

TRIUMPHANT GRACE





She spoke to Him of the Love of Jesus

Triumphant Grace

OR,

Jesus is Willing and Able to Save

A New Volume of Illustrated Gospel Narratives



KILMARNOCK, SCOTLAND:

JOHN RITCHIE, PUBLISHER OF CHRISTIAN LITERATURE

*NURSE EDITH CAVELL'S LAST
TESTIMONY.*

"STANDING IN VIEW OF GOD AND ETERNITY."



(By favour of "The Illustrated London News.")

NURSE EDITH CAVELL,

Martyred by the Germans, in Brussels, October, 1915.

Nurse Edith Cavell's Last Testimony

"STANDING IN VIEW OF GOD AND ETERNITY."

THE civilised world has been rudely shocked by the martyrdom of this brave-English nurse, who, after a hurried secret court martial, before a bench of German officers, without a defending counsel, was condemned and, at the hands of the German soldiery, was done to death in the dark hours of an October morning in a Brussels prison yard, for befriending her fellow-countrymen in the hour of their need. The dark deed will not likely be forgotten by her countrymen for many years to come, nor will the noble example of her patriotism for the land of her birth, and service to suffering soldiers of all armies—German, British, Belgian, and French alike—be allowed to perish. But as the bright and clear testimony given by this brave Englishwoman to the faith that was in her, and concerning her relation to God and the eternal world, may be less heard of, and is therefore apt to be smothered and forgotten, we tell it here, and point its moral and its message to one and all.

While Edith Cavell was on a visit to her aged widowed mother in England in the Summer of 1914, from her nursing home in Brussels, war was declared between the Allies and Germany. She hastened back to Brussels, and arrived there while the German shells were bursting around Liege. On the evening of August 20 the German armies entered the gates of Brussels, and the following day she had her home filled with wounded German and Belgian officers and men, to whom she ministered with untiring devotion, to friend and foe alike. But spies were everywhere, and the kind act of giving an exhausted Englishman a glass of water and a French wounded soldier a greatcoat to cover him, was used to brand her as a criminal. By the order of General Von Bissing, who had been appointed Governor-General, she was arrested in her hospital in Rue de la Culture, and while in the act of changing the bandages of a wounded German, she was seized by five German soldiers and hurried through the dark streets to the prison of St. Gilles, and after two months of close and cruel solitary confinement there, she was condemned to death. All the efforts made by Sir Edward Grey and Mr. Whitlock, the American minister, to get the execution of the death

sentence delayed, proved to be unavailing, and the noble nurse was left in her cell. Mr. H. S. T. Cahan, the British chaplain of Brussels, was permitted to visit her there, and found her calm and resigned. Her actual words, as uttered in these last hours of life, in full view of the eternal world, have been recorded, and are of imperishable value. They cannot fail to be of eternal interest to all who revere the memory of the brave lone English martyr maiden. She said to the chaplain, "I have no fear nor shrinking. I have seen death so often, that it is not strange or fearful to me. But this I would say, standing as I do in view of God and Eternity, I realise that patriotism is not enough." The chaplain adds, "She spoke of her soul's needs, and received the assurance of God's Word as only a Christian can do." Then they repeated the words of "Abide with me," Nurse Cavell joining sweetly in the closing words—

Hold Thou Thyself before my closing eyes,
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee.
In life, in death, O Lord, abide with me.

In times when some are preaching that soldiers earn a place in heaven by dying on the battlefield, the dying words of this brave woman, "in view of God and Eternity," that "patriotism is not enough," but that the soul needs Christ and His precious blood to fit it for heaven, and the written Word of God—not the false speculations of men—to give assurance of salvation, should surely be heard. As sinners ruined by sin, we need a Saviour, and "God so loved the world that He gave His only begotten Son." To all who trust in Him, confessing His Name, there is present salvation (Acts xvi. 31), and assurance of being in heaven for ever.

"PATRIOTISM is not enough" as a plea wherewith to appear before a righteous God. A sinner needs a Saviour. "In view of God and Eternity," everything fades into insignificance as compared with the Cross of Christ—not the instrument of death, nor the religious sign—but the Crucified Son of God dying, there as a sacrifice for sinners.

"THE ASSURANCE of God's Word is given to each believing sinner, given to be received and relied on. And it is this, "Whosoever believeth in Him should not perish, but *have* everlasting life" (John iii. 16).



The Best News this World has Heard

THE best news this world has ever heard, or ever will hear is, that God has provided a Saviour for sinners.

There is nothing equal to this in the whole realm of information which circulates throughout the nations of mankind. Other news is only for Time: this is for Eternity. All else concerns the passing show called life, but this prepares for death, and provides for all that lies beyond it. Yes, the Gospel is the greatest message men will ever hear. It tells of blessings brought and gifts bestowed on those who deserve them not. It tells that God has loved His enemies (Rom. v. 8, 9), that for them He has given His own and only Son as a sacrifice and a Saviour. Its message is that "Christ died for our sins" (1 Cor. xv. 4), that "He was wounded for our transgressions and bruised for our iniquities" (Isa. liii. 6), that by His death sin, as a barrier between the sinner and His God, has been "put away" (Heb. ix. 26): that peace has been made "by the blood of His Cross" (Col. i. 20), that Divine claims have all been met, and that in virtue of the death of Christ "for our offences," and His resurrection "for our justification" (Rom. iv. 24, 25), God now proclaims "forgiveness of sins" to all, and "all that believe ARE justified from all things" (Acts xiii. 39). This is surely good news. The wonder is, that everybody does not at once believe it and be saved. Some do, and whatever others say they *have and enjoy* the salvation it brings. There is no reason why the reader should not be one of them. The message is *to all*, and the salvation it brings is to "whosoever believeth" (John iii. 16). Surely this is good news, worthy of being believed implicitly—and immediately received from God who cannot lie.

The Soldier's Challenge.

THE roar of cannon and the bursting of shells around the fair city of Ypres brought terror to many hearts on that fateful day when the German armies appeared before the ancient town, with its famous Cloth Hall and many fine buildings. The days that followed brought their sorrows and their tears to many a home both there amid the devastation, and here where anxious hearts awaited to hear of the safety or fall of loved ones who were known to be amid the dangers of these terrible days. In



YPRES, WITH ITS FAMOUS CLOTH HALL, IN TIME OF PEACE.

a trench near to which the bombs were bursting, and over which the shells were flying in their mission of death and destruction, a group of English soldiers, fresh from the homeland, were having their first experiences of the horrors of war. It was a severe test of their valour, and although brave and fearless, they knew that any might be their last hour on earth. Away in their quiet English village home two of that little group had heard and received the Gospel of salvation (Eph. i. 13), the good news of God that "Christ died for the ungodly" (Rom. v. 6), and that sinners, even "the very chief" (1 Tim. i. 15), that believe on Him and confess His Name (Rom. x. 9), are saved; yes, saved now

and for eternity. They had been telling their comrades of the Saviour before they stood facing death that day on the fields of France, but they paid little heed to the message. Now, with death's shadow hanging over them, they were in earnest, for as one and another who have returned from these scenes have told us, there are no sceptics and no careless men in the trenches. All believe in a God there, and there are few indeed who do not after some manner, direct their cry unto Him in the hour of danger. "Shall we kneel down, boys, and commit ourselves to the Saviour before we get the call to go?" said one of the two Christian soldiers, and without a dissenting voice the whole group knelt before the God of heaven, while the voice of the young corporal, in a few simple, Scriptural words, committed anew his own soul and the souls of his comrades to "the saving grace of God," which alone can reach sinners: to the cleansing blood of Jesus Christ which alone can cleanse them from their sins, and to the Word which gives the blessed assurance of the Lord, "Him that cometh to Me, I will in nowise cast out" (John vi. 37). Then, in slow and measured words he repeated the words—so finely expressive of a sinner's faith in Christ as his personal Saviour—"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). Then, looking around the kneeling circle, he threw out the challenge, "Do you all say AMEN to it boys?" There was a pause, not of cowardice, but of solemn weighing of the eternal issues. Then one after another uttered the word "AMEN." It was the confession of their faith, and God registered it in heaven. Some of the circle fell in battle, others were maimed, and a few returned unscathed to confess before their fellows the Saviour whom they trusted that day in the trenches. And the same simple way is open to all—soldier and civilian alike—who come as sinners, trusting alone in the God-given Saviour, than whom there is no other (Acts iv. 12).

THE ONLY SAVING NAME.



There is no other saving Name
Than that of Christ the Lord,
Nor is there any way of life
Than trusting in His Word.



"I Had only a Fashionable Profession."

In my early years, I was taught the doctrines of the Bible, and at the age of eighteen I became a member of the church of my parents. This was considered the right thing for all religiously brought up young persons. No questions regarding my spiritual condition were asked at the time or after, but I was told it would be expected of me that I would take part in some church work, and in this way show my interest in the cause. Of course, I was willing to do this, and considered myself a highly successful Christian worker. This went on for some years, and might have so continued, for there was not a word spoken from pulpit or platform to arouse such as I was out of spiritual sleep, or raise any doubt as to the reality of our Christianity. In the mercy of God, I was brought into association with a lady whose Christianity was altogether different from mine, and although she said very little, I could see there was something she had in possession to which I was a stranger. I had occasion to be a good deal in her company in the home and out of it, and I could not help admiring the beauty and consistency of her spiritual life. I got a favourable opportunity of asking her one day how it was that she came into possession of the peace that she enjoyed, and which seemed to accompany her into all her walks of life. "It came into my life the very day that I became acquainted with the Lord Jesus as my Personal Redeemer and Righteousness, and learned from the Bible my acceptance before God in Him," she replied. I was astonished, and ventured to remark, "We all desire to know these things, Mrs. G—." "For twenty years of my life I had only a fashionable profession, without a personal faith in Christ," she quietly answered. That word seemed to completely fit my case, for I had nothing more. It was no easy thing to one's pride to come down to the sinner's place, and there stand by the vilest sinner, my only plea that "Christ died for the ungodly" (Rom. v. 6). But I saw there was no other way to God than the one through which the sinner enters, not as a church member or as a Christian worker, but as one who has "sinned and come short of the glory of God" (Rom. iii. 23), trusting in the worth and work of the Son of God. And when I did so come, I was received in and saved by grace alone. "Not of works, lest any man should boast" (Eph. ii. 9).

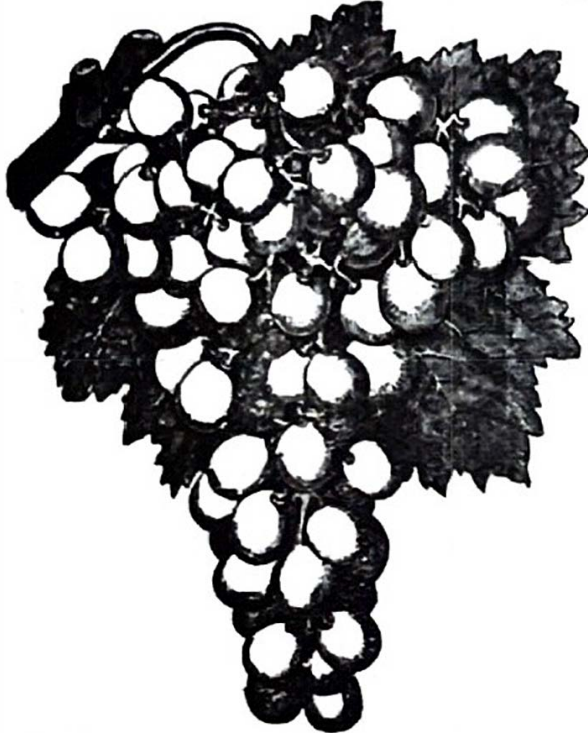
THE SINNER'S WELCOME.



When I came to Christ the Saviour,
Trusting in Him without doubt,
Then I heard His word of welcome—
"Him who comes I'll not cast out."

Grapes of Gall from Sodom's Vine.

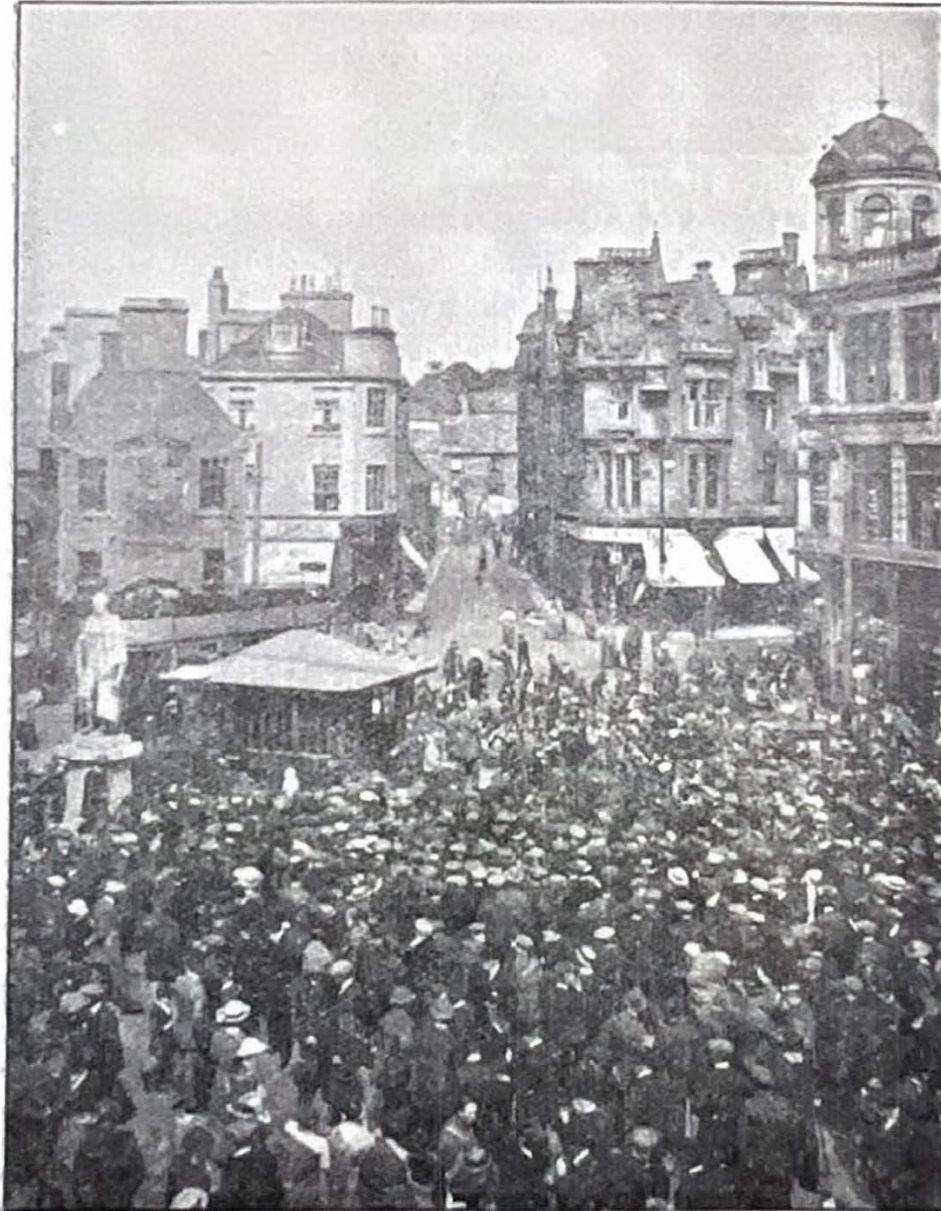
IT was a strange text that the preacher had that Sunday night, and the sermon was as bitter to some of its hearers as the "grapes of gall," of which it spake. It was not one of these "flattering speeches" in which the



virtues of human nature are magnified, and its vices glossed with empty words of deceit, but a real old-time exposure of the secret sins and midnight orgies of communicants and church members who "profess that they know God, but in works deny Him" (Tit. i. 16). And he did not leave us until he had us standing before God's judgment throne, where every work will be brought into the light with "every secret thing"

(Eccl. xii. 14). If the value of a sermon be the results that it yields, that sermon must have been one of a high order, for it raked the consciences of a large number who heard it, and aroused such wrath as I never thought was possible among religious and churchgoing people. Some went out, and a round dozen declared they would "never enter" that church door again. I do not know if they kept their vow, but I can say this, that I and at least half-a-dozen others had our sins dragged out into the light, and set before us with their recompence and doom in such a manner that we could not get rid of the conviction that we were lost. And that was only the first stage of it, for the bitter weeks that followed writhing under the lash of an accusing conscience, were as "grapes of gall" indeed, and what I suppose is a foretaste of that hell in which sinners suffer the pangs of memory for sins committed but not repented of on earth. I thank God for that searching sermon, for its message led me to see that I needed a Saviour. And I learned from 1 Tim. i. 15, "Christ Jesus" came, not to help the good or to assist the self-righteous, but "to save sinners."

*HOW A MAN BECOMES A
SOLDIER :
A COMPARISON AND CONTRAST TO THE
GOSPEL'S CALL.*



A RECRUITING MEETING AT KILMARNOCK CROSS.

How a Man Becomes a Soldier:

A COMPARISON AND CONTRAST TO THE GOSPEL'S CALL.

THE call had come forth from the King that men were wanted to enlist as defenders of their hearths and homes against the threatened invasion of a powerful enemy. The whole British Empire was stirred into intense activity, and recruiting meetings were held everywhere. Men of all ranks came forward at the Royal call, presenting themselves as ready to wear the King's uniform and swear allegiance to his throne, even unto death. Some gave up bright prospects, good situations, comfortable homes; many left their wives and families and businesses, sacrificing all that they held dear for the service of their King. And from far across the seas, Britons came from the prairies of Canada, the farms of Australia, the ranches of New Zealand, and the gold fields of Africa to aid the common cause and, if need be, lay down their lives for the defence of the land of their fathers. It was a thrilling sight, and will be told to generations to come in glowing words. In the meantime, it may serve to illustrate and to press home the claims of another King, and to tell the story of another enlistment for a warfare and a peace in which we all have a present interest, and must have a part in its eternal issues, for or against, as friend or foe, loser or winner, victor or vanquished. And all this for eternity.

A ROYAL PROCLAMATION has come forth from the Throne in the heavens calling for men: "Unto you, O men, I call; and My Voice is to the sons of men" (Prov. viii. 4). Not to angels, for they need no such call, but serve continually, "hearkening to the voice of His Word" (Psa. ciii. 20). Not to demons, for there is no mercy to be shown or grace offered to them. They are reserved "in chains under darkness unto the judgment of the great day" (Jude 6). The call is to mankind, to Adam's sinning race, over whom God in patient mercy lingers, to whom He seeks to prove His pardoning love, and show His reconciling grace. This call is unto all. For God "will have all men to be saved" (1 Tim. ii. 4) in this the day of His Gospel and His grace. Has the reader heard and obeyed the call from heaven?

A PERSONAL DECISION.—Although the King's call was to all of a certain age and sex, each had to make his decision and his personal choice. Others might arouse, appeal,

entreat, but the man himself had to offer himself of his own free will—for in that early period of the call there was no compulsion, no conscription. In this day of grace the responsibility is with each to answer the Gospel call, and yield obedience thereto. Thank God, many do and become children of God (John i. 12-14), disciples of the Lord (Matt. xxviii. 19), and good soldiers of Jesus Christ (2 Tim. ii. 3). Saved by grace alone, apart from works of their own (Eph. ii. 8, 9), they enter on the training (Tit. ii. 12) and the service (1 Thess. i. 9), not in order to be saved, but because they are, not to fight *for* a place in Christ but *from* it, where there is "no condemnation" (Rom. viii. 1). Many refuse, they "will not come" that they may have life (John v. 10). For them judgment is reserved, and this they will be compelled to attend (John v. 27-29).

ALL IS PROVIDED for the true soldier. Outfit, arms, food, and training, not as his own costs, for "who goeth to warfare at his own charges?" (1 Cor. ix. 7). In like manner, the one who yields to the call of God, who confesses Jesus Christ as his Lord (Rom. x. 9), is found clothed in a righteousness not his own (Phil. iii. 9), already fit to be a sharer of the lot of the saints in light (Col. i. 12), his name enrolled in the register of heaven (Luke x. 20), and his life secured and assured beyond the reach of every foe (John x. 28). A point of contrast rather than comparison must here be noted; one may present himself to become a soldier and be rejected, but no sinner ever presents himself to the Saviour to be sent away or cast out (John vi. 37). A man may masquerade as a soldier in a borrowed uniform, and an "alien enemy" may appear dressed up in stolen garb as a spy, to be detected, unmasked, and punished; so may a hypocrite wear the uniform of a saint. But both will have their day. Reader, have you obeyed the call of God? Have you made your choice to become a subject of the Lord Jesus Christ? Are you in the ranks of His disciples, training for His service, soon to share His victory? You have the choice to make. Now is the time.

