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JOHN RITCHIE, PUBLISHER, KILMARNOCK.

THE ONTARIO FARMER;

OR, "WE MUST MAKE THE MOST OF LIFE WHILE WE HAVE IT."



A SPRING SCENE IN HAMILTON, ONTARIO, CANADA.

The Ontario Farmer;

OR, "WE MUST MAKE THE MOST OF LIFE WHILE WE HAVE IT."

IT was a clear, crisp April morning, and everything in Hamilton, "The Garden City" of Ontario, Canada, seemed to be awaking to the breath of returning Spring. The Winter bonds of Lake Erie had just broken, and huge blocks of ice were passing down the river to the famous Niagara Falls where they became piled in huge fantastic heaps. On my way from Hamilton to the Falls, I met a typical farmer who had emigrated from the old country some thirty years before, and had been successful in his efforts at fruit growing in that rich belt of land known as "The Orchard of Ontario," through which we passed by rail that forenoon. When he discovered that I was a visitor from the land in which he had been born and schooled, he became reminiscent regarding his early years. Especially did the memory seem to linger of happy Sundays of the ancient Scottish type and Sunday School days when the Gospel, told out in simple words, seemed to have impressed his young and tender heart. I told him as best I could that in the mercy of God such Sundays were still with us in some parts of Scotland at least, and that in the parish of his early years, I knew that the Gospel was still being made known, and that men and women were receiving it and being saved. I noticed that when we got to close quarters on the matter of personal salvation, and the common need of being "born again" in order to see or enter the kingdom of God (John iii. 3, 5, 7), he became restive, and more than once tried to change the subject by attracting my attention to the splendid orchards through which we were passing. It is wonderful how long you may speak on religion and religious work, of churches and creeds and the like, so long as the need of personal salvation is eschewed, and the soul's need of Christ is left out. But how quickly the subject is dropped or turned away from, when the old time question, so pertinent and personal, "What think ye of Christ?" (Matt. xxii. 42) is pressed home upon the soul. My fellow-traveller seemed to be getting ready to leave the car, and I sought to have a last personal word with him, as it was unlikely we should ever meet again. He listened very respectfully and acquiesced in the importance of giving heed to the Word of God and the

Gospel of Christ, but just as he rose to say "good-bye" and go, he said "but you know we must make the most of life while we have it," then he passed from my view,

I have not forgotten his words, they are very true and very solemn. "We must make the most of life"—that is true. And what do you think is the first and highest object of earthly life, reader? Is it to make money, to acquire property, to gain a name and pass into the eternal world without God and without hope? Certainly not. The man who so lives, is making the least of life, in fact he is wasting it. The first and noblest thing in earthly life is to get right with God, to be reconciled to Him, to be saved from the guilt and practice of sin, to be born again and become God's own child (1 John v. 1; 1 John iii. 2). There is nothing better, nothing greater than this. You may become a millionaire, a peer, a senator, or anything else the world can make you, but if you do not know God as your Father, and His Son Jesus Christ as your Saviour and Lord, you are poor enough now, and will be worse throughout eternity. That man makes the most of life, who honestly and fearlessly faces the question of his relation to God, and having discovered that he is a sinner in His sight, "guilty before God" (Rom. iii. 19), as the Word declares, owns his sin (Job xl. 4), and taking his place as a vile and guilty sinner, finds in Christ the One who came to save him (1 Tim. i. 15), who died for him (Rom. v. 8), and in whose Name God holds forth forgiveness of his sins (Acts xiii. 38). To live a godless life, to die a Christless death, and pass into a dark and hopeless eternity is to make the very worst of earthly life. Yet how many are doing it. Clever, successful, level-headed for time, but fools before God and for eternity. Are you one of them, reader? Better search and see. A mistake on this will be fatal. As the Ontario farmer put it, it is only "while we have it" that the best can be made of earthly life. And you and I cannot tell how long it may be ours. The moral is, to get the great matter of salvation settled to-day. "Now is the day of salvation." The Gospel is still sounding in your ears, and the way is so simple that none need miss it. It is this—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9).



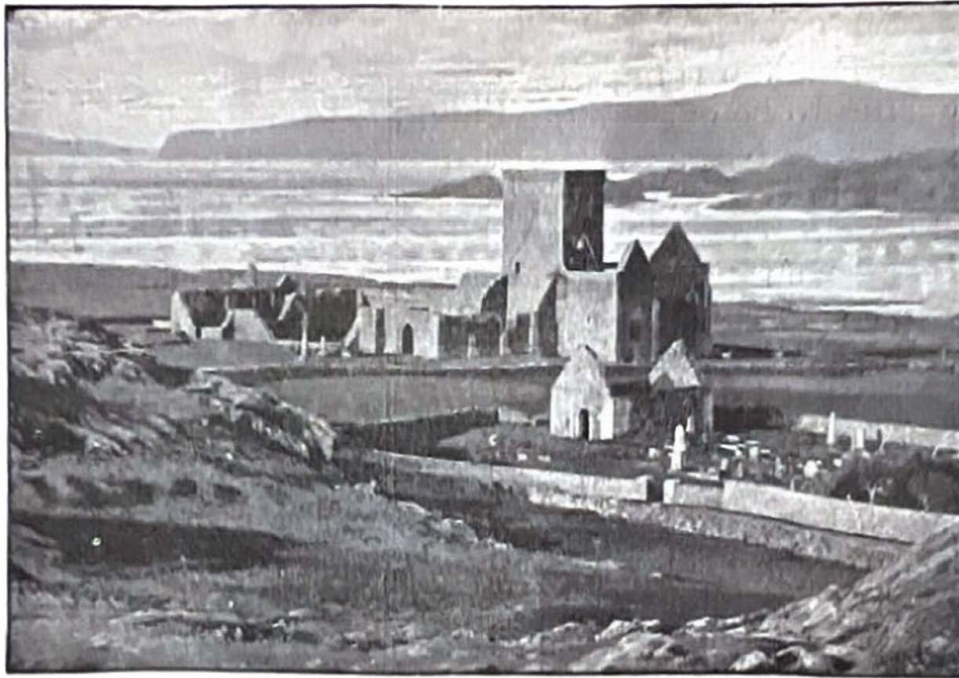
Love for the Loveless.

It was not the lovely, or the worthy, that God loved, but the loveless. It was not those who desired or deserved to be loved to whom He sent His Son to be their Saviour. It was a world of sinners to which the Son of God was sent as the expression of Divine love, a world which had for ages gone astray and set aside all God's claims. The record of this great love and this great gift is fully and clearly set forth in John iii. 16, which came from the lips of the Son of God Himself, when He stood in this world of ours. "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." Who can ever doubt the love of God after such a word as this? "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10). The love of God was toward the loveless. The death of God's Son was for the guilty. Not for the good, or the noble, or the righteous, but for sinners did the Saviour come. "Christ Jesus came into the world to save SINNERS" (1 Tim. i. 15), and "While we were yet SINNERS, Christ died for us" (Rom. v. 8). There need be no question, no doubt, in the light of such statements, that it was sinners whom Jesus came to save, and that it was sinners for whom He died. Do you take the guilty sinner's name? Do you place yourself among those for whom the Saviour came, for whom He died? You may. Then you can say like one of old, "The Son of God who loved me and gave Himself for ME" (Gal. ii. 20). This is personal appropriation of Christ. This is believing on Him. This is salvation. Make it your own personally, and do it now.

The Conversion of a Pictish Chief.

A RECORD OF THE GOSPEL'S POWER IN ANCIENT SCOTLAND

IN the years when Columba and his helpers were living in the island of Iona, and from there going forth with the Gospel message among the Picts of the far North, they heard of a powerful chief far away beyond the mountains of Drumalban, whose name was Brude. Accompanied



RUINS OF IONA AT THE PRESENT TIME.

by two earnest evangelists named Congal and Cainnech, Columba started on his mission of mercy to the Druid chief, bearing nothing save the Word of God, written on large parchment scrolls. A tiny craft covered with cowhide was launched from the silvery strand of Iona, with the three Gospellers, accompanied by a few helpers to row them across the strait to the further shore. Then many a weary mile up rugged hills covered with furze, down precipitous rocks, across trackless moors, toward the shores of Loch Ness, where the castle of the Pictish chief was said to be. When they reached the place, they found that Brude had been forewarned of their coming by his Druid priests and had barred the gates of his fortress against them and their message. The same experience has been repeated

again and again all through the years, wherever Christ and the Gospel of His great salvation are brought near to sinners. The enemy seeks to hold his own "in peace" (Luke xi. 21) and resists every effort to deliver sinners from his cruel grasp. Undaunted by their first repulse, Columba and his helpers formed into line outside the closed gates and raising their voices sang the forty-sixth psalm. The strange sound of that first song of Christian praise which had ever sounded through these wilds was heard by Brude in his fortress, and so completely overcame him that he ordered the gates to be opened and Columba to be brought into his presence. No record has been left in the annals of Iona of that interview, but from what we know of Columba and his love for the Gospel of Christ which he and his helpers spent their lives in spreading in its simplicity, we may be sure that the burden of his message to the Pictish chief was "Jesus Christ and Him crucified" (1 Cor. ii. 2). This is what the sinner needs and what the Gospel declares. It is the Gospel of God "concerning His Son" (Rom. i. 3). It tells that "Christ died for the ungodly" (Rom. v. 6), died "the Just for the unjust to bring them to God" (1 Pet. iii. 18), and that in virtue of His death there is salvation for all. And wherever the message is received by faith, it becomes then and there to the believing soul "the power of God unto salvation" (Rom. i. 16). The historian tells us that Brude confessed the Lord Jesus as his personal Saviour, and threw open wide the whole of his kingdom to the preaching of the Gospel. Columba hastened a band of earnest Gospellers from Iona to the far North, who penetrated the straths of the Grampians and the fastnesses of Ross with the Gospel. and by its power many who had bowed before the altar of the Druid, were saved to witness to the Gospel's saving grace and power. Reader, you are no heathen, but you need Christ, need to be converted to God as surely as this Pictish chief. There is one Gospel, only one, the same for the Druid as the nominal Christian, and this is the Gospel we bring to you here and now. The question is, will you receive it as God's message of a present and personal salvation and pass from death to life (John v. 24) or will you reject it and perish eternally?



"It is not Seeking, but Receiving."

I WAS taught from my earliest years to "Seek the Lord," and to pray to God that I might be saved. This was the doctrine generally preached as the way of salvation, and we were told to "seek it earnestly." I often had protracted seasons of real soul anxiety and truly wished to have the certainty of my salvation. But somehow I could not get at it. Thoughts arose in my mind at various times such as these. How long have we to seek salvation before we get it? How are we to know when we have it? Does assurance come as a revelation, or in some sudden illumination or experience? I had read of some such cases of conversion, and of others who were "stricken," and after a long struggle emerged out of darkness into light. But whether these were special cases, or the general experience of all true Christians I could not tell, so my years passed on. I was still seeking but had not found salvation, not so far as I could tell. I heard some speak of being saved. They could say they had "eternal life" and enjoyed it. Not so with me. I wished I could say so, but still it seemed as far off as ever. Conversing one day in a railway train with a fellow-traveller, we got on to religious subjects. He evidently knew something of the very thing I wanted to get light on. I asked, "Do you think any one can be sure of having eternal life?" "Yes," he said, "I do. I can say by the grace of God that it is mine, and that I have lived in the enjoyment of it for over twenty years." I suppose I must have looked interested, so he went on to say, "For many years I was on the wrong track, as many are. I had been taught to 'seek it,' and so I did, but I never seemed to get any further on in that way. One night I heard an address from the words, 'The gift of God is eternal life through Jesus Christ our Lord' (Rom. vi. 23), and the speaker remarked, 'We do not work for a gift; we do not even seek it, but when it is held forth to us by the giver, we simply RECEIVE it and thank him for it. This is how you are to come into personal possession of God's free gift of eternal life. There is no effort, no fitness, no merit needed. You simply receive what God in grace has provided, and say "Thanks be unto God for His unspeakable gift" (2 Cor. ix. 15). That was the means of bringing me to the point and I did receive Christ (John i. 12) and in Him I have life." Not just then, but shortly after, I came as I was, empty handed, and took what God has given. There is no need to seek, or to wait as if something had to be done. God has given His Son: in Him is life, and "He that hath the Son HATH life" (John v. 12).

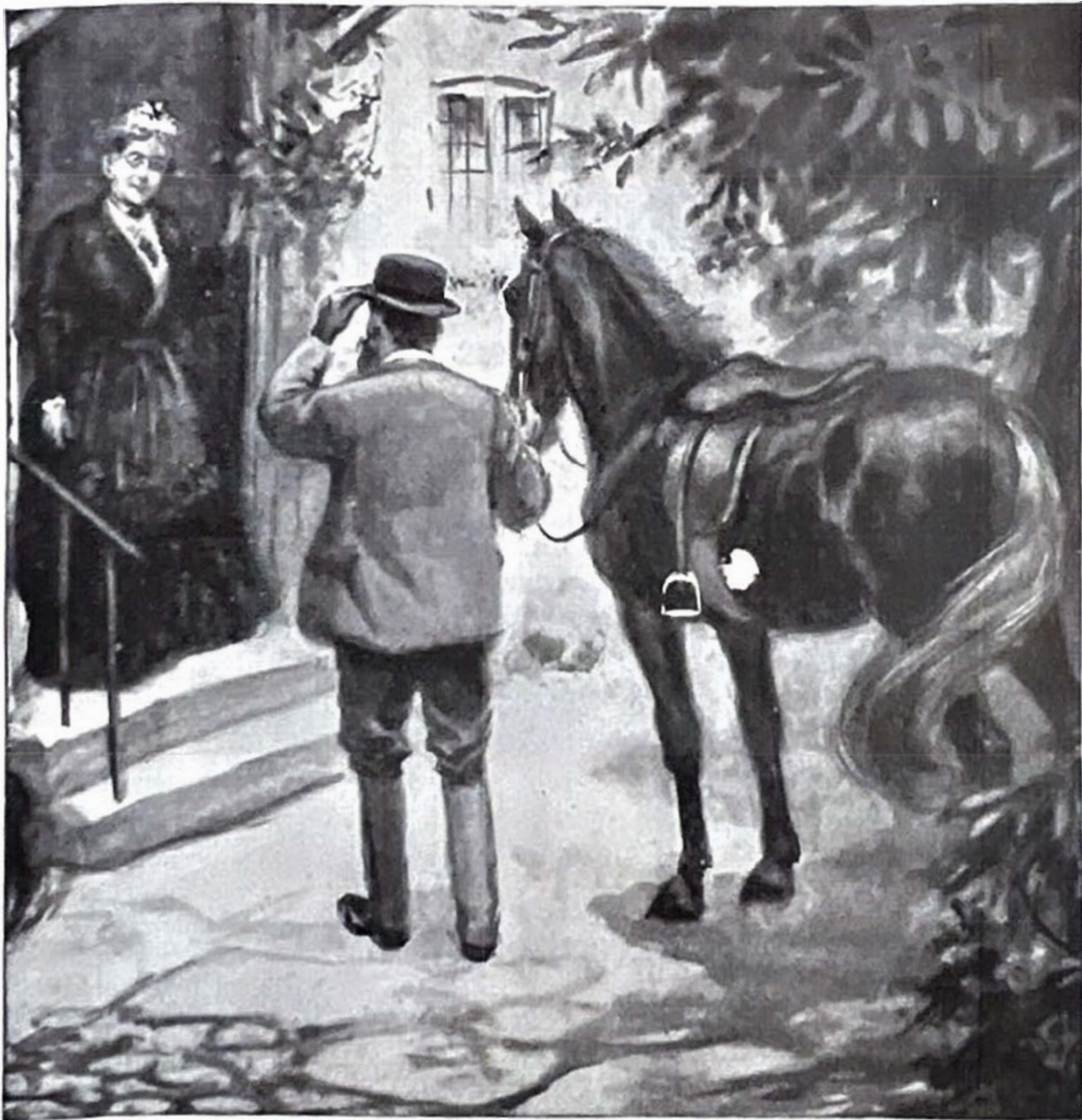
A Gracious Invitation.

THE words once uttered by the Son of God as he stood upon earth in the midst of sin-burdened, heart-sore, and weary sinners, are as true to-day as they were that day long ago when He uttered them. The invitation that came from His lips then, has not been recalled or withdrawn. From the enthroned Saviour at God's right hand the words come, as His personal invitation to all who are labouring to obtain salvation by their own vain efforts, or seeking rest from the burden of their sins in anything short of Christ. Here are the Saviour's words—



Do they meet your need? Are you labouring, working to obtain rest to your soul? Are you burdened, heavy laden and needing rest? Do your sins weigh you down? Do you long to be free from their load, their penalty, and their practice. Then to you, the Saviour says, "Come unto Me" To come, just means to yield, to trust yourself to Him; just as you are to cast yourself and your burden upon Himself. What does He say to those who do? "I will give you rest." It is His and He gives it, gives it freely to all who simply come. Sin-burdened and weary ones of all ranks and conditions, of all countries, climes and creeds, are enjoying this rest to-day. Are you?

*THE DOCTOR AND THE SIN-SICK
PATIENT.*



"HE CALLED AT THE DOCTOR'S HOUSE LATE AT NIGHT"

The Doctor and the Sin-sick Patient.

"THE DOCTOR," as everybody called him, was the best known man in the parish. In times of sickness he was not only physician but friend, and when distress and bereavement came, he was counsellor and comforter to all. And "the doctor" knew the troubles of the soul as well as those of the body, and being himself a true Christian who had known the Lord and lived in the peace and joy of His great salvation for over half a century, he could tell the sin-sick and the weary, of the One who alone can give rest from the burden of sin, and relief from its penalty and power.

He never missed an opportunity of bringing the great realities of Eternity and the glad tidings of the Gospel before his patients, no matter whether they were gentry or day labourers. For this reason some did not seek his services, for whether in health or sickness there are those who hate the Gospel of Jesus Christ and give the cold shoulder to all who love and speak of it.

There was no greater enemy of the Gospel in all that parish than Gould the farmer at "The Knowe." He had been heard to say he would "rather die of his trouble, than have the old doctor preach to him in his sickness." Such sayings are easily made in health, but when the hand of disease is heavily laid upon the sons of men, when the world and all its belongings is slipping from their grasp, when the portals of the great Eternity begin to open to receive their sin-stained souls, boastings of godless days take wings and flee away.

Gould lay very ill at "The Knowe" one day, and his brother, who had come to see him, was sent off on horseback to bring "the Doctor." When he called at his house late at night, he found he had just gone to visit a patient, but was expected back within an hour. So the doctor's sister, who kept house, asked the visitor to come in and await his return. When the doctor arrived he at once remounted his horse and along with the sick man's brother rode along to "The Knowe." When he entered the sick room, the man who had spoken so many hard things against the Christian physician held out his fevered hand and grasping the doctor's arm said—"I did not think you would have come, doctor, but I'm glad to see you. I'm sick in body and in soul too, I hope you can do something

for both." This most unexpected salutation gave the doctor a hint that the Spirit of God had been at work arousing the worldly man to eternal things and bringing him down from his haughty position regarding Christ and His great salvation. So he lifted his heart to God in prayer that he might have grace and wisdom to speak a word in season to the sick farmer. There was nothing seriously wrong, beyond a severe chill, which had raised his temperature, but the man who is unprepared to meet God is easily alarmed at the thought of impending danger. A few visits from the doctor, with such treatment as he prescribed, brought the farmer round. It was during the period of his convalescence that the doctor called one afternoon and found the farmer alone sitting by the parlour fire. They had not been long together when the doctor said, "Now, Mr. Gould, in the Lord's goodness you are pretty well over your bodily trouble, what about the other ailment of which you spoke that first night when I called. You remember you said you were sick in soul as well as in body." "That's true, doctor. And it's sickness of long standing too, for I have had many a sore day and night during the last ten years thinking about my former life and the sins of bygone years. I was once very near the kingdom of God, but I put the day of my salvation off, and now the thing that haunts me is, that my day of grace is past. Do you think there is any chance for me now, doctor?" "Something better than a chance, Mr. Gould, there is certainty. God says in His holy Word, "WHO-SOEVER will, let him take the water of life" (Rev. xxii. 17); that "if ANY MAN enter in by Christ he shall be saved" (John x. 9), and the Lord Himself says "Him that cometh to Me, I will in no wise cast out" (John vi. 37). A long and close conversation followed, and before the doctor left he knelt by his patient's side and prayed that the light of the Gospel might shine into the farmer's heart and that he might welcome it unto salvation. What actually happened after the doctor left I do not know, but this much is sure—Farmer Gould was converted to God that night, and confessed Christ to his brother and among his servants the next day. His first visit was to the doctor's house, and for many a year he lived to preach Christ with his lips and shew forth His praises in his life, as a sinner saved by grace alone. Reader, do you know the need of your soul?



Grace for the Guilty.

THE grace of God is toward the guilty. And the whole world has been brought in "guilty before God" (Rom. iii. 19). "There is none righteous, no not one" (Rom. iii. 10)—not even you, reader. You may be outwardly righteous in your dealings with your fellowmen, but you are unrighteous before God. You have sinned against God, and your sin is marked before Him against you. You can never blot it out or atone for it by any effort of your own. You are "without strength" (Rom. v. 6) to do anything to save or even help to save yourself. You must be saved by grace alone, "not of works lest any man should boast" (Eph. ii. 8, 9). Salvation is by sovereign grace, the free favour of God to the undeserving. The grace of God is for the guilty. He justifies "freely by His grace" all who as sinners rest on the merits of Christ alone, and upon the precious blood which He shed (Rom. iii. 24, 25). By grace alone are the guilty saved. Reader, are you conscious that you have no merit, no plea with which to come before God, that you are a sinner, lost, undone and hell deserving, that you have done nothing, can do nothing to save yourself? Then you are just the person for grace to save. God delights in showing grace to the guilty, to those who take their true place before Him, confessing their guilt and trusting only in the merits of the Son of God the Saviour. Do you cast yourself only and wholly on His finished work? Do you believe on Him as your Saviour and confess Him as your Lord? To all such the Word of the Lord is "thou shalt be saved" (Rom. x. 9). Yes, saved now, saved by grace, as it is written, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God" (Eph. ii. 8).

Saved on a Hay Cart.

THE STORY OF A DORSET LABOURER'S CONVERSION.

