger;***

OR, THE POWER OF CHRIST TO SAVE AND KEEP.

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**I**N a lone part of Worcestershire, Ruby spent his youth, and learned to drink. Among the limestone diggers of his time there were gamblers who taught the young men by their evil words and ways, to excel in sin. And Ruby was one of them. At the age of twenty-five he was a confirmed drunkard, with bloated face, the results of debauchery. To reclaim him and others like him, several philanthropic ladies had opened a Workmen's Institution and Reading Room, with daily papers and games of various kinds, to lure them from the public house and the gamblers' den, but to little purpose. For what men love and desire to spend their strength and substance in they will find, as the duckling finds the water to swim in, according to its nature. Nothing short of being born of God, and possessing a new nature, with new desires, can lift and keep a sinner out of the slough of sin, in which by nature he finds his element and delight. And this new birth comes to the soul through receiving Jesus Christ as personal Redeemer and Saviour, as the Scripture saith: To "as many as received Him, to them gave He power to become the sons of God, even to them that believe in His Name" (John i. 12).

The ladies, who had failed to "elevate" the limestone diggers or keep them from drink by means of badges and pledges, were much disheartened in their efforts, and expressed their disappointment to a visitor who had come to spend a brief holiday in that region. "Why don't you preach the Gospel and commend Christ to them? I know His power, and have proved it," said the visitor. A ready offer of the use of the Institute for a Gospel meeting on the following Sunday night, with a promise to visit each house in the village, giving a personal invitation to all, caused the stranger to express his readiness to testify to Christ's power to save, although, as he said, he "was no preacher." On Sunday night the Institute was well filled, and Ruby was there. The Gospel in its simple sweetness was told out from the story of "the man among the tombs" of Mark v., who, after all man's efforts to bind and tame him, remained as wild as before, then how Jesus met him, and just as he was, saved him and set him at His own feet in his right mind, and then sent him to "tell"

with his lips and "shew" in his life what great things the Lord had done for him. The application was straight as it was simple. "Christ is able to save and set free sinners now just the same, and when He saves He keeps. I know it. I have proved it. I am a living trophy of His saving power for thirty years," said the preacher, and God used his testimony to the conversion of Ruby and two more that very night. And it was true salvation, not a mere change from temperance to religion, but a personal trust in the Christ of God to save and keep. And Christ never fails. Ruby became a shining light and a true witness, and his testimony is "there is power in the blood of Christ to cleanse, and strength in the arm of Christ to keep the sinner that wholly trusts Him."

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### **THE COMING STORM OF WRATH.**

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There is "wrath to come," the  
Word declares,

And as sure as God has said it,  
That storm will burst on a guilty  
world

In an hour when none shall  
dread it.

And the throne that so long has in  
mercy stood,

Awaiting the sinner's returning,  
Shall be changed to a throne of  
dire judgment,

And in righteousness be burning.

No mercy then, "the Righteous  
Judge,"

With the open books recording,  
The secrets and deeds of earthly  
life,

And their judgment just  
awarding.

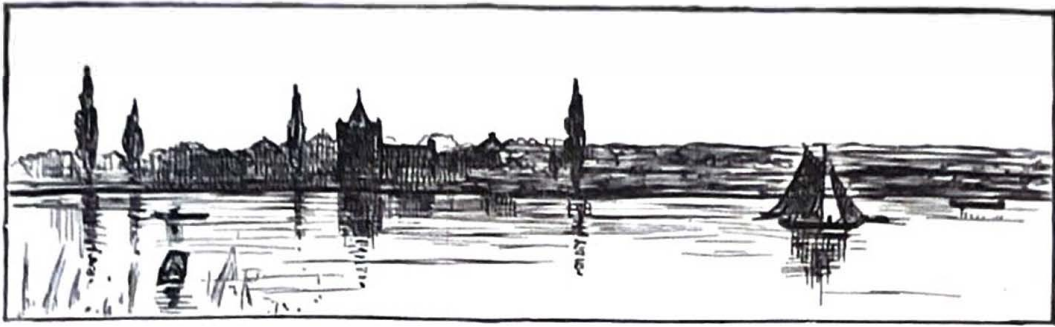
O happy are they who in mercy's  
day,

Through faith in Christ are for-  
given,

And in glory bright, in their robes  
of white,

Will be safe with Christ in  
heaven.