COWARDS, SLACKERS, AND SHIRKERS are names given to those who prefer pleasure and ease to the service of their King. And there are some who in the day of judgment will appear as the "fearful" (Rev. xxi. 8), real cowards who feared the sneer of their fellows and remained Christless.



How a Sinner is Accepted with God.

By nature, man is afar off, and without God in the world. Morally, he is an alien from and an enemy of God, with nothing to commend him to or fit him for God's presence. In this condition he must remain so far as he is concerned, for he cannot change his nature, nor can he alter his state. He is "without strength" (Rom. v. 6) to do anything to save or to help to save himself. It was to redeem, to reconcile, and to bring such sinners back to God, that the Son of God came into the world. The great Gospel charter reads: "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). In infinite grace He placed Himself judicially where they were, and was "delivered for our offences" (Rom. iv. 25). "He was wounded for our transgressions, He was bruised for our iniquities" (Isa. liii. 5), and having met and satisfied the claims of Divine righteousness on their account, God raised Him from the dead in token of His well pleasedness in all that Christ had done. And of all who believe on Him as their personal Saviour, and confess Him as their Lord (Rom. x. 9), He says they are "accepted in the Beloved" (Eph. i. 6). God sees them in Christ and as Christ. They stand ever before God in all the worth of the sacrifice of Christ, once offered and for ever accepted on their behalf. They are, from the moment that they trust in the Son of God as their Redeemer and Saviour, seen as "in Christ," and not in their fallen condition as sons of Adam. Christ is their righteousness (1 Cor. i. 30), and in Him they are justified. Christ is their completeness (Col. ii. 10), and in Him God sees in them all that He desires. This is the ground of acceptance with God, and there is no other. The sinner without Christ stands in his ruin, in his sins, "condemned already" (John iii. 18). The sinner, trusting in Christ, stands accepted before God in all the merit of His sacrifice.

The Chaplain's Message :

"THE LADS MUST HAVE CHRIST BEFORE THEY COME HERE."

THERE had been a great battle in Northern France, and wounded and dying were being carried to field hospitals where willing hands ministered to their needs, and sympathetic hearts sought to minister such comfort:



BRITISH MEN OF WAR ENTERING A VILLAGE OF FRANCE.

as were available in these sad and awful surroundings. Death had set its mark on many a once fair form, and as the last sands of life were sinking, servants of God, true lovers of the souls of men, who knew the Gospel's power to save, moved from one to another receiving last messages for loved ones far away, never more to be seen on earth, and pouring into the ears of the dying men the promises and consolations of the Gospel. Alas! for those who leave the matter of their eternal salvation to the chances of a dying hour, and put away from them as if it were something they had no need of in the busy hours of life, that great

and grand salvation which the Christ of God went to the Cross of Calvary to procure, and now lives in the highest heaven to impart to all who personally come to Him as sinners, trusting in His precious blood to cleanse them from sin's guilt, and in His saving grace and power to deliver them from its practice. When the dead had been laid in their graves, and the wounded had been attended to, a chaplain, whose heart had been wrung with sorrow amid these awful scenes, wrote to a relative in his village home in England, near to which many of his acquaintances and friends were training for military service, saying, "I have been working among the wounded and speaking to the dying amid such scenes as words fail to describe. My message to you and to all Christian friends is this: 'Tell the lads who are in training that they **MUST HAVE CHRIST BEFORE THEY COME OUT HERE**, and seek to persuade them to accept and trust Him as their personal Saviour and Friend without delay. Nothing else can fit them for what may await them.' "

The chaplain's message is a word from God to all, soldier and civilian alike, and they ought to be heard as the solemn testimony of one who has stood on the confines of the eternal world, with only a step between him and death. The soul needs Christ, Christ to save and Christ to keep. His blood alone can cleanse the soul from sin's guilt, His power alone deliver from its dominion. And Christ must be personally received, trusted, and confessed as Saviour, Owner, and Lord. Has the reader had thus to do with Christ? Nothing short of this brings salvation to a sinner and a sinner to God. Religion—as the word is commonly used—is not Christ. Reformation in outward life is not the same as being born again. Sinners need Christ as a personal Saviour: Christ to deliver and to save. And God has given His Christ to all. His death as a sacrifice and a ransom is "for all" (1 Tim. ii. 6), and the great salvation which His death has procured, and which the Gospel proclaims, is held forth without price or merit unto all. The dividing line between the saved and the lost is made in the words, "He that believeth on the Son *hath* everlasting life, and he that believeth not the Son shall not see life but the wrath of God abideth in him" (John iii. 36).



Salvation Sent by God to Sinners.

I CAN never forget a short sermon of three simple heads preached in an out of the way schoolhouse nearly twenty years ago.

I have a good right to remember that message, for it was used of God in bringing me into the possession, assurance, and enjoyment of God's great and glorious salvation, in which, through grace, I have rejoiced all these years and still rejoice. The preacher was not one of the church's great men, but, like Barnabas of old, he was "a good man" (Acts xi. 24), and I believe used in bringing many to the Lord. For he knew the Gospel well, and had the joy of it abiding in his own heart continually, which is of far greater value to a preacher than either knowledge or gifts. His subject was "the salvation of God is sent unto the Gentiles, and they will hear it" (Acts xxviii. 28), and he dealt with it under the three simple heads. 1. What is sent?—Salvation. 2. Who sends it?—God. 3. To whom is it sent?—Gentile sinners. He showed that salvation is what the sinner needs: not reformation or religion, but salvation from sin's guilt and dominion. He made as clear as noonday that of this salvation Christ is the "Author" (Heb. v. 12), not man, and that it is of grace (Eph. ii. 9), not of works; that there is nothing to do in order to attain to it, nothing to wait for in order to get it. It is God's salvation, not man's, procured by the finished work of Christ, not by the weary efforts of sinners, all of God and from God alone. Then God Himself has sent it as His free gift. "The grace of God" (Tit. ii. 11) brings it, and faith receives it. There is no premium, no price required, all is from God and all is of grace. And it is sent to "the Gentiles," such as are "afar off, having no hope and without God in the world" (Eph. ii. 12), men and women of all nations in all conditions, without righteousness or merit, for, said the preacher, it is as sinners, not as saints, that we are invited to receive this salvation of God. And there is no need to wait for you can never make yourselves more welcome to it than you are. Therefore take it now, and as you are, as the God-sent gift of grace." The light of the Gospel shone into my heart that hour. I saw that salvation was of grace and for me, just as I was, and I accepted it as the gift of God, and like one of old could say, "Mine eyes have seen Thy salvation" (Luke ii. 30), and in His salvation I still "greatly rejoice" (Psa. xxi. 1),

HOW SALVATION IS RECEIVED.



Salvation is not earned by works,
Nor by some merit given,
Nor is it by their prayers and tears
That sinners enter heaven;
Accepted by a sinner's faith,
Assured by God's own Word,
Salvation is by grace alone,
All OF and FROM the Lord.

A Great Event of the Future.

THERE is a day and an hour fixed by God, in which men will be summoned to stand before His judgment throne, and give to Him an account of how they have spent their lives on earth. Some would rather not have to



appear there, but none can escape it, for the Word of God most plainly declares, that "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccl. xii. 14), and that all will be judged "according to their works" (Rev. xx. 15). We are informed that the day for this great assize is "appointed," and that the Judge is already "ordained" (Acts xvii. 31), so that there is not the slightest chance of it being

postponed or cancelled. It is to be the greatest event of the future to the world. Men who lived on earth six thousand years ago, in times before the Flood, will be there. Not one of them will "escape the judgment of God" (Rom. ii. 3). Emperors, kings, senators, warriors, priests, and leaders, with millions upon millions of mankind who have lived throughout the ages, some remembered, most forgotten, will all be there to give account of themselves to God. And what a reckoning day that will be! What revelations! What disclosures! What unwrappings of hidden sin! What strippings of false profession and exposures of hypocrisy! And to those who heard, but obeyed not the Gospel of Christ, God's greatest message to mankind, the "opened books" will disclose the now hidden causes of unbelief and Christ-rejection, which led on the sinner to his doom. Does the reader ever think of this coming judgment hour and what will be his part therein? To those who are now "in Christ," the Word assures us there is "no condemnation," for they have already passed from death in sin to life in Christ, and they shall not come into judgment (John v. 24, R.V.).

*AWAKENED IN A BALLROOM ;
THE STORY OF AN OFFICER'S WIFE'S CONVERSION.*



THEY LEFT THE GAY BALLROOM HURRIEDLY.

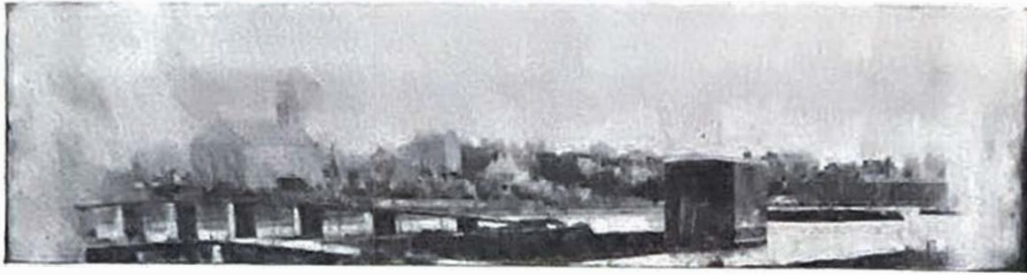


Awakened in a Ballroom ;

THE STORY OF AN OFFICER'S WIFE'S CONVERSION.

A GAY lady, moving in the upper circles of society, had been married to an army officer, who was ordered some months later to India. His young wife accompanied him there, and for the first few months entered into all the festivities and frivolities of life in the Indian city in which they lived. But the cloud of sorrow shortly darkened their home in the death of their firstborn child, which turned the bereaved mother's thoughts to a long forgotten God, whose Word she had known something of in her girlhood, being the child of a godly home. But, as often happens, when one is crushed by disappointments, sorrow, and loss, unless the troubled spirit turns to the living Lord, who alone can give it peace, and the broken heart to the Christ who can satisfy it with a portion better than the world can give, sooner or later the unrenewed life and unregenerate nature will return to its former fare, perhaps to sink deeper into the slough of godless worldliness than before. It was many a month ere the officer's wife was fit for the voyage home to her native land, and when she reached it her wasted form and whitened hair told how deep the vale of sadness had been through which she had passed. But beyond a subdued and saddened spirit, there was no trace of any work of grace in her soul, or of any true turning to God in repentance and toward the Lord Jesus in faith (Acts xx. 21) unto salvation in her life. She simply remained disconsolate and lonely, keeping apart from everything. When she was able to return to her husband in India, he sought to lead her out into company, and succeeded as far as to get her promise to accompany him to a ball where many old society friends were to be met. But it was evident to all that she had no heart in it, and before the evening had far advanced, she seemed

eager to quit the whole gay scene. There was at that time a remarkable man in that part of India acting as a military chaplain, Samuel Hebich by name, a faithful witness for Christ, never failing to reprove sin or missing an opportunity to present the Gospel among the men in the cantonments among which he moved. Hearing of the forthcoming ball, he sought wisdom from God to bear some testimony for Christ and eternal things in the midst of that gay and godless scene. During a pause, and while the occupants of the ballroom were engaged in conversation, Hebich stepped into the room, and in a clear and solemn voice began to quote the words, "And the kings of the earth and the great men and the rich men, and the chief captains and every bondman and every freeman hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come, and who shall be able to stand?" (Rev. vi. 15-17). Then he turned and left the room. Some stood motionless, and others trembled, as in that hour of ancient time when on Belshazzar's palace wall, the fingers of an unseen hand wrote the doom of Babylon and its king. Laying hold on her husband's arm the officer's wife said, "Take me from here. God has followed me, and my sin stares me in the face." There was more than shock and fear—which quickly pass. There was in her case, genuine conviction of sin, and it was followed by true conversion to God through faith in Christ, as a decided and devoted Christian life of many years abundantly proved, in which she bore blessed testimony to the mercy of God that met her that hour in a ballroom, convicting her of sin by means of the words of his honoured witness, and leading her to find the rest and portion of her soul in Christ as her personal Saviour. And the same God of all grace is ready to save sinners anywhere and everywhere, just as they are and where they are. And the best way to prove it is to own yourself now a sinner in His sight, and commit your soul to the precious blood of Christ, which cleanses from all sin. There is no safety, no satisfaction in the world with its empty pleasures leading on to Death. But in the Son of God, there is life and peace and pleasures evermore.



How to Obtain God's Mercy.

NOTHING that a sinner can do will ever earn the mercy of God. Nothing that he can give will ever gain him a place in heaven. Salvation is in Christ, and by grace alone. Human effort has no hand in procuring it. Man's religion can lend no aid in providing it. All is of grace and by Christ, from first to last. The Word of God declares as plainly and clearly as a child may learn it: "Not by works of righteousness which **WE** have done, but *according to His mercy* He saved us" (Tit. iii. 5). "It is not of him that willeth, nor of him that runneth, but **OF GOD** that sheweth mercy" (Rom. ix. 16). And this mercy of God toward sinners has already been shewn in the long-suffering with which He has borne with them, and in the gift of His only begotten Son to be their Deliverer and Saviour. It is not to some undefined form of mercy in some unrevealed day that a sinner is to hope for salvation. There is no such promise or hope held forth in the Word of God. Whoever risks his soul to any such "mercy" will find he is deceived, and that he has been misled. The mercy of God is already revealed in the Gospel. There, He is shewn to be "a God ready to pardon, gracious and merciful" (Neh. ix. 17), and sinners are invited here and now to accept of His mercy in the "forgiveness of sins" (Acts xiii. 38) He proclaims in the Gospel. This is the way to partake of God's mercy, and to prove His grace toward **maen**. It is folly to hope in some future mercy while rejecting His present pardon and neglecting His proffered salvation. What does the reader answer to this? Has he welcomed the God-sent Saviour who came to procure salvation by His death? Has he believed the Gospel message with his heart, and does he confess with his mouth Christ as His Lord (Rom. x. 9). Does he say "The Son of God who loved **ME** and gave Himself for **ME**" (Gal. ii. 20). This is the faith of one who has obtained mercy" (1 Tim. i. 16)?

The Belgian Refugee ; OR, " BEAUTIFUL WORDS OF LIFE TO ME."

DRIVEN from their home on the outskirts of Brussels, the capital of Belgium, by the invading German armies, a family of Belgians had come to England to find a refuge until the hour of their national deliverance brings them again to their land in peace. Sad and lone they wandered in their new surroundings amongst strangers, unable to understand the speech of those with whom they met and mingled. Although most of the Belgian people



THE GARE DU NORD, BRUSSELS.

are claimed as Romanists, the truth is that the greater number have no religion at all. The neglect of God's Word and its absence from the homes of the people leaves the infidel a free field for his assaults against everything bearing the Name of God and Christ, false and true alike. His business being to get rid of everything that claims to be Divine, he makes no distinctions between the truth of God as revealed in His Word, and the traditions of Popery as read in her missals. And thus it is that thousands are led into the dreary mazes of unbelief and utter indifference to things eternal. The Belgian refugee family had near neighbours in the place of their sojourn who showed them many kindnesses, which were appreciated. The absence of reading

matter in their own Flemish tongue made it lonesome for the mother, who remained in the house all day, while her daughters were engaged at work in various capacities. The mother of the neighbouring household being in the city one day, chanced to see in a bookseller's shop a Flemish New Testament for sale, and thinking it might be of special interest to the Belgian household she bought and handed it to the Belgian mother next day when visiting her. Looking at the book, and seeing her own familiar language, she clasped it to her bosom, and said in broken English, "Beautiful words of life to me." It transpired that she had been brought up near to a Protestant meeting place, in which as a girl she had heard the Gospel and read the Word of God. Now, in the time of her distress, while far from her country and her home, the Book of God, with its "beautiful words of life," had come to her again. There is good evidence that the Word of God has not only brought "beautiful words of life" to this Belgian woman's home, but that through reading and receiving them in faith, these words of God have brought life itself—that eternal life which all who believe on the Name of the Son of God (John xx. 31) receive—to her soul. This is just what God sends His Gospel to impart, and if the reader would be a joyful possessor of it now, the words of John v. 24 tell simply and surely how it may be his to-day. These "beautiful words of life" from the lips of the Son of God are as follows: "He that heareth My Word and believeth on Him that sent me hath everlasting life, and shall not come into judgment, but is passed from death unto life." To "hear" and "believe" is to have in actual present possession that life everlasting which Christ came to give, and which He now imparts to all who believe in Him. But the hour will come when the Life-giver will assume the place of Judge and then there will be no more mercy but stern retribution upon all who despise His present grace, and that salvation which it brings.

LIFE THE FREE GIFT OF GOD.



Life comes to men through Christ
God's gift to all so free,
And when in faith I claim it now
That life is then in me.



The Sinner Deals Direct with the Saviour.

AMONG those that profess to believe in the efficacy of the Gospel of Christ as "the power of God unto salvation" (Rom. i. 16), there are some who teach—and we fear a large number who believe—that there are certain preparations necessary on the part of the sinner, in order to believe the Gospel and receive the blessings it brings. In other words, that there is some sort of moral condition needed to bring sinners to where God can meet them and the Gospel save them. With some it is religion: you must become religious, join the church, sharing its ordinances, taking part in its worship, and thus enter the sphere in which grace is supposed to be dispensed and the Spirit to work. But there is no vestige of Scripture to support this theory, not one word to authorise it, from Genesis to Revelation. No doubt, when one believes the Gospel, and is saved to become a disciple of the Lord, he will seek to "join himself" to fellow-disciples of Christ, as Saul of Tarsus did immediately he was converted (Acts ix. 26). But this is something altogether different from "joining the church" in order to obtain salvation by means of its ordinances or through the medium of its ministries. Saul was saved as a sinner, aye, as the very "chief" of sinners (1 Tim. i. 15), through faith in the Lord Jesus Christ alone (2 Tim. i. 12), apart from the offices of any apostle (Gal. i. 17), or the ordinances and sacraments of any church. And he tells us that his conversion is a "pattern" to those who should "hereafter believe" (1 Tim. i. 16). So we are perfectly safe in saying—for Scripture everywhere teaches and illustrates it—that Christ saves sinners anywhere and everywhere, as and where they are, without conditions and apart from preparations. If you know and own your guilt (Rom. iii. 19) before God, and believe on the Lord Jesus Christ (Acts xvi. 31) as the One who died for your sins (1 Cor. xv. 3), and rose for your justification (Rom. iv. 25), God says "thou shalt be saved." And surely as the work of Christ is sufficient for salvation, so the Word of God is enough for certainty. As there is nothing to add to Christ's work for our salvation, so is there nothing beyond the Word of God needed for our assurance.

SAVING FAITH.



Faith asks no sign and seeks no sight,
But rests on Christ the Lord;
Reposing in full confidence
On God's unchanging Word.

A Fact that All Must Face.

