



messages

of . . .

Peace = =

FOR A TIME

OF WAR = =



JOHN RITCHIE, PUBLISHER, KILMARNOCK.

MESSAGES OF PEACE

FOR A TIME OF WAR



KILMARNOCK .

JOHN RITCHIE, PUBLISHER OF CHRISTIAN LITERATURE

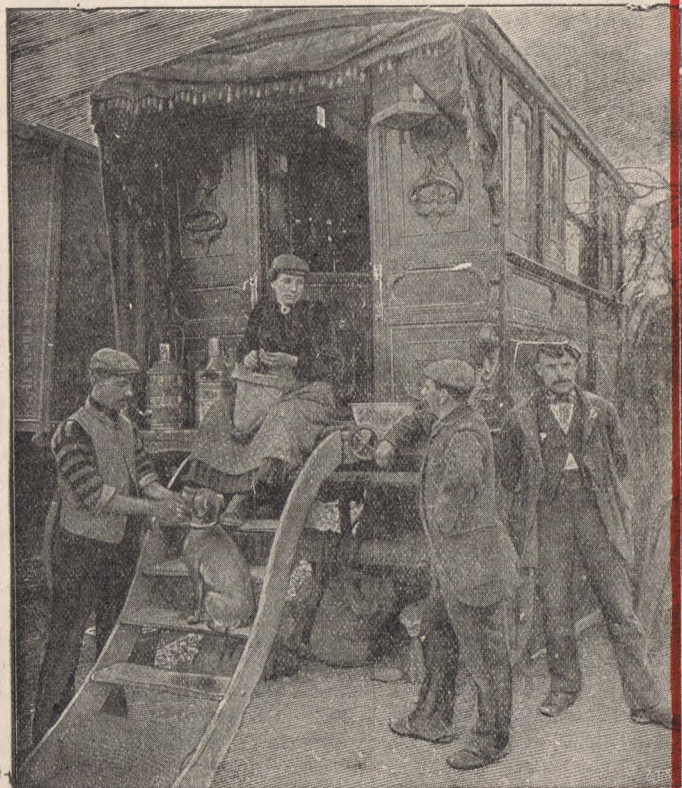
And through all Booksellers



Nat, the Gipsy.



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A GIPSY ENCAMPMENT ON THE COMMON

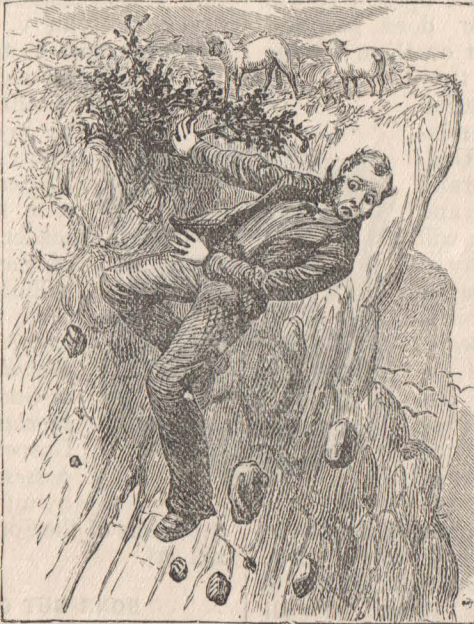
Nat, the Gipsy.

A GIPSY van with a small tent behind it had stood on the common near our home for several weeks. The little encampment drew few visitors, and its occupants were well behaved. On a Sunday afternoon, when a Gospel meeting was being held a short way off, I noticed three men from the van on the fringe of the crowd listening attentively to the Word spoken. Some seem to think that this itinerant people are utterly careless about eternal things, but I have found among them many willing hearers of "the Gospel of God concerning His Son" (Rom. i. 3), and not a few who believe it unto salvation. A visit to the little camp on the evening of that quiet Lord's day confirmed my fears that one of their number was sick. A young man, apparently about twenty-six years of age, lay on a camp bed in the tent. His wasted form and fevered brow told their tale, and he evidently knew that he would not recover. Sitting down by his side I read a few verses from the third of John, where it tells of God loving the world and sending His Son to be its Saviour (chap. iii. 16-17). Then in chap. xix., the story of His death on Calvary, and in 1 Cor. xv. 1-4, how He "died for our sins," "the Just for the unjust," to bring us to God (1 Pet. iii. 18). He drank it all in, and when I sought to bring the

truth home to his own soul, and press upon him a personal acceptance of the Saviour, he said, "Aye, it's all good, but it's not for the like of me." He knew he had been and was a sinner, and the Spirit had used the Word—to awaken his conscience to the fact. I answered, "Yes, it was 'to save sinners' (1 Tim. i. 15) that the Saviour came, and we are told it was for 'sinners' (Rom. v. 8) that He died. This gives you a title to claim Him as yours, and as surely as you do, God will save your soul and fit you to be in heaven." I left these texts with him, and inwardly prayed that they might be as the light of life to his soul. A week later, when I called, I found him at peace, resting on the great and glorious fact that "Christ Jesus came into the world to save sinners." "Do you believe that God has saved you as a sinner, trusting in His beloved Son?" Raising himself on his elbow he said—"God says it, and He will not deceive a lad like me." I asked no more. His confidence in God's faithfulness proved that he stood upon the same Rock as the patriarch Abraham of old, who was persuaded that what "God had promised He was able to perform" (Rom. iv. 21). This is saving faith. It rests in the person and work of Christ for salvation. It accepts the Word of God for the assurance of it.

The Word of Faith.

A SHEEP-OWNER in the far north, searching for a missing sheep, put his foot on a mossy bank which gave way, precipitating him down the face of a steep rocky cliff. Had he fallen the full distance, certain death would have been his lot, but seizing the branch of a tree growing from a crevice of the rock, he hung suspended there about an equal distance from the top and the bottom of the cliff. A rescue party reached the foot of the great rock and stretching a sheet under the part where the man hung, they called to him to "let go" his hold of the tree, and then they would catch him in the



outspread sheet. But in spite of all their calls and assuring words he kept his grasp of the tree, and remained in his dangerous position. Night was coming on, and the chance of rescue was becoming less each minute. His son came on the scene and grasping one of the corners of the outstretched

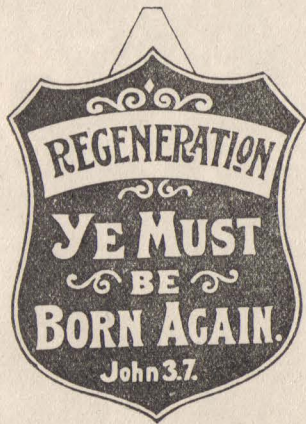
sheet, he cried in a loud voice, "I am here, father, holding the sheet. Do not be afraid, but let go your hold." These words had an immediate effect on the man cleaving to the branch. They gave him the confidence he needed, and relaxing his grasp, he committed himself fully to the word

of his son and he was saved. The story well illustrates three main points regarding the sinner's state, and the way of God's salvation. Like that helpless man, suspended by a branch over the chasm of death, the sinner can do nothing to save, or even help to save himself. He is "without strength"

(Rom. v. 6). But the Gospel of God comes like the men with the outstretched sheet to where the sinner is, and simply asks his confidence. Faith comes by hearing. God's Word is believed. Then God puts forth His "power" and saves that trusting sinner. He never fails. Only trust Him.

Not Turning a New Leaf, but a New Life.

THE beginning of Christian life is not reformation, but regeneration. It is not turning a new leaf, but getting a new life. To reform, may benefit a man for time, but it does nothing at all for eternity. To leave off evil habits, cease drinking, give up gambling, stop immoral ways, live honestly, act uprightly, will benefit whoever does so, and those dependent on them for the present, but they make no alteration in that man's relation towards God. The sins of former years remain, and unless forgiven, will appear in the day of judgment calling for retribution. This is what many forget, and where the reformed often are sore deceived. They imagine that the past is forgotten, that God will say nothing about it, seeing they have left off their evil ways. But "God requireth that which is past" (Eccl. iii. 15), and "for all these things God shall bring thee into judgment" (Eccl. xi. 9). What sinners need to put them right with God, and set them on a new road, is justification and a new birth. To be "justified from all things" (Acts xiii. 39), makes a clean sweep of the past. To be born again, gives a new life



for the future. Both are got from Christ at the same moment, and by the same means. "Being justified by faith" (Rom. v. 1) tells exactly how God deals with the sinner regarding the past, and by what means he receives a clean sheet from an offended God in heaven. "Whosoever believeth that Jesus is the Christ is born of God" (1 John v. 1), tells how new life comes to the soul. It is

all plain, clear, and definite. There is no mystery, no uncertainty about it. The only open question is: Does the reader know his need of these, and is he willing now to receive them in God's way? There is life *provided* in the Son of God for all. It is *proclaimed* in the Gospel unto all. It is *possessed* and known by all who believe in

the Name of the Son of God (John xx. 31).

NONE BUT CHRIST.

"The Rock of my salvation" (Psa. lxxxix. 26),
 "Other foundation can no man lay" (1 Cor. iii. 11).

Christ alone is my salvation,
 Christ the Rock on which I stand,
 Other than this sure Foundation
 Will be found but sinking sand;

Christ, His death and resurrection,
 Is alone the sinner's plea,
 At the throne of God's perfection
 Nothing else avails for me.



J U

*The Message that
Brought Gloom.*



J U



A PERSONAL VISIT HAD TO BE MADE.

The Message that Brought Gloom.

“THE supper and dance has been postponed. My sister has sunk with the ‘*Empress of Ireland*.’” The words passed across the phone, carrying dismay and bringing consternation to the midst of a gay company which sat within a brilliantly lit villa arranging for a forthcoming event of great splendour. But the calamity on the St. Lawrence River, and the loss of one who was to have been a chief figure in that gay scene, brought all the plans and preparations to a sudden end. A personal visit to others of that gay circle had to be quickly made, announcing the same sad news which brought gloom into each circle as it came. Death, when it appears in some awful form, brings its dark shadow across the world’s gay scenes in a moment, and puts a stop to its merriment. But the crowd soon forget, and go on until the next disaster. Thus generation after generation pass to their account and their eternal destiny. Life here is the period when the great choice, “for or against” Christ is made (Matt. xii. 30), and at death that choice is fixed—unalterably and eternally fixed. No coming morn will give the dead another chance. No further mercy is held forth beyond the tomb. No “Gospel,” other than the present message to all mankind, telling of God’s love toward sinners (Rom. v. 8), and the great love gift of His Son (John iii. 16), to be the

Saviour of all who receive Him (John i. 12) now, will ever be heard by sinners here or hereafter. There is not a ray of hope beyond death for those who live in sin and die without salvation. The great adversary of God and enemy of man “who deceiveth the whole world” (Rev. xii. 9; xx. 10), raises up men to preach and write the delusion, that somehow God will extend His mercy to sinners who live and die impenitent, in the world beyond. It suits his purpose well to pass on this pleasing lie. It gives license to sinners to go on in their ungodly ways, and hope in a “mercy” which God has nowhere promised. Death—whether on an ocean Liner, in the raging sea, or on a quiet pillow—when it comes to you, reader, will close your record, and end the time of Divine mercy to your soul. “After this, the judgment” (Heb. ix. 2). Smooth things may soothe you to the opening gates of death and hell, but be assured the stern facts, as God has given them in His Word, will meet you then. Be wise and have your salvation settled now, for “Now is the day of salvation” (2 Cor. vi. 2). The arrow of death may be on the wing to send you beyond it for ever.