THERE had been a tent on the village green and two strangers preaching in it for three weeks. The villagers had been warned against going near it, and quite a number stood aloof for a time. But when it was



"THE LIGHT DAWNED WHILE HE WAS STANDING IN THE HAY CART."

rumoured that some of the worst characters in the place had been "converted" and were singing hymns and praying, either curiosity or anxiety to hear and see for themselves caused some to steal in, and the Word of God spoken in all simplicity and faithfulness did its own work, awakening and convicting of sin. Among those who manifested songs of soul trouble was a farm labourer, who bore the name of being "religious," and so far as outward profession goes he was all that. But it needs to be remembered that a profession of religion and possession of Christ as a personal Saviour, do not always go together. Very many who have religion lack Christ, and are generally the very last to be convinced of their need of being born again in order to see or enter the kingdom of God (John iii. 3).

The first effect of the plain preaching of the Word upon this man was, to make him very angry. He vowed to his wife that he would never enter the tent door again as "that sort of preaching did no good," but when the Spirit and the Word of God get hold on a sinner's conscience and he becomes convicted of his sin and stripped of a religious profession which has no reality and no Christ, it often happens that anger and opposition are most hopeful signs. Some must be made unhappy before they can get true peace, and until self-righteousness, pride, and all that props up a false profession are let go, and the sinner takes his true place before God, saying "I am undone" (Isa. vi. 5), there is little hope of true conversion to God. Have you discovered this in your case, reader? It is an all-important matter, and one that in our day of light and easy profession is apt to be passed over. It was "sinners" that Christ came to save (1 Tim. i. 15), it was "sinners" for whom He died (Rom. v. 8), and it is when one finds out that he is a sinner before God, guilty and condemned already (John iii. 18), that he can put in his claim and say "He loved me and gave Himself for me" (Gal. ii. 20). It had to come to that point with the farm labourer. Carting hay from the fields to the yard, he was brooding over the truths he had been hearing, and while returning with his empty cart for a load, the words—"I came not to call the righteous but sinners" (Matt. ix. 13) came vividly to mind. Once he would have spurned the name of "sinner" and applied it to his non-religious neighbour; now searched by the Word of God he saw himself to be of sinners "the chief." And just then, another great fact came home to him, namely, that "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). "That means me, just me," he said aloud, and his acceptance of the sinner's name gave him a claim to the sinner's Saviour. That night he joined the circle of sinners saved by grace alone and confessed the Lord Jesus as his Saviour and Lord, whom he still follows and daily owns. Reader, have you had such a definite experience as this, not necessarily in detail, but have you discovered yourself to be a sinner and as such have you personally accepted and confessed Jesus Christ as your Saviour and your Lord?



How a Religious Man found peace.

FOR thirty years I had been a regular hearer in a congregation whose minister was an eloquent and a distinguished man. Peers and legislators waited on his ministry, and he had the reputation of being one of the most "powerful" preachers of his time. I cannot say that I ever heard him speak plainly and definitely on how a sinner can be saved and know it, or in fact deal in simple terms with the first principles of the Gospel, which all men and women of all ranks need to know. I had been brought in contact with a godly race in my early years, who loved to speak in their daily life of the present blessings of the Gospel and the peace it brings. I had seen the evidences of true Christianity in their lives, and although worldly things occupied my thoughts and absorbed my attention, I never was wholly at rest, or satisfied. I knew there was something I lacked, something that others known to me possessed, and rejoiced in, and I often longed to be as they were. Yet somehow I never seemed to be able to get a clear knowledge of how these things could be obtained. I listened with the greatest attention to all the sermons, but there always seemed to be a lack of definiteness as to how one could come into the possession of these blessings. I was on a holiday in the country for a week-end. The nearest church was several miles off, and the day was very wet, so contrary to my usual custom I kept my room, and picking up a book which lay on the table entitled "Grace and Truth," I sat down by the fire and began to read. Before I had gone far, I saw that the writer dealt with the very subject I longed to get light on, and in one chapter of his book, "How to be saved," he set forth in simplicity and clearness God's way of salvation. I saw then and there, that it was not by examining my experiences, or expecting certain feelings, but by simply and only believing on the Lord Jesus Christ (Acts xvi. 31) who had "finished" (John xix. 31) the work on my behalf, and to God's entire satisfaction, that I could be saved. I cannot describe the change that was wrought that day in my religious life: it was so great. My thoughts were turned away from myself and my doings, to Christ, who had done everything for me, and on account of whose work my peace with God was made (Col. i. 20). This was my conversion. I had been religious before in order to gain salvation: now I saw it was not by any work of mine but by the work of Christ that I was to be saved. I had only to rest on what another had done. And this is the resting place of my soul and the ground of my peace to-day.

A Vital and Personal Matter.

It was to a learned and religious man, a Rabbi of Jerusalem, well taught in the Scriptures and able to instruct others, that the Lord Jesus Christ, the Son of God, first told out the necessity of a new and heavenly birth, in order to "see" or "enter the kingdom of God" (John iii. 3, 5). The words in which He stated this great and vital truth, this great necessity which is applicable alike to all, are so full and clear, that there need be no mistaking of their meaning. They are as recorded in John iii. 3.



To be "born again" is different from being moral, or upright, or religious. Nicodemus was all these, and yet he lacked Divine life, he was not a child of God, he had not seen or entered the spiritual kingdom of God. There are many like him in our own day. Make personally sure that you are right on this vital and personal matter, reader, for a mistake will be fatal for eternity. Do you ask how this new birth is wrought, from whence it comes? It is the work of the Spirit of God (John iii. 5); it is through the Word (1 Pet. i. 23), and the subject of it is the sinner who receives Christ, as we read, "As many as RECEIVED Him, to them gave He power to become the sons of God, even to them that BELIEVE on His Name" (John i. 12). These and only these are "born of God" (ver. 13). Are you?

THE WELSH LADY'S AWAKENING;

*OR, "MY RELIGIOUS EXPERIENCE HAS NOTHING LIKE
THAT."*



"HER AUNT CALLED THE FOLLOWING AFTERNOON."

The Welsh Lady's Awakening;

"OR, MY RELIGIOUS EXPERIENCE HAS NOTHING LIKE THAT."

IN a pleasant seaport of South Wales, there lived some years ago, a middle-aged lady of private means, who spent much of her time and substance in works of charity. She was a diligent advocate of total abstinence and an ardent worker in all the schemes connected with her church. In all that made for the moral and spiritual welfare of the working classes she took a lively interest, and more than once had addressed public meetings on religious subjects. Descended from a family of pronounced Protestant faith, she stood firm against all Romish and Ritualistic innovations in worship, and was no friend of any system of "Higher Criticism" which tended to deprive her of any part of that Book which she had been taught to receive as the inspired Word of God, or to weaken the force of the least of its prohibitions or commandments. But with all these qualities, and a pleasing and graceful manner, which gave her favour in the circles in which she moved, this highly cultured, profoundly religious, and actively philanthropic lady, lacked one thing—she had not been born again. Many may wonder at this, but they need not, for it is quite possible, and far more common than any of us care to know, to be all that she was, and even more, and yet to be without that which is the first essential to a true Christianity, namely, the possession of Divine life begotten by the Spirit of God (John iii. 5), through personal faith in the Son of God (John i. 12, 14), when He is received as the God-sent Saviour of sinners.

It was through the instrumentality of a niece of this lady, that she was brought under the plain and searching preaching of the Word of God, which discovered to her that she lacked this one thing needful to true Christianity. At the close of a simple evangelistic service, in which the preacher had spoken on the need, the nature, and the way of the new birth, from John, chapter iii., and pointed out that Nicodemus, the Jewish Rabbi, whose midnight visit to the Lord Jesus is described in that chapter, was a learned, a moral, and a religious man, yet he needed to be born again before he could "see" or "enter the kingdom of God," as they walked together on their way home along the quiet moonlit streets, the elder lady broke the silence by

saying to her niece, "That was a powerful discourse we listened to to-night, but I confess that part of it seemed very strange doctrine to me. If the New Birth is what the preacher stated, then my religious experience has nothing like that in it." It was a delicate and difficult matter for the niece, who was much younger, to say all that she desired, in pressing home upon her respected aunt the full force of the truth, but she ventured to modestly say, "Well, aunt, if you have any difficulty or doubt about it, I am sure Mr. B—— will be very pleased to come along to our house to tea to-morrow afternoon and you can have a talk with him about it." That arrangement found favour and so it was fixed.

A full hour before the appointed time for tea, the door bell rang, and Amy's aunt walked into the room with a beam of brightness on her face, and clasping her niece to her bosom she said, "I have it now, Amy. I had a great struggle after I left you last night. First I was angry at the thought that I who had been so well brought up, who all my days had been religious and busy in church work, should be classed among those who have not entered the kingdom of God. But as I turned up the various passages to which we were referred in the address last night, I was obliged to own that I had never personally known any such experience as they describe, and then my misery became intense. All at once the thought came to me: If you have not been born again, why not like Nicodemus know that experience now. So I turned to the verses John i. 12-14, which say that as many as "received Him" and those who believe on His Name are 'born of God,' and that they 'have everlasting life' (John iii. 16). It was all there clear and simple, yet I had missed it, but I have it now, and oh! I am so thankful that God shewed me what I lacked." That night's experience had mighty results in the after life of that lady. She did not cease her efforts for the good of others, but they had a new motive power behind them henceforth. She did not do good to get life, but because she had it as a free gift from God, whose child she now was, born into His family, with His love shed abroad in her heart. Reader, have you experienced the new birth? Are you clear that your religion began with new life, or is it only "dead works" without Christ?



What Happened in Eden?

MAN, created in his Maker's image, placed in the garden amid its beauties and delights, revolted from his God and became the willing subject of Satan there. The record in the Word of God concerning Man's Fall and the result to all his race is stated full and clear—"By one man sin entered into the world, and death by sin, and so death passed upon all men" (Rom. v. 12). The effects of that Fall, and the death and condemnation which followed, are to be seen everywhere around us. Man may deny it, scorn it, call it "a fall upward," and proudly boast of "The Ascent of Man" from the lowly guise of an ape, to a blasphemer of God and a judge of His Word and ways, but the awful fact, with all its dire consequences, remains. The groan of creation, the wail of sin-burdened souls, the tears and sorrows of humanity, the widow's weeds, the orphan's tears, the graveyard and its ever increasing multitude of sepulchres of high and low, millionaires and beggars, hoary sires and infants of days, all bear witness to the solemn, humbling, distasteful fact, that man is a fallen being, an alien from his first estate, and a sinner in the sight of God. This is no mere "article of belief," but an awful reality, in which you as an individual have a personal interest. When once you have learned it, you will say like one of old, "Woe is me, for I am undone" (Isa. vi. 4); "Behold, I am vile, what shall I answer Thee; I will lay my hand upon my mouth" (Job xl. 4). Pride, conceit, self-righteousness, must all fall before the solemn, awful truth that you are a sinner, an alien from God, part of a ruined race, and personally one in whom "no good thing" dwelleth (Rom. vii. 24). Reader, have you considered this? Do you believe it? Have you considered what it involves? Unless you are redeemed by the death of Jesus Christ, and regenerated by the power of the Spirit of God, you will remain a sinner for ever.

The Indian Rajah and the Gospel.

WHEN William Carey and his co-workers went to India with the Gospel, they found it hard to get the natives to listen to their message, because of ignorance and prejudice. The idol temple and the priests, with all the false religions of that great and guilty land, then and now, are the chief opponents of the glad tidings



of a free and present salvation through Jesus Christ. Among the educated and higher classes the offence of the Gospel is, that it saves those who believe and welcome it from their sins, and brings them to God from idols to serve and honour Him (1 Thess. i. 9). An educated and highly civilised Indian rajah, whose conscience had been reached by the Word of God, which he had heard spoken, called one of the missionaries to his palace to have an interview

with him. Manifestly interested in the doctrine of the Lord, he asked and had answered many questions regarding the person and work of Christ, to all of which he seemed to give a willing assent. But when the effects of receiving the Gospel and confessing Jesus Christ as his Lord (Rom. x. 9) unto salvation were set before him, he at once showed hostility to the message, and ordered its bearer from his presence. If it involved his salvation from his cherished sins, his separation from his idols, the breaking up of his zenanas, and such a life as he saw in those who confessed themselves Christians, he was not prepared for that. And so his interest in the Gospel ceased, and he became an enemy of those who preached it. Such has ever been and will be "the offence of the cross" (Gal. v. 11). It saves sinners from their sins. It turns them to the true God. It puts an end to a life in the lusts of the flesh, and according to the course of the present world. There is no salvation apart from this, no true Christianity where it is discounted. The Son of God came to "destroy the works of the devil" (1 John iii. 8), and to deliver men from that power of darkness in which he holds them (Col. i. 13). His Name is called Jesus because He saves His people "FROM their sins" (Matt. i. 21). You cannot have the present world, with its godless gains, its follies, and its pleasures, and the heaven of holiness and God. This was the offence of the Gospel to the Indian rajah, and it is to thousands in these so-called Christian lands. They want a religion which will give them a license to continue in sin, by minimising its nature and modifying its punishment, and yet talk of God as a Father and Christ as a Saviour. But it is utterly vain. It is all a delusion, by means of which the devil is leading thousands to the pit. They attend the theatre and the church. They gamble and they pray. They live in sin and company with sinners, yet expect to dwell with saints and holy angels after earthly life is past. The solemn words of God can never be blotted out from His Book, "Be not deceived; God is not mocked: for whatsoever a man soweth, THAT shall he also reap" (Gal. vi. 7). Reader, if you would be saved, come as a sinner to Christ, and you will be "loosed from your sins in His own blood" (Rev. i. 5); but if you continue in sin and love it, no matter what your creed, you will perish eternally.



"If I had the Right Kind of Faith."

WHEN I was awakened to see my lost condition and my need of a Saviour, a Christian friend spoke to me of the person and work of Christ, as set forth in the fifty-third chapter of Isaiah, especially setting before me the beautiful words of verse 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." I saw in that Scripture the fact of the death of Christ for me, and that in virtue of His finished work on the Cross believing sinners are saved. But the difficulty I had was, had I the right kind of faith. I had heard distinctions drawn between "saving faith" and other evidently less valuable, and I was perplexed to know whether the faith I had was of the "saving" kind or otherwise. Although I did not know it, I was making a merit of my faith, just as some do of their works, and others of their experiences. Sometimes when I got my attention fixed on the work of Christ for me, finished on the Cross and accepted by God in heaven, I had a measure of peace; but no sooner did I begin to analyze my faith and occupy myself with it, than I got again in darkness and doubt. This went on for months; then I began to think my case was peculiar, and that I would never emerge into the light and liberty others enjoyed. I heard an address on a Sunday evening in the open air, from the words, "They looked unto Him and were lightened" (Psa. xxxiv. 5), which God used to bring me out of the darkness of self-occupation, into the light of looking unto Jesus. The speaker said—"It is not faith, but its Object that saves. Do not occupy yourselves with your faith, but with Christ. If you see Him, and are satisfied with Him, you have the right faith. The bitten Israelite did not examine his eyes or occupy himself with them, he simply used them in looking away to the serpent on the pole, and he that looked lived." I saw my mistake that hour, and by the grace of God I looked away from self, sinful and righteous, to Christ, and the result was salvation and peace. And now as a sinner saved by grace and on the way to glory I run the race "looking unto Jesus" (Heb. xii. 2).

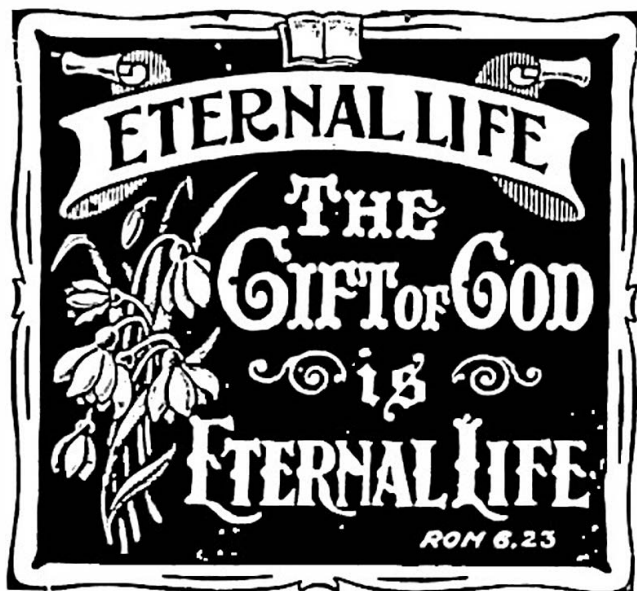
The Life Look.



"Look unto ME, and be ye saved!"
Look from your doubts and fears;
Look from your sins of crimson dye,
Look from your prayers and tears.

A Free Gift : a Present Possession.

ETERNAL life is the free gift of God. It cannot be bought with money. It may not be earned by merit. It is not obtained through religion. It comes direct from God in heaven. He is the giver of it, and He tells us it is



a free gift—free to all mankind without restriction. It is “in Christ Jesus.” Not in the church, not in ordinances, not in ceremonies, but only in Christ. Whoever has Christ has life, as we read, “He that hath the Son hath life” (1 John v. 12). This makes the whole matter at once simple and sure. “God so loved the world that He gave His only

begotten Son” (John iii. 16). The gift has been already given, and “Christ Jesus came into the world to save sinners” (1 Tim. i. 15). His advent as Saviour of the lost is past. He has been here. And the work He came to do is accomplished. “While we were yet sinners Christ died for us” (Rom. v. 8), died to bring us life, to procure for us salvation. Now He who died is risen. He has gone back to heaven to bestow, to give away the “free gift of God” to those who want it. There is a free invitation to all to take it. “Whosoever will, let him take the water of life freely” (Rev. xxii. 17). Some who know their need accept the invitation. They receive the Son of God (John i. 12), and in Him they get eternal life. They have it now as a present possession. They know it because God has said it in His Word (1 John v. 13), and their experience confirms His testimony. The new life is manifest in them; they walk in “newness of life” (Rom. vi. 4). Reader, is this life yours? Can you say that you have received it, and now possess and enjoy it? If not, you may, for God has put this free gift within your reach to-day.

*THE AYRSHIRE FARMER;
OR, "NOT A NEW RELIGION, BUT CHRIST."*



"WRITING TO THEIR SON IN QUEENSLAND."

The Ayrshire Farmer ;

OR, "NOT A NEW RELIGION, BUT CHRIST."

AN aged couple whose only son had emigrated to the Australian colonies, and who had been successful as a farmer there, was in the habit of writing a monthly letter to his parents who resided in their little farm in a sunny vale of Ayrshire.

Always eager to hear the postman's whistle on the first Monday of the month, the hale and hearty mother—who bore her threescore and six years well—would hasten to the gate exclaiming, "You bring me good news from a far country, and as the Bible says, it is as 'cold water to a thirsty soul.' I'll be telling you to-morrow what's the news from Queensland." Being so long on the road and knowing the emigrant from his boyhood, the aged postman had a real interest in his welfare, and was always glad to hear the latest news of his life in the distant land. The state of the crops, the prices of grain, the prospects of the season and such like, generally occupied a good part of his letters, and they frequently ended with a warm invitation to his father and mother to come out and spend the evening of life happily, under his roof. But the letter of that particular Monday forenoon, had little to say on either of these matters except the last. A matter of more than ordinary interest was related in detail in its six closely-written pages. What do you think it was? Just this: that out in the wilds of Queensland, which some of the old folks' neighbours had characterised as "a God-forgotten land," Charlie, the only son, had met God and been saved by His Almighty grace and power there. The whole story of his awakening by the Spirit of God, his conviction of sin by means of the Word which he had heard faithfully spoken, and his passing from death to life through the words of John v. 24, received by faith, which led him to cast himself as a sinner upon Jesus Christ, the Son of God, as Lifegiver and Redeemer, was all simply and lovingly told, with the record of the wondrous change which had come upon his life since the day of his conversion. The first effect of the news upon the aged couple was, to make them shed tears, for although they made no greater profession of Christianity than being members of the Church, like most of their neighbours, they were glad enough to know

that their son was "doing well," as they called it. According to the usual custom, the aged father sat down on the following Thursday evening to write for the Australian mail, and the mother dictated her part of the letter as she sat knitting her stocking by the fireside. All went on well, until before closing, the farmer thought he would require to make some reference to the story of their son's conversion, which he did by remarking that they were astonished to hear he had found "a new religion in the Queensland bush." When the letter was read over to the mother for her approval before closing it, she took exception to that part of it, saying "Charlie does not say he has got a new religion at all, he says he has got Christ." "You are very literal, Mrs., but it comes to the same thing," said the father rather abruptly, for he had no thought of rewriting a whole page, for a difference so trivial as that. So the letter passed across the seas, and in due time reached the Queensland Christian farmer, who had been praying earnestly for the salvation of his honoured parents, and had twice written in the interval lovingly bringing before them the Gospel in its simplicity, at the same time communicating with a former companion in Scotland whom he knew to be an earnest Christian, asking him to call upon his parents and bring eternal things before them. On the occasion of his visit, the mother brought Charlie's letter from a drawer and mentioned what her husband had written in reply about his "new religion." "That's just exactly what I was going to point out," said the visitor, "the difference between Religion and Christ. We all have religion in these parts. I had it myself twenty years before I had Christ, but I can assure you there is all the difference in the world between the two. You may have religion and die in your sins, but when you receive Christ, He saves you from them. It was some time before the aged couple were brought to see that their religion would not admit them to heaven or atone for their sins. In the Lord's mercy, their eyes were opened to see their need, and as lost and helpless sinners they came to Christ and He received them (John vi. 37) and gave them rest (Matt. xi 17). It is an all-important discovery, when one learns that nothing he has done or can do, will save or help to save his soul, and that Christ alone is the sinner's Saviour.



Is there Probation after Death?

THERE is not a trace of such a doctrine in the Bible. The "accepted time" of God's grace to sinners, the "day of salvation," as proclaimed to men in the Gospel, is "NOW" (2 Cor. vi. 2). The moment of death severs the soul from the body; then the unity of man's being is broken up. His body returns to dust, his spirit to God who gave it (Eccl. xii. 7). There is no Gospel, no call to repentance, no working of the Spirit of God, who alone convicts, regenerates, and converts the soul, in the world beyond the present. All that God has told us of it, forbids the thought of probation, or salvation after death.

