

Gospel Gleanings

A
MONTHLY MAGAZINE.

VOLUME XXIV.

LONDON :
F. E. RACE, 3 & 4, LONDON HOUSE YARD,
(C. A. Hammond, Proprietor),
PATERNOSTER ROW, E.C.4.

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“Swearing Tom’s” New Year.

It was the first Sunday of a new year, and also of a new century. But an unusual excitement prevailed in the quiet little Hampshire town of B——, for it had become known that the clergyman announced to preach that day in the parish church had been refused the pulpit by the rector, who had just returned after a long absence; and that the ground of the prohibition was that he was “*evangelical*.” What did that mean? Taking up an old dictionary, published about the same time, one finds the meaning is “agreeable to the gospel,” and the gospel means “good news!” Strange reason then to exclude a man from the pulpit for preaching the gospel! But, dear reader, the gospel of God, His good news concerning His Son, is as unpalatable to-day,—at the beginning of 1924,—as it was at the beginning of 1801! Why? Because it makes nothing of man, but everything of the Lord Jesus Christ; it excludes man’s work, and effort, and uncertainty, and tells him that he is helpless, ruined, lost; but God in the Person of His Son has done everything needed to make him fit for His holy presence, and all he has to do is to believe it! The gospel of God is concerning His Son, Jesus Christ our Lord (Rom. i. 1-3); and “it is the power of God unto salvation to every one that believeth” (v. 16). But the human heart does not like to be considered *bankrupt* either by God or by its fellow man; it likes to pay *something* in

the £, even if it cannot meet its full liabilities; therefore it hates the gospel which proclaims, **WHEN THEY HAD NOTHING TO PAY, HE FRANKLY FORGAVE THEM.**"

The prohibited preacher had arrived in the town the day before, and had accepted the insult quietly; but during the night, the incumbent of a small church on the outskirts of the town was seized with sudden illness, and was only too glad to ask the visitor if he would undertake his duty.

Gladly the evangelical minister availed himself of this opportunity of telling the glad tidings, and to give his new year's message,—*our* new year's message, too, dear reader of "*Gospel Gleanings*,"—**BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SIN OF THE WORLD**" (John i. 29).

At the close of the service he announced another sermon in the afternoon; and the news soon spread through the little town that the clergyman who had been refused the pulpit of the large church would preach in the small one. Possibly out of curiosity or because they felt he had been used unjustly, it seemed as if all the town came together to hear that afternoon; the little church was crowded out, and the people overflowed into the churchyard.

Standing among the crowd in the centre aisle, was a man so noted for his blasphemy and ungodliness that he went by the name of "Swearing Tom."

For years he had never been to church, but curiosity had brought him this afternoon. And as he stood there, these strange words fell on his ears. —“There is nothing between the worst of men and the most blessed gift of heaven but to ask for it.” “But to *take* it,” the preacher might have said; but at the moment he was quoting from Luke xi., where the Lord says, “Ask, and it shall be given you.”

“The worst of men, and the most blessed gift of heaven.” The strange contrast stuck in Swearing Tom’s mind. “I am the worst man here,” he mused, “I will go home and pray.”

He left the church to go home. The door of the familiar public house stood open, and his boon companions who had missed his familiar presence, hailed him as he passed; but Tom turned a deaf ear. *The gospel*, God’s message of love to sinners, had indeed been good news to him; and reaching home he threw himself on his knees, alone with God, claiming and accepting from Him pardon for all his sins, a new nature, a new life, everlasting life and the Holy Spirit as the power of that new life. He *accepted Christ*, and with Him all things. It was a “happy new year” indeed to him, for “if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ.” (2 Cor. v. 17, 18.)

And as a new creature, with a new character,

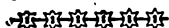
he got a new name. The good people of B—— no longer spoke of "Swearing Tom," but of "Praying Tom"; as he visited the bedside of the sick and dying, telling out among them that gospel which had so effectively worked in himself.

Half a century passed, and then "Praying Tom" breathed his last prayer. But for ever and ever will he be "Praising Tom," for:

"Our days of praise shall ne'er be past,

"While immortality endures."

Will the reader join him there? T.



Reminiscences (continued)

Alexandria (Egypt) still remains fresh and precious to our minds. Our heartfelt thanks and praise has again and again gone up to our God and Father for having led us among His servants who were willing to labour there for the sake of Him, who humbled Himself, and became obedient unto death, even the death of the cross, for us; and often sang:

Lord Jesus, when we think of Thee,
Of all Thy love and grace,
Our spirits long, and fain would see,
Thy beauty face to face.

We were favoured to take a batch of boys from H.M.S. "Achilles" to the Fleet, and among them found such a sweet Christian lad, I would like to record his testimony.

Seated on the wash-deck locker on the fore-castle, talking together concerning the Lord Jesus,

and His wonderful love and grace to poor sinners, such as we, one of the ship's boys came up, shouting for boy "W."

"Here I am, Jerry," says W——.

"How are you getting on?" Jerry asked with a shake of the hand.

"Quite well, thank you, Jerry, I'm a Christian now, you know, Jerry, not like I was on the training ship, for the Lord has saved me!"

Jerry immediately said, "So long!"

May this boy's testimony, at such a time, and in such a place, prove a blessing to not only Jerry (who was a Roman Catholic), but to all who may read this. It was simple, childlike, and real. Personally, I was put to shame to think of the many such opportunities I had had of confessing Christ as my Saviour, but had failed to embrace them; and it may be, some young believers who read this, may also feel that they, too, have not confessed the Lord Jesus as their Saviour, when met by former companions and friends. What a blessing we might have been had we done so.

It was December when one of our shipmates, who had been very sceptical, was aroused by the glad tidings of God's grace to sinners, and on being personally spoken to about his soul by a Christian messmate before turning into his hammock one night, embraced God's plan of salvation, and confessed belief in Jesus as his Saviour. The next day his face told that his heart had been

changed, it was so full of smiles when greeted by other believers in the Lord; so much so that from henceforth he was called "Smiler!" Our joy was great indeed to be able to clasp another shipmate by the hand, and call him "Brother," and we were soon aware that the ship's company knew it, as we could hear many of them remarking, "that another had tumbled into the lifeboat!" Thankful we are to relate that he has been kept in the lifeboat by the grace of God, and going on his way rejoicing.

Soon after this, we were again walking the fore-castle, when one evening one of the engine room department came up, and, as the sailors say, we quickly "shackled on," and paced the deck together. It was the Lord's leading I feel sure, as he opened his heart to tell me of his young lady's conversion, and how she sent him this message:

"Draw nigh to God, and He will draw nigh to you." (James iv. 8.)

I soon discovered that he was anxious about his sins, and endeavoured to show him by a simple illustration from Isaiah liii. 6, that "all we like sheep have gone astray; we have turned *everyone* to his own way; and the LORD hath laid on Him (JESUS) the iniquity of us all"; also that *He* was wounded for *our* transgressions. *He* was bruised for *our* iniquities." *He* took *my* place in death and judgment, that *I* may have *His* place in life and righteousness; therefore "whosoever will" may

come. He was truly led of the Spirit of God to see that he was the "whosoever will," and that night he

"... came to Jesus, as he was,
Weary, and worn, and sad;
And found in Him a resting place,
And He has made him glad."

He was thus enabled by God's grace to reply to his young lady that he had drawn nigh to God and God had drawn nigh to him.

What joy there was at home when that letter arrived; but there was ten thousand times more joy in the presence of the angels of God when another sinner repented!

Our praises, too, rang out to our loving God and Father for saving another shipmate. What a time of rejoicing it was!

The year 1894 brought us great joy. To Athens, with some of our unsaved shipmates we went on the first day of the year, and there the glad tidings of salvation again peeled forth their joyous notes, at least to one of our shipmates, who saw his need of a Saviour, and believed to the saving of his soul.

"O, with what joy we went away"
with our new year's babe! The train resounded with praise to God: the sweetest note from the newly-born being—

"Happy day, happy day,
"When Jesus washed my sins away,"
which was heard above all the rest.

(To be continued, D.V.)

“ Myrrh, Aloes and Cassia ”

We have seen some sad sights lately, and heard some sad things, as well as seen some glad sights, and heard things which made our hearts rejoice. The glad sights have been seen in places where the world would never look for them ; the rejoicing hearts have been in scenes where the world would find no joy. We do well to ponder over the words, “In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes : even so, Father ; for so it seemed good in Thy sight.” (Luke x. 21.)

Let me take you to one of these glad sights, to a place where rejoicing hearts are found. It is a small room in a Workhouse ; the window is wide open, and the fresh air from the river fills the place. Though summer, it is almost cold, but not too cold for the dying woman in the bed. Death is stamped on her face ; the cold sweats of death are there. Already her hands and arms are cold. Yet she does not feel the cold, but needs the air for her fast failing breath.

Is this a sad sight that her two visitors have come to see ?

Long has this dear one been sought by the loving Saviour. In early childhood He sought her, through a godly father ; in the Sunday School, through Christian friends. In young womanhood

He sought her still. But she turned a deaf ear, and hardened her heart. In the sorrows and cares of a wife and mother He sought her. In sickness He sought her. Through Christian friends He sought her,—again and again, oh, how unweariedly! And now the last stage of the journey is reached: the short span of life here is almost done. Then what makes this a glad sight? What gives rejoicing hearts in the presence of Death in this little Workhouse Ward? Ah, listen to the words of the dear one on the bed of death. “*Lord*, help me,” “*Lord*, have mercy upon me,” “I shall soon be with Jesus,” “*Lord*, take me Home.” Yes, they were happy hearts in that dying chamber, *happy* because the lost one was found.

Oh, come with me to another scene. This is a good and comfortable home, a bright and pleasant room, but the husband and father is dying of a painful and lingering disease. Long years ago he received the Saviour, and what does he say? Listen to his dear wife’s testimony as to his clasped hands, his eyes lifted up to heaven, his fervent words, “*Lord*, take me Home.” How sweet these words, “*Lord* take me *Home*.”

They were uttered a few years ago by two dying sisters. On August 24th, 1920, dear L. was passing from this scene to her Saviour’s presence. “Am I going, Aunt F?” she asked her aunt.

“Yes, dear,” her aunt replied.

“*Lord* Jesus, take me Home,” said L., and,

shortly after, breathed her last.

A month later her younger sister E. fell asleep, but not before she, too, had cried, "Lord, take me Home!"

Many years ago a young Christian of twenty-four years was dying. What were her last words? "I'm going Home, I'm going Home, I'm going Home."

Oh, happy those who have this Home to go to! *All* might go there if they only would.

Now to tell you the little story about myrrh, aloes and cassia. A poor wretched-looking man called one day at the house where two Christian women lived together; he was selling tiny packets of lavender. Filled with pity, one of the two bought a packet. As she turned to fetch the coins for the poor wayfarer, she said, "Do you know what the scripture says about the Lord's garments?"

"I don't know as much as I ought about those things," he answered. "All *Thy* garments smell of myrrh and aloes and cassia out of the ivory palaces, whereby they have made Thee glad," said she, and added, "How sweet the name of *Jesus* sounds, in a believer's ear!"

"Ah," he said, "my mother was a Christian, but I have not followed those things as I ought."

"No," said she, "or you would not be where you are now; but now is the time to seek your mother's God, now and here at this very doorstep."

Dear friend, now is the time for you. "Come

now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah i. 18.)



“Go in Peace.” Why?

Do you doubt that you are perishing? or do you mark how fully grace rises up above all your ruin? Do you discover that the *sin* that is pressing on your conscience, and plaguing your heart, is the very thing Christ died for?—That He took it off you on Himself? Now you have got to the gospel, the glad tidings that the blessed Lord Jesus put Himself in my whole place before God,—“made sin,” He who “knew no sin.” Suppose I see Him on the cross, standing thus in my place, answering for me, because I could not answer for myself, I see that He has not left a thing that could bar my entrance up to God. He appeared once, in the end of the world, to put away sin by the sacrifice of Himself. He has finished the work.

Did He put *me* away into outer darkness? No; that will be day-of-judgment work; but He put *my sin* away, and set me there before God without sin. That was His Father’s will, which He came down from heaven to do. And, oh! what unspeakable comfort! There is not a sin in my heart that God does not know, because there is not a sin in my heart that Christ has not died for. He drank the cup, and God set His seal in righteousness.

when He said, "Sit Thou at My right hand until I make Thine enemies Thy footstool." And now grace reigns through righteousness,—grace has risen above all our sin. What true rest to be able to say, "It was all done there between God and Christ,—righteousness made good before the universe." The moment your soul gets hold of what those three hours of darkness on the cross were, you see that all was settled there between God and Christ, outside yourself; for if you had got there, you must have got into wrath.