## ***The Love of God In our Redemption.***

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**T**HE heavens declare the glory of God, and the earth is full of His handiwork. But we turn to the Cross of Christ to learn His love. "In *this* was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him" (1 John iv. 9), and "God commendeth His love toward us, in that while we were yet *sinner*s, Christ died for us" (Rom. v. 8). It is in redemption that I learn that God loves me as a sinner. It is in the Cross of Christ that God is seen to love ruined man, while hating his sin. It is in the death of Christ as my Surety and Substitute that I learn how God can be just and yet the Justifier of the ungodly. When I see the Son of God dying on the Cross on *my* account, for *my* sins, enduring *my* judgment and discharging *my* debt toward God, I can truly say, "He was wounded for *my* transgressions, He was bruised for *my* iniquities, the chastisement of *my* peace was upon Him, and with His stripes *I* am healed" (Isa. liii. 5). This is how faith appropriates what the love of God has provided. God has provided a Redeemer and a Saviour. I accept Him. God has expressed His satisfaction in the redemption He by His death has procured, and I the sinner, in need of this redemption, claim it as mine. The language of faith is, "In whom *we* have redemption through His blood, even the forgiveness of sins" (Col. i. 14). It is all so simple, so sure; there is no place for doubt and there is no room for uncertainty. God has loved sinners and provided a Redeemer. Redemption has been "obtained" (Heb. ix. 12) through Christ's death. Forgiveness is proclaimed to all in virtue thereof (Acts xiii. 38), and the Word declares, "And by Him all that believe ARE justified from all things" (Acts xiii. 39).

## ***The King's Proclamation.***

AND THE MAN THAT FLED AND HID HIMSELF.

**I**T is now a number of years ago, but the day is as fresh in my mind as yesterday, when I saw a strangely uniformed figure ascend the steps of an ancient cross, and, putting a trumpet to his lips, blow a clear, loud blast,



THE KING'S TRUMPETER SOUNDING.

which echoed through the street, and brought a number of people to their windows. Then, in slow and measured words, he read a document which I afterwards learned was a Royal Proclamation from the King, in which all his subjects had a personal interest, but which only a very few were there present to hear, although by other means they might hear it and learn their interest in it. One strangely-clad and apparently mentally deranged man ran along the street and sought a place of refuge in an open court, believing, as was said, that the trumpet blast was

a call to judgment in the Criminal Courts close by. The whole incident occupied only a few minutes, then the King's trumpeter disappeared, the street resumed its ordinary appearance, and that sight and that sound were probably soon forgotten.

I could not help thinking, as I passed along that day, of another trumpet call and another Proclamation to which the God of heaven has been calling men's attention unceasing throughout this day of grace, and of the Gospel's message, direct from the throne in the heavens to all men and all nations on this earth. To awaken interest in this great message the Lord's trumpeters have long been sounding forth "Give ear, O earth, for the Lord hath spoken" (Isa. i. 2), not now, in vengeance or in wrath but in sovereign grace; a message the like of which this world will never hear again. And this is its wording, this is its proclamation, "Be it known unto you, therefore, men and brethren, that through this Man (Jesus Christ, who died and rose again for us and our salvation), is preached unto you the forgiveness of sins"—not a distant promise or a faint, uncertain hope, but a FACT, made known with the authority of the God against whom men have sinned, that in virtue of Christ's atoning death, and the satisfaction rendered to an insulted God and His righteous demand, by it, God is now through Christ proclaiming in fullest, plainest terms "the forgiveness of sins"—of YOUR sins, of MY sins, as surely as He once did to King David through the lips of Nathan, when He said, "The Lord hath put away thy sin" (2 Sam. xii. 13), and as when the living Lord said to the woman of the city, "THY sins ARE forgiven" (Luke vii. 48). And God wants each man and each woman to believe His proclamation and to rejoice in their own sins being forgiven, here and now, not for any merit in the receiver, but wholly in virtue of the worth of the Forgiver—"for His Name's sake" (1 John ii. 12). And in order that there may be no uncertainty, no doubt about it, the proclamation goes on to say, "And by Him, all that believe ARE justified from all things" (Acts xiii. 39). Some believe, many turn away indifferent, and others, like the foolish man, run and hide themselves, thinking it is a call to judgment, which will surely come.