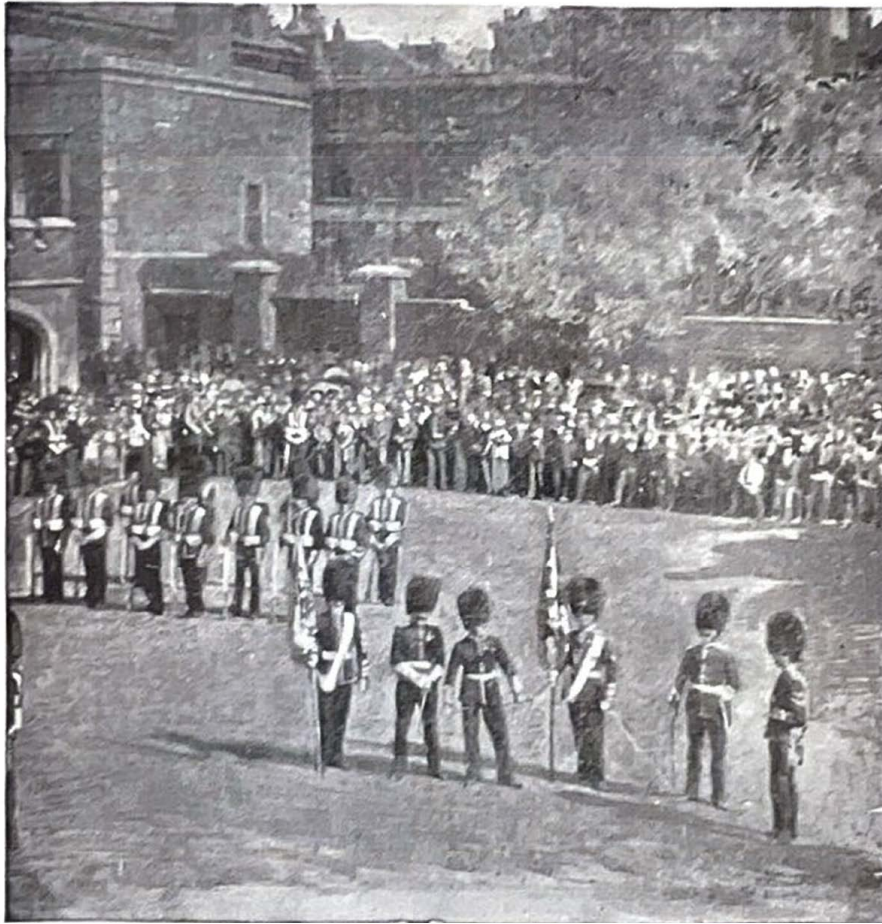
The SAVED are "with Christ" (Phil. i. 23), "at home with the Lord" (2 Cor. v. 8, R.V.). They do not need salvation there. They received it here, as brought to them by grace (Titus ii. 11). They enjoyed it as a personal possession (Isa. xii. 2); they rejoiced in it and testified of it to others (Psa. xx. 3) while here below. Their title to enter heaven has been found in the blood of the Lamb; their meetness (Col. i. 12) for the companionship of God, of angels, and of saints, was the new birth of the the Spirit (John iii. 3), the Christ life they received (John vi. 47) and possessed on earth. "No probation after death" is needed by the saved of the Lord to fit them for, or give them title to the place prepared for the saints of God.

Those who die in sin and unbelief, without Christ, pass from earth to hades (Luke xvi. 23), in which, as disembodied spirits, they are reserved (2 Pet. ii. 9), in hopeless remorse and conscious misery, until the resurrection of the unjust (Acts xxiv. 15). Then at the call of the Son of Man the grave shall yield up their bodies (John v. 27, 28), and hades their souls (Rev. xx. 13), and thus reunited, "the dead" are judged and sentenced to their final and eternal doom. There is no probation, no further offer of the Gospel, no reserve of mercy for sinners in "the lake of fire." Reader, if you would be saved, NOW is your opportunity.

The Corporal's Conversion.

OR, "I DISCOVERED THAT I WAS ALL WRONG MYSELF."

CORPORAL ROY is a bright Christian soldier, respected by all who know him. He was converted in Edinburgh in the early "eighties," while his regiment was in the Castle Barracks there. And this was how it happened.



SOLDIERS' PARADE ON EDINBURGH CASTLE TERRACE.

Roy, who was an intellectual and moral young fellow, and prided himself on his efficiency and good conduct, was walking along the High Street on a Sunday evening, when he heard the sound of singing. Always fond of music, he advanced in the direction from which it came, and found a circle of evangelistic workers having an open-air meeting previous to going inside for their evening service. As Roy stood on the fringe of the crowd, a private of his regiment came along, and by his gait Roy saw that he had drink, and was in danger of being led into bad company where he

likely would get more. Going up to him, Roy laid his hand gently on his shoulder, and asked if he would accompany him to the meeting, which the leader of the evangelistic workers had just intimated to begin in a hall near, in a few minutes. The soldier consented, and the two were furnished with a seat right in front of the preacher's desk. I do not know what the subject of his discourse was, but before it was half finished, tears began to course down the cheeks of the soldier who had been in bad company, and deep conviction of his sin laid hold upon his conscience through the Word spoken. By the time the service was ended he was sober, and when one of the workers sat down by his side to speak a personal word, and direct him to the Saviour, he was very much in the condition of the man who said "Sirs, what must I do to be saved" (Acts xvi. 30). Roy, who had been the means of bringing him there, did not like to rise and leave him when the service was over, but he felt manifestly uneasy as his convicted and now soul-anxious comrade was being pointed to Christ.

An aged man, who watched the corporal's embarrassment, quietly engaged him in conversation, in the course of which it came out that he was not—as most of the workers had supposed—a Christian, who had brought a comrade to hear the Gospel which he himself believed unto salvation, but was "doing the best he could" to obtain salvation in virtue of his "good life." For a full half-hour these two soldiers, so unlike each other in many ways, yet the same in this, that they were both sinners before God, and as such with "no difference" (Rom. iii. 23), in their state, had the way of life through Christ's death set before them by those who had experimentally known it themselves, and both received and confessed Christ as their Saviour (John i. 12) then and there. I had opportunities of meeting with them often during their stay in Edinburgh, and their after lives gave ample evidence that they were true disciples of the Lord, from that night on which they were converted. Roy, in relating his conversion, used to say, "I wanted to see Jack, my comrade, made right, but I discovered under the preaching of the Word that I was all wrong myself." Possibly you need to discover this also, reader, for there are those who are moral yet not "in Christ," and religious but not regenerated.



What about To-morrow ?

At the close of an evangelistic meeting in a public hall in Glasgow, I spoke to a young mechanic who had remained among others for personal conversation on eternal things. I found he had been deeply convicted of sin through the preaching of a city missionary, and was in real anxiety of soul. His chief difficulty seemed to be that he would not be able to live among his fellow-workmen as he conceived a Christian should, having once before made a profession of reformation, and I believe become a church member, but had lapsed again into his former manner of life, which, although not immoral or outwardly such as men would condemn, he felt to be far from what a true Christian's ought to be. The enemy, who had led him to build on a foundation of sand in his former experience, was now frightening him with the thought that suppose he were now saved, he would just repeat the same breakdown as before. "I see well enough that it is by trusting alone in Jesus Christ that I am to be saved, and I do believe on Him, and not in anything I can do for myself, but what about to-morrow? When I go into the workshop among my fellow-workers, the talk will be about football, betting, theatres, and public houses, and I fear I may not be able to resist the temptation to join in it as I did before?" "Never mind to-morrow at present. Settle this first—Do you as a sinner receive and confess Jesus Christ as your Saviour and Lord, as Romans x. 9, tells you to do? And can you truly and honestly say—'Behold God is my salvation, I will trust and not be afraid' (Isa. xii. 2)?" Pausing a moment, thoughtfully he said, "Yes, I can say I confess and trust the Lord Jesus Christ as my own Saviour." "Then you need not fear to-morrow, for He who saves will keep, and the new life, with the indwelling Spirit of God, which all who believe on Christ receive, gives power to resist temptation and overcome evil habits and ways." I found him there the following night peaceful and happy, and his testimony was, "In the work to-day I was conscious of Christ *with* me, and a new power *in* me all the time, and I had no desire to join in the ungodliness which I feared might overcome me." He goes on his way rejoicing, and the Lord keeps him. Yes, Christ saves, not only from the penalty of sin, but from its power and practice.

He Is Mighty to Save.



Now in the glory, He lives to impart,
Life everlasting, and joy to the heart,
Saved by His grace, every foe we shall brave,
Trusting in Jesus—He's "mighty to save."

A True Indictment.

THE holy God, who sees and knows the hidden lives of men, who watches from his lofty heaven their deeds and hears their words, has declared that "All have sinned" (Rom. iii. 23), and their sin has been against the



throne of God. It is popular in our day to make sin and its threatened punishment a scoffer's jest, but God has said, "Though hand join in hand, the wicked shall not be unpunished" (Prov. xi. 21). His long-suffering may delay the execution of the sentence, for He is not "willing that any should perish, but that all

should come to repentance" (2 Pet. iii. 9), but the day of the sinner's doom will come, as sure as God has said it. To the individual soul the Lord's indictment is full and clear: it is this, "Behold, ye have sinned against the Lord, and be sure your sin will find you out" (Num. xxxii. 23). Do not prop up your guilty soul with the false and futile hope that God will not do what He has said, or that mercy will in some way intervene and avert the stroke of judgment. It assuredly will not. The mercy of God has already been manifested towards sinners in providing for them a Saviour. His compassion and love has been displayed in the gift of His only begotten Son (John iii. 16), and the greatest triumph of Almighty grace is proclaimed in the Gospel which is now being spread abroad among all mankind (Mark xvi. 15). To all who receive the message, God gives "the forgiveness of sins" (Acts xiii. 38, 39). To the believing sinner He says, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins" (Isa. xlv. 22). This is mercy indeed! But it is limited to the present. It is "in Christ Jesus." To all who receive and confess Him, it is a present possession.

THE FACTORY WORKER'S REQUEST:

OR, "WE DO NOT SELL, BUT GLADLY GIVE."



"WE DO NOT SELL, BUT WE GLADLY GIVE!"

The Factory Worker's Request :

OR, "WE DO NOT SELL, BUT WE GLADLY GIVE."

A WIDOW who earned her own and her children's bread by working in a factory, had a sick and delicate daughter. In the days of her health she delighted as a girl to gather primroses in the meadows and bring them home to cheer her hard-working mother. Now she was unable, and as the Spring sun shone in for a brief hour at her skylight window, she sighed for a flower to gladden her humble room. The mother had an opportunity of earning a few extra pence that week, and thinking to give her daughter a joyful surprise, she knocked at the door of a house, believing it to be a market gardener's, and asked if they could sell her a flower for her sick child. The lady of the house said she had mistaken the place, pleasantly remarking, "We do not sell our flowers, but we will gladly give you one," taking her scissors from her side and cutting a beautiful flower, which she handed to the woman, who stood with her hard-earned coppers in her hand ready to pay for it. All she could do was to say repeatedly, "Thank you" and hasten away with the lady's gift and an overflowing heart. It was not a good bargain, it was a free gift. She had only to receive it, and thank the giver.

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"You can never buy the gift of God. You must receive eternal life as a free gift or want it for ever." The words rang out loud and clear through the Agricultural Hall, London, where an honoured preacher of the Gospel was declaring God's message to thousands of all ranks and classes who listened. "That has been the mistake of my life," said a city merchant, who was in that vast congregation, "I have been trying to buy what God has given as a free gift." And that hour the wise and wealthy man took his place as a receiver and honoured God as the bountiful Giver of eternal life. Was he less philanthropic, less liberal after that night than before? No, but he gave from a new motive—not law, but love; not in order to gain God's favour or to merit His mercy, but because He had known God as a Giver and had received His Son with the free gift of eternal life," which the Word says is in Christ Jesus our Lord" (Rom. vi. 23, R.V.). And the

record is "He that hath the Son HATH life" (1 John v. 12, R.V.). Reader, can you say that you have received it?

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More than eighteen centuries ago a vast assembly of the citizens of Antioch, in Pisidia, came together to hear the Word of God. The Jewish part of the assemblage opposed and contradicted what Paul and Barnabas proclaimed, to which the preachers made reply in the following strong and striking words—"It was necessary that the Word of God should first be spoken to you. Seeing ye thrust it from you and judge yourselves UNWORTHY OF ETERNAL LIFE, lo we turn to the Gentiles" (Acts xiv. 46, R.V.).

Here we find a people thrusting the gift of God from them, refusing to accept His free gift, and choosing death rather than life. Of all such, the Word of God declares, "He that believeth not the Son shall not see life, but the wrath of God abideth on Him" (John iii. 36).

The widow sought to earn, in order that she might buy the flower for her sick child. The city merchant sought to give, in order that he might gain eternal life by his deeds of charity, but both became convinced that what they could not buy, they might receive as a free gift. The widow carried her flower home with a thankful heart; the city merchant received Christ as the gift of God to sinners (John iii. 16), and in Him he possessed eternal life (Rom. vi. 23), giving thanks to God for His unspeakable gift (2 Cor. ix. 15), confessing his joyful acceptance of it and showing His gratitude in a life of loving service to the Giver. The envious Jews, who could not bear to see the gift of God held forth in grace to others, "thrust away" the hand that brought them the gift, and judging themselves "unworthy of eternal life" went on to death and judgment. Reader, in which of these relations do you stand this day to God and His free gift of life eternal in Christ? Are you endeavouring to gain it by works of merit and religious efforts? It cannot be earned by these. You must empty your hands of all and simply receive it? Are you willing, like the city merchant, to own your mistake, take your place as a sinner before God, and as such claim His free gift of life eternal? To-day it is within your reach. To-morrow you may be where no such gift is known.



He Saves them that Believe.

IF God had said in His Word that all who "do the best they can" will be saved, then the thing for all of us was to do our very best to comply with His terms. If God had stated that all who "seek it earnestly" would be rewarded by His great salvation being given to every diligent and earnest seeker, then by all means let all proceed on these lines to obtain their salvation. But God has not told us to expect His salvation to become a personal possession and enjoyment by either of these ways. He has very definitely and clearly stated the class of persons for whom the Saviour came, and with equal clearness the way in which He saves them. Concerning the former, it is written, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save SINNERS" (1 Tim. i. 15)—not saints, not good people, not the worthy, but SINNERS. This is plain enough. Does it meet your case? Can you, do you include yourself in this class and say—"That means me?" Then the way in which He saves them is stated thus—"It pleased God to save them that believe" (1 Cor. i. 21)—not them that work, or seek, or wait, but "them that BELIEVE." So we know the class and we know the way. If I am a sinner, then I am one of that class whom Jesus came to save. I can truly say, "He is MY Saviour, He came to save ME." And as a sinner believing on Him, that is trusting in Him alone for my salvation, I can say with all others who thus believe—"Who HATH saved us" (2 Tim. i. 9). That is all simple and clear, is it not? There is no need for uncertainty about it when God has so spoken. The only open question is, Will you take your place before God as a sinner, believing on His Son, and become a partaker and a possessor of His great and glorious salvation now?

A Canadian Farmer's Choice.

OR, "THAT'S THE HEAVEN I HAVE WROUGHT FOR."

VISITING among the scattered homesteads in Western Canada with the Gospel message, a servant of Christ found a ready welcome among many of the settlers who had come from various countries to seek a home on the vast plains of Saskatchewan. Some of them had tender memories of times and scenes in "the old country" when they received and read the same glad Gospel message in their earlier years, and heard it from the lips of godly



LAND PROSPECTING IN WESTERN CANADA.

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parents long gone to their rest with Christ in heaven. But all were not so accessible or willing to listen or to receive that which reminded them of a world beyond the present, for those who are set upon making the world their God do not like to be reminded that it may elude their grasp at any hour and leave them empty and poor at the gate of a forgotten and unknown eternity, to which time bears them on.

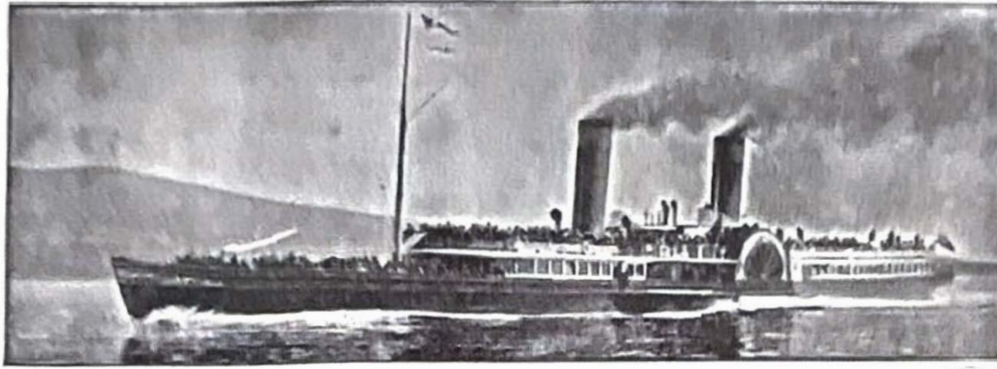
A farmer, whose fine homestead indicated comfort and success, when asked to come and hear the Gospel which was to be preached at a place not far distant on the follow-

ing Sunday afternoon, endeavoured to show his skill in the presence of three of his neighbours by asking "what good it would do" him, to "hear things like that." "It will tell you how to be saved and be ready to meet God, and how sinners are made fit to dwell in heaven when life on earth is past." With a shrug of the shoulders and a cynical sneer, he pointed in the direction of his fine homestead and barns, with wheat fields all around, and said, "That is the heaven I have wrought for. When I came here twelve years ago it was like a wilderness. Look at it now, and say if I have not made a good choice." It was little use prolonging a discussion with one who manifestly wanted to shew off his powers of argument in the hearing of his neighbour farmers, so the Lord's servant simply remarked, "You will have to leave your heaven some day, it may be sooner than you think, and you will find out your mistake then. The Lord once told a farmer who had full barns, that he was a 'fool,' because he neglected to make any provision for the eternal world." With a wave of the hand he was off, and possibly soon forgot all that he had heard and said. But God had given him his last reminder, and his final warning. While busy on his farm a short time after, he was caught in the wheels of a machine and killed in a moment. Poor fellow! his "heaven" on the prairie would look small enough as he entered the world beyond, and found out for the first time what he had missed in neglecting God's salvation and despising His Gospel. There are many like him, although they may not all say so in as many words. To go on from day to day gaining the world, forgetting God and neglecting your soul, is the greatest folly, and will ultimately prove the most awful loss one can make. For God asks you this question, reader, and leaves you to find an answer if you can, "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark viii. 36).



My Only Title to Heaven.

It is not what I am or what I do
That gives me entrance to that holy place,
The blood of Jesus is my title true,
My only claim, a sinner saved by grace;
On this firm ground of grace I stand alone,
As soon in glory I shall stand before the throne.



"Right in themselves but Wrong for Salvation."

WHEN I was a young man I was taught that it was my duty as a professing Christian and a member of the Church to read the Bible, and say a prayer every night before retiring to rest, and to be regular in my attendance on the means of grace, and especially on the Sacrament of the Lord's Supper. If it was not said it was certainly implied, that by giving attention to these things, our salvation was to be attained in some not very clearly defined way. It was a great shock to many of us, when the late Mr. Reginald Radcliffe, a Liverpool lawyer, who had given himself to preaching the Gospel, came to our city of Aberdeen and said that "prayer, the reading of the Bible, and ordinances, while right and desirable in themselves, and as exercises for Christians, are positive hindrances if trusted in as a means of earning salvation." Some said that such preaching was "heresy" and ought not to be listened to, but I for one felt it was true. I had earnestly and sincerely sought salvation by such means for years, but was no nearer the possession or assurance of it than at the beginning. But it did not end there. The Lord's messenger did not only shew us that salvation was not to be earned through giving attention to religious duties, but he made it plain and simple from the Word of God, that sinners are saved in virtue of the finished work of Christ alone, that work which He finished at the Cross of Calvary (John xix. 30). There is no need to "do" anything, because all has been already ~~DONE~~—finished and completed to God's entire satisfaction. The sinner has simply and only to rely upon that finished work, for there his peace with God was made (Col. i. 20). And whenever a soul does rest there, satisfied with what has satisfied God, it has peace (Rom. v. 1). There were others besides me who at that time learned their life mistake and "cast their deadly doings down," accepting God's salvation by grace alone, through faith, "not of works, lest any man should boast" (Eph. ii. 9). We did not cease to pray, or read the Bible—in fact, we were far ~~more earnest in~~ both than before—but it was not to ~~get~~ life, but because we had it. There is all the difference in the world between working and praying in order to obtain salvation, and enjoying both because you know that you are saved by grace alone.

'Tis not weeping, 'tis not praying,
'Tis not doing saves the soul,
Christ alone can save lost sinners,
He alone can make them whole.

A Question that I Could not Answer.

It was in a quaint old farm house in a Westmorland valley that I had my first serious thought on eternal things, and my interest was reawakened in them by a tract which I received while at work in a field by the way-

ETERNITY WHERE?

"Eternity! Where?" It floats in the air,
Amid glamour or silence it ever is there,
The question so solemn, "Eternity! Where?"
"Eternity! Where?" O Eternity! Where?"
With redeemed ones in glory, or fiends in
despair!
With one or the other, "Eternity! Where?"
"Eternity! Where?" O Eternity! Where?"
Friend sleep not, nor take on this world any
share,
Till you settle the question—
"Eternity! Where?"

IT MUST BE EITHER EITHER IN
OF THE GLORIES OF HEAVEN,
OR IN THE WOES AND
TORMENTS OF HELL.

There is no intermediate place. To all who are
Christ's, who have been saved by grace a life on earth,
"eternal glory" is sure (1 Pet. v. 10), to all others
"eternal fire" (John 3).