Hence, when you believe in Christ, you come to God to find the whole question settled by Himself,—Christ for you,—sweet and conscious truth. You can say, "God so loved me that He sent His Son: though my sins were as scarlet, I am white as snow; I can go in peace. One came down from heaven to tell me, 'You are the vilest of the vile, but I have taken up your cause, —I have redeemed you to Myself; go in peace.'" He who made peace by the blood of His cross, who says, "My peace I give unto you," (wonderful love!) He is able to tell, at such a cost to Himself, having drunk the cup that you have earned and filled, that He has made peace.

Can your heart go in peace on His word? Do not let anyone make you doubt the efficacy of what He has done. And the Lord give you to hear *Him* declare that "the Son of man *must* be lifted up" and may He tell you *why*, in applying it to yourself.

J.N.D.

Durable Riches.

Having made an appointment with a friend coming in from the country, who through an unforeseen delay was hindered from arriving at the time arranged, I sat down by the roadside, where a seat was provided for such as chose to avail themselves of it.

I found myself joined by three older men, who stopped in their walk, and to whom the seat seemed a common meeting place. They were soon engaged in animated conversation about the news of the day, and expressed their individual judgments, either in favour of or in disagreement to what they had been reading in the morning papers. They were all unknown to me, and I was a silent, although an interested listener, looking to the Lord for an opportunity to speak a word to bring Him before them.

The eldest of them had drawn the attention of the others to the accumulated wealth of a companion of his, who had recently died, leaving a considerable sum of money; and spoke of his stingy ways, saying that he would not so much as oblige a friend with a match without watching to see that he did not take two if the box was passed to him!

Another of the company began to expose the wealth of a late resident in the town, who had left a very large sum of money, saying he was sure that if he had done as he ought, he would never have had it to leave.

The third agreed with his companions, and most religiously remarked, "There, they can't take it with them"; adding that, from what he could see, all were alike. Even the preachers of the chapels and churches did very little, but looked out for all they could get. He had been a chapel-goer all his life, but now he had left off going, because it was the same old tale again and again. He comforted himself with the conclusive remark that he was as good as, if not better than, those they had been speaking about; for all were sinners, and one had as much chance as another for the future.

I had listened in silence; and one of the old gentlemen looked at me with an expression that asked my assent to that which I had been hearing.

I remarked that I had listened with interest, adding that *I* was more desirous of knowing what departed ones had *taken with them*, than what they had *left behind*, a remark that awakened a look of surprise, which in itself asked for an explanation of what I meant, and drew from one of them the certain judgment that, "No one could take anything with him!"

I replied that we are told by One to whom riches belong, that we should make to ourselves friends of the mammon of unrighteousness, that when we fail they may receive us into everlasting habitations. I asked these three old men if they knew Him, who has said, "Riches and honour are with *Me*; yea, durable riches and righteousness"?

Who has to give, and does not demand anything of us but that we should receive in Him unsearchable riches; that without Him it would not profit any one of us if we had gained the whole world, but the possession of it would involve the loss of our own souls; that our acceptance before God would not depend on what we had done with our possessions, either small or great, but *the all important question as to what we had done with Christ, God's beloved Son.* God so loved the world as to give Him; and He so loved as to come, to seek and to save that which was lost; and all being lost (as they had admitted, they were sinners), all needed a Saviour. He came that He might save; and it is still "a faithful saying, and worthy of *all* acceptation, that *Christ Jesus came into the world to save sinners.*"

I was expecting to see an interest awakened in these dear old men; but, instead of sitting and listening, they each began to get up and edge away, as if it were time for them to go, and the conversation had no further interest for them.

Alas, how sad! Still now, as then, men hear His words of love and grace and warning, and they marvel and go their way.

How one longs that those who hear may believe the importance of possession, of being rich in faith; for whosoever believeth on the Lord Jesus Christ is possessed of treasure far in value above gold or silver, or anything this world can give, and riches that nothing can take away. What poor

response there is to Him who gave, and to Him who though He was rich yet became poor, that we through His poverty might be made rich !

May those who read these pages be led to receive Him, for as many as receive Him to them is power given to become the sons of God, even to them that believe on His Name.

Cease looking at others and censuring them for making poor use of their riches, but accept the Lord Jesus Christ and become possessed of unsearchable riches that will never fail, which are in Christ and will give an abundant entrance into God's Presence, where there is fulness of joy and pleasure for evermore. H. G.

Counterfeits.

On my way home from school, when quite a child, I picked up a beautifully cut and polished stone, set in a narrow silver band,—evidently part of a large old-fashioned brooch, from which the pin had been broken. Taking it home, I showed it to my parents, and eagerly enquired if it was real. "I do not know," said my father, "but if it is, it is valuable, and must be taken to the police station."

"I should think it is real," said my mother, "for people who wear sham jewellery would not be content with such a plain setting. They would want something more showy."

The discussion ended by my father taking me with him to show it to a jeweller of his acquaintance and asking its worth. The jeweller held it to the light. "Yes," he said, "a yellow amethyst, and a fine one, too. You had better take it to the police station; a reward will be offered for this. But I'll test it for you, just to make sure."

He took up a diamond and tried it. It scratched. "Bah!" he exclaimed, "it is only a piece of glass after all! It is beautifully cut, though, and I quite thought it real. No,—absolutely worthless!"

Well do I remember my disappointment as he handed it back to me,—only a piece of glass, and no beautiful gem, as I fondly hoped. Ah, I have come across many a counterfeit since,—counterfeit jewels, counterfeit coins, and *counterfeit Christians*. The last are far more serious than all the others.

But it is no easy matter to issue base coin. It requires skill and care, as well as cunning! Somebody had spent great pains on cutting and polishing my piece of glass. Why? Because there *are* real amethysts, which are worth a great deal; and there are *real* coins, or there never could be counterfeits.

And there are real Christians. The work of the Holy Spirit in the soul, convicting of sin, leading to repentance toward God and faith toward our Lord Jesus Christ *is a reality*. There *are* those who have been "turned from darkness to light, and

from the power of Satan unto God," who have been converted. Have you? "Except ye be converted . . . ye shall not enter into the Kingdom of heaven" (Matt. xviii. 3).

What is conversion? It is not giving in your name to be prayed for at a mission service; it is not signing a paper to the effect that you henceforth decide for Christ; it is not giving an assent to certain doctrines or dogmas; it is not being baptized, and it is not having the bishop's hand laid on you at Confirmation. Nor is it taking the Holy Communion. All these things you may do, again and again, and yet be only a counterfeit. A true Christian is one in whom the Spirit of God has worked, and shown the exceeding sinfulness of sin,—his or her *own* sin, not other people's. A true Christian is one who has found out there is nothing good in him, who has no good deeds, no good words, and no good thoughts,—who has learnt in the light of God's presence he is utterly and entirely corrupt, lost, guilty, ruined; and unable to do or make himself any better. BAD, through and through,—like a rotten apple, only capable of infecting others, but incurable himself. Oh reader, have you taken that place, and confessed yourself before the God of heaven a ruined, bankrupt sinner?

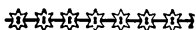
You are such, whether you have owned it or not; His word declares it,—Rom. iii. 9-19, among other passages. If you see yourself so, He has good news for you! "When we were yet without

strength in due time, Christ died for the ungodly.”
 “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us” (Rom. v. 6-8).

“Oh, take the guilty sinner’s name,
 The guilty sinner’s Saviour claim.”

It is not an intellectual assent to certain facts; but *the heart’s belief* and obedience to the Lord Jesus Christ, God’s Sent One, and Himself the true God and Eternal Life. “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). “Repentance and remission of sins” are “preached in His name”; they go together. Christ Himself, His Person and His work, is the touchstone which proves whether the Christianity is true or false: the profession which rests on “my works,” “my religion,” “my feelings,” “my decision” will end in the solemn declaration, “I never knew you; depart from Me, ye that work iniquity” (Matt. vii. 23).

God grant no reader of these pages may ever hear it!



The Work of God The Spirit.

The Lord Jesus Christ has gone back into those heavens, and the Person of the Holy Ghost has come down,—not an Influence, but a Person,—and He is here now to convince the sinner of his

sins, as He has been doing ever since He came down on the day of Pentecost.

Yes, the Holy Ghost is down here, and every believer in Jesus has Him dwelling in him; and when the Lord comes, "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." He is here in the meantime to give witness with our spirits that we are the children of God, and He enables us to say, "Abba Father." What a position, to be in the family of God! Do you know it? These wonderful truths are for you, and for you just now, without money and without price. But who is God? The very hosts of heaven are crying in His presence, "Holy, holy, holy is Jehovah of hosts"; and the very thought of foolishness is sin in His sight. How can we stand in His presence? By nature we are poor, undone sinners; and if unsaved, there is nothing but sin permeating us throughout. But God Himself has provided the way; 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." The Son came for that express purpose: He who knew no sin was made sin; He met the unsheathed sword of God's vengeance against sin as He hung there. He met God's holy condemnation,—not on His own account, for He was blameless, He was holy: it was for our account; yours and mine. Do we accept that? If we believe God, "As many as

received Him, to them gave He power to become the children of God, even to them that believe on His name." God the Holy Ghost reveals to us the fact, "I am a lost soul, and Jesus is the Saviour for me." Has He done that for you? He has for me; and if you took up this paper steeped in sin, you can put it down perfectly clean, cleansed by the precious blood of Christ. You have nothing to do but accept the truth about yourself, and about Him, God's holy, blessed Son.

How is it with you? Are you forgiven? Or are you still in your sins, still lost, still undone, with nothing to come between you and the sword of vengeance? Oh, it is God's grace that gives you another opportunity to believe to the saving of your soul.

But the Lord is coming, and may come at any moment.

When I was a lad, I was in a Hall in the Isle of Wight, and an old retired Major was speaking of the Lord's coming. It exercised me. I went home thinking of it. I woke in the middle of the night. All was perfect silence. I thought the Lord had come, and I was left behind. Still I lay awake, hearing no sound and my fears deepened. At length I heard a sound that told me someone was in the house, and it broke that dreadful spell,—the thought that the Lord had come, and I was left behind. That was bad enough; but oh, what will the reality be? To wake up and find neighbours

gone; shops shut, tragedies happening because those in a place of responsibility are *gone*; some of these things will happen. The Lord will come, but it will be a nine days' wonder. Then the Holy Ghost will have gone to heaven, and people will believe a lie; but they will be hopeless. Shall it be said by you, "The Lord has come, and I am lost"? Oh, think of the horrors of it;—to remember you knew the truth and refused it; and now the Lord has come, and you are among the lost!

But God does not wish that. His grace has lingered until now, that you might be amongst the saved, not amongst the lost. But remember,—the day of God's grace is passing; the shadows of evening are creeping over the world. The Lord has given you another opportunity of accepting what He offers you in Christ. What are you going to do with it? I cannot make you take it, or I would! Oh, take Him who died and shed His precious blood; take Him, and you will have eternal joy and gladness!

QUARTUS.



Reminiscences (continued)

The Levant once again required our presence, visiting Turkish and Greek ports, where there were no places for Christian fellowship. We settled down to the meetings on board, and with praiseful hearts enjoyed the Lord's presence and His word in the torpedo room, and the gospel ser-

vices in the engineers' workshop. It was not long however, before we were sent to Malta again for a refit, and were hulked on board H.M.S. "Hibernia."

Those who were privileged to be on board the "Hibernia" on that occasion will not easily forget the testimony on the upper deck to the Person and the work of Christ, also at Pembroke Camp, where we were privileged to tell out the gospel: the Lord bringing glory to His great Name by adding souls to Himself.

Soon orders were received for the second part of the summer's cruise, during which we were to call at Gibraltar. How cheered we were to call, where we felt that blessing was in store!

It was not long before our steps were directed to the "House on the Hill" and our great concern was to get our unsaved shipmates under the sound of the gospel. Seed had been sown broadcast, and continuously for the past two-and-a-half years, and only needed watering for God to give the increase. Prayer after prayer ascended to our Father and God to graciously lead our shipmates to Himself, and we were soon enabled to rejoice at a speedy answer, for another dear one had "stepped over the line" and trusted Christ. A morally good young man this was: one who in many ways was a pattern; yet he saw not his lost and ruined condition until now. How much we had to praise God for!

After visiting the Spanish ports, where we met

with many dear children of God, we were brought back again to Gibraltar. This time we lay alongside the New Mole, thus affording every opportunity to walk in and out of the ship, so we were enabled to invite our shipmates to the gospel.

