

LIGHT AT EVENTIDE



LIGHT AT EVENTIDE



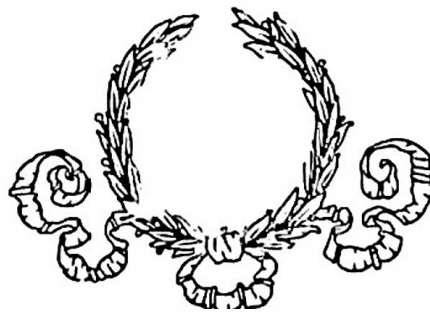
"At Evening Time there shall be Light."

Light at Eventide

OR,

Nearing the Heavenly Home

A Volume of Illustrated
Gospel Narratives for all



KILMARNOCK, SCOTLAND
JOHN RITCHIE, Publisher of Christian Literature

Early Gospel Preachers from Iona;

Their Message and its First Fruits in Scotia's Wilds.



Iona Rebuilt, as it is to-day.

Early Gospel Preachers from Iona:

Their Message and Its First Fruits in Scotia's Wilds.

IT was in the early Springtime of A.D. 502, when the greater part of Scotland lay in heathen darkness, that a little group of colonists sailed across from the north of Ireland in their leathern coracles, or boats, toward the lone western Island of Iona, or Icolmkill, one of the smaller Western Isles of Scotland, as it was then called, to make for themselves a home, with the set purpose of going forth from there into the northern regions of that country, making known the Gospel which some of them had heard in their own country, and received unto their salvation, as the Bible: such—as they then had it says—it would become unto all who believed it, as the message of God sent from Him unto mankind, to become “the power of God unto Salvation,” unto all who in a personal faith believe it. The chief man and the leader of this little company was one Fergus Mor, who had heard the Gospel and received it unto his personal salvation in that part of Ulster in which his early years had been spent in Moville, from the lips of Finniau, whose school was near the head of Strangford Loch, and the first of its kind in that country. Here it was that Fergus Mor, whose name was changed to Columba after his conversion to God, who was marked out by his lofty brow and superior intelligence as the leader of the company, a man of graceful appearance, and one who, as his biographer tells us, had “the wisdom of Holy Scripture,” and in his early Christian years himself became a diligent transcriber of the Bible. Possessed of many gifts and, by his intelligence in the things of God, destined to become a leader of men among his following of twelve, all devoted to their chief and prepared to follow on in the path along which he was well-fitted to guide them. Columba had transcribed a copy of the Book of Psalms for his own private use, working at it during the hours of night, but the head of the school (or monastery as it would now be called) disputed his right to use it so, and claimed it for the school, as “every calf belongs to the cow” that gave it birth, a claim that Columba could not allow. So, with the copy of the Sacred Book, he, with his twelve companions, sailed away to a land in which they could have liberty to use the Word of God as they believed was

Early Gospel Preachers from Iona.

their due. And this marked the dawn of a new era in Scotland for the Gospel.

It was Whitsuntide when they landed on Iona, and from the highest point in the lone Isle surveyed the lands all around, which at that time lay in spiritual death and darkness. For four hundred years, the Romans had held and ruled the Britons and Picts who occupied these Western Isles, which were chiefly owned or governed by Conal of Argyll, who was a relative of Columba, and he readily granted part of the island to the colonists, with liberty to build a simple structure of wickerwork thatched with rushes, in which they could all live together and from which they might go out to evangelise the countries around. The Romanist doctrines and dogmas that in centuries that followed, had not yet leavened the pure meal of the Gospel, as it had come from the Apostles and their followers, nor do we read of Creeds and Confessions, such as were formulated in years that followed. In the early years of Columba and his fellow-workers in Iona, their theology was very simple, and its cardinal points were expressed under the following four heads :—

1. The Scriptures are the Word of God, and our only rule of Faith and Practice.

2. *Salvation* is by grace alone, and no merit is gained by man's works or ordinances, toward his obtaining of God's Salvation.

3. "Not outward observances, but purity of heart and life, are alone of value in the sight of God."

4. "Christ Himself is the only Saviour and the One Head of the Church."

Such was the simple and Scriptural teachings of the first preachers of Iona.

And it was these pure and Scripture truths that they had come to the lone Island to acquaint themselves more fully with, so that they might make them known among the people among whom they intended to evangelise in Scotia's wilds, as those Western Islands and glens truly were, in those early times.

Early Gospel Preachers from Iona.

A full, clear and pure Gospel was what Columba and his follow-workers had learned, and this they preached for all the years that they lived, and in which the Light of Life shone in that region, which, in other parts, Rome and her traditions were drawing people away from the simplicity of the Gospel of Christ, which is God's one message, which becomes the power unto salvation to all who believe it.

One of the earliest copies of the Four Gospels, now in Trinity College, Dublin, written on 248 pages of vellum, is said to be of Columba's time, and is said to have been written by Columba himself. His only Text Book is said to have been the Bible, and it was from its Sacred pages, that he drew that which furnished his helpers for the work they had come to Iona in the Lord's Name to do. These men lived a simple, self-denying life, but they were not monks. They sowed and reaped the fields, and ground the corn into meal for their food. They did the house work in turns, and each shared in the tillage of the land and the tending the crops. Set times were fixed for study and in going forth to preach in "the regions beyond."

On a memorable day, some two years after the landing of the Colony in Iona, a tiny craft might have been seen leaving the strand. It contains Columba with two of his chief helpers, Camgal and Carnnech, with a few followers who row them across the sea. They are on their first evangelistic tour to the country held by the Druids, in the far north. All that they carry with them is the Word of God, written on parchment sheets. They are on the way to an ancient fortress beyond the Drumallen Mountains, where King Brude, the powerful ruler of the Picts, resides.

To him and this people they bare God's Gospel. If he can be reached and his heart won to Christ, they believe there will be a door opened among his people for the Gospel. Therefore they hasten over rugged hills covered with furze and thorns, across trackless moors, until they reach the shores of Loch Ness, where stands the castle of the Pictish king. He has already been made aware of their approach by his Druid priests, and has closed his gates against them and their message. Undaunted by this first repulse, Columba and his company form themselves into a circle outside the closed gates of the Pictish king's castle,

Early Gospel Preachers from Iona.

and, raising their voices, join in singing the forty-sixth Psalm, which begins :—

“ God is our Refuge and our Strength,
In straits, a present aid.”

And, as the strains of that fine song of praise to the God of heaven echoing through those wilds is heard by Brude within his fortress, it completely overcomes him. He advances with his counsellors toward the gates, opens them and welcomes the Iona gossellers, has a long personal interview with Columba in his castle, and openly confesses his faith in the Lord Jesus Christ, and, as the historian tells, was then and there converted to God, opening his kingdom to the wondrous story of Redeeming Love, to be proclaimed among his people. Columba and his fellow-workers hastened back to Iona, and from that time onward bands of earnest Gossellers went forth from Iona to all parts of the Pictish kingdom, penetrating into the straths of the Grampians, the fastnesses of Ross and Athole, and across the Pentland Firth to the Orkney and Shetland Isles with the Gospel. And the smoke of Druid altars from that time declined, and civilisation followed, wherever the Gospel waged its triumphs, the fields were tilled and “ clothed with flocks ” (Psa. lxxv. 17), the land was filled with peace where clans had warred, and a better day had dawned “ in Scotia’s Wilds.”

The Gospel of God was received and allowed to “ work effectually ” in those who belived its message (1 Thess. ii. 14). And this it continues to do to the present hour, in all who so receive it and are saved by its power (1 Cor. xv. 2). Has it done this for the reader ? Or is he still unconverted and in his sins. Alas, many who have heard the Gospel still are. For, while professing to own the truth of the message, they refuse its power, and a heavier judgment awaits the grace-rejecter than if he had never heard the Gospel. And

“ Deeper down than Tyre and Sidon,
Shall the Christ-rejecter be.”

Sinners, with their eyes opened to their need and danger, putting away the Gospel and the blessings it brings, are more guilty than the early dwellers “ in Scotia’s Wilds,” and are fitting themselves for “ sorer punishment ” (Heb. x 29).

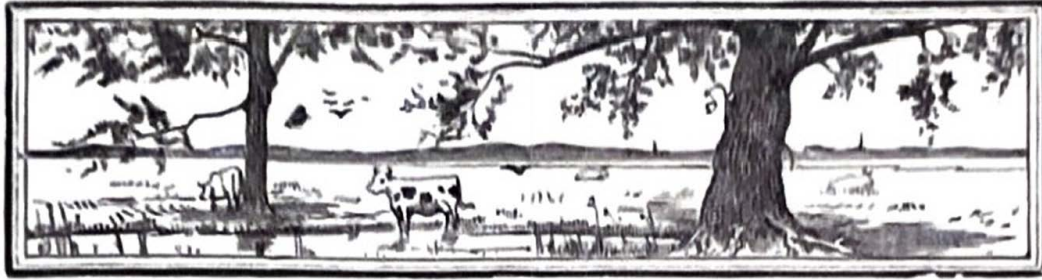
There is a Day of Wrath to Come.

TO-DAY, as all through the present Gospel age, God is acting in grace toward mankind. He is sending forth the Good News of a present, free, and full salvation to all men of all nations in the Name of His Son, Jesus



Christ, and in virtue of the ransom He gave "*for* all" (1 Tim. ii. 6) when He gave Himself a sacrifice on the Cross. Grace is salvation-bringing unto all (Tit. ii. 11), without exception, so that none need perish however vile or guilty. The invitation to come and "*reason*" with God (Isa. i. 18), is to the very "*chief of sinners*" (1 Tim. i. 13), even although their sins may be glaring like the glow of scarlet, or deep as the dye of "*crimson*." God is "*ready to pardon*" (Neh. ix. 17) and "*mighty*

to save" (Isa. lxiii. 1). Thousands have proved it so. They came to God confessing their guilt (Rom. iii. 19) owning their vileness (Job. xl. 4) and casting themselves wholly on God's mercy, as manifested in the propitiation (Luke xviii. 13 R.V.) of His Son (Rom. iii. 25), trusting in His finished work on Calvary (John xix. 31) for their salvation. To all such, the assuring Word of God is, "*All that believe ARE justified from all things*" (Acts xiii. 39). But some "*refuse*" (Heb. xii. 25) the remedy provided, and "*despise*" (Acts xiii. 40) the forgiveness proclaimed in Jesus' Name. On them and on all who neglect or reject the Saviour of God's providing, "*wrath*" is yet "*to come*." And come it will, as surely as God has said it in His Word (Col. iii. 6). It has long been delayed, for God willeth not that any should perish" (2 Pet. iii. 9). But this "*long-suffering*" of God has its limit, and when the last hour of God's forbearance strikes, His wrath will burst without mercy, and first on those who now reject His salvation, as made known in the Gospel. Reader, how is it with you, in God's sight to-day? Have you received His Christ, believed His Gospel, and now rejoice in His Salvation as the assured possession of your soul? Or do you still trifle, still despise, still neglect this grace, risking judgment and defying "*wrath to come*"?



God's Salvation a Present Possession.

IS a sinner saved at once and for ever, the moment he believes on the Lord Jesus Christ? Or is salvation a process, wrought out through a lifetime, and only perfected at death? Such was the question asked me by an intelligent artizan, at the close of a meeting in which I had been seeking to set before my hearers, simply from the Word of God, the Gospel, with the blessings it brings to all who hear and believe it. I sat down beside the man, and opening my Bible, remarked, that God has left us in no doubt as to the answer. It would be unlike Him to leave those whom, as sinners, He loves, for whom and whose salvation He "gave His only begotten Son" (John iii. 16), to whom He now sends the Gospel, with the definite object of bringing to them "the salvation of God" (Acts xxviii. 28) here and now (Eph. i. 13), and yet leave them in uncertainty as to whether they are saved or not. It is as clear as the sun in the heavens, that when the Gospel was first made known to sinners, and some believed it, that it brought, not a *hope* of salvation at the end of life, but a *present possession* and enjoyment of it in the soul, here and now. The evidence as to this is in abundance. To the dying robber on the Cross, the Lord responded to his confession of Him as "Lord," with the words, "Verily, I say unto thee, To-day *shalt* thou be with Me in paradise" (Luke xxiii. 43). To the penitent woman who knelt at His feet, His word was, "Thy faith *hath* saved thee" (Luke vii. 50). To the believing Ephesians, who had heard the Gospel from Paul (Eph. i. 13), and believed it, it was written, "By grace **ARE** ye saved" (Eph. ii. 8)—not hope to be at death, but **ARE** already saved, here and now, already having redemption, already "accepted in the Beloved," already "sealed" (chap. i. 6, 13), not left in doubt, but in the full assurance of their salvation. And this is what the Gospel still brings, and still bestows on all who believe it. It is no presumption to take what God bestows; no humility to doubt what His Word assures. Faith accepts God's testimony and rejoices in His salvation. The believing sinner is saved at once, and is already fit for heaven. God says it. And faith receives His testimony and rests on His Word.

The Moment of the New Birth.



Soon as my all I ventured
On Christ's atoning Blood
The Holy Spirit entered,
And I *was* born of God.



How God Saved John Smith.

HE was a young ship carpenter, religiously brought up; his father, a staunch Presbyterian in the city of Aberdeen, who prided himself in the orthodox faith of his fathers. His son John followed his steps religiously, until he came to learn that he needed to be "born again," as all must be,



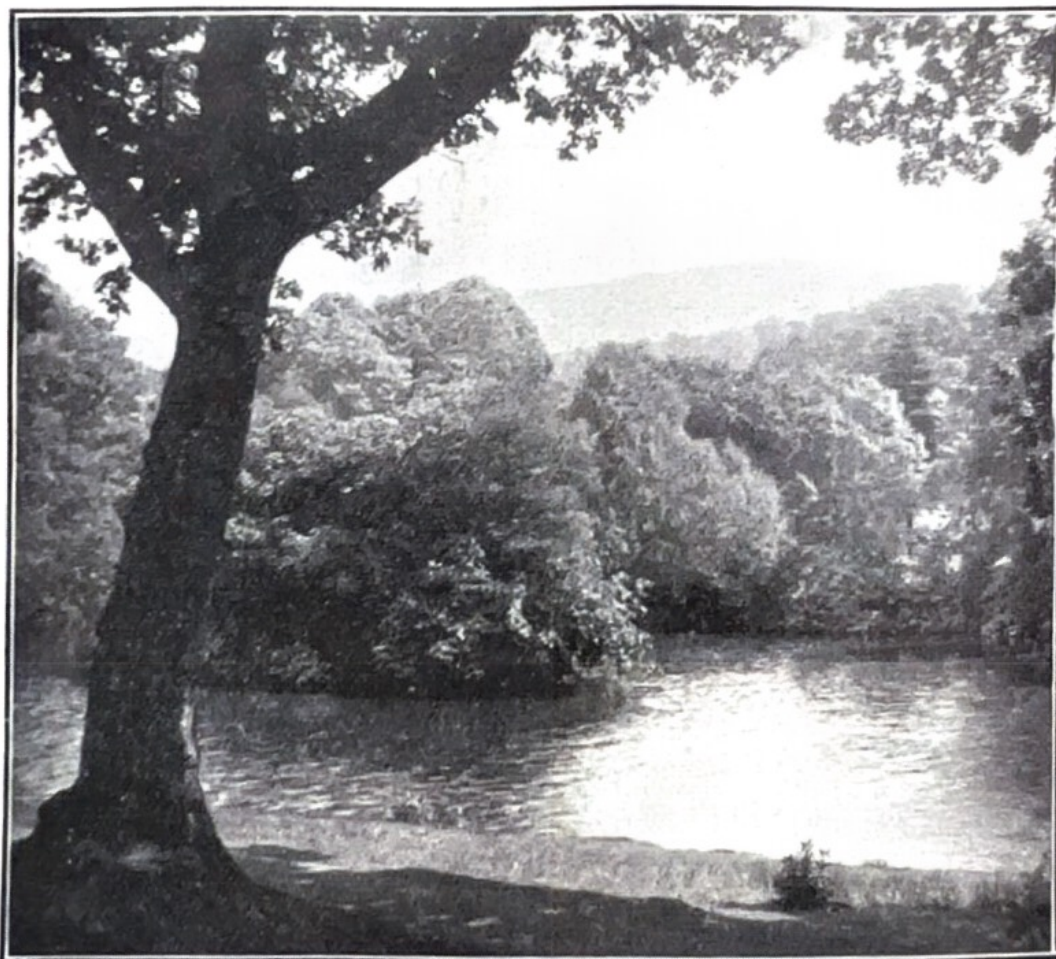
JOHN SMITH, CLEVELAND, U.S.A.

before they can "see" or enter the kingdom of God (John iii. 3). It was a great discovery to John to find out that with all his religious knowledge and moral upbringing, he was a sinner without God, and "having no hope" (Eph. ii. 12). And for a time he struggled against taking the lost sinner's place and claiming the lost sinner's Saviour. Had he been a fast-living young man, he could have been easier reached, but with all his "religious knowledge" and "good upbringing" it was hard to come down and take his place before God as one who had "nothing to bring" to offer to God to com-

mend him or to help to save him. Bit by bit, his self-righteousness was stripped from him, and as he delighted in after years to tell, he had to "come as he was," and just let the Lord Jesus save him wholly and at once, a sinner as he was, without one good thing to give or one "rag of righteousness to offer." Passing along the street of the Granite City one night, the words "Christ Jesus came into the world to save sinners" (1 Tim. i. 15), and like a flash it came to him—"That's me, that's my name." And then and there, he cast himself on the Saviour, and was saved on the spot. "Just as I was. I know the spot well where I passed from death to life." And for over forty years John Smith lived a decided Christian life, preached the Gospel to others, first in Aberdeen, then in the cities of Canada and the United States, and from the shores of Lake Huron he went home to be with Christ, whom he trusted, and had served, in Aberdeen over fifty years before. Has the reader been saved yet? Or is he only hoping to be, PARTLY by his own work, and partly by the finished work of Christ?

The Wealthy Irish Landowner;

And How He was brought to Christ.



A Glimpse of the Rich Landowner's Wooded Estate.

THE WEALTHY IRISH LANDOWNER ;

And How He was brought to Christ.

IN a charming valley on the Irish West Coast, standing in lovely wooded policies, the old mansion in which three successive generations of its owners had lived and died, is a beauty spot that attracts tourists and visitors from all parts, to see its beauties. And some of those who go there to admire the historic house, are wont to express their thoughts that in such a place and amid such surroundings the owner must be a happy and contented man. But it is not always, or even generally so. For however well off and well placed the man of this world may be, his heart is not satisfied. King Solomon says, in his Book of Ecclesiastes, "The eye is not satisfied with seeing" (Chap. i. 8), and that the owner of this world's riches who has nothing he can call his own beyond the present life, is still unsatisfied. For the soul seeks for something that death cannot deprive him of, and that he should leave the place he has lived only to gain, "to the man that shall come after" him. The owner of the fine house in this Irish valley was one of the kind described by Solomon, who could not enjoy the benefits of his inheritance, because of the fear that shadowed his life, of having to leave all that he had spent his substance to acquire and to beautify, to his successor, and go out into the uncertainties of the life that is to follow, without knowing where, or what awaited him there. And this thought perplexed him, as of old "hard questions" perplexed Sheba's Queen, and brought her to Jerusalem to hear Solomon's wisdom, thus solving her doubts, and answering all her "questions" respecting which none of the wise and great in her own country had any more light than herself. It was on the advice of a neighbouring landowner, who had heard his wealthy neighbour say that he "would go as far as Sheba's Queen did in the days of Solomon," if he could find a man who could tell him about the life beyond the present, and give him the assurance that it would be "well with him when he had to go hence."

It so happened that this neighbouring laird was a "born again" Christian, and had learned from God's Word what He has to say about a present salvation and a future heaven, and how to get the one *now* and have the happy prospect of reaching the other, when earthly life is past. To his

The Wealthy Irish Landowner.

neighbour visitor this Christian landowner said, "We need not to go either to priest or parson, to get light on eternal things like this, sir. I have an old Book that gives us simple but full directions how to get present peace with God, and assurance of a home in heaven, to which all who belong to Christ go, when they pass from this world. If you are willing to be guided by what the Word of God says, and bow to it, I propose we take down this Book and hear what it has to say on the matter. Are you willing to do this?" "I am, sir, for I am perplexed about it. There are so many different views. One knows not which is right." "God's way is, and must be right. And I may say that when I laid aside all men's 'views' and came to God Himself, ready to abide by what His Word says, I had all my doubts removed and my soul entered into peace." "That is what I want, and I shall do anything to get the certainty you tell me you have of your salvation, here and now." The two men sat down in the study with the Bible open before them, and read a number of passages of Scripture, especially Romans iii. verses 10-18, telling of man's sin and guilt. Isaiah liii. 3-8, telling of Christ's finished work for man's salvation. Acts x. 42-43, and Romans x. 9, telling how the believing soul is forgiven, saved, and can never lose what God gives. The Word of God gives *life* and *light* to all who welcome it, as the Word of Salvation (Acts xii. 24). And the Irish landowner, who was ready to bow to the authority of that Word, took it in as quickly as his neighbour read the passages named, and just as quickly was his fear dispelled, and his anxieties about the future, hushed to rest. And from that hour, to the close of a long and consistent Christian life, he rejoiced in the knowledge of God's salvation (Luke i. 77), and spoke of it to all around him in that region.