### ***"It's all as clear as the Sunlight."***

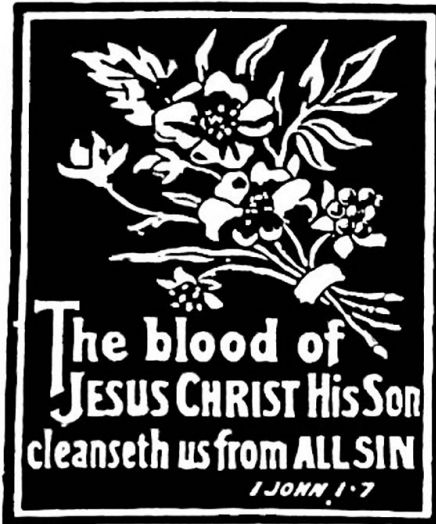
**I**t was my lot to be brought up in a household in which the fear of God was inculcated, and reverence for Divine things observed. Beyond this, and a general attendance on what was named the "means of grace"—which was a weekly sermon in the village church—there was nothing of a distinctly religious character in our lives. We heard what was spoken of as "the Gospel," but so far as it is remembered by me, it was more legal than evangelical, for we were exhorted to "strive after eternal life," and to "make our calling and election sure" by good works and righteous living. Under such preaching, little wonder we were in darkness regarding God's way of salvation and our personal experience of it. And how many, alas! are in the same condition now, sitting in the shadow of death without a ray of heaven's own clear and shining light as it radiates from the Cross of Christ and is made known in the Gospel. It was announced that a Mr. Reginald Radcliffe, a Liverpool lawyer, would preach in a neighbouring Free Church the following Sunday, and more out of curiosity to hear a layman and a revivalist, I and several others from our village walked the three miles to hear him. His preaching was certainly different from what we had been accustomed to hear—very different. For he spoke of being "saved by grace" and knowing it as a personal experience, which all may enjoy, and told how happy he was in the assurance of his own salvation. What a lot of talk there was over that sermon. Some said it was "heresy:" others declared it was presumption, but a farmer's wife said, while the tears ran down her cheeks, it was what she "had been waiting to hear for years," and that the way of salvation was "not so difficult as we had been taught," for Mr. Radcliffe had made it "all as clear as sunlight from the Bible." That sent me to the Bible to read it for myself, and with the help of this dear woman, who pointed me to the passages—John iii. 16; 1 Tim. i. 15; Acts xvi. 31—which had brought the light of the Gospel to her own soul, I found that God had provided a Saviour for me, and that His finished work on the Cross had procured my salvation. O that day! I shall never forget it. I saw that it was sinners just as they are that Jesus saves, and that He saves at once and for ever all who yield themselves to Him, and commit their souls to His saving power. Bless His Name, it is "all as clear as the sunlight" to me now, and has been for thirty-eight years. There is no reason why any should remain in darkness or in doubt for the "true light now shineth" and that is the light of the Gospel of Christ.