CHAPMAN, PUBLISHERS, F. & L. 40 NEW GATE, LONDON E.C. 4.
John Smith, Printer, 1, Broad Street, W.

side. A grocer's van passed that way, and the driver gave me a tract as I stood at the gate with my horses. It was an unusual thing to get tracts in that region, and I wondered when the van-man handed that one to me. It had a question and a verse of poetry on it which arrested my attention at once, and although I sought to forget these words they kept ringing through my mind all that night and many nights after. The question was, ETERNITY—WHERE? I remem-

bered that my mother taught us as children that Eternity was without an end, and that we all must spend it either in heaven with God and Christ, or in the outer darkness of hell with the lost. The impressions of these early years had long been erased from my memory, and the sins and follies of the world had occupied my thoughts for many years. Now the great fact that I must live for ever, and spend that Eternity in glory or in woe, came back to me with power, and I could not rid myself of the thought. I had no one to speak to about such things on the farm, so on the Sunday afternoon I set off to the town where I had heard there were open air meetings held in the Summer months. As I entered I saw a crowd on the street, and going up found it was an open air service. The speaker's subject was Isaiah liii. 6—"All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." As the preacher bade us, I went in at the first all and came out at the last. I owned myself a wandering sinner, and claimed as mine the God-sent Saviour. Twenty-four years of Christian life have made Him more precious to me, and I commend Him to you as the very One you need.

*HOW TWO LAWYERS WERE
CONVERTED.*

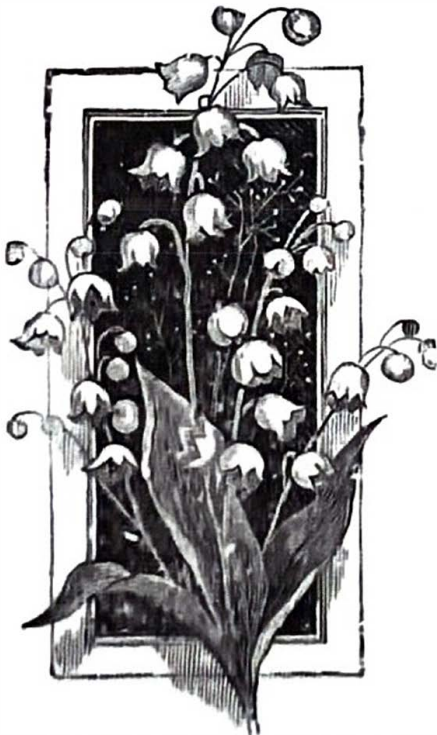


THEY MET TO CONFER, IN HIS PRIVATE ROOM.

How Two Lawyers were Converted.

IN the days when Deism was supposed to have triumphed among the learned classes in England, two of the greatest advocates of Rationalism were the eminent legal authorities, Lord Lyttleton and Gilbert West. These two brilliant lawyers were put forward as champions of the Rationalists to deny everything supernatural in the Bible, and crush those who claimed it as the Word of God. They met one day in Lord Lyttleton's private room to discuss their plans and to arrange for a combined attack on the Miracles of the Bible. West, declared that they would never be able to maintain their position until they disposed of the Resurrection of Christ and proved it to be a legend. Lord Lyttleton had discovered that the greatest hindrance to their doctrine was the conversion of Saul of Tarsus, as recorded in the Acts of the Apostles, which he declared must be shown to be "a myth." They agreed to each write a book, West to prove that Christ did not rise from the dead, and Lyttleton that Saul of Tarsus was not converted as is recorded in Acts. So they both began their combined attack on the Bible doctrine of Christ's Resurrection and Saul's remarkable arrest and conversion by the power of Christ in glory. Being eminent lawyers, they arranged at their final interview, before commencing to write, that they would "require to study the evidences" advanced in the Bible for these two facts of history, Christ's Resurrection and Saul's miraculous conversion. This necessitated that both should read the Bible carefully, which hitherto neither of them had done, according to their own admission. At another conference some time after, West admitted to Lyttleton that his study of the Bible had somewhat "shaken his position" in denying the Resurrection, and Lyttleton said that he had been surprised to find that there must be "something in the conversion of Saul" after all. After some months they met again, and when West was asked if he had finished his book he said—"Yes, but it is not what is expected. As I studied the evidence for Christ's resurrection, and weighed it according to the acknowledged laws of evidence, I became convinced that He really rose from the dead as the Bible records it, and my book is a confession of my belief of it." And Lord Lyttleton said—"I also have become convinced that Saul of Tarsus was

converted as is stated in the Acts, and that the Christianity of the Bible is real." These two books were issued then, and may be found in many Libraries to-day. The great Rock foundations of the Gospel can bear to be thoroughly tested by the skill of the ablest of men. They are absolutely indestructible, and have stood all tests which have been honestly applied to them. It is with the utmost confidence that we ask the reader to take the Book of God and examine "the evidences" of the following four elementary truths of the Gospel. First, that you are a sinner (Rom. iii. 10-32); second, that Christ has come as your Saviour (John iii. 14; 1 Tim. i. 15); third, that there is salvation for you now proclaimed in the Gospel (Acts xxviii. 28; Eph. i. 13); and fourth, that you may have it and know you have it, through faith in Christ, to-day (Eph. ii. 8; 2 Tim. i. 9). Do not be misled by the empty talk of men who oppose what they know nothing of, and declaim against a Saviour and a Book, of which they are ignorant. Take the Word of God and examine it honestly for yourself, and make personal appropriation of its glad tidings for your own salvation. This is what you are responsible before God to do.



The Sinner's Hiding-place.

Hail, sovereign love! which first began
The scheme to rescue fallen man!
Hail, matchless, free, eternal grace,
Which gave my soul a Hiding-place!

Against the God who built the sky,
I fought with hands uplifted high;
Despised the mention of His grace,
Too proud to seek a Hiding-place.

But thus the eternal counsel ran,
"Almighty love, arrest that man";
I felt the arrows of distress,
And found I had no Hiding-place.

Indignant Justice stood in view,
To Sinai's fiery mount I flew;
But Justice cried with frowning face,
"This mountain is no Hiding-place."

Of Christ the Gospel then did tell
On whom the sinner's judgment fell;
He bore it for a sinful race,
And thus became my Hiding-place.

Should sevenfold storms of thunder roll,
And shake this globe from pole to pole!
No judgment cloud shall dim my face,
For Jesus is my Hiding-place.



The Boundless Grace of God.

THE grace of God which met the persecuting Saul of Tarsus on the way to Damascus and saved him, is the grace that saves sinners still. He says when telling of its action toward himself on that memorable day, it "was exceeding abundant" (1 Tim. i. 14). And when he writes of it to some in the city of Ephesus who had been idol worshippers and Gentile sinners, he finds the root cause of their salvation in the glowing words, "But God, who is rich in mercy, for His great love wherewith He loved us even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved)" (Eph. ii. 4-5). The salvation of a sinner is of God's boundless grace, His free favour which was neither merited nor deserved. No sinner ever was saved, or can be, by merit of his own. Salvation is by the grace of God alone. Are you prepared to receive your salvation on such conditions? "The grace of God that bringeth salvation" (Tit. ii. 12) has placed it as a free gift within your reach. You have only to receive it and thank the Giver. Would you be justified from your sins? Then the word is, "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii. 24). You can never be justified before God by works of yours. It must be by sovereign grace alone. Do you want to have a share in your own salvation, to do something to earn it, or make yourself worthy of it? Then it would be no longer a free gift but a payment. "To him that worketh, is the reward not reckoned of grace, but of debt" (Rom. iv. 4). If you work for it, God would be paying a just debt if He gave it to you. But the Word says, "By grace are ye saved through faith and not of yourselves, it is the gift of God." Not of works, lest any man should boast" (Eph. ii. 8-9). So you see God's salvation cannot be earned or merited. You must receive it as the free gift of God.

The Suicide's Boast.

"I WILL BE BEYOND THEIR REACH TO-MORROW."

A CLERK entrusted with the cash of his firm was tempted to bet, and embezzled his employers' money. A warrant was to be issued for his arrest, and hearing of it he said to a companion, "I will be beyond their reach to-morrow." He was known to be a boaster, and not much weight was put upon what he said. They thought he might abscond to the Continent. The following morning



THE CALM RIVER FLOWED ON IN THE MORNING SUNSHINE.

his bed was empty and the things in his room in confusion. A slip of paper in his handwriting lay on the table, bearing the words, "My life has been wasted, my prospects are ruined, my soul is undone. I will end it all, and you will find my body in the river." They hastened to the bank of the calm, deep river, which flowed on in the morning sunshine as if nothing had happened, and found the lifeless body of the suicide in a deep pool near the village. He had indeed escaped the arm of the law of England, but he

had not ended "it all," for he had gone to meet his God. In times of scepticism regarding a future life, and growing indifference to the Word of a righteous God, human life is little valued, and godless men who have hardened their hearts against the warnings of God's judgment and the appeals of His mercy, rush to death to escape from the troubles which their godless lives have brought upon them. But this is their greatest folly. As sure as the God of the Bible has declared it, there is "after this the judgment" (Heb. ix. 27), so that death neither ends their existence nor frees them from the righteous retribution which their sins have earned. "It is a fearful thing to fall into the hands of the living God" (Heb. x. 31), is the sure word of Him who cannot lie, and none need think to escape it by hastening their end on earth to evade the punishment of their evil deeds. Reader, at the end of a Christless life, whether it be spent in a palace or a prison, there is "the judgment." You must meet God, and give account to Him of your earthly life. You cannot escape it by any device of your own, and it is worse than folly to try it. Better far to face the sins of your life here and now, own yourself "guilty before God" (Rom. iii. 19), and prove the boundless mercy of God, who is "ready to forgive" (Psa. lxxxvi. 5). There are thousands in all ranks of life who have come to God here and now in this the time of His grace, the period in which He is proclaiming "forgiveness of sins" (Acts xiii. 38) through Christ, and in virtue of His finished Work on the Cross, have been "forgiven all trespasses" (Col. ii. 13). The grace of God waits on you to-day, and you may rest assured that if you come to God as a sinner, trusting in the merits of Jesus Christ, you will find God "rich in mercy" (Eph. ii. 5), and ready to "abundantly pardon" (Isa. lv. 7).

Earth and Heaven.



I miss the well-remembered faces,
The voices, forms of earlier days,
Time ploughs not up these deep-drawn traces,
These lines no ages can erase.
My hopes are passing upward, onward,
And with my hopes my heart has gone,
My life is turning heavenward, homeward,
Where Jesus sits on yonder throne.



Ceasing to Struggle and Learning to Swim

At our Saturday night Testimony Meeting held last week a young shipbuilder told us the story of his conversion, and as I believe it was helpful to many who were just in the same difficulty as he had been, I give it to you here. He had long been anxious to be saved, and used every means he could think of to bring it about, but all had failed. A fellow-workman in the yard said to him one day, "John, it's just trusting in Christ, that's all." "I have tried to trust Him many a time, but somehow I never can do it," said the young man sadly. "How did you learn to swim, John," asked his fellow-workman. "That's a strange question to ask," he replied. "What has that got to do with it?" "Well, just this, most of us as lads, when we wanted to float on the water, could not at first trust ourselves entirely to it. When we struggled to hold ourselves up, then we sank, but when we had confidence in the strength of the water to hold us up and simply lay back upon it, then we floated. That was faith; that was trusting to the water. Surely the Son of God who says 'Trust yourself to Me' is as worthy of your confidence as the River Clyde, is He not?" That simple yet apt illustration, made plain to that young man what faith in Christ really is, and he was enabled by means of it to commit himself fully and without fear to the Lord Jesus as his personal Saviour. Some are waiting for feelings of safety before they trust, and others are expecting evidences of salvation before they get it. They want feeling but the way of the Word is to throw away all such supposed helps and false lifebuoys and commit yourself entirely to Christ, as He is presented in the Gospel, saying, "My soul trusteth in Thee" (Psa. lvii. 1); "Behold God is my salvation, I will trust and not be afraid" (Isa. xii. 2). This is faith, taking God at His Word and proving His grace and power to save and to keep. But you must cease your own efforts and commit yourself simply and wholly to Christ. No man can swim who keeps a foot on the sand for security, nor will any man be saved who partly trusts in his own efforts and partly in Christ. It must be "Jesus Only" for salvation.

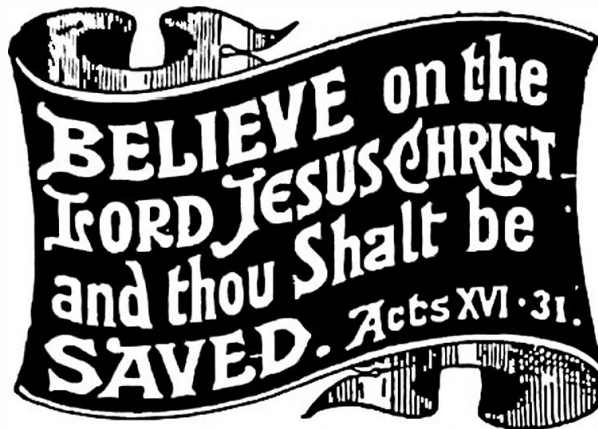
Not My Work but Christ's.



I do not work my soul to save,
For that my Lord has done,
But I will work like any slave
From love to God's dear Son.

A Clear and Definite Answer.

WHEN you ask the way to a certain town, you expect to receive from those who know, such direction as will enable you to reach that place. When you inquire the hour at which a certain train arrives or leaves, you



want to get the authorised and proper time in order to take it. Indefinite answers or hazy information on such matters is of little use; people seek and must have clear and definite information. Yet, how marvellous it is that regarding things eternal,

the most indefinite and unsatisfactory information is regarded as quite proper. If, for example, one asks how he can be saved from his sins and brought into a condition of reconciliation with God, he will be told by one set of theologians to "pray for it," by another "do the best you can and hope in God's mercy," and by others "attend the church and be religious." And the wonder of all wonders is, that men who are level-headed and sharp regarding general business and family concerns, and will not be put off with shipshod or unreliable answers to their questions, seem perfectly satisfied to take any and every opinion regarding eternal things with composure. It is not so with all, thank God. Some are awake to the fact that a mistake will be eternally fatal on the matter of their personal salvation, and they will not be put off with anything short of knowing God's way of salvation. It was so with the jailor of Philippi who was awakened to see his true state before God as a sinner one night over eighteen centuries ago, when he called out to two prisoners in his prison—"What must I do to be saved? and received from them the clear and decisive answer, "Believe on the Lord Jesus Christ and thou shalt be saved." This was God's own answer through the lips of His servants then, and it is God's answer still. To rely on the Lord Jesus Christ, to trust in Him alone as Sacrifice, Saviour, and Lord, God says is to be saved. Why then should you doubt or defer it?

*STAMPING OUT THE HERESY;
OR, THE TENT THAT WAS PITCHED IN THE MILLER'S FIELD.*



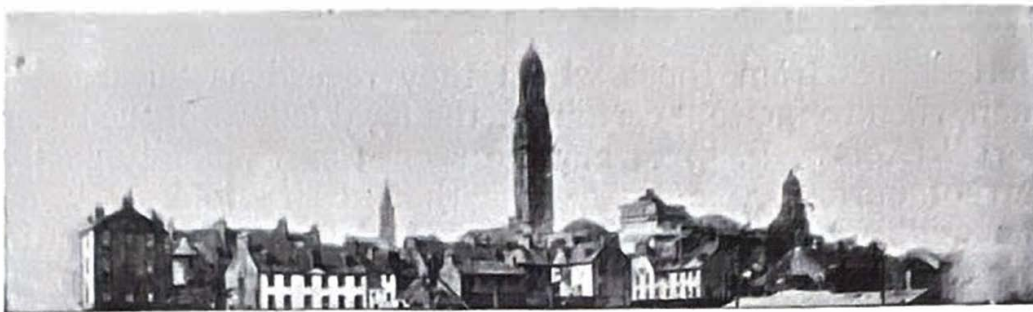
"HE HAD BEEN READING THE LOCAL NEWSPAPER."

Stamping Out the Heresy;

OR, THE TENT THAT WAS PITCHED IN THE MILLER'S FIELD.

WE erected our pretty white canvas tent in a green field belonging to the village miller, who granted permission readily, saying he was in "full sympathy with all such efforts to do good." The first Sunday afternoon the tent was filled with a sedate and reverent audience, who gave a good hearing to the Gospel message, and at night we had to take down the canvas wall of the tent and seat the overflow on the grass. God gave us a token of His presence and a manifestation of His power in saving a daughter of the aged miller, the owner of the field, and a young teacher in the village day school, that first Sunday night. They had both been deeply concerned for some time about their personal salvation, but evidently were in need of some one to guide them to the Saviour, as Philip the evangelist guided the Ethiopian treasurer to Him through the words of Isaiah liii. in the desert of Gaza, in the first days of the Gospel's power in Palestine (see Acts viii. 26-34). On the Monday morning, when it became public among the villagers that "the young dominie" and the miller's daughter had been converted, there was quite a stir in the religious part of the little community. The miller, who was a deacon of the Parish Kirk, was visited early in the week by several men of "light and leading" in the village, and on the Wednesday we received a rather peremptory note from the miller, saying we must have the tent removed from his field before "the following Sabbath day." This, of course, was quite within his right, but as one likes to know if possible the cause of such sudden changes of mind and who is at work creating them, we made a visit to the mill-house the following afternoon and found the aged miller and his wife sitting alone by the kitchen fire. He had just been reading a letter sent to the local newspaper, in which the tent preachers were accused of "preaching heresy," also of "leading away" some of the "young and unexperienced church members," and advising all who "revered the religion of their fathers" to assist in "stamping out this heresy" from their midst. The effect of this manifestation of opposition to the preaching of the simple Gospel of the grace of God was, to frighten away some of that class who take everything without question

that comes from those whom they regard as "learned" men, then to incite "certain of the lewd fellows of the baser sort" (Acts xvii. 5) to make a scene; and possibly partly out of curiosity, and partly with a desire to hear "the heresy" for themselves, to bring the largest company into the tent we had seen on any week night since it was pitched. Knowing that the villagers had great confidence in "the religion of their fathers," and especially in "the Shorter Catechism," which we had heard spoken of as "the cream of the Bible," we took up that night the grand Gospel truth of "Justification by Faith" apart from works, as taught by Paul in Romans i.-v., shewing simply and definitely from the Word, that the believing sinner is now "justified from all things" (Acts xiii. 39), that this was the doctrine of the Reformers and that the Shorter Catechism calls it "an act of God's free grace," not the work of a lifetime, but a definite, known, and enjoyed experience, which some who neither believe the Bible nor their own Church standards call "heresy." The result of that plain statement of facts was used of God, first, to confirm in their faith, those who had believed the Gospel, next, to lead some who were honest to the Book of God, to search it for themselves, and most of all, to enlighten and liberate others who had been held in the bondage of legal fear and religious tradition. The miller's wife was clearly and brightly converted to God, and confessed that she had been "a religious woman without Christ for forty-five years." The miller had pride of position to battle with, and it took a severe struggle before he was stripped of his self-righteousness, to take the place of a sinner lost and undone (Isa. vi. 5), before God, confessing Jesus Christ as his personal Saviour and only Lord (Rom. x. 9). But on "the following Sabbath Day," before which the tent was to be removed, he had passed from death to life (John v. 24) and was rejoicing in what a week before he was to stamp out as "heresy." If you have prejudices, doubt, or difficulty regarding the possibility of being saved and knowing it, we recommend you not to cavil or argue, or ask what this or the other think or say about it, but like the noble Bereans, open the Word of God (Acts xvii. 11) and find there God's way of salvation clearly set forth for yourself. Then make it your own, and prove its power in your personal salvation.



There is No Need to Wait.

A GREAT many seem to think that they have to wait for some appointed time for their personal salvation.

They know that they need to be saved, and have learned that by no effort of their own can they save themselves. They know that salvation is by Christ alone and in virtue of His death upon the Cross of Calvary. But they seem to think there is something still to be done before they can be saved, and for that "something" they must wait God's good time. Some have waited for years, expecting that some "revelation" will be made to them, or some experience gained by them which will give them the necessary confidence to say that they are saved. They are occupied with inward experiences through which they expect the desired information to come. This is a mistake, a fatal mistake with many. Waiting for such experiences is not God's way. The work by which the sinner's salvation is procured, is a finished work; it was finished by Christ on the Cross. He said before He died, "It is finished" (John xix. 30). And God has signified His satisfaction in that work by raising Christ from the dead (Acts xiii. 30). The Gospel is sent forth proclaiming a present salvation to all men (Acts xxviii. 28) and the way in which they are to receive it is "By grace are ye saved through faith" (Eph. ii. 8). There is no need to wait; there is nothing to wait for. Salvation has been provided by God; it is proclaimed in the Gospel, and it may be yours at this moment. No preparation is needed; it is for sinners just as they are (1 Tim. i. 15). No fitness is expected, no merit is required. Salvation is by grace alone. It is for the undeserving, and there is nothing to do, to give, or to bring, in order to receive and possess it. You have simply and only to receive it as God's free gift, and thank the Giver.

Summer Sunday Fifty Years Ago.

BRIGHTLY the warm July sun shone on the rugged hills of Cabrach in the North of Scotland. It was the morning of the Lord's Day, and everything was still and quiet, the ripple of the "burn" and the song of the



GOING TO THE SUNDAY MORNING SERVICE IN A SCOTTISH GLEN, FIFTY YEARS AGO.

lark alone breaking the silence. Coming from the white-washed cottages along the glen, one and another could be seen making their way reverently to the plain little building in which a noted preacher of the Gospel, well known in these Revival days, was to conduct the service that Summer day. John Murker of Banff, was a quaint but faithful

preacher of the Word and under his ministry many a soul was awakened to know the need of a Saviour and pointed to Jesus the Lamb of God. His subject that day was "The False Professor" who has a name to live (Rev. iii. 2) but is dead in sin. He referred to Balaam, the money-loving prophet, who could speak true things of God and of the blessings of His people, who had his eyes opened (Numb. xxiv. 16), but who "loved the wages of unrighteousness" (2 Pet. ii. 15) and perished among the enemies of the Lord. Then in solemn and searching words, he described the case of Judas Iscariot the false disciple, who heard the Lord speak, walked in His company, ate at His board, and kissed His cheek, yet was an unbeliever and a child of the devil all the time. Depicting his awful end, the preacher said, "He lifted the latch of Eternity with his own hand, committed suicide, and hurried himself into hell, arriving there before the devil expected him." I sat in the seat shaking like a leaf. I had "joined the Church" that year and was a communicant at the Sacrament of the Lord's Supper a month before, but well I knew that I was not converted or fit to be there. The faithful testimony of that sermon unmasked my hypocrisy and made me tremble before God. I had an awful time for the next few weeks. My sins, and especially my Christless profession, haunted me day and night, and the doom that awaited the hypocrite seemed to hang over my head. Perhaps you have never known anything of this, reader. You go on smoothly and peacefully, not allowing such thoughts to disturb you. Well, you may keep them off by utter indifference, or reason yourself into forgetfulness of your state before God and the coming judgment day, but I tell you, you will have to face the sins of a lifetime one day whether you will or not. In the mercy of God, I made a clean breast of my false profession, took my true place before God as a sinner (Luke xviii. 13), and found God "ready to pardon" (Neh. ix. 17) and Jesus "mighty to save" (Isa. lxiii. 1). I look back to that Summer Sunday in the Cabrach, as the day of my awakening and to a quiet corner of a field on a farm not far distant, in which I rested my soul on the Word of Jesus, "Him that cometh to Me I will in nowise cast out" (John vi. 37), as the place of my second birth.