Reader, do you know with certainty that this Salvation is yours? You need be no longer in darkness nor in doubt about it, if you are willing to come to the Book of God and take what it says, as your guide to God's way of Salvation. It is simple, sure, and without fail, to be thus obtained by you to-day as it was that day by the Irish landowner. But if you refuse to abide by God's directions how to get it, you will remain in darkness and doubt for

The Wealthy Irish Landowner.

ever. And if you remain without Christ, and pass into the world beyond unsaved and unforgiven, you will be lost for ever, and learn the folly, too late, of your *unrepentant* and *unregenerate* life and Christless death. Awake to your danger and to the folly of rejecting salvation, as procured and proclaimed to all, through Jesus Christ, in remaining without Christ. The hour may be near in which you will pass into Eternity, there to meet with God and give an account of how you have treated His Gospel and the Salvation He has "sent you" (Acts xiii. 26) for your acceptance. Your present attitude toward Christ and His Gospel, will fix your destiny for Heaven or Hell for all Eternity. Make sure, then, while you may, what it is to be. And have the matter settled now, without further delay. Christ Himself is the Rock of Salvation. On Him *alone* let your soul rest. Nothing less, nothing more. Christ alone is the sinner's Saviour. Neither good resolutions, nor good works have any place or part in a sinner's salvation. It must be "Jesus Only" and Jesus wholly.



The Rock of My Salvation.

My hope is built on nothing less
Than Jesus' blood and righteousness ;
I dare not trust the sweetest frame,
But wholly lean on Jesus' Name.
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

When darkness seems to veil His face,
I rest on His unchanging grace ;
In every high and stormy gale,
My anchor holds within the veil.
On Christ, the solid Rock, I stand,
All other ground is sinking sand.

His oath, His covenant, and blood,
Support me in the whelming flood ;
When all around my soul gives way,
He then is all my hope and stay.
On Christ, the solid Rock, I stand
All other ground is sinking sand.



The Man of Saint Kilda.

Or, "We Cannot Live Without God There."

DOCTOR NORMAN MACLEOD, of Glasgow, tells of a native of the lone, mid-ocean isle of St Kilda, off the western shores of Scotland, who in crossing from his native isle to the mainland, was accosted by a fellow-passenger who claimed to be an atheist as to his belief in an unseen God, and his faith in the Book we call "The Bible."



A GROUP OF NATIVES, OF THE ISLE OF ST KILDA

To the coarse and vulgar jest of the professed unbeliever, the aged islander simply remarked, "You may forget God and live without Him in your great city, but in our lone sea-girt island, where for many months we are cut off from all connection with the world, surrounded by the stormy seas, we cannot and do not forget God, for we are entirely dependent upon Him for everything." And that testimony is true. For you will not find a man or woman, or child among the inhabitants of St Kilda who has any doubt at all as to the existence of God, whose bountiful hand provides for its people, through the long winters on that inhospitable shore

The Man of Saint Kilda.

on which their lot is cast. And if they rely in faith on God as their Creator and Provider, so may they do on Jesus Christ His Son, who came into the world to save sinners (1 Tim. i. 15), as the one and only Redeemer and Saviour of the soul. They are not troubled with "New Theologies" or denials of the Power of God to save, or the efficacy of the blood of Christ to cleanse the soul from sin, and fit it for God's holy heaven, in that lone, and little frequented shore. And if such "Other Gospels" and "new fangled" notions of unbelieving men were brought to them for acceptance, they would find no acceptance by a people who own their need of God, as Provider and Redeemer alike for soul and body. For God in His might and in His providence is around them on every side and they do not want to live or die "without God, having no hope in the world" (Eph. ii. 12). How is it with the reader? Is he one of those who are described as saying in his heart, "There is no God" (Psa. xiv. 1)? Or of those who "do not like to retain God in their knowledge" (Rom. i. 28), and so sink down to a lower level than the heathen who never heard His Name, and become in "their foolish hearts" more guilty than they? There is a God, a holy, just and righteous God, who has declared that He will bring "every work into judgment with every secret thing, whether it be good or evil" (Eccl. xii. 14), and that no one of His creatures can "escape His judgment" (Rom. ii. 3), not even, if they deny it. And this God with whom we have to do, has manifested Himself "as God our Saviour" (Tit. i. 3), "a just God and Saviour" (Isa. xlv. 21), who is "ready to pardon" (Neh. ix. 17), and able to "justify them that believe" (Rom. iii. 26), in virtue of the sacrifice of Christ and the death that "He died for sinners" (Rom. v. 8). There is no need for any to perish, since Christ "gave Himself a ransom for all" (1 Tim. ii. 6), and "the Gospel is unto all" (Mark xxi. 15). But whoever despises God's present mercy and rejects His Gospel, whether as an open denier of God, or a blatant unbeliever in His Christ, will be, must be, brought to judgment among those who "know not God," and "obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1-8). Reader, your wisdom is to let God's Word speak to you here and now, while grace reigns and the Gospel proclaims to you salvation.



“Not Saved Because I Feel it.”

IN the years of my early manhood, I was brought under deep conviction of sin, through the plain preaching of an earnest minister of Christ, and through his presentation of Christ as the sinner's only Saviour. I believe I really trusted my soul to Himself, relying alone on His sacrifice and death for me, and on account of my sins. But I had no settled peace in my soul. At times, when my feelings were, as I thought they ought to be, I was happy, but when these good feelings subsided, and things contrary to happiness had to be met in the daily battle of life, I often doubted whether I was really “in Christ” at all, or had in personal possession that salvation in which at other times I seemed to rejoice. The fact is—as I now clearly see—I was making my feelings the gauge of my salvation. Little wonder I often lost the certainty thereof, and scarcely ever had the joy of God's salvation in the sense that the Word of God puts it, when it records the language of simple faith in the prophet who, when he was bereft of all, was able to say, “I will rejoice in the Lord, I will joy in the God of my salvation” (Hab. iii. 18). In the work where I was employed, there was a Christian man, whom I often met on the way. He was different from me. His peace seemed to flow as a river. He was “always rejoicing” in fine or foul weather. Christ was the light of his life, and he had always something good to say of Him. I told him one day how changeful my experience had been, how my feelings came and went, and how those changes affected me. He heard my story patiently, and said, “You are not a solitary case in that, there are too many like you, making their feelings instead of God's Word the test of whether they are saved or lost. I am not saved because I feel it, but because God says it. That makes the difference. When God tells me that ‘All that believe are justified’ (Acts xiii. 39), I take Him at His Word, no matter how I feel, because my feelings can neither nullify nor add to the faithfulness of God's Word. And just because I rest on God's Word and know that as a believing sinner I am saved, I am happy all the time.” That distinction opened my eyes to see that my salvation is in Christ alone, and the assurance of it by the Word of God, which changes not.

“The Saviour *lives*, no more to die;
He *lives*, our Head, enthroned on high;
He *lives* triumphant o'er the grave;
He *lives* eternally to save!”

The Wondrous Love of God.

THE love of God, as “manifested” in the sending of His own Son to become the Saviour of sinners (1 John iv. 9), and “commended” to them in His death *for* sinners (Rom. v. 8) is a well-attested fact, that cannot be gain-



said nor denied. It is the bed-rock of the Gospel. “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 this wondrous and unmerited love of God toward mankind is altogether unearned and undeserved on their part. “Herein is love, not that we loved God, but that He loved

us” (1 John iv. 10). This marks the love of God as different from all other love. It is love toward the unlovely, toward—not His friends but His enemies, who were fighting against Him at the very time that He provided and sent a Redeemer and Reconciler, in the person of His Son, to bring them to Himself (Rom. v. 10). Was ever love so great, so undeserved, so unmerited? It is when this love of God—“His own love” (Rom. v. 8, Rev. Ver.) as He calls it—is received into the heart, and the Saviour it has given accepted as the free gift of God to me as an individual sinner, that the natural enmity of the human heart is slain, and the sinner hitherto going on in “enmity against God” (Rom. viii. 7), is “reconciled to Him, by the death of His Son” (Rom. v. 10), and henceforth becomes God’s child (1 John xii. 14) and servant (1 Thess. i. 9), not to gain His favour, or to gain His love, but because both are already known and their blessings received. When one can truly say in the language of a personal faith, “the Son of God, who loved *me*, and gave Himself for *me*” (Gal. ii. 20), it is not difficult to add, “We love Him, BECAUSE He first loved us” (1 John iv. 19). Reader, do you believe that God loves you, now, as and where you are?

The Tourists and their Guide:

Or, Following in the Confidence that All was Well.



"The Alpine Tourists started off singing."

THE TOURISTS AND THEIR GUIDE :

Or, Following in the Confidence that All was Well.

SOME years ago a company of English school girls, from a well-known West of England Boarding School, set off on a combined trip to a popular but somewhat dangerous part of Switzerland, through which they trusted implicitly to their Swiss guide to lead them through safely. She had the reputation of being an "experienced" and reliable leader, whose life had been spent in these Alpine valleys and in traversing the beauty-spots of that famous region. And, moreover, this trusted and trustworthy guide had the reputation of being "very careful" never to chaperon her young charges into places known to be dangerous, even should they ask her to do so. For those who have human lives in their custody and care, are responsible not to allow them—even when they ask for it, to enter places where there is danger, but always to guard them from it. And there are many notable incidents on record where Alpine guides have lost their lives in seeking to guard those under their care from dangerous and deceptive places, where foolhardy and inexperienced climbers would have ventured at great risk to life and limb in those slippery paths. And if such danger is to the souls of those one seeks to guide in life's pathway, it is a vastly greater necessity, that those professing to guide aright for Eternity, and regarding the eternal salvation of those committed to their trust, be fully assured as to the right way along which they are leading others who follow them, and that the path is what it should be, and what those who commit themselves to the leading of such, assure their followers that it is. For, mistakes in this are often fatal in their results, both for the present and the future, alike for time and Eternity. How important, therefore, to be well assured of the reliability and trustworthiness of all whom we follow in matters that concern the soul and its salvation, and then our confidence is not placed in such as may be quite reliable as guides in matters that mankind may be sincere about, yet wholly mistaken. For in things eternal, it is from God and His reliable Word alone, and not the vagaries or "probabilities" of man's traditions and reasonings that often err, and, consequently, mislead and bring to present and eternal disaster, those who rely upon them. In the mercy and loving kindness of

The Tourists and Their Guide.

God, He has given us His Word, which, in all such things, is the final appeal, and to Him and *it* we are to go for guidance, and our confidence in the way that Word will lead us, we have absolute assurance that it will never fail us, or that our confidence in it will never be put to shame.

From the Alpine chalet, where this group of English tourists were living, they went forth in high spirits that morning to climb a rocky height, which was to be the tour for that day. And their confidence in the Alpine guide, who was engaged to lead them along that dangerous path, was so full that they started on the journey, singing, with no shade of fear or doubt as to their safety. For had they not been told by those who claimed to *know*, that this carefully selected conductor never lost a tourist whom she undertook to conduct to that favourite place, and bring them back in absolute safety. But with every good intention, sometimes over-confidence in their own wisdom or ability, leads them astray in their calculations and with the dire result that those who trust them suffer from the failure, either from their lack of skill, or strength, or of both combined, and the loss falls upon those who commit themselves to their care. But where God and His Christ are trusted for salvation and preservation, it is not so. For God is all-wise, and He "knoweth the way," that those who commit their souls unto Him "take," and He has love and power to carry out all that He has promised towards those who in truth confess—"Behold God is my salvation, I will trust and not be afraid" (Isa. xii. 2), "And none that trust in Him shall be desolate" (Psa. xxxv. 22). The trusting English girls went forth in full confidence in the ability of their guide, but, as events showed, their confidence was misplaced. For, in the late evening of that day, four of the girls were "missing" on a snow-bound path along the hill, which had not been *marked* in the guide-book of their leader, and from lack of that knowledge they mistook their way, and wandered far from where they intended to land, losing the right path and their lives at the same time. And when on the day after, their mangled bodies were found, it was discovered that the *official guide*, who had gained their confidence, had unwittingly led them astray, and from lack of right knowledge of the way, they had perished. Alas! that many are thus lost to God, to Christ, by being so misled for Eternity.



THE CLOSE OF THIS DAY OF GRACE.

THE present, is God's time of grace to the world. Since the death of the Christ of God on the Cross for sinners, and His resurrection from the dead, in proof of God's acceptance of the Sacrifice He offered. Since His ascension to heaven to sit on the throne of God as Prince and Saviour, God has been inviting sinners to hear and believe the Gospel, and to be saved by grace alone. There is nothing to do, nothing to give, by the sinner. Christ has wrought and finished all that had to be done, to make it possible for sinners to be saved. In virtue of what He has done, God has flung open wide the door of grace, and throughout the centuries has been inviting sinners to enter in. "The grace of God" that bringeth salvation to all (Titus ii. 10) is proclaimed in the Gospel. It is "the Gospel of the grace of God," His own good news to sinners, of a present, free, and eternal salvation to all. None need perish in their sins. God is proclaiming "forgiveness of sins" (Acts xiii. 38) through Christ, to all. And His own Word is, that "all that believe ARE justified from all things" (ver. 39). But this open door, this invitation from heaven, will not last for ever. The time of God's grace toward man has a limit. The door which is now open, will be closed at God's appointed hour. Then the time of grace will end, and judgment, righteous and stern, will follow. There will be no forgiveness, no salvation then. The time of grace will be over, and He who now says to sinners, "Come," will then say "Depart." How is the reader using this time of God's grace to men? Has he entered God's open door, believed God's Gospel unto salvation, and received the forgiveness of sins? Or, is he trifling away life's golden hours in levity and forgetfulness of God, despising His proffered grace, and rushing on to "eternal judgment"? Pause and consider. Some day will be your last, and then, the great Eternity!

The Highland Ox and His Owner.

ANIMALS have wonderful instincts, which have proved the truth of the Bible Words, "The ox knoweth his owner, and the ass his master's crib," and the connection of these words is, "but Israel doth not know, My people doth not consider" (Isa. i. 3), tell how much worse some highly privileged men are than the oxen in the fields. A highland farmer, who had acquired a herd of choice oxen, was wont to tell how his ox, which had been reared by him, and learnt many acts of obedience to his calls, was more biddable than some of his manservants, who, although they had been in his service for many years, had not learnt the



HIGHLAND OXEN IN THEIR NATIVE WILDS.

habit of responding to his calls when they were issued by him in his fields. And it was the simple recital of this fact that brought the narrative I am about to relate to my mind to-day. Two cattlemen who had been engaged by this farmer to bring his cattle from the fields at a set time, had so neglected their duties that some of this farmer's oxen had been allowed to wander into the neighbouring fields of grass belonging to another farm. This had so enraged the owner of this field that he threatened that if

The Highland Ox and His Owner.

they were ever found or seen there again he would summarily kill them, and institute legal proceedings against their owner for allowing them to trespass in his fields. An acknowledgement of the fault and a humble apology from the farmer were refused, and the trespassing oxen were subjected to considerable ill-treatment by the irate servants of the offended farmer. While this was proceeding an incident occurred which brought about a *reconciliation* between the two owners of the oxen in the fields. Late one afternoon when the servants had gone out to take in the oxen, they found one belonging to the aggrieved farmer in the farmyard of the man who was complaining about the ox of his neighbour having entered his fields. And the animal had come back of his own accord to the gate through which he had wandered on the day that he was found trespassing in the neighbouring farmer's field. This was used as evidence that it was this very ox who had been the trespasser, and that the fact that he knew the way *back* to his owner's field proved that he was so. And the comment made by the owner in admitting the claim that it was his ox that had been the trespasser said, "He had more sense than many a human being in coming straight to the man who was his *owner*, and so getting at the truth of who had trespassed, so relieving others of the blame that might have unduly rested upon other suspects." That ox *knew* his owner, and did not attempt to disown him. And the farmer added, "He is wiser and more honest than many human beings in acknowledging *whose* they are and *whom* they belong to." Said the owner of that ox. "Yes, indeed," For there are not a few who act as if they do not know or care to know who is their *owner* or what they do. The questions once put by King David of Israel to an Egyptian whom he found lying exhausted in a day of battle (see 1 Samuel xxx. 13) might well be put to all such who do not know their owner or occupation in things that concern God and Christ and the great Salvation. These questions were, "To *whom* belongest thou?" and "*Whence* art thou?" which brought out the answers, "I am a young man of Egypt"—that is of *the world*—"servant to an Amalekite"—an enemy of God—"and my master left me because I *fell sick* and he had no further use for me." Poor fellow. This is just how the world and its servants fare at the hands of those who serve it and live for its pleasure.



Nothing to ask for—All is Provided.

"**H**AVE you been saved yet, William?" I asked, at the close of a long and friendly talk with an old employee of my father, with whom I had foregathered after an absence of twenty years. We had begun with family and farm reminiscences, and from that merged into church and religious topics, as we journeyed on. Then I ventured to relate to the old man how I was awakened from a life of religious profession, to see my need of being born again, how the Gospel in its simplicity had come to my soul, telling of a Saviour provided and His work completed, in virtue of which a sinner is saved, apart from any goodness or righteousness of his own, and assured beyond a doubt of his salvation by the Word of God, not by feelings and experiences. William, like all orthodox Protestants, assented to all that I had said, and warmly denounced Rationalism with its denials of the Bible, and Ritualism with its priestcraft and Sacramental Grace, as being contrary to the "faith of our ancestors." It is not easy to get a grip of folks who assent to all the doctrines of the Gospel, but whose lives too plainly tell it has no saving power in them. So I brought matters to an issue, by asking in a becoming manner, that personal question of my aged friend. Standing quite still on the public highway, he answered—"I cannot say that, but I've been asking for it, for fifty years." I was deeply touched by the old man's sincerity. I linked my arm in his, and as we walked along I said, "There is really nothing to ask for, William. God will give no more than He has done. He has already given His own Son—quoting John iii. 16—and He gives forgiveness of sins (Acts x. 43), everlasting life (John iii. 36), and eternal salvation (Heb. v. 9) to all who put their trust in Him. Then they are saved as surely as God says it, and He wants them to know and rejoice in it." Much more was said, and I felt that God was using His simple Word, in giving light to the aged man. But I scarcely was prepared for the glad surprise which awaited me at our parting. Grasping my hand warmly, the old man said with quivering lips, "I see now plainer than ever I did. I aye thought there was something to come. But you have made it clear, that I need not ask, but simply just take in what God has provided."

A Saved Sinner's Biography.

My YESTERDAY was Christ upon the tree,
Who bore the condemnation due to me :
TO-DAY, a sinner saved by grace alone
I journey upward to where He has gone ;
FOR EVER I shall dwell with Him above,
And sing the story of His dying love.



The Wondrous Love of God to Men.

YES, to-day the God whom you have neglected, forgotten, and sinned against, loves you. He says so Himself (John iii. 16). Had He not told us, who ever could have thought it? Yet the great and Almighty God of heaven Himself assures us of it. "Not that we loved God, but that *He loved us*"; loved us as "sinners"



(Rom. v. 8), just as we are, and *where* we are, and *now*. The proof of this love of God is, that He "gave His Son," and sent Him into the world that the world through Him might be saved (John iii. 17). Such was and

is the will of God. For He willeth not that any should perish (2 Pet. iii. 10). He says so, and it is true. Thousands believe in God's love, and know it in their soul's experience. They declare and confess, "*We know and have believed* the love that God hath for us" (John iii. 16). There are men and women living to-day whose daily comfort is, that they know and believe that they are loved by God, and by His Son, Jesus Christ. The glad confession of their souls is "*The Son of God who loved me and gave Himself for me*" (Gal. ii. 20). Are you one of these? You may be: you have a right to be. For it was "sinners" that God loved, and still loves (Rom. v. 8). And it was *sinners* that Christ came to save (1 Tim. i. 15). This is your title to believe that He loves *you*, and that Christ died for *you*. Yes, for you, as if there had not been another sinner in the world, but yourself. Appropriate this for yourself; take it to your own soul. Believe it for your own salvation. Repose in it *now*, for it is real, and is no myth, but a great reality. And it is all for *you*. And *for you as you are to-day*. If you let this love of God pass, unaccepted, you will one day regret it, and wish you had believed it for yourself and your own personal salvation. Thousands have done so, and are happy in the assurance that God loves them and has saved them. There is salvation for you *to-day*! But it will not always be so. "After this 'comes' the Judgment" (Heb. ix. 27).

The Sundial and its Text.



A Scripture Sundial in an English Garden.

The Sundial and its Text.