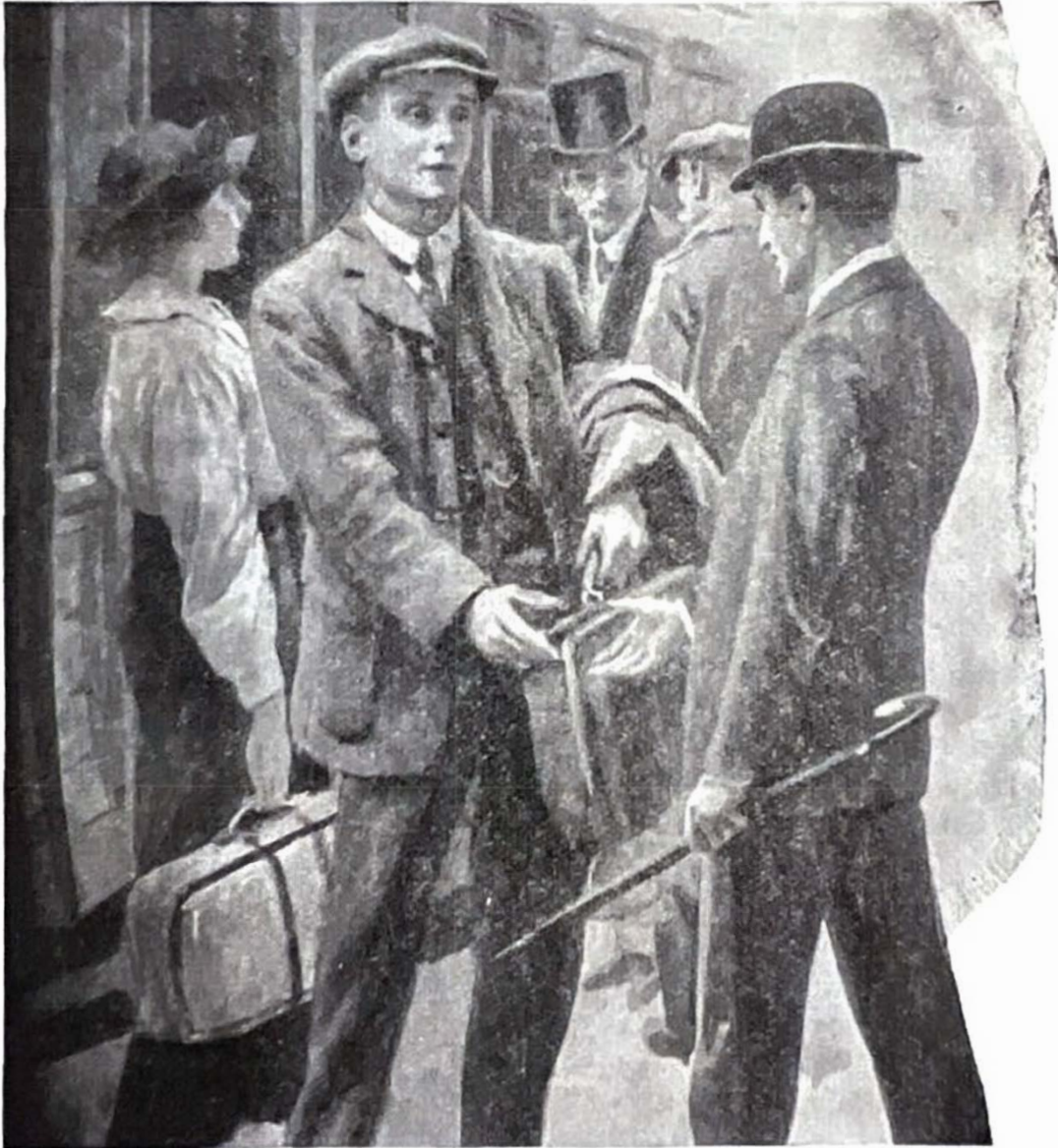
THE solemn declaration that comes from the eternal Throne in the heavens is, "Behold ye have sinned against the Lord" (Num. xxxii. 2). This is a fact that many seek to shun, and that others spurn, but that



all must sooner or later face, now or in the day of judgment. That there are degrees of human guilt (Rom. ii. 12), and that some will meet with a "sorer punishment" (Heb. x. 29) than others, is plainly made known to all in the Word of God. That some have had greater privileges, and therefore more responsibility than others, conscience in

all must own, and for this, account will have to be given to God. That there are men and women of clean, moral life while others revel in their lusts, is common knowledge to us all, nevertheless the solemn fact remains, that in the sight of God, and in the reckoning of heaven, "There is NONE righteous, no one ONE." Sin has stained the page of each and all in the records of high heaven, and these sins must either be pardoned here or punished hereafter. Such is the plain and final testimony of the Word of the eternal God, and there is no chance of it being altered or abolished. Has the reader ever personally, seriously thought of this when alone with God? It can be nothing short of the utmost folly to shut out from consideration a subject so personal and vital, having so vast issues for eternity. Sin was what brought the Son of God to the Cross. There "Christ once suffered for sins the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18), and in virtue of His atoning Work God is now proclaiming "forgiveness of sins" (Acts xiii. 38) to all in the Gospel. But while some receive the remission, many despise and reject it.

*THE GLASGOW WAREHOUSEMAN,
HIS CONVERSION AS AN EMIGRANT TO THE
FAR WEST.*



"IT MAY BE A LONG TIME BERE WE MEET AGAIN."

The Glasgow Warehouseman,

HIS CONVERSION AS AN EMIGRANT TO THE FAR WEST.

THE Central Station, Glasgow, was a busy scene on a Friday evening some years ago, during the emigration boom to the Far West. Groups of relatives and friends, accompanying loved ones leaving the land of their birth stood conversing, while the last moments sped, and many tender, tearful farewells were witnessed when the moment of parting came. A young warehouseman, who had come along unobserved and alone, stood in front of an open carriage ready to take his seat in the outgoing train when the signal was given. Frank was alone in the world. His parents had died in the village of his birth in the far North, and so far as he knew, he had nobody to welcome him in the land to which he went. Five years in one of the warehouses in the great city had given him a good experience in his business, and he left with a first class certificate of character from his employers, and with the goodwill of his fellows. But he lacked the one thing needful for the journey of life, and to give him certainty in what lies at the end thereof. Frank lacked Christ as his personal Saviour with the great salvation procured by Him by His death on Calvary, and proclaimed in the Gospel to all mankind. No doubt he had heard the message, but it had not been received in a personal faith unto salvation. This, and nothing short of it, gives the present position and joyful assurance of being a child of God and a disciple of Christ. A moment or two before the whistle sounded, a fellow-warehouseman came along the platform, and grasping Frank's hand said, "I thought I would come along and see you off, for, like myself, you have not many friends in the world. I would like to say to you before we part—for it may be a long time ere we meet again—make the Son of God your Saviour, and He will prove to you a faithful Friend for time and eternity. I have proved Him so." There was no time for another word, save "Thank you, Jim, I shall not forget your advice," ere the signal was given, and a moment later, the train steamed from the platform, parting friends for long, in some cases for ever.

During the journey and throughout the voyage across the Atlantic, Frank thought often of that parting word.

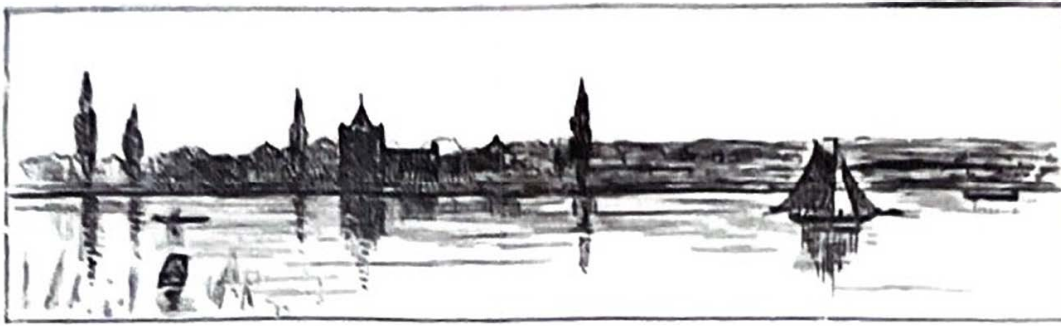
It kept him company in the hours of night, while lying awake listening to the thump of the ship's engines and the sound of her foghorn, "Make the Son of God your Saviour." That seemed simple enough, yet he had not done it. He knew that full well. Then the assuring word, "He will prove a faithful Friend for time and eternity," clinched by the personal testimony of his fellow-worker, "I have proved Him so," brought the matter very personally to his heart and soul. He needed a Saviour, for he was a sinner, and he required a faithful Friend and Companion to guide him along life's rugged pathway, for he was alone in the world. God has His eye on a seeking soul, and His messengers are never far distant when a sinner is in quest of the Saviour. As Philip the evangelist was sent to the Ethiopian treasurer in the desert of Gaza in days of old, a Christian shipwright, crossing the Atlantic in the same ship, became God's messenger to the Glasgow youth. Standing on the deck in the evening hour, that Christian man preached to his fellow-passengers the Gospel in its simplicity from John iii. 16, and Frank believed the message, and received the Son of God (John i. 12) as his personal Saviour that hour. His conversion has proved itself real in a godly life and bright testimony in the Far West for over twenty years, and often alongside the man whose message brought him to decision, he has told the story of the Glasgow warehouseman's faithful word, and the effect it had upon him. Has the reader made Christ his personal Saviour? Does he know Him to-day as his faithful Friend? There is no Saviour other than Christ, nor is there any salvation apart from a personal acceptance of Him to the soul.

THE GIFT OF GOD TO ALL MANKIND.



By sin we all have earned Death,
And Judgment is our due,
But God in mercy sent His Son
That we might live anew
And through His life a ransom given,
He satisfied the claims of heaven.

Eternal Life in Christ the Lord
Is God's free gift to men,
And all who in His Name believe,
Are surely "born again."
With Christ their life, in Him they stand,
And none can pluck them from His hand.

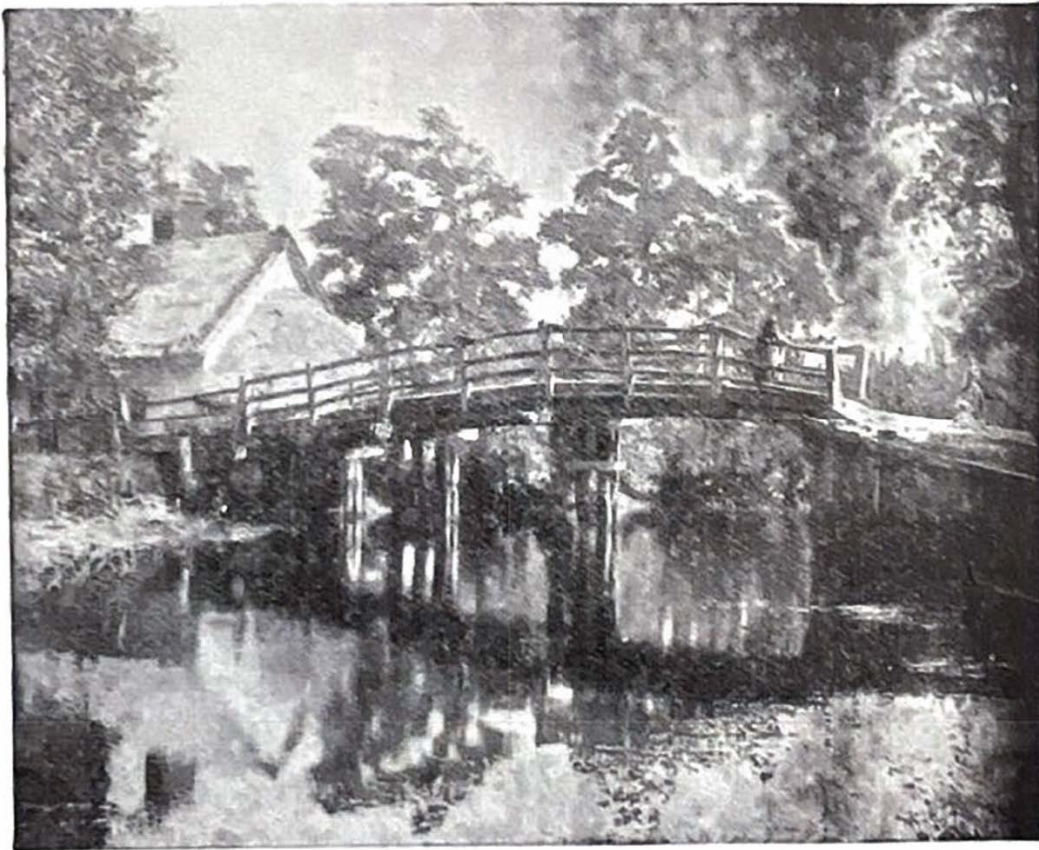


The Only Fitness Needed.

THERE are many anxious and seeking souls; kept from the possession and enjoyment of God's great salvation, because they think themselves unworthy to receive it. It has become deeply engrossed in the minds of many, that the Gospel and the salvation and peace it proclaims are only for those who have attained a certain degree of merit. They suppose that God's free gift of eternal life (Rom. vi. 23) is for those who have a certain fitness to receive it. They sincerely believe that it is saints and not sinners whom God saves, and that until they have certain evidences that such fitness is theirs, they cannot be saved or know it. These are not the thoughts of God. They are not found in God's Word; nay more, they are entirely contrary to all that is written there. If one thing is more clear than another in the Book of God, His Divine revelation to mankind, it is, that God loves sinners (Rom. v. 8), just as they are; that Christ Jesus came into the world to save sinners (1 Tim. i. 15), that it was not for the good but the bad—"the ungodly" (Rom. v. 6)—that He died, and that it is to sinners, not to saints, that the Gospel proclaims in His Name the forgiveness of sins (Acts xiii. 38). There is no fitness required, in order to be a possessor of God's salvation. It is provided for sinners just as they are, and the Word is still as true of Christ in heaven, as it was when He was here below, "This Man receiveth sinners" (Luke xv. 2). If you are a sinner, you are one for whom Christ died. If you are "ungodly," you are one of the class whom God justifies (Rom. iv. 5). His own assuring word is, "Him that cometh to Me, I will in no wise cast out" (John iv. 37). You are just in the right condition now, as you are, and in the right place, where you are, for God to save. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31).

Born Again on a Rustic Bridge.

MY conversion to God happened exactly fifty years ago. I remember the night, the hour, and the place right well. It was a memorable night in my life history. There will not be another equal to it, until "the hour of my departure" comes. And even then, it will be but the result of that earlier experience when I passed from death to life, standing on a rustic bridge near to my home. People wonder at us making so much of conversion.



"I KNOW THE SPOT ON THAT RUSTIC BRIDGE, WHERE I PASSED FROM DEATH TO LIFE."

and talking so much of the second birth. But if they only knew what it means and how much it brings to those who "belong to Christ" (Mark ix. 41), they would understand.

I was brought up in the faith that a good Churchman is a Christian, that he became so at his baptism, and that in his confirmation he received the Holy Ghost, as the bishop says when he lays his hands upon his head. I never questioned this, and nobody ever said a word to me during the first nineteen years of my life that there was any doubt

about the reality of it. I knew, of course, that many who were reckoned as Churchmen lived contrary to their profession, drinking, gambling, and even worse, while they received the Communion. But when some of them, well known to me, died, they were buried in the "sure hope of a glorious resurrection" all the same. This I know acted as a sop to my conscience, and I am sure it does the same to others. It is taken for granted that all who are baptised and confirmed and continue good Churchmen go to heaven when they die. But is it true? It is surely a fearful thing to deceive people if it is not. And the Word of God is as clear as noonday in its teaching, that "without holiness no man shall see the Lord," and that "without faith—personal faith in the Son of God as Saviour and Redeemer—it is impossible to please" God (Heb. xi. 6; xii. 14). It came as a shock to me when I heard a preacher say—what was considered at the time by our church people very improper—that a Churchman, like any other sinner, needed to be converted to God, or he would perish in his sins. I resented that very much at first, but it fixed itself on my mind as the truth. And a neighbour, who walked home with me from the evening service on a Sunday night, said it was quite true, for he *had experienced it*. He was a man of unblemished life, yet he had to be converted. So then surely must I. I had nobody to speak to on the subject but this man, and we seldom met. I called on him one night and told him how exercised I was about it ever since that statement of his. We walked long and late, and it was during that conversation that I learned the meaning and the way of salvation. I saw it was not in me, or by my efforts, nor in the Church and its Sacraments, but wholly from Christ and in the merits of His atoning death. And blessed be His Name, I rested there and found grace. I know the spot on the rustic bridge where the life of God came into my soul, brought there by the Spirit (John iii. 5) when I believed the Word (1 Pet. i. 23), and received Christ as my own Saviour (1 John v. 1). Let the reader pause and consider whether he has had any such experience. There is no Christianity without personal faith in Christ. There will be no heaven hereafter apart from a saving change experienced here and now. And that change is known to all who are "in Christ."



Past Judgment, and Waiting for Glory.

IN my early years of Christian life, just after I had been aroused to see my guilt in the sight of God, and learned that the Son of God came into the world "to save sinners" (1 Tim. i. 15), I was convinced my only hope of salvation was to be found in Christ and in His sacrificial death on the Cross for me a sinner (Rom. v. 8), and in this confidence I cast myself just as I was upon Him, trusting Him wholly and only with my soul, and in the language of the apostle I could say, "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). But there was no clear teaching in those days of the new place into which all who believe in Christ are brought, which the Lord Himself describes as that of being already passed "from death to life," and in which none who stand shall ever "come into judgment" (John v. 24, R.V.). While I had a vague belief that ultimately I would be in heaven in virtue of the work and worth of Christ, I had a strange fear of the judgment day which, as we were taught, would settle finally the account of all with God. It was a dreary outlook, and little wonder most of us had our fears and misgivings as to what it might bring. But God in His rich mercy sent a messenger of His into our midst, who had the Gospel of the glory of Christ in its fulness glowing in his heart, and its message flowed from his lips as a living stream. He said in one of his addresses, "Sinners who have believed in Christ are not waiting for a judgment day to decide whether they are to be accepted or condemned: they know already that they are 'in Christ,' and 'there is no condemnation to them that are in Christ Jesus' (Rom. viii. 1). They are **PAST** judgment and waiting for glory." The Scriptures showing the difference between the judgment of the sinner, which is a thing of the past to the believer, who is reckoned to have been "crucified with Christ" (Gal. ii. 20), and the judgment seat of Christ, which is not to settle who is to be in heaven, but to review and reward all that has been done by the saved one since his conversion, made the truth clear as the morning sun to me, and I have ever since had a new outlook, not fearing a coming judgment, but waiting for coming glory which makes all the difference.



GOD'S CLAIMS ALL FULLY MET.

The Lord in life upon the Throne,
Is Heaven's great sign to me,
That all God's righteous claims were met
By Him upon the tree.

How Eternal Life Is Obtained.

THERE is a very common delusion abroad, that eternal life—which is something more than continuous existence which is common to all mankind—can only be obtained as the recompense for a long and laborious life



of good works and religious duties. And as many have the fear that they would not be able to continue in such a course, or attain to the object to be awarded at the end they give up all hope and settle down to lives of utter indifference regarding eternal things. But this is not God's way of life, but a complete travesty of it. "The free

gift of God is eternal life in Christ Jesus our Lord" (Rom. vi. 28, R.V.). This tells it is not a reward for work done, but a free gift, for which there is nothing to do or pay. And this eternal life is something received and possessed at the beginning of Christian life, not an award at its close. It is already given. "God HATH given to us eternal life, and this life is in His Son. He that HATH the Son hath life" (1 John v. 11, 12). It is received by faith, not for works. "He that believeth on the Son HATH everlasting life" (John iii. 36). And the assurance of its possession is not from feelings, but by the testimony of the unchanging Word of God. "These things have I written unto you that believe on the Name of the Son God, that ye may KNOW that ye HAVE eternal life" (1 John v. 13). All this is simple, clear, and definite. The open question is, will you make it YOURS to-day? The *Gift* of life is already given, so there is nothing to wait for. The *Way* of life has been made clear and plain, so there is nothing to *do* for it. The *Assurance* of life as a present possession is guaranteed in the Word, so that there is no room for doubt. The rejection of all this, through indifference or unbelief, will bring God's judgment on Christ-rejectors as surely as the Word declares it. There is yet time for all who will, to accept "the free gift of God," but no time to trifle, for the hour of Divine judgment is at hand.

*IN THE POWER OF THE
DESTROYER,
AND HOW THE BOND WAS BROKEN.*



"HE LISTENED TO HIS MOTHER'S WORDS."

In the Power of the Destroyer,

AND HOW THE BOND WAS BROKEN.