One evening in August we were gathered on the roof-top,— the favourite place for singing hymns at the House, when another of our shipmates was seen coming up the hill. On his getting near he was invited up, and enquiring the way, he soon reached us. The gospel meeting began, and, praise the Lord ! that night he decided to take Christ as his Saviour ; and more than that, another, who was a wandering sheep all the commission, professed to have returned. This was inexpressible joy to us, filling our hearts with praise and thankfulness to Him who was so gracious, and *He is worthy of all our praise !*

Our brother's testimony subsequently was that he had been wandering about town, and strayed up that way, not knowing whither he was going, when he heard a voice calling him ; and in he came, and, bless the Lord ! came to Jesus, too, just as he was, and He received him ! Many times he had tried in his own strength to trust the Saviour and failed to get satisfaction ; now he saw that he had no longer to try, but to rest in the finished work of Christ, and go on his way rejoicing.

The Worst Woman and the Best.

"It was in that workhouse infirmary I met both the worst and the best women I ever met in my life!" said a friend to me; and he proceeded to tell me a little about these two opposite characters, and how he became acquainted with them.

The worst woman! Ah, she was bad,—a thoroughly depraved character; vile words, vile actions, showing how corrupt the spring of her being was. She had lived a long life of sin; but her evil course was suddenly stopped by a stroke, and helpless and paralysed, she was carried to the Infirmary to end her days. Yet so foul was her language, and so troublesome her whole behaviour, that the matron decided, for the sake of other inmates, she must be isolated and left entirely by herself. This was to be carried out on the following Monday; but on the Sunday afternoon, my friend, according to his usual custom, visited the wards to tell the aged and suffering patients something about the love and compassion of Him who, "when we were yet without strength, in due time" "died for the ungodly."

On this occasion he was met by the sister, who told him about this old woman and her depravity, and also of the punishment about to be meted out to her. "Oh, let me see her!" he exclaimed; and the sister led the way to a ward he had never

before visited, and pointed out the poor, miserable creature to him.

"He that winneth souls is wise"; and having been in his Master's presence before he left his home, and looking up at that moment for His instruction how to act, he glanced round the ward, and instead of going straight to her, went to another patient, and then another, so arranging his little personal talks, that he came to her last of all.

"Good afternoon, Mother!" was his friendly greeting.

"Good afternoon, sir!" and the poor old woman seemed quite pleased to be spoken to.

"Well, and what is the matter with you, Mother?"

"I'm paralysed, sir," she replied.

"Oh, then you don't expect to get any better?"

"No, I'll never be any better, I shall have to stay here till I die."

Tenderly and solemnly he looked at her: "And where will you go then, Mother?"

"I shall go to hell," was her hard and hopeless reply.

"You need not go to hell, Mother. God does not want you to go to hell. You may go straight from that bed to heaven, if you will!" And as the aged eyes were fixed in blank astonishment on his face, he told her the wonderful news, that sinner as she was, God loved her, and in order righteously to show His love and pardon her many sins,

He had sent His own beloved Son, the Lord Jesus Christ, to die on the cross of Calvary, to be punished for sin; and because He finished the work, God raised Him from the dead and seated Him at His right hand in heaven; and in His Name God was offering her forgiveness.

The bell rang for visitors to leave, and promising if possible to see her the following week, he bade her good-bye.

As he entered the ward the next Sunday, he was startled by the greeting, "Good afternoon, sir! I have not said one bad word all the week!" This was true; the simple story of God's love to sinners shown in the gift of His beloved Son, had been received into that poor, dark, stony heart: the precious blood which flowed from His pierced side had cleansed her from the guilt of her many sins in the sight of a holy God; and the water which accompanied it had given her a moral cleansing: she was born of God.

No longer was there any talk of isolating her on account of her filthiness. "If any man be in Christ he is a new creature," and so was she, showing the marvellous change that God had indeed wrought in her, until, some time after, she did pass from that infirmary bed to Paradise—to the third heaven (2 Cor. xii. 2, 4)—where Jesus is, "absent from the body, present with the Lord."

It was on another Sunday afternoon, that the same friend was told by the nurses that another

aged patient was passing away, and could only live an hour or two. He went straight to her, and saw that indeed the end was near. Taking the almost skeleton hand that lay on the coverlet he said, "Mother, you are very ill. Where are you going?"

"To heaven, I hope," she replied. "I have always been a good woman. I have gone to church when I could; I have done the best I could for my husband and my children; I have brought them up respectably; I can't do anything more, can I?"

"No, Mother, you have done all you can, and have done it well, too; but it will *not* take you to heaven. The best you can do, and have done is only filthy rags in God's sight." Solemnly he warned this poor aged one that she was on the wrong track: it was not what *she* had done, but what CHRIST has done, that alone could give entrance to the presence of God. A look of deep uneasiness came over that dying face, as on the very verge of eternity her false refuge failed her, and she learnt from the word of God that His beloved Son came "not to call the righteous but sinners to repentance." Thank God, He sent her the message just in time! And He lengthened out, in His mercy, that feeble span of life long enough for her to flee from her goodness, and her works, and her doings, to the Saviour of sinners, and to have the *assurance*,—not an uncertain hope,—that she was going to be with Him, the One who died for sinners.

"The one owed five hundred pence, and the other fifty: and when they had nothing to pay, He frankly forgave them both" (Luke vii. 41, 42). Reader, you too have "nothing to pay," whether your debt is great or small. Do you, like these aged women, know what it is to be "frankly forgiven?" "Through this Man (the Lord Jesus) is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things" (Acts xiii. 38, 39).

T.



Three Garden Scenes.

Genesis iii, 1-12; Matthew xxvi, 36-46; xxviii, 1-8.

In these verses we have three garden scenes:—the garden of Eden, the garden of Gethsemane, and the garden of the Resurrection.

In the garden of Eden the Lord God was walking, and Adam and his wife hid themselves. Instead of being happy in His presence they were afraid, through their disobedience. God had said, "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Now comes the enemy along in the form of a serpent, and says to Eve, "Ye shall *not* surely die . . . ye shall be as gods, knowing good and evil." He did not add they might know good, but without

the power to pursue it; and they might know evil without the power to avoid it. Satan wanted them to go to a scene of banishment from God, and as the tree was pleasant to look at, they ate of it, and then saw that they were naked. At once they knew they had sinned and were at a distance from God. There was a barrier between them and God.

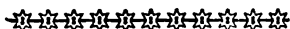
“Adam where art thou?” says the Lord God. It is a good thing to come into His presence; but Adam was afraid, because he was naked. The voice of his Creator God could have crushed him out of existence; but God had thoughts of love to man. God was seeking man then; and God is seeking sinners to-day. But sin had to be punished; and man couldn’t answer God’s holy requirements; therefore God sent His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. So we see that blessed Son of Man, Creator of the universe, the One who is God over all, blessed for ever, in the similitude of Man in the garden of Gethsemane. He, whose feet had trodden the paths of earth, rejected, outcast and a stranger; He, who had nowhere to lay His head; see Him under those trees in that garden with His disciples. He leaves them and goes a little further, and falls on His face and prays; and we are privileged to listen to that prayer, “O My Father, if it be possible let this cup pass from me: nevertheless, not as I will, but as Thou wilt.” On the cross when He was bearing sins, He was forsaken; but here

He was in fellowship with the Father, knowing all that was before Him. That cup was full; for from the time the first garden scene was enacted, sin had been present in the earth, floods of iniquity springing from the human heart, enslaved by sin and Satan, and the mighty fruits of sin were gathered, in figurative language, in that cup. He, the Holy One, alone knew what sin was; and He was anticipating what was before Him on the cross, drinking that cup to the last dregs. There were only three men privileged to watch Him in the distance, and they fell asleep. The world was about its business, its pleasures and excitements; but there was no eye to gaze upon Him drinking that cup to its last dregs in perfect obedience. What a contrast to the garden of Eden!

Now we come to the third garden scene. The Blessed One had been baptized with a baptism which none other could enter into. The sufferings of His Holy Body, and the suffering of His Spirit as He hung there on the cross, forsaken by God, being made sin for you and me, who can fathom? What love! What grace that He should suffer in such a manner for our sins! But at the end of the sabbath, in the twilight of the first day of the week, Mary and the other Mary were coming to the sepulchre. What happened? The Roman soldiers may have been pacing up and down, keeping guard; the sepulchre itself was sealed; suddenly there was a great earthquake! The soldiers were

afraid, as well indeed they might be; for the angel of the Lord descended from heaven for a purpose—to roll away the stone—and he *sat* upon it!" The angel did not come, because it was necessary for the stone to be rolled away before the Lord could arise; but to show that no matter how carefully Rome might seal that stone, God's power was infinitely greater. The keepers looked like dead men, but the angel spoke to the women. "Fear not ye!" That is a message from heaven to the believing soul. Why are we not to fear? "He is not here; for he is risen!" Thank God, He is risen! He took the responsibility of my sins, He died for my sins, and now the grave cannot contain Him. In our thoughts we may go by those soldiers and search that sepulchre, and see the grave clothes laid by, but He, He is not there! We can look up and see Him at God's right hand in glory. Yes, sitting there in the glory, the One who died for my sins and rose again for my justification; and I have this blessed message from the angel, "Fear not, for He is risen."

QUARTUS.



Reminiscences (continued).

One Lord's day evening, at this period, we had arranged for a gospel service on the upper deck. After waiting a little, a goodly number assembled, and while the service was proceeding, they were

still coming, until the sides and gun ports were full.

The glad tidings rang out from Hebrews ii. 3 : "How shall we escape if we neglect so great salvation?" Many an earnest appeal was made to our dear shipmates to embrace God's salvation, for there was no escape if they neglected it.

The hymn : "Jesus is strong to deliver, mighty to save," seemed to make a marked impression on the hearers, being talked about a good deal the next day. Again and again they were invited to come to Jesus, and personally spoken to about the eternal welfare of their souls, but only one that night came to us on the forecastle and enquired the way to heaven. We were cheered, however, to find some had made their way to the Mission Home, and there again heard messages of God's love and grace to sinners.

The following evening two of our unsaved shipmates were led to the Home, and came back rejoicing. Both had been listeners on board the previous evening. One had not been in the meeting, but on the bridge, a good way off, yet so marvellous are God's ways, that the message sounded far enough to reach William Henry —, who, without saying a word to anyone, willingly went up to the Home "to get saved" (his own language). And the Lord saved him! and He would save you, would you but believe Him.

In his testimony, he stated that the Lord many times had been drawing him to Himself, and often,

when he had seen us assembled on the fore-castle, he came near and listened, and wished to join us, but the fear of what his messmates would say, and the misgivings of his own heart, kept him back; but, thank God, He gave him courage at last, and he unreservedly gave himself to Jesus, and He received him. "Him that cometh to me, I will in no wise cast out." (John vi. 37.)

Thus William Henry — became one of the brightest Christians, and most consistent in his walk and conversation. He once said that when he was a boy in a ship the writer told him how much he wished that he would trust in Jesus; how many cares and snares he would be saved from; yet, led away by ungodly shipmates, he became a drunkard, and as bad a one as you could find. He was led to believe, too, that it was the hardest thing out to be a Christian in the Service, but he could thank God he now saw that Christ had died for him, and He could keep him. He saw the truth of the baptism of believers; and it was a great joy to me when, according to the Lord's command in Matthew xxviii. 19, I baptised him. Subsequently he saw the truth of being gathered to the Lord's name only (Matthew xviii. 20), and enjoyed the most blessed privilege on earth, that of remembering the Lord in the breaking of bread. How blessed (Luke xxii. 19, 20)! Would that a longing desire was created in the heart of every true believer so to do! (To be continued D.V.)

The Conversion of a Jewess.

She was born in Germany. Her father was a famous Rabbi. He gave her a good education, and brought her up strictly according to Jewish law. When she was about eighteen, she wished to come to England. This her parents much opposed, as they could well provide for her, and could see no reason why she should leave her native country. But she had no rest in her spirit, so at last they gave their consent. She came with some friends, but at length was cheated out of her money, and found herself almost penniless in a strange land. So she went as servant in a Jewish family. Her mistress liked her, and treated her as one of her own children, and she became much attached to her.

But after a short time a great change took place. Her mistress was awakened to a sense of the things of God, and in the end found "there is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ of Nazareth. This grieved the young woman beyond expression. She now hated her mistress as much as before she had loved her, and very often her behaviour corresponded to her feelings.

But by and by she began to think, "What a difference there is between my mistress and me! If I had such a servant, I would turn her off at once, but my mistress seems all love since she believed in Jesus as her Messiah; and I am all hatred. Be-

sides, she is happy, always happy; while I am always miserable." Then she would start at the very thought, and say, "What? am I going to leave the true religion? Oh no I will never believe in Jesus. I will pray to the true Messiah!" And going up to the top of the house, and (as she thought) looking towards Jerusalem, she would cry, "O hear me, Thou God of Abraham, Isaac and Jacob, and send us our Messiah, that He may take away our misery. Then shall kings be our nursing fathers, and queens our nursing mothers, and we shall be restored again to our former privileges." But still the thought would come, "Jesus of Nazareth, whom you despise, is the very and true Messiah!"