GOD IS SATISFIED.

The holy, spotless Son of God,
Who died upon the accursed tree,
Has satisfied the law’s demand,
And in His merit is my plea.

The Singing Cobbler.

IN my native town in the Midlands, there is a happy man who, in his little workshop, sings morning, noon, and night. It is not his circumstances that give him joy, for his wife is an invalid, and his home is humble. He is only a cobbler, and finds it difficult at times to earn the necessaries of life. Yet there he is, a man of peace, with a glow of satisfaction on his countenance. He has a word of good cheer for everybody, and many who are in far better circumstances, envy that old man's lot. He has a very simple, but, as I think, satisfactory answer to give to each and all who ask him what makes him happy. He says, "The Gospel of Jesus Christ." That is his only answer, and he never varies it. I once asked him if it was always so with him. "No, very far from it," said the old man. And his peaceful look for a moment seemed to pass as he thought upon the time when it was otherwise with him. "I was a man of the world, and a great sinner; far worse than you would believe if I told you all I know. But God in His mercy met me, and through the faithful preaching of one of His servants, shewed me that I was a ruined man, guilty before God and without hope for eternity. I fought against my conscience, and tried to stifle



God's voice, for many months, for I did not know then that God loved me, sinner though I was. The words that brought light to my soul and deliverance from my load, are in God's Bible, the same for everybody as for me, if they will have them. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners' (1 Tim. i. 15). I gripped at that as a drowning man at a rope, and God drew me out of my sins and into His own love. When I learned that God had saved me —and He saves all who believe (1 Cor. i. 21)— and forgiven me all my sins (1 John ii. 12), I sang aloud day and night for very joy. And although forty-five years have come and gone since that day, I am singing still. And why shouldn't I, when I have the great God of heaven as my Father, and the heaven of God for my home, to which each passing day is bringing me nearer." There was no mistaking the reality of the old cobbler's happiness, or the source from whence it came. And as he truly said, "God does the same for all who believe." There is therefore no reason why the same peace, the same joy, resulting from the same salvation of God received by faith should not be yours to-day. God has no favourites. His love is toward you.

For Whom the Death of Christ Avails.

IT is a common opinion with many, that God loves the good and hates the bad, and that Jesus Christ came into the world to live and die to make men better. This is not the Gospel, nor anything like it. In the first place, God loves the bad, He loves sinners. If He loved only the "good," He would have no one to love, for His Word tells us, "There is none that doeth good, no not one" (Rom. iii. 12). But the good news of the Gospel is, "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). It was a world of sinners for whom God gave His Son. And we are told that "while we were yet SINNERS—not good, but bad—Christ died for us" (Rom. v. 8). It is for all such that the death of Christ avails. But in order to get any personal benefit from that death for your own soul, you need as an individual sinner to appropriate it. Listen to how Saul of Tarsus, who calls himself the "chief of sinners," made this personal appropriation: "the Son

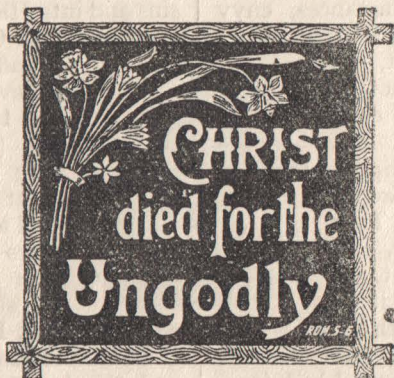
of God who loved ME and gave Himself for ME" (Gal. ii. 20). God loved all and gave His Son to all. So far as God is concerned no more will be done. But it is only those who personally appropriate the great love-gift of God by putting in their individual claim, saying, "who gave Himself for ME," that get the benefit, and are saved. How does it stand with the reader? To own Christ as a general Saviour is not

enough. To believe that His death on the Cross is the cause of man's salvation is not personal acceptance of that death for your own salvation. You need to be more definite, and put in your personal claim, "Who loved ME, and gave Himself for ME" (Gal. ii.

20). "Lord, I believe" (John ix. 38), is the language of individual faith and personal appropriation of Christ. And this brings salvation (Acts xvi. 31), eternal life (John iii. 36), and peace with God (Rom. v. 1).

THE OBJECT OF FAITH.

Upon a Life I did not live,
Upon a Death I did not die,
Upon Another's life and death
I stake my whole eternity.

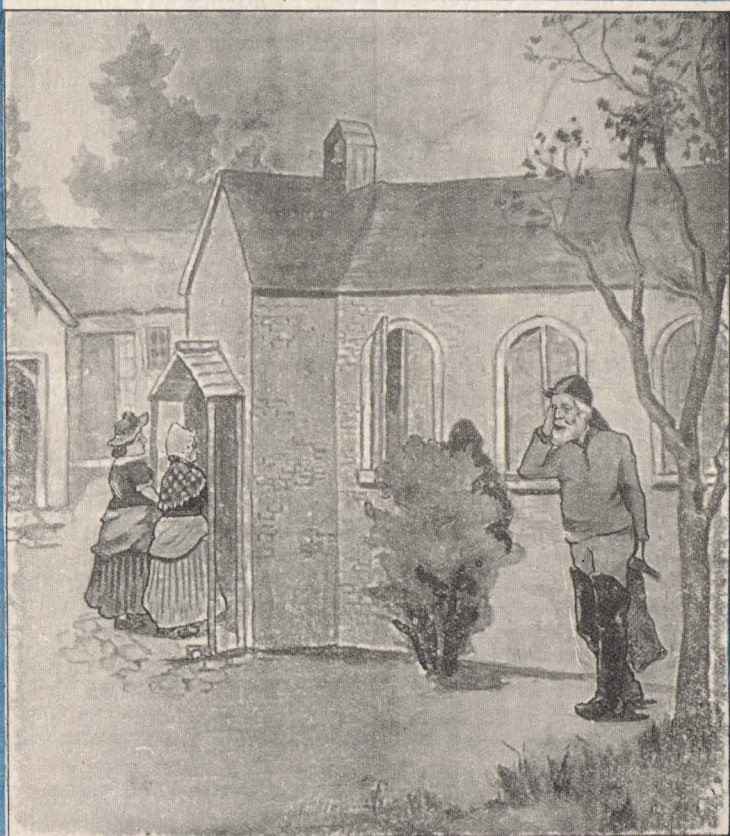




FISHER JIM;

OR,

ASHAMED TO BE SEEN AT THE
REVIVAL MEETING.



HE STOOD OUTSIDE, NEAR AN OPEN WINDOW, LISTENING.

Fisher Jim;

OR, ASHAMED TO BE SEEN AT THE REVIVAL MEETING.

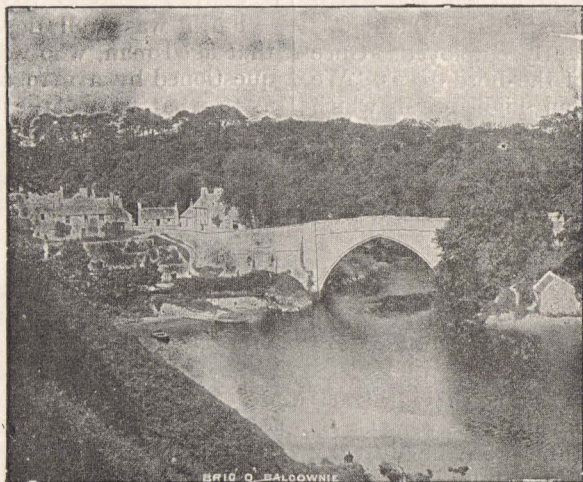
DURING a mighty work of grace in a North-east coast village, a number of the fishermen and their wives were brought to the Lord. And there was no secret made of conversion in these times, nor any attempt made to hide the light which God had kindled, beneath a bushel. The "saved of the Lord" were a well-known people, not alone by their confession of Christ with the lip, but by the change of life which their conversion had wrought. The publican knew it, for his taproom was all but deserted. The result was that any who had only a religious profession but no Christ, kept well apart from those out-and-out witnesses for their Lord. A middle-aged fisherman, who had the reputation of being "a God-fearing man," and for years had been a "pillar" in one of the village churches, took up a position of hostility toward "The Revival," as it was called, and hindered his wife and family from attending the meetings. But one night while he was absent on some business in a neighbouring village, his wife went to the Gospel meeting in the little chapel, and was converted. When he returned, he found her rejoicing in a new found salvation, in a circle of others who had been turned to the Lord. This so disturbed him that he slept none that night.

His wife begged him to come and hear for himself, but this was too much for his pride. However, after his wife and her sister had gone, he slipped out in the dark, and found his way round to the side of the chapel, taking his stand near a window which was partly open, where he could hear what was said without being seen. As the Word of God was spoken faithfully, the arrow of conviction entered his soul, and the sweat stood in great drops on his brow. The second speaker told of a present salvation for the "chief of sinners," and that there where they sat or stood, they would be saved if they cast themselves on the blood that "cleanseth from all sin." Jim saw it, and in his felt need, he committed himself to the Saviour. At the close of the meeting, one and another got up and told what God had done for his soul. At last a voice, trembling with emotion, was heard outside the open window saying, "And God has saved me out here." Jim's wife knew the voice, and unable to restrain her emotion she cried out, "It's my Jamie, hallelujah!" And in a minute Jim stood in the centre of the circle with tears of joy streaming down his weather-beaten cheeks, confessing himself "a sinner saved by grace." He simply took his place as a sinner, and received Christ as his Saviour.

Saved on the Brig o' Balgownie.