## ***The Blood Has Removed Them All.***

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THE speaker was a well known fellow-townsmen of mine, a man whom I had respected from the day I first knew him, for his upright, clean, and honest life. He had given a short address, or perhaps rather what is known



as a "personal testimony," at a meeting held in a public hall that Sunday evening to conclude a series of Special Services held by an evangelist, who had been preaching there for several weeks. At this the closing meeting of the series, an opportunity was given at the close of the evangelist's address for any who had "received blessing" through the Word preached, to bear testimony before others

so that they, if truly "born again," might not stifle the new life begotten in them, or hide the light which had "illuminated" (Heb. x. 32) them beneath a bushel, whether of fear or shame. After a pause, this well known business man stood up, and with considerable emotion said, "I am not accustomed to public speaking, but I feel it would be a shame to let this opportunity pass without testifying in the presence of my fellow-townsfolk to the saving grace of God, which I have experienced at these meetings. I have nothing to boast of: nothing to glory in. Although I have sought to live upright before men, I am a guilty sinner before God. Now, resting alone on the precious blood of Jesus Christ which cleanseth from all sin, I know and have the assurance from the Word of God that the blood has removed them all, and that God has forgiven and forgotten my sins. To His Name be all the praise." That simple testimony, coming from one we all knew so well, had a wonderful effect upon me at least. It caused me to consider my position, and made me ask how it was with me in relation to God. When I learned my guilt, and owned it before God, I found then that it was for *me*—as for all sinners—that God had given His Son to die (Rom. v. 8), and that in His death was found my ransom.

*THE GOLD-HUNTER OF  
KLONDYKE,  
AND "THE UNSEARCHABLE RICHES OF CHRIST."*



AFTER YEARS, THE COUSINS MET.

## ***The Gold-Hunter of Klondyke,***

AND "THE UNSEARCHABLE RICHES OF CHRIST."

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**T**wo young men, who were cousins, left their Scottish village home as emigrants to the western provinces of Canada. They had become tired of the humdrum life of woodcutters, and hearing of free farms of wide acres in the Far West, with brilliant prospects of becoming quickly rich, they set off on the long journey. But things are not always so bright as they are painted, and the two young Scots discovered what others before them had found, that only by the daily round of hard work and by the sweat of the brow, does man earn his daily bread. And so they settled as woodcutters in a camp on the prairies of British Columbia, and made the best of a hard and comfortless life. A few months had come and gone, when a cry came from the frozen shores of Alaska that gold was being found there, and that far up in the Klondyke, men were becoming millionaires. Scots are proverbially "canny" in their movements but when gold is in "the count" they usually forget themselves. One of the cousins settled to go as pioneer, and if he found all to be as advertised, he was to send word to his companion to follow. Weeks and months passed, but no letter or message came from the gold-hunting cousin. It was known that many had perished in the attempt to reach the place in which the newly discovered goldfields were said to be, and others, who had gone as far as they thought was safe, had returned wiser if poorer men. The lone woodcutter, left without a personal friend, and in anything but congenial company or comfortable circumstances, like the prodigal of Luke xv., thought of the home he had left, and the old-time fireside around which his godly parents had taught him to read and reverence the Bible. But since he left the old home that Book had not been handled. His mother had put a Bible in his "trunk," but it lay in the bottom of it untouched. In an evening hour after work, he happened to come across it while searching for some article he had lost, and having nothing particular to do, he put it in his pocket, and strolling out from the camp, he sat down on a fallen tree where he was sure no human eye would see him. Then pulling the Bible from his pocket he began to read it, beginning at the first chapter of John's Gospel, and reading right through to its close