The sign which God gave to Israel through Samuel's prayer (1 Sam. xii. 18) came strongly to her mind as she waited upon God, her soul struggling between faith and unbelief. The weather was cold; but the Lord was pleased, before the close of the day, to send a storm of thunder and lightning, which greatly terrified her. Falling on her knees, feeling she deserved nothing but judgment, she cried to the God of Abraham, Isaac and Jacob to hear and save her. God did hear. He made her feel,

None but Jesus, none but Jesus,
Can do helpless sinners good.

At the same moment she knew His blood cleanseth from all sin, and shouted aloud the praises of her Messiah.

M. B.

“What Must I DO to Be Saved?”

Some years ago, in a small town in South Devon, there lay upon his bed a very aged man, and he was dying. His life on earth was well nigh ended, and like the waters of the mill race rushing on to join the sea, so his days had fled, and he was about to enter

ETERNITY.

But like many before him, and like many, alas! to-day, he had lived “without God” and “without Christ,” and now as he neared what was to him the “great unknown,” he feared and trembled because he realised that he was about to meet his MAKER, against Whom he had sinned; and the Voice that spoke to the poor helpless sinner, “Be of good cheer; thy sins be forgiven thee,” he had never heard. And while in deep distress and anxiety of soul, there came into his mind, surely through the goodness of God our Saviour, thoughts of a Christian working man—one Richard G., a platelayer employed on the branch line of the G.W.R. that passed through the town; and he desired his relatives to send for him to come and see him.

They did so; and as the dear servant of the Lord came into the bedroom, the aged man, in fear and trembling called out, “Richard, I have sent for you to tell me what I must *do* to be saved.”

Richard G. answered, “Then you have sent

for the wrong person, for I cannot tell you what you must DO to be saved."

"O Richard, Richard," he tearfully exclaimed, "I did think *you* would be able to tell me."

Now upon the table in the room there stood a work box, and without saying anything, Richard G. took it up and looked it over. Seeing him do this the old man said, "That's a little box I made for the wife some years ago, and she sets great store by it."

In answer, Richard G. said, "Yes, but I think I could improve it, if you would let me."

"Oh, no," he replied, "I finished it years ago, and my wife would not like anyone to alter it."

Then turning to him and speaking very earnestly, Richard G. preached unto him JESUS, the Saviour of lost and perishing sinners.

He told him the glorious message that fell from the lips of the Son of God, "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 also "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans v. 8). And that upon the Cross of Calvary He had finished the work God gave Him to do, bowing His holy head in worship, and exclaiming ere He died, "It is finished" (John xix, 30). And further, he told him that God had raised Him (Jesus) from the dead to the highest pinnacle of

glory at His own right hand; and that the way of salvation was not by man's works, because the word of God declares, "To him that *worketh not*, but believeth on Him that justifieth the ungodly *his faith*" (not "his works") "is counted for righteousness" (Romans iv. 5).

And so it was, to God's eternal glory, this poor, aged, hopeless, sinful one, with his heart opened by the Lord, attended to the blessed tidings of love and mercy proclaimed unto him in Jesus' precious Name. Believing on Christ (and not trusting to his works) he was SAVED and rejoiced "with joy unspeakable and full of glory." In a few more days he departed to "be for ever with the Lord," who loved him, and gave Himself for him. In that short time he learnt that the only work God is interested in is the work finished by His well-beloved Son, who alone could say, or had the right to utter such words, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John xvii. 4). "This is the work of God, that ye believe on Him whom He hath sent" (John vi. 29).

"For when we were yet without strength, in due time Christ died for the ungodly" (Romans v. 6). And still ringing out in all its glory and power—in all its love and authority—is the sweet message to every repentant sinner, "BELIEVE ON THE LORD JESUS CHRIST and THOU shalt be SAVED" (Acts xvi. 31).

"The Father loveth the Son, and hath given
ALL THINGS INTO HIS HAND.

He that believeth on THE SON hath everlasting life: and he that believeth not the Son shall not see life; *but the wrath of God abideth on him*" (John iii. 35, 36).

Not through works of weary toil
Comes the sunshine of God's smile;
Won by Christ, if found in Him,
Brightly falls the glorious beam.

H.C.M.



Four Things That are of God.

(Romans i. 16-18.)

We have here that which all emanates from God—the glad tidings concerning Christ. We have the *power* of God; the *righteousness* of God; and the *wrath* of God. It all proceeds *from God*.

The gospel of Christ is the gospel of a Saviour for sinners; and God sends it forth to-day to every living creature of the Adamic race under the sun; "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." God has given many and mighty gifts to His creatures, but they are incomparable to this gift, which it is beyond the speech of man to declare,—God's unspeakable gift,—the gift of His Son.

He revealed the Father's heart, the Father's love; yet wicked hands put Him on the cross. He

was slain; His precious blood was shed on sin's account; He died on account of sins, and was raised for the sinner's account.

Directly a man seeks to save himself, it is an acknowledgment that he is in debt to God. God has said there is only one way by which men can be saved; the power of God is in exercise to save the one who believes in Jesus. One thinks of Exodus xii. The blood of the lamb is put on the doorposts and lintel;—probably an object of ridicule to the Egyptians;—but God says, "In that blood, if you will only be obedient and put yourselves under the shelter of it, in that blood I will exercise My power to bring you out of Egypt, and through the wilderness, to the land of promise." It was the power of God to give salvation to every Israelite who obeyed. So it is with sinners to-day. The precious blood of the Lord Jesus Christ has been shed on Calvary's cross and God is able to exercise His power to save every sinner who will put himself under the shelter of that blood.

We read that in this gospel the righteousness of God is revealed. There was a righteousness under law, but it was the righteousness of *man*. *God's righteousness* is His own, made known through what the Lord Jesus did on Calvary's cross. On what ground? "*Not of works*," not of doing one's best; but on the ground of *faith*, of believing in Him. Without faith it is impossible to please God, without faith we are dead in sin.

If we are going to heaven, we must be righteous as He is,—wonderful thought! And that righteousness is revealed on the principle of faith;—"for therein is the righteousness of God revealed from faith to faith; as it is written, "The just shall live by faith." God's righteousness is revealed through the sacrifice of the Lord Jesus Christ, and *to all*. But it is "UPON *all them that believe*." It is only those who accept what God offers that obtain this righteousness. It is for any one who will accept Christ; those who do, have the righteousness of God. Oh, how wonderful! God's righteousness for poor, guilty souls who believe on the Lord Jesus Christ!

If it were a question of our meeting what God requires, we should have no peace; but we are "justified freely by His grace, through the redemption that is in Christ Jesus."

But not only is there the gospel of God, the power of God, and the righteousness of God; there is also *the wrath of God*. "The wrath of God is revealed from heaven against *all* ungodliness and unrighteousness of men." Ungodliness is that which is opposed to God; unrighteousness is that which is wrong before God and before men,—the theft, the lie, the sin in secret. Wrath of God is revealed against it, and against those who "hold the truth in unrighteousness." The false profession of being a Christian by one who has never been to the Saviour for salvation is holding the truth in

unrighteousness. Let us search our hearts, and see if we for a certainty are resting on the Lord Jesus Christ and His finished work. The desire of God's heart was to save us from hell; therefore He gave His only begotten Son to receive His wrath in order to spare us. Oh, what a God! what love! what mercy!

QUARTUS.

Reminiscences (continued).

After these two conversions the whole ship seemed astir, and men were really afraid to come near us, but we were strengthened and encouraged to beg our dear shipmates to come to Jesus, ere the Commission finished. Night after night found us at the Home for meditation on the word of God, and prayer for the salvation of their souls. One Lord's day, after the gospel had been sounded out on board, we went up to the Home, and were alarmed by seeing three of our shipmates stalking into the room in a frightened manner. At first we thought the Lord had so convinced them of their sinner-ship, that with breathless haste they had come to make confession of their sins,—especially as one of them had been spoken to on board;—but such was not the case. They were only sent to inform us the ship had been ordered to sea, and we were required on board at once. Never shall we forget the face of him who delivered the mes-

sage! If ever a sin-sick soul could be discovered by human eye, it was discovered in the face of that man. His life must have been a real burden to him; for the weight of a thousand ills seemed to be resting upon his shoulders, and he would not, in fact persistently refused, to have them removed. Duty's call, however, had to be obeyed; and our unsaved shipmates, who came to warn us of the ship's sailing, were themselves warned of the judgment that awaits everyone who rejects the Lord Christ as his Saviour.

It is well written :

God moves in a mysterious way,
His wonders to perform,

for on our return from Casablanca, after another service on board, these three men, with another, were found at the Home, listening to the gospel of the grace of God.

The next night saw two or three there again, and while supper was being served, we sang several gospel choruses, which made our friends look anything but happy, whilst we were full of joy.

The following night one of them, the biggest man in the ship,

Came to Jesus as he was,
Weary and worn and sad;
And found in Him a resting place,
And He has made him glad

The whole ship was affected when "Jumbo" (as the sailors called him) was converted. There had

been none so loud as he against Christ, His word, and His people. His testimony proved that he had been our greatest enemy all through the Commission; yet very wonderfully the Lord showed him his sinfulness, and had mercy on him and saved him for His glory.

Did he deserve to be saved? Certainly not! Do you deserve to be saved? Dear unsaved one, please supply the answer. As another has frequently said: Not one of us will be in heaven because we deserve to be there!

Our cup was full to overflowing, as many a time we had prayed for this man's salvation, and now God had graciously answered our prayers. Our brother and shipmate became a real help to us; like the Philippian gaoler, he could not do enough to show his gratitude for what the Lord had done for him. He was a bright and living testimony to the truth among the men; who were all astonished to find "D—" had really "joined the party," and was actually inviting them to come to Jesus! Like the woman in the gospel, his testimony was, "Come, see a Man which told me all things that ever I did: is not this *the Christ*?" (John iv. 29.)

We were privileged at this time to get a visit from a Colonel and his son, whom he had brought to Gibraltar for the benefit of his health. What a blessed meeting that was in the engineers' workshop, amidst lathes, turning-wheels and auxiliary

machinery! The men came in fairly good numbers, and very attentive and eager they seemed, as Isaiah xii. 2 was brought before them: "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation." *God's own word* will not return to Him empty; and therefore we rejoiced that, sooner or later, fruit would be gathered, and we had not long to wait.

Returning to the Home on the Hill we shared the joy of hearing Colonel O.'s son confess Christ to be his Saviour from that night. Then his father related how he was led to come to Gibraltar; and that now he saw the purpose of the Lord was to bring his son to Himself. All his children now were saved. It not only brought joy to that father's heart, and praise to God from everyone present, but on that the Colonel's first Lord's day in Gibraltar, there was joy in the presence of the angels of God over one sinner (his own son) repenting.

Once again we returned to Malta, and were able to tell out "*what great things the Lord had done for us.*" We were continuously cheered and encouraged with the bright testimonies of our newly-converted shipmates; but soon received orders for home. Calling once more at the Rock of Gibraltar, for our final farewell, we were greatly

encouraged and exhorted to "Hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11).

With many words of cheer and comfort we were commended to God, and to the word of His grace, which is able to build up and give us an inheritance among all them which are sanctified.

How to adequately thank God for His constant love, grace, guidance and care to usward, during those past three years, we were entirely at a loss. Of this we were assured, that He knew the thoughts in our hearts, and before we asked He was ready to answer.

(To be continued, D.V.)



"Of Course It Is."

Hearing that a poor woman whom he was in the habit of visiting, had been seized with a stroke, and removed to the Infirmary, an earnest servant of Christ lost no time in going there to enquire for her. He found she was on the "dangerous" list, and the nurse told him it was a very grave case.

Approaching the bed, he discovered she was quite conscious, and able to talk. She said she did not want to trouble anyone, and so had not sent for him, adding, "I thought the end was come; and I still think that God is about to take me home."

Fearing she might soon become unconscious, he was particularly careful in probing her as to the ground of her confidence, and of her hope for the future.

"My only hope is in Jesus!" was her firm answer.

"Well," he asked, "is that enough?"

She looked at him with astonishment: "Of course it is!" she replied, "I have had no doubt about that for years!"

O, dear reader, where is *your* hope placed? Is it in Jesus, God's beloved Son, or is it in yourself? "He that trusteth his own heart is a fool," but "Whoso putteth his trust in the Lord shall be safe."

God has found His delight in Jesus; He has opened heaven to say so. God's heart can and does rest in Jesus; surely He who is enough for God is enough for you! Of course He is! But if you have never trusted Him, if you are still a stranger to Him, the simple trust of this dying woman,—yes, and of many, many others,—your own loved ones it may be,—seems to you mere fanaticism. Oh, if it is so, let one who has known Him nearly half a century assure you it is no fable, but glorious reality! "O taste and see that the Lord is good: blessed is the man that trusteth in Him!"