SPANNING the river Don, near to the city of Aberdeen, stands the ancient Brig o' Balgownie, concerning which there is a legend five hundred years old, that the brig would fall while "a mother's only son, riding on a mare's only foal" was crossing it. So firm a hold did this quaint threat take of men's minds in the distant past in that region, that

are," said the honest and really exercised young man. "Look here, John," said the elder of his two companions, "God says it is a passing from death unto life, in John v. 24. How long can that take? True enough, some are long in getting at it, but that is their own fault. If I go round and round the road, instead of crossing this Brig o' Balgownie, I'll

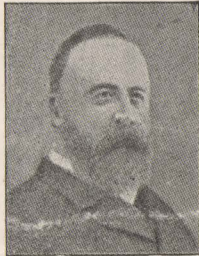


Lord Byron tells how when a boy he crossed the arch with "feelings of terror." I will tell of one known to me who crossed it on a Summer day with feelings of another kind. Two young carpenters, who had been converted to God, walked out that afternoon with a workmate, speaking to him of the way of salvation. "But I don't see how any one can be saved all at once, and so sure about it as you

never get to the other side of the Don. If you do a lot of things instead of trusting yourself simply to Christ and believing God's Word, you may make it a long enough job. But the right way is just to plant you first on Christ, as we are doing on this bridge, and pass over." That simple word brought the young carpenter to the point. He trusted Christ, and passed from death unto life.

Faith and Feeling.

IT is not a question of feeling, but of FACT. Of course, if you know upon the sure testimony of God's Word that you are saved, you will feel glad and grateful. But you are not saved on account of your feeling, nor by feeling, nor as the result of feeling. The word *feeling* occurs but twice in the entire Bible, and in neither place is it used in the sense in which it is now constantly employed. Once it is said of the Lord Jesus, "We have not an high priest which cannot be touched, with the feeling of our infirmities" (Heb. iv. 15), and the other passage, is "past feeling" (Eph. iv. 19). Those who are troubled about feeling do not perceive that they have fallen into two very serious mistakes. The first is, that they are unconsciously seeking to find a Saviour in their feelings, instead of finding Him in Christ; and the second is, that they are exactly reversing the process and order of salvation and feeling, as laid down in the Bible. To use a common expression, they are "putting the cart before the horse." You do not first feel good and then believe; you believe first and then feel. If you hear good news, you do not first feel joyful, or wait to scrutinise and analyse your emo-



DR. J. H. BROOKES.

tions. You first believe, without thinking of your feeling. So, when you hear the Gospel, do not think of feeling. Think only of Christ, and if you accept as true the testimony that He has put your sin away by the sacrifice of Himself (Heb. ix. 26), the feeling will follow.
J. H. BROOKES.

TAKING GOD AT HIS WORD.

Faith was well described by that aged man, who was severely questioned by a man of learning as to what were "the characteristics of true faith."

The rustic was unable to discuss the subject in terms which would appeal to the man of science. So he simply said "All I can say is, that I have never heard of God or Christ telling lies or cheating anybody but always doing what He said they would.

So I just hand my soul over to Christ and take Him at His Word when He says "Whosoever believeth in Him should not perish, but have everlasting life." That was a simple but true definition of saving faith.

ALWAYS REJOICING.

A heart at rest in Jesus Christ,
No changing seasons knows,
In cold and heat, in dark or light,
Its stream of blessing flows:
Its desert yields the choicest fruit
And blossoms as the rose.

HOW "HOME RULE" CAME
TO BALLYGREEN.



THEY STOOD DISCUSSING "HOME RULE."

How "Home Rule" came to Ballygreen.

TWO Ulster small farmers who often met, were in the habit of warmly discussing "Home Rule," when it was first introduced to Parliament by the late Mr. W. E. Gladstone. They took different views of the subject, and sometimes became so vehement on the road, or wherever they met, that they all but came to blows. But the end of their argument usually was, that they went to a tavern and drank to each other's health, until they were intoxicated. Things went on from bad to worse, until both were on the verge of bankruptcy and ruin through drink. A Belfast contractor, who had a job in that part of the country, met with one of these men one day, and was asked what his view of "Home Rule" was. "I believe," said he, "it is every man's first responsibility to rule himself, then his home, and if he cannot do either, he has no title to say how the country is to be ruled. A man needs to know God, and have God's Son as his Saviour, before he can live right or rule his household, and this is where you will have to begin. I never discuss politics or religion, but I love to speak of Christ, because He saved me long ago from the sin of strong drink and much more, in which the devil had me held fast, and what He has done for me He is able and willing to do for you." The farmer had had many a dis-

cussion on "Home Rule" with men of many mounds, but never in all his life had he the arguments taken from his lips as that few sentences had done. He felt he had nothing to say at all, and a good thing it is when a man gets to that point, and has his "mouth stopped," his defences all gone, and nothing before him but his guilt before God (Rom. iii. 19). Seeing that the words spoken had taken a grip, the contractor said, "I'm going to have a meeting in a barn quite near next Sunday night, and I'd like to see you there. I don't pretend to be a preacher, but I'm going to tell what Christ has done for my soul." On Sunday night that man was in the barn, and the power of God arrested and saved him. He accepted and confessed Christ as his Saviour. The tavern saw him no more, he ceased discussing politics, and began to order his life as a Christian should. "Home Rule" came to his house, prayer and the reading of God's Word were daily heard there, and things all round him were new, for the old life and the old sins had passed away. There are many in need of this kind of "Home Rule." Thank God, it may be had, apart from force or fight. When Christ comes into the heart and the life. He brings it with Him. Then it is manifest to all. The question for each is, Have I accepted Christ? Does He rule me?

Saved at an Open-Air Meeting.

OPEN-AIR preaching was not so common in my youth as it is now. There was great excitement aroused in our country town when it was announced that Mr. Grattan Guinness, son of a Dublin brewer, would preach the Gospel in a field the following Sunday. A great company of all

Jesus said to some when here on earth, "Thy sins are forgiven" (Luke vii. 48), so now the Gospel is proclaiming, "Be it known unto you that through this Man is preached unto *you* the forgiveness of sins" (Acts xiii. 38). I had longed prayed that *mine* might be forgiven, but I did not



AT AN OPEN-AIR MEETING FIFTY YEARS AGO.

classes gathered, He spoke of sin and the certainty of its punishment. I was convicted of my state. Sins long forgotten came to mind. I trembled where I stood. Then he told of God's love to sinners, and how, because Christ died for all, there was forgiveness now proclaimed in the Gospel. Just as surely as

know whether they were or not. Here was God making it known to all, without money or merit, but through Christ, because of His finished work. My soul grasped the words, believing God, and I got peace. It was a great day to me. And the same great blessing is yet "unto all," but it is only "upon all them that believe."

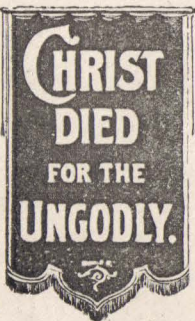
"I am one of those for whom Christ died."

SO the man said, and he shouted the words so loud that all who were at the service heard them. I had read the first ten verses of the fifth chapter of Romans, and was pointing out for *what* and for *whom* Christ died on the Cross of Calvary. Thousands who speak and sing and pray about His death, seem to miss the great fact, that He "died for *our sins*" (1 Cor. xv. 3), to give an offended God satisfaction for them, and to enable Him to be Just, and at the same time "the Justifier of him which believeth in Jesus" (Rom. iii. 26). And it is equally common to be wrong in regard to those for *whom* Christ died. Many think it is only for the good and the deserving that His death avails. And the belief of not a few seems to be that if you are "in the church," that your membership there secures to you in some sort of covenanted form, "the benefits of redemption," which, together with due attendances on the ordinances and general good conduct, will among them secure a place in heaven, and somehow help to prepare sinners for it. I had just read verse 6—"For when we were yet without strength, in due time Christ died for THE UNGODLY," and was remarking that this verse tells us it was a certain

class of persons for whom Christ died, not a very select class either, for they are called "the ungodly." when I heard these words coming from a man about the middle of the place—"I am one of those for whom Christ died." Everybody started. It was so unusual for any one to interrupt, but I was delighted, and thanked God in my heart for it. For it just meant this, that the man had found out that *he*, as an individual sinner, one of "the ungodly," was one of the very class for which Christ died. I spoke to him personally at the close, so did others, and not one of us, neither then or since, has ever had a doubt about that man being genuinely converted. He had simply complied with God's conditions. He had taken his place as one of the "ungodly, and put in his personal claim to the value and virtue of Christ's death, saying—

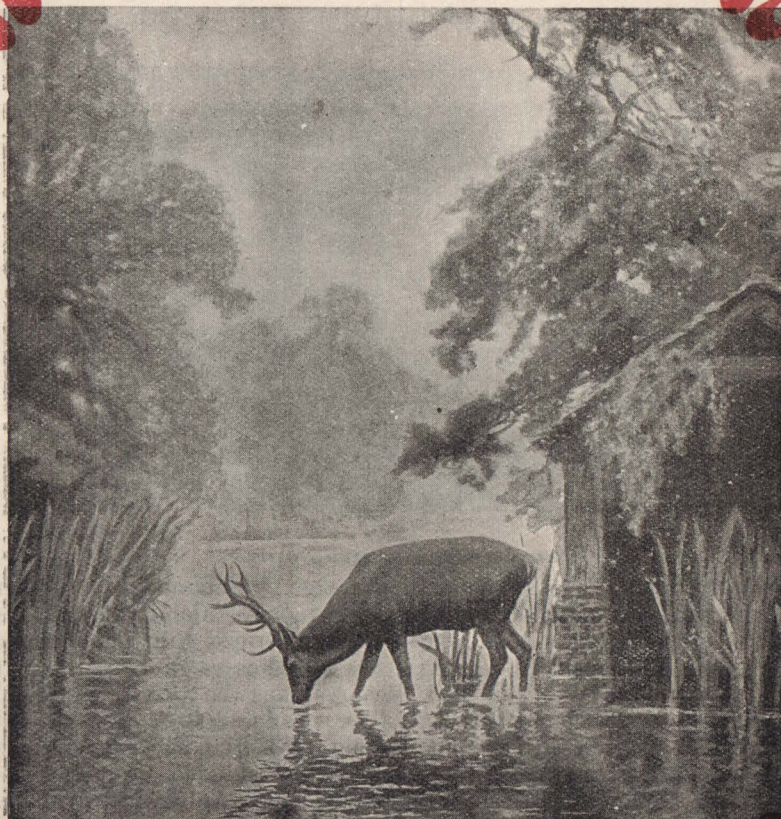
"I take the guilty sinner's name,
The guilty sinner's Saviour claim.

And this is open to you, reader, to-day. The question simply is, Are you willing to be saved on these simple conditions? Are you ready to take your place before God as an ungodly sinner, and there to claim the death of Christ for you, and your redemption. This is the faith that believes God.