IN an old-time country house in the Midlands of England, the owner, who was a true Christian man and eager to spread the knowledge of God's Gospel among his fellow-townsmen, devised a novel, and by some a much-criticised method of keeping before his neighbours the Word of Life, and calling to their remembrance the salvation of God, which many are prone to forget or neglect, even where it is well known in theory at least, among religious people. He had a Scripture Text engraved in a pleasing design on a panel of a sundial, placed in a conspicuous position in his garden, near the gate of his house, which passers-by were attracted to read, as they passed that way. And he used to say when speaking of it among his friends and neighbours that it was the best preacher in the town, and to his personal knowledge had preached the Word of Life to a number of the people living around, since it was first placed there. On the one side was a sundial on which the passing hours were recorded, in all hours of sunshine. And the words, "Behold, *Now* is the accepted time" (2 Cor. vi. 2), appealed to some at least of the man's neighbours, of the present, and to some, as it seemed to the owner of this sundial, might prove the *only* opportunity of receiving the Word of that salvation, which God had "sent" to the people (Acts xiii. 26) then and there. Doubtless many read the words, but went away to forget them or failed to make personal application of them to their own souls, for personal salvation. But not all. A lady of advancing years was first interested in the text as reminding her of the *fact* that she personally *needed* salvation. And for days the words, "Behold, *Now* is the accepted time" brought home to her conscience the fact that God has a "set time" in which His salvation is obtainable by a sinner, and when this "set time" is allowed to pass with this salvation *unclaimed*, it will then be impossible to obtain it after God's accepted time has gone past, and the unsaved sinner is heard calling in despair, "The harvest is past, the summer is ended, and we are *not saved*" (Jer. viii. 20), as God in His Word predicts it will be, when God's accepted time to receive sinners and save them by grace, apart from deeds or merits of their own, is allowed to pass, as many Scriptures declare it will, to those who trifle with God's present "time of love" (Ezek. xvi. 8) and allow the days of His long-suffering (2 Pet. iii. 9) to pass, while they neglect His "great salva-

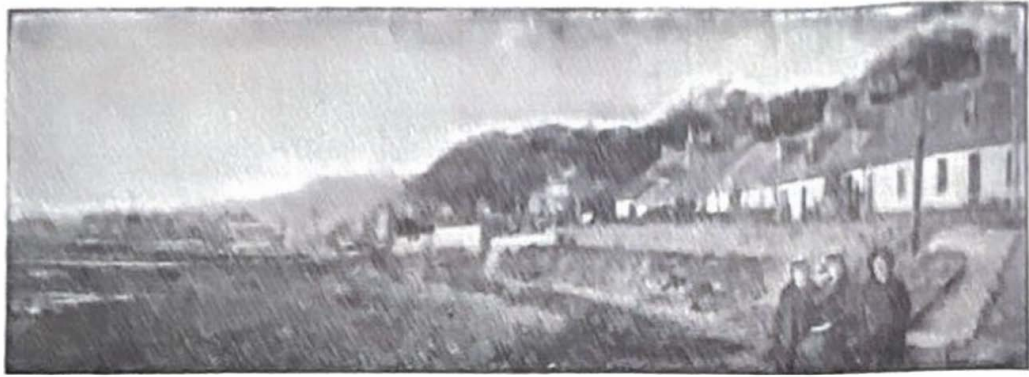
The Sundial and its Text.

tion " (Heb. ii. 3) which at infinite cost He has provided for *all mankind* (Mark xvi. 15), "without money and without price," and has sent the good news to "whosoever will" (Rev. xxii. 17). It was this Text, inscribed on the glass by the side of the sundial in that garden, that God used to bring this aged lady to the personal acceptance of Christ as her personal Saviour, and to confess Him as such (Rom. x. 9), and to *live* as one thus saved by grace (Eph. ii. 8), so as to commend Christ to others. Has the reader received "this Word of the Truth of the Gospel" (Col. i. 5) to his own soul in personal faith for his own salvation? And has it brought unto him "peace with God" (Rom. v. 1) and given him a sure passport to "the haven" on that Eternal Shore, unto which time bears us on, some to rest with Christ, whose saving grace they have proved in saving them, others into the "unknown" Eternity, unto which they are neither prepared nor ready to enter? How is it with the reader? Has he embraced God's appointed time in receiving the great salvation, or is he still neglecting it and hasting to Eternity unsaved? Pause and consider! Reflect what will be the issue, if you continue this folly, until "the day of salvation closes, leaving you without Christ" and having "no hope" (Eph. ii. 12).

WHEN life's springtime has faded—its music died away,
When thy hopes have fluttered into fears;
When thy clear sky is shaded, for summer will not stay,
O! who will wipe away the tears
There is now—the rest of the weary—
JESUS. JESUS saith, "Come unto Me."
Many days hath He lingered in mercy full and free.
O sinner! JESUS waits for thee.

When the gain thou hast hoarded is slipping from thy grasp,
When thou standest needy and alone,
When thy cold hand no longer the wonted props can clasp,
O! who will listen to thy moan
There is One—the Friend of the friendless—
JESUS: now He says, "Come unto Me."
None other name but JESUS, can o'er thy Saviour be;
O sinner! JESUS calleth thee.

When the day of salvation is drawing to a close,
When thy sins weigh thee to the ground,
When thy heart throbs in terror before eternal woes,
Oh! where shall deliverance be found
There is one resource for the guilty—
JESUS: now He says, "Come unto Me."
Sinner! Mercy's blood-stained lintol thy door of hope may be!
The LAMB was sacrificed for thee.



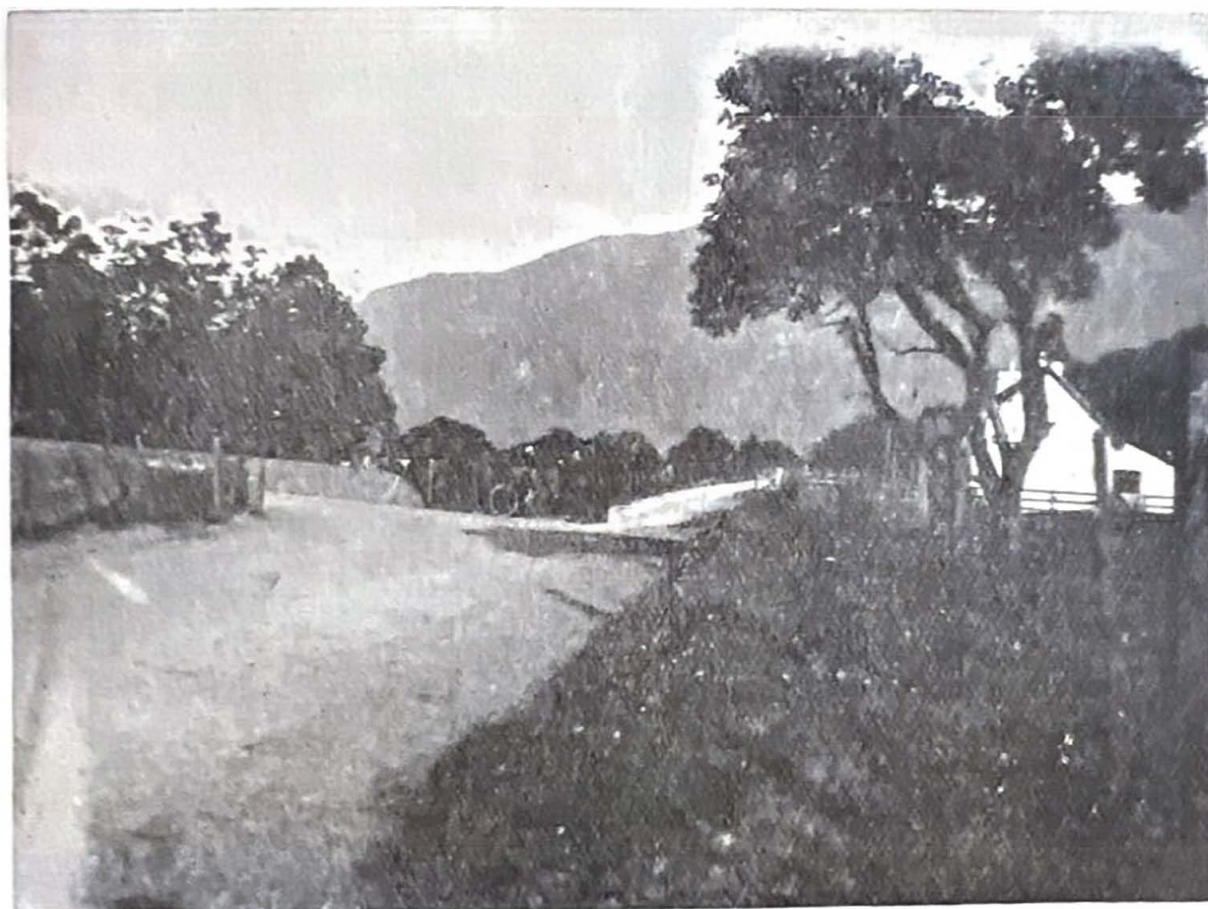
Good News for All.

THE Gospel of the grace of God, brings good news to all mankind. It tells of a Saviour, provided by God, and sent from heaven to earth, to deliver and to redeem. It declares—"Christ died for our sins" (1 Cor. xv. 2). It announces—"Christ Jesus came into the world to save sinners" (1 Tim. i. 15). It tells how He "was delivered for our offences, and was raised again for our justification" (Rom. iv. 25). It testifies that the death of Jesus Christ was an "offering and a sacrifice to God for a sweet-smelling savour" (Eph. v. 2), and that in His atoning death, God has received satisfaction for sin. His claims have all been met, His justice vindicated, His righteousness manifested, and man's salvation procured. The good news is proclaimed, that in spite of human guilt and total depravity, man may be saved, saved by grace, without works and apart from merit, wholly on account of what Jesus Christ is, and of what He has done. This is good news to all people: God's glad tidings to every creature. But although unto all, only such as "believe" the message are saved. He saves "them that believe" (1 Cor. i. 21). Those who believe not, are "condemned already" (John iii. 18), and in the coming day of retribution and of righteous judgment such will be punished, "because they obeyed not the Gospel" (2 Thess. i. 9). See on which side of the dividing line you stand to-day! Are you a Christ-receiver, saved and forgiven, or a Christ-rejector, lost and under condemnation? There is no middle course, nothing half and between. You are either a believer of God's Gospel, and, if so, a sinner saved by grace, or you are an unbeliever, and as such under condemnation, and awaiting wrath. It is for you personally, and as a responsible being, to make your choice. It must be for life now, or for death eternal.

At the Parting of the Ways;

Or, the Cyclist's Hour of Decision for Eternity.

TWO young men had gone on a cycling tour among the rugged scenery of Inverness-shire. Both well-behaved lads, of moral and, indeed, of religious lives. They shunned the company of those who, when ordinary restraints are withdrawn, "have their fling," as people say, when in circumstances and in surroundings where this can be done



AT THE PARTING OF THE WAYS.

with impunity. But, during this cycle tour in the far north, these two young men were tempted by a companion, whom they met at a Cyclist's Rest on the wayside, to "have a glass of beer," a habit they were not accustomed to, and with the result that the younger man was more or less intoxicated, and unable to proceed on his journey that afternoon. So ashamed was he at what had happened, that he stole away from his companion, and spent the night in a modest lodging, where his companion called and found him

At the Parting of the Ways.

the following morning, very much abashed at the memory of what had transpired the previous afternoon. "I never felt so much ashamed about anything I ever did," said the young cyclist to his companion, who was now riding alongside him on the country road leading toward their village home. "I cannot undo that deed now," said the young fellow, now fully recovered from the effects of his folly, "but I will make sure that no one shall lead me out of the path of rectitude in the same way again, for I am resolved I shall take 'the pledge' this very day whenever we reach the village before us," said the repentant young man. "'Good resolutions' are not enough, Charlie," said his companion. "You need more, if you are to live, as a young man in your station of life should. 'You need Christ,' as I heard my father say, when I left home, to begin life in the city six years ago. He told me there would be temptations sprung upon me that in my own strength of will, I was unable to resist or to overcome, and that I would need to have more than a religious profession to withstand the wiles of the enemy, who is always ready to trip up one of my age and temperament. And that the only way of real safety and victory over the temptations under which so many young men fall, the most of them to rise no more, is to have Christ as a personal Saviour, Christ in the heart, and Christ in the life. And I have proved that this is true. For since the night that I made my choice for Eternity, and from my heart said, 'Christ for me,' and there and then was saved by Grace (Eph. ii. 8), I have felt Christ's keeping power around me, *in* me and for me, more than enough to overcome all the wiles of the enemy to lead me astray." And then in low and measured tones the young cyclist added, as the two cycled side by side along that country road, toward a well-known point where the ways parted, never to meet again in that region, "And Willie, you will never have a better opportunity than *now* to make your eternal choice, just here, at the parting of the ways, to choose Christ, to hand yourself over to Him." And there, where the ways part, he "came to Jesus as he was," and the Lord, who is ever ready to welcome the returning sinner and to save him, as he is, did so welcome that repentant sinner in that hour of decision. And, as his aftercourse has proved, his was a genuine case of conversion.



“There Need be ‘No Hoping,’ It’s Sure.”

“IT is surely great presumption for any weak mortal like you, to say that you are already saved, and that you know it. The furthest I can go is, to entertain a good hope that I may at last be found among those who stand on the right hand of the Judge and hear Him say—‘Come ye blessed of My Father.’” The speaker was an intelligent and religious lady who took an active interest in all good works connected with her denomination, and had the reputation of being an “excellent Christian.” But with all these acquirements and virtues, she was in the dark regarding the Gospel, and the simple and only way of salvation as it is set forth in the Scriptures. No doubt she spoke as she believed, and believed as she had been taught, without examining the Book of God for herself. Alas! that it should be so with many. In things secular, relating to business, they take no man’s word apart from proof, but in things eternal, many seem quite satisfied to accept the dictum of their chosen spiritual guide, who may know as little of the Bible as they do themselves. It is not easy to break down prejudice and dislodge false thoughts in some minds. So you need to proceed wisely and cautiously. I simply said, “If God had given us no more than a ‘hope’ of salvation in His Word, it certainly would be ‘great presumption’ for any to say they have more. But if He has given to all who believe on His Son the assurance that they *now* ‘HAVE everlasting life’ (John iii. 16), it is surely presumption to say something different, and yet to hope to have it on some future day.” It was a good while before I met my friend again. But imagine my pleasant surprise to hear her say, “I have everlasting life now, and there need be *no hoping* about it. Thank God I found that in His Word.” It is not a mere matter of different words, but those who “hope” to get salvation at some future time, invariably expect it more or less on the ground of their own attainments or doings. But the salvation of God is ALL of grace, and it is a *present* possession and enjoyment, in all who receive it by faith.

The Pledge of Christ’s Dying Love.

Thou knowest the *Sun* by his glory;
 Thou knowest the *Rose* by its breath;
 Thou knowest the *Fire* by its glowing;
 Thou knowest Christ’s Love by His *Death*.



The Certainty of Salvation.

TO have a vague "hope" of being saved some day, satisfies many. To be earnestly "seeking" salvation is the highest experience of very many who are religious and sincere. To be "waiting God's time," is

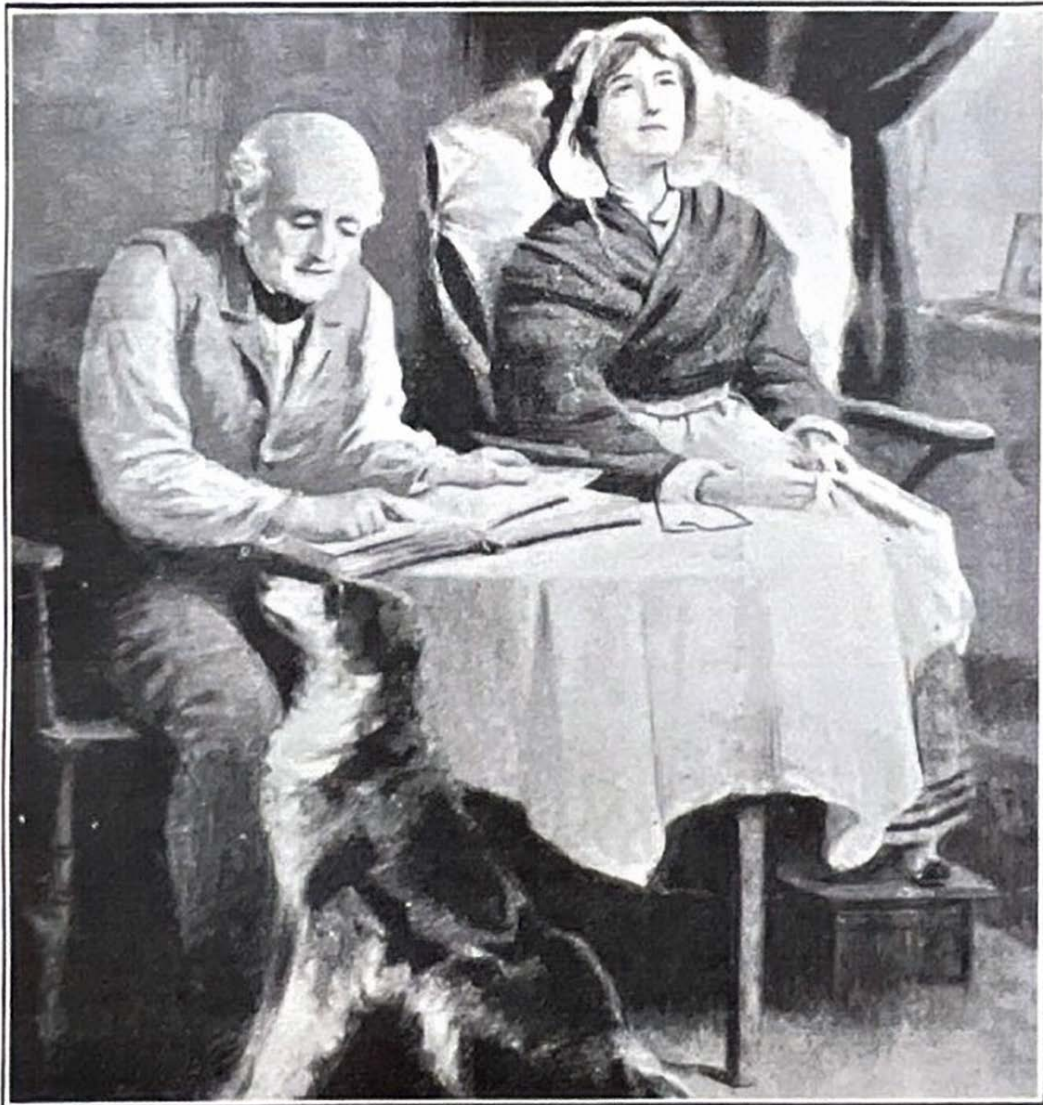


the confessed condition of those who have been taught that some eternal decree has fixed the hour in which they must become partakers of God's salvation, and until which they neither can nor will believe the Gospel and be "born again." The Word distinctly declares that the work of the Cross is salvation's procuring cause, that

there sin was put away (Heb. ix. 26), peace was made (Col. i. 20), and God satisfied. At the Cross of Christ, God's love is manifested (1 John iv. 10); "mercy and truth are met together" (Psa. lxxxv. 10), and the righteousness of God is manifested (Rom. iii. 21, 22). Now grace reigns, and is salvation-bringing unto all men (Titus ii. 11). The Gospel brings this salvation near, and also makes the way in which it is received plain and clear. There is no uncertainty, no ambiguity about it. The Word is, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31). "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). There is certainty of salvation there. To receive the testimony of God, to believe His Word is to be saved and to have the assurance of salvation. The language of the Word of God concerning those who do thus believe is "By which also ye **ARE** saved" (1 Cor. xv. 2). "God, who **HATH** saved us" (2 Tim. i. 8, 9). Here is the certainty of salvation, on the authority of the Word of God. It is not presumption to believe God; it is faith. "He that believeth not God, hath made Him a liar, because he believeth not the record that God gave of His Son" (1 John v. 10). If not, On what are you depending for your Salvation?

Light at Eventide :

The Story of a Sick Daughter's Conversion,



"Let us see what God's Book says."

Light at Eventide :

The Story of a Sick Daughter's Conversion.

IN a country cottage, far removed from the din and turmoil of the busy world, old Ronald with his only daughter had lived in peace for over thirty years. It was seldom they left the flower-clad cot, and when they did, it was usually to walk three full miles to the Parish Church, in which Ronald had been a devout worshipper for half a century, and in the churchyard of which the grave of his beloved wife lay, awaiting the Resurrection Morning. Then the old man expected to meet her in the full image of her heavenly Lord, when He comes to raise His sleeping and change His living saints. This was Ronald's chief comfort and hope, in his declining years. For thus it had been with him ever since that day long before, when he heard Robert Murray McCheyne preach a full and clear Gospel, which brought him into the light and liberty of God's salvation, which he loved to own and confess as his "own." This was by no means a common experience, even in those years, in the place where Ronald and his daughter lived. For since that generation of preachers passed to which Mr McCheyne belonged, "whose praise is in the Gospel," there are not many who sound forth a plain and clear Gospel that brings its hearers into the joyful assurance of a present salvation in virtue of the "finished work" of Christ and sets those who receive it on the heavenward road rejoicing in its assurance.

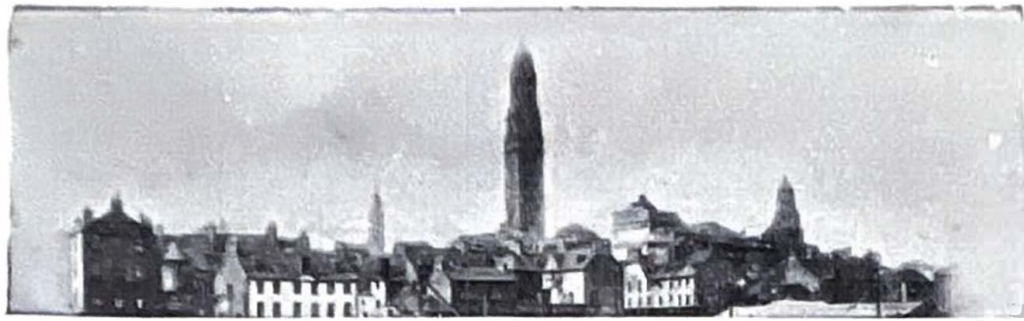
Ronald's daughter had been brought up in the faith that she needed to be "born again." But she had not come to know or to trust in the Lord Jesus as her personal Redeemer and Saviour. And since a young and talented preacher had come to be the minister in the old church which her father and mother had attended for many years, there had been little of a plain and definite Gospel preached there. And the result was, that scarcely any of the congregation knew or confessed their own salvation by Grace (Eph. ii. 8) as a former generation had, under the full Gospel that Mr McCheyne and those who followed him in that Tayside parish had proclaimed.