In the room of a country house on the outskirts of a pretty East Lothian village, a middle-aged lady stood conversing earnestly with her only son, a tall and comely youth of twenty-one years. He was a student in the University of Edinburgh, and for the first two years of his studies had made splendid progress in his classes. But the temptations and snares of city life had proved too strong for his resistive powers, and he had become a pleasure lover more than a student for some months. This was a great grief to his Christian mother, whose hopes were set on the future of her only son, upon whom she had spent much to set him in the profession upon which as a lad his heart had been set. She had taken the whole matter daily to God in believing prayer, and now the hour had come in which she felt it to be her part to speak most solemnly and earnestly to him of what she feared if continued, would prove his ruin in life and for eternity as well. Watching for a favourable moment when they were quite alone, she spoke to her son of the sin and danger of the company he kept, the haunts of pleasure he frequented, and what the inevitable results must be to himself and to her, if he continued in his present course. And last of all, with tear-dimmed eyes, she reminded him of his godly father's example, and his farewell counsel written by his own hand while on his dying bed. Petulant and angry at being found out, he at first claimed that he was "no worse than others," but later, he seemed ashamed and softened, and promised to "make a break" with those who were leading him astray. But this is easier said than done, for the great adversary of God and destroyer of men, when he fixes his letters on a soul, knows how to goad on his victim, somewhat like the man of Gadara, of whom we read that he was "driven by the devil" (Luke viii. 29), as a withered leaf before the wind. When he returned to the city on the following Monday, he found his companions arranging to spend that evening in one of the theatres, in which a special attraction had appeared the previous week. All that afternoon a struggle raged within his breast, for he remembered the promise made to his mother, and he had not lost the sense of honour that belongs to a son to keep a

promise made to a parent. But how was he to do it, for the powers of evil were strong, and he was weak. But

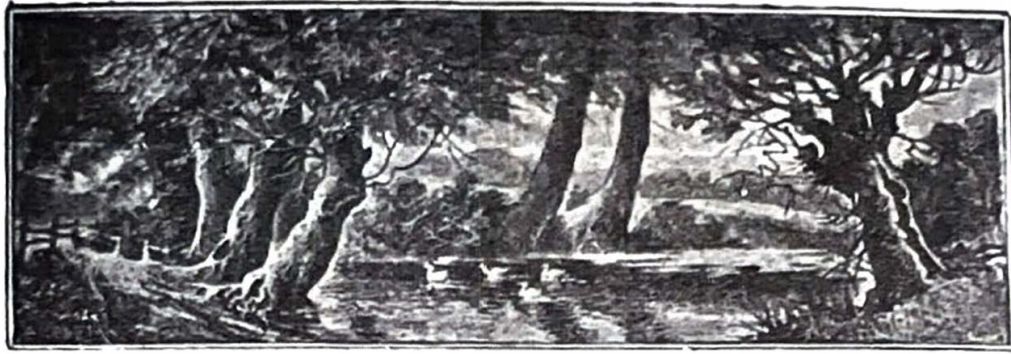
"God moves in a mysterious way, His wonders to perform," and His providence and power are equal to His grace toward the souls of men. The night proved exceedingly inclement, and just as the hour struck at which the students were to meet, a classmate called to say that the theatre to which they were to have gone had been on fire, and was closed. "What do you say to go and hear the American Major who is to address a meeting of students in the Mound to-night. Some of the chaps are going, and we may as well go as sit by the fireside." They started together, and reached the place as Major Whittle, of Chicago, was beginning his Gospel address, which was on the words, "He hath sent me to preach deliverance to the captives" (Luke iv. 18). It was a faithful message, straight to the mark, describing captivity to sin and Satan, and telling of Christ's power to deliver, to save, and to keep—just the message that the student needed, and that God blessed to his soul. A mother praying in her home, a faithful messenger preaching the Word, and a soul convicted of sin listening to the message, were the links that brought about a definite decision to yield to Christ, which both he and his companion did then and there. And from that hour the bonds of sin were broken; his soul was filled with peace, his lips were opened in confession of Christ, and the haunts of sin saw him no more. The Lord who saved has kept, and the life received that night has been manifested in obedience to the Lord and testimony to His grace.

THE ENTRANCE AND THE WAY TO HEAVEN.



When Jesus said, "I am **THE** Door,"
He made it clear and plain
That all who seek another way,
Must search for it in vain:
The only entrance door to God
Is Christ and His atoning Blood.

When Christ declared, "I am **THE** Way,"
He wished us all to know
That only those who are in Him,
To God and heaven can go:
The Word of God in plainness saith
All other ways lead down to death.



Confessing Jesus Christ as Lord.

IN the great indictment of sinners of all nations, which is recorded in Rom. iii. 10-19, the mass of mankind, without distinction of nationality or creed, are brought in "guilty before God," with their mouths closed. When the individual sinner finds himself there, acknowledging the righteousness of the Judge's verdict, he is where grace can meet him in salvation. Has the reader bowed to the verdict of high heaven, and does he acknowledge himself as guilty before God, liable to wrath and ready to perish? This is the place where grace meets a sinner, and where the Gospel becomes good news, bringing the word of deliverance. "The Son of Man is come to seek and to save that which was *lost*" (Luke xix. 10), and "Christ died for the **UNGODLY**" (Rom. v. 8), are words which have a new meaning to a sinner who knows he is lost and who owns he is guilty. The "word of faith" is "nigh" to all such. And it is this: "That if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. x. 9-10, **R.V.**). Does the reader believe with the heart on the Son of God? Does he with the mouth confess Jesus as his Lord? These conditions being fulfilled the Word of God declares, "thou shalt be saved." In the case of many, it is the want of this confession of Jesus as the Lord, that keeps them in bondage and in fear. In their hearts they believe on the Son of God, reposing on Him alone for salvation, but the confession of Him to God, as Lord, and Owner, brings the soul in light and liberty.

The Liverpool Accountant, WHO WAS SAVED BY GRACE ON SOUTHPORT SANDS.

A SAD and lonely man walked the streets of Liverpool on a Sunday afternoon. He had a comfortable home, was engaged in a profession which brought him a good income, and he had neither financial nor home troubles. Still he was unhappy. Do you know why? It was simply because he had discovered that he was a sinner in the sight of God, and that neither his morality nor his religion



SOUTHPORT PIER AND SANDS.
By favour of the L. and N. W. Railway Co.

would take him to heaven. It is a red-letter day in a man's life history when he makes this discovery, and, alas! some do not make it until a dying hour. Then, with the portals of the eternal world opening to receive them, they find out that they have missed the chief end of life in neglecting to honestly face the fact of their guilt before God, in whose presence they are now about to appear. If the reader is one of this class, I appeal to him, in all earnestness, not to delay the consideration of the need of personal salvation, and certainly not to put it off till a dying hour, which may be nearer than any of us think.

The later afternoon of that Summer Sunday, found the disconsolate accountant on the Southport sands, where thousands walked and sat enjoying the fresh sea breeze. An evangelistic service was being conducted on a part of the sands, and the singing fell upon the accountant's ear. He walked on in the direction from whence it came, until he found himself on the fringe of the listening crowd. The Lord has His own ways and means of bringing the Word of life and liberty to sinners seeking the Saviour, and on this occasion the speaker, quite unknown to himself, was giving out the very message to meet the need of at least one who stood listening to his words. The theme was the conversion of Saul of Tarsus, and that part of his experience was especially dwelt upon in which he says that although by religion "a Pharisee of the Pharisees," and in moral life and conduct touching the righteousness of the law he was "blameless" (Phil. iii. 4-7), it was not these that saved or helped to save him, but the "mercy" which he obtained of God, when as the "chief of sinners" he took the guilty sinner's place and claimed the guilty sinner's Saviour. These words came as a ray of heaven's own light to the awakened man's soul, and he welcomed the message, giving it the "hearing" of faith (Rom. x. 17). He did not at once pass into the full light and liberty of the Gospel but it was there and then that he received "life" in believing on the Son of God (John iii. 36). And in the knowledge that he was no longer a sinner under condemnation, but a sinner trusting in the Saviour, who receives all (Luke xv. 2), and casts none out who come to Him (John vi. 37), he returned to his home a new man—"a man in Christ" (2 Cor. xii. 2). This may be the reader's blissful experience too, for the righteousness of God is "unto all," yet only upon all them that believe (Rom. iii. 22). He sought the company of Christians in the locality of his home, and by means of the clear and simple ministry of God's Word, light and liberty was given. And the happy issue was that the saved man became a happy worshipper, and a faithful witness for the God who had saved him that day on Southport sands.

We point to a Substitute dying,
The Ransom for sinners like you;
Oh, soul, on His merits relying,
Come, prove that our message is true.



"The 'Shall Never Perish' Settles It."

WITH earnest souls, convicted of sin and knowing something of their own helplessness, the fear that they will not be able to live the Christian life keeps many from committing themselves to the Lord, and confessing Him as their Redeemer and Lord. They have the idea that one who takes the Christian name, and owns himself a sinner saved by grace, has to keep himself in a safe condition by his Christian conduct, or as one put it who was of this mind, "by using the two oars of faith and works we reach the shore." But the Word distinctly says, "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 this is true alike of the first great deliverance from sin's condemnation and mastery, and from its snares and temptations along the heavenward road. All is in Christ and by grace, from first to last. A Christian does not act and walk as a follower of Christ should, in order to be saved, but because he is. Conversing with a lady lately who was in bondage to the thought that she might not be able to hold on to Christ, and thus prevent her "falling away" into a condition in which she might "draw back to perdition," I read to her the Lord's words in John x. 28, true of all that believe on Him. He says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand." "How does this meet your case?" I asked. She stood in silence looking at the words "they shall never perish," which evidently she had not seen before, and after reading them over twice she quietly said, "That is good security. It is all His work, and the 'SHALL NEVER PERISH' settles it." From that hour her doubts were silenced, her fears vanished, and she lives now in the blessed assurance that He who saves, keeps. while she in her conscious weakness, "with purpose of heart cleaves unto the Lord" (Acts xi. 23).



JESUS DIED FOR ALL.

For *me* He bore the shame and scorn,
 For *me* He wore the crown of thorn,
 Of *my* great guilt He took the load,
 For *my* sins felt the wrath of God;
 Now, through *His* death, I stand forgiven,
 And in *His* worth I enter heaven.

Will a God of Love Punish Sinners?

His Word of Truth says He will, and what He says He will do. "Though hand join in hand, the wicked shall not be unpunished" (Prov. xi. 21), is His solemn declaration. He is Love, always was, ever will be.

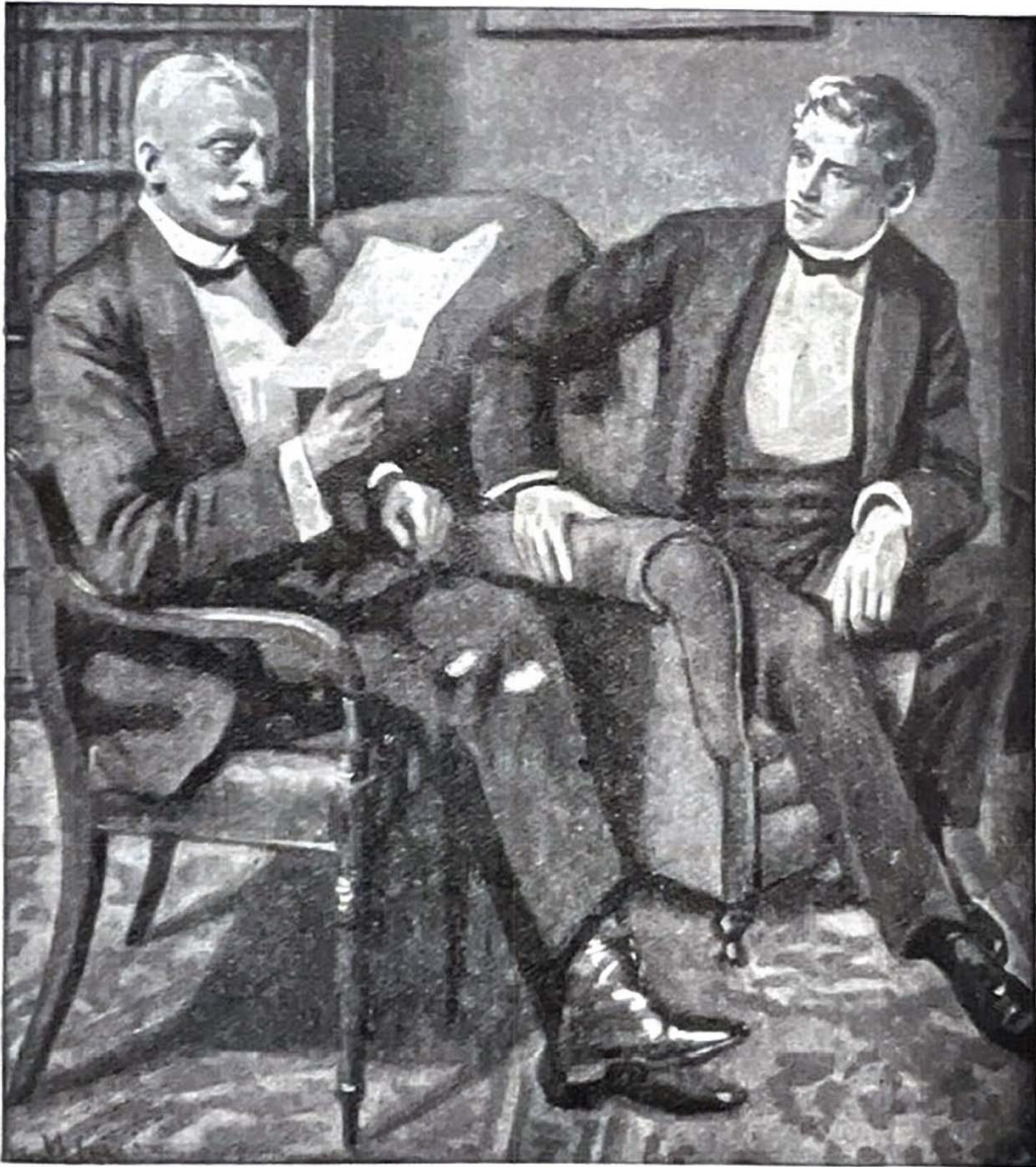


Yet He drowned the old world by a Flood; destroyed Sodom and the cities of the plain by fire from heaven; smote the land of Egypt and its first-born by death, and allowed the sword to exterminate the inhabitants of Canaan. in punishment of their idolatry. Yes, God must punish sin. The greatest proof of it is that "He spared not His own Son" when He stood as the sinner's Surety. "He was wounded for our transgressions. He was bruised for our

iniquities" (Isa. liii. 5), and the sword of justice was called to awake against Him (Zech. xiii. 7). If the holy Son of God so suffered for sins that were not His own, how can the sinner escape Divine judgment for sins that are his own, which he has loved and continued in, refusing the remedy provided by God in the Gospel, to free him of their penalties and deliver him from their power? Yes, God will punish sin, and the sorest punishment of all will be for the rejection of His Christ (Heb. x. 29), who came to save sinners. This is the age of God's grace, wherein He is proclaiming pardon to the guilty, but the time is at hand when this grace will end, and judgment come upon the ungodly. The love of God has been displayed in the gift of His Son, but there will be no mercy shown towards those who despise and reject Him. All this is now denied and explained away by preachers and writers who live to please the people whom they serve, making God a liar, and corrupting His Word for gain. But then, His judgment lingereth not. God will deal with them sooner or later. But let not their deceivings lead you blindfold to the pit, from which, be assured, there is no deliverance, and in which no mercy from a dishonoured God will be known, for none is promised to the grace-rejecter.

*A FRENCH ATHEIST'S
AWAKENING:*

A VOICE FROM THE BATTLEFIELDS OF FRANCE.



THE READING OF THAT PAPER CAME AS A SURPRISE.

A French Atheist's Awakening :

A VOICE FROM THE BATTLEFIELDS OF FRANCE.

IN an elegantly furnished house in England, an aged General and his son sat after dinner discussing the day's war news with its connected sorrows brought to several families in their neighbourhood, whose sons had fallen on the battlefield. One remarked, "It is hard lines to lose an only son, for with him the light of their life goes out. It makes me ask the old question—Is life worth living? This war is waking up some of us to see things in a new light." Nodding assent, the General reached toward a printed sheet which had evidently been cut from a daily London newspaper, and saying, "Listen to this," began to read as follows:—

The celebrated French writer, Larridan, whose pen formerly had nothing but biting sarcasm and scorn for every religious faith, now urges, in a public confession, his nation to return to the faith as the only saving ground for their souls. All the papers in France, even the most radical, have respectfully printed it. It runs as follows:—

"I laughed at faith and considered myself wise. I no longer retain my gaiety over this derision, as I see France bleeding and weeping. I stood by the roadside and saw the soldiers. They went on so joyfully to meet death. It made me ask the question, 'What is making you so calm?' And they began to pray—they said, 'We believe in God.' I counted our nation's sacrifices, and saw how the people praying could carry them. Then I felt within me that it was something consoling to know of an Eternal Homeland which shines with love, while the earth is glowing with hatred. This knowledge is the knowledge of a little child, and I am no longer a child—that is my poverty, and that causes me to shiver. A nation must despair if it does not believe that the pain of earth can be exchanged for the joy of Heaven. To hope when everything is sinking, who can do that without faith? I stand by the streams of blood on French soil and I see the rivers of tears. *I doubt!* But the old woman from Brittany, whose sons have bled to death—*she prays!* How ashamed *I* am before this woman! How terrible and burning are the wounds of a people where there is not one drop of this Wonderful One's Blood! This Wonderful . . . Oh! I dare not name His

Name! He was so good! And I . . . What will become of France—of her children, if they do not believe? If its women do not pray? That nation will conquer in this war which has confidence in God. France was great in bygone days, but it was a France mixed with faith. How is it with France at this moment? It is in pressure and difficulties. It knows a France which no longer can believe. Shall its future be better? By God's good hand, yes, only through God's good hand! Behold a nation of dead covers the fields! How difficult to remain an atheist on this vast national cemetery! I cannot. I have betrayed myself and you—you who have read my books and sung my songs. It was a most raving and most terrible dream! I see death and I cry for life. France! France! turn to faith—to your beautiful days. To give up God is to be for ever lost. I know not if I be alive to-morrow, but this I must tell my friends—Larridan dare not die an atheist! Hell does not trouble me, but this thought troubles me—a God lives and I stand far from Him! My soul shall joy mightily if I ever experience that moment, when I, kneeling, can say—

I Believe, I Believe in God, I Believe.

These words are the vespers of humanity, but for those who know them *not* it is night!"

"That is a wonderful confession indeed, and shows how bankrupt unbelief is in the face of death and disaster," remarked the General. "And many of us are not much further than he, if we had only the honesty to own it. But this man is bringing these things to light in a way few ever knew them before," said the General. God grant that it may be so with many, and that God, Christ, salvation, judgment, and things eternal may be heard and heeded by many, by us, by me, by you, as they have never been before. The Gospel is God's good news. The glorious, glowing words of John iii. 16 have given the knowledge of present salvation and the certainty of eternal life to tens of thousands. They will to the reader, if accepted by faith as the very words of the Eternal God. Listen: "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." Here is God's side and mine. God *loved* and God *gave*. I *believe* and I *have* everlasting life.



Sin cannot be hid from God.

GOD has declared that He will "search it out." Already it is well known to Him, for "all things are naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 12). The One who says, "I the Lord search the heart" (Jer. xvii. 10), knows your secret sins, your hidden deeds. God declares that on the day when you stand before His judgment throne, He, the All-seeing, All-knowing God, "shall bring every work into judgment with every secret thing" (Eccl. xii. 14). Is there anything in your life, any sin of years gone by, hid or buried but not forgiven, of which you will be ashamed when confronted with it on that great judgment day? Pause and think! "There is nothing covered that shall not be revealed" (Luke xii. 2). Now, God in grace is "blotting out" men's sins (Isa. xliii. 25); for Christ's sake (Eph. iv. 32), justifying all who believe (Acts xiii. 39), in virtue of the blood that was shed. To all who as sinners trust in that sin-cleansing blood, there is immediate forgiveness, complete remission, eternal justification from all the past. God the Just One, is the Justifier of every sinner that believes in Christ. But to all who despise His grace, and turn their backs upon that Cross in virtue of which it has been manifested, there is "tribulation and anguish upon every soul of man that doeth evil" (Rom. ii. 9), and "judgment without mercy" (James ii. 13) at the hands of a righteous God. Reader, your wisdom is to deal with God now, and not wait till that judgment hour. Now grace reigns, and the Judge is the Justifier of the sinner, who as such trusts the Saviour. In virtue of the work of the Cross, peace is proclaimed. Judgment is postponed, while the day of salvation lasts. Apart from any merit or procuring cause on your part, God is saving the lost, justifying the ungodly, giving life to the dead. It is all of grace—wholly grace. Only receive it.

Does Death in Battle Save?