*The Gold-Hunter of Klondyke.*

The Words of Life, so familiar to him in his early years, came back with a power he had never realised before—very likely he did not know his need, or then proved the emptiness of the world's fair promises—and before he was aware, the tears were coursing down his cheeks. The words that seemed to especially fix themselves in his mind and grip his heart, were those of John x. 9, uttered by the Lord Jesus, "I am the Door, by Me if any man enter in he shall be saved," and he sat long and late on the fallen tree, musing on them. And there, far from man, and church, and all "means of grace," as men say, the woodcutter yielded himself to Christ, and by a personal faith in Him "entered in," and was saved. Yes, he was saved, and the certainty of it which he had from the words, "shall be saved," brought "joy and peace" to his heart "in believing" (Rom. xv. 13). He had heard before of some "queer folk" on a farm ten miles off, on the prairie, who held prayer meetings in their home, and preachings in their barn: and, now being a child of God, he longed to talk with others of the heaven-born family. So he set out on the journey on the following Sunday morning, and was welcomed to the little circle as a sinner saved by grace. The help he received from those who had known the Lord for many years was much enjoyed, and he returned to the camp full of praise, testifying to all his joy in the Lord. To his surprise, who should appear in the camp a week later, but his cousin from Klondyke, footsore, weary, and disappointed, WITHOUT THE GOLD. The story of his journey was told around the log fire that night, and ere they retired, the saved man confessed his Saviour and Lord, saying, "Man, Jamie, I've found a treasure since you left, 'the unsearchable riches of Christ.'" And before long his cousin was converted to God, and the two witnessed a good confession among their fellows for many a day. And still he tells the story of the bogus gold mines of Klondyke as contrasted with "the unsearchable riches of Christ." Reader, the world's best is poor enough. It will never satisfy. At death it goes and leaves nothing. But the sinner who comes to and receives the Saviour, has true joy in time, and unfading prospects for Eternity. And they may all be yours. For all are in Christ, and He is God's gift to you. But have you personally received Him?





### ***Sin's Condemnation and Punishment.***

**T**HE guilt of sin is upon all men. There is not one exempt, for "all have sinned and come short of the glory of God" (Rom. iii. 23). And there is no distinction in the sight of God. The guilt of the monarch on his throne and of the prisoner in his cell, is alike known to Him. And sin brings its curse and condemnation now. "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. iii. 10), is the decree of high heaven on all who come short of obedience to its demands. And law knows no mercy. It never lowers its claim. It cannot, else its power would cease. To those who sin, it warns of the punishment that must come. "For which things' sake, the wrath of God cometh on the children of disobedience" (Col. iii. 6). Even now, "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (Rom. i. 18), only the longsuffering of God prevents it coming upon them to the uttermost. And the sinner who has heard the Gospel of the grace of God, but refused to yield obedience to it in accepting the Son of God as the only Saviour of his sin-stained soul, confessing Him as his Redeemer and Lord, is "condemned already, because he hath not believed in the Name of the only begotten Son of God" (John iii. 18). To the believing sinner all sins are remitted (Acts x. 43) and forgiven (Eph. i. 7), but for the unbeliever, the Christ-rejecter, they are retained and will be brought up in the judgment, where God "shall bring every work into judgment, with every secret thing" (Eccl. xii. 14). Sin may pass unpunished and godliness unrecognised in a world like ours, but sooner or later all will have its due. The sinner must meet his God, his Judge, and his sins. And there will be no escape and no further "chance," as men say, then. To-day, grace is on the throne and is dispensing pardon to the guilty. To-morrow, stern, inflexible justice may close the door of grace, and call men to judgment.

## ***Good News from the Front.***

THE STORY OF A CORPORAL'S CONVERSION AND CONFESSION.

**I**N a military hut near a seaport camp in Northern France, a service for soldiers was being held on a recent Sunday night. The following morning, many of the men who were there listening to the Gospel in its simplicity and



THE POSTMAN BRINGS THE CORPORAL'S WIFE GOOD NEWS.

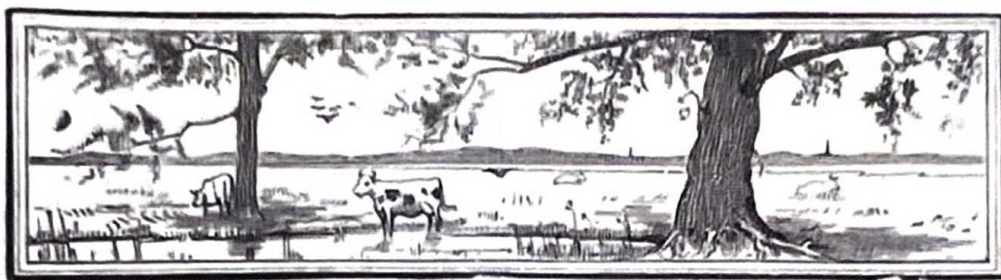
power, were ordered after midnight to the fighting line, and well they knew some would never return. For whatever the results in gain, no action in these times of dreadful death-dealing shot and shell and poisonous gases passes, without a toll of death. And the men know it. The preacher of that night felt he was speaking to some whose