Ronald's daughter often remarked to her father, when they were alone in the cottage by the Tay, that she wished they had the kind of preaching that her dear mother often told her of, when men like William Burns preached for Mr McCheyne when he was on a visit to Palestine, in which time a great awakening took place in St Peter's, the

Light at Eventide.

congregation to which McCheyne preached, and where many were brought to the Lord, Ronald's wife among them. She had lived and died in the full and happy assurance of her personal salvation, and gone to heaven rejoicing in the prospect of seeing the Lord whom she loved and confessed as her "blessed Saviour." "Oh, I wish we had some one to tell us how to be saved as was done in my dear mother's time. But the preachers of our time—at least those of them who preach hereabout—are not the same, nor their preaching such as simple folk like us understand, as the people did when Mr McCheyne was here and people flocked from all places for miles around to hear him," said Ronald's sick daughter, sadly. "Quite truly, Mary," the aged man replied, "but we have God's Book which is just the same as it was in the days when true men of God preached a full and plain Gospel from it, and we may know the way of salvation just as surely as your dear mother knew and lived in the enjoyment of, Mary dear," said the aged father sympathetically to his sick daughter. "I will read to you to-night the Text your dear mother rested her soul on that night, over seventy-six years ago, when she was saved. And its the same 'Word of Salvation Sent' (Acts xiii. 26) to you to-day. And if my dear Mary will rest on it as her mother and I did, that day long ago, it will bring her the same 'peace with God' (Rom. v. 1) that it brought to us then. For 'the Word of the Lord,' unlike the words of many preachers now, does not alter, but 'endureth for ever'" (1 Pet. i. 25). And then the aged father read slowly and reverently, as if he wanted Mary his sick and, as it proved a few weeks later, his *dying daughter*, the favourite words of Isaiah xii. 2, which had brought salvation and peace to his own soul many years before—"Beloved God is my Salvation. I will trust and not be afraid." "And the entrance of God's Words gave light" (Psa. cxix. 130) to her soul, and she rejoiced in the Lord as her personal Saviour that evening, and until she passed to join the ransomed throng in heaven, a week or two after. "Light came at eventide" (Zech. xiv. 7) to her, and it came through the Words of God, which were read to and received by her. And such is ever God's way of causing light to arise in the believing soul.

Has the reader thus been brought "out of darkness into light" (1 Pet. ii. 9) and into the joy of a present and personal salvation?



Have You a Profession Only ?

A *profession* of Christianity and *possession* of the Son of God are two distinct things. Many have a profession who have no possession of Christ and His salvation. You may have a profession and yet go to hell for ever. Possession of Christ alone saves, and fits the sinner for dwelling with God in heaven. A profession may be adopted to please parents, or because it is customary at a certain age, and fashionable, but a personal possession of salvation is obtained—not by putting on something from without, but by receiving Christ within. There is a mighty difference. A profession put on like a robe, effects nothing as regards the sinner's relation to God : it leaves the soul unpurged from sin and unfit for heaven as ever. In fact, all such profession is in God's sight, hypocrisy. It assumes what is not there : it wears the outward habiliments of a Christianity which it does not possess : it walks in borrowed plumes, which in the hour of death will be dismantled, leaving the sin-clad soul in all its hideousness before God, to meet the awful doom of the false professor, the hypocrite.

Profession without reality is the crying evil of our day. A religion without Christ, a Christianity apart from conversion to God, is the most popular opiate administered by the devil to worldings, to make them insensible to their real condition as sinners in the sight of God, and thus enable him to quietly draw them down to hell to share his doom. Reader, are you sure you are not an empty professor, a religious worldling, without Christ ? Search and see. The issues are immense and eternal. Heaven for the Christ-possessor. Hell for the mere professor. Which will your's be ? Have you been born of God ? Are you truly converted, or only a religious professor ?

“ Deeper down than Tyre and Sidon
Shall the false professor be.”

Gipsy Jean, the Fortune-Teller,

And the Story of her Conversion to God.

THIRTY years ago a white-haired woman, accompanied by her little boy, went from door to door in our village selling mops, brushes, and baskets, mostly of her own making, and telling fortunes to such as were credulously



JEAN SOLD HER WARES FROM DOOR TO DOOR.

inclined. And it was whispered that Jean had occult dealings with the powers of darkness, and could bring "judgments" upon households and individuals who were unkindly disposed towards her, and that some of the "better" class people of the village trafficked with her

Gipsy Jean, the Fortune-Teller

in having their "fortunes" told. More than once some of the thoughtless young women in the place had got Jean to "cut their cards," and read the omens of their teacups, prognosticating their future career, which to be sure she never failed to paint in glowing colours. Of Jean's clients, there were some to whom the Gospel had brought eternal mercies who told her that they no longer needed her fortune-telling, since they could "read their title clear to mansions in the skies," and had the love of God dwelling in their hearts as all true believers have (Rom. v. 5), from the hour of their conversion. And Jean became very disconsolate over the loss of her clients, and it may be, as I think it was, that when she saw those whom she had deceived and bewitched in time past, happy in the Lord and rejoicing in His salvation, that she wished in her heart that she was one of them. At all events Jean gave over fortune-telling and refused to "cut the cards" or read the teacups, even when she was asked. In one of the houses in the village where she called, offering her wares, a motherly woman, who had in her unconverted days visited Jean to have her fortune told, related to the unhappy woman how she was led to Christ to find in Him forgiveness of sins (Acts xiii. 38), eternal life (John vi. 47), and present salvation (Acts xvi. 31), and how happy she was in the knowledge thereof. "Tell me simply how to get them for myself," asked the unhappy fortune-teller. And washing-day though it was, this saved woman sat down by the fireside, took her Bible on her knee and read to Jean the wonderful words of life from John iii. 14-16; John iv. 24; and Romans v. 1, 6, 8; through which she herself was led unto the love and light of the Gospel. And after a long struggle—in which the devil, who had held the woman captive by his wiles, and now afraid he was going to lose his prey, opposed her deliverance, and fought hard to retain her—in which the conquering Christ had the victory, Jean, the fortune-teller, passed into the kingdom of God, confessed with her mouth the Lord Jesus, and was saved instantly, as the Word of God declares all will be who as sinners yield themselves to Christ. The village heard the news of Jean's conversion. Some doubted it, others decried it, believers rejoiced in it, and the woman herself praised God for it, and lived for many years to manifest its reality.



A Personal Appropriation did it.

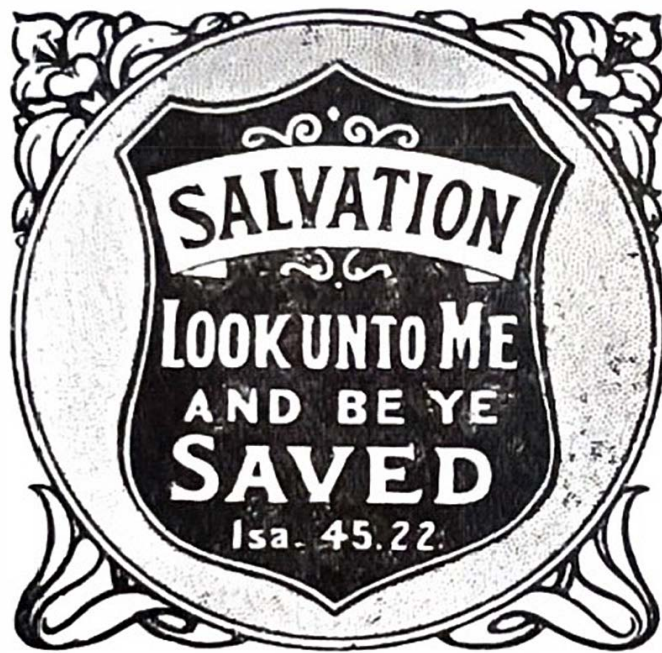
FOR fourteen years, I had been concerned about my salvation, at times deeply. But there always was this difficulty: How can I *know* that my sins are forgiven, that my soul is saved? I heard others *say* that they were saved, and that their sins were forgiven. But how they came to know and be assured of this, I could never find out. That they had some revelation, or special assurance given to them I thought was certain. But it never came to me. So I remained much as before, sometimes getting hopeless, and on the verge of despair. A series of meetings was being held in our village. And at the close of each Service, there were after meetings. Not many remained, for people did not like being asked questions regarding their personal salvation. One evening, after a very solemn and searching address, two ladies in the seat near to me remained, and I summoned courage and sat still. A visitor from another village, a friend of the preacher who was there that night, asked if I "enjoyed the blessedness of sins forgiven?" I answered, "I fear not." "Well," he said, "there is no reason why you should not. Do you believe that you are a sinner, and that Christ died for your sins on Calvary?" "Yes, I am sure of both," I said. "And do you rest your soul on Christ and His work alone, as your only plea, not on anything you have done or can do, to please God?" he asked. "Yes, I do," I said. "Well, will you read these words, and tell me if they are true of *you*?" he said, handing me his Bible, which was open at Isaiah xlv. 22. I read aloud, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto Me, for I have redeemed thee." He evidently saw that I was uncertain what to answer, and remarked: "You have just to make a personal appropriation of that word to yourself, and put in your own name in place of the '*thy*.' That is faith." In a moment I saw it all. The thing I had long wanted to know, was there before me in God's own words. To me, and to every sinner believing on His Son, God has written, "I have blotted out *THY* transgressions," and I had simply and only to take His Word to myself, and to rest on what He says. I did so that night, and the peace that came to me as the result of that faith (Rom. v. 1) I have enjoyed now for many years. It was that *personal appropriation* that did it. This is what many need, to give them assurance of salvation.

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

A LOOK BRINGS SALVATION.

IT is not a long process that brings God's salvation to a sinner. It is a "Look." The act of an instant. Not a tedious process, involving much time and labour. It is simply and only a "look" away from self, to Christ Himself. It was a look to the "Brazen Serpent" on the pole

(Numb. xxi. 8) that brought healing to the serpent-bitten Israelite in the wilderness. And this very incident is used by the Lord Jesus in (John iii. 11) to let us see how simple and how sure is God's Salvation to all who look away from themselves, away from their difficulties, and away from all the many

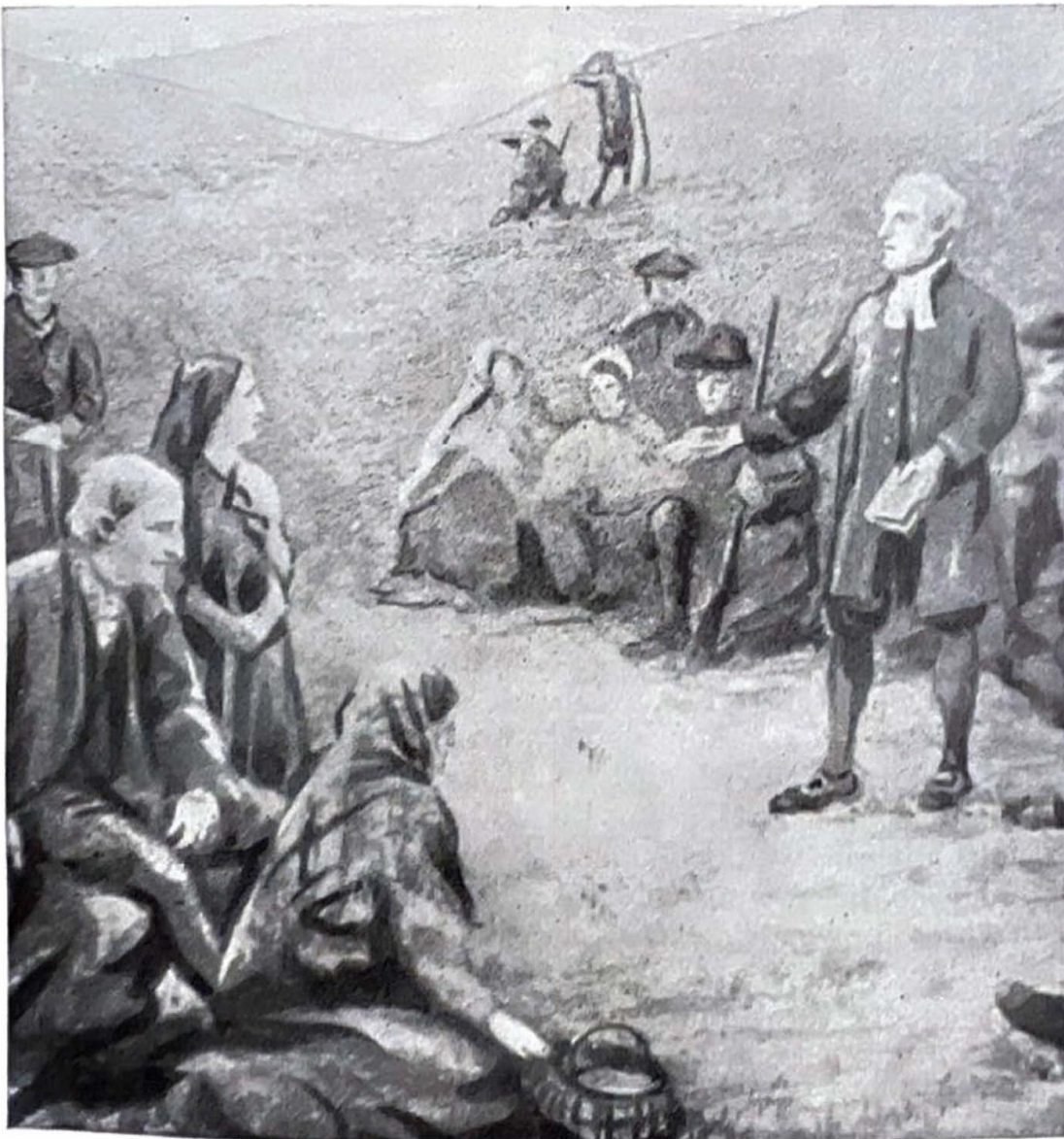


"false aids" that men have devised to bring salvation, life, and peace to sin-sick souls. The Word of the Lord Himself is "LOOK UNTO ME and be ye saved," not "hope to be," as if it were uncertain, but "be ye saved." And the One who so speaks is as good as His Word. For "Salvation is of the Lord" and "from Him," direct and instantaneous, and it needs no priestly function. The sinner thus deals *directly* with the Saviour, and He is ever ready to save.

And He does thus save all who so "look" to Him. As a moneyless man whose rent was due and he had nothing to meet the landlord's call was told by a rich benefactor, "Look to me for your rent, John," removed all his anxieties as to his half-year's rent and gave him *assurance* that the demand would be met, so the sinner who *looks* to Christ for salvation is not disappointed, but believingly says, "Behold, God is *my* salvation. I will trust and not be afraid" (Isa. xii. 2). Is this so with the reader?

Paterson of Pennyveenie;

And what Happened to Him After the Conventicle.



"A Covenanter Conventicle on the Hillside."

Paterson of Pennyveenie ;

And What Happened to him after the Conventicle.

IT was during the fiery persecution of the Scottish Covenanters in the reign of Charles II. in 1643, when godly men were hunted like partridges on the mountains and had to seek refuge from the bloodthirsty dragoons, who were sent out to pursue them and to bring them to prison, and in many cases to summary death on the scaffold, without trial, or opportunity for defence, all because of their faith and adherence to the Word of God as they understood and practised it. And although some of these Covenanters were more political than Christian, in their noncompliance with the royal decrees of that time, others were godly and true in their defence of the truth as they had learned it from the Bible. And in their conflicts of that time, it became manifest that some who were not truly “ born again ” children of God, became mixed up with those men who stood true to what they knew to be the will of God for His people.

Of these latter, Paterson of Pennyveenie, in the parish of Dalmellington, seems to have been a notable example. He was frequently seen at the Conventicles, or gatherings of the Covenanters for worship on some hillside, or in some sequestered glen. And for this, he was warned by the Laird of Camlarg, from whom he had the lease of his farm, that unless he ceased attending these Conventicles and advancing their faith he would be ejected from his farm and pursued by the soldiery, whose chief leader was the notorious Graeme of Claverhouse, who was afterwards to become Viscount Dundee—his award for his persecution of and summary execution of many of the hunted Covenanters. He it was, who shot dead John Brown, the Christian carrier of Priesthill, near the door of his quiet farmhouse, near Muirkirk, in the presence of his wife, while on his knees in prayer. And that dark deed seems to have haunted Claverhouse all the rest of his life, until he fell mortally wounded in the hour of his victory, while at the head of the king’s army in the Pass of Killiecrankie where he died. His followers hurriedly gathering around their fallen leader, and lifting his body where he

Paterson of Pennyveenie.

fell, carried it to a roofless ruin, and buried him in his armour to await the judgment hour when he shall be brought forth to appear before the Judge of all, and answer to Him for all the dark deeds he did in his persecutions and killing of the defenceless Covenanters. When the threat of the Laird of Camlarg was made known to Paterson, he does not seem to have been much disturbed by it, for we hear of him being at a Conventicle shortly after, and his wife and he had agreed that they would not act the coward or give up their attendance at the gatherings for worship and hearing the persecuted preachers. This is all the more remarkable in a man like Paterson, who, while he had espoused the principles of the persecuted Covenanters, was not at this time a "born again" Christian, nor personally possessed of God's salvation and the peace it brings to all true believers (Rom. v. 1). And from this we may surely learn, that then as now, there are those who as Charles Spurgeon said, when preaching to a large congregation of the descendants of these Covenanters in Rothesay, "There are doubtless many here to-day who would be prepared to fight for and to die for 'the faith of the Covenanters and the Confession of Faith' who alas have *no personal faith to confess*." But the Lord who, in His high heaven, knew what Paterson the farmer of Pennyveenie needed, was about to bring him in his own way into the personal knowledge of Christ and His salvation. Being now a marked man, Paterson resolved to leave his peaceful farm and take up his residence at Benbeoch Craig, a rocky hill a short distance off, from which at times if he considered it safe, he could make secret visits home. It was while he was at a Conventicle in that locality, that he descried a company of troopers on the hill opposite his hiding-place, and while making for a place of safety, in crossing a ridge of loose stones he fell and rolled into a cave which one had dug out some days before, as a place of refuge in case of a sudden raid of the soldiery. Here, he lay concealed by a ledge of rock from the troopers' gaze. And it was lying there so marvellously hid from his pursuers, that his thoughts were turned to God and His saving power as told out in the Gospel, which is the power of God unto salvation, to every one that believes it (Rom. i. 16). And it was during those hours that Paterson lay in that lonely cave that he received the assurance of his personal salva-

Paterson of Pennyvenic.

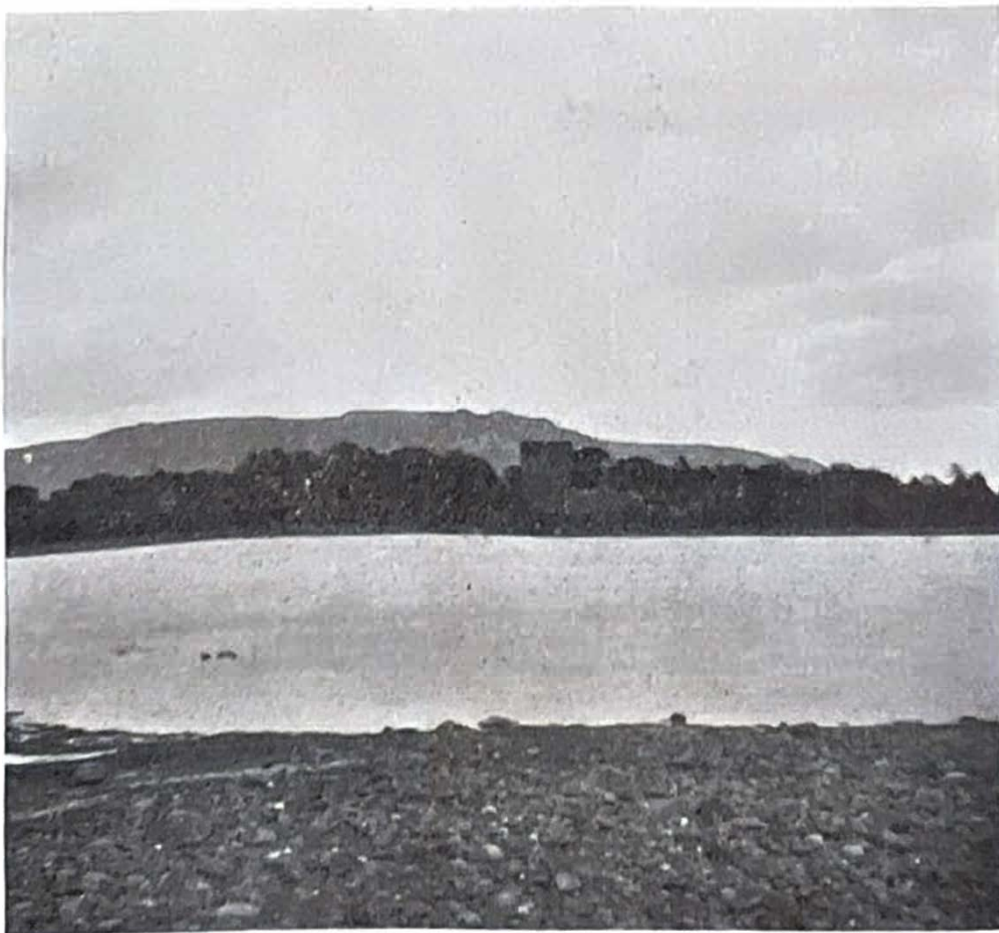
tion and could say, "Behold, God is *my* salvation. I will trust and not be afraid" (Isa. xii. 2). For just as that cave in which he lay, had been made ready for him and he had simply to take the shelter and safety that it afforded to screen him from his pursuers, so he learned then and there the "Salvation of God" (Acts xxviii. 28) had been brought to where he was, and that he had simply and only to receive it as the gift of God's grace (Tit. ii. 11) to be enjoyed by him, as a sinner (1 Tim. i. 15). When he crept out from his hiding-place into the light and sunshine, the first person that he met was his wife, who had come out searching for him, in fear that he might have been caught by the persecutors. With tears of joy they knelt together on the hillside, and gave thanks to God for His wonderful deliverance. And as Paterson told his wife of how he had received the assurance of his personal salvation from sin (Matt. i. 21) from the Lord Jesus Christ, in whom he now believed as his Saviour, they rejoiced together. And from that time onward till his latest hour, Paterson delighted to tell of his double deliverance that day, first in the God-provided cave and shelter from the angry troopers, and next for making the way of salvation clear to him through the Gospel, for his own personal salvation, from wrath and judgment. And for years he lived in that district to prove by his life and conduct that his conversion was real.