Nothing to Do FOR Salvation.

WE were taught to regard those who said they were saved, as presumptuous or ignorant people. The common opinion was, that seeing human righteousness and good living were the causes of man's salvation, those who thought they had enough of either were possibly mistaken. They were hinted at in sermons as "present day Pharisees," and people who "despised others." A sermon appeared in a local newspaper, in which the preacher said that if any "thought they could be saved without works," they were "deluded," and should be pitied rather than blamed. To this a business man in the town gave a brief reply, making the remark, that the teaching of the Bible is that "there is nothing to do FOR salvation, simply because the Son of God by His death on the Cross finished the work, and the sinner is not asked to do, but to rest upon what has already been done, as it is written in Rom. iv. 5, 'To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. But,'" added the writer, "while there is absolutely nothing to do FOR salvation, because the work from which it comes is already done, there is plenty to do FROM it, by all who receive salvation as the free gift or God's grace. The only satisfactory evidence that one who says he is saved can give of the reality of his profession is, that he walks 'in newness of life' (Rom. vi. 4), and is careful to maintain good works' (Tit. iii. 8)." That statement put the whole matter in a new light to me at least, and I determined not to allow prejudice or the false statements of others to hinder me from making a personal investigation of the whole subject, in the Bible. I need not detail all my experiences, but I am glad to be able to testify, that I discovered in God's Word that it was for sinners that Christ died (Rom. v. 8), and that it is sinners (1 Tim. i. 15) as such, that He saves. I also found that it is not by works, that we have done or can do, that salvation is obtained (Tit. iii. 5; Eph. ii. 9), but by simply believing on the Lord Jesus Christ (Acts xvi. 31). And in so believing peace is enjoyed (Rom. xv. 13). I know many are misled and held in the bonds of darkness, through taking in all that they hear, but it is the personal responsibility of all who have the Bible, to examine that Book of God, which is the one safe guide, for themselves. If you are uncertain of your salvation, and wish to be saved, reader, take the Word of God, and go by what it says.



The Sinners Only Plea.

Nothing in my hand I bring Thee,
This is my only plea—
Christ has died for guilty sinners,
Died for me.

A Forgotten Fact.

SOME things are well remembered, others quickly forgotten. Eternal verities, with their abiding results, are apt to be neglected, while the passing fancies of an hour, receive undue consideration. There is one most



All have sinned

solemn fact of transcendent importance which you cannot afford to neglect or forget, reader, that is the fact that you are a sinner in the sight of a holy God. It may not be a pleasant subject to consider, but it is one you must one day face and deal with, now or hereafter, on earth in grace, or afterwards in the judgment. You have sinned against your God. His Word declares it, your conscience admits it. You may not have sinned in open vice, or been guilty of such offences as law and men condemn. Your life may be

moral and your dealings with men according to righteousness, but in relation to the Most High God, you are a sinner. His own verdict concerning the whole human family is, "All have sinned and come short of the glory of God" (Rom. iii. 23). And "the wages of sin is death" (Rom. vi. 23). Have you discovered your personal guilt and owned it before God, reader? It was when one of ancient time made this discovery that he cried out, "Behold I am vile, what shall I answer" (Job xl. 4), and another, "Woe is me for I am undone" (Isa. vi. 5). Neither of these men were openly ungodly; they compared favourably with others around them, but when they were brought into the presence of God, they learned their true condition and owned it. Then grace met them and saved them, just as they were. This is God's way still. If you want to be saved, to know the forgiving grace of God, it must be as a sinner, and not as something better. It was "to save sinners" (1 Tim. i. 15) that Jesus came, and it is as sinners and not as saints that grace saves all who believe on Him (Eph. ii. 8). But if you proudly refuse to own your sin and spurn the remedy provided by God, then you must pass as a sinner to the judgment throne, there to meet God.

*TO CHRIST OR TO ROME;
OR, THE RESTING PLACE OF THE TROUBLED SOUL.*



NEARING THE END OF LIFE IN THE CONVENT.

To Christ or to Rome ;

OR, THE RESTING PLACE OF THE TROUBLED SOUL.

Two young ladies, daughters of a West of England country gentleman, had been bereft of their mother in early life and were sent to a boarding school under what was advertised as "Christian influences." These, as they discovered, after being settled in the establishment, consisted in the reading of a liturgical prayer once a week, and in a Sunday visit to a Ritualistic Church where the Service was largely of a Romish character, with no ray of heavenly light to search the conscience, no beam of Divine love to win the heart, and no Gospel of a finished work and a procured and proclaimed salvation through the work of Christ, to provide a resting-place to the weary soul. O, the disappointment and the misery of thousands of sin-sick souls, who go week after week seeking for that bread of life which their souls need, and only receive "stones" of formalism, or "scorpions" of error, instead ! For a full year, the girls continued in that popular school and formed acquaintanceships there, which were destined to make a life-long impression and lead on to an eternal choice by each of the squire's daughters.

Eva, the elder of the two, became friendly with a young lady from London, in whose company she spent many pleasant hours and through whose beautiful and consistent Christian life and testimony to the Lord and His Gospel, which she acknowledged as the cause of her peace and joy, she was led to the Saviour, to find in Him and in His finished work, the resting place of her weary, sin-burdened soul, and in His love the solace of her weary heart. Her conversion, although unattended by any exuberance of joy, was very true and very real, and the sense of rest which she received through reposing on Him who "made peace through the blood of His Cross" (Col. i. 20), and who invites the weary and heavy-laden to come direct to Himself for that rest (Matt. xi. 28), she was able to express in the familiar words—

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

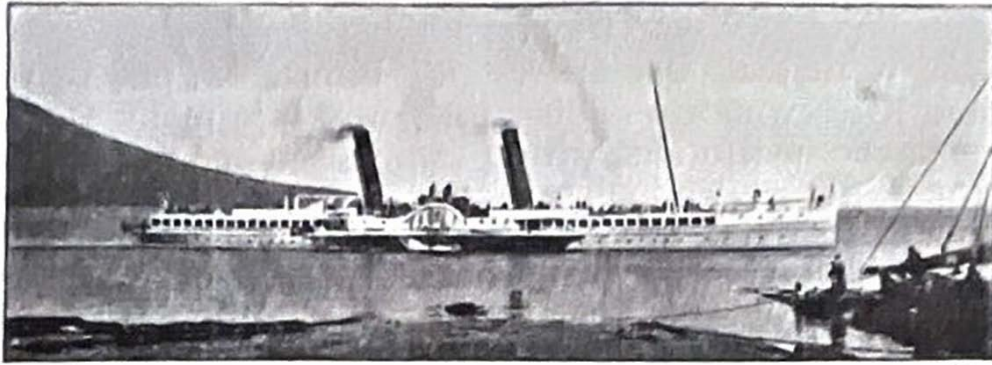
Amelia, the younger sister, became acquainted with a teacher of languages in that Boarding School who was a

secret worker in the interests of Romanism, one of the Jesuit spies who are finding their way into many schools and public institutions with a commission and under vows to make proselytes and win over to the Romish faith as many as they can, especially of the class to which Amelia belonged. Little by little the "leaven" of that vast system of error which holds millions in its iron grasp was instilled to her mind, and that rest she longed for promised her in the bosom of the "Mother Church," whose faithful children believe all she tells them without question and virtually hand themselves over to her custody, soul and body, expecting through priestly mediation and sacramental grace, somehow, sometime, to reach at last through weary penitence, penances, prayers, and purgatorial fires, a paradise of peace hereafter. To those who know the craft of Jesuits and their ways of working, it will not be a surprise to learn, that before the second year of Amelia's studies at that Boarding School had expired, she had decided to enter a Convent, which she did, without being allowed to see her sister or receive a letter from her. Once within the walls of a Roman Convent she was a prisoner for life, and before many years there she died of a broken heart, having vainly sought rest where it was not to be found, and in that which can never yield it to a sinner's soul. The only true resting place of the soul is Christ, His finished work, His once offered sacrifice, His atoning blood, apart from human efforts or priestly mediation or intervention. Reader, do you have this rest to-day, or are you seeking to obtain it through religion and merits of your own? It matters not what your creed or church connection. It may be Roman or Protestant, Ritualistic or Evangelic. You need Christ as your personal Saviour, Christ as given by God to save sinners (1 Tim. i. 15), accepted and confessed, as yours.



THE SINNER'S CONFESSION.

Soul more lost ne'er lay before Thee,
Guilt has never louder cried,
Yet the more in Thee I'll glory
Who for one so vile has died ;
Kissed me, cleansed me, made me whole,
Wrapped Thy skirt around my soul.

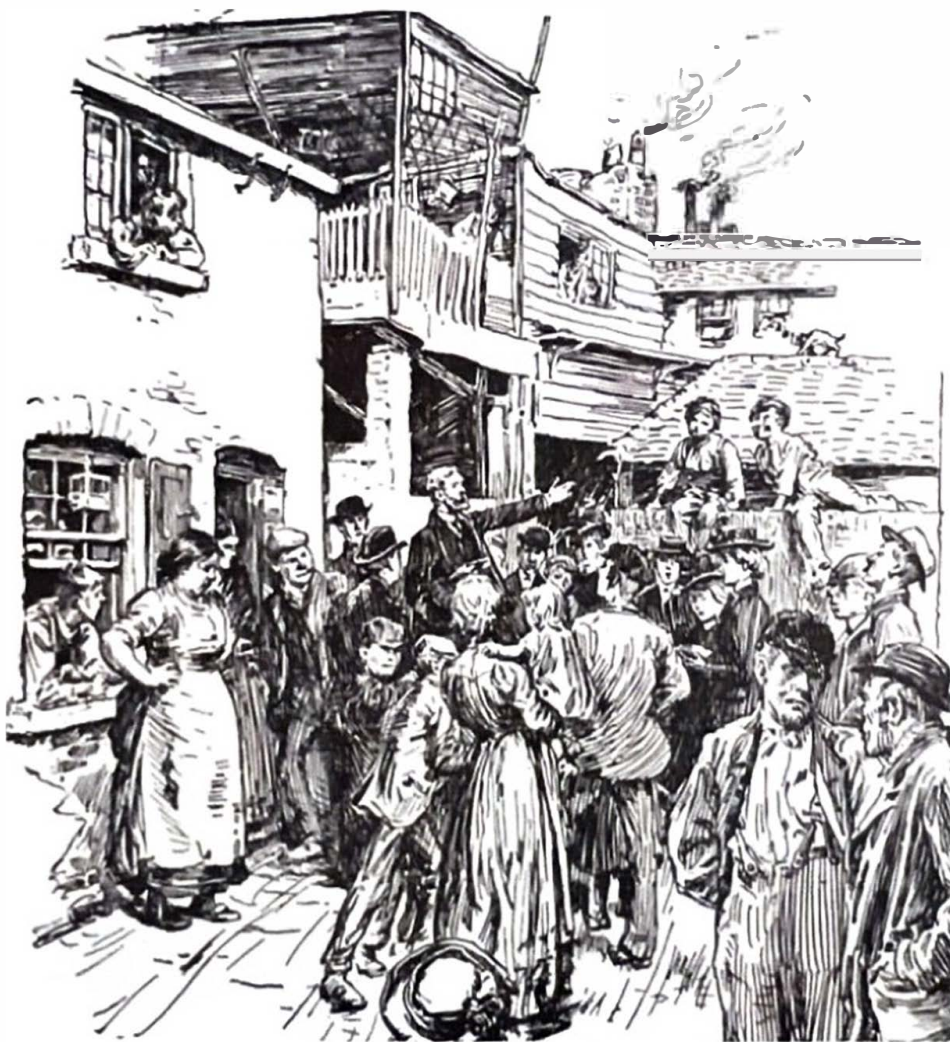


The Way of Life Made Plain.

THERE is no need for any remaining in doubt or uncertainty regarding the way of life and salvation. God has made it plain and clear in His Word. There are many deep, mysterious things in the Book of God, which those who have made it a lifetime's study confess they only know in part, but the way of salvation is not one of them. God has made that so simple, so definite, and so sure, that the wonder is that any can be in doubt regarding it. It would be unlike God to do otherwise. He is the God of salvation. It was His love that devised it. It was His grace that provided 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). And since Christ has died and risen again, and the Gospel of our salvation (Eph. i. 12) gone forth to all mankind (Mark xv. 15), it is inconceivable that the God who at infinite cost provided for sinners "so great salvation" (Heb. ii. 3), should leave those to whom He sends it in uncertainty as to how they are to obtain it, and in doubt as to whether they possess it. Men may grope in darkness, but the light shines clearly. Humanly devised Gospels may keep those who are deceived by them in darkness and in doubt, but the Gospel of God makes "the way of salvation" (Acts xvi. 17) plain and "gives the knowledge of salvation" (Luke i. 77) to those who believe it. Thousands have taken God's way and rejoice in the knowledge of a present possession of His salvation. Do you ask what His way is? It is simply this, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31). Do not argue, do not reason, but take God's Divine and perfect way and prove His glory great in your salvation.

A Night in a Glasgow Wynd.

BEHIND the Saltmarket, in a low, dingy Wynd, a band of young men, true lovers of the Lord, and filled with His compassion for those whom He came to save, rented an empty room in one of the rickety tenements



AN OPEN AIR MEETING IN A WYND.

which in those days were found in "The Wynd," and used it for Gospel meetings. Some remarkable scenes of opposition from part of the dwellers in these wild places and of the mighty power of the Gospel in saving others, transforming them into disciples of the Lord, were witnessed there. Drunkards, prize fighters, thieves and pickpockets, for whose souls no man cared, were brought under the Gospel's sound and saved by its power, and some who came to "view the land," believing themselves to be "the salt of

the earth," were stripped of their self-righteousness and religion, to find themselves as needy of the blood of Christ to cleanse from sin and the power of God to deliver from its practice, as the worst of those whose welfare they had come to seek. For it is a remarkable fact in all true Gospel preaching, where the Spirit of God is working, bringing sinners to Christ, that not only the openly wicked, but also those who have a religion without Christ, are found together round the Cross, to be saved by sovereign grace (Eph. ii. 8) through faith in Christ alone. Among the hearers in that room in the Wynd, there appeared one night a woman clad in rags, with dishevelled hair and the marks of violence on her face. She had once lived in a West-end house, owned a good business, but had become a slave to strong drink, and gone from bad to worse, until she had lost home and character and was living in a low lodging near. Attracted by what she had heard of the Gospel's power in saving others, she crept in that night unnoticed and sat down in a corner. The Gospel has a message and power to reach the conscience and the heart, and to bring God and His Christ near to those who are far off. As the story of God's love was told from John iii. 16, and the sufferings of Christ from Isa. liii., great sobs began to break in the corner where this woman sat, and at length a cry—"O mother!" The memory of a mother's love, a Christian home and early teachings, came back that hour, and like the prodigal in the far country, the Spirit-convicted soul cried out—"I have sinned against heaven." There are some who entertain doubt as to the reality of speedy conversion, especially in the case of those so far sunk as she was, and in view of the many who merely profess without possessing Christ there may be cause for care. But there are cases so manifestly real, that the most sceptical cannot doubt that God has magnified His grace in their salvation. Such was this woman's case. She was truly saved, and from that hour manifested it in a godly life. Restored to health, home, and business, she became a diligent worker for the Lord, and died in a ripe old age, honoured as a devoted Christian. The same grace of God and power of Christ wait to welcome and to save you, reader, and will this day, if you yield yourself to them.



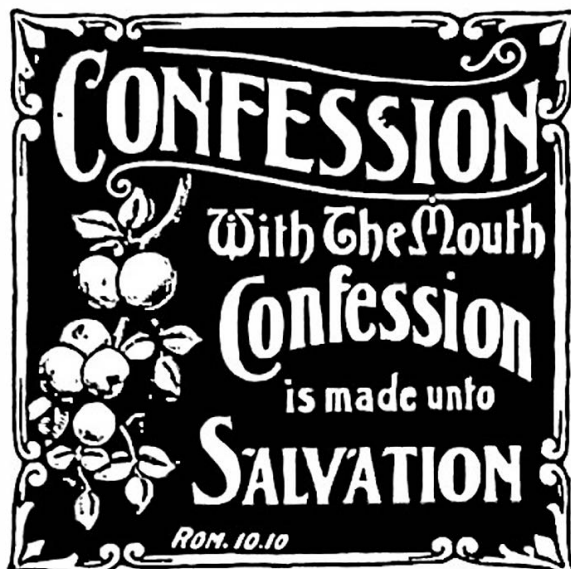
There is an Open Door For All.

FOR a number of years, I had been in a depressed and almost hopeless condition regarding my soul's salvation. A false or one-sided view of the doctrine of Predestination, which was much preached in the parish where my boyhood was spent, gave me the impression that it mattered very little how desirous one might be to become a true Christian, it was impossible to know anything of the experience of the new birth, the forgiveness of sins, and the assurance of salvation, until in some remarkable way you came to know that you were one of God's elect, by His effectual calling of you out of darkness into light. I knew of others besides myself who were waiting and hoping that by some unknown process, this great and mysterious experience would be granted them. And others had become utterly indifferent. I was almost hopeless. Year after year passed under the same monotonous preaching, until I had almost reached the point of despair, at times having the thought of infidelity suggested to me, as the only way of getting rid of all my trouble of mind. Nobody known to me seemed to be able to give any help, or to cast any light on the matter. As I remember these dark years, and think how many are still sitting in the same gloom, it makes me long and pray that those who know the Gospel and can preach it simply, may go into the many parts of our own favoured country, where God's way of salvation is still quite unknown.

On a Summer Sunday forenoon, a stranger on holiday, in the district, occupied the pulpit of the parish Kirk. His opening prayer gave me the impression that he was a man of ability and earnestness. When he gave out his text, which was John x. 9, "I am the Door, by Me if any man enter in he shall be saved," I had the feeling that he would have something definite to say on the subject, which above all others I longed to get light on. His sermon was short and very simple. His points were lucid and definite. "There was one Door—Jesus Christ. It was for 'any man —for 'whosoever will.' To 'enter' was just one step, a definite experience, not the work of a lifetime. It was simply and only to 'receive Christ' (John i. 12), to believe on the Son of God (John iii. 36), to rest on His finished work (John xix. 30). The word of assurance to all who thus receive, believe, and rest is, he SHALL be saved. There is no condition, no uncertainty. We have simply to take God at His Word." Before he had finished, the light had entered my dark mind. I saw and I believe accepted the way of life, and could have stood up and told the congregation I was saved. Others were led to Christ under that sermon, and many were made to think. What a mercy some know the Gospel, and can tell sinners that God has an open door for all, and that any man who enters in by Jesus "shall be saved" as surely as God has said it.

Afraid to Confess the Lord.

"I BELIEVE that Jesus Christ died for sinners on the Cross, and that there is no other Saviour. I know that I am a sinner, that I can do nothing to save myself, and that salvation must be by His finished work alone. Yet



somehow I cannot say that I am saved, I do not have the confidence that you and others have. I seem afraid just to say that I am a Christian, lest I should fall back and dishonour the cause.' The speaker was a well known tradesman in the village, highly respected and devoutly religious.

He had been coming to some Gospel meetings held near his home on Sunday nights, and it was at the close of one of them, while in conversation, that he made the above statement. I ventured to ask, "Have you really as a sinner, rested your guilty soul on the Son of God and trusted in His atoning blood as the only Cause whereby you may be saved, confessing with the mouth, first to God and then before men, Jesus Christ as your accepted Saviour and Lord?" He paused for a moment, then thoughtfully answered, "I do not remember ever having told God in so many words that I was trusting in the merits of Christ for my salvation and that I confessed Him as my Lord, and I certainly have never owned Him before men, and it may be that this is where I have come short." We parted without more being said. Next night he was there, and with a warm grip of the hand he quietly remarked, "I confessed to God that I rested on His Son as my Saviour and would own Him as my Lord, and before five minutes I told my wife that I believed I was born of God. The bondage and fear are gone, and I know from God's Word and by my own experience, that I am the Lord's and that He is mine."

*IN THE GLOAMING OF LIFE;
OR, HOW AN AGED DOCTOR FOUND REST IN CHRIST.*



THEY SAT CONVERSING, ON A CALM AUTUMN EVENING.

In the Gloaming of Life ;

OR, HOW AN AGED DOCTOR FOUND REST IN CHRIST.

DOCTOR WALLACE had lived and laboured in an inland parish of the Lothians for over two score years. He had shared the joys and sorrows of the people among whom he acted as parish doctor during all these forty years, and had been to many of them more like a father than a mere perfunctory physician. Need it be wondered that when in his declining years he was bereft of his wife and only daughter by death, the parishioners condoled the aged man and sought to comfort him in his sorrow. A widowed sister's daughter came to keep house for the aged doctor after her cousin's death, and being a bright and happy Christian girl she sought to comfort her aged uncle by keeping the bright side of things before him and giving him as much of her company as she possibly could. Often in the beautiful Autumn Sunday evenings they would sit on the terrace under the trees, looking across the quiet valley to the green churchyard where their loved ones lay awaiting the fair resurrection morning, and Annie, the young housekeeper, would sing with her sweet, melodious voice such favourite hymns as "Abide with me," "For ever with the Lord," and others that her aunt and her cousin had delighted in. It was during such an evening sitting that Dr. Bonar's hymn, which someone has named "the best Gospel hymn in the English language," was sung in low, sweet tones by Annie, as her uncle sat silently drinking in its words of gracious invitation and simple response. "Sing the first verse again, Annie, I never saw its meaning before as I see it now," said the aged doctor, and delighted to repeat the precious words of Gospel grace, Annie sang with a heart aglow in the blessing of the truth her lips gave forth :

"I heard the voice of Jesus say,
'Come unto Me and rest,
Lay down, thou weary one, lay down,
Thy head upon My breast.'
I came to Jesus as I was,
Weary and worn and sad,
I found in Him a resting place,
And He has made me glad."