At Hastings Station.

There was something strange that Monday evening, in the month of May, 1885, to the group of railwaymen assembled as usual in their favourite public house bar. The jests, the laughter, the low songs, all had something lacking, and at last the men became aware that someone,—and he the leader of their nightly revelry,—was missing. “I say, where’s Jack?”

At length an unexpected answer came: “Jack’s *converted*!” Converted! Oh, the shouts of derisive laughter! Oh, the incredulous remarks! Jack, of all persons, to be converted! We will draw a veil over the reasons for their incredulity and derision; but at length T., the Scotsman, Jack’s bosom friend and companion, remarked, “Well, I’ll give him a week!”

The week passed, but still Jack’s place in the taproom was empty. Some of the men saw him at work; he was not ill, that was certain. He looked different, and some said he had gone mad, but he was perfectly sane where his duties were concerned. Still, the men looked askance at him, and wondered, afraid to say much to the man who had been converted.

One day as his train stood ready at the platform, some time before she was due to start, Jack got off the engine, and T. who was not far off, ventured to address him on this strange subject.

"I say Jack," he began, "is it true you've been converted?"

"Yes, Scottie," he replied, giving him his old nickname.

"Well, I said when I heard it, I would give you a week!"

"It is a good many weeks now, Scottie."

"What do you do with yourself at nights? I don't understand this conversion," continued T.

"Oh, they are all right. When I have had a wash, there are plenty of places to go to," for Jack, like a new born babe, was desiring the sincere milk of the word, and was then seeking "his own company." where he could enjoy it with others like minded.

"But what is conversion? I don't understand it," persisted Scottie.

Jack thought a moment. Then he put his hand in his pocket. "T." he said, "you know what sort of a man I am."

"Yes!"

"If you told me you wanted a shilling, and I put my hand in my pocket and said, 'Here is one'; would you believe I meant it?"

"Yes."

"What would you do?"

"Take it of course."

"Well, T., that is conversion!"

"I don't understand you."

"You told me you needed a shilling. I said,

'Here is one.' You believed me, and took it. That is all I did. 'Ask, and it shall be given you.' I asked, and I believed God, and took His gift."

T. was serious. "Well," he said at length, "if that is all, I suppose I was converted years ago."

Jack looked up in surprise. He thought of the godless life he knew too well, the sin and the shame they had shared together; "*by their fruits ye shall know them*," and in his long intimacy with T. he had never seen the smallest evidence of any work of God in him, though both being the sons of Christian parents, both knew what should characterize "conversion."

"Do you believe on the Lord Jesus Christ, then, T.?" he asked.

"Yes."

"Do you believe He died for you?"

"Yes."

"Can you *trust* Him?"

"No!"

Ah, there was the secret. Poor T.'s faith was only historical. His belief was of the *head*, not the *heart*. It had never produced the slightest effect on his life and conduct: it was *dead*, for "faith without works is dead." It was simply an assent of the mind, not the bowing of the conscience and heart to God and His word; not the work of the Holy Spirit producing confession of sin, and faith in the Person and work of the Lord Jesus Christ. "The devils also believe and tremble" (James ii. 19).

Again the mail train is standing ready, and Jack is quietly waiting on the platform. Another man approaches, whom he knows but slightly, as it is only occasional duty that brings them near each other. W. is a grave, quiet man, past middle life, and has the name of being a preacher in some of the village chapels around.

"So, Jack, I hear there is a great change in you," he remarks.

"And, sure, W., it is high time there was," Jack replies.

W. looked at him. He had perhaps feared he would find Jack self satisfied or considering himself better than others, because of the grace that had saved him; but as he sees the change that actually is there, he exclaims, "Why, Jack, you are one of the elect!"

"Yes, W., for I am one of the *whosoever*," is Jack's answer.

Are you, reader?

"*Whosoever* believeth that Jesus is the Christ is born of God" (1 John v. 1).

"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).

"For *whosoever* shall call upon the name of the Lord shall be saved" (Rom. x. 13).

"And *whosoever will*, let him take the water of life freely" (Rev. xxii. 17).

"For THIS IS THE WILL OF HIM THAT

SENT ME, that *every one* which seeth the Son, and *believeth on Him, may have everlasting life*" (John vi. 40).

"Oh, W.," continued Jack, "can you realize the love of the blessed Lord Jesus in dying on the cross for a sinner like you, and not be changed?"

Tears rolled down W.'s cheeks. "He is my own blessed Saviour," he exclaimed.

Is He yours?

T.



Reminiscences (continued)

The work in the Royal Naval Barracks for over twenty years has been owned and blessed by the Lord. The one-bell (12.30) meetings, held every week-day save Saturday, to read the word of God, have been a great blessing to young Christians. Many men who had previously made confession of Christ, on joining the Navy found out the "one-bell" meeting. The old Quiet Room, where we first began in 1895 was much used of the Lord in building up the young in Christ, and in the proclamation of the gospel every Friday evening. It has been the writer's privilege to witness the conversion of several in this room. On one occasion there had been a fire in the building, and the room adjoining was closed, and guarded by a seaman sentry. He was obliged to hear the word preached: and the Lord arrested him, and saved him. I have often said, in speaking of the inci-

dent, that Bob S— was “a brand plucked from the burning,” as it was through the fire that he was there to hear the gospel.

On another occasion a hymn was being sung, and the marine sentry at the bottom of the steps caught the refrain, and was so exercised that he became anxious about his soul and enquired whether there was any hope for a marine?

We were reading 2 Corinthians v. one dinner hour; a young seaman was present who was anxious about his soul's salvation, though we did not know it; but at the close of the meeting he openly confessed that he believed the word that was read; “If any man be in Christ *he is* a new creature,” and that he now believed in Christ, and *he* was a new creature; “old things are passed away; behold all things are become new.” (verse 17). In after years “Teddy B—,” as we used to call him, became a diver, and was down some depth when the officer in charge heard a voice and thought something was amiss. He inquired through the telephone whether there was anything the matter down there? Our brother replied that he was simply singing, —

“I'm only a sinner saved by grace!”

It was in this room that the gospel was preached to a good company of sailors one evening, from a message which rings in my ears now. The *personal* call, “He calleth *thee*,” (Mark x. 49); the *urgent* call, “*Make haste*, and come down,” (Luke xix. 5); and the *last* call, “Escape for thy life”

(Gen. xix 17). How many heeded it I wonder? How many are heeding God's call to-day?

God is calling; calling yet! Have you, my unsaved reader, heeded His gracious call to come to Christ, the only Saviour?

Satan's cunning craftiness was in evidence again and again to deprive us of the use of this room; and eventually, after two or three attempts, he succeeded; but, praise God! this did not stop the testimony. The Lord was before us, and we had the use of another room for the one-bell meetings, and the schoolroom for the gospel. God made the way for His work to continue. The conversions in the schoolroom were many, some rather striking.

One evening a sailor came in whom the men nicknamed, "Born drunk." He was a confirmed old soaker, and hence we were surprised to see him there, but it was the Lord's doing, and marvellous in our eyes; for that night he confessed Christ as his Saviour, and the change in the man was marvellous! He was never absent from a meeting, and could not do enough for the Lord. He went around the barrack rooms distributing tracts and inviting men to the gospel, and left the barracks a sober-minded Christian.

Another, who heard the gospel in the schoolroom, came out of the meeting under conviction; but before leaving us for the night, got down on his knees by the rainpipe outside the block, and

confessed Christ as his Saviour and Lord in the open.

In this schoolroom a company of bluejackets were singing

“Will your anchor hold?”

when the preacher came into the room; and he lost no time in bringing before them Hebrews vi. 19-20, and impressed upon them “JESUS” as the anchor of our souls, for their acceptance. There was marked attention, and they soon learnt that there must be the chain of faith, shackled with hope to the anchor of love with the veil. The result of that meeting will be revealed in eternity.

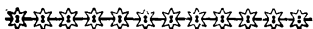
For years it was the practice to distribute tracts around the rooms, and invite the men to the gospel; and on one occasion (already published in “Gospel Gleanings”) a tract entitled, “Stop and think,” was given to a sailor just as he was about to enter the canteen. He did stop and read the tract, which gave an account of the celebrated Rowland Hill watching a man who was going down the street with a lot of pigs following him. Rowland Hill learnt that the man had been dropping beans, a few at a time, and the pigs were thus lured into the slaughter-house. He used this incident on one occasion in preaching, and applied it to the devil using allurements and temptations to draw souls to perdition. He pressed the truth, “What shall it profit a man, if he shall gain the whole world, and lose his own soul?” After three years

this sailor confessed that he was converted through this tract.

My reader, make sure of the salvation of your soul, for—

The moment a sinner believes
And trusts in the crucified Lord,
A pardon at once he receives,
Salvation *in full* through His blood!

(To be concluded.)



Great Wisdom.

“There was a little city, and few men within it; and there came a great king against it and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man” (Eccles. ix. 14, 15).

This little city is like the world. We may say it contains so many millions, but what are they before God? Only “few” in His sight. A “great king” has come “against it, and besieged it, and built great bulwarks against it,”—your arch-enemy and mine, Satan. Did not God put man in a garden, and give him all his heart could desire, and tell him to be fruitful and replenish the earth? But one came in and blighted that life of innocence, and man became captive, the slave of sin; “And so death passed upon all men, for that all have sinned.” There is no way of escape; we are under the sentence of death. There was no way of

escape for those in this city: you are like them. The great enemy of souls has come against you, and

God cannot pass the sinner by;
His sin demands that he must die.

You have come under the judgment of sin, for "all have sinned, and come short of the glory of God."

But there was one *found* in the city; it does not say he belonged to it. There was found in this city that was under sentence of death, a poor, wise man; the type of the Lord Jesus Christ. How do I know? Turn to Phillippians ii., and read: "Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a Man, He humbled Himself, and became obedient unto death, even the death of the cross"; and again in 2 Corinthians viii., "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

That poor Man was found here because the men of the city were under sentence of death; but He by wisdom delivered it. Not by force of arms, but by wisdom,—*His* wisdom. How has the blessed Lord Jesus Christ come in on your behalf? Is it by force of arms? No. We read in Luke that when He was in Gethsemane He could have asked for more than twelve legions of angels to do His will, but no, He would not.

He came down from heaven's heights, for His delights were with the sons of men ; and He came to take your place and mine and bear the judgment due to sin. "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."

God has shown His wondrous love to you ; He has shown the extent your sin will reach to ; He knows the judgment due to you : He has made provision for your need. He says, "Ye were not redeemed with corruptible things . . . but with the precious blood of Christ." That precious blood, shed on Calvary's cross, made a full atonement to God for you, if you will accept it. Christ is the wisdom of God, and the power of God. The wisdom of man could not aid ; it is foolishness with God. But Christ is the wisdom of God, and can avail for you, for He of God is made wisdom, and righteousness, and sanctification and redemption, if you will accept Him.

But what was the result in the little city ? "No man remembered that same poor man." The poor Man who had delivered the city is the One who is forgotten.

"Then said I : Wisdom is better than strength ; nevertheless, the poor man's wisdom is despised, and his words are not heard." "Despised" ; that brings us to another verse in Acts xiii.,—"Behold, ye despisers, and wonder, and perish." Those who despise the wisdom of this Man who was so rich, yet became poor,---those who despise God's entreaties

to come to Him, wonder and perish. Only these three things are granted to the despisers of the grace of God: they behold, they wonder, they perish. They will behold that One whom they have despised, behold Him, not as Saviour, but as Judge; they will wonder at the longsuffering of God which bore with them so patiently; and they will perish, because they have done despite to the blood of Christ, and to the Spirit.

But now, while it is called to-day, there is opportunity to accept the grace of God. Are you going on with the giddy multitude, with the people of the city? "Because there is wrath, beware lest He take thee away with His stroke: then a great ransom cannot deliver thee." Only a few weeks ago, a young fellow in the works where I am, was hurried into eternity in a moment, with a jest in his lips. Death may overtake you, or Christ may come; and where would you be?

May you be amongst those who remember the poor, wise Man; among those who hearken to the words of the Lord Jesus Christ, who says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest"; may your portion be that of those who find salvation to their souls through believing in Him.

H. B.

From Despair to Joy.

Oh, what a Saviour, that He died for me!
From condemnation He hath made me free;
"He that believeth on the Son," saith He,
 "*Hath* everlasting life."

All my iniquities on Him were laid,
All my indebtedness by Him was paid;
All who believe on Him, the Lord hath said,
 "*Have* everlasting life."

"Verily, verily, I say unto you";
"Verily, verily," message ever new—
"He that believeth on the Son"—'tis true—
 "*Hath* everlasting life."