IT was first heard from a Romish priest visiting a hospital in France distributing crosses among wounded soldiers. He told these men that their wounds in battle were their "passports to heaven." A Christian French soldier, lying in the ward through which the priest was passing, having respectfully declined receiving one of the crosses, remarked, "Christ's wounds, not mine, are my passport to heaven." This is the faith of Christians of all ages who go by what God has taught in His Word. The confession of their faith in all times has been, "He was wounded for



SERVICE ON BOARD A TROOPSHIP.

our transgressions, He was bruised for *our* iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed" (Isa. liii. 5). On board a battleship on the great North Sea, the chaplain was not so outspoken in his short sermon as the priest of Rome, but his word to the troops and naval men who heard him was, that observance of "the sacrament" and "loyalty to their King and country" would secure them a place in paradise when earthly life is past. Probably he was a Ritualist, and believed that his "Church" was the ark of safety in which only salvation is to be found, but in it, no matter what else, all are safe. The Lord settled this for ever

by telling Nicodemus, of Jerusalem, a "true churchman" of his time, that "Except a man be born again he cannot see the kingdom of God" (John iii. 3). And in case he passed this on to the big world of mankind, exempting himself, the Lord brought it home to him in the words, "Ye must be born again" (John iii. 7). A Welsh corporal, standing on the edge of a trench on the wild slopes of Gallipoli, seeking to impart the good news of a present salvation which he himself had received, and was living in the enjoyment of, said, "Comrades in arms, I am not a trained preacher, and I claim no education beyond being able to read my Bible in my mother tongue, but four years ago, while working at my trade in a Yorkshire town I came to know that 'God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life' (John iii. 16). I believed that message, I received God's Son, His love gift to the world, as my own Saviour, and I have been saved by grace alone (Eph. ii. 8) since that day. We are all here in the service of our earthly King, facing death each day. There is only one way to be ready to die. That is to be 'in Christ.' And to be 'in Christ' you need to come to Him now, each for Himself as a sinner, claiming and trusting Him as your Saviour. This is what gives present peace, and brings the soul to heaven. It is not what we do, in service or in suffering; it is not our death, but Christ's, that counts. The whole is finely expressed in the words—

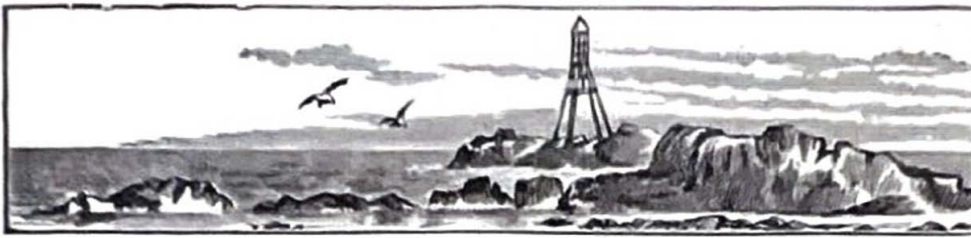
"Just as I am without one plea, but that Thy blood was shed for me,
And that Thou bid'st me come to Thee, O Lamb of God I come."

The clear-ring testimony of the English soldier found its response in many hearts that hour, for well the average warrior knows, there is neither merit in his life, nor atonement in his death to put away his sin from before God, or to gain him an entrance to the heaven of God.

CHRIST IS THE SAVIOUR OF SINNERS.



His Name is Jesus, and He died,
For sinners He was crucified;
His death was in God's wondrous plan,
To save His guilty rebel, man.
No sinner worse than this can be,
Therefore His death was just for me.



The Right Kind of Faith.

I WAS kept in darkness and in doubt regarding my personal salvation for many years, through fear that I had not the right kind of faith. The sermons I listened to had the tendency to this, as much was made of "our FAITH" and "our FEELINGS;" in fact, these were more in evidence than the WORK of Christ and the WORD of God, to which the sinner is always in the Scripture directed for his salvation. The finished work of Christ on the Cross is ever said to be its PROCURING cause, and the written Word of God its ASSURING evidence. But frames, feelings, and experiences are often put in the place of these, with the result that the seeking soul is more occupied with what is his own, than with what is given by God, and is more engaged in introspection of his own condition and experiences, than in resting on the perfect Work of Christ, and believing the unchanging Word of God. While I was in this condition, I had occasion to call on an eminent doctor, to consult him about an ailment of the body. He was a true Christian, and feared not to prescribe for the need of the soul as well as the body. Conversing on the Gospel and the blessings it brings, he remarked that "all the blessings are to be received and enjoyed now by faith." "Yes, doctor," I said, "but I often fear that I have not the right kind of faith, and that keeps me from the assurance that you and others I know, have." "There should be no great difficulty in ascertaining that," said the doctor. "I put it this way. When you come to me asking me to prescribe for you, you leave yourself entirely in my hands; you raise no questions as to this or that, but simply take the remedy I prescribe and act on the advice I give. Now that is faith. If you do the same with God, simply taking what He gives, 'the gift of God is eternal life' (Rom. vi. 23), and believing His Word, which says, you 'have' it now (John iii. 16; v. 24), you have the right kind of faith. It rests on Christ, it believes God." From that hour I had peace, and ceasing to examine my faith, became occupied with its object—Christ, and with the Word which presents Him as my Saviour and assures me of life.

MY ALL IS CHRIST.



I claim no merit of my own,
 I urge no human plea,
 No righteousness have I to bring
 To God, to cover me.
 My all is found in Christ who died,
 I stand in Him alone;
 He is my righteousness and peace,
 Exalted on the throne.

Firm as the Solid Rock.

THE Rock upon which the believing sinner rests is Christ, and He can never be moved. The faith that reposes on His Divine Person and clings to His perfect work can never be cast off ; it has to do with that which is Divine



and eternal. All else will shake and quiver and fall, but the foundation laid by God is Christ, and He can never be moved. God says, " Behold, I lay in Sion a chief Corner-stone, elect, precious; and he that believeth on Him shall not be confounded " (1 Pet. ii. 6). The world has done its worst against Christ already, its princes " crucified the Lord of Glory " (1 Cor. ii. 8). But God raised Him from the dead. The devil thought he had conquered Him when they laid Him in the grave, but the victorious Lord burst the bonds of death, and conquered him who had its power

(Heb. ii. 14). Christ is conqueror, and all that He has done is firm as the solid rock ; it cannot be shaken ; it will never be overthrown. When a sinner weak and helpless, a prey to sin and Satan's power, commits himself to Christ, he becomes that moment vitally connected with the victorious Christ in heaven, and is henceforth a subject of His saving and preserving power. None can pluck him from the great Redeemer's hand (John x. 18). No power on earth or from hell can sever him from the love of God which is in Christ Jesus (Rom. viii. 39). All is secure in Christ and for ever. Is it self-sufficiency to own it ? Not at all, for there is no credit due to the sinner. All is due to Christ. On Him he builds, in Him he stands ; through Him he conquers. All is in Christ and therefore secure. It is this that the Gospel proclaims. It is this that the sinner receives. Man is nothing, Christ is all. Is the reader resting on this firm foundation ? Is his confidence, his trust in Jesus Christ alone ? Nothing short of this will do. All else will fail and deceive.

THE SONG OF A SINNER FORGIVEN ;

OR,

THE HYMN THAT STARTLED THE VILLAGERS.



THE VILLAGERS WERE STARTLED AT HER SINGING.

The Song of a Sinner Forgiven ;

OR, THE HYMN THAT STARTLED THE VILLAGERS.

FOR twenty years without a break, a religious service had been held in the village school, which a few day labourers and their families, with a number of old residents, attended. It was begun at the close of a wonderful work of grace in that neighbourhood, in which it was estimated that over sixty of the villagers had been born of God and set on the road to heaven, but the younger portion of them had emigrated, others had removed, a number had died, and the power of God, which awakens and converts sinners, had ceased to be felt with the preaching of the Gospel—if Gospel it was—among the few that attended the service. And the result was that the whole thing became formal and mechanical, quite destitute of power or blessing. But God in His mercy often gives reviving when things are barren, and sends some of His servants to “sound the alarm” among those who are asleep in their sins, and others who are self-satisfied with a religion in which there is no Christ and no salvation.

The messenger to that “Sleepy Hollows” was the sister of a young medical man who had come to assist the parish doctor, now well advanced in years, and whose sister was to be his housekeeper. Although not yet out of her “teens,” the doctor’s sister was an honoured soul-winner, and had been greatly used in her native town in leading sinners to the Saviour. She found it a trial of faith and courage to begin work for the Lord amid changed conditions in her new sphere, but having full confidence in the power of God’s Gospel spoken privately, and given in printed form to read, she began visiting the villagers in their homes. The only service in which an occasional ray of Gospel light shone forth amid the dense spiritual darkness, was the Sunday evening meeting in the village school-room, to which there came at times a messenger with a clean and clear Gospel testimony. It was on a Winter Sunday evening that a law student spoke with great simplicity and power on “Forgiveness of Sins,” as proclaimed in the Gospel (Acts xiii. 38), and possessed now by all that believe in the Name of the Lord Jesus Christ (Acts x. 43) as their personal Redeemer and Saviour. His closing words were, “And I can say that by the grace of

God I have known *my* sins to be forgiven since I was a lad of sixteen, when I came as a guilty sinner to Jesus Christ the Saviour." That plain testimony caused some of the hearers to "sit up." It was a long time since anything so definite had been heard within these walls. And the climax was reached after the preacher gave out the familiar hymn—

"O happy day, that fixed my choice, on Thee my Saviour and *my*
God;

Well may this glowing heart rejoice, and tell its raptures all abroad.
Happy day! happy day! when Jesus washed my sins away."

After reading the hymn he remarked, "Let all who are *in* Christ, who know Him as their Saviour, join in singing these grand words with heart and voice; but if any who are not forgiven and unbelieving sing, they will be uttering lies before God." That statement startled the congregation: they were not accustomed to plain speaking of that sort. The doctor's sister, glad of the opportunity to "sing aloud unto God" (Psa. lxxxi. 1) her Saviour, rang out the grand song of a sinner forgiven in a clear melodious voice, which so startled the greater part of the rustic congregation that they simply gazed in wonder, without attempting to utter a word. The whole village rang until a late hour that Sunday night with criticisms of the strange event, and the tongues of gossips and grumblers carried it far and wide. But it was as "a bow drawn at a venture" (1 Kings xxii. 34) in the case of at least half-a-dozen of the villagers who were there, to whom that sharp word came as an arrow from the Almighty direct to their consciences. For they discerned that night that they had not been born of God or forgiven by grace, and that a religion without Christ was in God's sight as a lamp without oil. It was a joy to the writer to preach Christ in that village school-house shortly after to a fully awake congregation, and to meet a number of newly saved sinners who had been startled out of their spiritual slumber on that memorable evening of the singing of "The Song of a Sinner Forgiven." There has to come an hour of awakening to all. To some it is in time, for they hear the Word of the Gospel and yield obedience to its call. To others, who neglect or despise the grace of God, it must come in eternity, too late, for there is no Gospel and no offered forgiveness there.

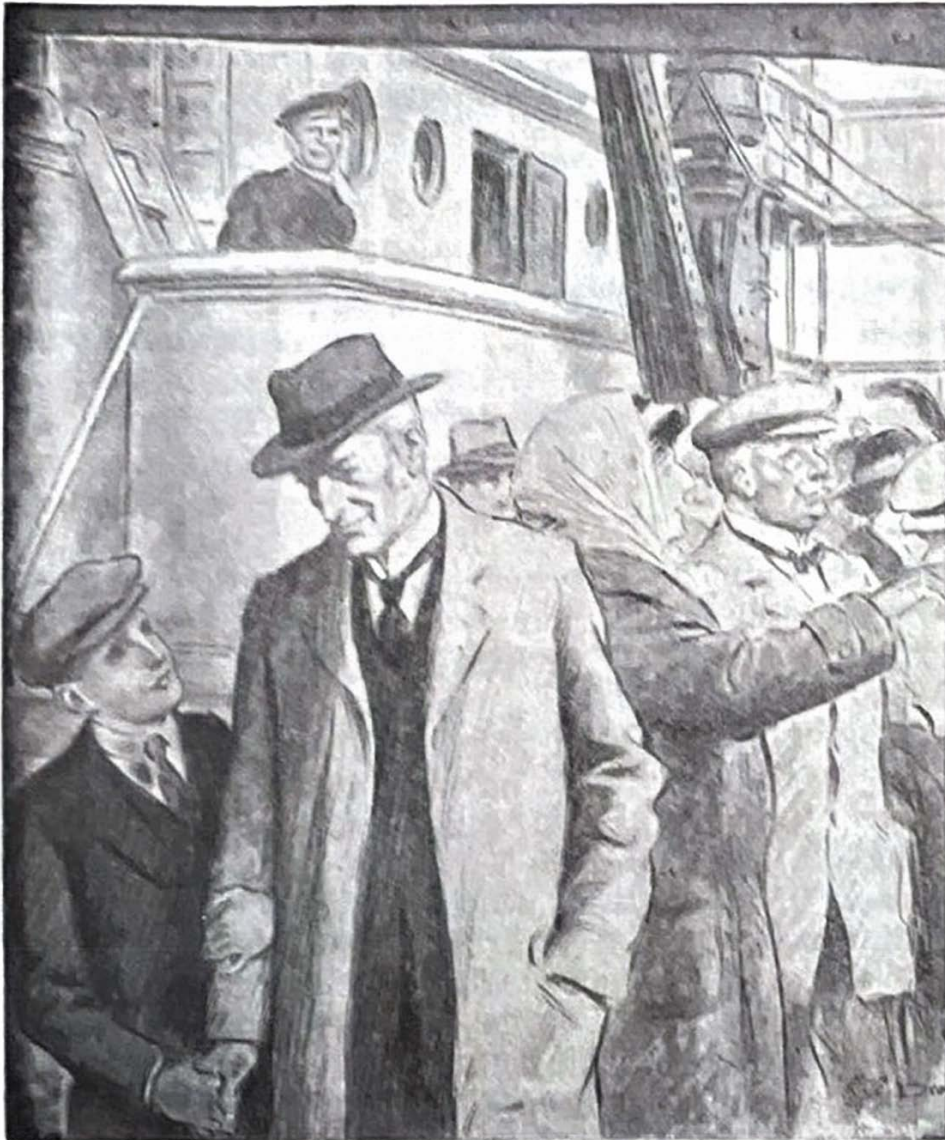


A Free Gift is not Earned by Works.

SIMPLE as the statement may appear, it is little understood by thousands. And they are not the class who are supposed to be "ignorant" or unlettered in things religious either. Yet here they are sadly astray. When God tells us in His Word, that "the free gift of God which is eternal life in Christ Jesus our Lord" (Rom. vi. 23, R.v.), He surely means that there is no price to pay, and no work to do in order to possess it. "A free gift" admits of no price paid on the part of those who obtain it. It would not be "free" if it had to be paid for. It could not be "of grace" if some service had to be performed in order to qualify for receiving it. Grace is favour to the undeserving. A "free gift" is something for which we give nothing. And this is just what God's great salvation is. The grace of God "brings" it (Tit. i. 11). The Gospel of God proclaims it (Eph. i. 13). The invitation of God is to all to "take" it "freely" (Rev. xxii. 17). There is absolutely nothing to do to earn it, no condition to attain to qualify for receiving it. It is for sinners as and where they are, without money and without merit. Have you received this "free gift of God?" Can you say that eternal life is yours? Some can, and they have the authority of God's own Word for saying so, for the Word declares that "he that hath the Son *hath* life" (1 John v. 12). Surely this is enough. What need is there for more. God has given His Son (John iii. 16)—given Him already. There is nothing to wait for. Faith receives Him (John i. 12), believing in His Name as the Saviour, the One "who loved me and gave Himself for me" (Gal. ii. 20). This is receiving and having Christ, and "he that hath the Son *hath* life"—hath it now. Can anything be more sure?

Saved on an Atlantic Liner.

THOSE who "go down to the sea in ships, that do business in great waters, see the works of the Lord and His wonders in the deep" (Psa. cvii. 23, 24), as the Psalmist of ancient time has told us. And one of the



"THERE WERE MANY TENDER FAREWELLS ON BOARD BEFORE WE SAILED."

greatest of these wonders is, to see a sinner convicted of sin, converted to God, and confessing his faith in the Lord Jesus Christ, a thousand miles from any human habitation, apart from the aid of any human agency, simply and only through faith in the Son of God on the part of the sinner, and by power from the Spirit of God in answer to that faith, in his immediate salvation (Rom. i. 16). If the

reader has never known in personal experience the blessedness of this great change, he is yet in ignorance of one of God's greatest acts of power that this world will ever know. For, while the creation of a world out of nothing was a marvel of Almighty power, the rescue of a sinner lost to God, enslaved by sin, and claimed by Satan as his chattel, is a miracle of Divine grace, which transcends all God's other works, great and grand howsoever they may be. It is one of these miracles of sovereign grace on the wide Atlantic that I tell you the story of here.

A Scotchman, well advanced in years, and who had given way sadly to drink, had lost his business and his money. As a last resource, and with the hope of "picking himself up," as the folks say, he resolved to leave the land of his fathers and go to a son who was farming in Western Canada. Friends bade the aged man a sad farewell at the railway station, and only a grandson accompanied him to the vessel which was to sail from Liverpool. Many a sad scene is witnessed there as friend bids a long farewell to friend, many never to see each other again on earth. Perhaps no sadder sight has ever been witnessed than the tearful farewell of the ruined merchant's grandson as he grasped his hand and said, "God bring you back again in safety, grandfather, a new man." These last words went as a sting to the ruined man's heart, and as afterwards came out were the voice of God to his conscience. He needed to be made a new man, with a new life, and a new indwelling power in the strength of which he could resist, refuse, and resent the temptation to drink, and stand facing the old foe as a new man, a new creation "in Christ Jesus" (2 Cor. v. 17). During the voyage he made up to a Canadian farmer going West. This man was an out and out Christian, and one who did not keep all that he had to himself, but "spoke of Him" (Luke ii. 38) to whom he owed his salvation and happiness, to others. And his simple, clear, and faithful witness to the saving power of Christ was blessed to the conversion of the ruined merchant. God saved him on the Atlantic Ocean, and he came back within a few months to tell with his lips and show in his life what the Lord had done for his soul. So you see God can save a sinner anywhere. And he saves when and where the sinner trusts in and confesses Jesus Christ as his Saviour.



"It was all so Beautifully Simple."

A GROUP of Christian commercial men, who sat around the fire in a county town, where they were staying overnight, were relating each in turn, the story of how the Gospel reached and saved them. Two had been converted as young warehousemen in Glasgow during the visit of D. L. Moody in 1873. One had found peace and entered on the assurance of salvation through reading a Gospel book written by Dr. Horatious Bonar, of Edinburgh; and the fourth was born again in his own room while reading the Bible, apart from any human instrumentality. He said "I just received Jesus Christ as my own personal Saviour and took God at His Word when He says, 'He that believeth on the Son hath everlasting life' (John iii. 36). It was all so beautifully simple, that I could not get past it, so I just made it my own then and there. The simplicity of God's way of saving sinners so astonished me when I saw it, that I wondered however I could have been such a fool as to stumble over it so many years. It is its extreme simplicity that keeps most of our great and wise men from seeing it. They are too high up, too much occupied with their 'profound problems,' as they call them, to see that salvation is all in Christ, brought to sinners by the work of the Cross, and given to them as God's gift of grace, without merit, and apart from anything they have ever done or can do. It is all of God, all of grace, and all so simple that a child may grasp it."

Such was the commercial man's testimony to the simplicity and beauty of the Gospel of God's salvation. Has the reader so seen it, and has it brought life and peace to the soul, and light and joy into the life? One may discuss "problems" and "points" till his dying hour and perish in his Sins for Eternity. Another may cleave to his "religion" and his "church" and yet have no life of God in him. It is the Gospel of Christ welcomed by faith to the soul that brings life, and light, and peace.

THE WAY OF LIFE IS FREE.



Not by works or vain oblations
Comes the life of God to men;
Not by penance or privations
Are lost sinners born again.

Grace alone life's gate has opened,
Made its entrance free and wide.
And the sinner enters saying,
"Now I live, since Christ has died."

A Clear and Certain Gospel.

IT is amazing how many mixed and muddled Gospels are abroad, all claiming to be found in the Bible, and to have the sanction of God and "the church." Some of them are grossly erroneous, not a spark of "the Gospel



of God concerning His Son" (Rom. i. 1, 2) being found in them. Others have parts of God's good news mixed with man's traditions, and a great many are so muddled as to leave their hearers in doubt as to what they say, and how a sinner is to be saved. To tell sinners to "pray" and "hope" and "seek" is not the Gospel, nor any part of it. To mislead sinners by asking them to

"do their best"—to "hope in God's mercy"—to "seek it earnestly," and suchlike, is the work of "blind guides," who do not know God's way of salvation for themselves, and cannot therefore teach it to others. It is a great relief to turn from all this to the Book of God, the one source of authority in eternal things, and there to read in words so simple, clear, and sure that none need mistake them, the only abiding and unalterable way designed by God and recorded in His Word, in which men and women of all nations are to be saved from sin, and brought to God. In answer to the question of an awakened sinner, who had learned his need of such salvation, and asked the question, "What must I do to be saved?" the answer from the man who had received his Gospel direct from the living Lord in heaven (Gal. i. 12) was this, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31). That was a clear and certain message, and it is as true to-day. It tells God's one way of salvation, and there never will be another. Lay hold on it, as the drowning man does of the lifebuoy, and you will prove its "power unto salvation" (Rom. i. 16). Never mind what others do or say. You have a personal soul and you need a personal saviour.