When the last note died away the aged man, wiping the tear from his cheek, said, "I have never had the rest and

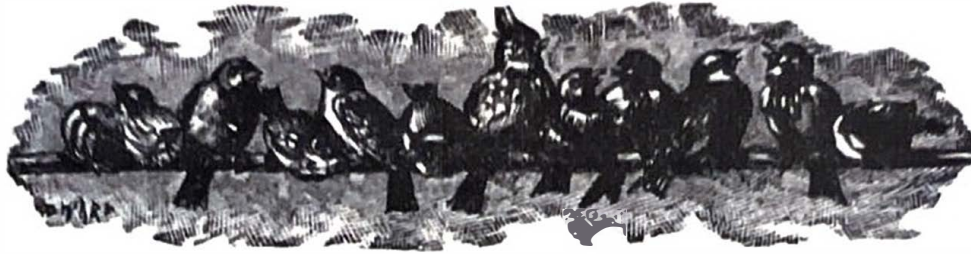
peace that your aunt and cousin Mary enjoyed, and I see now that I have been looking too much to myself and my doings as the cause of my salvation. In my busy years, I gave less thought to the subject of my personal salvation than I should. I seemed to be kept so busy looking after other people's temporal and spiritual welfare that I greatly neglected my own, and took what others said about these things, when I should have been seeking to know God's way for myself. Since death claimed our dear ones, I have been more occupied with the things that concern my peace, for I know they both had a sense of the Saviour's love to which I have been a stranger, but I have been seeking rest to my soul in my experiences and feelings rather than in Christ and what He has done for me. I see to-night as I have never seen before, that it is not in me, or in anything that I have done, that I can find rest from the burden of my sin, but only in Him who says "Come unto Me and I will give you rest." How fully my heart now can take up the language of these sweet lines—

" ' I came to Jesus AS I WAS,
Weary and worn and sad

Yes, just as I am, a poor, good for nothing sinner, pleading nothing but the merits of Him who 'died for sinners' (Rom. v. 8) and therefore for me. I come to Him as my Sacrifice, my Substitute, my Saviour, reposing in Him and on His finished work alone for my salvation, and I know and can now say—

" ' I found in Him a resting place,
And He has made me glad.'

I seem like one who has just been awakened out of a dream, and the greatest wonder is that I never saw it before as I see it now. With me it is life's eventide, but as the prophet says, 'At eventime it shall be light,' so I have found it. Bless the Lord, O my soul." It was a great joy to the dear aged doctor to go round his many patients and friends testifying to the power of the Gospel received and believed, as he now fully knew it to give rest to his burdened soul and peace to his troubled heart. Do you know and enjoy this rest and peace, or are you—as, alas, so many are—occupied with your own doings, your own experiences, your own feelings? Rest is found alone in Christ, and peace by resting in what He has done.



False Hopes of Heaven.

In spite of the solemn warnings and the plain declarations of God's Word regarding the doom of all who rest their hope of being in heaven when earthly life is past on false foundations, there are tens of thousands to-day in the dangerous position of that man of whom the Lord declares that his hope shall be as "the giving up of the ghost" (Job xi. 20), and that it shall "perish" (Job viii. 13) in that hour when he leaves the present world and passes on to meet his God. Reader, make perfectly sure that you are not building your hope of being in happiness and heaven after earthly life is past, on a foundation of sand, which will be swept away leaving you hopeless and hapless on the confines of a dreary and dark eternity. Many build their hopes of heaven on the false foundation that "God is merciful"—and that being so He will not punish sin. But God was always merciful, for He has not and cannot change, yet He expelled Adam and Eve from Eden, destroyed the human race by the deluge, smote the firstborn of all Egypt in death, destroyed the inhabitants of Canaan for their idolatry, scattered Israel for their sin, and brought His hand of judgment heavily on His own Son, when He stood bearing the sinner's sin and suffering its punishment at Calvary. His mercy did not spare, nor did it hinder His justice from giving the full measure of Divine judgment—due to sin. Some think that because "God is Love," He will not do what His Word declares, and give to every man "according to his works" (Rev. xx. 13) in the coming judgment day. But He will, as surely as He has said it, and love will never hinder righteous judgment from taking its course. A "reformed" man hopes that his present amendment of life will blot out his past offences, but this is a false hope. God "requireth that which is past," and sins of former years recorded in God's book, must either be pardoned now or punished hereafter. Reader, see that you are not deceived.

Round the World with Christ.

A NAVAL OFFICER'S TESTIMONY TO THE GOSPEL'S POWER.

I JOINED the Royal Navy at the age of twenty-one, and for four years I lived without Christ, in all the pleasures of sin. I was far from satisfied, never at rest, and often "moved with fear" (Heb. xi. 7) by the remembrance



TAKING GOOD-BYE BEFORE A LONG VOYAGE.

that death and judgment had to be met and eternity entered when earthly life was over.

On the battleship "Excellent," there was a group of

Christian gunners and others who did not fear to testify their faith and speak to others of the Lord whom they loved and served. Their lives were a good testimony to the reality of their profession, and many of us respected them and believed they had the best of it. But it takes more than this to induce a sinner and a lover of the world to become a Christian. He needs to find out his true state before God, to feel his need, and to be brought down from his natural conceit and pride to the place where God can meet and save him. This is with some a short, with others a longer, process. The sudden death of a comrade was God's way of bringing me to see my true condition, and of convincing me of the brevity and uncertainty of life. He was hurried into eternity in a moment. So might I, and I was not ready. I sought the group of godly gunners, and I was most wisely and tenderly dealt with by two of them. They read to me the Word of God, set before me the way of salvation, told me their own experiences, and met my difficulties from the Word. My greatest fear was, that I might not be able to live as a Christian should, for I had seen some who professed to be Christians who did not live as I believed they ought. The words that gave me life and liberty were, "He is able to save them to the uttermost" (Heb. vii. 25), that is evermore, always, everywhere, from all that is sinful, evil, grieving to God, and hurtful to man. That met my need; that was the Saviour and the salvation I needed. So I came to Him as I was, cast myself wholly upon Him, trusted myself to Him, and believed that He would, as surely as He says it, "keep that which I have committed unto Him" (2 Tim. i. 11). I have found it so. I have been twice round the world with Christ as my Saviour, Lord, and Keeper, and I can testify that He has been all that He promised to me. Fear not to trust Him, to confess Him as your Lord, and to step out decidedly on His side. He is worthy of your trust, and He will never fail or forsake you.

The Sinner's Resting Place.



I come at Thy Divine command
With sinful heart and empty hand,
The worth of Christ my only plea,
My soul's repose—He died for me.



How a Worldly Man was Saved.

IN my unregenerate days, as a man of the world, I had a great horror of Christianity as it existed around me and as I witnessed its effects on some who had turned from excesses in worldliness and vice to religion. Their abstinence from the pleasures of the ballroom, the theatre and the racecourse, seemed to me to be the height of folly, as they had nothing else worth living for to occupy them instead. Some became recluses, others entered on lives of utter indolence, while a few engaged in philanthropic and humanitarian pursuits, not with much pleasure to themselves or benefit to others. We, who continued to enjoy "the pleasures of sin" in all their fulness, looked with feelings of pity—in some cases of disgust—on these religious folk, for what they had turned to did not seem to please or satisfy them any better than what they had left behind. It was something like a revelation to me, when at the age of thirty-five I came into contact with a real live, born again Christian man, an army officer, who had Christ in his heart and manifested in every path of life the Christianity which comes of having life and peace through faith in Him. This man was a living wonder to all who knew him. He was happy and satisfied in what he possessed, and to all, without exception, who came into touch with him, he testified that his life had become a joy and a pleasure since he received and confessed Jesus Christ as his Saviour and Lord. I was convinced that this man had the right kind of Christianity, and by frequent conversations with him and careful observation of him, I was brought to the same Saviour to find in Him "all my salvation and all my desire" (2 SAM. xxi. 5). A Christianity without Christ, wholly composed of abstinence from the grosser forms of worldliness, occupied only with the externals of religion, is of no value in the sight of God, and of little blessing to mankind. It leaves the soul unpurged from sin, the heart unoccupied, and the springs of life unchanged. Christ received, confessed, admitted into the heart and acknowledged in all the ways of life, brings salvation, sanctification, and satisfaction, such as a mere religious life knows nothing of.

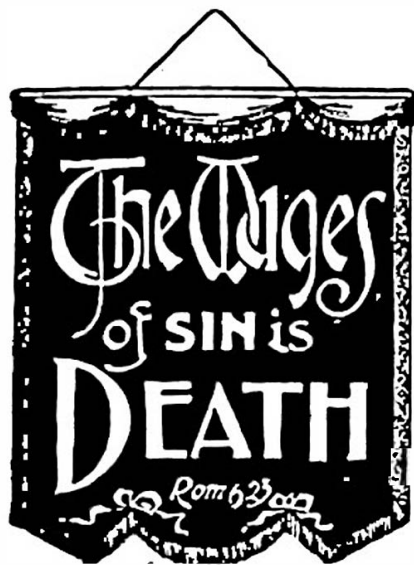
He Lives to Keep.

In heavenly glory Jesus lives
 Invested with "all power"
 To keep the soul in Him that trusts
 In every trying hour;
 He never can desert or fail,
 For ever shall His power prevail.



An Oft Forgotten Fact.

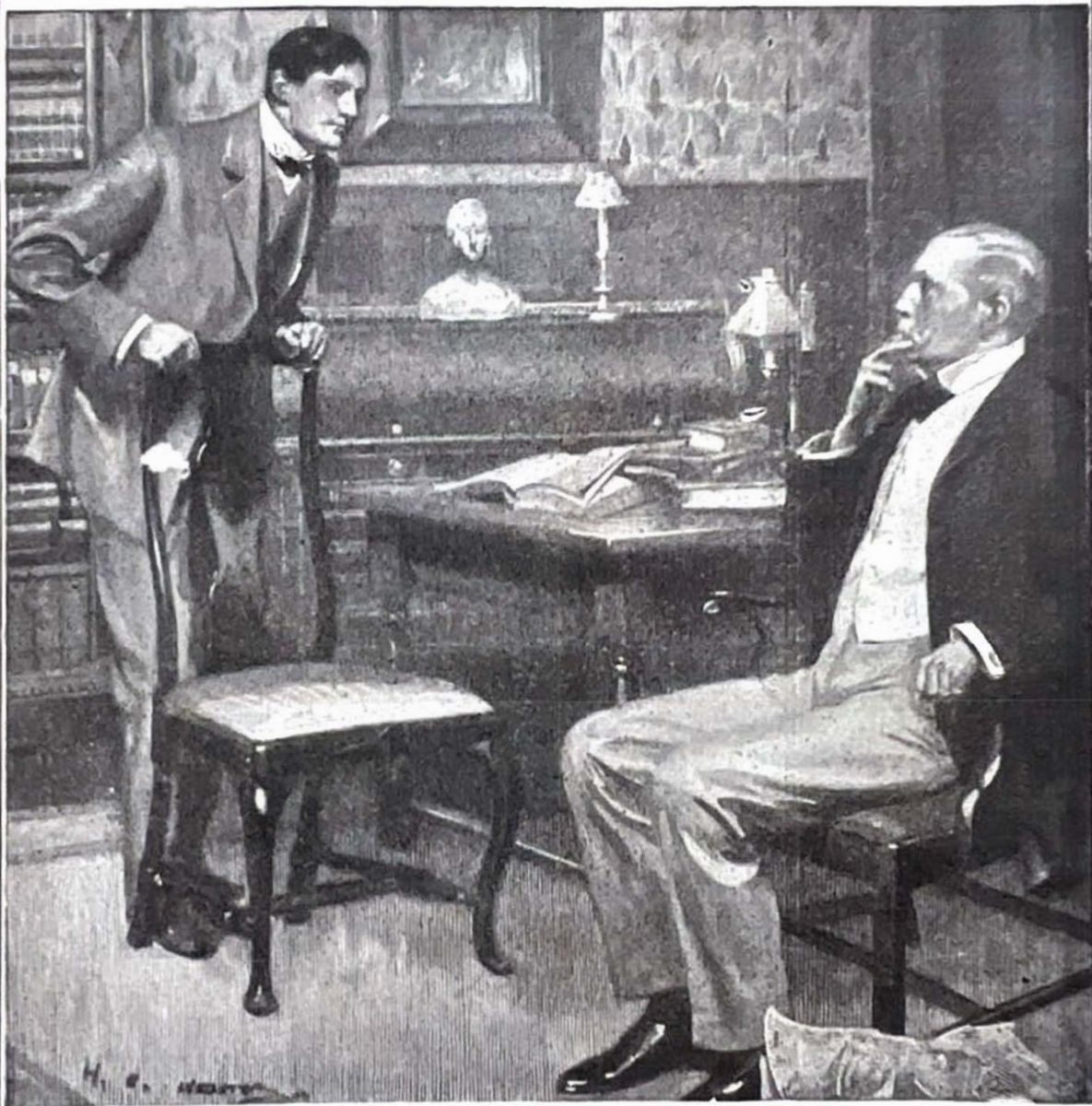
THERE are some things that all men wish to remember and often speak of, others that they desire to forget and banish from their thoughts. To the ungodly, there is nothing less welcome than the solemn fact that



one day they must meet their God and to Him give account of how they have spent their years of earthly life. Everything is brought into use to banish thoughts of God and death and judgment from their minds. But, while this may give them a measure of freedom to sin and forget God, it can never alter or disannul the declaration of the Most High God, the Creator of heaven and earth, the Judge of of mankind, that "the wages of sin is death" (Rom. vi. 23), and that "whatsoever a man soweth,

that shall he also reap" (Gal. vi. 7). If you have been living in forgetfulness or disregard of this most solemn fact, it is high time that you faced it honestly and personally, reader. It is madness to shut your eyes and rush on to death and judgment, as if you can by such means elude the grasp of God's Almighty hand in bringing you to His bar to there receive the righteous punishment of your sins. Your wisdom is to face the fact and let it have its due effect upon you. Others have done so, and discovered that they were "guilty before God" (Rom. iii. 19), confessing "Woe is me, for I am undone" (Isa. vi. 3). It is just to such that God's Gospel comes as good news, as a message of grace to the guilty and of life to those who are under sentence of death. "Christ died for the ungodly" (Rom. v. 6); "He was wounded for our transgressions and bruised for our iniquities" (Isa. liii. 5), is God's own Gospel to those who have no claim on life and no merit to His favour. And His word assures us, that there is life instead of death, and grace instead of judgment for all who believe the message. "He that believeth on the Son HATH everlasting life" (John iii. 36), leaves no room for doubt or uncertainty.

*THE YOUNG LAW CLERK'S
DECISION.*



HE ENTERED HIS UNCLE'S PRIVATE ROOM.

The Young Law Clerk's Decision.

"**W**ILL you come along, uncle, and hear Mr. Reginald Radcliffe, a Liverpool lawyer, who is to preach in the Free North, to-morrow night? Mother and I have been to hear him, and she thinks you will like his simple, plain-spoken message." Such was the invitation given by a young law clerk to his uncle, in whose office he was apprenticed in the city of Aberdeen. It was a Saturday afternoon and the office was about to be closed for the week, when he entered his uncle's private room to receive his week's wages, and deliver the invitation sent by his widowed mother to her only brother, a well known and respected lawyer, in that northern city. Taken aback by the strange intimation and no less unusual invitation, the lawyer leaned back in his chair and with a somewhat puzzled look at his tall young nephew said—"Well, George, I'll see. It surely would be something new to me to hear a lawyer preach, and I suppose he will have something good to say if he pleases your mother, for I know she is not very easily pleased in the preaching line." Then assuming a serious and fatherly tone he quietly added, "But I hope *you* are not going in for this 'being converted' that is being made so much of by lay preachers and some of our city ministers just now. It is driving some folks mad, and making others who have come under its influence utterly useless to take their place in good society." That last remark was especially intended as a personal word of warning to the young law clerk, who, as was generally believed, was likely to become his uncle's partner, and ultimately his successor in that business.

The devil knows where the weak point is in all who are in any measure interested in eternal things, and he skilfully directs his darts so as to hinder if he can their reception of the Gospel and their conversion to God. The young law clerk had been persuaded by his mother to go with her to hear Mr. Radcliffe preach, and God had used the message faithfully spoken to awaken him to a sense of his sin before God, his danger in being out of Christ, and his need of being saved. He, and a number more of city young men, had been deeply impressed, but were yet undecided and unsaved, counting the cost—as well they might—of being followers of the Lord. That word from his uncle had the

effect of sending him home to his mother with the words on his lips—"It's no use me being a Christian, for uncle manifestly has no sympathy with the 'Revival' or the preachers, and if he hears of me going in for that sort of thing he will give me the cold shoulder, I am sure. And you know mother how hard it would be for one in my place to be such a Christian as you are."

The godly mother, who had for many years been a true follower of the Lord and had proved His allsufficiency to meet her every need both in temporal and eternal things, was deeply saddened when she heard from the lips of her son that statement, yet her confidence in God was unshaken, and she was enabled decisively yet tearfully to say, "George, my boy, do not allow the enemy to drive you past the door of God's kingdom by listening to his lies. God is good, and He is able to provide for you as He has for me. Nobody ever lost anything that is worth having, by confessing Christ and following Him." That noble testimony of his Christian mother must have gone deep into the young law clerk's soul, for the following evening at the close of Mr. Radcliffe's meeting in "the Free North" he was one of a circle of six young men who openly confessed with the mouth the Lord Jesus (Rom. x. 9), and as sinners saved by grace took their stand on His side. It was a trial of faith to the young Christian to get the withering glance of scorn from his worldly uncle, and ultimately such treatment as forced him out of his business, in which much that no true child of God could honourably practise was done. But God, ever true to His Word, "them that honour Me, I will honour" (1 Sam. ii. 30), found for him something better, in which he could serve an earthly master and please his heavenly Lord as well. Before ten years, the godless lawyer was laid in a poor man's grave, having lost his worldly all and his soul as well, while his Christian nephew lived an honourable life, full of Christian service and bright with God's smile and blessing. Reader, do not allow fear of earthly loss to drive you past the door of God's kingdom, into a godless world, to live a Christless life, to die a hopeless death, and to spend a hapless eternity. Make Christ your Saviour and Lord, confide in His love, trust in His finished work, confess Him as your Lord, yield yourself to Him, and you will be Saved and Satisfied.



The True Rest of the Soul.

THERE is no rest to the sin-convicted soul in religion or in ritual: the sinner's rest is found alone in Christ.

You never know whether you have done enough, or given enough to give you certainty of salvation, if you seek to attain it by "works." There is no finality, no assurance of any definite result along the line of "doing the best you can," "seeking it earnestly," "waiting God's good time," and other humanly devised ways of salvation. They all fail to give the soul rest. There is nothing definite, nothing sure in what they have to offer. How different it is with the Gospel of God and the salvation it proclaims. It tells of a gift already given—"For God so loved the world that He gave His only begotten Son." It tells of a WORK already accomplished—"Christ died for our sins according to the Scriptures" (1 Cor. xv. 3). It proclaims a PEACE already made—"Having made peace through the blood of His Cross" (Col. i. 20). It leaves the believing sinner in no doubt as to his present rest and eternal salvation. The word is "Come unto Me all ye that labour and are heavy laden and I will give you rest" (Matt. xi. 28); he comes and he gets it. It tells of salvation brought near (Tit. ii. 11), which believing on the Lord Jesus Christ (Acts xvi. 31) gives a present possession and true enjoyment of, enabling the receiver to say with certainty—"Behold God is my salvation" (Isa. xii. 2). The person of Christ is the believing sinner's Saviour; the work of Christ is his only merit, the resting place of his soul. And these being ever the same, and not like human experiences ever changing, give abiding rest and unchanging peace to all who by personal faith make them the rest of their souls. Reader, in what are you resting for salvation?

Saved in an Indian City.

A YOUNG English doctor, who had an uncle in Northern India, went out to join him in his practice there.

In his new environment he found congenial company, and was very successful in his profession. In the course of his practice he was called to attend a former classmate, who had an appointment in the Civil Service in that



A BUSY STREET IN A CITY OF NORTHERN INDIA.

Northern Presidency, suffering from a virulent disease, for which there is no known remedy. It was a terrible sight to see that young and stalwart form in agonising pain, lying at the gates of death, with no earthly friend to soothe his sorrow, and no ray of hope of heaven beyond to lighten the valley of death through which he was passing. Turning his eyes toward the doctor who stood by his side, the dying man, gasping for breath, said with intense earnestness—"Pray." The attendant slipped from the

room, and the two were left alone—alone with God, the one passing into the eternal world, the other, as it were, on the very confines of it. Never before had he so seen the reality of death, never before so felt his utter helplessness in presence of its power. He had not been in the habit of praying, for he did not know God. In the years of his youth he had known and been brought into contact with true Christians, and had felt the power of their testimony, but he had no knowledge of God. Religion he acknowledged and observed, but to give a dying man the comfort he needed, or to pray to God for him, as he desired, he could not. Alas, for a flimsy profession, a name to live, a mere religion of the pew, in the presence of death ! How powerless to give peace in prospect of meeting God, to the one who has it ; how useless to direct a dying man to the Saviour ! That look, that word, those dying gasps deeply affected him ; he could not stand them longer, but hurried from the room into the busy street. There he met an English missionary, whom he asked to call on the dying man, but before the missionary reached him he had crossed the bourne and entered the eternal world. God used that solemn event, that dying call, to bring the English doctor to see and feel his own condition as a stranger to God (Eph. ii. 12), unable to pray for himself or others, a sinner afar off, living as the officer had lived for the world, with the same end and the same destiny awaiting him. For weeks and months he was a miserable man, under conviction but without Christ, having no peace. In the goodness of God a faithful preacher of the Gospel, whose name the doctor had often heard in the homeland, came on a visit to that part of India, and was announced to preach in the city on a Sunday. Without informing any of his acquaintances he slipped in, and heard the Gospel in its simplicity and fulness from Isaiah liii., His thirsty soul drank in the message, and as a sinner, conscious of his needs, he embraced the Saviour thus set forth as “wounded for our transgressions and bruised for our iniquities,” dying “the just for the unjust” (1 Pet. iii. 18) to ransom and to save. That hour he entered into peace, was “born of God” (1 John v. 1), and stepped into the silent street a new man in Christ, henceforth to live no longer to himself but “unto Him” (2 Cor. v. 15) whom he now confessed as Lord.