Has the reader been convinced of his need of being "born again" (John iii. 3)? And has he received the Gospel of his own salvation (Eph. i. 13), and with it the assurance of his personal salvation in Christ Jesus? This is a matter of the first value to each sinner (Rom. iii. 23). It is a personal matter between his soul and God. To be a mere professor of a true faith, and, it may be, suffer for it as the Covenanters did, is not enough. You need Christ as your personal Saviour, and be able to confess: "Behold, God is my salvation. I will trust and not be afraid" (Isa. xii. 2). Make absolutely sure that this is settled, and that no doubt exists concerning it. For there is a day coming in which all professions will be tested, and only what is real will stand.

Queen Mary's Escape from her Prison in Loch Leven Castle.

The Ancient Story and its Message to Us To-day.

IN the years long gone by, when Edward III. of England overran the ancient Kingdom of Fife, he laid a plan by which he purposed to drown out the whole garrison of Englishmen who besieged the country. The wide, level water supply of Loch Leven had been dammed up, and had so far risen that it was but a matter of time when the



LOCH LEVEN, WITH ITS HISTORIC CASTLE.

English defenders must abandon their posts. At a midnight hour the Governor of the Castle on the island went out in a small boat with four men and cut the banks of the Loch to allow the pent-up waters to rush down on the besiegers, sweeping all before it. In Loch Leven Castle, Mary Queen of Scots, then a prisoner, through stress and threat, had been obliged to resign her Crown. And on the night of

Queen Mary's Escape.

2nd May 1568 she had planned to escape from the Castle and if possible regain her freedom. At midnight, fifty horsemen lay ambushed in a valley, watching how things would go, not far from the Castle. At an appointed hour a solitary skiff shot out from the Castle. The chief rower of the place in it appeared to be a lady who was, it became apparent, no other than Queen Mary herself. As it neared the shore the Queen herself stood up in the boat and waved her veil, which was the signal that she was there in the boat. And at the same moment, Douglas, one of the Queen's faithful attendants, threw the large bunch of keys which he carried, into the Loch. These were the keys of the Castle. As the boat touched the strand, there galloped down to the water's edge a troop of soldiers, who had risen at a signal from their hiding-place among the hills. As the Queen stepped on to the shore, a small cloud of white smoke rose from the Castle, and the air shook with the thunder of guns, telling that the Queen's escape had been discovered. But the alarm came too late for its purpose, for the Queen was already among her own friends and followers on horseback and galloping towards Niddrie Castle, where she was soon to meet her loyal nobles, and was thus again at liberty. But it was not for long that Mary Queen of Scots retained the liberty she thus so dearly gained. For the hapless Queen was ere long recaptured and shortly became again a captive and so ended her life after a hasty trial, at the headsman's block.

Losing all she had sought to gain and hold of royal dignity, and with it her life and estate, the sad and solemn story has its message to us on this distant day, which may be summed up in a single sentence of Holy Writ, which reads thus: "Though hand join in hand, the wicked shall not be unpunished" (Prov. xi. '21). And although the hapless Queen had many false friends leading her on to her hapless end, she was none the less guilty, and her hostility to the Gospel and the Word of God as faithfully spoken to her personally by John Knox, she cast aside and played into the hands of her Popish counsellors, who led her on toward her doom and then left her friendless, in the power of those who lured her on to her hapless end. The course and end of this gifted and attractive Queen, who sold herself to work evil and suffered for it, may well be heeded by all who, in spite of warnings and conscience-smittings of

Queen Mary's Escape.

earlier years, go on in their downward path, against all conscience-smitings and warnings, surely recall the solemn words of Proverbs xxix. 1 : " He that being *often reprov'd* hardeneth his neck, shall suddenly be destroyed, and that without remedy." Take timely warning, reader, and " flee from the wrath to come " to Christ, who, even at this late hour, while the time of His mercy lasts, says, " Let the wicked forsake his way, and the righteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon " (Isa. lv. 7). But do not harden your heart and stifle the smitings of your conscience, as did the hapless Queen, deceived by her Popish instructors, and the deceits of her own proud heart, and was so lured on stealthily to her untimely end. A warning to all who turn their backs upon the Word of God and the warnings of His true witnesses, who would win and warn them from their evil way. And this is surely being done by many, who in spite of all God's solemn warnings given in the Word, pass on in pride and self-will to a more sad and solemn end than the misguided Queen of that ancient time.



The Saviour's Earnest Entreaty.

Oh, turn ye, oh, turn ye, for why will ye die,
When God in great mercy is coming so nigh ?
Now Jesus invites you, the Spirit says " Come ! "
And angels are waiting to welcome you home.
How vain the delusion that, while you delay,
Your hearts may grow better, your chains melt away.
Come guilty, come wretched, come just as you are,
All helpless and dying, to Jesus repair.
The sinner returning, He freely receives,
Then, why will you not the glad message believe ?
If sin be your burden, why will you not come ?
'Tis you He makes welcome He bids you come home.

The Lord's Last Message from Heaven.

LAST words and parting messages are usually treasured, heeded, and held in honour. Thrice, from His seat on "the right hand of the throne of God" (Heb. xii. 2), where He now is, the glorified Lord has spoken to men on



earth His last messages in the words as recorded in Rev. xxii., "Behold, I come quickly" (Ver. 8); "Behold, I come quickly" (Ver. 12); "Surely I come quickly" (Ver. 20). These are the very last words of the Son of God from the highest heaven, where He is now enthroned. And they will be the very first to be fulfilled in all the chain of future events, which the written

Word prepares us to expect in the future. The Lord will come according to His promise, to receive His people to Himself (John xiv. 3). This will be an event of untold magnificence and joy, to the redeemed. He will descend with a shout into "the air" (1 Thess. iv. 16), halting there. That shout of His, will awaken "all the dead in Christ," whose graves are scattered o'er the wide world and in the deep seas. "In a moment," they will spring into bodily resurrection, glory and power. Death will have no more dominion over them, nor will the grave be able to retain them longer. The power of resurrection already applied to their souls, will then become operative in their bodies, and in the moment of the Lord's coming the whole of "the dead in Christ"—but no other—shall be raised incorruptible, in the full image of their Lord. Simultaneous with this majestic miracle of Almighty power, all who "are alive and remain" alive in mortal flesh at that moment, shall be changed. Their bodies, now mortal and subject to death, will be fashioned like unto the body of Christ's glory (Phil. iii. 20) and "caught up in the clouds" to meet their returning Lord "in the air," and so in that changed and glorified state pass in with Him to the Heavenly Home, and so "shall they be ever with the Lord." Glorious and blessed hope! Bright and blessed prospect! All the result of grace, not of merit, nor of works on their part. Will the reader have part in this glorious event? He must be saved by *grace* now, to share in *glory* then.

A Memorable Springtime;

And how a Lifeless Professor was Converted to God.



I went for a walk, by the Riverside.

A Memorable Springtime ;

And how a Lifeless Professor was Converted to God.

SOME can relate the story of how the light of God's Gospel shone into their hearts (2 Cor. iv. 6) in the midst of a Revival, in which many awakened and anxious souls were professedly being led to the Saviour, amid stirring scenes, calculated to cause excitement, which it is to be feared are too oft mistaken for Spiritual blessing. These in time evaporate, leaving nothing beyond an *experience* which whatever it may be, is not the "new birth" (John iii. 3), and too often leaves the one who counts it as "conversion" with nothing but a "profession," which having nothing beyond a "religious change" in it, passes away, leaving the soul as it was before, without spiritual life, and probably more difficult to reach with the Gospel of Christ, which "is the power of God unto salvation" (Rom. i. 16) than it was before. The "professor" is thus more hardened in conscience and less susceptible to the Word that convinces of sin and calls the soul to "repentance toward God" and to "faith toward our Lord Jesus Christ" (Acts xx. 21), apart from which there can be no real conversion, followed by godly living, such as all genuine Christians manifest, thus proving that they are the "workmanship of God" (Eph. ii. 10).

It was when I was a young person of nineteen that I made a profession of "believing in Jesus," as the phrase goes, which in my case was nothing more than a belief that there was a Saviour and that all who believed that He died for sinners is saved, or will be, somehow, sometime. And making what is termed "a credible profession" I was counted a "convert to Christ." But beyond saying I was a Christian, I had no "experience" such as one apostle speaks of, as having been brought out from darkness into God's marvellous light" (1 Pet. ii. 9), nor did I experience anything like having been brought from "the power of Satan unto God" (Acts xxvi. 18) as Paul says his Gospel brought those who received it. I knew nothing answering to these things in my experience. I "believed," but it was no personal faith in the Lord Jesus Christ as "the Son of God who loved *me* and gave Himself for *me*" (Gal. ii. 20). There were times when I heard searching preaching of the Word, that I wondered if ever I had been really converted.

A Memorable Springtime.

But when I looked around at others who were reckoned as being "born of God" (1 John v. 1) and saw that they were not different in their lives from what I was, I consoled myself that I was as "good a Christian" as others, and thus my years passed on. It was Springtime and the trees of the field were putting forth their spring leaves, and new life was manifesting itself all around. And some of the trees whose new life was shedding forth the old leaves of a former season, were witnessing the growth that was in them. I went a walk by the riverside not far from our home, and came upon an old man whom I had known as a gardener for years. As I came up to where he was pruning some trees growing by the riverside, he remarked, "It is a lovely Spring morning, and I see the new buds of spring are forcing off the old leaves that have clung to the trees all winter. But the new life is clearing them off now." And the aged man who was a well-known Christian of the old school, went on to say, "It is the new life of God in the soul, that forces off from its place in the conduct of true Christians the old habits they had in their unregenerate days." And then he earnestly added, "If we saw more of this among those who profess to belong to Christ, one would have more confidence in the reality of their conversion to God, followed by 'putting off' old ways and habits, which do not become a 'born again' person, in whom the life of God should be manifest, in shedding off those things that characterise the godless world and its people." The old man said no more, but his words went to my conscience like a lance. I stood convicted of their truth and their application to myself. I professed to be a Christian and to have Divine life in me. But I could not point to any old leaves shed from my life or conduct, by the power of a new life that had come into my soul. Nor did I experience anything akin to the stopping off of old habits by the growth of the Christ life in me. I turned away from the speaker, and the fact flashed on my conscience that moment that I had nothing in my life to manifest that I had the Christ life in me, nothing in putting off old leaves to prove to others that I had been "born again." And from that day I concluded that I was a lifeless and Christless professor. A terrible experience followed. It was a severe struggle, to come to the conclusion that I had never been born of God at all, but had only

A Memorable Springtime.

become a professor of a Christianity I did not possess. Some days later I came to see myself as a lost sinner, and taking my place before God as such, I cast myself wholly upon Christ as my personal Saviour, believing that He was the One I needed to save me from my worldly life and then, and thus

“Soon as my all I trusted
To His atoning Blood;
The Holy Spirit entered,
And I was born of God.”

How different my experience then, from my lifeless and Christless profession of the former years. I had true “peace with God” (Rom. v. 1) now, and the “life of God” in me was a new power to enable me to “put off” old ways of worldliness and habits that my purged and enlightened conscience, taught by the Word of God, showed me were unbecoming to one to whom “old things had passed away” and all things had “become new” (2 Cor. v. 17). May my solemn testimony of being religiously unconverted, with a profession of Christianity such as any worldling may have, apart from new life in Christ, begun by a “new birth,” and manifested in a life of godliness according to the Word, shake out of their false profession others who are living as I was before the Lord shook me out of it and brought me as a lost and guilty sinner, which I discovered myself to be, and really claim and rely wholly on Christ, as the lost sinner’s Saviour, and thus, as a saved one going forth to live for Him as every truly “born again” one assuredly will.

Come, ye sinners, poor and wretched,
Now is the accepted hour;
Jesus ready stands to save you,
Full of pity, love and power;
He is able,
He is willing; doubt no more.

Come, ye weary, heavy-laden,
Lost and ruined in the fall;
If you tarry till your’s better,
You will never come at all.
Not the righteous,
Sinners Jesus came to call.

The Hop-Picker's Conversion;

Or, "What will take away the Love of Drink."

A HEREFORD hop-garden is not the likeliest place for a sinner to discover his need of a Saviour, or to learn the way in which he can be saved by grace and set on the road to heaven. Yet such was the scene, and such were the surroundings in which Jerry Cook discovered that he was a sinner unsaved and unprepared to meet his God.



IN A HEREFORD HOP GARDEN.

Here, too, he learned how the power of sin, and especially of strong drink, can be broken, and the soul set at liberty from its power to serve the living and true God.

Jerry had been out of work in his native Cornish village for a while, and as no prospect of employment seemed near, he, with a half-dozen others, had engaged to go to the hop-picking for a month, in the hope that better times would come. And so they went. And Jerry had been told that if he got into other and more favourable environments, he would be able to "throw off" his love for drink, and begin to lead a new and better life. All such hopes assume that the sinner is his own master, that can turn over a new leaf and begin a new life at will. But those who hold such opinions, and seek to bring them to bear upon others,

The Hop-Picker's Conversion.

usually forget, that sin continued and obeyed, until it becomes the law and the rule of the sinner's life, is not so easily disengaged of its hold, or broken away from in its mastery. It needs God to break its fetters, and it is only through the Gospel of Jesus Christ, heard, believed and received unto salvation that a sinner in reality becomes the Lord's freeman. And only by a new life received from God, and in a new strength imparted by God, is the slave of sin and the bondman of Satan delivered and set free to serve the God whose grace has saved him. Reformers and all who go in for the "betterment" of mankind, apart from a new birth, a new life imparted, and a new power in-dwelling, the soul, are bound to fail in their efforts to "raise the masses," for man in his ruined and unregenerate state "cannot please God" (Rom. viii. 8), nor in his own strength or by his own efforts, live a "Christian life."

Among the group of hop-pickers in that Hereford garden, a few genuine Christian men, from that neighbourhood, gave themselves to the service of "evangelising" the workers, while the season lasted. They gave them Gospel books to read, sang Gospel hymns during the hour of rest, and told the story of redeeming love in the quiet evenings, to all who would listen. And God blessed their service to many a weary and sin-burdened soul, to how many, the day of Christ will tell. The attention of one of these Gospellers was especially drawn to Jerry, the Cornishman, whose own confession was that he had "seen better days," that his father had been a local preacher, had sought to bring his children up in the fear of God, that several were following in his steps, but as Jerry sadly admitted, he had taken his "own way"—as God declares "every one" (Isa. liii. 6) has done. "What you need, Jerry, is Christ: Christ to save you from the mastery of sin, as well as from its guilt. And Christ to keep you day by day, all the way. And He is well able to do this, if you are prepared to hand yourself over to Him, and put your trust in His power." This was *new* to the Cornishman. It was no longer himself keeping his pledges, but the Christ of God, *first* saving him by His grace and power, then *preserving* him from the love of drink, and keeping him walking in His ways. And Jerry before that hop-season was past, was a "born again" man, and he lives to prove that Christ is "mighty to save," and "able to keep" all who trust Him.

How a Weary Soul Found Rest.

A YOUNG lady, who had been religiously brought up, a member of the Church of Scotland, the elder daughter of a minister whose name was well known throughout the church of which he had been for half a century an honoured preacher, was suddenly taken ill of a trouble which threatened to end her life. Although she had been familiar with the doctrines of the Gospel, as they were commonly preached in that part of the country in which she lived, it became evident, as her illness assumed a dangerous form, that she was not at peace with God as a "justified" sinner (Rom. v. 1), or had any clear prospect of going to heaven should she die, as her



physician warned her she might, from her illness. Then she began to interest herself in the things of religion, as she had learned them. But although brought up in a minister's household, no one had ever brought before her personally her need of Christ, or of being "born again," as John iii. 3 states all have to be, before they can see the "kingdom of God." When the state of her soul as "without Christ" (Eph. ii. 12) became known to her, she began in earnest to do what she considered needful in the way of "preparation" to commend her to God for His acceptance. A daily prayer read, from a book her father used in the church services and other exercises she had been told would "ease"

How a Weary Soul Found Rest.

her mind, and give her "rest." But this had no effect. The "fearful looking for judgment" (Heb. x. 27), weighed her down and kept her sleepless through whole nights. Her state was so unhappy, that she opened her mind to a neighbour, who was a Christian woman and at peace with God. It was this lady who told the minister's daughter that she feared she was on the wrong track for peace, and seeking it where it could not be found. "It is not for what you *do*, but for what Jesus Christ *has done already* for you in which you are to get *rest* and *peace* with God," said this lady. At first, the minister's daughter was inclined to think this advice of a mere housekeeper, who had not been theologically taught, might be wrong—and the result of ignorance. But as the days went by and still she had no rest to her troubled soul, she asked her father—the minister of the parish—what he thought about it. "Well," said the aged preacher, "the housekeeper *may* see these things *better* than I do, and since you find no rest to your soul, in the things *you* have tried, you may, at least, see what *her* way is, to get rid of your fears, and so find rest to your soul." When the housekeeper told the story of her conversion next day, she quoted the words of Matt. xi. 28, in which Jesus says, "Come unto Me all ye that labour and are heavy laden and I will give you rest," and remarked, "it is not the result of your efforts, but *His gift*—'I will give you rest.' This is *not* what you earn, but what you *receive* from Him as His free gift." That word was what opened the eyes of the minister's daughter to the Lord's way, and "coming to Him" just as she was, she found rest as His Word had promised. Next morning, when her father asked his daughter how it was with her, he was told by his daughter she had found rest *from* and *in* Christ, and was at peace. The change from *doing* to *receiving* had brought peace and true rest to her soul. Is the reader seeking to find peace with God and rest of soul from his own efforts. He will never find it thus. It is not by *working for it*, but by receiving it from the Lord Jesus, who says, "I will give you rest," to all who *come* to Him, just as *they are*, and in the language of the hymn says:—

"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."

The Yachtsman's Miscalculation;

Or, Reckoning on a Day that he Never Saw.



Sailing Yachts, on the Holy Loch.

The Yachtsman's Miscalculation ;

Or, Reckoning on a Day that he Never Saw.

A YOUNG Yachtsman, with a number of gay companions, cast anchor in the Holy Loch on a summer afternoon, and started on a walking tour round the Loch, then lying in its calm, and loveliness. Having completed their afternoon's outing they returned to the yacht, and began to bathe in the warm waters of the Loch. This over, the young men started to enjoy themselves by crossing the Loch toward its further shores of Kilmun, in what the villagers who saw them considered a foolhardy and reckless manner. And those who were accustomed to the navigation of the Loch, warned these young yachtsmen against it. For in these calm waters sudden storms frequently break forth, in which lives have been lost, and men more skilled than these young yachtsmen, had been overtaken and engulfed. The chief of the party—and evidently the least acquainted with the navigation of the Loch—waving his hand to a companion on shore called out, loud enough to be heard all over the Loch side, "I'll see Kilmun, in spite of all the cowards who have warned me against crossing the Loch. I'll drop my anchor on that shore, and I'll come back to-morrow to show that hell itself, will not frighten me from my determination to stand on that shore." It was a foolhardy boast, and as the young yachtsman had been warned of the danger he incurred in his boast, some of the older and more experienced boatmen of the village shook their heads and whispered one to another, "We'll see, when he returns, whether all will be as well as he reckons." What actually happened is not, in its detail, known. But when the shades of night had fallen on the Loch, a yachtsman's cap was seen floating on the waters of the Loch, and next morning, the dead body of the young yachtsman was found on the Kilmun shore. He had reached it as he said he would, but not to boast of the foolish achievement. For he had entered Eternity as he was—I fear "without Christ" (Eph. ii. 12), and in his sins. When the news of the foolhardy action of the young yachtsman was told next day, and the boatman who had warned him of the danger he was incurring, heard the sad news of his untimely end, he said, "Aye, it was what I feared, when I saw how reckless he was, and unwilling to take warning from those who have

The Yachtsman's Miscalculation.

lived all their days on the Holy Loch's shores," and the aged boatman added in serious tones, "It is another case of 'He that being often reprov'd hardeneth his neck, shall be suddenly destroyed, and that without remedy'" (Prov. xxix. 1). And the solemn incident had a sobering effect on all the yachtsmen of that season, and on the youth of the village, and, it is believed, caused some to think of Eternal realities, and to ask themselves, "Should I get a sudden call into the eternal world as that young yachtsman did, how would it be with my soul? Am I ready to meet my God?"

Is the reader neglecting God's warning of the danger he is running, in living unsaved and without Christ? It is a *real* danger, I assure him, whether he thinks it so or not. Many, like that young yachtsman of the Holy Loch, refuse to listen to the solemn words of God and rush on to Eternity wholly unprepared to meet God, in their sins, "without Christ." Is it wise to so act? When God says, "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix. 1), He means you to hear and heed His warning words. There is an open heaven for all who want to be there in God's way, and there is an open hell for all who refuse that way. Call a halt. Face the facts. Turn to the Lord *now*, and so be saved, and ready to meet Him when the call into Eternity comes to *you*.

Passing onward, quickly passing,
Many on the downward road;
Careless of their souls immortal,
Heeding not the call of God,
Passing onward—
Slighting still the Saviour's blood.

Passing onward, quickly passing,
Time its course will quickly run;
Still we hear the fond entreaty
Of the ever gracious One,—
Come, and welcome.
'Tis by *Me* that life is won.



Christ is my Righteousness ;

The Last Testimony of a Sinner Saved by Grace.