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?"

IN 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.

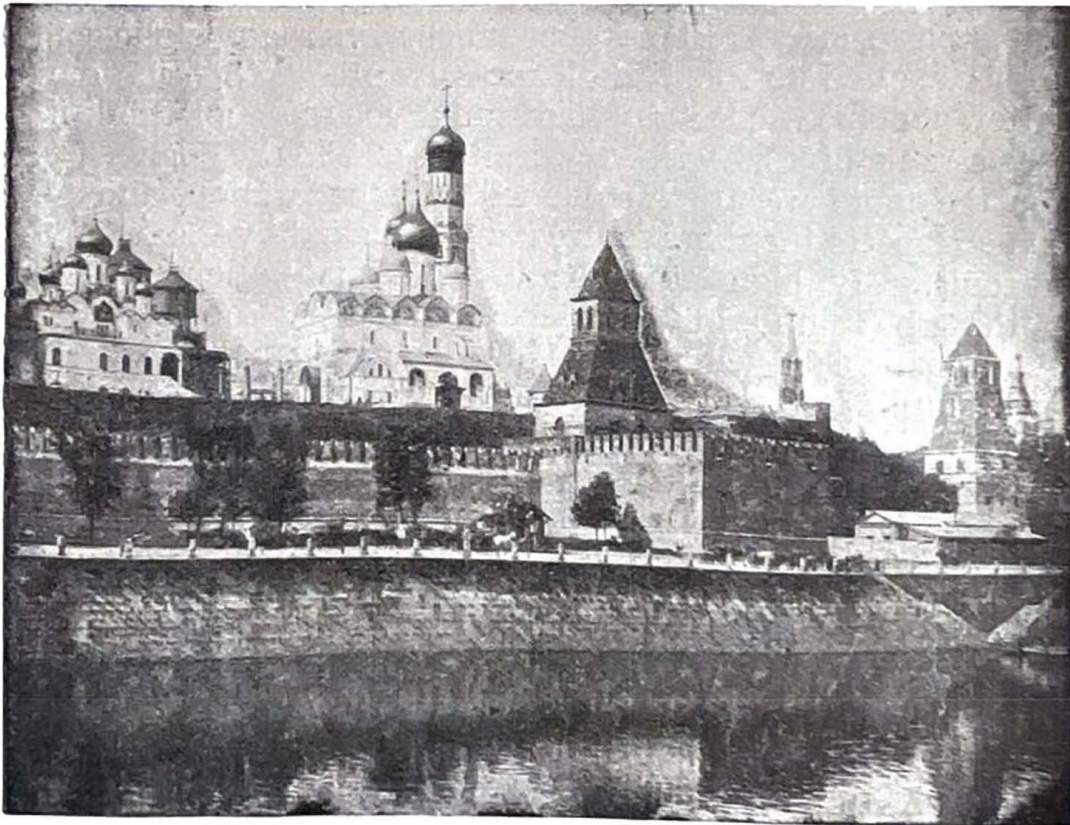


Be Ye Reconciled to God.

SIN 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.

IN 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 Redemmer. . . . 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 townfolk 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.

THE 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 YOUNG DOCTOR'S DECISION;
OR,
"ALL IS NOW SETTLED FOR ETERNITY."*



"IS ALL SETTLED FOR ETERNITY, HENRY?"

The Young Doctor's Decision;

OR, "ALL IS NOW SETTLED FOR ETERNITY."

ON a September day in 1914, a young Englishman, a medical practitioner in one of our Australian Colonies, was sitting at the breakfast table previous to going on his morning round of visits among his patients. The morning paper was handed in by his man, and while he partook of his morning meal he hurriedly glanced through its pages. An urgent call from the Motherland for doctors and nurses to attend the wounded who were falling on the fields of Flanders in the first great shocks of the war, appealed to his patriotism and moved his heart with compassion for his countrymen who, in order to defend their shores and hearths, were giving their lives without a murmur. It was only a matter of hours for the talented young doctor to arrange his affairs and book with the next week's liner for the shores of England, there to offer his services to his King and country. A few hurried calls on personal friends and relatives were all there was time for, and it was while the last of these was being made that an aged aunt, whose only son had been his fellow-student at college, and his bosom friend, put the startling question to the young doctor as she bade him an affectionate farewell. Grasping his hand in both of hers, she earnestly asked—"Is all settled now for Eternity, Henry?" He knew exactly what these words meant on the lips of his aunt, for ever since his boyhood she had sought to win his heart to the Saviour. It had been the dying prayer of her sister, the young doctor's mother, that her son might be early converted to God and become a witness for the Lord Jesus Christ. But although always respectful to the people of God, and ready to give the Gospel a reverential hearing, he had not so far as his aunt was aware received it unto salvation, nor confessed Jesus Christ as his personal Redeemer and Lord. Now he was going to face the dangers of the battlefield, and his godly aunt felt she had a special opportunity granted—it might be the last—to press the claims of God and Christ and Eternity on her nephew. There are moments in all lives that are turning points, and the choice made then carries with it eternal issues. It is then the soul is brought face to face with the great facts

of sin and salvation, and fixes its destiny. The enemy at such moments seeks to cloud the issue, and more than at any other time to act true to his name as a deceiver and destroyer. It was not easy for the doctor to give a decisive answer to his aunt's question, as he stood there with her eyes—recalling those of his sainted mother—fixed upon him. He was too honest to act the hypocrite, and say what he knew was not true, in order to please her. He dare not thrust her question aside, he knew its force from experience, for once and again he had been "almost persuaded" to become a Christian. So he simply remarked, "I hope it will not be long, aunt, before I can answer that question." "Delays are dangerous, Henry," was all she had time to say, ere her nephew with his cousin, who awaited him, were out in the street, raising their hats and waving good-bye. I doubt not she prayed fervently that God would write her question on the doctor's memory, and bring him to a speedy decision to be the Lord's. The vessel sailed the following week, and with the first mail after its arrival in England there came a letter from her nephew, concluding with the cheering words, "All is *now* settled for Eternity." The full story of his decision to be the Lord's was told later. On board the steamer, while alone with God, crossing the Indian Ocean, he believed the Gospel he had often heard (Rom. i. 16), and received the Saviour it presents (John i. 12), yielding himself to His saving grace and power. And the life begun that day by a birth from above (1 John v. 1) is manifesting itself in service among the broken and wounded men over whom he watches in the hospital where his service is. Good for him it surely was, that he made his choice and decision that day. And it will be a red-letter day in the reader's life story if he makes his decision and life choice to-day.

THE FINISHED WORK OF CHRIST.

"It is finished" (John xix. 30).



In the work of redemption Christ laboured alone
The judgment was his—be the glory His own:
The work of atonement is finished—complete!
And Christ in the glory has taken His seat:
And now every sinner, believing, gets rest,
Which death cannot hinder, nor Satan molest.



The Wages are Already Earned.

THE Book of God most solemnly declares, that "The wages of sin is death" (Rom. vi. 23). And these wages have already been earned. It is not necessary that you should commit every sin that God has named as shutting men out of heaven in order to receive sin's wages. The man who stands condemned before an earthly judge need not be charged with every crime that justice brings to judgment. He only needs to be guilty of one to get its penalty. And thus it is that the Scripture lays down its rule, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. ii. 10). The man who has once sinned has earned sin's wages, and he may expect to have them paid sooner or later. God does delay His strange work of judgment, but He cannot and will not forego it. Here it is that many err, to their ruin. They think that because God is merciful and has been long-suffering, that He will not fulfil His threat to pay sin's wages and punish sinners. But He will, as surely as He has said it, in the case of all who refuse to turn to Him in this the time of His grace, and as sinners confessedly guilty (Rom. iii. 19) in His sight, accept the abundant pardon He is holding forth in the Gospel (Isa. lv. 7). "The wages of sin" must be paid to all who love their evil ways and continue in them, but to all who "return unto the Lord" there is "remission of sins" (Acts x. 43) and "the free gift of eternal life" (Rom. vi. 23, R.V.). This none can either work for or buy. It is God's free gift in Christ Jesus our Lord. And whoever receives Him as the God-given Son of God (John iii. 16), to be the sinner's Saviour, has it. As it is written—"He that hath the Son hath life, but he that hath not the Son of God hath not life" (1 John v. 12).

The Brussels Banker ;

OR, "ALL IS LOST TO ME FOR EVER."

THE invading armies of Germany had been drawing nearer and nearer to Brussels. Already the Court and the Government had removed, and most of the business houses had closed or were arranging their affairs in view of the capture of the capital. Banks and places in which the nation's wealth had been stored were emptied and men who had spent their lives in massing fortunes and



THE PLACE DE BROUCKERE, BRUSSELS.

building up great commercial concerns were preparing to leave the land of their fathers. It was a sad sight to look upon. Aged men, who would never likely see their country again, wiped the tears from their eyes as they hastened to places of safety in other lands. A wealthy banker, leaving the building in which his life's energies had been spent, with a look of intense agony on his face, said to a fellow-citizen as they parted, "All is lost to me for ever." "Never mind, if you still retain your soul," was the laconic remark of the banker's friend. His age and infirmity told him that he would never return. And so it proved, for the Brussels banker died in exile, leaving all that he had wrought for

to the hand of the invader. Whether or not he lost his soul as the Scripture speaks I do not know, but that there is a danger and grave possibility of so doing, even when the world and its wealth is gained, is evident from the penetrating words spoken by the Son of God to those around Him while He sojourned here: "For what shall it profit a man if he shall gain the whole world, and lose his own soul. Or what shall a man give in exchange for his soul?" (Mark viii. 36, 37). The Brussels banker reckoned that he had lost his worldly position and possessions for ever, but even if he had, that loss was as dust on the balance to the loss of a soul. And yet this loss, which can never be regained, is going on among men of all nations in war and in peace from day to day, and from year to year. To live without God and die without Christ, is to be lost to heaven and happiness for ever. You may gain the world. You may not have your wealth or position endangered by invasion or earthly loss, and yet as God reckons, lose your soul, and go into a Christless and hopeless eternity when earthly life is past. How is it with your soul, to-day? Is it purged from sin and fit for heaven? Has there been an hour when you had definite dealings with God against whom you have sinned? Have you as a sinner received and confessed Christ Jesus as your Saviour and Lord? There is no "saving of the soul" apart from personal faith in Him (Heb. x. 39), nor is there any way of escape from the coming wrath of God upon the sons of disobedience (Col. iii. 7, R.V.), than by taking refuge in the atoning death of the Son of God who died that we might live.

THE ATONING WORK IS DONE.



"Without blood is no remission,"
God proclaims from heaven;
Only on this one condition
Sin can be forgiven.
Every hope of life is vain,
Other than through Victim slain.

God Himself has found the ransom,
Found it in His Son;
On the Cross He died for sinners,
And the work is done.
Christ a full atonement made,
Dying in the sinner's stead.



There is No Need to Ask or Wait for It.

AMONG those who receive the truth that salvation is of grace apart from works, and from Christ alone, there are very many who are in darkness regarding the means whereby this salvation is to be obtained. The greater number think it must be obtained by prayer, and that they are to continue "asking" for it until God's good times comes to give it to them. If this were the way of God, and clearly taught as such in His Word, then the duty of all would surely be to go on praying without ceasing to be saved. But this is not God's way. He has nowhere in the Bible said that His salvation is to be obtained under these conditions. The Word distinctly says "it pleased God to save them that believe" (1 Cor. i. 21). It does not say "them that pray," "but them that believe." And the words of Romans x. 14, "How shall they call on Him in whom they have not believed?" clearly teach, that none can pray who have not first believed. To "believe on the Lord Jesus Christ" (Acts xvi. 31) is God's one way of salvation. The "remission of sins" is said to be received by "whosoever believeth in Him" (Acts x. 43). Life is received and possessed by "believing in His Name" (John xx. 31). There is no need to ask for it, for God has already given it as His "free gift" in "Christ Jesus" (Rom. vi. 23, R.V.). It is received in having Him (1 John v. 12). There is no need to wait for some event or experience, for God's gift of life is within your reach now. There are no restrictions, no conditions imposed. "Whosoever will, let him take the water of life freely" (Rev. xxii. 17) makes it clear that all are equally welcome, just as they are. It is here where many miss the way. They think that some preparation is necessary, some virtue required in order to receive God's free gift. But this is untrue. It is a phase of man's religion, but it denies God's grace. That grace brings salvation (Tit. ii. 11) to sinners where and as they are, and there is nothing to wait for or ask for. The sinner is simply and only a receiver, and trusting Himself to God's Christ he says, "Behold, God is my salvation, I will trust and not be afraid" (Isa. xii. 2).

NOTHING TO ADD TO A FINISHED WORK.



When the Saviour said " 'Tis Finished !"
 Everything was fully done,
 That which stands by God accepted
 Can be added to by none.

The Sands are Running Out.

THE time of God's long-suffering toward men will not last for ever. The last sands of the day of His grace will soon run out, and be followed by stern and righteous judgment. Nothing is clearer than this in the Word of



God, and that Word is the supreme authority on this great subject. God Himself has told us that He has "no pleasure in the death of the wicked" (Ezek. xxxiii. 11), but that He is "long-suffering to usward, not willing that any should perish" (2 Pet. iii. 9). But this must not be taken to mean that God will

never punish sin, or bring sinners into judgment. He has distinctly told us in His Word that He will do both. 'Though hand join in hand the wicked shall not be unpunished' (Prov. xi. 21), leaves no doubt as to the punishment of sin. And "God shall bring every work into judgment, with every secret thing" (Eccl. xii. 14), tells that nothing will escape His righteous judgment. But the present age of grace has postponed this judgment and punishment of men's sins. In virtue of the ransom given by the Lord Jesus Christ for all men (1 Tim. ii. 6) God is, during the present period of His grace to the world, not imputing the trespasses of sinners to them, or bringing just judgment upon them on account of their sins. He is proclaiming to all men "the forgiveness of sins" (Acts xiii. 38), and beseeching them to be reconciled to Him (2 Cor. v. 20). All who receive the reconciliation (Rom. v. 11, R.V.), believing on the Lord Jesus Christ as their personal Saviour (Acts xvi. 31), and confessing Him as their Lord (Rom. x. 9), are saved by grace (Eph. ii. 9). and already at peace with God (Rom. v. 1). But those who reject the amnesty, despising the forgiveness (Acts xiii. 41), perish in their sins, and pass on to the judgment. The time of grace may quickly end. There is nothing to warrant the belief that it will last for ever. Its sands are quickly running out. Do not therefore trifle, but haste to the Saviour and claim Him, the One sent from God to save you, while you may.

*THE FRENCH ARTIST AND THE
BIBLE.*



"THE ARTIST RECEIVED A LETTER THAT MORNING."

The French Artist and the Bible

A CELEBRATED artist in Paris received among his morning letters a call from a personage of rank to come to his castle and receive instructions to paint a picture of which Christ was to be the central figure. The picture was to be finished and delivered on a given date, and the artist was to give the very best results his brush could produce. The talented painter proceeded with the picture, and had it all complete except the central figure, which he left to the last. Being a Freethinker, he had never read the Bible, and was consequently at a loss to know how to proceed. He visited churches, listened to sermons, sought out galleries in which sacred pictures were hung, but none of these gave him the help he needed. Perplexed and at his wits' end, the thought came into his mind—Why not read the Bible and get acquainted with the Christ as presented there? But there was no Bible in his home, nor did he know any of his friends who possessed one. Then he remembered there was an English lady who resided not far off, and she was known as a Christian. Perhaps she might lend him a Bible. Summoning courage he called upon her, and telling his story was supplied with a Bible, which he promised to return within a week. With the English lady's Bible in his pocket he left the house, and she, knowing the power and vitality of the Book she had given him, fell on her knees asking God to make it powerful in his soul. He shut himself up in his studio, and gave himself wholly to the reading of the New Testament, tracing the history of the Lord, following His path, hearing His words, noting His deeds, as the evangelists record them. Day after day he read, refusing to see a newspaper or receive a visitor, lest his mind might be diverted from the one object of his quest, the Person of the Son of God, the One whom he was to depict on his canvas as the central object of his picture. A week—the period he had fixed for the return of the Bible—passed, but the artist had not come back. Three days more and he was announced. When the lady entered the room, she could not help observing a change had come over the artist's countenance. His face shone with a new joy. Unfolding the Bible from its wrapping and handing it to the lady, the artist said, "I am deeply grateful to you for giving me the use of this Book. I have

now obtained a copy of my own, so that I no longer require yours. I have discovered in reading it, what has brought a new power into my life, for I have come to know the Son of God, not as a figure to transfer to canvas, but as a living Redeemer and Saviour whom I now call my own. I was entirely ignorant of Christ until I read the New Testament. All that I knew of Christ before, was from what I read in infidel books, and saw in the inconsistent lives of some who name His Name. Now I know the Christ of God, and I am one whom the truth has saved and set free." And the artist's conversion was no empty form or passing emotion, but a real new birth, wrought by the Spirit in him, as it is in all who receive the Christ of God as He is presented in the Word. If men and women would but turn away from all men's misrepresentations of the Christ of God, and all human interpretations of the Gospel of God concerning His Son, and go direct to the Word in which He is portrayed in perfect likeness by the Spirit, in which His finished work for us and our salvation is set forth so plainly that none need miss it, and God's way of salvation told out so simply that none need mistake it, there would be a wonderful transformation in many lives. Is the reader one who wants to know Christ, and to be sure of his salvation? Go to the Book of God, and there you will come into contact with God Himself, His Christ, and His Gospel. There you will read of His love to sinners (John iii. 16), of Christ's death for sinners (Rom. v. 8), of His power to save sinners (1 Tim. i. 15), and that this salvation is all of grace apart from works or merit (Eph. ii. 8, 9) of ours, for all and possessed by "all that believe" (Acts xiii. 2). Then let your confidence be given to God, and your trust to the Lord Jesus, whose atoning death is the procuring cause of your salvation. Take the Word of God as assurance and confess your faith in the Gospel it presents.

THE REDEEMED OF THE LORD.



As trophies of grace, they are left on the earth
To show forth His grace and His INFINITE worth,
And all through the journey are kept by His power,
Yea, kept by our God till that marvellous hour
When the Lord, our Redeemer, descends to the air,
And all His redeemed ones shall meet Him up there.



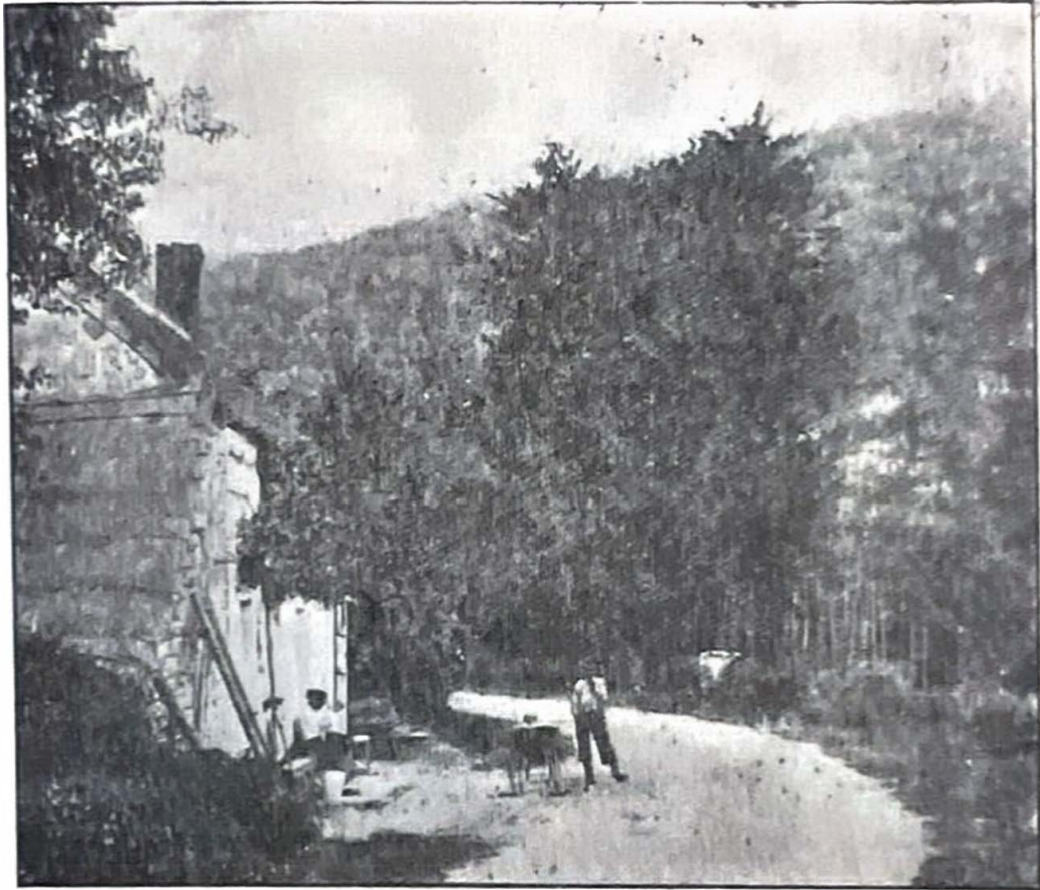
The Danger of Delay.