*The Conversion of
a Pictish Chief.*

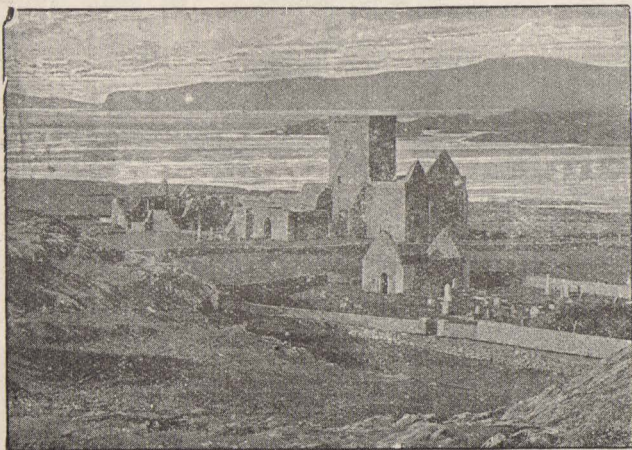


ON THE SHORES OF LOCH NESS.

The Conversion of a Pictish Chief.

WHEN Columba and his few helpers were living on 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

miles, 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



RUINS OF IONA AT THE PRESENT TIME.

by two earnest evangelists named Comgal and Cainnech, Columba started on his mission of mercy to this great 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 in it, accompanied by a few helpers to row them across the strait. Then many weary

message. 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

THE CONVERSION OF A PICTISH CHIEF.

to be brought into his presence. 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 tells that "Christ died for the ungodly" (Rom. v. 6), 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 Saviour, and threw wide open the whole of his kingdom to the preaching of the Gospel. Reader, you are not a heathen, but you need Christ. You 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 GOSPEL OF GOD TO MEN.

The gospel of the grace of God,
Unchangeably the same,
"Forgiveness" speaks through Jesus'
blood,
"Salvation," in His Name.
"Eternal life" for ever sure,
To all who do believe;
"Eternal glory" kept secure,
For those who Christ receive.

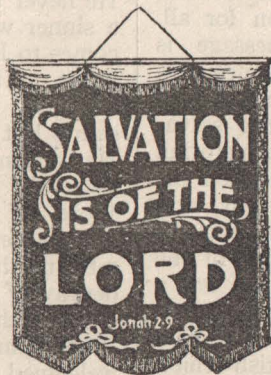
Not Saints, but Sinners.

THE Pharisees of ancient time were angry with the Lord Jesus, because He was "the Friend of publicans and sinners" (Matt. xi. 19). They said of Him in reproach before the multitude, "This Man receiveth sinners and eateth with them" (Luke xv. 2). They never said a truer word, for it was His glory to welcome "sinners" when they came to Him. And it is His glory still. He never turns away or casts out a sinner who owns his guilt, and comes to Him for forgiveness and peace. It is a very common thought that Christ receives saints but despises sinners; that He welcomes the good, but turns away the bad. This is not what Word of God teaches at all. Divine mercy is there set forth as meeting those who, knowing their depravity and sin, own both, and commit themselves to its power. When Christ was on earth, He welcomed the outcasts and the bad, not condoning their sin, but delivering them from its penalty and power, to live new lives. And this is what the Gospel, which is God's power unto salvation (Rom. i. 16) to every one that believeth, is doing now. The point for each to consider is, Have I, as an individual sinner, trusted Christ as my personal Saviour?

'Tis simply to receive Him,
The holy One and just;
'Tis only to believe Him—
It is not Try, but Trust.

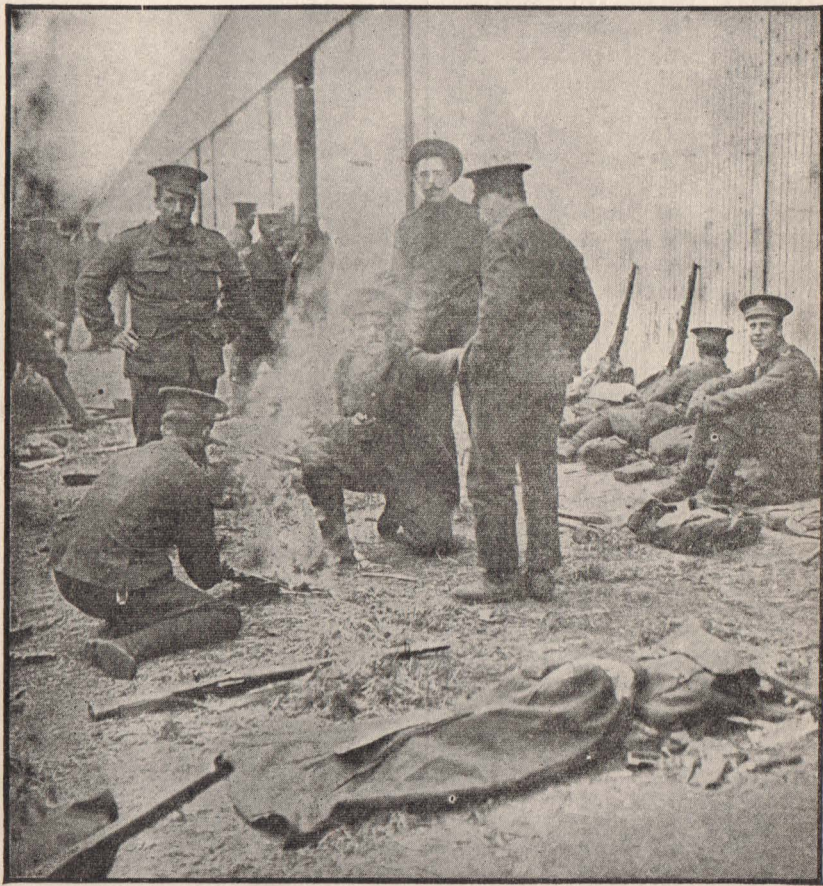
“It is not to be had elsewhere.”

I NOTICED the words in large letters in a village shop window, and curiosity led me to draw near and learn what it was that the advertiser claimed to be the sole proprietor or disposer of. I found that it was with him, in his small and unpretentious establishment, that the right of access lay to visit a famous well which is accredited with healing virtues. There was no charge made for the use of the waters, but to save all possible confusion in regard to the right of access, the key of the gate was put into this trusted man's possession, and while he was always ready to give it to those who were in need, it was “not to be had elsewhere.” For access to the healing waters, all were shut up to the one key held in one hand. And the arrangement was found to work well, for it saved all confusion, and frustrated all attempts of rogues and knaves who might misdirect true seekers or fleece them of their money. As I walked along, I remembered the words, “Salvation is of the Lord” (Jonah ii. 9), “Neither is their salvation in any other, for there is none other Name under heaven given among men, whereby we must be saved” (Acts iv. 12). That makes it all as simple and



as sure as the way to the healing spring. Salvation is *of* as it is *in* the Lord alone. It is in no one else, for the Word says, “neither is there salvation in any other”—neither person, association, nor ordinance. There is no salvation in “the church,” for the church is itself composed of sinners saved by grace. There is none in ordinances, none in good works, none in prayers, none in religion. Salvation is wholly and only in Christ, and “there is none other Name” at all under heaven whereby we must be saved.” Are you quite clear as to this, reader? Or have you some lingering hope that you will find salvation by some other means. It never can be. Of this you may be absolutely certain. If you are to be saved, it must be by Jesus Christ, on His own terms, and in His own time. His terms are simple, “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). And His time is *now*, for “Now is the day of salvation” (2 Cor. vi. 2). There is nothing to *do*, and nothing to *wait* for. “Salvation is *of* the Lord,” and it is *for* you, just as you are.

Stories of Grace from the Battlefield



BRITISH SOLDIERS IN FRANCE, PREPARING A MEAL ON THE BATTLEFIELD.

Stories of Grace from the Battlefield.

A NEW YEAR message of peace in time of warfare will be a word in season to all. True testimonies from battlefields of the past and present tell what the Gospel brings to all who welcome its message.

Crimea, 1855.—Trudging knee deep through mud toward his lodging in an old stable at Bala-klava, Duncan Matheson, the Scotch evangelist, who had gone out to bring the Gospel of peace to the men of war, sang as he gazed up to the calm, starry sky above the battlefield, and thought of friends in heaven—

How bright these glorious spirits shine,
Whence all their white array;
How came they to the blissful seats
Of everlasting day?

A soldier in distress of mind had gone out in despair to end his life with a loaded gun. As he was about to commit the rash act, the sound of singing fell on his ear. The words brought to mind his Highland home, his mother's hymns, and the happy years of youth. That was the turning point in his life. He met Matheson next day, and both rejoiced. Christ saves on the battlefield "them that believe" (1 Cor. i. 21).

India, 1857.—Sir Henry Havelock, the brave British General who relieved Lucknow, and died in the hour of victory at Dilkoo-sha, owned his salvation to be "of grace alone" and being saved by grace, he said in his last hours,

"I face death without a fear." Only the soul at rest in Christ can say, while passing through the valley of the shadow, "I will fear no evil, for Thou art with me."

South Africa, 1900.—Modder River.—A Black Watch corporal, giving his testimony in camp, said, "Up in the trenches, two days ago, I gave myself up to Christ, and I am at peace with God now." Another said, "The big fight at Magersfontein was the turning point with me. I was brought to God, and His salvation came to me there." Yes, even amid the roar of battle, the great transaction may take place. "I will trust and not be afraid" (Isa. xii. 2)

France, 1914.—Gathered round an English Scripture reader at Vincennes, a group of soldiers from the front accept Gospels gratefully. As the remark is made, "It is a fearful thing to die unprepared," they shake their heads and sign assent. They sit down and listen earnestly while the Gospeller tells that the only way to be prepared for death is to be at peace with God, to have all sins forgiven, and be fit for heaven through simple faith in Christ, who died "the Just for the unjust" (1 Pet. iii. 18). With a warm handshake and a tender "Thank you," the warriors rise and go. In these quiet moments, listening to the Gospel, what work has oft been done for eternity!

How God Saved a Maidservant;

OR, THE VERSE ON THE ALMANAC AND ITS MESSAGE.

I CAN never forget leaving my country home to enter on domestic service in the city. I had been brought up in a Christian family, but I was not personally a child of God. I had heard the way of life, and seen the reality of Christianity in daily living, but I loved the world and its follies, and had no desire to be saved. After reaching my new place, and having tea, I was shown to the room that I was to have to sleep in. Nicely hung on its walls were several framed pictures, and just by the side of my bed a Text Almanac

with a picture in the centre, and texts for every day in the year. I thought surely the people here are like my folks at home, when they have the like of this put up on their walls. I had not long to wait before I found that it was so. While taking me round the place,

and pointing out to me the various things connected with my duties, my mistress said, "We try to help each other in our work, and live happily together here, Maggie, as Christians should. I do not know whether or not you belong to Christ, but I know you come from

a home where His Name is known and loved." I did not answer, but felt the point of that last remark. As the days went on, I became fond of my work and friendly with my mistress, and she told me while at work one evening in the kitchen the story of her conversion by the means of a text on her



bedroom wall. I was interested, and that night for the first time I looked the text for the day on the almanac on the wall. It was Luke xv. 2, "This Man receiveth sinners." That word just fitted me. So I gave myself over to Christ and He received me.