I HAVE nothing of my own in which to appear before my God, in whose presence I will very shortly stand. I have no righteousness which I can offer to God. "My own righteousness" (Phil. iii. 9) is of no value at all with Him. He tells me that the best, and all of it, is only as "filthy rags" (Isa. lxiv. 6) in His sight. "Filthy rags!" How can I appear before a holy God in these? I would only be driven from His presence into outer darkness if I stood in these. But I disown and disallow my own righteousness as a plea before my God. Of merit I have none. My works are imperfect and in fragments. My religion is more in outward form than inward reality. It is no covering for my sin. I do not use it as a plea for mercy. I have learned from the Book of God of something infinitely better than the best that man can do, or give. What is this? That God, the God against whom I have sinned, has provided a righteousness for me, one in which I have no part, to which I contribute no atom. It is in Christ, yea, it is Christ. He who was my Surety, my Substitute on the Cross, dying for my sin, is raised from the dead and gone up to God. He is my Righteousness up there. He who once took my sins upon Him, to expiate them by His death, is raised for my justification, and I own Him alone as my righteousness. I stand upon His merit. I wrap myself around in His worth. I claim the covering of His atoning death. I stand "the righteousness of God in Him," in resurrection. I know that "in Him" I am accepted in the full value of His work, with which my faith identifies me, so that His is mine. O blessed title! O sure acceptance! I go to God, not in my own, but in Christ's merits, and in these I am as welcome to heaven as He.

The Aged Voyager;

And His only Passport to Heaven.

AN aged seafarer, who had come through many stormy seas in the years of his seafaring life, was nearing the desired haven in peace, after a long life in which he had many wonderful deliverances from dangers and death. He found his solace and his comfort in view of a near Eternity, in the Words of the Lord, which his daughter read to him in life's last hours, not "reposing" on his own good deeds, nor in any righteous acts which he had done, but wholly on the merits of what the Lord Jesus and the



"NEARING THE HAVEN."

This beautiful Picture (in five rich colours) forms the Centrepiece of
"Light in the Home" Calendar, 1926.

work that He had done *for* Him, and the salvation procured by His atoning death on the Cross, where He *made peace* by the Blood of the Cross" (Col. i. 20). And the aged mariner's peace "flowed like a river," nothing disturbing or distracting his soul, even when he entered the "valley of the shadow of death" (Psa. xxxiii. 4). And when one of his neighbours came in to visit and to comfort him by reminding him of his "good life," the aged man beckoned him off, and

The Aged Voyager.

said, "No, *no*, not in that. There is no passport to heaven in that, none at all. I am resting on the merits of my blessed Redeemer, who gave Himself for me as a sacrifice and by that He became my Saviour. I can trust in that. I do trust in Him and 'lippen' wholly to His precious Blood, for it is the only sure passport for a sinner like me. And I know that God will never cast off any sinner who goes into His presence, disclaiming all personal merit but leaning only on the *worth* and *work* of Jesus Christ." And with this sure passport and anchor to his soul, the aged mariner crossed the Bar and entered the "Haven of Rest" for which he had got his passport many years before, when as a young voyager he "came to Jesus as he was," and in Him found rest to his soul, in the all-atoning work of the "Son of God," whom he knew and trusted as the One "who loved *me* and gave Himself for *me*" (Gal. ii. 20)—his own personal Saviour. Does the reader know and trust the Saviour so? It will not do to mix your own merits, or trust in part to your own "good life," as a title to or a passport for God's holy heaven. It must be "Jesus Only," and Him wholly, disclaiming all personal righteousness, but resting entirely on the worth and work of the Lord Jesus Christ.

"I need no other Sacrifice,
I seek no other plea,
It is *enough* that Jesus died,
And that He *died* for *me*."

Is this the reader's passport, with which he expects to be welcomed as a *justified sinner* in the presence of God, when he appears before Him, as his barque touches Eternity's shore?

For O, remember this, that nothing else will be regarded at the portal of the great Eternity, unto which we are all hastening, as of any value in the reckoning of God and heaven, but a personal acceptance of Jesus Christ, as the Saviour of your soul, and your only title and fitness for God's holy heaven, into which nothing that defileth can ever enter.



A Great Mistake Discovered.

FOR over twenty years, I was misled regarding my own condition before God, through a statement made by a popular and much-praised preacher whom I went to hear preach in my youth. He said there would doubtless be "many in heaven, safe at last on the eternal shore, who had all their lives lived in doubt and fear regarding their personal interest in Christ, and had never known or enjoyed the assurance of their salvation." As that sentence fully described my condition, I was glad to grasp the teaching of this great man, and to console myself that I might be one of those saved without knowing it, and be "all right at last." But what were the facts of the case? Simply this, that I had never been born again, never even seen my need of it, as a lost sinner in the sight of a holy God. Mercifully, the plain and faithful testimony of a much-slandered man of God was used to arouse me out of my religious sleep, to strip me of my self-righteousness, and to lead me to "Jesus Only" as my Saviour. Then I got the assurance of salvation from God's Word (John v. 24), and received the witness of the Spirit (Rom. viii. 17) that I was God's child. I fear there are many deceived as I was, by the utterly unscriptural doctrine that one may be a child of God, a sinner saved by grace, and yet not know it. That this doctrine should be preached and held out as a "hope" by spiritually blind men, is not to be wondered at. But that any who know the Gospel of God should, in any sense or in any measure, assist in the misleading of souls by such teaching, is inexplicable. Yet it is done, and sinners are thereby misled, and hypocrites confirmed in their hypocrisy. The teaching of the Book of God is so plain and clear on this matter, none need mistake it. It says, "Ye *must* be born again" (John iii. 7). And of all true believers the Word of God says, "Whoever believeth that Jesus is the Christ is born of God" (1 John v. 1). It also tells us that "The Spirit Himself beareth witness with our spirit, that we *ARE* the children of God" (Rom. viii. 17, R.V.). How is it with the reader to-day? It is a dangerous thing to expect to be in heaven, apart from being "born again." And all who have experienced this great change know it, and have the witness of God in them of it (Rom viii. 16).



" Soon as my soul I trusted,
To Jesus Christ the Lord,
The Holy Spirit entered,
And I *was* born of God.



Taking God at His Word.

FAITH is taking God at His Word. It begins by believing what God says about me as a sinner. When God says, "The heart is deceitful above all things and desperately wicked" (Jer. xvii. 9), I believe God, although



my own feelings and my own reason revolt against it. Yet Faith says, "Let God be true, but every man a liar" (Rom. iii. 4). When God says it is "not by works of righteousness that we have done, but according to His mercy" (Titus iii. 5) that salvation comes to sinners, I accept His conditions, however much I may have "hoped" to get a recognition of what I have thought were my "good works." God knows infinitely better than I do, and I bow to His superior wisdom and take Him at His word, "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). When people listen to men's "opinions" instead of letting God's Word settle their thoughts, or when they go by their own *feelings* instead of by what God says in His Word, they get into all sorts of difficulties regarding their salvation. One has the opinion that "no one can know," another that we must "do the best we can," a third that "we must wait God's time," and so on. By simply taking God at His Word all is clear. God says, "Christ died for the *ungodly*" (Rom. v. 6); faith says—"that includes me." God says, "He that believeth on the Son hath everlasting life" (John iii. 36); faith says—I believe in the Son and I have life. Feelings come and go; experiences change, but God and His Word abide the same for ever. This is the true way of receiving God's salvation and the assurance of it and the Rock upon which it rests secure for ever.

Billy the Miner, and his Last Bet.



The Sorrowful Wife, awaited his return in fear.



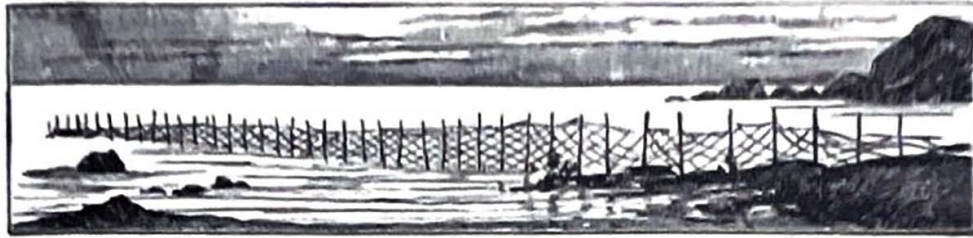
Billy the Miner, and His Last Bet.

HARD as the times were, and scarce as work was in the coal mines of North Ayrshire that winter, the bar of a low public-house in the village was crowded at nights, and most of its patrons managed to spend as much money in it, as to bring them out at closing hour in an intoxicated condition. It had long been a problem as to where these half-idle miners got the money to spend so freely in that infamous pub, or how their families fared in consequence of their prodigality and drunken habits. But there need have been no mystery at all on this score, for a walk along the miner's quarter in that wretched village would have shown, who were the real sufferers and at whose cost those drunken carousals were carried on. The ill-fed, half-clad wives, with groups of barefoot and ill-conditioned children gazing wistfully toward the public-house in which husbands and fathers "wasted" the money that should have brought them food and clothing, told the whole story. And yet nobody dared to speak out in exposure of the sin of those men who so callously neglected their families, nor to expose the shame of the publican and his partners who fattened on the ruin of his neighbours, body, soul, and circumstances. But God had His eye upon the whole scene, and when things seemed to be at their worst, He sent two faithful and fearless witnesses of His own to take their stand opposite the door of that infamous bar, to warn sinners of "a judgment to come" (Acts xxiv. 25), and to uplift the Christ of God as the Saviour, Redeemer, and Deliverer of these slaves of sin and Satan. Of course, the wily publican gave opposition, and sought to enlist the service of the local police to "remove" the preachers, and hired some of his patrons, by giving them drink, to create

Billy the Miner, and His Last Bet.

disturbance and provide a cause for putting a stop to the preaching. But, as has been proved time and again in such circumstances, "God is stronger than His foes," and oft uses the very "wrath of man" to subserve His purposes of mercy, and bring His Gospel to the ears of those who do not usually go to hear its joyful sound.

Among those who frequented this bar for betting, as for drinking, was one named Billy, a miner, who was a victim to drink and an adept at gambling. But the publican could never get Billy to take any part in opposing the preachers. He always frankly and firmly refused. And to one of his companions he gave in confidence his reason for refusing to share in opposing the Gospel, "because his father was a preacher, and he had been brought up in that way." Alas for Billy! He had not received it for his own salvation, and the mere knowledge of "the way" of it did not keep him from the love and practice of sin. But he admitted that the "saved people had the best of it," and declared that if he could be convinced that there was "any chance for the like" of him, he would be one of them himself. This was told to the preachers, who sought an opportunity to reach Billy with the Gospel. And ere long they managed to do so. And the godless, drunken, gambling miner—unlike many of the sober and self-righteous folk of the village—listened to the message. And before many days received it "unto his salvation" as Rom. i. 16 tells it even does to all who believe it. What a change was wrought in that man, and what a transformation in his home! No longer a trembling wife afraid to hear his footsteps returning late at night from the "Bar," but a happy woman, saved by grace, was at the door to meet him with the question, "Any conversions to-night, father?" to which the answer was, "Yes, a number, and bright ones, too." The night of Billy's conversion was the night of his last bet, and for years he has gone on following the Lord and walking in "newness of life" (Rom. vi. 4), in the place where he was so well known as a "slave to sin." Reader, God is able to save *you*, and He will do it, just now, and as you are, if you will cast yourself wholly on Christ, who "came to save sinners" (1 Tim. i. 15) and make of them "new creatures" in Christ. And the time for this is *now* (2 Cor. vi. 2).



A FALSE START MAKES A WORSE ENDING.

SOME preachers preach to please their hearers, and "a good sermon" in most instances means one that has nothing in it to search the conscience or bring it into the light of God. But there are still some who, like Paul, before Felix, the governor, reason of "righteousness, temperance, and judgment to come" (Acts xxiv. 25), with the view of producing *conviction of sin* and conversion to God. It was such preaching that was used to strip me of a false religion, and lead me to see that I was not right with God. The preacher's text was, "Enter ye in at the strait gate" (Matt. vii. 13), and he made it so plain that none could mistake it. He said unless one is "born again" he can neither "see" nor "enter" God's kingdom. "A wrong beginning must have a bad end, and a religion without the new birth must end at the *door of hell*," said the preacher. These words caused me to shake, for I had never known in personal experience what it was to be born of God. I heard others speak of it, but it was a thing unknown to me. I had been religious from my youth. I became a church member at eighteen. I had taught in the Sunday School and sung in the church Choir, but I had no spiritual life in me. This I had *now* realised. And it was anything but a pleasant discovery. But it was true, and I owned it before God. My one desire then, was to be saved in God's way. I was not long in darkness as to what His way is. When I turned to God's Book, there it was made known. I knew it was not *for* my religion or my works that I would be forgiven for the past and brought into the family of God. The words of Rom. v. 1, "Being justified by faith we have peace with God through our Lord Jesus Christ," stood out before me in a way I had never understood them before. They showed me clearly that salvation is by *grace* on God's part, and through faith on mine, in virtue of the Christ who died. I cast myself wholly on His merit, I trusted my soul to Himself, and I **HAD** peace there and then. I have it now, and rejoice before God with the "joy of the justified, joy of the free."

ACCEPTED IN CHRIST.



Not in my righteousness is my title found,
 Nor in virtue of my works, much as they abound.
 In Christ the Lord, in Him alone, my full acceptance stands.
 And in His Grace, He guides me on, by His unerring hands.

The Fisherman's Young Wife ;

Or, "I'm Glad our Jamie was Converted Last Year!"

ALONG the shores of the Moray Firth there are many villages where fisher folk live and spend their years in the dangerous calling of gathering in the harvests of the deep. Half a century ago, James Turner, of Peterhead, preached the Gospel in all the villages of this rocky coast, and won many souls to the Saviour. One of the converts of that time—perhaps the highest of them all—was a young



"THERE'S SORROW ON THE SEA."

fisherman named James Diack, or as he was familiarly named among the villagers, "Daring Jim," because of his fearless nature, before and after his conversion, in seeking to save life which was often endangered in the perils of life on the sea. And "Jim Diack" after his conversion was equally earnest and diligent in seeking to reach the souls of his fellows with the story of a Saviour's love, which had won his own heart in his early years. And it was while in quest of the soul of one of the fisher lads of his native village

The Fisherman's Young Wife.

of Findochty that he was drowned by the capsizing of his boat on a stormy night at sea, just outside the harbour of Findochty. When the sad news was carried to his young wife by his aged mother, who was a Christian woman, she was overwhelmed with sorrow and would not be comforted, until a companion of her late husband told the story of how his last words heard by the fishermen who was in the boat with him, and saw him sink in the stormy sea, which, as fishermen say, was "running mountains high" that dreadful night. "He went down singing, 'My anchor holds within the vail,' and for the last half-hour before the *Nancy Lee*—the name of the fishing boat—sank, he was busy pointing an anxious soul to the Saviour," said his partner in the *Nancy Lee*. And when the aged mother heard that of her noble and Christian son, she said, "I am glad that from last year when James Turner preached in Findochty he was converted to God to live for his Lord." And as the aged mother wiped her tears away, she spoke as a word of comfort to her daughter-in-law, "Oh, Mary, what would it hae been if we didna ken that when the *Nancy Lee* went doon, Jamie gaed up, to be with the Lord who he loved, to be in heaven?" And that consoled the young widow and brought a new light into her sorrowing heart, so that she was able to become a comforter to her aged mother-in-law for many days. And it was known to all in Findochty that the young widow and her aged mother-in-law were used in leading many of the fisher folk of that village to Christ, to find in Him their Saviour. In after years that young widow, whose husband's body sank near the entrance to the harbour, on that day when his soul "went up" to be "with Christ" in heaven, became an honoured soul-winner there, and the fisher folk of the village for many years used to say, "It was that, that kept her so calm and peaceful, when she would have been overwhelmed in sorrow." And the simple fisher folk would say in the years that followed, "It was her assurance of Jamie Diack being in heaven, that took her thoughts from the deep-sea grave in which her husband had sunk, and raised her thoughts to heaven, whither he had gone." And God used her testimony to lead many young widows in the village to Christ to find in Him salvation, rest and peace. For when one's own soul is at rest in the certainty of a loved one being in heaven, it becomes the greatest motive in them winning others to the same Saviour.

The Faith that Brings Salvation.

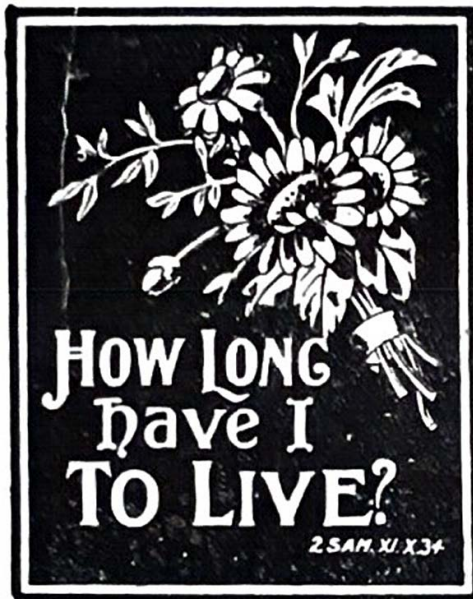


THE question is often asked by people when they begin to consider their state before God. And the language of theology *with* its many definitions of *faith* does not tend to help *such* inquirers to an understanding of what God means when He says, "By Grace are ye saved, *through* faith; and that not of yourselves, it is the gift of God" (Eph. ii. 8). When people read such a text as this, it raises in many minds the question: *What* is Faith, and *how* is it to be procured? Many think it is something to be gained or *merited* by their religion, and so they set themselves to *acquire* it, or to bring themselves into a state in which they may receive it. But this is not *saving* faith. It is not something *worked* for or *won*, that brings God's salvation to the soul. Nor is in *religion* or any of its fruits that *provides* it. Many are waiting to get faith, which they seem to think is a premium, for which when they provide it, God gives salvation in return. But this is not so. "Faith cometh by hearing, and hearing by the Word of God" (Rom. x. 17). The Word of God tells of Christ, sets Him and His Word before the sinner, as the cause of his salvation. It uplifts the Saviour, as Moses lifted up the brazen serpent on the pole, in the day that the people were dying in the camp from the poisonous bite of the serpents. And it bids the sinner look away from himself and all that he is, to Christ for salvation, "Look unto ME and be ye saved" (Isa. xlv. 22), is the word. And when the sinner looks away from his religion, his righteousness, and his own attempts to save himself, to Christ *alone*, depending simply and solely on Him and his Word, he is saved, at once, not by his looking, but by the Saviour he looks to, believes on, and trusts. Does the receiver thus believe, on, rely upon, and look to Christ? This is Saving Faith.

"What Jesus is and that alone, is Faith's delightful plea,
It never rests in sinful self, nor *righteous* self in me."
It rests its all on His shed blood, the Lamb who once was slain,
It freely trusts His *saving* power, and says, "I'm born again."

A Question of Vital Interest to You.

IT is a question we must all face one day, and it is well to do so now. Life is short. It is compared in the Bible to "an handbreath" (Psa. xxxix. 5), to a "shadow that continueth not" (Job. xiv. 2). "Swifter than a



weaver's shuttle" (Job. vii. 6), in its flight, as "sparks fly upward" (Job. v. 7) in its brevity. And then comes death. Not to extinguish the human being, not to deprive him of existence, but to hurry him from the present life to the life beyond. For the record of the eternal Word on this, is full and final, and cannot be disputed. "It is appointed unto men once to die, but AFTER THIS THE JUDGMENT" (Heb. ix. 27). So there is no place for doubt regarding a life beyond

the present, and a judgment of men and things beyond death. God has revealed it, assured us of it (Acts xvii. 31), and made known the fact, that what has been done and lived in the present life, will be brought up for judgment at the bar of God in the life to come. As it is written: "For all these things God will bring thee into judgment" (Eccles. xi. 9). "For God shall bring every man into judgment with every secret thing, whether it be good or evil" (Eccles. xii. 14), "and there is nothing hid that shall not be known" (Matt. x. 26). How solemn, then, how vital is the question, "How long have I to live?" Can I afford to trifle with the brief, uncertain life, by which I am kept in the present world—a thread so thin, that it may be snapped at any moment? And once this life is ended, all opportunities of dealing with God respecting His Son, the God-sent Saviour, who "came into the world to save sinners" (1 Tim. i. 15) will be past, for there will be no gospel of salvation proclaimed beyond the grave, and no further extension of God's day of grace and salvation, when the last breath is drawn and death severs the soul from the body. Reader, in view of these solemn facts, do you consider it safe to spend your hours in neglect of your soul, and in rejection of God's salvation?

A Young Typist's Story.



A Young Typist's Story.

A Young Typist's Story.