IT is a dangerous thing to trifle with God, to put off the day of your salvation, and to go on hardening your heart. Thousands are in hell, lost for ever, who never intended or expected to be there. They were not infidels, or open rejecters of God's Gospel. They simply deferred facing the great and personal matter of their salvation. Days, weeks, months, and years fled quickly past. Business, pleasure, and the daily routine of life received attention, but the condition of the soul was neglected, its eternal salvation was postponed. Death came stealthily: they were cut down in a moment. They went down to the grave in the noonday of life. They entered the great eternity undecided and unprepared. They lived procrastinators: they died procrastinators: and the procrastinator's sad doom is theirs now. It will be so for ever. No coming age will alter their condition. Eternity will not mitigate, but greatly increase their torment. Body and soul, companions in sin, procrastination, and neglect of salvation, will consciously mourn the folly of earthly days. Reader, are you unconverted to God, undecided for Christ, unregenerated of the Spirit? *Can* you meet God thus unprepared? Will you put off the great question any longer? It is folly to trifle; dangerous to delay; fatal to live in neglect of God's salvation. Face the matter straight while you may. Consider your state before God: your many sins: your just condemnation: your need of a Saviour. God in mercy still awaits your decision. Salvation is yet within your grasp. You may be saved, yes, eternally saved *to-day*—just as you are, and *where* you are now. The open question is: Will you accept God's Christ as your own and only Saviour this day? The answer is with you, and your destiny will be according to your choice.

The Cottager of Epping Forest;

OR, "I NEVER HEARD SUCH THINGS AS THAT."

VISITING with the Gospel in a pretty part of Essex, on the edge of the famous Epping Forest, we came across many of the simple cottagers who were delighted to receive and to read the Gospel message, and to listen to the way of life as it is set forth on the Word of God through faith in Christ alone. And some who had long been in



A COT IN THE FOREST.

darkness as to the way in which a sinner may be saved, welcomed the Word unto salvation, and rejoiced in the assurance thereof, as the Word of God clearly allows all who believe it to do. But some of the peasantry and cottagers there, as elsewhere, have been so falsely taught that their salvation is secured by means of "the Church," that they have little personal concern about it. And others, who have never read God's Word for themselves, but receive everything without question that is taught them, believe that by "sacramental grace" and attendance on

the "outward means" of religion, they will somehow or other go to heaven at last, even if prayers should have to follow them into the state of the dead. Alas! that in a land where the Bible is supposed to be read, there is so dense ignorance of the Gospel. In a day labourer's cot by the wayside, an aged grandmorher was found sitting by the door. She welcomed us to a seat which her grandson brought from inside the house, and in a few minutes we were conversing freely on things eternal. I told her we were visiting from door to door with the Gospel, that it was free to all, and that the salvation it makes known is "without money and without price" (Isa. lv. 1) to "whosoever will" (Rev. xxii. 17). I can never forget the look of wonder on that wrinkled face as I told in simple words the story of the Cross, and how Christ died there "for our sins" (1 Cor. xv. 3), to save us from their penalty and deliver us from their power, that there was nothing to do FOR salvation, because Christ had done all that God required, and in virtue of His death a free forgiveness of sins is now proclaimed to all in His Name (Acts xiii. 38), and a present salvation by grace alone (Eph. ii. 8) to all who believe (Acts xvi. 31). The Word of God has not lost its ancient power to convict of sin, to enlighten the soul, and to give life wherever it is received (1 Pet. i. 23), and I believe it gave all this to the aged cottager that Summer afternoon. "I never heard these things before" was the aged woman's confession, as she bade us good-bye, and there are thousands like her, just waiting for the Word that brings life and light and liberty to the soul. Has the reader learned God's way of salvation, and received it? There are not many ways, just one. And God has made it so simple that none need mistake it. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but HAVE everlasting life" (John iii. 16).

THE WAY OF SALVATION IS PLAIN.

"He that believeth on Him is not condemned, but he that believeth not is condemned already" (John iii. 18).



The means of salvation is simple—
It is taking what God doth give;
And the way of salvation is easy—
It is simply "Believe and Live."



A Sinner First Needs a Saviour.

FOR thirty-four years I sat under the ministry of a learned and eloquent preacher, whose sermons were masterpieces of fine scholarship, expressed in eloquent sentences, and very pleasing to listen to. But so far as I know, nobody was ever convicted of sin, converted to God, or confirmed in their faith by means of them. The preacher never once named the need of being "born again," or the way of salvation through the shed blood of Christ as an atonement for sin. He did not evidently know anything of these momentous truths; perhaps he had been taught in a school that denies them. He set forth Christ as an Example, told us to imitate His self-surrender, and explained His death on the Cross as the climax of His devotion to man's cause. There was absolutely nothing in all this, either to bring a sinner to a sense of his sin before God, or to inform him how it is put away. Alas! for the "gospel" that has nothing in it to show a sinner how he can be justified before God and made fit to dwell in His presence. A simple, evangelical discourse by a preacher who made no claim to scholarship, but who had the Gospel of God concerning His Son (Rom. i. 2) glowing in his heart as a living flame, and, as was easily discerned in his words, a mighty power in his life, was used of God to open my eyes to the solemn fact that I was a sinner guilty before God, (Rom. iii. 19), and that no attempts on my part to follow the "example of Jesus"—as our minister constantly exhorted his hearers to do—could rid me of my guilt or redeem me from its condemnation. I passed through a period of great darkness and agony. My pride rebelled against what my conscience owned, and the enemy harassed and tortured me with all manner of doubts. The message that brought peace to my soul was the words of Isaiah 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." Clear as the light of day, the substitutionary sacrifice of the Son of God shone forth from these words, and in them I found a resting place to my troubled soul. A sinner needs a Saviour, not an example. God has provided the Saviour we need in His own Son, and whosoever trusts in His atoning blood is saved. Then, as His disciple, the saved one follows in His steps.

HOW THE SINNER COMES TO GOD.



Not by bringing Him obedience,
Not with works which I have done,
But a vile and guilty sinner
Trusting in His blessed Son :
Resting on the work He finished,
Looking on the peace He made,
Satisfied alone with Jesus,
Sure of what His Word has said.

The Word that gives me a Claim.

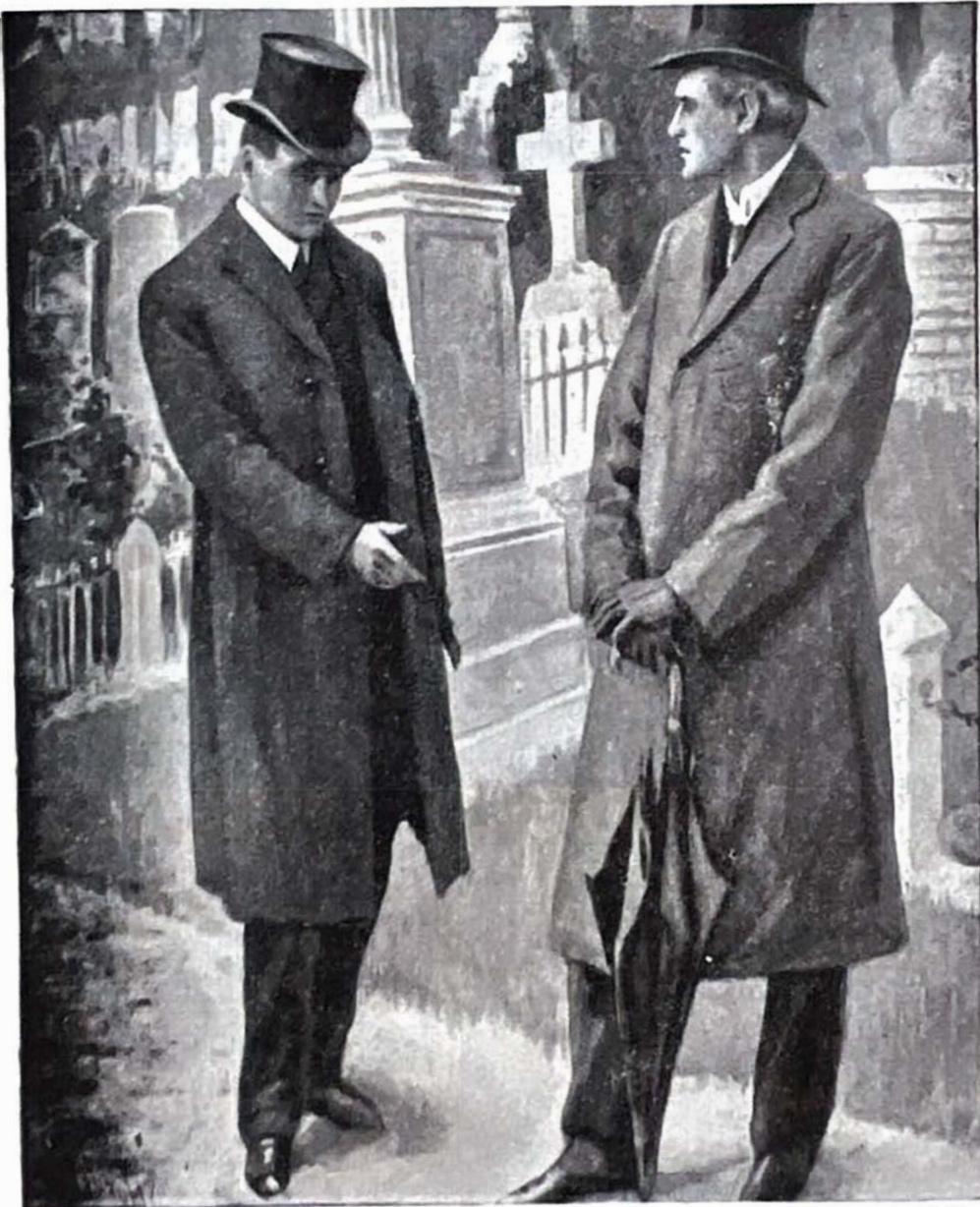
IF the atoning death of the Son of God had only been available for the "righteous" and the "good," I would have had no claim to its benefits. Had the Gospel been God's good news to the deserving and the



worthy, I could not have established my right to share in the gifts and blessings it proclaims. Had the salvation of God been only for pious and God-fearing people, it could never have been claimed by me. But I thank the God of love and grace, who has revealed Himself in the giving of His Son as a Saviour, that it was

for sinners. He has caused it to be written in His Word so that all may read it, that "Christ died for the ungodly" (Rom. v. 6). This is good news indeed. I cannot claim the place of a saint, but not even the devil can deny me the right of a sinner, and the good tidings of the Gospel tell that "while we were yet *sinner*s Christ died for *us*" (Rom. v. 8). That word "ungodly" gives me a claim. If "Christ died for the ungodly," I am sure that He died for *me*, for I am one of them. There can be no mistake about that. I know it. My conscience bears witness to it. My sins affirm it. But it was for the "ungodly" that Christ died. It was to put away their sins as a condemning power that He gave His life a ransom. "He was wounded for our transgressions"—for mine; "He was bruised for our iniquities"—for mine; "and with His stripes we are—I am—healed." This is how faith appropriates the Saviour whom God has given, and receives the salvation which Christ's death has procured. It is not enough to assent to Christ's death as a fact. One may perish in sin while believing that. What puts a sinner in possession of the salvation that Christ died to bring is the personal faith, the individual acceptance of Him, expressed in the glowing words, "The Son of God who loved *me*, and gave Himself for *ME*" (Gal. ii. 20). The appropriation of the Lord Jesus Christ by the individual sinner, brings God's salvation to the soul at once, and it is his joy then to know it as his "own salvation" (Phil. ii. 12).

*RECONCILED THROUGH
DEATH.*



"THEY MET IN THE CHURCHYARD."

Reconciled through Death.

FOR several years, owing to a dispute regarding some family property, two brothers had been at bitter variance. Although living in the same town they passed without speaking, and as the time went on the enmity deepened. One was manifestly in the wrong, for he had, like Jacob of ancient time, deprived his older brother of his birthright, yet he maintained his righteousness and spoke evil of his aggrieved and offended brother. These conditions were a heart sorrow to their widowed mother, who sought by every persuasive means in her power the reconciliation of her sons. But she did not live to see the desire of her heart fulfilled. In the last days of her life she had made such arrangements as would restore to her son who had been wronged what his brother had deprived him of, and with the prayer on her lips that they might be reconciled, she passed to her rest with Christ. On the day of her burial the brothers met, and being last at the new filled grave, they were left alone and face to face. It was a moment of crisis, and a turning point in their lives. Would the offender yield, and the offended forgive? There seemed little appearance of that, and yet there was a longing desire beneath the outward hard look and the proud spirit to have the longstanding breach healed and the past forgotten. Tender memories of a Christian mother's love, and the ceaseless efforts made by her as a healer of the breach, were present to the thoughts of both in that solemn scene. But the devil seeks to hold his own by hardening hearts that have been touched. Just as they were about to turn each to his own path, the offended brother, stepping forward, and holding out his hand to his offending brother, said, "Let us honour the memory of our departed mother who lived and died in the hope of seeing us reconciled, by ending this unhappy life, and burying all the past." There was a moment's pause, and then the proud offender stretched out his hand, and with a heart-sob which seemed like the snapping of a cord, he said, "Yes, George, so let it be. I have been in the wrong. I knew it, but was too proud to own it, but by the side of our mother's grave and for her sake, I ask to be reconciled and forgiven." And from that hour the estranged brothers were reconciled to become true friends and servants of

each other. The touching story illustrates in part at least a greater reconciliation—the reconciliation of a sinner to his God, against whom he has sinned, whom he has wronged, against whom he has spoken, and from whom he stands estranged as a rebel and a wrongdoer, his guilt upon his conscience, and the fear of retribution on his soul. Does the reader know aught of this personally? It is a very real thing in the life history of some, while in others conscience is silenced and the heart hardened in pride. God gave His Son, and the Son gave Himself a sacrifice to atone for man's sin, and restore to offended justice what the sinner had taken away. And Justice is satisfied, as the message of reconciliation sent forth in the Gospel to all mankind proves, for its call to one and all is, "Be ye reconciled to God" (2 Cor. v. 20). The offended God has Himself made the first move, providing the satisfaction and proclaiming the amnesty. All that needed to be done He has done, and now it remains with the sinner, whether he will yield and receive the Divine forgiveness or harden his heart against grace, and pass on to the Judgment. This is the present issue, and as the reader chooses now, so will his hereafter be, in time and in eternity. To be "reconciled to God by the death of His Son" (Rom. v. 10) is to have present peace and a clear sky between the soul and God. And the great procuring cause of the reconciliation will ever be ascribed to the One who "suffered for sins the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18), and those who accept the reconciliation say—

"O wondrous grace, O love beyond degree,
The Offended died to set the offender free."

The day of grace in which God waits in long-suffering for the rebel's return to receive His proffered pardon and acceptance is still with us, but it will not last for ever. Judgment will follow grace, and when the thread of human life is snapped, the unpardoned sinner passes beyond the sphere of Divine mercy for ever.

THE DAY OF GRACE WILL END.



The sands of Time run quickly out,
Its hours of Grace fleet by;
The door of Mercy soon will close
And Judgment draweth nigh.



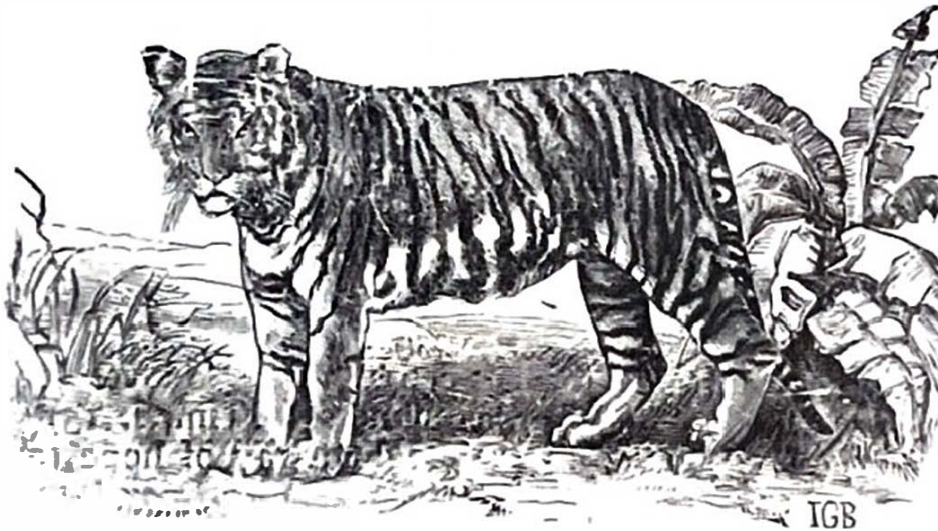
The Three Go Together.

THERE are multitudes of religious people who hold the theory that nobody can be certain that they possess everlasting life, and are sure of being in heaven while here on earth. A single statement made by the Son of God, and recorded in John v. 24, completely denies this theory, and affirms that a present and known possession of everlasting life is the portion of all true believers. His words are, "Verily, verily, I say unto you, He that HEARETH My Word, and BELIEVETH on Him that sent Me, HATH everlasting life, and shall not come into condemnation, but is passed from death unto life." There are three things in this verse that go together. They are hearing, believing, and having everlasting life. These three are not to be severed. To hear the words of the Lord Jesus, these words of life and peace that often fell from His lips to men, and especially that last triumphant dying utterance of His when on the Cross of Calvary, "It is finished" (John xix. 30), which tells of redemption accomplished and salvation procured for all, by the work of the Son of God apart from the efforts, tears, and prayers of men. To hear and to believe on God who sent His only begotten Son to be the Saviour of sinners (1 John iv. 10), and my own personal Saviour, appropriating Him as mine, is as the Lord definitely declares to "have everlasting life." here and now. The hearing, believing, and having go together. It is no presumption to believe and confess what God says. It would be unbelief to doubt it. It comes to this then, that if the reader of these lines is one who hears and believes, he is one who has—not hopes to have at some future time—but HATH now at this moment, "everlasting life." God says it. Do you believe it?

The Indian Hunter's Discovery;

OR, THE TIGER THAT WAS TAMED.

An English hunter, who had spent years in quest of "big game" in India and other countries, brought home to his children a tiger cub which, with every care bestowed upon it, grew up to be a "pet" with his family. He claimed that by proper treatment and with new environment he had changed its nature, and made it as docile as a lamb. On a Summer afternoon, while reclining half-asleep in an arbour with the pet tiger by his side, he was startled by a savage growl, not unlike what he had been accustomed to hear in the jungle. Starting to his



A TIGER IN HIS NATIVE JUNGLE

feet, he saw the young tiger, with its eyes glaring and its teeth set, ready to spring at him. He immediately grasped his pistol and shot it dead. It was found on examination that the young tiger had been licking the hunter's hand, and had broken the skin. Tasting his blood had awakened the ferocity in its nature, which was still there unchanged, and caused it to show the same savage instincts as the fierce tiger in its native jungle.