*Good News from the Front.*

faces he would never see again, and he spoke with eternal issues full in view, setting forth in earnest words the soul's value, its need, and the great salvation God has provided through the death of His own dear Son as a Ransom given for all (1 Tim. ii. 6), urging on his hearers an immediate acceptance of Christ as their personal Saviour, with confession of His Name before their comrades. It was a soft and solemn half-hour, and at its close, many brave men, ready to lay down their lives for their King and country, knelt around the preacher who had invited all who desired to close with God's offer of salvation, and yield themselves to Christ that night, to remain after others had left. Among that little group was an English corporal, whose Christian wife had long prayed for his conversion and earnestly set the Gospel before him. Never opposed but always procrastinating, he put off the great decision, week after week, saying, "I'll be converted one day." But the warnings of that Sunday evening's address had come in power to his soul, and in answer to the preacher's question, "Are you going to step over the line to-night, Corporal, and make Christ your Saviour?" the response came full and clear, "I've just done it, sir, and my heart is like bursting to let my wife know it. It will bring joy to her heart, and she deserves to know it quick." The regiment in which the newly saved man was, moved out of camp silently, and the last request he made was, "Will you write and tell my wife that I am in Christ now, and at peace with God?"

The corporal's weekly letter usually reached the cottage among the hills on Wednesday morning, and his wife was always waiting for the aged postman's whistle as he came along the road. "I've got it, lass," he said, as he took the familiar green envelope from his bag, "and I believe it brings good news to you. For I had a dream last night that your man and some others from our village went up the line singing last night." The postman smiled and passed on, and the soldier's wife went inside her home to read the "good news." And to her who had prayed and watched, it came as "cold waters to a thirsty soul," which she hastened to share with her kinsfolk and neighbours. The corporal has been home on leave, and testified to his friends that "the happiest days of his life have been since he trusted Christ and knew Him as his Saviour."





## ***"He never casts them out."***

I WAS brought to a saving knowledge of Christ by means of that sweet word of invitation uttered by the Lord Himself when on this earth : " Come unto Me all ye that labour and are heavy laden, and I will give you rest " (Matt. xi. 28), and from the day that I trusted my sinful soul to His saving grace and power, I had rest. But I had never heard the Gospel in its fulness, nor had I heard of the believer's security and acceptance in Christ. I had often fears regarding the future, and was of the opinion that one's continuous preservation and ultimate salvation depended largely on their efforts in Christian life and sanctification. This is an ancient departure from the revealed Gospel of God which is the good news of grace all through, from first to last. There are many like the Galatians who begin well with salvation by grace, but consider their security depends on their works. Such was my experience, and a clouded and often cheerless one it was. I took up a book one day in the house of a friend. It was lying open on the table as she had been reading it. My eye fell on the words of John vi. 37, " And him that cometh to Me, I will in no wise cast out." I knew these words well, and had often heard them used in showing how willing Christ is to save sinners, and that He turns none away who come. But the writer said, " This is not a text to tell the unconverted that they will be welcomed when they come—although this is true—but to assure those who do come and are received in, that they will never, and in no wise, be cast out again." That came to my soul as the very light of heaven. It dispelled my fears, and I rejoiced from that hour in the grace that preserves as well as the grace that saves. To be " in Christ Jesus " (Rom. viii. 1) is to be " saved in this life " (Rom. v. 9, R.V.), and " preserved " (Jude 1) by His power. And although He may rebuke and chasten His own, He never casts them out, to be condemned with the world (1 Cor. xi. 32).

## **THE LORD'S RIGHT HAND.**



The Lord's right hand is full of power,  
It saves the trusting soul,  
And by it all who do them harm  
Are kept in strict control.

The Lord's right hand is tender too,  
It makes the feeble strong,  
And all who by it are upheld  
Extol His Name in song.



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