With great joy and gladness of heart these verses were sung by a small company of Christian men and women in the open air. They were glad to sing them, because they had fled for refuge to Christ, the Son of God, who died for them at Calvary, and who had received them, and washed them from their sins in His own precious blood. Knowing (upon the assurance of God's holy word), that they were "all the children of God by faith in Christ Jesus" (Gal. iii. 26), and under an almost overwhelming sense of His boundless love and grace, they went forth to tell of His love to others, and His willingness to save them also.

A small, but very attentive, number of people stood in their gardens, or at their doors, and listened.

After singing the hymn these scriptures were read:—

“He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” (John iii. 36.)

“Verily, verily, I say unto you, he that hear-eth My word, and believeth on Him that sent Me, hath everlasting life and shall not come into judgment: but is passed from death unto life.” (John v. 24.)

And briefly, but lovingly, the hearers were urged to accept the glorious tidings of salvation sent for their acceptance, “without money and without price.” The message of God’s love and mercy and His yearning to save the lost and perishing, through His Beloved Son, was delivered; and we came away to wait in prayer on God our Father, asking Him to be pleased to bless these dear people, and that they might believe His precious gospel to the saving of their souls.

Blessed be His holy name, He heard, and glorified the name of His Son, Jesus Christ our Lord, in the salvation of, at least, one of those who listened.

It was, at the time of which I am writing, a beautiful evening in summer; and in a room in one of the cottages, with her window open, was a woman of about middle age, a great sufferer from that dreadful disease, cancer. The doctors had made the truth known to her that the end of her life on earth was near at hand; and she realised she was passing onward, quickly passing to that condition when time shall be no more.

She knew the terrible statements, "The soul that sinneth, it shall die" (Ezekiel xviii. 4); and "It is appointed unto men once to die, but after this the judgment" (Hebrews ix. 27). And borne in upon her heart and conscience, with all its dread foreboding, was the certainty that she was approaching an eternity of endless woe; for she knew her many sins were unforgiven, and "the wages of sin is death." (Romans vi. 23.) What could she do? Whither could she flee for succour and for aid? This she did not know; but just then while her mind and heart were filled with despair, she heard the voices from the roadway singing:—

"Verily, verily, I say unto you;

"Verily, verily, message ever new—

"He that believeth on the Son"—'tis true—

"Hath everlasting life."

And thus, most blessed to relate, God in His mercy and grace led her, by the power of His Spirit, to believe the good news about His well-beloved Son. The Lord Jesus, who died for ungodly ones like her, and who is alive again from the dead in the power of life in resurrection glory, spoke to her, and said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). Weak, sinful, and utterly incapable of doing the least thing to obtain salvation, she embraced the Lord Jesus as her own personal Saviour, and "passed from death unto life." After a few weeks more of suffering in body, but with heavenly joy and peace filling her heart through

faith in her adorable Saviour, she passed from this scene of sin and sorrow, to be for ever with Him in the Father's house above, where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away" (Rev. xxi. 4).

These facts concerning this dear woman were brought to our notice by her young daughter in the Sunday School, after her mother's departure to be with the Lord for ever. To God be all the praise, and all the glory!

"To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins" (Acts x. 43). "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

"Beware, therefore, lest that come upon you, which is spoken of in the prophets; "Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts xiii. 38-41).

Be not deceived. The reader is either a believer and SAVED, or a despiser and LOST. WHICH?

H. C. M.

Heaven, and the Way There.

Some time ago the writer was conversing with a gentleman who had been on the staff of one of the leading London journals, a singularly well-read and interesting man. His brother having held a position for many years in the Royal Household, he was full of anecdotes about the royal family and the nobility; while he had come in contact with many other notable personages, in other walks of life, and had made it a rule to hear all the most noted preachers for a great many years. So he was well informed on almost any subject on which one could touch. Except one: he could talk of religion, and religious teachers, and considered himself an orthodox Churchman; but of *the Bible itself* he was very ignorant. On this occasion our conversation had turned to that which lies beyond this life,—to the hereafter that all must face, sooner or later; and he expressed his belief,—which perhaps is shared by the reader,—that all men would eventually be found in heaven.

“Only those who believe in Christ,” was the writer’s reply: “THERE IS ONLY ONE WAY TO HEAVEN.”

“I say there are many ways to heaven,” he rejoined.

“The Lord Jesus Christ said, I AM THE WAY, the truth, and the life; *no man cometh unto the Father BUT BY ME*,” I quoted.

What was my astonishment at his answer: "I am sorry to hear you say so!"

Perhaps the reader is, too; if so, it must be because he is seeking to reach heaven by some other way than this. Are there several ways or only one? Are there several heavens, or only one? There are several ideas of heaven, and several ways to suit those different ideas.

But there is ONE BOOK which to many is a neglected book,—a book which answers all these questions, but which now is ignored, and closed; disbelieved, and slandered, even by those who profess themselves its ministers,—that book is the Bible, THE WORD OF GOD.

In that book there are two pictures of heaven,—two visions (among many others) to make clear something of that scene which "hath not entered into the heart of man," "the things which God hath prepared for them that love Him."

One of these visions is in Isaiah vi.; the other in Rev. iv. The THRONE OF GOD is the centre of both, and the attendants of that Throne have but one cry to utter, whether it be in the Old Testament or in the New,—"**Holy! Holy! Holy!**" *Holy!* Oh, dear reader, the heaven of the Bible is the place of intense unsullied holiness. And from holiness the sinner must ever shrink. Light and darkness cannot mix; holiness and sin can never dwell together.

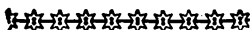
Isaiah, the prophet, heard that thrice re-

peated cry, "Holy, holy, holy, is Jehovah of hosts"; and there broke from his lips the heartbroken confession, "*Woe is ME!* for I am undone." So must every sinner confess, who finds himself in the presence of the throne of God.

But in Revelation iv. that Throne is seen again, and,—strange to say,—round that Throne are other thrones with human occupants; and as again the cry arises, "Holy, holy, holy, Lord God Almighty," those thrones are vacated, and the white-robed, golden-crowned occupants prostrate themselves as they cast their crowns before the Throne, and cry,—not "Woe is me," but "Thou art worthy . . . for Thou was slain, and hast redeemed us to God by Thy blood."

The Lamb that is in the midst of the Throne, the Centre of heaven's adoration and worship, was once in the midst of the malefactors on Calvary's cross. There He was made sin; there He bore our sins in His own body; there He died for our sins according to the Scriptures. It is the atoning work of the Lord Jesus Christ,—the One Mediator between God and men, who gave Himself a ransom for all,—the Man that is Jehovah's Fellow, and in whom all the fulness of the Godhead was pleased to dwell, in order to make peace by the blood of His cross,—it is He and His finished work, that is the alone way to heaven. The holiness of God has been manifested on Calvary; His Throne has been vindicated; and the precious blood shed there cleanses

from ALL sin, here and now. Reader, is this *your* way to heaven?



Reminiscences (concluded).

In this same Schoolroom several dear departed brethren have preached to companies of sailors, and left impressions which never wore off; and exhorted and encouraged the young Christians. It was wonderful how the Lord preserved a testimony in this place. The gospel meetings continued up to the time of the Great War; and the one bell meetings are still existent.

While these went on inside the barracks, there were bible classes for sailors, their wives and any friends they liked to bring, outside.

These were means to an end: to endeavour to bring them into fuller light and liberty; and the Lord blessed the feeble efforts. On one occasion, we were reading 2 Corinthians vi. 14-15,—“Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . or what part hath he that believeth with an unbeliever?” The question was asked whether it was right for a believer to keep company with an unbeliever? The reply was, “Strictly speaking, No!” After the meeting was closed, one present was invited to tea by a believer, and declined, saying, “No! Mr. H—, as I am an unbe-

liever; and believers can have no company with unbelievers!" And although pressed, she still refused.

In the evening this same one was found at the meeting room, listening to the gospel of God's grace, and without a question, allowed the writer to accompany her to her home; but on the way we met Mr. and Mrs. H—, who offered their company, too. She was under deep conviction: and before reaching her place of residence, she fell on her knees and cried to God to save her. Did He hear that cry? Undoubtedly; as He hears the cry of any who in this day of salvation, take their place as lost and guilty; and she went on her way rejoicing. She was subsequently baptised, and came into fellowship with the Lord's people. She was also used to bring her fellow servant into the light of the gospel.

Thus we have seen the Lord's leading over a period of years; and now one is getting near the end of one's journey here, it rejoices the heart to have had the privilege of writing these "Reminiscences," which we pray and trust may be the means of leading souls to Christ, for He is the *only Saviour*, and He is our *only Safeguard*, too!

There's a refuge in God for the sin-troubled soul,
In the peace-giving fountain, whose streams make us
whole;

There's a refuge in Jesus, the sinner's best Friend,
Who pardons, and cleanses, and keeps to the end.

C. H. C.

NOTE.—*The writer of these Reminiscences deeply regrets that on page 34, he inadvertently*

confused the testimonies of William Henry —— and his companion, brought to Christ at the same time. It was the latter who had previously been a drunkard; but both needed alike and both experienced the cleansing efficacy of the precious blood of Christ.
—ED., G.G.



The Blind Beggar.

(John ix.)

I want to bring before you four different stages in this man's history. First, he is a *wretched* man; then, a *washed* man; then a *witness*; and last, and best of all, a *worshipper*: four W's.

We often see a similar man, exciting pity and perhaps help,—a poor, blind beggar. No doubt multitudes had passed by and gazed on this one, and he had received alms from many; they relieved his circumstances, but they did not alter his condition,—he was a blind man.

The Lord Jesus and the company of His disciples also passed by; and the man was the subject of discussion to the disciples, whether the sins of the father were visited on him, according to the Mosaic code. Little did they, or the blind man, know the end of that discussion! The eye of the blessed Lord was on him; His purpose was to bless him; and He said, "That the works of God should be made manifest in him." What He was going to do was the work of Him that sent Him. God sent Him that whosoever believeth in Him should not

perish, but have everlasting life; and whatever the Lord Jesus did here only fulfilled the works and purpose of God.

The Lord began by acting, not by speaking to him. "He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay." The clay no doubt typified that great wonder,—the greatest the world has ever seen; for in the volume of the book it is written, "A body hast Thou prepared Me." This was a figure of what the Lord Himself was; and the spittle, the Spirit by whose energy He wrought. With that He anointed the eyes of the blind man. Do you accept His Person, that He who outshone all others was the Sent One, the Son of God?

Then He says, "Go, wash in the pool of Siloam."

What did he do? "He went his way, therefore, and washed, and came, seeing." So the Lord enjoins me to bid you, "Go and wash." You can only get sight by faith, and resting on the finished work of the Lord's Christ. It was faith that caused this man to go and wash. He had to act on what he was told to do. How many a soul does not accept in faith that which would give them the best of heaven's blessings! Oh, do what this man did! He believed the message; he accepted the words of the Lord Jesus Christ; he went, and he got the blessing. "*He came seeing.*"

This man caused consternation among the

neighbours. He who had been *wretched* was now *washed*; and they commenced to talk about it. Some said, This is he; others said, He is like him." But he answered all disputants himself; "He said, 'I am he.'" Not only was he washed, but he was *a witness* to the fact that he was washed. They asked him about it, and he said, "A Man that is called Jesus,"—he did not know much about Him,—"made clay, and . . . told me to go . . . and wash." He witnessed to the fact that it was the Lord Jesus who gave him his sight. "And there was a division among them." Christendom to-day is full of divisions about the Person of God's Christ.

"They cast him out"; where? Where Jesus was, outcast and rejected. Jesus heard it, and He sought him. The object of His love, a poor blind beggar formerly, He sought for him, as He sought for me and for you.

He found him, and He said, "Dost thou believe on the Son of God?" "He answered and said, 'Who is He, Lord?' " "Lord, I believe. And he *worshipped* Him." He believed, he accepted the Son of God for himself, and he fell down at His feet. The Son of God was before him, the Object for adoration, for praise, for worship. His sight, and all his blessings on earth and in heaven, had come to him through that blessed One who had sought him out,—*him*, a poor blind beggar! And the One who saved him and talked with him is the One who would save you. QUARTUS.

A Righteous Man's Resting Place.

A gentleman and his wife, about to spend a holiday in the Channel Islands, stood in the Custom House at Southampton, waiting for their luggage to be examined. The official who was about to open the trunks, seeing the name on one of them, suddenly exclaimed, "Excuse me, sir, but are you any relation of the late Mr. Thomas B——, of Portsmouth?"

"Yes, I am his son," was the astonished reply.

"You may pass, sir. Your father's son would never carry contraband."