I WAS the only child of godly parents, and was brought up in the knowledge of God's Word, that tells of the need of the conversion of all, godless and others alike. For it was well rung into my ears in my early days that apart from a "New Birth" none are true Christians and fit for God's kingdom here or to enter heaven hereafter. As my parents were Christians of the *ancient* type—a people apart from the world, its pleasures and its popular Religions—I had not been accustomed to go out with or to mingle among ungodly companions in society. I was actually a Christian by profession and in conduct, like Saul of Tarsus, a Pharisee, outwardly blameless in life. So much was this the case that I often reproved my fellow-clerkesses in the office, because of their worldly ways in going to theatres and other such places of amusement. For I considered it to be "inconsistent" for those professing a form of Godliness to mix with such worldly pleasures as most did then, and do more so now, without reproof, or even blame. For whatever people claim in what they call "liberty" in these things, my early upbringing had taught me that these things are not consistent with a "profession" of Christianity. And this I still believe to be what the Bible teaches, to be comely for those claiming to be Christians, although I fear it is largely "out of fashion" with many in our time. With all this Bible knowledge in theory, I was "unregenerate," and while in outer life and conduct I had the reputation of being a "consistent Christian," and many of my equals called me a very "strict" one, I felt in my own soul that I yet lacked the "one thing needful": that is, I lacked Divine Life in my soul, and was often convinced that it was so. But having been among "Christians" all my years, from my childhood, and no one had ever spoken to me as one "without Christ" (Eph. ii. 13) or even suspected that I yet needed to be born again. Indeed, most of my companions believed and some of them said, that I was an "exemplary" Christian girl. So my life went on much as it had done for years, and might have been as it was still, had not a companion in the same office that I was a clerkess in said to me one day as we sat side by side at a desk writing, "I wish, Mary, that I was like you, for I believe that you are a Christian, if there is one on earth. You are so strict in all

A Young Typist's Story.

that you profess to be. And I respect you for your consistency." That saying went to my conscience like an arrow, and I had to say to my fellow-clerkess, what I had never said before to any one. "Mary, I am not counting on my good life to gain me a place in heaven, for I know that it is said in the Bible, 'Except your righteousness, exceed that of the Pharisees, you shall in no wise enter the kingdom of heaven' " (Matt. v. 20). These words came from my lips quite unawares, for although I had read them often enough, or heard them quoted by my parents, I never before really took them directly to myself, or thought that they applied to *me*. Yet there I was, quoting them against myself. And for the first time in my life, I felt that they applied definitely to myself, and the Spirit of God—as I see it now—used these searching words of the Lord's, to convince me that I was not a true Christian, and that I still lacked the *essential* that makes one a Child of God and an heir of heaven—that is to be "born again" and have the life of Christ in me. From that hour onward, I came to the definite conclusion that I had "neither part or lot" in true Christianity, and the next time that my fellow-clerkess and I spoke of these things together I told her that she was not to call me or consider me to be a Child of God, and one "saved by grace" (Eph. ii. 8), for I had discovered that I was not so, and would take my place as "a sinner" before God and own myself to be the "*chief* of sinners" (1 Tim. i. 15), and no longer claim or allow others to give me credit for being what I was not, and never had been—a consistent Christian or a real Christian in the sight of God. Once I had reached this point and owned myself to be a "lost" sinner, without "hope" (Eph. ii. 12), I found that the very name that is *hated* by most who have a religious profession gave me the title to believe that *Christ died for me*. And casting away all the credit that others gave me for my "consistency" as a Christian, I took the lost sinner's place and claimed the lost sinner's Saviour; and I had *then and there* "peace with God, through our Lord Jesus Christ" (Rom. v. 1). For many days after my conversion to God I went on singing day and night, the words:—

"I take the guilty sinners name,
The guilty sinners Saviour claim."



Immediate Salvation by Grace.

THE Gospel proclaims a free salvation by the grace of God to all mankind, and an immediate, joyful possession of it, in all who believe. It is not a mere "hope" of salvation on some future day, that the Gospel brings to men. It is God's salvation as a present, personal possession, and a blessed enjoyment in the soul. It is of such a salvation that the apostle testifies, when he says of himself and of Timothy, "God, who HATH saved us" (2 Tim. i. 8, 9). It is of an immediate and present salvation that he writes to the Ephesians in the words, "By grace ARE ye saved through faith" (Eph. ii. 8). And to the question of the awakened jailer of Philippi, "What must I do to be saved?"—the definite and decided answer was given, "Believe on the Lord Jesus Christ and thou SHALT be saved" (Acts xvi. 30, 31). There is no room left for doubt on a matter so vital and so important as this. God speaks with a fulness and a precision that none need mistake. How comes it then that so many have no certainty and no enjoyment of a present and a personal salvation? Just because they do not take God's way. They listen to man and not to God. They allow themselves to be misguided by some of the devices of man's imagination and not by the Word of the blessed God. Man has his Gospels (?) many. But "the Gospel of God" is the only message which is of any real value to a sinner. Tens of thousands have proved it so, and are living in the daily enjoyment of the immediate and present salvation which it proclaims to "every creature" (Mark xvi. 15). If you would be saved now, reader, make God and His Word alone your confidence, and you will not be misled. To the many discordant voices in the world of religion, close your ear, and listen to God's Word. He is always right. His Word is truth. And "they that hear it shall live." Have you *heard*, and do you *believe* the Gospel as sent by God to *you*, to-day?

The Western Islander: His Religion and His Hope.

IN the Western Isles, off the west coast of Scotland, the inhabitants are a hardy and a dogged race. Intensely religious, according to their own beliefs, but unwilling to accept any faith differing from what their fathers have handed down to them. This, while it prevents them from being led away by "new fangled" doctrines or theories of human invention often prevents them from receiving the blessings that the Gospel of Christ brings to them, and the assurance of personal salvation it imparts to all who bow to the full and plain teachings of the Word of God.



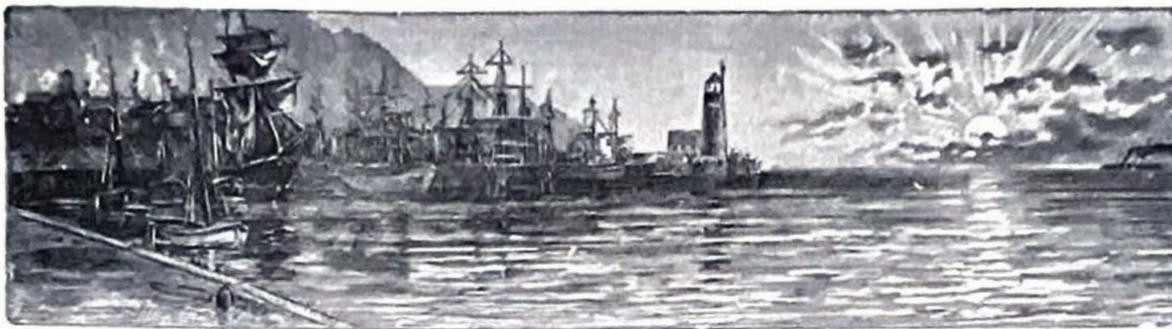
A CROFT ON THE ISLAND OF MULL.

A notable example of this came to my knowledge some weeks ago which I pass on for the benefit of others who may be held in bondage and spiritual darkness from the same cause, as the young Hebridian of my story.

A young landowner, belonging to the Island of Mull, living in a quiet, comfortable home on this bleak and lone isle, came on a visit to relatives on the Scottish mainland, a few summers ago on holiday. He was a well-educated and moral young man, well acquainted with the Bible, which he had read in the Gaelic language from his youth, a devoted Presbyterian of the old school in theology, and able to discuss all "knotty" points in doctrine, especially as connected with "Election" and "Reprobation" as the Western Highlanders are taught these mysterious doctrines from their "fathers" and hold tenaciously to them, with surprising results. The relatives of this young man from

The Islander of Mull.

Mull were in the habit of having what the Scottish folk of these Western Isles call "Family Worship," which consists, usually, in the reading of a chapter of the Bible, the singing of a Psalm, and the reading of a Prayer from the Presbyterian Prayer Book before retiring at night. This custom is still continued among the Western Islanders with much devotion, but they do not scruple to finish up their evening's devotions with a heated argument on points on which they differ from their fellow islanders, often arguing on points well into the night. So a night was fixed and an hour chosen, in which the "theological student" of Mull would set forth his "beliefs" before an audience of his fellow islanders. People came from far and near to hear it, for few things please a Western Islander better than an argument on some theological hair-splitting subject. The young student, being a Mull man by birth, was given the premier place in the discussion, and his "points," which he considered to be "unanswerable" by any opponent, were briefly as follows: If a man is to be saved he must be one of the "elect." If he has the good fortune to so be, it will be saved, sometime, somehow, either here or hereafter; but if he is not, one destined by the Almighty as "elect," he *will not* and *cannot* be saved, however much he desires "it." Such, in brief, was the theology of the student from the Island of Mull. And the people "applauded" it and considered it to be "grand." When one asked at the close if anybody had ever known of a single soul on the island being brought to Christ as a result of this type of preaching, there was no reply given. But an aged fisherman, one considered an authority on "orthodoxy" by the islanders, said to me: "Na, na; there's naeboddy here 'good enough' to say they are saved. But we a' hope to be, on the Judgment Day, when ane will have the same chance as another, an' what is awanting to gie the needed weight tae our shortcomings, the Lord will make up Himsel'." I had never heard before, the bald statement of salvation by *works* so fairly made as I did that day. But I am safe in saying that whoever makes such a statement, does not know the sinner's need, nor has he yet had even a glance of the Gospel of Christ, which is the pass of God unto salvation to every one that believeth (Rom. i. 16).



There is No Salvation in Religion.

YOU may think this is a strange saying, but it is nevertheless true. There is no salvation in religion. No matter what kind of religion you have, it cannot save your soul. It will not provide you with a title to heaven. Nobody ever became a Christian or went to heaven, by religion.

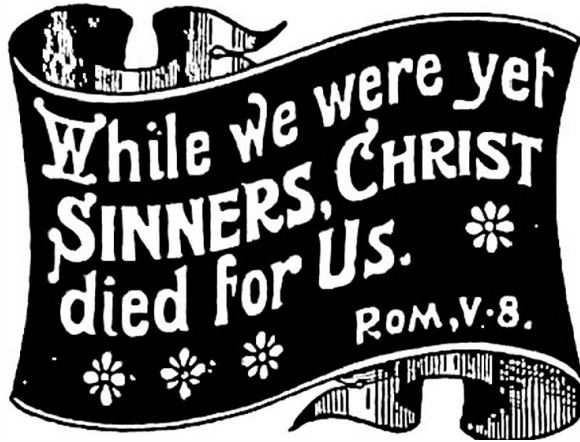
There is a vast difference between having a religion and having Christ—a vast difference. Cain had a religion; he brought an offering to God's altar, but he had no Christ; he saw no need of a sacrifice to atone for his sin. His religion was *floral*, appealing to the senses—as the religion of many a man is to-day—but there was nothing in it acceptable to God, nothing in it to atone for sin. So God had “no respect” to Cain's religion. He rejected it.

Nicodemus had a religion, and he was a very learned man, yet the Lord Jesus told him—“Except a man be born again, he cannot see the Kingdom of God” (John iii. 3), and this astonished him greatly.

Saul of Tarsus had a religion, and excelled his equals in his devotion to it, yet he was, as he tells us himself, an enemy of God and an ignorant unbeliever (1 Tim. i. 13). If any man could have earned a title to heaven by religion, Saul of Tarsus was that man, but he did not. Neither will you, for there is no salvation, no merit, no gaining favour with God, by being religious. Your religion may help you down to hell, but it will never raise you to heaven. Christ alone is the sinner's Saviour. Christ, apart from man's religion, in spite of man's sin. His blood can cleanse. His power can deliver. He is willing to save: His is able to keep. Reader, if you would be saved, cast your religion from you, and as a guilty sinner claim Christ as your personal Saviour. If you cling to your religion, no matter whether Romanist, Protestant, Churchman, or Dissenter, and reject Christ, you will perish eternally. God has declared it.

A Great Gospel Statement.

HAD the Son of God come to earth to live in kingly state, it might well have caused wonder. Had the Lord of heaven come down to the world to rule and reign over it, this would have been a wonder in humiliation ! But

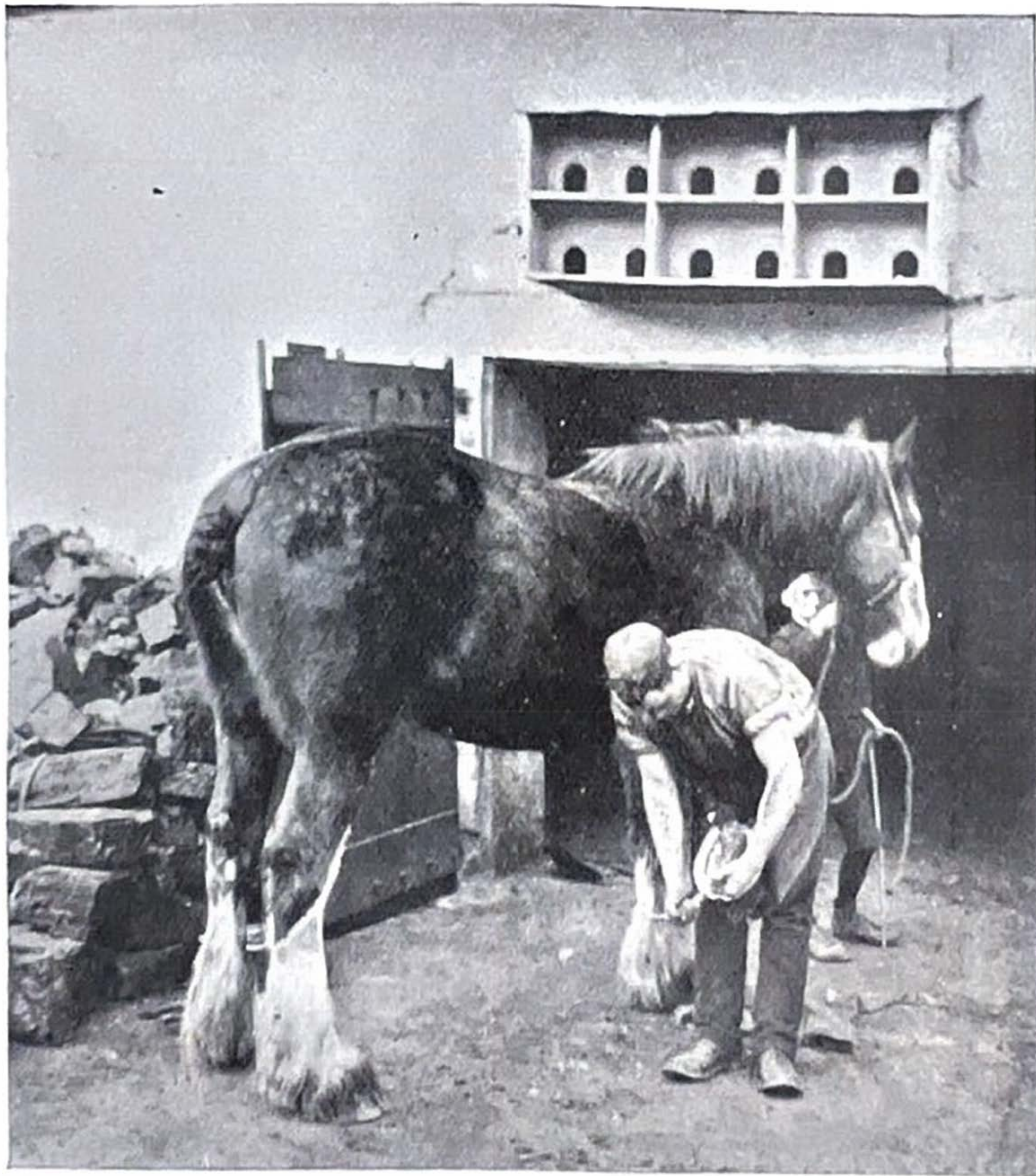


the greatest wonder of all wonders is, that "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). And in order to accomplish this as God required it, "Christ died for the ungodly" (Rom. v. 6). Mark it well, reader, and consider what it means. It was

not for the good and gentle, not for the righteous and amiable among the sons of men, but for "the ungodly" that Christ died. And His death was to procure their salvation. He died "the Just for the unjust," to bring them to God (1 Peter iii. 18). This was a necessity. Sin had separated God and man. There was a record and a sentence against the sinner, in the courts of Divine justice. This had to be met, ere grace could come in righteousness. "The wages of sin is death" (Rom. vi. 23), and "Christ died for the ungodly." Faith appropriates this. It accepts the death of a Surety, saying "He was wounded for our (my) transgressions ; He was bruised for our (my) iniquities" (Isa. liii. 5). In virtue of Christ's death, life is now proclaimed in the Gospel, and "Whosoever believeth in Him, shall not perish but HAVE everlasting life" (John iii. 15). Have you got life through His death. It has been procured for you, it is now presented to you in the Gospel, as "the free gift of God" (Rom. vi. 23). And "He that hath the Son hath life" (1 John v. 11) in present possession and enjoyment, as the Word declares. Equally sure is the Word, "He that believeth not the Son, SHALL NOT see life, but the wrath of God abideth on him (John iii. 36). The free gift of God is for all. But only such as welcome it, and thank God as its Giver, are safe in Christ for all eternity.

The Village Blacksmith:

And How He was Converted to God.



A Country Blacksmith at Work.

The Village Blacksmith :

And How He was Converted to God.

A COUNTRY smithy, is not a place where one expects to hear much of religious discussion or even of moral conversation. The clang of hammers, the continual coming and going of farm servants with horses to be shod, agricultural instruments to sharpen or mend, and the general talk of rough and uncouth farm-labourers, make up the usual programme of a rural blacksmith's workshop. Yet this particular smithy, was the scene that forenoon of a heated controversy between a young Divinity student, the son of the village parson, and the horny-handed young blacksmith, who was engaged shoeing a horse, brought into the smithy that day. And while the operation of horse-shoeing was in progress, a warm discussion had been going on between the Divinity student who had brought in his father's horse to be shod, and the apprentice blacksmith, who was attending to this homely work. The beginning of the discussion was a remark made by the student, about certain preachings that had been going on at a hall in the neighbouring village, where it was alleged that "ignorant fishermen" had been allowed to conduct meetings at which young men from the farms around, had behaved so unbecomingly, that the village blacksmith had said if that sort of conduct was to continue he would open his "smithy," and have it seated with forms or such benches as it would hold, so that he could control the conduct of those who came to hear the preaching, for he believed that, although the "fisherman evangelist" who was carrying on the meetings in the village hall had never been at "College," he was doing more good by his peaching, than "all the learned Divines" of that country-side. And, said the blacksmith, pointing to his apprentice, who was shoeing the Divinity student's horse, "This young man is one of the fruits of the fisherman's preaching, for he has been converted to God by means of it, and his changed life is the best evidence of his conversion." At this, the young blacksmith spoke up, and said, "Aye, that's true, and it was what I heard from that 'ignorant fisherman' that brought me to the Lord, and from Him I received salvation, and by His Word I knew it," said the young blacksmith candidly. "This kind of preaching, whether it was from a 'College student' or an unlettered fisherman, is surely the kind that

The Village Blacksmith.

'us claps' need." "And it would be a mercy to lads such as I was, if we had more of it hereabout," added the blacksmith's apprentice. "It would do the people more good than the learned but pointless talk we hear in 'the Kirks,' in which I sat for four years without learning my need as a sinner, or hearing the way of God's salvation," added the old blacksmith. This roused the ire of the Divinity student, who waited impatiently for his horse being shod. Just as he made to leave, the aged blacksmith, who had been listening to the conversation, quietly broke in by saying, "If it is not too much to expect from a Divinity student to come to such a place as my workshop on Sunday night, I will look for you, to hear the fisherman's Gospel, which was the means of my apprentice's conversion a few weeks ago," and in his simplicity the old blacksmith added, gravely, "And God can make it the means of *yours*, too." A general laugh followed the idea of the young parson going to a blacksmith's workshop to hear an "uneducated" fisherman preach there. But the student *did* go, and he heard there what he had not learned at "College," that he was a "lost sinner" (Luke xix. 10), and that it was for such as he, that "Christ Jesus came into the world to save" (I. Tim. 1-15). And to that country-side's astonishment he *was saved* the following Sunday night, and openly confessed it (Rom. x. 9). And for many years has proved by a godly life and walk, that it is real. And he often tells that it needed to be brought to him that way, to humble his pride, and take him to hear the Gospel from "an uneducated fisherman" in a blacksmith's shop preaching Christ, to bring him to know his need, and to the Saviour Who "receiveth sinners" (Luke xv. 2), even the "chief" (I. Tim. 1-15). Has the reader learned this and is he "saved" himself yet?

That you *need* to be saved there is no doubt. "For *all* have sinned, and come short of the glory of God" (Rom. iii. 2). That God has provided and *sent* His salvation for you is equally sure. And that you may have it now, on God's terms and as His "free gift" (Rom. vi. 23) is as certain as that the young blacksmith got it and was sure of it by the Word of God (John v. 24) is as true for *you* as it was for him that day. The only open question is, Are you *ready to accept it* as a sinner, *now* and as you *are*?



How I got Assurance of Salvation.

FOR fourteen years, I had been concerned about my salvation, at times deeply. But there always was this difficulty: How can I *know* that my sins are forgiven, that my soul is saved? I heard others *say* that they were saved, and that their sins were forgiven. But how they came to know and be assured of this, I could never find out. That they had some revelation, or special assurance given to them I thought was certain. But it never came to me. So I remained much as before, sometimes getting hopeless, and on the verge of despair. A series of meetings was being held in our village. And at the close of each Service, there were after meetings. Not many remained, for people did not like being asked questions regarding their personal salvation. One evening, after a very solemn and searching address, two ladies in the seat near to me remained, and I summoned courage and sat still. A visitor from another village, a friend of the preacher who was there that night, asked if I "enjoyed the blessedness of sins forgiven?" I answered, "I fear not." "Well," he said, "there is no reason why you should not. Do you believe that you are a sinner, and that Christ died for your sins on Calvary?" "Yes, I am sure of both," I said. "And do you rest your soul on Christ and His work alone, as your only plea, not on anything you have done or can do, to please God?" he asked. "Yes, I do," I said. "Well, will you read these words, and tell me if they are true of *you*?" he said, handing me his Bible, which was open at Isaiah xlv. 22. I read aloud, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto Me, for I have redeemed thee." He evidently saw that I was uncertain what to answer, and remarked: "You have just to make a personal appropriation of that word to yourself, and put in your own name in place of the '*thy*.' That is faith." In a moment I saw it all. The thing I had long wanted to know, was there before me in God's own words. To me, and to every sinner believing on His Son, God has written, "I have blotted out *thy* transgressions," and I had simply and only to take His Word to myself, and to rest on what He says. I did so that night, and the peace that came to me as the result of that faith (Rom. v. 1) I have enjoyed now for many years. It was that *personal appropriation* that did it. This is what many need, to give them assurance of salvation.