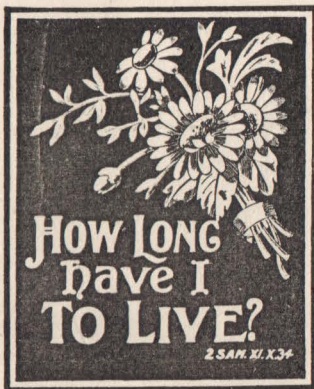
A Personal Question for the Opening Year.

IT meets us all on the threshold of the year, and should be quietly considered alone with God. "How long have I to live?" Death will come to many during the year's course. Some will fall on the field of battle, with no loving hand to smooth their pillow or close their glazing eye. Some will sink into the deep, dark sea without a chance of escape. Some will go in the morning of life, ere their sun has reached its noon-tide. Some, in lingering pain, counting the weary hours and longing for release. Some will be taken with a great surprise, or hurried from the desk, the farm, the workshop into the eternal world, their thread of life cut off as with a stroke. Yes, death will come to the palace and the cot, to the young and to the aged, to the ready and the unready. And it may come, my soul, to thee. What if it does? How stands it between thee and thy God, the God who sees thee, knows thee, and has marked thy sins, ever since thou hadst a being. To die is not to disappear for ever. To pass from earth is not to cease to be. Beyond the present life lies the great eternity, and the

moment of death only dissolves the tie with mortal life on earth, while the soul dismissed from the body until resurrection, goes on to live in other conditions, in other regions. Do you ever consider where? Or does it ever occur to you that the present life, and the choice you are making, the course you are treading, the character you are forming, are determining beyond a doubt the place you are

to fill when your earthly life is past. Of Judas, the traitor, it is recorded that after his untimely death, he "went to his own place" (Acts i. 25)—the place his choice and his sin had fitted him to fill. Of the glorified in heaven it is said, they are "vessels of mercy afore prepared unto glory" (Rom. ix. 23). They had, in life,

proved in personal experience that God is "rich in mercy" (Eph. ii. 4), and each could say, "according to His mercy He saved us" (Tit. iii. 5). Yes, saved them here and now. The future portion must be according to the present choice, and that choice is to be made in life, not in death or beyond it. "Behold now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2).





The Lifeless Crucifix--
The Living Saviour.



LIFE'S EVENTIDE IN THE CONVENT BURYING GROUND.

The Lifeless Crucifix—the Living Saviour.

TWO daughters of a wealthy merchant of the Midlands were sent to a South of England boarding school to complete their education. The talented headmistress, who had a wide reputation, was a Ritualist, and taught her pupils by precept and example the doctrine of salvation by priestly mediation and 'sacramental grace.' A crucifix was given to each of the young ladies, with due instructions as to its use. And thus were their young, susceptible minds led from the simplicity of the Gospel of Christ, as they had learned it in their earlier years, to a false Gospel and the beginning of a path which, followed to its full end, leads to Romanism. The Lord in His mercy used the faithful testimony of a Christian aunt, with whom one of the sisters spent part of her Summer vacation, to open her eyes to the insufficiency of priestly pretensions and religious ritual to atone for human guilt Godward, and loose from sin as the ruling power under which sinners have fallen, at the same time setting before her the all-sufficiency of Jesus Christ, the Son of God, whose precious blood once shed, has completely and eternally met all God's claims, and how effectually cleanses and fits for God's presence here and in heaven all who put their trust in Him alone. When a sinner, convinced of need and helplessness, learns the sufficiency

of Christ, apart from all human aid to save, and commits himself simply and wholly to Him, "believing on the Son" (John iii. 36), as personal and only Saviour, trusting in Him (Eph. i. 13), who "finished" the work (John xix. 30) He came to do, apart from help from man, as mediator or priest, that sinner is saved now (2 Tim. i. 9), justified now (Rom. v. 9), as surely as God says it in His Word. This the younger of the two sisters proved in personal experience, and praised God for it. She no longer needed the lifeless crucifix as a sign or talisman—she had a living Saviour *for* her in heaven (Heb. ix. 24), *with* her on earth (Heb. xiii. 5), and in His salvation she rejoiced. Her sister, coming more and more under the domination of priestcraft and ritualistic religion, ended her course in a Romish convent. There are just the two religions the wide world over. A religion of "dead works" represented by the use of a crucifix and a continual offering of something to God to appease His wrath against sin and free the soul from it. This brings no salvation, no peace, no certainty. The Gospel of God "concerning His Son" (Rom. i. 3), tells of a finished work, a present salvation, possessed and enjoyed by all who believe in Him, apart from merit or good works. Which of these does the reader possess? It must be Christ alone.

"It was the Love of God that did it."

RELATING the story of his conversion to God a few nights ago, a Clyde ship-builder said—"I had been threatened by the officers of the law, that if I did not mend my ways I would be in prison. But that did not frighten me out of the public house. I was more than once taken in hand by those who think they can reform a sinner while he is still unregenerate, but I was unable to keep my vows and promises more than a few odd days. Sin had such a terrible grip on me I could not resist or give up what I knew to be ruining me soul and body for time and for eternity. Standing with a chum at the street corner

one dark, damp night, a fellow-workman passing said, "Come along, lads, for an hour, and hear about the love of God. I'm going to a meeting where all are welcome, and I'm sure you'll like it. Come on." I shook my head and said, what I then believed, "The love o' God is not for chaps like us." "You're wrong there; but come along and hear what the stranger who is going to speak about it has to say." And the man, who was in earnest to see

us two brought to the God whom he knew, stuck to us until he landed us in the hall where the Gospel was to be preached that night. It was a simple, plain, old-fashioned message we heard from John iii. 16, told from the heart, and to the heart it went. As the love of God to sinners, who neither deserve nor desire it, was told out, the perspiration began to break on the brow of one of the shipyard men. And the Gospel in power reached his soul and won it to Christ that night. The other man sat careless and unmoved, for he did not want it and would not have it, when brought close to him that night.



But the speaker welcomed God's love to his soul, and believed it unto salvation. His life was changed, not by reform from without, but by a new power within taking possession of it. Old things passed away, and for twenty-four years that man has lived for God and served Him. His closing word was, "It was the love of God that did it, and what it did for me it will do this day for you, if you believe it." Can anything be plainer than that?

Whither Bound?

Do you ever ask yourself, Where am I going? Whither am I bound? To what destiny does passing days and months and years bear me on? You cannot be insensible to the fact that your time on earth becomes shorter as the years go by. Where will you be when earthly life is past? This is the great question. It has a personal interest to you. You cannot afford to treat it lightly, or let it pass unnoticed. There is an Eternity ahead of you—that is certain. You will not die "like the beasts that perish." To them death ends all. It will not to you. You belong to another order. You have been formed for eternity. You are destined to live for ever. I know that some deny it, but God affirms it in His Word. Although only those who have Christ, have "life" (1 John v. 12), all have existence, and will have it for ever. Although only those who are "born again" are "children of God" (John i. 12), all men are His "offspring" (Acts xvii. 28), formed in His image (Gen. i. 26), and as such must exist for ever. No man can annihilate himself, and God says He will not. Resurrection of the dead, followed by judgment (Rev. xx. 12) proves it. The lost exist beyond that judgment (Rev. xxi. 7), and for ever.

The redeemed are to be for ever with the Lord (1 Thess. iv. 17). There are two conditions, two destinies—no more. And these are fixed by the choice made now, not by some inexorable fate or decree in which you have no part. Some receive "the free gift of God, which is eternal life in Christ Jesus" (Rom. vi. 23). Others refuse to come to Him for that life (John v. 40). Their present choice decides their end and fixes their destiny. Reader, I ask how is it with you? Whither are you going? On which road do you travel to-day? To which end does the closing year bring you nearer? It may be the last you will see. Death may lay you low. The time of mercy is passing away. The day of salvation is drawing toward its close. Judgment is coming upon the ungodly. Pause and reflect! Delay no longer. Time is short. Eternity is at hand.

SAVIOUR AND JUDGE.

"The Saviour of the world" (John iv. 42).
 "The Righteous Judge" (2 Tim. iv. 8).

A Saviour for *sinners*: how precious the Word,
 And Jesus proclaimed as both Saviour and Lord.
 He has finished the work that God gave Him
 to do,
 And now it is preached—There's a Saviour for
you.

But soon will the day of God's mercy be o'er,
 Then the Saviour will rise and the Judge close
 the door;
 At the throne of His judgment the past He'll
 review,
 But no longer say—There's a Saviour for you.

The Curate's Surprise.



The Curate's Surprise.

RETIRED from a busy seafaring life, "Captain Crawford," as the villagers called him, moved among the people, visiting the sick, cheering the downcast, and speaking words of Gospel grace to all. He had been converted to God on the high seas, without the aid of any man, simply by reading and believing the Word of God as it set before him Christ "the end of the law for righteousness to every one that believeth" (Rom. x. 4). Before his conversion, Captain Crawford had been a moral and religious man, keeping the law as best he could, ever conscious of his defects in obedience, yet hoping in God's mercy while he daily prayed, "Lord, incline our hearts to keep Thy law," to which he never failed to add, "and save us by Thy grace." For he felt that unless that grace came to his rescue, he would be far short of perfection in the way of law-keeping as a cause of his salvation. For many a year it never crossed his mind, that "law" and "grace"—salvation as a reward for good living and by the grace of God toward sinners who do not deserve it, can ever be mixed, but are wholly incongruous. But he believed what he had heard from the years of his youth, without examining the Bible to find whether it was God's way or man's. His failure to bring himself nearer to God, or to gain any sense of merit by works

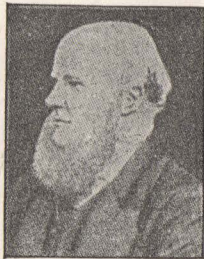
became so keen, that he turned to the Book of God to seek counsel there. Well would it be for all who are seeking peace with God, if they would turn to that safe and sure guide, and leave men and their theories alone. In his cabin, on the high seas, with the New Testament lying open before him, the captain saw in Romans x. 4, that Christ had satisfied the law, and that there was nothing to do for salvation, only to believe what Christ had done. And so believing he had peace (Rom. v. 1). A new curate had come to the parish, and hearing of the captain's visits to some of his parishioners, he accosted him as to his doctrine, saying he had heard that he told the people that they could be saved without "doing anything for it." "That is what God's Word tells us in Eph. ii. 9, Sir. It says, 'Not of works, lest any man should boast,'" was the captain's simple answer. The curate seemed astonished at the captain's reply, and for a moment was silent. Then he rather sharply said, "That leaves nothing for the church or the communicant to do at all." "Nothing at all FOR salvation," the captain replied, "And before more could be said, the curate walked away. The reason why there is nothing to do FOR salvation is, Jesus said, 'It is finished' (John xix. 30). And you can add nothing to a finished work. What say you, reader?"