This incident is not related in approval of the official's conduct, for alas! many a son does not tread in his father's footsteps; but to show what sort of character the late Mr. Thomas B—— bore before his fellow men: upright, honourable, righteous to the last degree.

Some twenty years or so before that incident took place that son had stood by his father's death-bed. That life of stirring honesty and probity was closing, and death was laying its icy hand upon him. For weeks he had lain in view of eternity: he had had time to review the past, and to *think*; to weigh up past, present, and future. "Father," said the son, "on what are you resting your soul now?"

A solemn question. Reader, were you asked

it in the light of eternity, what would *your* answer be?

Mr. B—— could look back on a life such as few men could; he *had* a righteousness of his own, in which he might have boasted; his duties as husband and father, as servant, and as master, had been scrupulously carried out; even his very beast might have testified to its master's righteousness (Proverbs xii. 10), for it was his custom after a day's journey, if putting up at an inn, not only to see his horse comfortably stabled, and order a good meal for him, but to stand by while he ate it, before he partook of his own supper,—lest a dishonest ostler should rob the beast of its due.

But as the light of eternity dawned on Mr. B——, he turned from it all,—from himself,—and in answer to his son's question, replied in the words of the old hymn,

JESUS! Thy blood and righteousness

My beauty are, my glorious dress:

'Mid flaming worlds in this arrayed,

With joy shall I lift up the head.

This was Mr. B——'s resting place: with the apostle Paul he could say, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord . . . that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"

(Phil. iii. 7-9). Well he knew that his uprightness, as man to man, would not give him a standing in the presence of God: it was no resting place even for his own conscience, and accounting it that which God declared it to be, "filthy rags" (Is. lxiv. 6), though to men it appeared so fair, he turned to the righteousness of God, revealed in Christ, and appropriated it for his own.

The reader will remember the parable of the marriage of the king's son (Matt. xxii 1-14). The title to sit at that feast was not the respectability of the guests, not their past conduct, not their wealth, not the apparel in which they responded to the invite, but simply and solely their permitting themselves to be clothed in the garment the King considered suitable to the dignity of His table, and the honour of His Son: a garment He Himself provided. That garment, called in another parable, "the best robe" (Luke xv. 22), typifies Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I. Cor. i. 30); the only One which God can accept. But let those thus clothed take care that their life and conduct correspond with what they are; that being made the righteousness of God in Him, they may practically be righteous even as He is righteous.

T.



A Day of Good Tidings.

There was a city,—the city of Samaria,—in a country which should have been blessed above all others; but it was a besieged city. The enemy was at the gate. There were shops, but nothing in them; homes, but no food in the empty cupboards; and up and down the streets there was the sunken cheek, the hollow eye, the emaciated form: a great famine prevailed there. And as the king of that city walks on the wall, there is the cry of a woman,—“Help! Oh, help!”

It always strikes one's attention, when there is a needy person crying for help. Once in the Isle of Wight, about 10 o'clock on a Sunday evening, when a gale was blowing, and the great breakers were rolling in, I remember hearing the cry for “Help!” ringing out of the darkness, and how it seemed to thrill the heart, as one stood there on the shore, and could see nothing. Five men were on a brigantine that had got on shore, and a lifeboat went out from Shanklin, but she could not get through the breakers. Then they tried to reach the wreck from the other side of Sandown, but they could not do it. “Help!” But all were helpless. Thank God the poor fellows were saved next morning. The woman says, “Help!” but the king says, “If the Lord do not help thee, whence shall I help thee?” “Vain is the help of man.”

What is God going to do with this city? He

works in grace; He delights to exercise mercy on behalf of His people. "Hear ye the word of the Lord; thus saith the Lord, to-morrow about this time shall a measure of fine flour be sold for a shekel!" It is on the authority of the word of the Lord, the prophet gives forth these glad tidings. And God sends forth the testimony of His grace to-day on the authority of His precious word, and it goes out to this world, packed with thousands of perishing souls, "Hear ye the word of the Lord!" There is salvation in the name of Jesus (Acts iv. 12). This word shall stand for ever. "Heaven and earth shall pass away, but My word shall not pass away."

There were four men at the gate, poor men who had been looked on with pity, four lepers. Death was working in them, and the power of death was all around them. Have you ever seen yourself like that, with sin in you, and the power of the enemy of souls around you? Look where you will, no hope; within, death; without, death.

These four men say, "Why sit we here till we die?" As they looked around, they realised there was nothing but death, and they were directed to seek the Syrian tents. So does the Spirit of God work in the hearts and consciences of poor lost sinners, showing them that they are shut up to death and judgment, helpless, ruined, lost.

So these poor lepers go towards the camp of the enemy; and when they come to it they find no man

there! God has interposed between them and the foe, and scattered the enemy by His mighty power. And God has interposed for the sinner. What the sinner cannot do, God has done. Come with me, with unshod feet and chastened heart, to Calvary, and see the holy, blessed Lamb of God suffering there. Hark to His cry, "My God, My God, why hast Thou forsaken Me?" He who is holy, spotless, and sinless, is made sin. God has thus interposed by the blood of the Lord Jesus Christ, on the behalf of sinners. He cried, "It is finished," with a loud voice, showing He *gave up* His spirit; He had power to lay down His life, and He laid it down that sinners might live. He laid it down "according to the scriptures"; and according to the same word, He took it again.

All the enemies were gone, and there was no one to prevent the lepers taking what God had provided for them. There is none now to prevent the sinner taking what God has provided. It is the hungry, the thirsty, the one with no money, that He bids to "Come and buy!"

These lepers ate and drank; and found besides, three things of distinctive character, silver, and gold and raiment. *Silver*,—what is it? We find it in Exodus xxx. as the token of redemption, as Peter (First Epistle, i. 18) also says. At the cross of Christ is found silver, the precious blood that cleanses from all sin.

And what else? *Gold*. Gold portrays to us the

glory of the Godhead,—of the One who gave the Son; and the glory of the One who has gone back into those heavens, Himself the very glory of all the glory there! And the sinner is able to pass through the rent veil, and pour out his soul in praise and adoration there.

But there was more; *raiment*. When Adam sinned, he was afraid, because he was naked. Sin had entered into his heart, and he saw his nakedness, his ruin. Now here is raiment, the righteousness of God which is for the sinner who believes in Jesus, a covering that meets the eye of God. I am fitted by His own righteousness for His own presence. What a blessing! And as the lepers go from tent to tent, they gain confidence, for they see the enemy is gone, and gone for ever. And they think of the starving city, and they say, "We do not well." And I put my feet into their shoes, as I come to you, a leper whom God has saved, and say, "I do not well to hold my peace, this day is a day of glad tidings, of God's grace to sinners, and what He has provided for them."

QUARTUS.

"We Would See Jesus."

They were stirring days when these words were uttered. Jesus, the Prophet of Nazareth of

Galilee, had ridden into Jerusalem, sitting on an ass's colt, while the crowds with their palm branches had acclaimed Him as the King of Israel that cometh in the name of Jehovah. All the city had been moved at the strange sight,—the fulfilment of Zechariah's prophecy (ch. ix. 9) uttered long ages ago; and the question had passed from lip to lip,—“Who is this?” “This is Jesus!” was the reply.

Small wonder then that strangers from a far off land, aliens from the covenant of promise, as they stood among the crowds that were assembled for worship, addressed to Philip their desire, ‘ ‘Sir we would see Jesus!’

Reader, would you? Has the lowly Nazarene, despised and rejected of men, whose divine glory the dumb beast, the unbroken, untamed colt, owned, as it bowed its neck to its Creator's hand, —a glory now denied and belied by the men who profess to be His servants, and ministers of His word,—has that lowly One any attraction for you? Would you see Him? Would you be personally acquainted with Him? Would you be in His presence?

There was one who would, and whose desire was about to be gratified. Herod, the king,—the wicked son of a wicked father,—“was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him” (Luke xxiii. 8).

And now his desire is granted. The governor of Judea, Pontius Pilate, has this One brought before him,—a prisoner, and the crowds which five days ago have shouted, “Hosannah! Blessed is He that cometh in the name of the Lord!” are now vociferating, “Crucify, crucify Him!” “I find in Him no fault at all,” is the verdict of Roman justice; yet to pacify the people, as soon as he hears of Galilee, the governor shifts the responsibility on to another, and sends Him to Herod.

Now is the king’s opportunity; he sees Jesus, a lowly Prisoner before him; he questions Him in many words, but he gets none in reply. “As a lamb before his shearers is dumb,” so the Holy One of God stands before those who vehemently accuse Him. Now the King’s desire is granted; how does he use his chance,—his last chance? “And Herod with his men of war *set Him at nought and mocked Him*” (Luke xxiii, 11). Would you see Jesus to set Him at nought? To value Him as *nothing*? Is *that* your estimate of the Christ of God? Herod in curiosity “would see Jesus”; his curiosity was gratified; he saw Him, and *set Him at nought*!

A short time before,—it may have been only days or weeks at the outside,—and another man had “sought to see Jesus, who He was” (Luke xix. 3). It was not His miracles, but *His Person* that awakened desires in the heart of the rich little tax collector of Jericho; he, too, “would see Jesus,”

and his desire, too, had been gratified. For the last time the feet of Jesus of Nazareth entered and passed through Jericho. He was going to Jerusalem,—going to die. It is Zacchaeus' last opportunity: he seizes it. Hastening before the crowd, he chooses a broad-leaved sycamore tree; he hastily climbs it, and from that vantage point, he peers down on the crowd as it passes beneath. And in the midst of that crowd, *he sees Jesus*. His wish is gratified; his desire is granted. But stay! as the sinner looks down, the Saviour looks up, and *he sees Jesus, who he is*. Those all-seeing Eyes gaze through the clustering sycamore leaves, and the voice that Herod might never hear, breaks the silence, "Zacchaeus, make haste, and come down, for to-day I must abide at thy house!" No point of vantage over the crowd, no concealment of his curiosity; all was exposed; the rich man, the chief of the tax collectors, "made haste, and came down, and *received Him joyfully*."

Reader, again we ask, would you see Jesus? The moment hastens when "every eye shall see Him, and they also which pierced Him" (Rev. i. 6),—King Herod among them; and they who have set Him at nought shall hear His verdict, Depart from Me, into everlasting fire.

But if you would see Him who He is, bowing to the truth of His Person,—the true God and Eternal Life,—and resting on the finished work which He accomplished on Calvary's Cross, then

turn your eyes to heaven, and "see Jesus, which was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for everyman" (Heb. ii. 9). O.



A Letter to One Seeking Jesus. Is It YOU ?

Dear Friend,—I was glad to hear of your safe arrival, and that your health had not suffered by the voyage. I trust the Lord is dealing gently with your frail body, so that your mind may get leave freely to fix itself on Jesus Christ, and Him crucified. "Through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things" (Acts xiii. 38, 39). . . In yourself you never will stand righteous before Jehovah. Ps. cxliii. 2 answers your case. "Enter not into judgment with me" must be your cry. In your nature, in your past life, in your breaking of the holy law, in your contempt and neglect of Jesus, in your indwelling sin, God can see nothing but what He must condemn. Oh that you would be of the same mind with God about your own soul! Do not be afraid to look upon its loathsomeness; for God offers to clothe you in Jesus Christ. There is only *One* in all the world on whose face God can

look and say, "He is altogether lovely." Jesus is that One. Now, God is willing that you and I should hide in Jesus. I feel at this moment that He is my righteousness. "This is His name whereby He shall be called, The Lord our righteousness" (Jer. xxiii. 6). I feel that the love of God shines upon my guilty soul through Jesus. This is all my peace.

Your tears will not blot out sin. They do nothing but weep in hell. But that does not justify them. Your right views of the gospel will not justify you; you must be covered with a spotless righteousness. Your change of heart and of life will not justify you: it cannot cover *past sins*, neither is it perfect. Your amended life is still fearfully sinful in God's sight, and yet nothing but perfect righteousness can stand before Him. Jesus offers you this perfect righteousness: in Him you may stand, and hear God say, "Thou art all fair, My love. There is no spot in thee." Do you thus look to Jesus? Do you believe the record that God has given concerning Him? Do you cry, "My Lord and my God," my Surety, my All? Dear friend, do not tarry. Eternity may be near. *Now* is your best time, perhaps your only time, of closing with Christ. "He that hath the Son hath life." This is all my prayer and desire for your precious, precious soul.

Ever yours in the gospel,

ROBERT MURRAY M'CHEYNE.

A Summer Night.

Among the Mendip Hills, in Somersetshire, stood a beautiful residence, surmounted by park-like grounds, all arranged with the taste that marks a well regulated mind. It was a delightful spot, and many were the visitors there, attracted by its beauty, and more especially by the owner of the estate, who after a brilliant literary career, had retired into the country, to spend the remainder of her life and fortune in works of benevolence and philanthropy.