The Desire for These Things is Gone.

THE Gospel does not ask the man of vice to give up his idols, or the woman of pleasure to surrender her joys in order to be saved. God's Gospel is good news: it tells of something greater, better, and infinitely superior in every way to the best that sin and the world can offer. It comes with its hands filled with blessings—blessings of pardon to the guilty, salvation to the perishing, life to the dead, rest to the weary, and satisfaction to the empty. Christ in all His fulness, in all His fitness to meet the need of fallen, ruined sinners in the place and state where sin has put them, is presented in "the Gospel of God concerning His Son" (Rom. i. 1-2). And when this Gospel is welcomed by those who hear it, it becomes to them in personal and blessed experience "the power of God unto salvation" (Rom. i. 16). Born of the Spirit (John iii. 5), born of God (1 John v. 1), the believing sinner becomes a possessor of a new life, "the life of God," from which in unregenerate days he was an "alien" (Eph. iv. 18) and to the power of which he was a stranger. In this new life he then lives and acts, manifesting its presence in his mortal body and in all his actions, walking and acting in "newness of life" (Rom. vi. 4). As a matter of experience the "old things" have passed away (2 Cor. v. 17). Desire for sinful indulgence, worldly pleasures, and false religion, as the natural man has made it, has passed away, and the new life and new nature rises to things above, to find their occupation and satisfaction in Christ and God. As the leaves drop from trees and hedges when the bursting buds of Spring appear, expelled by the power of a new life, so from the worldling, the sinner, and the religious ascetic, drop the habits and encumbrances of his unregenerate years, when he receives Christ, and in Him life, with the indwelling Spirit of God as strength and motive power. This, and only this, gives victory over sin, takes away the desire for godless amusements and worldly ways, and sets the new born man or woman up in a new position with a new environment, to live and act for God as a Christian ought. This new life is within your reach to-day: it is "in Christ."

Christ and His Purchase.



The Holy One who knew no sin,
 God made as sin for me,
 The Just One died my soul to win—
 His death has set me free.
 He lives in glory bright above
 To claim His purchased prize,
 Both now on earth and soon above
 In His own paradise.

It will Surely Come.

GOD's grace has so long reigned unto salvation and His mercy has been so long extended to those who are His enemies, that many have become accustomed to think that His righteous wrath against man's sin has

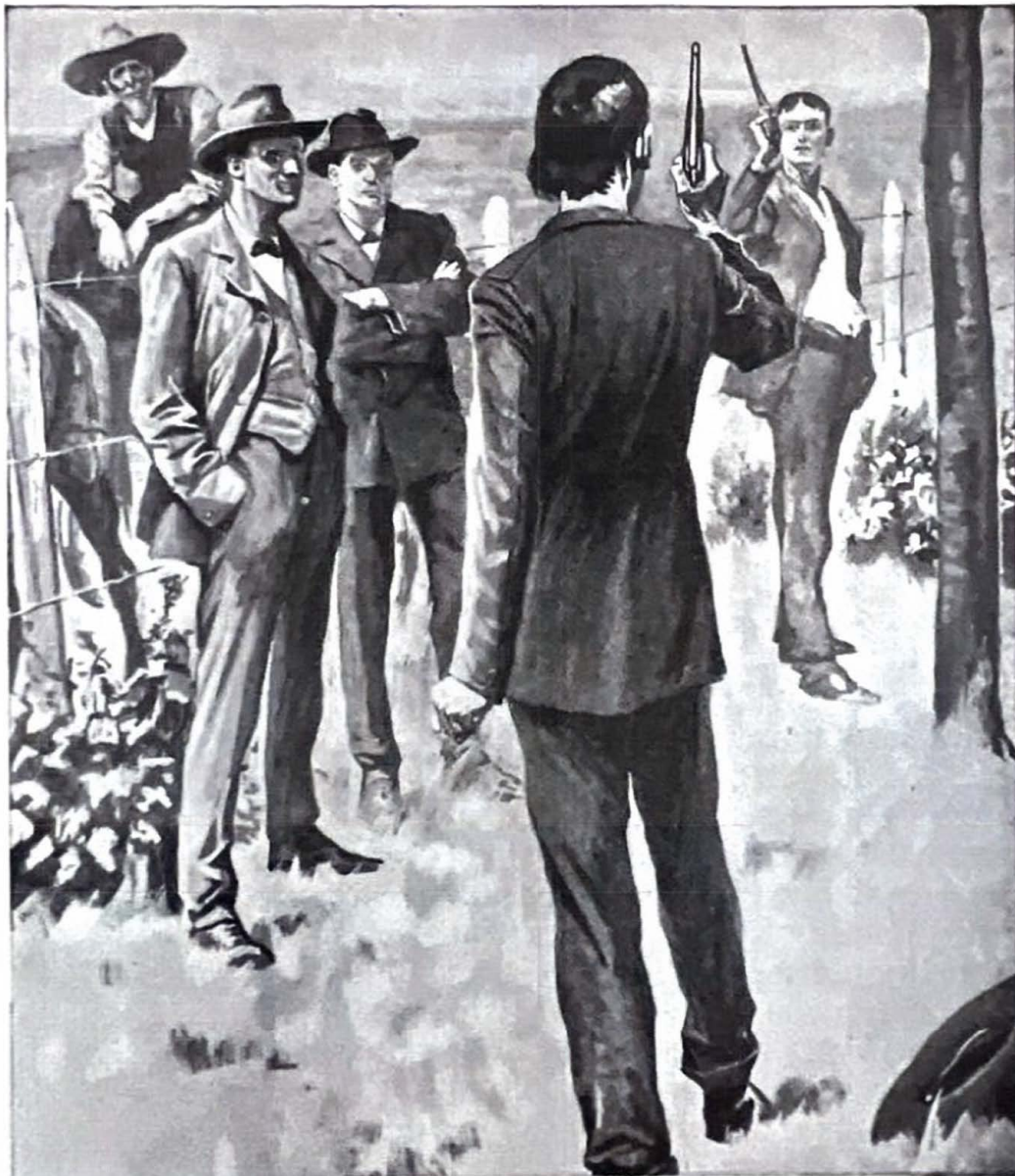


Flee from the wrath to come.

ceased, and that His threatened punishment of evildoers will never be executed. It is now, as it was in the days concerning which it is said—"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is wholly set in them to do evil" (Eccl. ix. 11). But God is still God, and although His longsuffering with men is very great, and He is "not willing that any should perish" (2 Pet. iii. 9), He cannot fail to do what He has said or to fulfil the Word

that His mouth has spoken. "Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee" (Job xxxvi. 18), is God's own Word. "The wrath of God is revealed from heaven against all ungodliness" (Rom. i. 18) is just as true as the manifestation of His love in the giving of His only begotten Son (1 John iv. 9) to be the Saviour of men. There is an hour yet to come, in which Divine wrath without mercy will be poured forth upon all who take pleasure in unrighteousness, and despise the great salvation which God has provided by the death of His Son and now proclaims in the Gospel. All who receive the Saviour thus provided and believe the message now proclaimed, are "turned to God" to wait for His Son from heaven, even Jesus by whom they are "delivered from wrath to come" (1 Thess. i. 9, 10). But for the Christ-rejecter there is wrath in store, which no effort of his can hinder, and nothing he has or can procure can shelter him from. Reader, if you would be saved "flee from the wrath to come" to Jesus Christ, the only Refuge and the only Deliverer. You are invited, just as you are, to find the shelter of your sinful soul in His perfect work and your rescue from sin's practice by His power, who is "Mighty to Save."

*THE DUEL ON THE GOLD FIELDS;
OR, THE INFIDEL GAMBLER'S BOLD BOAST*



"THEY SETTLED THEIR DISPUTES BY DUEL."

The Duel on the Gold Fields.

OR, THE INFIDEL GAMBLER'S BOLD BOAST.

IN the early years of the South African gold-fields, a reckless and lawless company of men belonging to many nations had their camp near to where the city of Johannesburg now is. Their spare hours were mostly spent in drinking and gambling, and the disputes that arose among them were usually settled by fighting and duelling with pistols or swords. Many of them were professed infidels, who had no fear of God or regard for the value of human life, before their eyes. A coming judgment day, when God will bring to light the hidden things of darkness, and give to every man according as his works and deeds have been, will fully disclose the full measure of guilt that these godless men heaped up, during the years of their camp life in these wild regions.

An American infidel named Joilet, was ringleader of this band of desperadoes, and it was alleged that by duelling and other means he had been guilty of the crime of murder on several occasions. But there was no law and no justice administered there, so the ruffian was emboldened to continue his course with impunity. Working in the same claim as this criminal was an Englishman, who had watched his course, and waited for an opportunity to bring home to his conscience the guilt of his deeds. During the meal hour one day, a favourable opportunity occurred when they were alone, and the Englishman, who was a Christian, said—"Joilet, do you ever think of having to meet your God in judgment?" That question, so unusual and so unexpected, seemed to stagger the bold infidel for a moment, but regaining his usual demeanour, he set his teeth, and clenching his fists, roared in anger, "If there be a God, and He interferes with me, I shall do for Him what I have for others who have meddled with me." The Englishman, seeing it was useless to continue argument with a man of such a mind, simply answered—"We shall see," and resumed his work, the boasting infidel walking hastily off. In less than an hour, a loud cry was heard in another part of the mine, and the men hurrying in the direction from whence it came, found Joilet lying crushed under a fall of stone. He was still alive and conscious, but it was seen from the first that his case was hopeless; he had been

fatally injured. Borne on a plank to the surface, he was laid on the spot where only shortly before he had duelled with a Frenchman, and it was believed killed him. Lying in the agony of death, on the border of the eternal world, his crimes seemed to flash back upon his memory, and rack him with awful remorse. The Englishman who had ventured to speak to him of God and the judgment some few hours before, was the only one who remained by his side, seeking to assuage his pain by applying warm foment to his bruised body. Evidently appreciating his kindness and learning as others have done, that boon companions in sin are poor sympathisers in sorrow, he grasped the hand of the Christian and whispered with his dying breath, "God has found me out. I cannot hide from God." All that could be done in that solemn and awful moment of a man dyed in guilt, passing from the scenes of his crimes to the presence of his God, was to quote brief words of Gospel grace, and tell of the mercy of God and the power of the blood of Christ to save and cleanse the chief of sinners. But whether death had sealed his ear to these words, or whether sin had so hardened his heart that they never reached it, a day yet to come will disclose, but ere the shades of night fell on the veldt, Joliet's soul had passed to its account with God. Reader, God is God ; full of mercy and longsuffering, it is true, but GOD. He will not always suffer sinners to take His Name in vain, or set at nought His reproof. His own warning word is—"He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix. 1). If you live a life of sin, you must die a death of misery, and pass on to meet a God of judgment, who knows your life and how you have treated His Word which warned of your end and brought you the tidings of His great salvation. But you need not perish. To-day the door of grace is open wide and the word of the Lord Jesus still is "Him that cometh to Me I will in no wise cast out" (John vi 37)

The Saving Power of the Blood.



Safe in the Lord without a doubt,
By virtue of the Blood,
For nothing can destroy the life
That's hid with Christ in God.

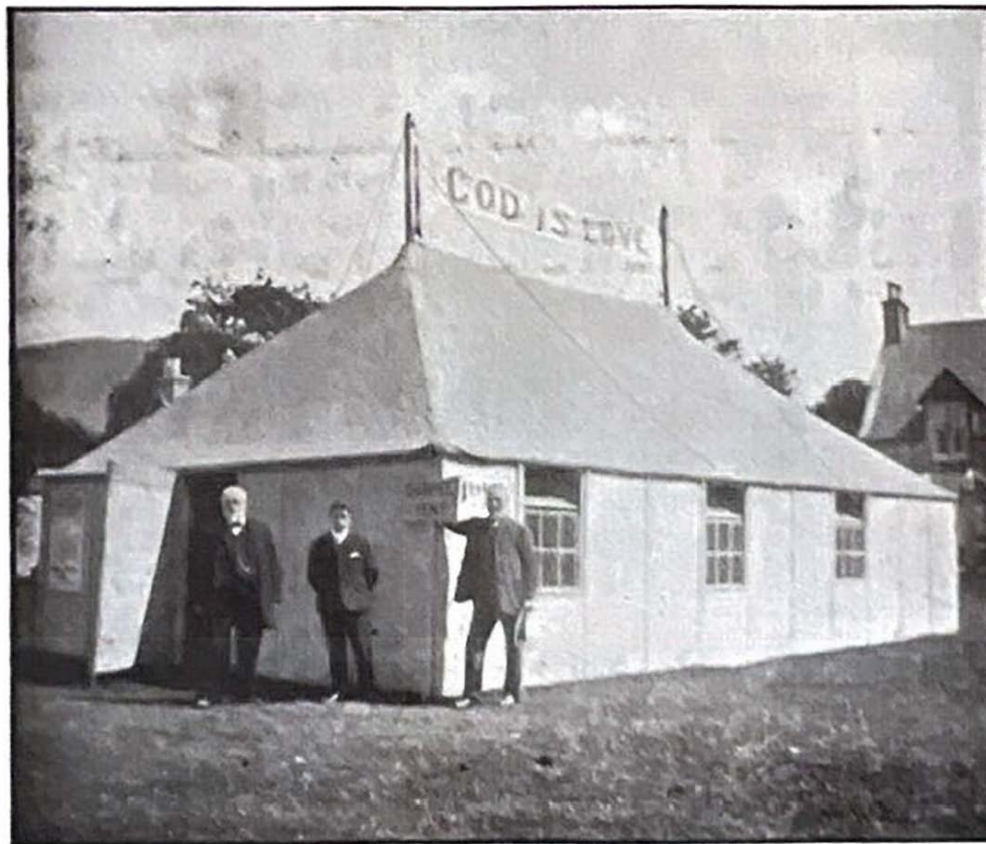


Sin, its Enticements and its Ends.

To the unwary soul, sin offers its many attractions. All that skill can do to make the baits of sin enticing, is done. "The pleasures of sin," though only "for a season" (Heb. xi. 25), are exceedingly alluring while they last. The drinking bar has its brilliant lights and flashing mirrors, the theatre its charming scenery and attractive performers, the gambling saloon its pleasant company, the ballroom its elegant forms and fair faces ; but the hook of the great angler for souls is concealed within these fair baits, and his object is to ruin souls for time and eternity. To make sinners forget God, and neglect His great salvation, by making life a round of pleasure, and sin a gilded chariot in which to haste to hell, is the devil's chief business. But what is the end of such a life ? Let the Book of God provide the answer : "Sin, when it is finished, bringeth forth DEATH" (James i. 15). Draw aside the curtains around the worldling's dying bed. There he lies with a wasted life behind him, the dark, angry floods of death just before, with the judgment throne looming in the distance, and a forgotten God to meet there. His life has been what the world calls "short," but it has been long enough to accumulate a huge burden of sin, the weight of which torments his soul, and the sting of which already burns within him. He has sown the wind, and he already reaps the whirlwind. His sins haunt him by day and surround his pillow by night ; he would willingly forget them but he cannot. "The sting of death is sin," and sin is there in all its guilt and power. Reader, you have God to meet and to deal with about your sin ; you cannot evade it ; you must meet God. You may meet Him here and now in grace ; meet Him "in Christ," to be accepted and forgiven, for in virtue of the Cross, He can be Just and the Justifier of the believing sinner (Rom. iii. 26). But if grace is rejected, you will pass on to judgment, to receive the just reward of a life of sin.

A Religious Lady's Hope of Heaven; **OR, "I HAVE NOT MISSED A SACRAMENT FOR TWENTY YEARS."**

I HAD been visiting from door to door in a respectable part of the city of Inverness, giving Gospel tracts and speaking a word as opportunity was given me to one and another, of the need of being born of God and sure of His great salvation. I found a reverent and ready hearing given to all that I had to say on the general doctrines of the Gospel, concerning which the northern people are as a rule well informed. But when I gave testimony to the



A TENT USED FOR GOSPEL PREACHING IN INVERNESS.

peace and certainty that belief of that Gospel brings, and is by God intended to bring to all who as confessed sinners rely on the atoning work of Christ as the only cause of their salvation, and receive the written Word as the ground of their assurance of it, I noticed that most of those to whom I spake, shook their heads, as if they were in doubt as to whether such certainty of one's personal salvation is possible. If one opposes the doctrines of the Gospel or openly denies his need of it, you know where he is,

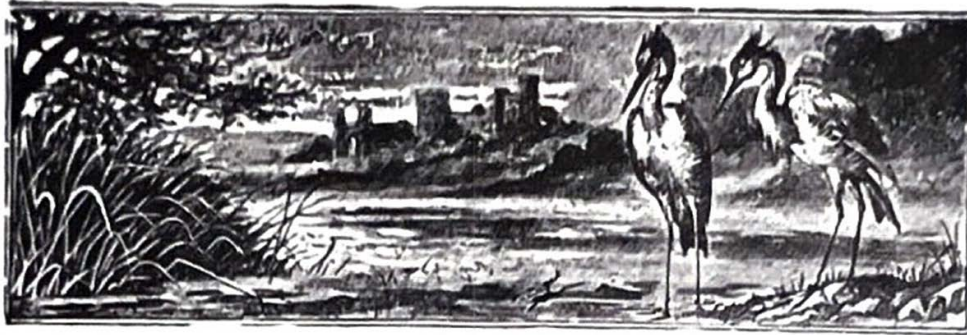
and can deal with him accordingly, but when people assent to all that you say about the need of being converted, and the way of salvation being through Christ alone, and yet question whether any one can know they are saved, it is not just so easy to determine their whereabouts. It was while in conversation with a remarkably intelligent and devout lady that afternoon, that I found out where she stood in regard to these things. After a long and interesting conversation regarding the need of salvation, as expressed in Romans iii., and the way of salvation as so simply told out in Romans iv., I ventured to ask if she could go on to Romans v. i., and say "Being justified by faith we HAVE peace with God, through our Lord Jesus Christ." I shall not soon forget her answer, for it discovered to me what I had not met with before, namely, that one may speak of trusting in the Saviour and yet be depending more on their own works than on His, for their salvation. "I have always trusted in my Saviour, and I have not missed a Sacrament for twenty years. I cannot say I am saved, but I hope with the help of God that I will be." Trusting in the Saviour, observing the Lord's Supper, and "with the help of God" expecting to be saved some day, was that lady's hope of heaven, and although in other cases it may be differently expressed, the same idea is common to many. But it is not God's Gospel; it is not the way of salvation as the Word of God sets it forth. "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), leaves no place for our efforts, and no need for God's "help." "Salvation is of the Lord"—all of it from first to last. We are simply to be receivers of God's salvation by grace, and then possessors of it.



I Shall Not Want.

There is no need a sinner has,
But God in Christ can meet it,
The Gospel tells His wealth of grace
And faith responds to greet it.

Salvation present, full and free,
With grace for daily living,
Is what the trusting soul may claim,
For God delights in giving.



"HE is a Saviour for YOU."

My conversion at the age of twenty-six, was due to the faithful testimony of a commercial traveller who called on me in business, and who in course of conversation made the statement, "It does one no good to believe in Jesus Christ in a general way, as you believe in the German Emperor or the Sultan of Turkey. Plenty believe in a Saviour in that way, but are not saved. You must believe in Jesus Christ for your own personal salvation, in other words, that *He is a Saviour for you.*" I had never heard it put in that matter of fact way before. I certainly believed that Christ was a Saviour, and that He "came into the world to save sinners" as 1 Tim. i. 15 says, but to single myself out from the mass of mankind and appropriate Him as my own personal Saviour, to save **ME** as an individual sinner, I had never up to that hour thought of. Yet there I was, a sinner in the sight of God, with a soul to be saved or lost and an eternity to spend somewhere. That word spoken by the Christian commercial traveller never left me. It was pressed home on my heart, and I learned that whatever others might do, it was for me to personally receive and trust Jesus Christ as my own Saviour. So I just told God that as He had given His Son to the world (John iii. 16), that included me, and that if "Christ Jesus came into the world to save sinners" (1 Tim. i. 15), I was one of them. So I put in my claim saying, "The Son of God who loved me and gave Himself for me" (Gal. ii. 20). No sooner had I thus made a personal appropriation of Christ than I knew I was a saved sinner, for God has said in His Word, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31), and I had complied with His terms. The Word therefore assures me that thus believing on and confessing Christ as my Saviour and Lord (Rom. x. 9), I am saved, and the Spirit witnesses with my spirit, that I am a child of God (Rom. viii. 16). There is the greatest danger possible in being the adherent of a creed and the member of a church holding evangelical doctrines, without as an individual sinner accepting and trusting Christ as a personal Saviour.

All Has Been Done.



There is nothing to do, for all has been done,
Just simply on Christ to believe;
And God has declared all who trust in the Son,
The life everlasting receive.

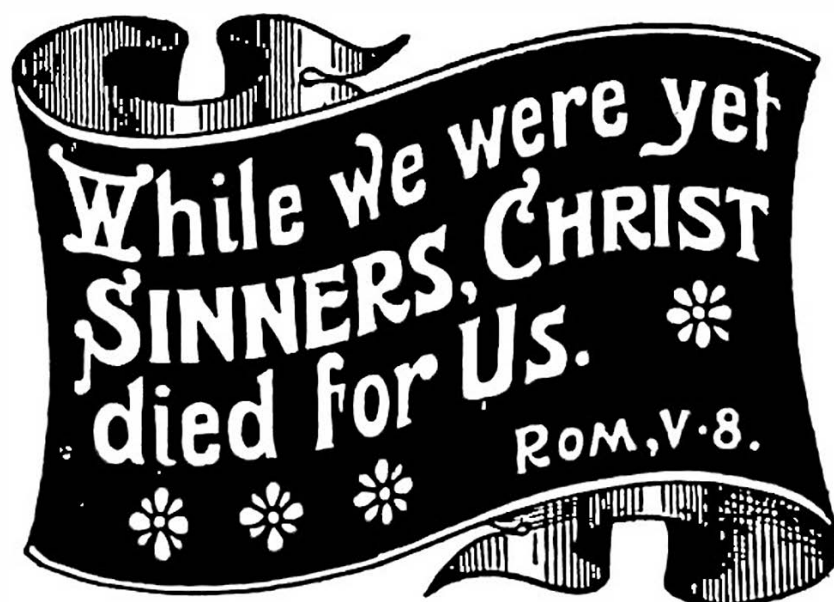
The Beginning of a New Life.