The Necessity of Conversion.

SCRIPTURE establishes this point in such a way as to leave no possible ground of objection for any one who bows to its authority "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3). This applies in all its moral force and deep solemnity to every son and daughter of fallen Adam. There is not so much as a solitary exception throughout the thousand millions that people the globe. Without conversion there can be no entrance into the kingdom of God. Every unconverted soul is outside the kingdom of God. It matters not in the smallest degree who I am, if I am unconverted I am in the kingdom of darkness, under the power of Satan, in my sins, and on the way to hell.

I may be a person of blameless life, of spotless reputation, a high professor of religion, a worker in the vineyard, a Sunday School teacher, an office-bearer in some branch of the professing church, an ordained minister, a deacon, elder, pastor, or bishop, a most charitable individual, a munificent donor to religious and benevolent institutions, looked up to, sought after, and revered by all because of my personal worth

and moral influence. I may be all this and more. I may be and I may have all that it is possible for a human being to be or to have, and yet be unconverted, and hence outside the kingdom of God, and in the kingdom of Satan, in my guilt, and on the broad road that leads straight down to the lake that burneth with fire. How important then; yea, how momentous the question for each one—AM I CONVERTED? It is not possible for human language to set forth the magni-



C. H. MACKINTOSH.

tude and solemnity of this inquiry. For any one to think of going on from day to day, and year to year, without a clear and thorough settlement of this most weighty question, can only be regarded as the most egregious folly of which a human being can be guilty. Hence it is in the very highest sense irrational for any one to rest a single hour without a clear and settled assurance that he is truly converted to God. C. H. M.

THE HEART'S RESTING PLACE.

In Thyself, O great Redeemer,
Rest and peace my spirit knows,
And my weary heart is resting
On Thy love in sweet repose.

Once, I vainly sought for pleasure,
In the world of mirth and fame,
But I found them evanescent,
Nothing but an empty name.

A Personal Decision.

MANY believe in a general way the doctrines of the Gospel, as they believe other things they read, but such credence brings no salvation to the soul. Faith is a personal reliance on Jesus Christ, confessing Him as "the Son of God who loved ME and gave Himself for ME" (Gal. ii. 20). It is a personal decision to receive Him whom God has given to the whole world (John iii. 16-17) to be the Saviour, as mine. The moment a sinner makes this personal choice, saying 'Christ for me,' thus receiving Him definitely and decidedly as Redeemer, Saviour, and Lord, God answers that faith by making the believing sinner His child. There is nothing clearer or surer than this revealed in the Bible. Hear what it says in John i. 11-13—"He came unto His own, and His own received Him not." That settled their relation to God. They were rejectors of His Son. But the verse goes on—"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD." Yes, "born of God," then and there accepted and owned His children, no longer strangers, but of the "household



of God." And this is as true and as sure to the sinner who, while reading these lines, honestly takes his place before God as "guilty" before Him (Rom. iii. 19), and confessing Jesus Christ as his Lord (Rom. x. 9), makes the great choice of his life. Reader, have you ever definitely and decisively accepted the Christ of God to be your personal Saviour? If not, will you do so now, just as and where you are, saying to God—Christ for me. This is not making

a mere resolution: that would be of very little value. It would only be another effort of self to do something toward salvation, and like all other such efforts it would surely fail. But to accept Christ as Saviour, Deliverer, Lord, and Keeper, in all of which aspects He is presented to sinners in the Gospel is to put yourself into vital touch and living union with One who is mighty to save. That marks the difference between human efforts to obtain salvation and a personal trust in Another to do all for you. This is faith.

SALVATION BY GRACE ALONE.

"Not of works"—no vain endeavours
Can God's great salvation bring;
"All of grace"—the Word proclaims it,
Gift of heaven's eternal King:
"IN BELIEVING"—simply take it,
And the Giver's praises sing.

HOW THE GUILTY DEALER
WAS FOUND OUT.



"SHE CALLED THE NAMES OF HER SHEEP, AND THEY CAME."

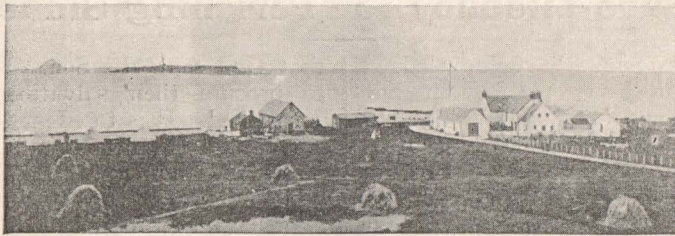
How the Guilty Dealer was Found Out.

A HUNDRED years ago, sheep stealing was reckoned a capital offence in Scotland, and many who were guilty of it paid the penalty on the scaffold. Others were transported across the seas. A widow woman had brought up several lambs, to which she gave pet names. One night she had them all stolen, and was greatly distressed. Suspicion fell on a cattle dealer in the vicinity, but he vehemently denied all knowledge of the missing sheep, and threatened to take "proceedings" against the widow for suggesting that he "should do such a mean thing as to steal a widow's sheep." But all his protests did not satisfy the policeman who had heard of the theft and come on the scene. "Gather your sheep together," said the policeman, which the man reluctantly did. Then the widow was brought, and calling out the names of her missing sheep, one after another came out from among the rest at her call to where she stood. The guilty man stood speechless. His sin had found him out, and he was justly punished for his crime. It is no uncommon thing for guilty persons to protest their innocence, and to seek by fair measures to cover their sin. They seldom succeed in deceiving human law, never at all in deceiving God. He knows the secret sins of all, and will one day bring them to light and to judgment.

What folly it is for any to hide or cover, or deny their sin, which is well known unto God, who "will bring to light the hidden things of darkness" (1 Cor. iv. 5) in a coming judgment hour. Reader, is there anything in your life—your secret life, that no man knows—that you do not want to be made public before all heaven and earth? Then you had better get it all settled now. Settled between your soul and God in this the time of His grace, in which He proclaims "forgiveness of sins" through Christ (Acts xiii. 38) to all. An honest acknowledgment of sin before God, without any attempt to palliate or conceal it, with a true reliance in "the blood" (Rom. iii. 23) of Christ, which cleanses from ALL sin (1 John i. 7), will rid you of every charge, and justify you from all things. This is God's method of justifying the ungodly, who condemn themselves by owning their guilt before Him. But those who keep up a false appearance, seeking to hide their guilt by a religious profession or a fair morality, while beneath are festering sores, must one day stand speechless without a plea, before the awful judgment throne, to be judged "according to their works."

THE SINNER'S SAVIOUR.

Now I can call the Saviour mine,
Though all unworthy still;
I'm sheltered by His precious blood,
Beyond the reach of ill.



THE ISLAND AND LIGHTHOUSE OF PLADDA, OFF THE ARRAN COAST.

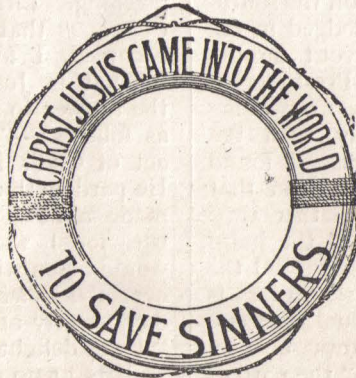
The Arran Crofter's Faith.

SPENDING a brief holiday on the romantic and rugged island of Arran, off the southwest of Scotland, I lodged in the house of a very devout family, who were of the Presbyterian faith, and very strict. Conversing freely and pleasantly with the goodman of the house, I found that he was of the opinion that nobody can know whether they are saved or not, until the judgment day. And he expressed the view that man's salvation is attained by a gradual process, begun no one knows exactly when, but likened to "the path of the just which is as the shining light, which shineth more and more unto the perfect day" (Prov. iv. 18). I had never met anyone holding such views before, and being comparatively a stranger, I felt the need of caution in setting what I believed to be the Gospel of God and His way of salvation before "mine host" and his household. I noticed that in his conversation he made much of *The Shorter Catechism* and *The*

Confession of Faith, and that he had great confidence in their teaching. Lifting a copy of the *Catechism* that lay in the room I occupied, I found the question, "What is Justification?" And the answer to the question began as follows:—"Justification is an act of God's free grace, wherein He pardoneth all our sins," &c. I made a note of that for future use, for I was sure the crofter would listen with respect to whatever the *Catechism* taught. One day shortly after, I said to him, "I am delighted with a question and its answer which I found in your *Catechism*." "What may that be?" he asked. "Justification is an act, that is something done once for all, the effects of which remain, just as God's Word says, 'All that believe ARE justified from all things' (Acts xiii. 39). "I never thought of that before, but I see you're right," said the crofter. There is a definite beginning of all true Christian life. Growth or progress there can be none, apart from a new birth.

A Sure Lifebuoy for Perishing Sinners.

IT is generally acknowledged that Jesus is a Saviour, but some think that they have to do some part of the work of salvation for themselves. And others who are ready to own Him as THE Saviour, are of the opinion that it is only for those who have done their best that His saving power is available or effectual. But the Book of God, the one great oracle and final appeal on all such subjects, tells us plainly and clearly, that it was not the good but the BAD, not saints but SINNERS, whom Jesus came to save. And it is equally full and definite in its statement, that it was not to assist, to lend a helping hand in man's salvation that the Saviour came, but to undertake and to carry through to completion the sinner's salvation, apart from any help whatever on the sinner's part. The great and glorious declaration of the Word of God, true now as it ever has been is, that "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). This is God's great message to sinful men. "Christ Jesus came to save"—to do it altogether, out and out. It was "that the world through Him might be saved" (John iii. 17)



that God sent His Son. It was to procure their salvation that Jesus died. It is to effect it that He lives. He needs no helper, for He is "mighty to save" (Isa. lxiii. 1). And then to make it clear and beyond all doubt, we are told that He came "to save SINNERS." This is the class for whom His saving grace and power avails. It is not the good, the righteous, or the worthy, but "sinners." And then last of all, He saves "them that believe" (1 Cor. i. 21). Not them that pray, or them that do the best they can, but them that believe, that is trust, commit themselves to His power. It is all so simple and so sure. Yet to many it is as a lifebuoy hanging on the ship's deck.