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

On Loch Riddon's Shore.

THIS lovely sea loch in Argyleshire, lying amid rugged beauty, opening from the famous Kyles of Bute, extending to the mouth of Glenraudel, is a favourite resort of visitors and those on holiday in the summer time. And many a worn and weary worker, from the busy city of Glasgow goes there, to seek rest and refreshing on its shores.

It was on a lovely Spring afternoon some years ago, that two young lady Glasgow milliners from one of the busy

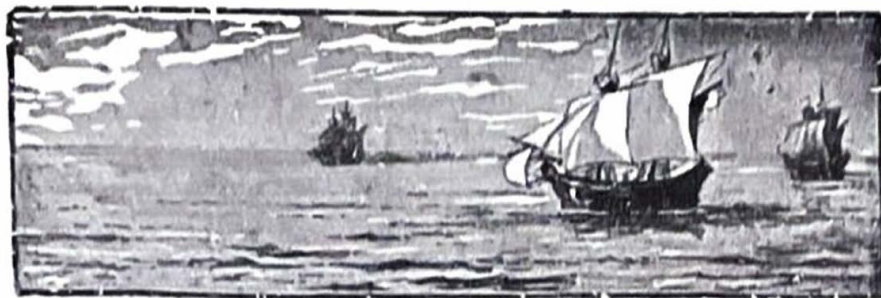


LOCH RIDDON, ARGYLLSHIRE.

warehouses of that city, started for a one-day holiday on Loch Riddon shores. They had just finished a busy season in the great commercial city, and had been attending some Evangelistic Meetings, held during the winter months in that district of Glasgow in which they lodged. And the Word of the Lord, faithfully declared, had aroused them to thoughts of eternal things, and the absorbing question in the minds of both of the young warehousewomen was "where

On Loch Riddon's Shore.

shall I spend Eternity ? ” “ Let us have a quiet walk along Loch Riddon's shore ” said the elder of the two companions, “ for I have heard it said that on a matter like what is engaging our thoughts at present, we need time to reflect on and consider what we have been hearing at the Meetings for the past week. I am so apt to forget what the preacher has said, and I feel that I need to get away from the turmoil of the city, and have time to consider what we heard preached to us during these meetings.” “ That is just how it is with me also, Nellie,” said her companion, “ I shall gladly go with you a sail up the Kyles to-morrow.” And so, the two girls went off at one of the piers of Loch Riddon, and began their quiet walk along its shore. “ The difficulty with me ” said the elder girl “ is this, I cannot understand how any one can be *sure* of salvation *here and now*.” “ I had always thought it was only in the Day of Judgment that people came to know they are saved,” said her companion. “ But the evangelist who was preaching on Sunday night said, that *he* knew and was as sure of his salvation *now* and had been for twelve years, ever since he learned from John v. 24 that ‘ *hath* everlasting life ’ meant that he has a present possession of it, *now* not a mere hope to be *realised* in the day of Judgment,” said the other girl. “ Suppose we should take out our Bibles and read that verse again, as the evangelist said, for it was the title-deed ‘ of his own salvation.’ ” So the two girls read slowly as they walked along Loch Riddon's shore, the words of John iii. 16 and also of John v. 24, and a new light from these verses came into their hearts (2 Cor. iv. 31), the light of “ the Gospel of the Glory of Christ.” And they both welcomed it, as that Word from the Lord gave it to them, and they *then* and there passed in their own souls for their personal salvation that day “ from death, unto life ” (John v. 24). And neither of the two have doubted their personal salvation since, but rejoice in it with “ joy unspeakable ” (1 Pet. i. 9). If the reader would have this same certainty and assurance of salvation, the *Word* of God must be his trust, and the *work* of Christ, the ground of his certainty, not the fancies and feelings of his *experiences* which change like the weather. “ But the Word of the Lord ” upon which the believer rests, changes not, but endureth for ever (1 Pet. i. 24). And to that Word he may come and come again, to find it as a Rock that cannot be moved.



The True Ground of Peace.

THE true ground of peace with God is the finished work of Christ, which He accomplished *for* us when He died upon the Cross. There is a work begun *in* the believing sinner by the Spirit when he comes to the Lord Jesus as a sinner, and receives Him as his Saviour ; but this work is not complete, nor will it be, until the coming of the Lord. But it is not upon this *unfinished* work of the Spirit in the believer that his peace depends : it is upon the finished work of Christ. It is on account of what Christ did *for* us on Calvary that God is satisfied, not on account of something being done *by* us or *in* us. It was by "the blood of His Cross" that Christ made peace, and it is by virtue of that blood that the sins of all who believe have been for ever put away, blotted out, to be remembered by God no more. Many lack peace because they look in, and are continually occupied with their frames and feelings, instead of with the Person and work of Christ. One day they are peaceful and happy, the next uncertain and unsatisfied, just as they find their state within. But the true source of peace is the finished work of Christ, and by looking out and off unto Jesus, peace flows like a river. Simply and sweetly the hymn has it—

"I hear the words of love ; I gaze upon the Blood,
I see the mighty Sacrifice, and I *have* peace with God."

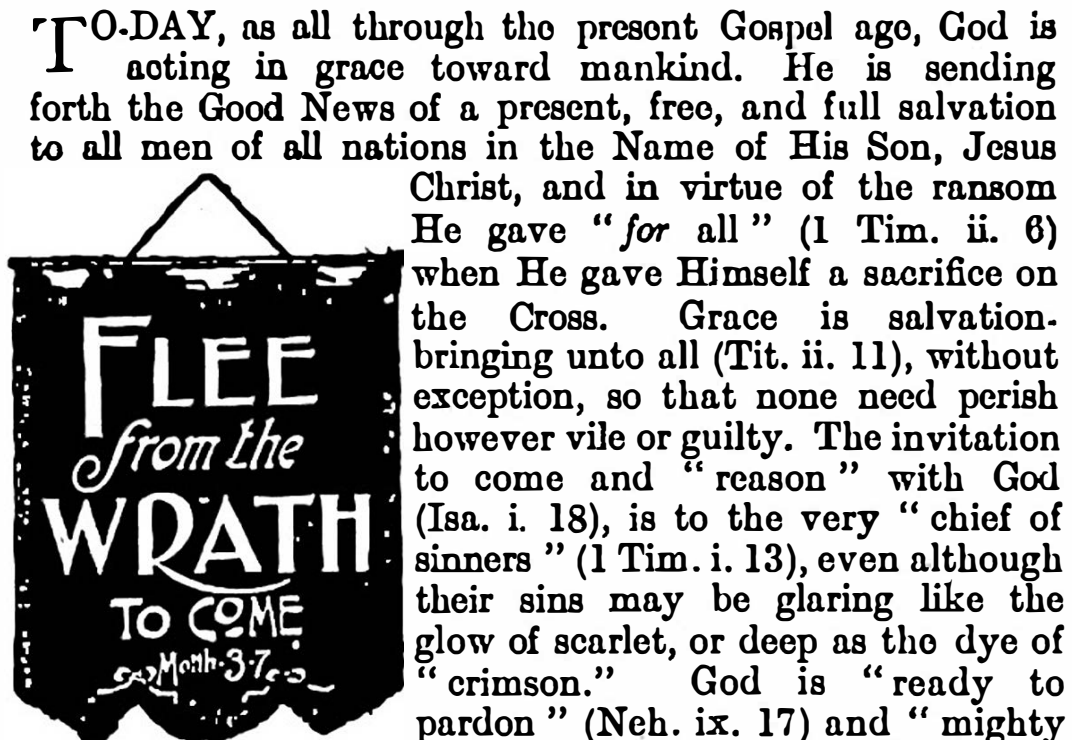
Saved to Serve.

Not a tittle of work
Till you're saved from your sins,
For that's just the point
Where true service begins,
When the conscience is purged
And the heart is made glad,
And the spirit set free
That aforesaid was sad.

When you rest upon Christ
And on what He has done,
Then you will be happy
And ready to run,
In the path of His service,
Though rugged and rough
'Tis the service of Jesus,
And that is enough.



There is a Day of Wrath to Come.



TO-DAY, as all through the present Gospel age, God is acting in grace toward mankind. He is sending forth the Good News of a present, free, and full salvation to all men of all nations in the Name of His Son, Jesus Christ, and in virtue of the ransom He gave "for all" (1 Tim. ii. 6) when He gave Himself a sacrifice on the Cross. Grace is salvation-bringing unto all (Tit. ii. 11), without exception, so that none need perish however vile or guilty. The invitation to come and "reason" with God (Isa. i. 18), is to the very "chief of sinners" (1 Tim. i. 13), even although their sins may be glaring like the glow of scarlet, or deep as the dye of "crimson." God is "ready to pardon" (Neh. ix. 17) and "mighty to save" (Isa. lxiii. 1). Thousands have proved it so. They came to God confessing their guilt (Rom. iii. 19), owning their vileness (Job. xl. 4) and casting themselves wholly on God's mercy, as manifested in the propitiation (Luke xviii. 13 R.V.) of His Son (Rom. iii. 25), trusting in His finished work on Calvary (John xix. 31) for their salvation. To all such, the assuring Word of God is, "All that believe ARE justified from all things" (Acts xiii. 39). But some "refuse" (Heb. xii. 25) the remedy provided, and "despise" (Acts xiii. 40) the forgiveness proclaimed in Jesus' Name. On them and on all who neglect or reject the Saviour of God's providing, "wrath" is yet "to come." And come it will, as surely as God has said it in His Word (Col. iii. 6). It has long been delayed, for God willeth not that any should perish" (2 Pet. iii. 9). But this "long-suffering" of God has its limit, and when the last hour of God's forbearance strikes, His wrath will burst without mercy, and first on those who now reject His salvation, as made known in the Gospel. Reader, how is it with you, in God's sight to-day? Have you received His Christ, believed His Gospel, and now rejoice in His Salvation as the assured possession of your soul? Or do you still trifle, still despise, still neglect this grace, risking judgment and defying "wrath to come"?

Widow Black's Conversion at Sixty-five.



"Eventide."

Widow Black's Conversion at Sixty-five.

“ I WAS forty-five years a member of the Church, before I know that I had to be born again. I had read the Lord's words to Nicodemus many a time, but I never thought they applied to me. I considered myself a very religious woman. We had ‘Family Worship’ in our house morning and night. Things went on like this, until a neighbour came in one day and told me she had been converted : that she knew all her sins were forgiven, and that God had given her eternal life. I shook my head, said I feared she had been hearing ‘error,’ and that I would ‘tell the minister.’ I brought him down to see her next afternoon, and he said she had been misled, that nobody could be sure in this life that they were saved, and asked her to remember the Paraphrase which says—

‘ High is the rank we now possess,
And higher we shall rise ;
Though what we shall hereafter be
Is hid from mortal eyes.’

The woman smiled, and said she was as sure of salvation as God's Word could make her, and added—‘ Surely you must be terribly in the dark, if you think that is the meaning of the paraphrase. It says nothing about salvation being “*hid*” by God ; but the devil does blind folks' eyes, and hides it from them.’ I was angry at the woman for speaking to the minister in that way, but I could not forget her words. I thought to myself—‘ maybe she's right after all.’ I could not rest, but went back, and asked her to tell me her ‘opinions.’ ‘ Read your Bible,’ she said, ‘ you will get *God's* opinions there. Never mind what I say, or what your ministers say, but see what *God* says.’ I went straight home, took my Bible and sat down, determined to find out if I could, what *God* had to say about it. I came upon this verse —‘ But these are written, that ye might believe that Jesus is the Christ, and that believing ye might *have life* through His Name ’ (John xx. 31). That was something new to me —‘ That *believing ye might have life* ’ : and then I read, ‘ These things have I written unto you that believe on the Name of the Son of God, that ye may *know that ye have eternal life* ’ (1 John v. 13). I saw the whole way of life in a moment. It was not religion, it was not Sabbath-keeping,

Widow Black's Conversion at Sixty-five.

it was believing on Christ ' that gave life ' ; and it was not ' hid from mortal eyes ' but written in 1 John v. 13, that all who do believe may ' *know* ' that they ' *have* eternal life.' The book tells me I am saved, and although I cannot see to read it now, my grandchild reads it daily to me, and I praise the Lord for His wonderful love to me."

President Lincoln's Pardon.

IN the dark days of the American Civil War a well to do citizen of the South offered his services to the Southern army. He was sent by his General as a spy to the North, and while thus engaged he was caught, court-martialed, and sentenced to death. While await-



ABRAHAM LINCOLN.

ing execution he spent the time railing against Abraham Lincoln, whom he blamed for his death sentence. One morning an officer entered his cell. The condemned man thinking the hour of his execution had come, burst into a passion of rage, calling Lincoln by every vile name his lips could frame. When his rage had subsided the officer handed him a paper. He opened it with a trembling hand and eagerly read it. It was a pardon signed by Abraham Lincoln. He was to go free, to return to his wife and his family. The man was bewildered. He could not believe it. The very man whom he reckoned his enemy had heard of his case, and in grace used his power to arrest the course of justice and set

the guilty free. The effect of that act was to change the man's thoughts, to melt his heart, and ever after he owned President Lincoln the best friend he ever had. When D. L. Moody preached in the town where he lived, he found that man an active Christian worker. The grace of God had changed his thoughts and won his heart to Christ as well. Herein we have a parable. How many have hard, wrong thoughts of God. They think He hates them, pursues them and seeks their damnation. In the Gospel God is revealed as loving sinners (Rom. v. 8). The proof of it is that He gave "His only begotten Son" (John iii. 16). When God's love is believed (1 John iv. 16), and His Son received (John i. 12), the heart is won, the man is converted, turned to God (1 Thess. i. 9), and instead of hating God his lips confess "We love Him because He first loved us" (1 John iv. 19). Do you know anything of such an experience? Have you been converted to God through receiving His grace and becoming a possessor of His salvation? You do not need to wait for God's grace or His pardon until you love Him. He loves you, and has sent His good news of salvation to you. Only receive it.



The Fact of Sin.

SPECULATION is rife among a certain class as to "the origin of evil." They want to know where sin came from, why it was permitted to enter the world, and who is responsible. When this is discovered—if it ever is to the satisfaction of these superior thinkers—the next problem will possibly be how to get rid of it. In our humble opinion the latter is the more important, and to it we give our attention. When a house is found to be on fire, we do not sit down and speculate as to what was the origin of the fire, but rather work with all our might to extinguish it. The fact of sin is clear to everybody. It is here and doing its deadly work. Nobody will surely deny that. God assumes it in all His dealings with men. Death affirms it. The judgment will prove it. Redemption by the cross of Christ is the great witness to the fact of sin, and the need of atonement Godward for its guilt and of man's deliverance from its power. The Gospel tells how God has dealt with sin, what Christ has done to remove it, and how sinners may be saved from its dire penalty, and delivered from its power and practise. The Lamb of God appeared to "put away sin" as it stood before God like a barrier hindering the outflow of His mercy, and He did this by "the sacrifice of Himself" (Heb. ix. 26). This sacrifice has been accepted by God as atonement for sin, and as "a ransom" (Matt. xx. 28) for sinners. The Gospel proclaims "remission of sins" (Acts x. 44), to all who believe, and freedom from sin's dominion and mastery to all who receive Christ and own Him as their great Deliverer (Rom. vi. 6-8). The believing sinner knows his sins "are forgiven" (1 John ii. 12), that he already has redemption through the blood of Christ (Eph. i. 7), and he stands in the enjoyment of that liberty with which Christ makes His people free (Gal. v. 1). And thus relieved of sin's penalty and delivered from sin's power he looks onward to the day when he shall be completely free from sin's presence within and around.

Memorials of a Great Battle:

Fought over Five Hundred Years Ago.

ON August 12, 1332, a great battle was fought between the troops of Edward Baliol and his "downhearted Barons" to the number of 3000 foot and 500 horsemen, who met the Earl of Mar, who was then Regent of Scotland. He was slain in the battle, with 13,000 of his soldiers. The only memorial of this great loss of human life that remains to-day, is a rude cross that stands on a hillside surrounded by a common fence (as shown in our engraving) as it is to-day.



THE DUPPLIN CROSS, A LONE MEMORIAL.

The men who lost their lives and their reputations on that ancient battlefield are all quite forgotten. Their memory and their deeds are forgotten, and the only remaining relic of the war that cost them their lives is a solitary cross, standing alone, on the spot where they fell on the side of that hillside over five centuries ago. These warriors of the distant past who may have been much applauded at the time by those on whose behalf they fought and laid down their lives. But they are all forgotten long ago, and the place that knew

Memorial of a Great Battle.

them, knows them no more. Such is the way of the world. Its heroes and their fame perish with them. Not so with those who fight the battles of the Lord. They will be held in everlasting remembrance in heaven and on earth. If you do not want your name to be forgotten, then have it "written in heaven" (Luke x. 20) as one of the Lord's redeemed ones who are saved by grace and now live as good soldiers of Jesus.

The world's honours, like its joys and pleasures, are only for a season, and that a short one. The only honour that is worth possessing is to have the honour of hearing the Lord's "well done," which He will assuredly give on the day of the judgment seat to all who have stood true to Him and His Word here in the world where He was "despised and rejected of men."

And this honour belongs alone to those who have received Christ as their Saviour and owned Him as their Lord here. The "coward," who is afraid to own and confess His Name lest he be "scoffed" at as a Christian and lose *caste* with the Godless world, will end his days on earth as a forgotten worldling and pass into Eternity a lost soul, to reap the results of his godless life and untimely death. Among those who while they may gain the world will lose their souls and be cast out from God's heaven and its eternal joys, which the redeemed will share, never to fade away or to be forgotten. Is the reader one who is a possessor of these abiding and eternal blessings? And are they his to-day?

The Saviour loves all sinful souls,
For them His life-blood gave,
When on the cross He bled and died;
For He their souls would save.

How sweet to know such wondrous grace,
Transcending all before;
A Saviour's blood, a Saviour's love!
Well may our souls adore!

The vilest sinner here may come;
Salvation now is free;
For Christ has finished all the work,
Upon the shameful tree.

Come, sinners, now, whoever will,
And taste the living stream;
Wells of salvation here abound,
And ever flow from Him.



On the Rock: Not Fine Feelings.

THERE are many who believe themselves to be Christians, because of what they *feel*. They had an *experience* of some sort, which they regard as their conversion. It may have come in some season of Revival, when the Spirit of God was working mightily. Others, convicted of sin, owning their ruin and confessing their helplessness to save or help to save themselves, cast themselves solely on Christ as their Redeemer and Saviour, and were born of God. They entered into the enjoyment of "Peace with God," as Romans v. 1 informs us, as the result of "being justified by faith," "justified from all things" (Acts xiii. 39) in virtue of the blood of Christ (Rom. v. 9) once shed for their ransom. They became "children of God" (1 John i. 12) having received Jesus Christ as their personal Saviour, and with their mouths confessed Him as their Lord (Rom. x. 9). And the result is, they are "filled with all joy and peace in believing" (Rom. xv. 13). All this is truly blessed. But there are others who have no such "settled peace," simply because they have no such faith in Christ Jesus. They had been awakened to see something of their need. They discovered that all was not as it ought to be, between their souls and God. But they never reached the point of a definite faith in the Son of God. They have not believed the record that God gave of His Son (1 John v. 12-13). They have no experience of being born of God (John i. 12-13). They *felt* different for a time, and it may be they confessed themselves as being "converted." But this in fact they are not. It was only a change of *feelings*, not of relationship toward God. For a time, their changed feelings gave them satisfaction. But there was no new life implanted, no seal of the Spirit (Eph. i. 13) marking them as true sons of God (Gal. iv. 4). The first severe test, revealed that the life of God was not in them. And their after-life has manifested that they are not "in Christ." This is a common danger, and has terrible consequences. It is of great personal interest to all, to see that they **are on the right foundation, on Christ alone.** He *only* is THE ROCK, upon which the soul can rest, secure.

Where to Look for Peace.

Look not within for peace,—
 Within there's nought to cheer ;
 Look off to Christ, and find release
 From sin, and self, and fear ;
 He gives the joy of sins forgiven,
 And guides the *trusting soul* to heaven.

A Closing Appeal.

AND now, dear reader, we have reached the close of another year, and must pen our parting word—our last appeal. The onward march of time reminds us that we are nearing eternity, that great forever, into which we must sooner or later pass. The closing year has seen the birth and death of thousands. The grave has closed o'er many a loved

and well-known face.

Playmates and school-fellows have been taken from our side and laid in the dust of death. Death has received the bodies, and hell or paradise the souls of these departed ones.



Momentous thought! And the hour is in the future, nigh or distant, when it shall be so with *you*. Yes, *you*, your very self, shall meet and deal with these great realities. *Your* body and *your* soul must one day part company too, and mortal life must end. Weeping friends will bury your body in the dust, but what about your soul? Where will it go? Not to death, not to sleep. It will go to paradise to be with Christ, or to the hell of departed lost ones—the hades of the damned. Its present condition determines where. Is it saved or not? Has the precious blood of Christ cleansed its guilty stains away, and fitted it to dwell in His holy presence? This is the all-important question, and with all the earnestness of our being, we urge on you to face it. How can you go to the house of mirth and mingle in the scene of pleasure with a soul unsaved—a soul unfit for heaven? How can you sing and smile, and enjoy life with the sword of judgment unsheathed above your head, and the flame of an ever-burning hell beneath your feet? Are these things real? Yea, they are the verities of God, who cannot lie. They are real as God is real. Then arouse thee, O, undecided one. Time is quickly flying. Its sands are sinking fast. Death is hovering above. The judgment-throne is looming ahead. Eternity drawing near. Soon, very soon, the day of grace will end, and *your* last chance will then be gone. "The time is short." Awake to the eternal interests of thy soul ere it be too late. *Now* is the golden moment. Christ is ready to save you *now*.