To "mend one's ways," to "make a fresh start," to "turn over a new leaf," are changes common enough among mankind. Whatever of virtue or of profit there may be in such changes to those that make them,



they all come short of dealing with man's relation to God, and his fitness for being in His presence here and hereafter. To see God's kingdom, to enter God's family, there needs to be the possession of a new life. In the language of the third chapter of John, "Ye must be born again." This is not reformation, it is not becoming religious,

it is not adopting a creed, it is not joining a church; it is becoming the possessor of a new life. This life must come into the soul, before it can come out in the conduct. It must be implanted before it can be manifested. And the great question is how? Where does this new life come from? How is it obtained? It is in Christ, and "he that hath the Son hath life" (1 John v. 11). You may have religion and morality and much else that is estimable, but if you have not Christ as your personal Saviour, received (John i. 12), believed in (John v. 24), confessed (Rom. x. 9), you have "no life in you" (John vi. 53). And if the life is not "in you," it cannot be lived out by you.



AT THE PARTING OF THE WAYS.

OR, THE IRISH FARMER'S LIFE CHOICE.



"THE YOUNG FARMER CALLED ON HIS UNCLE"

At the Parting of the Ways.

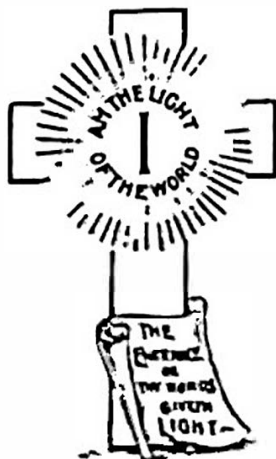
OR, THE IRISH FARMER'S LIFE CHOICE.

A YOUNG farmer of Ulster, about to emigrate to the Western States of America, called on an uncle to say "Good-bye" before leaving the land of his birth. There had not been many comings and goings between the young man's family and that of his uncle, owing to the fact that this uncle and his sons were decided Christians and preachers of the Word in their locality, which their cousins did not appreciate. It is wonderful, how Christ received, confessed and followed, becomes an "offence" to professing Christians now, after eighteen centuries, as surely as "the Cross" was an offence in the early years of the Gospel's progress among the worldly wise (1 Cor. i. 23) and the worldly religious (Gal. vi. 12, 14). And so it was that the Ulster farmer and his sisters kept well aloof from their uncle and cousins during a period of years, in fact, ever since the days of the great Revival of 1859, in which year they had been converted, and taken their stand for Christ. The visit of the young farmer to say "good-bye" to his uncle, was intended to be brief and purely formal, as he had no desire to get what he called a "lecture on religion" from his uncle. After inquiring for his mother and sisters and hearing of his nephew's prospects in the far West, the blithe and happy uncle, who was never at a loss to have a word in season on eternal things for all with whom he met, said—"Well William, I can wish you nothing better than the fulfilment of a dream I had the other night, in which I saw your father and I as we were in the years of our youth, fifty years ago. We stood at a crossroads in company with two companions, and the question was raised which of the roads we should take. One led up a rough and rugged hill, the other along a fair and well-watered valley. The uphill road was trod by few, and those who were on it seemed to be lowly and poor. The other road was thronged with all classes, and there was everything along its course to please and to gratify. But its end was a yawning gulf, into which the gay travellers walked unawares, while the end of the rough hill path was a city of gold and of glory. Your father and I took the uphill path, and as we footed it together we said one to another—"As for me and my house, we will serve the

At the Parting of the Ways.

Lord " (Josh. xxiv. 15). I awoke, and lo ! it was a dream. But the fact remained, that I and my household are saved by grace and bound for glory. Your dear father has reached the city on the hill more than twenty years ago, and I am daily expecting to hear of you and your sisters being saved to walk in the same blessed path." Little more was said, but the message of that godly uncle, given in such a wise and tender manner, was not in vain. From the State of California there came a letter ere that year was out, telling how in the mercy of God the Ulster farmer and his two sisters had come to the parting of the ways, and at the Cross as sinners had beheld the Lamb of God (John i. 29) and made their choice of Him as their Saviour and Lord, entering through the "strait gate" (Matt. vii. 13) into the narrow uphill road that leads to glory and to God. Reader, has any such life choice or personal receiving of Christ as Saviour, been yours? There is a cross roads, a parting of the ways, on every path, at which the great decision for Christ or the world, for life or death, for heaven or hell, must be made. And whichever path you choose and walk in through life, with Christ or without Him, so must be your destiny hereafter and for ever. Do not be deceived by the common thought that you may remain "neutral" in this matter, and walk in some intermediate path between that of a Christian and a rejecter of Christ—there is no such path, and there is no intermediate destiny. Nothing between a heaven of bliss, and a hell of woe.

The Light of Life.



Brightly beam the rays of mercy
From the Cross where Jesus died,
There He gave Himself a ransom,
For our sins was Crucified.

Now exalted high in heaven
'Mid the glories of the throne
He is still receiving sinners
Who confess Him as their own.

And the Word He left to guide us
Sheds its clear and shining light
On the path that leads to glory
Through this world of darkest night.



It is a New Life You Need.

IT is not because you are worse than your neighbours, that you need to be born again. You may compare favourably with them all, yet to you the words of the Son of God are, " Marvel not that I said unto thee, Ye must be born again " (John iii. 7). Nicodemus, the man to whom these great words were first spoken, was a model of all that is excellent and virtuous. He was one of a favoured nation—the people of Israel. He belonged to a model denomination of their religion—the Pharisees. He was personally an eminent and a worthy man, for he was a ruler among his people, esteemed and respected of all. Yet it was this great and good man, belonging to this strictly religious denomination, of this favoured people, that the great Searcher of hearts three times in quick succession told he must be born again—born from above, else he could neither see nor enter the kingdom of God. This is a most solemn and searching message to all, and especially to moral and religious people, who consider themselves superior in every way to the ungodly and irreligious. So far as outward life and righteous dealings as between man and man go, you may be blameless, but because you are a fallen sinner, of a ruined race, by nature a child of wrath (Eph. ii 3), and in practice a sinner before God, you need to be born again as surely as the most abandoned sinner. It is not a little extra religion you need, or more earnest attention to what you have got, it is a new birth, a new life, and a new nature. This is not to be bought in the world's market. It is not to be had in the church's ceremonies or sacraments. It cannot be acquired by effort, or earned by works. It comes from God alone ; it is in Christ ; it is communicated by the Spirit of God ; it becomes yours by faith in Jesus Christ. The record of the Word is, " Whosoever believeth that Jesus is the Christ, is born of God " (1 John v. 1).

The Fowler of St. Kilda ; OR, " I DIE IN THE FAITH OF THE GOSPEL."

THE lone isle of St. Kilda, fifty miles north-west of the Hebrides, lashed by the stormy waves of the North Atlantic Ocean, is inhabited by from seventy to a hundred rugged islanders, who depend on the fish which at some seasons they catch, and the eggs which at other times they gather on the cliffs, for a livelihood. Cut off from the outer world for over seven months of the year, their only mode of communication is by means of messages enclosed



THE "PARLIAMENT" OF ST. KILDA.

in bottles, encased in small dug out wooden boats, committed to the sea during a north-westerly wind, to drift to the North Hebrides, or if it misses them, to Norway. Sometimes they receive such messages from the Western world and from passing vessels in a similar way, which are eagerly picked up and read in the hearing of the whole community. In the single narrow street consisting of about twenty-five roughly built stone houses, the island "Parliament," consisting of all the men of the island, meets, on stated occasions, or when anything special demands their assembling together.

It was a sad event among the islanders that brought them together on a bleak November morning many years ago, which is still related in the Gaelic tongue to the coming race, around the "ingleside."

An aged fowler and his only son, went down a steep precipice by a single rope, in search of birds' eggs. After they had been some time in their dangerous position, the son was horrified to see the rope by which they were suspended being gradually cut through on the sharp edge of a projecting rock, and fearing it might not hold until both had climbed beyond the weakened part, he urged upon his father to ascend, a proposal to which the old man demurred, saying that he was old and of little more use in the island, urging his son to ascend first. To this the brave youth replied, "No, father, you must go, and if I have to perish here, I die in the faith of the Gospel, trusting in the merits of Jesus Christ whose blood cleanseth from all sin." The aged father reached the summit in safety; then the son began his perilous ascent; but alas! the rope chafed upon the sharp rock and stretched under the father's weight, snapped, precipitating the brave young fowler who had so brightly confessed his faith in the Saviour, into the deep sea below. There was many a tear shed by the warm hearted St. Kildans over that young man's death. It may be his fine testimony to the power of the Gospel, in giving peace and fortitude in the prospect of death, was used of God in blessing to them. Whether living on a lone isle or in the busy city, it is good to be ready to die, ready to meet God at any hour. I hope you are, reader. The only passport to eternal glory is the precious blood of Christ trusted in for salvation, and the fitness needed to be there is found in being born of God, by believing on the Name of His Son Jesus Christ (John i. 12, 14). There is no other way of salvation, no other means of being ready to die and pass unto "the bright inheritance of saints."



The Finished Work of Christ.

God so loved the world that scorn'd Him,
That He sent His Son;
Jesus came to seek and save us—
And that work is done!

All is done, yea, all is finished,
All the debt is paid;
On the Lamb who died for sinners,
All our guilt was laid.



"You Personally Need to be Born Again."

FOR thirty-two years I had been connected with an evangelical denomination and took an active part in promoting the various schemes in connection with it. Our minister preached the usually accepted doctrines of grace, and evidently believed all the congregation to be Christians, judging from the way he addressed us. If anything was said to those in need of reformation of life it was during special "missions" for the reaching of those in our district who were supposed to have no religion, with a view of bringing them under what were spoken of as "the ordinances of the Gospel." I considered myself a very fair Christian, not perhaps up to the highest level of a few who were regarded as "patterns" to the rest, but at least as consistent in life as the most of the general members. So far as I remember, there was nothing in the preaching to cause us to think that we lacked the one thing needful. While our minister was away on his Summer holiday, a preacher from a neighbouring town filled the pulpit. His sermons were of an entirely different character from those of our own minister, and were not well received, some of the members saying "they were not for a congregation like ours." His third discourse was on "The New Birth," from John iii. 5, and he told us that church members, office-bearers, and workers, all needed to be born again, before they could be "true children of God or living members of the Church." He finished that sermon by saying, "You are all sinners by nature, in the sight of God ruined and lost, and you personally need to be born again." There was a lot of disapproval expressed on that saying, but I felt in my conscience that it was perfectly true. It was the first thing to make me think of my state before God, and although it took more to convince me that I was only a lifeless professor, without Christ, that was the word which went as God's arrow to my sleeping conscience. In the mercy of God I discovered my need, and learned that God had met it in giving His Son (John iii. 16), whom I received as my personal Saviour, trusting in His merits alone for my salvation. I have found the greatest enemies of the Gospel to be those who have only a name to live. See whether you have known this new birth, reader.

The Beginning of Spiritual Life.



Eternal life is found alone,
In God's beloved Son ;
It comes to sinners through the work
Which He for them hath done.

Relying on His precious blood,
Which cleanseth from all sin,
The Spirit doth new life impart :
They know its power within.

The Brevity of Earthly Life.

To the Bible question, "What is your life?" (James iv. 14), the answer is immediately given, "It is even as a vapour that appeareth for a little time, and then vanisheth away." The simile is simple, its meaning is



clear. Like the cloud, of vapour that appears for a moment and quickly melts away, so pass away men's lives from this mortal scene. Life is likened elsewhere to a shadow on the wall declining, to a flower of the field decaying, to a weaver's

shuttle flying swiftly, to a swift ship that leaves time's shore, and last of all to a thread ready to be cut off, with the blade sharpened and about to sever it, leaving the body in death's cold grasp, while the soul goes forth to its future dwelling place. And this brief life, so frail, so transient, so uncertain, is the only period of human existence in which the soul's relation to God, to Christ, to salvation, to judgment, can be settled. At death its state is fixed, it can never be altered then. Reader, what are you making of your life? How are you using it? What is your relation to God and to Eternity to-day? Are you living as though this world was to be your home? Are you ready to leave it at a moment's notice?



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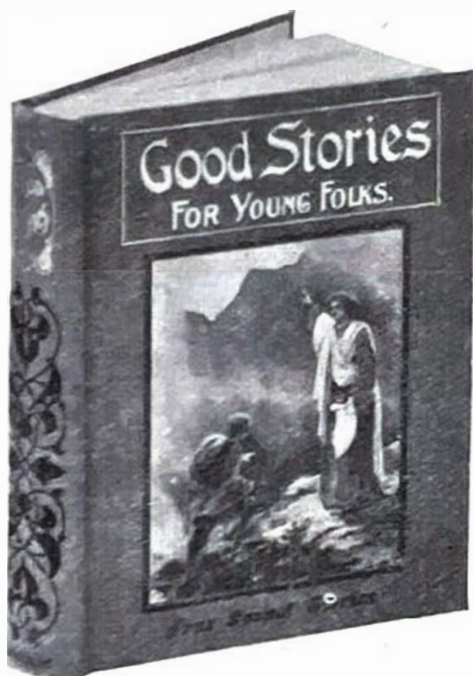
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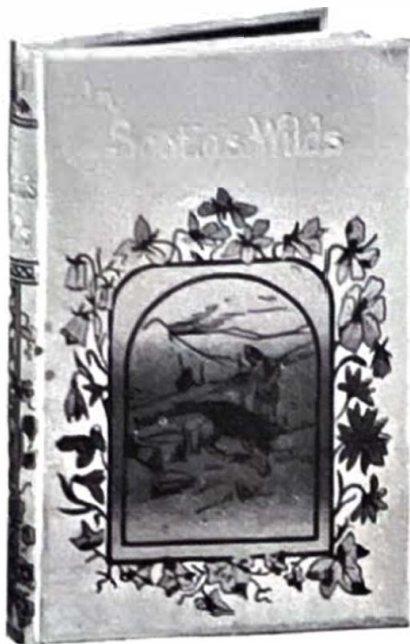
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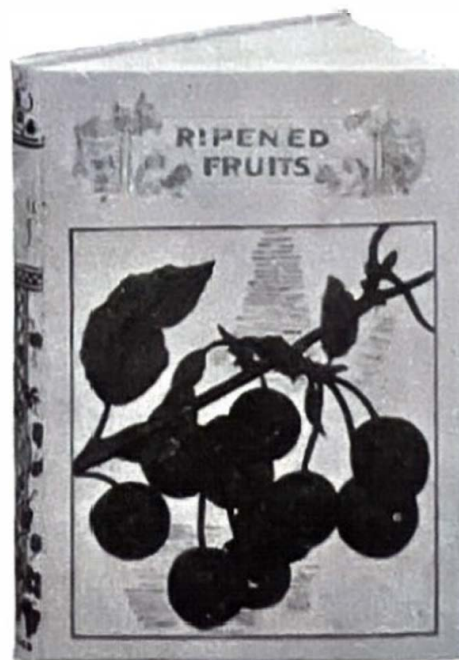
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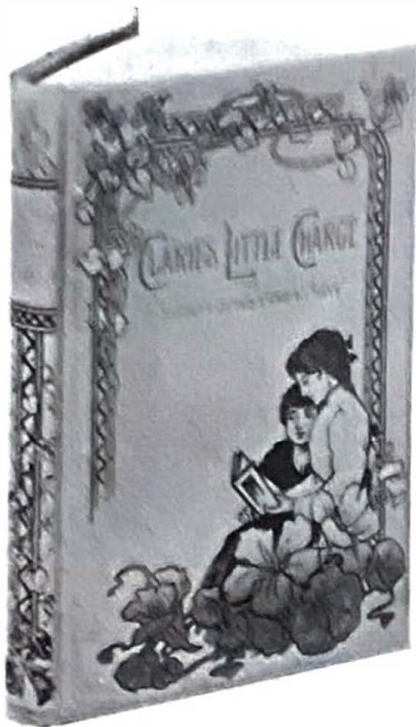
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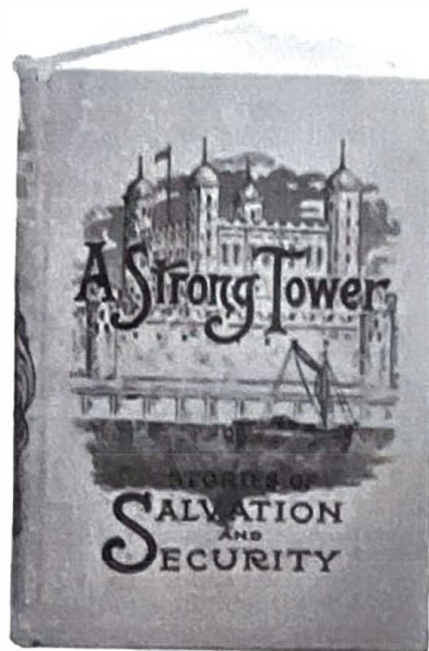
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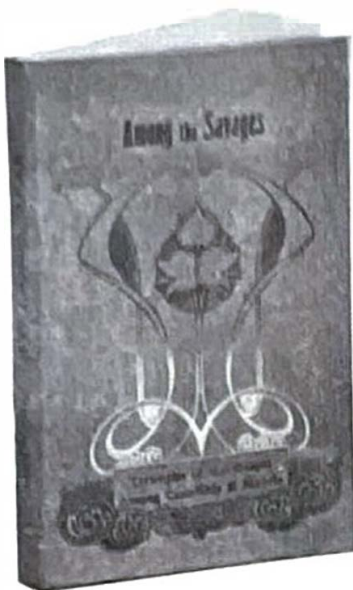
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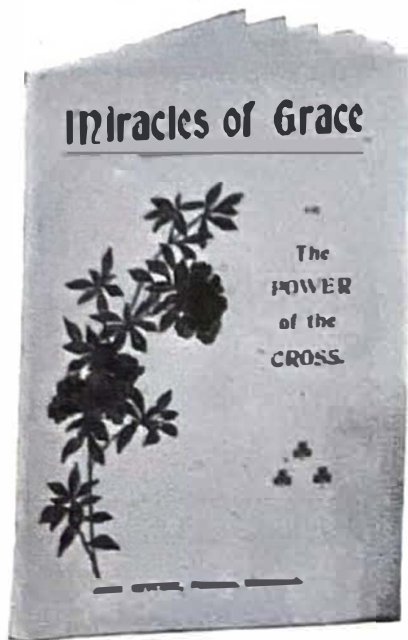
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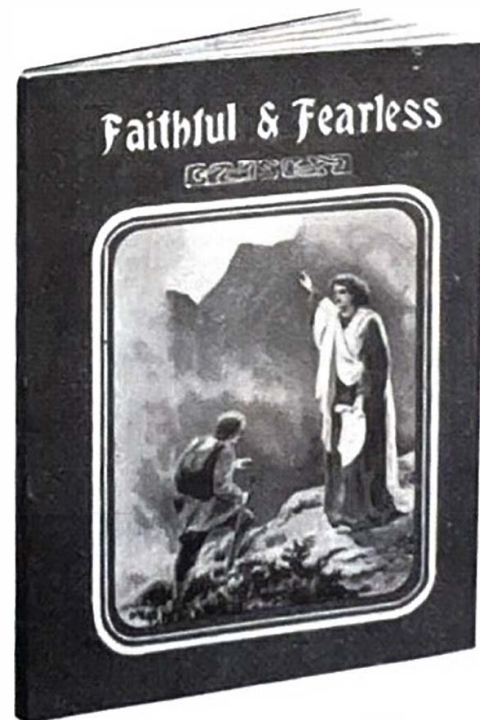
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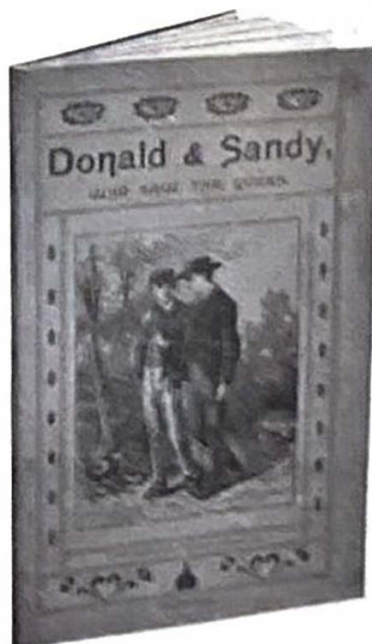
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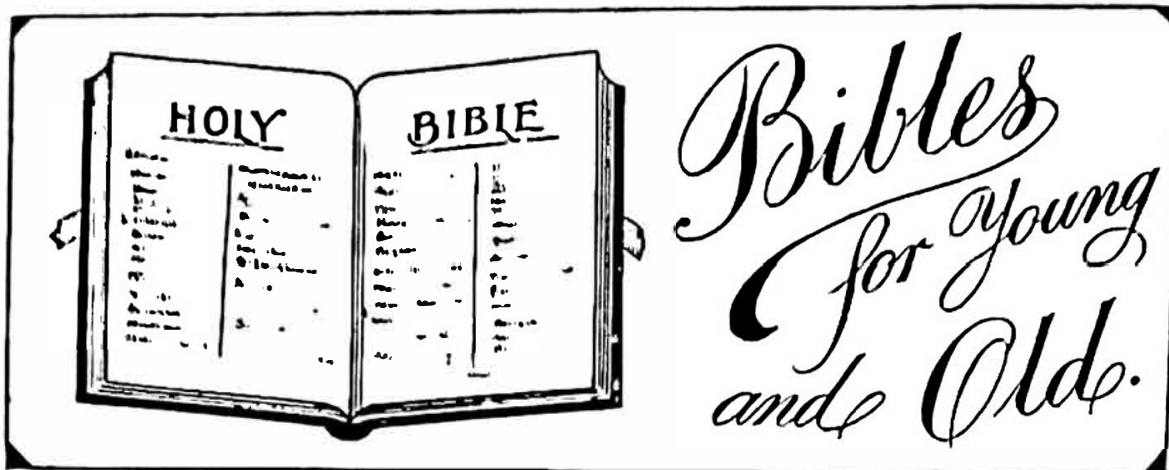
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