They know no need, they see no danger. But the perishing sinner, sinking under sin, who knows it because he believes what God says about it, lays hold on the glorious fact, and proves Christ's saving power. It is this "believing," this "laying hold," that forms the communication between the sinner and the Saviour. Faith has no merit, but it receives what God has given. And apart from faith you will not be saved.



The Greatest Event

--- of His Life. ---



ENTRANCE TO QUEEN'S PARK, GLASGOW.

The Greatest Event of His Life.

QUEEN'S PARK, Glasgow, with its blooming flower-beds and shading trees, is a favourite resort of the citizens, especially in the cool of the Summer evenings. There, away from the roar and turmoil of city life, many seek the quiet hour for thought and reflection. It was for such a purpose that a middle-aged city merchant left his comfortable home in Mount Florida on a Summer evening thirty-seven years ago, to have a quiet walk in the park. In comfortable circumstances, with a good business and a cheerful, happy home, he may have been reckoned a happy man. But it takes more than earthly prosperity to give the human heart what it craves for—satisfaction. His forefathers had been earnest Christian men and he, in early years, was brought up to fear the Lord and own His claims. But more than this is needed to give rest to the heart, and bring God and His Christ into the life. Outward acknowledgment of God and His Word is easily drifted from, if there is no Divine life in the soul, and no personally accepted Christ in the heart. A new light had arisen in Glasgow about this time. Holding forth from a once evangelic pulpit, in pleasing words, the doctrine of the universal Fatherhood of God, the dignity of human nature, coupled with the denial of Christ's atonement and the need of being born again,

he drew many into his net, among others this city merchant. But these new doctrines failed to give him peace, or to impart comfort. Only what is from God can set the soul at rest before Him. Walking alone in deep thought, he was met by a near neighbour who had also gone out for an evening walk. This friend had been converted to God only a few weeks before, and was in the freshness of spiritual youth, full of his new found joy. Their conversation turned on religious topics, and the newly saved man told how he had found peace with God through the words of Isa. liii. Deeply interested, the city merchant said, "I would be the greatest event of my life if I could say that." "Well, you may, for it is for you just the same as for me, and you have only to take God at His Word to make it yours," said the Christian. They sat down on one of the seats and talked a full hour. The Gospel simply, plainly stated, has a power all its own in dispelling darkness and giving light, and where there is a soul ready to welcome it, it never fails to bring Divine life. Welcoming God's good news of a present salvation in Christ, he arose at peace with God, to go forth to live a new life. Does the reader enjoy peace with God? If not, he may. Christ has made it (Col. i. 20). The Gospel proclaims it (Rom. x. 15). Faith receives it (Rom. v. 1).

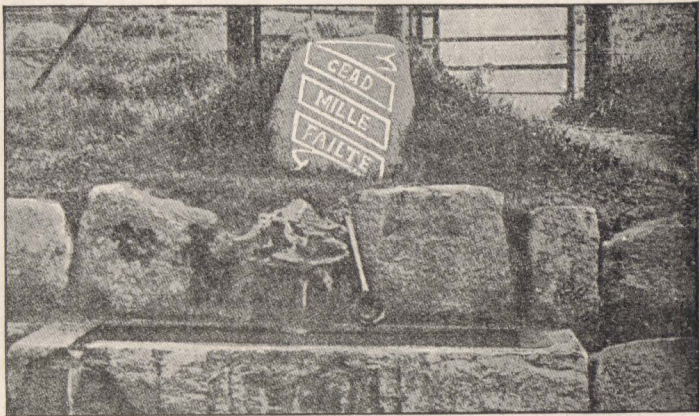
A Hundred Thousand Welcomes.

IN an Aberdeenshire glen, by the roadside, there is a simple drinking fountain hewn out of the granite rock, erected there by a generous giver who, knowing the need of thirsting wayfarers, provides thus for their thirst. A cup fastened with an iron chain to the stone has been provided, wherewith to bring the flowing water to the lips, and surmounting

thirsty who know its value, drink.

So they drink, all ranks and ages,
As they pass that fountain free,
Read the glowing invitation,
And their title in it see.

The "water of life," provided by God for thirsty souls, who find no satisfaction in the "broken cisterns" (Jer. ii. 13), is like that wayside fountain, "without money and without price" (Isa. lv. 1).

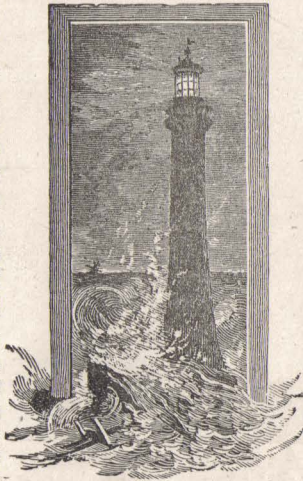


the whole, carved on a flat stone, is the simple inscription in Gaelic, "Cead Mille Failte," which being interpreted means "A Hundred Thousand Welcomes." No thirsty traveller on that road need raise the question whether he is at liberty to drink of that refreshing flow. No matter who, of what age, or country, or character, that invitation gives him the title to drink of the water. And while some pass it by unheeded, the

The last great invitation in the Bible, "Whosoever will, let him take the water of life **FREELY**" (Rev. xxii. 17), leaves no manner of doubt that "a hundred thousand welcomes" is given by God the Giver to anybody and everybody who simply come and drink. Reader, have you personally accepted God's gracious invitation and drunk of the living stream? It is there for you, and there is no condition, no restriction.

The Lighthouse Keeper's Conversion.

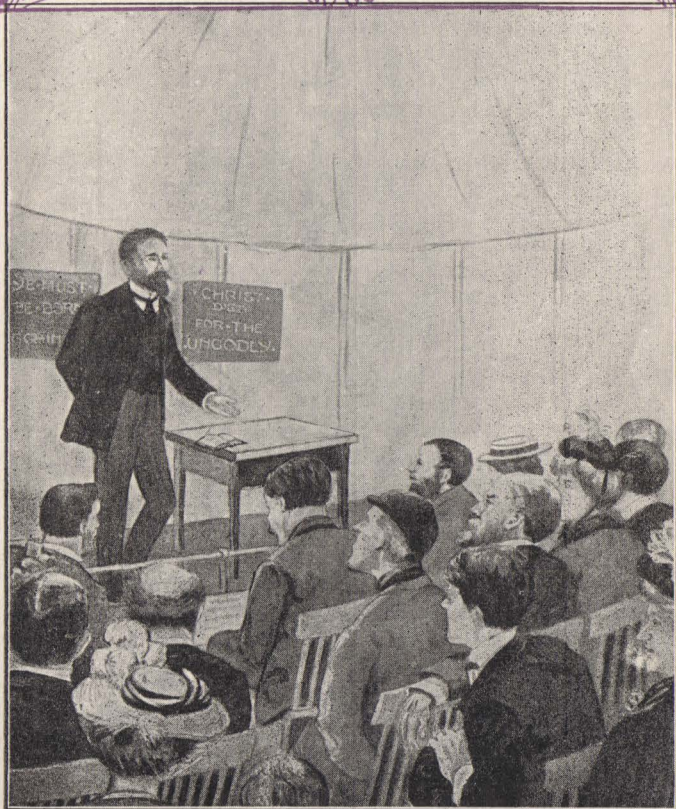
LONELY is the lot of the brave men who keep the lights burning in the great lighthouses around our coasts, to guide mariners to their desired haven. Cut off from communication with the great world, they value what kind friends send them to read, for by this means are they kept in touch with the news of the country. And what is of more account, those who are so inclined learn the way of life and peace, which they seldom hear preached as others do, from week to week. In one of these lone lighthouses on the Scottish coast, there lived for years a keeper who delights to relate the story of his conversion to God while upon the rock, far from human help, alone with his Bible and his God in the midnight hour. He had been convicted of sin in early life, but knew not the way of peace. To make up for the want of religious "ordinances," which he thought the observance of was largely concerned in one's salvation, he read a Spurgeon's sermon once a week which was sent him by a friend. In one of these, Mr. Spurgeon said that God was so ready to save sinners, and salvation was so near, that one could be saved in mid-



ocean as easily as in St. Paul's Cathedral. "For the Word is nigh thee" (Rom. x. 8), anywhere, everywhere, and so is God. He lifted his Bible with a strange feeling, and as he saw the lights flashing across the angry waters, the text came to his mind, "the entrance of Thy words giveth light" (Psa. cxix. 107). He opened the Book at Isa. liii., and read the chapter through, but saw nothing in it he had nor known before. Disappointed, he was about to close the Book, when his eye fell on the question of verse 1—"Who hath believed our report?" A voice seemed to say—Have you? He read the first five verses slowly again, sentence by sentence, saying as he read, "I believe that." When he reached the last clause of verse 5, "With His stripes we ARE healed," he stopped. "Have I believed that for myself and about myself?" he said. "Never," conscience replied. "Then I will now," said he, and that moment the light of God's salvation entered his soul. He had always believed "in a general way" that Christ died for sinners. But what saves, is to personally appropriate that death for your own salvation, and say—"He died for me."

The Gambler's Testimony in the Tent.

HOW HE WAS SAVED FROM THE POWER AND THE
PRACTICE OF SIN.



GIVING HIS TESTIMONY IN THE TENT.

The Gambler's Testimony in the Tent.

HOW HE WAS SAVED FROM THE POWER AND THE PRACTICE OF SIN.

FRIDAY night meetings in the tent had been set apart for "Testimonies," that is, for personal witness-bearing to the Gospel's saving power, each briefly telling where, when, and how the Lord converted them. There were some wonderful records of Almighty grace heard there, for the day of miracles is not past to those who are where they can see them. Some had been rescued from the depths of Satan. Drink and debauchery of all kinds had been their taskmasters, until the power of Christ, received and confessed as the Saviour, had broken their bonds and set them free. Others had been religious, with a "name to live," but without Christ, a profession without possession of God's salvation. They had to be stripped of their rags of self-righteousness (Isa. lxiv. 6)—not always an easy or a pleasant job. And when they lost all in which they had trusted and boasted, they were then ready for Christ. Perhaps the most wonderful trophy of grace in all that season's tent Services was a city tradesman, a master plumber, who in himself embodied both the classes named, a man who lived a double life, who was religious on Sunday and a gambler and drinker through the week. A relative on a visit, was anxious to hear the preacher who was holding forth the Word of Life at that time in

the tent, because he was a countryman of his. The plumber and his wife accompanied him, and the Word of God, which has "teeth" gripped both men, and laid bare their sins in the light of God's judgment, where secret sins, hidden hypocrisy, and sham religion shall all be exposed and punished. All that week the plumber was in soul trouble, and could not sleep. He was ashamed to be seen at the tent during the week, for folks would wonder what had happened to take him there. But God had a hold on his conscience, and his past life came up like a nightmare day after day. On Sunday night he was at the meeting. It was a night of deliverances, and God saved him where he sat. He simply handed himself over to the sovereign mercy of God, trusting only in the merits of Christ, and that is the faith that brings salvation to sinners. He told his wife, who sat beside him, but intended to say nothing to anyone else until next day. But the "new wine" of joy burst the "old bottle," and he confessed to all that he had been set free. On a Friday night shortly after, he told the story of his conversion, and God used it to disturb others who were living double lives such as his had been. Let the reader remember there is a God who knows all that he ever was, and that he and that God must one day meet.