The moral and message of this story is not far to seek. Man, by nature, is a sinner (Eph. ii. 3), a rebel and an enemy of God (Rom. v. 10). His nature can neither be tamed nor improved, for his heart, which is the spring of it, is "deceitful above all things and desperately wicked" (Jer. xvii. 9). He may be reformed outwardly, made moral

among his neighbours, and so religious as to take his place among the people of God ; but he remains a sinner and a rebel at heart still. His nature is at fault, and it is unchanged. The only remedy for him is to be "created anew" as Eph. ii. 10 describes, and God alone can do that. He needs to be "born again" (John iii. 7), and in that new birth receive a new life and a new nature. This makes a sinner a saint, a child of wrath a child of God. Anything and everything short of this, leaves a sinner with an un-renewed nature, which the Scripture affirms is "not subject to the law of God, neither indeed can be" (Rom. viii. 7).

In the service of the gentleman who owned the tiger cub, there was a gamekeeper, a terrible slave to strong drink. Every reformer in the place had tried their skill on "Geordie," but without success. He had taken the pledge it is said ten times, but the love for drink remained, and immediately he tasted it he was overcome by its power. A hard case was "Geordie," but not too hard for God, not too far gone for the Gospel to set up anew. He was invited to a cottage meeting in a working man's home on a Sunday evening, and there he heard for the first time in his life that God cares for bad people, that He loves sinners (Rom. v. 8), and that it was sinners (1 Tim. i. 15) that Christ came to save. That brought a ray of hope to the man's soul. The Gospel has that in it, and when its truth is received, "the power of God" is exercised on behalf of the believing sinner, and he is delivered from "the power of darkness" (Col. i. 12) and born of God (1 John v. 1). There is much to learn after that, but a new life and a new nature is in the man from that hour, and he lives no longer to the lusts of men, but to do the will of God. This is conversion. The man is turned to God by the new life and the new nature now in him. Does the reader know aught of this? It is the first experience of the Christian life, and without it there is no life, no salvation, and no heaven. There is no power on earth can effect such a change. It is the work of the Spirit of God, and the Spirit acts in imparting this new life and in forming this new nature, when a sinner acknowledging his guilt before God commits himself believingly to the Lord Jesus Christ as his personal and only Saviour, and owns Him as his Redeemer and Lord.



Are You Really Happy ?

THE question came to me as a surprise, for I thought I was happy, and I wondered that anybody should doubt it. I had been converted in the time of a great ingathering, and we sang a great deal at the meetings, and seemed to be a very happy people. Yet, when alone, and especially when alone with God, having time to review my ways and consider my conduct, I was often anything but happy. My feelings had a good deal to do with what made up my happiness, and when they went down so did my joy. It was probably the knowledge of this that caused that question to come from the lips of the godly old man—a true shepherd of the Lord's flock—who had much experience in dealing with souls before and after conversion. As there was no very definite answer given to his question, he went on to say, "I want to give you a little verse to roll over and over in your mind until it becomes like honey from the honeycomb to your soul. It is this, 'In *Him*, though now we see Him not, yet *believing* we rejoice' (1 Peter 1. 8). The source of true joy is the Lord Himself, not in our own frames, or experiences, but in Him. And the means of this joy being in us is *believing* not feeling, but faith. 'In whom believing ye rejoice with joy *unspeakable*,' that is so much of it, and so glorious in kind that it cannot be described. Just take these two simple truths to your heart, and they will make and keep you truly happy." There is much that passes for happiness that is not, and the proof of it is that it changes like the wind. But true joy, real happiness, has their source in Christ, who changes not. And it is ours by simple faith, taking God at His Word, in spite of feelings and when circumstances are all against us. And then quoting the memorable words of holy benediction, "Now the God of hope fill you with all joy and peace *in believing*" (Rom. xv. 13), he was gone. But that word has remained, and like a rock remains, while all around is shifting sand. In Christ, is the believing sinner's salvation, peace, and joy, and not in changing frames and feelings.

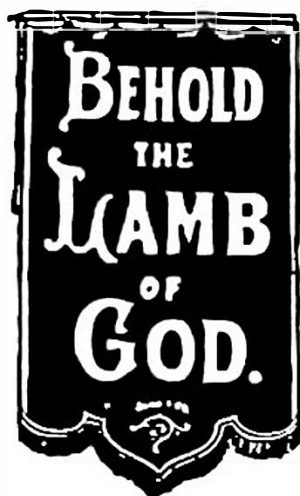
WHAT CHRIST IS TO ME.



Christ is my Saviour ever the same,
Life is eternal, found in His Name;
Peace it is mine, through His death on the tree,
Joy in believing what He is to me.

The Sight that Brings Peace.

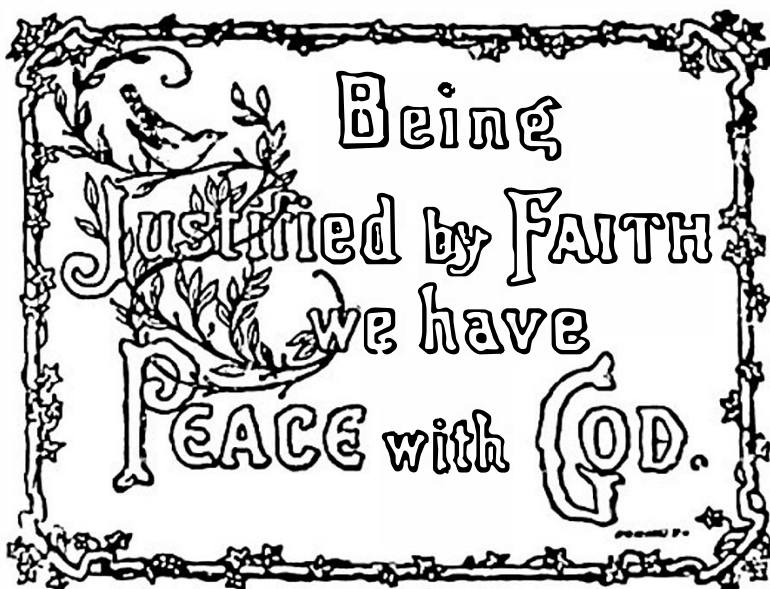
IT is when the sinner beholds by faith the Lamb of God dying on the Cross on his account, for his sin, in his stead, that peace comes to his troubled soul. That death was to free him from the penalty and the power of sin.



As a sinner against his God, he is amenable to punishment. He knows it, even when his lips deny it, and his conscience within, under the guilt of his misdeeds, cries out, "Thou art the man." No penance, no prayer, no promise of amendment can blot out the past. But God has found a ransom. He has sent His Son to become the sinner's Surety, and presents Him in the Gospel as his Saviour. His sacrifice on the Cross atones for sin, and provides a righteous way of escape from its penalty.

His might on the throne delivers from its power, and is exercised for all that believe on and confess Christ as their Redeemer and Saviour. To "behold the Lamb of God" is to see in the Word that He died for me. To believe on Him is to personally own Him as "the Son of God who loved me and gave Himself for me" (Gal. ii. 20). This is God's way of saving sinners. It is His only way. And there never will be another. Does the reader now behold the Lamb of God" for Himself, and own Him in a personal trust as his only Saviour?

How
should
man
be
just
with
God?



Whom
He
justified,
them
He
also
glorified

Job ix. 2.

Rom. '8. 30

*THE LAST HOURS IN THE OLD
HOME;*

*OR, A SOUL'S DECISION AND CHOICE FOR
ETERNITY.*



THE LAST NIGHT IN THE OLD HOME.

The Last Hours in the Old Home; OR, A SOUL'S DECISION AND CHOICE FOR ETERNITY.

IT was the last week of the old year. A snowstorm raging without, with heavy drifts through which travellers slowly wended their way homeward from the wayside inn, to which the old-time coach had brought visitors from afar to spend the last days of the passing year with friends in and around their native village. In contrast to the scene without, we peep inside a cottage home just on the outskirts, where in a snug little parlour, two females sit in front of the glowing fire engaged in conversation. Their ages do not seem to differ greatly; they are both young as people reckon, and their lives have been spent under the same roof since early girlhood. They are cousins, daughters of two worthy and much respected townsmen, who for many years had lived and served God in that village, spreading His Gospel among the lowly with their lips, and adorning its doctrine in their lives. Both had ended their course with joy and in honour, and their two daughters, brought up in separate homes, had lived together happily in the home of the elder, since their parents passed to their rest in heaven. But the day of parting was on the morrow, and many tender memories were awakened as the hour drew near. Their last night together was spent in the quietude of that little room in which many a happy family gathering had taken place in years gone by. The younger cousin was about to sail for a distant colony to live with her brother, and her companion was to be left alone in the old home. Much as they had in common as relatives and fellow-helpers, there was one thing—and only one—in which they differed. One was in Christ, the other in and of the world. Let this be put in another way. They were both Christians outwardly, both moral, well behaved, and much esteemed among their neighbours; but the younger cousin had not accepted Jesus Christ from God who sent Him as her personal Saviour, nor owned Him before men as her Redeemer and Lord. Her elder cousin had done both definitely and decidedly, and was therefore God's own child, born of His Spirit, and known by her fruits and ways as a devoted disciple of the Lord. She had again and again spoken lovingly, tenderly, and faithfully to her cousin of the need of a definite life choice to

be the Lord's, but up to that hour there had been no response. She assented to the truths of the Bible, revered the memory of her pious parents, and greatly respected her cousin's consistent life, but yet remained undecided and unsaved, without Christ, and therefore at the mercy of every wind and wave of temptation in that great world to which she was going forth on the morrow. Heartsore and burdened, her Christian cousin had prayed that grace and wisdom might be given her to set Christ and His saving power once more before her dear companion; whose face she might never see again, and that quiet hour was spent in doing so. There was nobody heard that conversation but God, but its happy issue was that a life-choice was made over the words of Psalm lvii. 7, "My heart is fixed, O God," coupled with those of Isa. xii. 2, "I will trust and not be afraid," and her soul passed into the light and liberty of God's salvation. There was joy, such as only a redeemed and regenerated sinner just delivered from the realms of darkness, and the soulwinner who has sought and won a soul to Christ know, that hour, and the life implanted then and there, is manifested in a path of loving service to the Lord in the distant land in which she lives. Why have I related this story? To impress upon the reader of it, the need of a definite and personal acceptance of Christ (John i. 12) for salvation, the *certainly* of being saved (Acts xvi. 16) by all who do so accept Him, and the *blessedness* of being saved and sure of it (1 John v. 13) here and now. The way is simple, but the time is short. There is no time to lose, none to trifle, "Behold now is the accepted time; behold *now* is the day of salvation" (2 Cor. vi. 2). There is a moment in all lives which decides the future course and fixes the final destiny. And that moment is when the great life-choice of the soul is made, and the heart's answer gives to God's great question put to all who have heard the Saviour's Name and the story of His Cross and Sacrifice as presented in the Gospel: "What think ye of Christ?"

THE SOUL'S RESPONSE TO GOD'S CALL.



I do believe, I will believe,
That Jesus died for me,
That on the Cross He shed His blood
From sin to set me free.

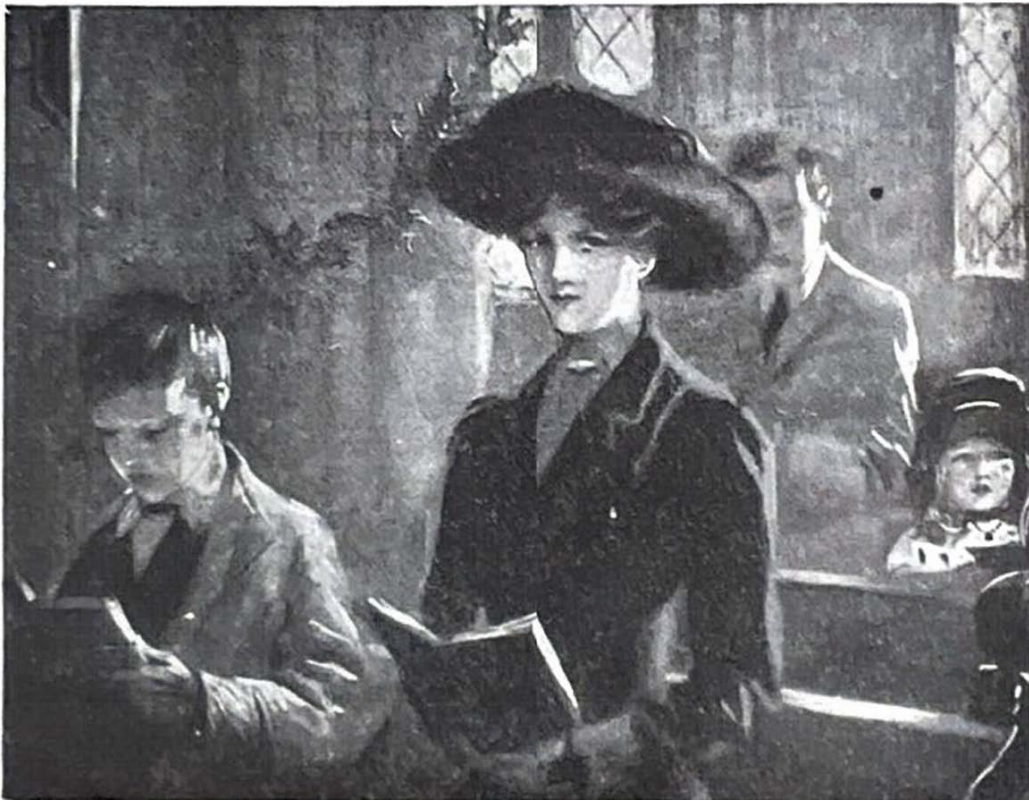


The Voice of the Scoffer.

WE are forewarned in the Word of God, that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" (2 Pet. iii. 2). They are with us now. We hear their voices on the platform, and read their scoffings in the newspapers day by day. They walk "after their own lusts," revelling in sin, doing their own will, taking their own way. And when any remind them that there is a God to meet and a reckoning day to come, they raise the scoffers' sneer and ask—When? They point to the silent heavens above, from which no bolt of vengeance descends on the blasphemer of God or the destroyer of man, and say, "If there be a God, let Him speak out against the wrongs that He suffers to be wrought, and we will believe in Him." Little do they think what the result would be to themselves in judgment, if their desire was granted. For when God does next speak from the open heavens, it will be in stern and awful retribution on men for their impenitence and rejection of the Gospel, which in this period of His longsuffering and grace to a guilty world He is causing to be made known in all nations, taking out from them "a people for His Name" (Acts xv. 14), who will be removed from earth to their home in heaven, before the world is swept by judgment from the throne of God. If God were acting now in righteousness, as He did in ages past, the scoffer's tongue would long ago have been silent in the grave, and his soul in the torments of hell. But as surely as God has said it, his day is coming. And when it does come, God will make short work of his boasting and his scorn, and he, bold man! will shrivel at the first blast of His anger when He arises to deal with His foes. Let all who scoff and scorn at the Gospel and the Word of God take heed and beware, and while they may, turn to the Lord, for His mercy in salvation.

The Lips that Sang a Lie.

THE peasantry of the Garioch district of Aberdeenshire, around Pitcaple, were greatly astonished, and some of them mightily offended at the saying of a preacher who had come to fill the pulpit of their respected old minister, George Bain, who had gone across to Ireland on a visit during the great Revival of 1859, to witness the mighty work of grace in the awakening and conversion of sinners transpiring there. A Probationer, who had the gift



"SHE SANG LOUDER THAN EVER."

of "great plainness of speech," and the habit of calling persons and things by their old-fashioned Bible names, was the preacher on that Spring morning, in which all Nature seemed to be getting ready into its robe of freshest green. It so happened that the preacher within was as fresh as the fields and woods without, for he had come from a scene of soul-saving in another place, and was preaching in the freshness and unction of the Holy Ghost. And a man led by the Spirit and obedient to His behests does things quite outside the usual beaten track of dry form and method and even ecclesiastical order, to drive

his message home and reach the consciences and hearts of sinners. Preaching that does not reach sinners' consciences is not of much use, except to sing lullaby to deceived and sin-drugged souls making their descent to the pit easy.

"Let us sing the twenty-third Psalm," said the preacher, reading verse by verse the fine old Scottish metrical version as it is found at the close of the Bible, and used almost exclusively in these years in worship. At the close of the reading, and as the old precentor was using his pitchfork to raise the tune, the preacher remarked, "This is a psalm for born again people, and any of the unconverted who sing it, sing lies to God." That saying made a few of the congregation "sit up;" it enraged to the boiling point a number more, and the effect on a few ardent spirits, who were determined to show no respect, and give no quarter to that impudent statement, was to make them sing louder than ever. Of these latter, was a Garioch farmer's daughter. She remarked to a neighbour on the way home that she "was not to be frightened anyway, and would sing it as often as she liked in spite of him." But God has to be reckoned with in such matters, and He honours the faithful testimony of His servants, however uncouth it may appear to the Pharisee and the unconverted church member. On her bed that night God spoke to the soul of the farmer's daughter. Her lips had sung "The Lord's my Shepherd," and added "Yea though I walk in death's dark vale, yet will I fear none ill," while well she knew that she feared the very thought of death, and knew she was not ready to meet God. In agony of soul, such as only an awakened sinner knows, she tossed on her pillow, until, unable to endure it longer, she arose, and throwing her mother's plaid around her hasted in the early morning hours to the house of a cottar, whose wife was a converted woman, and knew well how to point an awakened sinner to the Saviour, with the grand result that the farmer's daughter received and confessed Christ as her personal Saviour, and told the story of her anger, her awakening, and her conversion to the faithful preacher next day. There are many who utter words in prayer and song which on their lips are lies, for they are not the true experience of their souls. None can truly use the language of Christian experience until they are Christians, having been born again by the Spirit of God.



The Joy of Knowing Sins Forgiven.

IN my early girlhood I was taught to pray, "O God forgive me all my sins, for Christ's sake," but beyond repeating the words I knew nothing of it. For thirty years I hoped the time would come when I would know that my sins were all forgiven, and that I was a saved soul. But how I knew not. There are Providences in all our lives, and I have not the least doubt, as I look back on the past, that it was one of these that brought me into the acquaintanceship of a Christian woman, a day labourer's wife who, while poor in this world's things, was the happiest person I ever met. I asked her one day, while she was doing some work for me, what was the source of her joy, and she answered in great simplicity—"It is that God has forgiven my sins for Christ's sake, and made me a partaker of His saving grace." I was amazed, and had she been other than what I knew her to be, a truly happy woman, I might have considered her self-righteous. I asked, "How are you so sure of that?" to which she quietly replied, "By the Word of God that says, 'Your sins are forgiven you for His Name's sake' (1 John ii. 12), and the same blessedness is open to all, for I never did anything to merit it, but simply believe that on account of what Christ did for me when He died for my sins on the Cross, God is Just and the Justifier of all that believe on His Son." I felt at that moment that this humble woman had stated what I long desired to know, and I took the Bible that night and read it to find out what I could about the blessedness that she had said was "open to all." And blessed be God, I did. The words that gave me light and led me to place my soul's trust in Christ and His finished work alone for forgiveness, were "In whom we have redemption through His blood, THE FORGIVENESS OF SINS according to the riches of His grace" (Eph. i. 7). The "grace" of God and the redeeming "blood" of Christ I saw to be the CAUSE of a sinner's forgiveness, and that my part was simply and only to RECEIVE it in believing. There only remained to take God at His Word, to believe what He says, and to know my sins forgiven. The knowledge of this brought peace, and joy followed. I this I rejoiced then, and still rejoice.



THE GREAT WORD—ETERNITY.

Time flies, and we move on its wings
To that which is to be.
The passing years but lead us on
To God's Eternity.

The Door of Grace will Close.

LONG as the door of God's grace to men has stood open wide, with the great and gracious invitation sounding forth to "Whosoever will" to enter in and be saved, that door will one day close, never to be opened again.



Grace will give place to judgment, and the door through which sinners now pass to become partakers of "the salvation of God," without money and without merit on their part, will be shut. God has said it, and it will surely come to pass. Let none, therefore, hope for some future opportunity for repentance and accept-

ance of what they are at present refusing or neglecting, even the mercy of God in Christ, that great salvation which has been provided by Christ's death on the Cross, and is now proclaimed to all in the Gospel. The door of grace is open to-day, and the Lord's word is, "By Me, if any man enter in he SHALL be saved" (John x. 9), but there is no promise of it being so for ever. "The acceptable year of the Lord" is to be followed by "the day of vengeance of our God" (Isa. lxi. 2), and the open door of mercy will be succeeded by the closed door of just retribution. Do not tarry, do not trifle, lest the time of mercy pass and leave you Christless and unsaved.