A Religious Scotch Farmer's Discovery.

“Do you see that nicely set farm steading in the valley?” asked my fellow traveller as we journeyed along in the train on a fine Summer afternoon. I remarked that it seemed an ideal place for a quiet holiday. “Well,” he said, “You will get a warm

(John iii. 7), and it had a wonderful effect on that congregation. The difference between having a “religion” and possessing spiritual life, was a big surprise to them. On the way home, the owner of that farm and his wife were overtaken by a neighbour who began to make



A PRETTILY SET FARM HOUSE.

welcome there any time you like to go, for the farmer and his wife are born again Christians. Shall I tell you how they were brought to the Lord?” They went to that ivy-covered kirk on the hillside. The old minister who had preached in it for half a century died, and another filled his place. His first sermon was from the text, “Ye must be born again”

remarks about the doctrine heard that day. The aged farmer quietly remarked, “There’s something in the Bible about it anyway.” They both came to the conclusion that this was what was yet “lacking in their religion,” and not long after they received Christ (John i. 12), God’s gift (John iii. 16), and were “born of God” (John i. 10). They are now true witnesses for the Lord.

There is only One Way of Salvation.

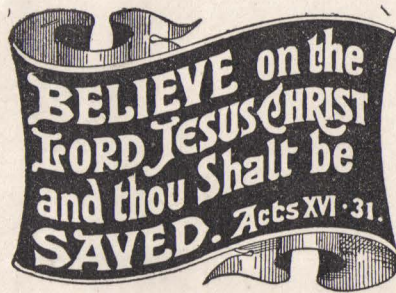
"THERE are so many different kinds of religion, that one does not know which is right." These were the words spoken by a neighbour to whom I had handed a Gospel booklet, with a simple remark regarding the necessity of having all questions settled between the soul and God before the hour of death. Those who are little exercised in such subjects, find any argument, however flimsy, good enough as an excuse for their indifference, and the words I have quoted were what this very intelligent and levelheaded business man gave me as an evasion of the point of my remark. "There are no doubt many kinds of

religion in the world, just as there are many kinds of apparel of various fashions and colours, so that different tastes and predilections may be gratified. But there is manifestly a great difference between a man in search of a religion, making the choice of one that appeals most to his liking, and a sick man taking the remedy which his skilled physician has prescribed for his cure. The Word of God gives no warrant for the assumption that we as sinners are like men who have a

great many different ways of salvation—or religions, as you will perhaps call them—set before us, that we are to choose the one that is most to our liking, and that God will be quite pleased to ratify that choice, by extending His mercy to forgive our shortcomings, and finally take us to heaven. The case is rather that God regards us as his 'enemies' (Rom. v. 10), men and women who have rebelled against His throne, and become 'guilty' (Rom.

iii. 19) of high treason against the Ruler of heaven and of earth, liable to judgment, and worthy of punishment. But in His sovereign mercy, God has provided a way of release, and

fixed the manner in which we as sinners are to take advantage of it. To one man who had discovered his true relation toward God, and asked in great earnestness—"What must I do to be saved?"—the answer was divinely given, 'Believe on the Lord Jesus Christ and thou shalt be saved.' This is God's way of salvation, the same for all: there is no other." "I never thought of it in that light before," said my neighbour. And he is not alone in this. But God has just one way of salvation.





A NEW YEAR
BENEDICTION.



A NEW YEAR BENEDICTION.



A New Year Benediction.

IT was New Year's Eve, and a Sunday. A fashionable congregation had listened with more than ordinary interest to the preaching of an aged servant of Christ, who had set forth in plain and fervent words the Gospel of Christ in all its fulness and fitness to meet the need of souls, to save, to sanctify, and to satisfy, and in an earnest closing appeal had called upon such of his hearers as were still strangers to grace and to peace, to accept the message and know the blessedness of a truly "Happy New Year." There was manifest restlessness, if not resentment, on the part of some, at that personal and pointed application of the sermon, to which they were not evidently accustomed in the ministry which they usually heard there. At the close of the service, the congregation stood to receive, as was their custom, the benediction. As the aged preacher rose, it was seen that his eyes were suffused with tears, and looking toward the pews in which those stood who had curled the lip and manifested disapproval at his personal call for decision, he said in a clear and penetrating, yet tender voice—"How shall I bless those whom God has not blessed, and who refuse the Gospel of His grace?" Not another word was spoken, but in a solemn silence, the congregation dispersed. It is on record that that unusual, that searching and faithful word, caused many to

think of their relation to God, and that it was the means of bringing some who heard it to Christ. To bless or lead men to hope for blessing, who are in their sins, without Christ, and despising the great salvation procured by His Cross, and proclaimed in the Gospel, is a deception, the eternal issues of which, God only knows.

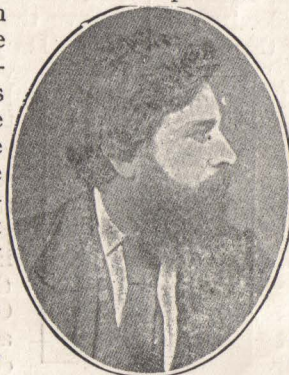
The Scriptures describe the truly blessed or happy man, and upon him the blessing of God which maketh rich, for ever abides. And here is that description. Let the reader honestly ask himself whether the picture is his own. "BLESSED is the man that trusteth in the Lord" (Jer. xvii. 7). Here it is that his blessedness begins. "BLESSED is he whose transgression is forgiven, whose sin is covered" (Psa. xxxii. 1), a present and enjoyed forgiveness, which all believers know. "BLESSED is the man whose strength is in Thee" (Psa. lxxxiv. 5), who can joyfully say, "In the Lord have I righteousness and strength" (Isa. xlv. 24). Happy indeed are all who know such blessedness; yea, "Happy is that people whose God is the Lord!" (Psa. cxliv. 15). Is such blessedness yours to-day, reader? It may be, for the Gospel of the grace of God brings it within your reach. The proclamation of present "forgiveness of sins," is unto all, without reserve and apart from merit. And "all that believe are justified from all things" (Acts xiii. 38, 39).

God's Way of Salvation.

DO you know that God loves you? "Ah! yes" you say, "He loves us all." Quite true. But sit down and ask yourself again, Do I believe that God loves ME? To convince you of it He says in His Bible, and one word is enough from Him "God so loved the world that He gave His only begotten Son," whether you believe it or not. When you accept God's gift you believe in Him. The Lord Jesus told us this when He was on earth, and surely He did not mean to deceive us. He was speaking about the bitten Israelites in the wilderness. They were all bitten, and a serpent of brass was put upon a pole, and every one that looked lived. The serpent was given to all these Israelites whether they looked or not. Supposing that one Israelite had said, "I wish I could feel that the serpent is for me. What would you have said?" "Certainly. Are you bitten? That is all you need." Are you a guilty sinner? Then you have a right to accept Christ just as you are. This is the simplicity of the Gospel, which has stumbled many great men, and which seems so foolish to the wise of the world.

Suppose these Israelites, in-

stead of looking, had begun to put on poultices and get ointments and dressings and mixtures to counteract the bites. "Well, that would have been sensible," men would say. But God said—LOOK. Do as I tell you. Look to that serpent on the pole. So God's Gospel is, "Believe on the Lord Lesus Christ and thou shalt be saved" (Acts xvi. 31). But although that serpent was on the pole for every Israelite, no one got



DR. W. P. MACKAY.

the benefit of it unless he looked. The aspect of the Divine remedy is "unto" all. Its application is only "upon all them that believe." Nor is faith a condition. We are not saved on account of our faith, but by means of it. It is of faith that it might be of grace. It is not bounded by Jewish or any other limits. "The gospel of God concerning His Son," is His message to all mankind. And it is not to him that "worketh" but to him "that believeth in Jesus" that His salvation comes.

W. P. MACKAY.

THE RIGHTEOUSNESS OF GOD.

Thy robe alone, O God,
Is that which covers me,
No righteousness avails
But that which is of Thee.

Loving and Giving, Believing and Having.

HERE in this great Gospel declaration, which came from the lips of the Lord Jesus when He stood on this earth, is what God has done for sinners, and what brings to them His salvation and the knowledge of it.

GOD LOVED and GOD GAVE. He loved the world; that is, the people of it, and all of them—black, white, yellow, all nations, all kindreds. "For God so loved the world." This is indeed good news. Not one among them had any claim to be loved, for "all have sinned and come short of the glory of God" (Rom. iii. 23). Not one had any merit to present to God, for they were all His "enemies" (Rom. v. 9). And it was while in this state and this condition that God set His love upon us. For we read—"God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. v. 8). It was not a world of saints, but sinners that God loved and loves now. "He gave His only begotten Son"—gave Him without asking, and when not wanted. And He came to be the sinners' Saviour. As we read, "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). This is God's part. What is the sinner's. Simply and only

to believe, and believing to "have everlasting life." God loved and God gave: I BELIEVE and I HAVE everlasting life. Can anything be simpler or clearer? Or can God's way of salvation be any longer doubted or regarded as something no one can know. Reader, what say you to this? Have you accepted the gift which God has sent? Can you honestly say you believe that God loves you, and that Christ died for you? Do you believe that you have everlasting life? Do you rely upon Christ as your personal Saviour? Have you believed the love which God has manifested? These are solemn and vital questions, and you have a personal and eternal interest in them. Pass them not over callously. Cast them not from you as if unworthy of your consideration. They



concern the greatest and most pressing interests, which you shall ever know. The love of God, the gift of Christ, and your own salvation, are all here. Give the matter your earnest, honest, personal consideration, and make your decision regarding it as before God.

THE LOVE OF GOD REVEALED.

At the Cross, God's love revealing,
From sin's burden I am free,
And my soul has found its healing
In these wounds once made for me.