But now, as the harvest fields lie ripe around, ready for the sickle, the calm quiet of the warm August night is broken by the hurried tread of her servants, as they carry out hastily given instructions, for their loved mistress has been seized with sudden and alarming illness, and they fear the approach of the

Reaper whose name is Death,
to cut down a shock of corn fully ripe.

What about herself, as after repeated fainting, the aged lady recovers her speech? The voice is very feeble. Listen,—“Thou wilt not leave my soul in hell, for Thou *didst not* suffer Thy Holy One to see corruption. Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.” The words are from Psalm xvi. 10, 11, but she makes a little alteration. David, “seeing this before, spake

of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption" (Acts ii. 31); and she, looking back by faith to that same glorious resurrection, can claim the blessed assurance that,—

The torment and the fire
Mine eyes shall never see.
For me there is no sentence,
For me has death no sting,

because as her Substitute, the Christ of God has borne the sentence, and removed the sting.

Someone present softly begins to repeat, "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble" (Ps. xli. 1), no doubt thinking the words peculiarly applicable to one who had been indeed a friend to the poor around her. "The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness."

"A beautiful psalm! but all my trust is through grace; all my hope is for mercy; all I ask is acceptance through Jesus Christ! What should I do now if the work were to be begun?" And clasping the hand of the hastily summoned doctor, she adds, "I give you so much trouble, doctor! indeed, I am not worth taking so much pains about!"

"That is as *we* think," he replies, "we are willing to keep you among us as long as we can."

"Oh, tarry thou the Lord's leisure; He Him-

self is the portion of mine inheritance and of my cup. When we are upon the brink of eternity, how do all earthly things shrink into their merited littleness! This is the point from whence to view them, 'Oh God, Thou art my God, my soul thirsteth *after Thee.*' "

But the night passed, and still she lingered. A visitor called and prayed by her bedside. As he rose from his knees, she said, "I thank God I have not an anxiety whether to live or die. There is peace and safety at the foot of the cross; blessed be His holy Name, I am enabled to cast myself there, in a full, undivided, unqualified reliance on that blood that was shed upon it!"

"You have been a blessing to the world," he remarked.

"No," she replied, "mine has been a poor little way; I *have done* nothing, I *could da* nothing. The righteousness, merits, and mercies of Christ are all in all."

And in reply to a remark from the nurse, she answered, "The blood of Christ is sufficient; there is no acceptance for the best without it, and with it the worst need not fear obtaining pardon and salvation."

And as her visitor expressed an earnest hope for her recovery, she said, "Don't wish it; pray that His will may be done *in* me and *by* me; pray that I may bear testimony to His faithfulness unto the end. I would renounce everything except my

hold upon the Rock of my salvation."

The postman came with a letter, containing the happy news that a volume written by her had been used by God to awaken her correspondent to a sense of his need as a sinner, and the blessing it had proved to him; with deep emotion she exclaimed, "I am sure I ought to be deeply humbled and gratified that God has deigned to work by so mean an instrument as I am; to Him be all the glory. I hope I don't think anything in the world of my poor doings;—I utterly discard them; to Him be all praise and thanksgiving for ever!"

But her work was not then at an end: she was called to "tarry her Lord's leisure" (to use her own words) for years afterwards; but these experiences from her sick chamber are recorded now to bear witness to the all-sufficiency of the grace of God for the time when everything else must fail. There is nothing but the blood of Christ to atone for sin: none but He for a sinner to trust in. Reader, are *you* putting "a full, undivided, unqualified reliance on that blood" which "cleanseth from all sin?"



John v. 24.

This well-known verse of scripture has often been a subject for gospel-preachers; but not too often, as it contains words which fell from the lips of the Lord Jesus Christ, the Son of God.

There are three things in this verse, which are inseparably connected, viz:—*Hearing, Believing, Having*: and what God hath joined together, let no man put asunder. Jesus said, "Verily, verily, I say unto you, he that *heareth* my word, and *believeth* Him that sent Me, *hath* everlasting life, and *shall not* come into judgment; but *is passed* from death unto life."

In the Lord's explanation of the parable of the sower, we are given four classes of hearers, upon whom the word spoken has different effects; for instance, those by the wayside *hear the word*, but the evil one taketh away the word out of their hearts, lest they should believe and be saved—the devil prevails. The rocky-ground hearers *receive the word with joy*, but have no root in themselves, and in the time of temptation, fall away. The flesh prevails. The thorny-ground hearers, *when they have heard*, go forth and are choked with cares, riches, and pleasures of this life, and bring no fruit to perfection—the world prevails. "But that on the good ground are they, which in an honest and good heart, *having heard the word*, keep it, and bring forth fruit with patience." It is evident that the first three classes of hearers received the gospel, but the word preached did not profit them, not being mixed with faith in them that heard it. Is not this the case with many who listen to the word of God to-day—casual, careless, hearers—on whom the word of God has none

effect; for they are just like leaky vessels; the water—the word—soon runs out, and they are left high and dry on the rocks of destruction? The unsaved readers of the “Gospel Gleanings” may be among this company; and you do well to take heed to the fourth class of hearers. They had an *honest and good heart*, they came with good interest to listen to the word of God. So then faith came by hearing, and hearing by the word of God (Romans x. 17). They really and truly believed and are saved—the Holy Spirit prevails.

It has often been pointed out, and rightly so, that the third, fourth and fifth chapters of John’s gospel, should be taken together, because they bring before us three particular classes of hearers, which may be applied to the unconverted.

In the third chapter we are introduced to a *religious hearer*, a ruler of the Jews; and it is assumed a Pharisee, well-instructed in the Hebrew scriptures. It is evident, from his question, that he was an eyewitness of the miracles of Jesus, and was attracted to Him; but for fear of being seen in the company of, or speaking to the despised Nazarene, he came to Jesus by night, and said unto Him, “Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.” But Jesus, knowing what was in his heart, immediately replied, “Verily, verily, I say unto thee, except a man be *born again*, he cannot see the

Kingdom of God." This was something Nicodemus could not understand, as he was viewing it from a natural standpoint; so the Lord further explained, it must be by water and the Spirit. We must see here that the Lord did not mean literal water, but the *word of God*, as He fully explains to His disciples in the thirteenth and fifteenth chapters of this gospel; and to make it quite clear to us, the apostle Peter, in his first epistle (ch. i. 23-25), records that we are "born again" by the incorruptible *word of God*," and that "*this is the word by which the gospel is preached unto you.*" Did this religious hearer believe the word preached? He did! And the Spirit of God brought life to his soul through believing.

Then in the fourth chapter, *a sinful hearer* is seen approaching Sychar's well, whereon the blessed Lord sat, weary with His journey. What a surprise to this one, who was living in sin, to find a Stranger sitting thus at noon-day,—One whom she least expected! She was more perplexed still, when He said, He being a Jew, "Give me to drink!" and she a Samaritan. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He "must needs go through Samaria" to save this vile sinner. He took a longer journey from the glory above to save a sinner like me! In His love and in His pity, He led her on; and then almost abruptly, broke off the conversation in order to reach her

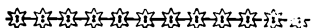
conscience—"Jesus saith unto her, Go, call thy husband, and come hither." A sense of guilt was then awakened in her soul, and when Jesus revealed Himself as the Messiah, she believed His word, and went forth with this blessed testimony, "Come, see a Man, which told me all things that ever I did: is not this the Christ?" She, too, got everlasting life.

Then in the fifth chapter, there is a *helpless friendless hearer*, one who for many, many years had been waiting for the mercy of God; but here was "God's rich mercy from on high" in the Person of Christ, saying to to this poor, helpless one, "Wilt thou be made whole?" How gladly this one believed His word, and got the blessing! It is without question, that "He that *heareth my word, and believeth Him that sent Me, hath everlasting life, and shall not come into judgment.*" The Lord makes it clear to all, that judgment awaits every unbeliever, and from the twenty-ninth verse of this same chapter, it is evident they will not escape it by dying, for after this the judgment (Heb. ix. 27). "Th soul that sinneth, it shall die"; and from Revelation ch. xxi. 8, we learn that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars shall have their part in the lake which burneth with fire and brimstone: *which is the second death.*" Oh, unsaved one, what a fearful doom is yours, should you die an unbeliever,

whilst all the time God is telling out His love to you in the person of His beloved Son, who died that you might live! If you hear His word, and believe the God that sent Him, you have everlasting life, *as a present possession*, and you will be translated from the condition of death to the condition of life, and that for ever. May you believe now, and get the blessing!

O, what a Saviour, that He died for me!
 From condemnation He hath made me free;
 He that believeth on the Son, saith He,
 Hath everlasting life.

Verily, verily, I say unto you;
 Verily, verily—message ever new—
 He that believeth on the Son—'tis true,
 Hath everlasting life. C. H. C.



A Religion of Four Letters.

"There is a wide difference between your religion and mine," said a Christian lady to one in whose spiritual condition she had long been interested.

"Indeed," said he, "how is that?"

"Your religion," she replied, "has only *two* letters in it, and mine has *four*." It seems that this gentleman was one of that numerous class who are seeking to get to heaven by their doings, by attention to ordinances and ceremonies, by what the apostle, in the ninth of Hebrews, terms, "dead works." But he did not understand about the "two letters," and the "four." His friend had

often spoken to him, and on the occasion to which our anecdote refers, she had called to take her leave of him for some time, as she was about to go from home.

“What do you mean,” said he, “by two letters and four?”

“Why, your religion,” said the lady; is D-O, Do; whereas mine is D-O-N-E, Done.”

This was all that passed. The lady took her leave; but her words remained, and did their work in the soul of her friend,—revolutionary work verily. The entire current of his thoughts changed. ‘Do’ is one thing; ‘Done’ is quite another. The former is legalism; the latter is Christianity. It was a novel and very original way of putting the gospel; but it was just the mode for a legalist, and the Spirit of God used it in the conversion of this gentleman.

When next he met his friend, he said to her, “Well, I can now say with you, that my religion is D-O-N-E, Done.” He had learnt to fling aside his deadly doings, and rest in the finished work of Christ. He was led to see that it was no longer a question of what he could *do* for God, but what God had *done* for him.

This settled everything. The four golden letters shone under the gaze of his emancipated soul, “D-O-N-E.” Precious letters! Precious word! Who can tell the relief to a burdened heart when it discovers that all is done? What joy to know

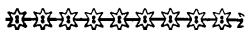
that what I have been toiling for, it may be many a long year, was all done nineteen hundred years ago, on the cross!

Christ has done *all*. He has put away sin,—magnified the law, and made it honourable,—satisfied the claims of Divine justice,—vanquished Satan,—taken the sting from death, and the victory from the grave,—glorified God in the very scene in which He had been dishonoured. All this is wrapped up in these four golden letters, “D-O-N-E.” Oh! who would not give up the two for the four? Who would not exchange “D-O,” for “D-O-N-E?”

Reader, what say you to this? What of your religion? Does it consist of two letters or four? Is it still “D-O” with you, or have you found your happy portion and rest in “D-O-N-E?”

Do think of it, dear friend,—think deeply,—think seriously, and may God’s Spirit lead you, this moment, to cease from your own “D-O,” and to rest in Christ’s eternal “D-O-N-E!”

EXTRACTED.



After Many Years.

How precious to the believer in Christ to know that a word spoken for Him is never lost!

Hearing the “Dead March” being played, I went to the cemetery, where they were carrying a soldier to his last resting place. Such a sight impresses us with the solemn thought that we are

not here for ever; are we ready if we should be called away? It is blessed to know that there is One who has conquered the grave, who has risen a mighty victor over it, and imparts victory, too, to those that believe in His Name.

While standing outside the cemetery a young man accosted me and shook hands, and said he knew me years before, and that words I had spoken to him about salvation he had never forgotten. "Heaven and earth shall pass away," (the Saviour said) "but My words shall not pass away." Dear reader, how are you treating God's word, and His message of salvation? It declares that they who believe in Him have eternal life, and shall never perish, and no one shall pluck them out of His hand (John x. 28).

But the Christ rejector will lose all the glories of heaven, and the blessed reign of Christ; and will have to bear the judgment of rejecting salvation, and of his sins for ever.

A. C. W.



The Gospel.

The voice of the living Creator is here,
Sweet music as rich as of heav'nly choir:
Renewing the spirit as rain and as dew:
God's music, His wealth, the heart to endue.
Passing all thought and words and desire.

Provision sustaining the life without end:
A key that unlocks heaven's portal:
A glimpse of the glorious bliss which awaits us;
Power Divine, which newly creates us;
First gleam of the mansions immortal.

W. O.

The Shut Door.

A servant of God, personally known to the writer, but now resting from his labours, was once travelling in the Isle of Wight. He had been staying with friends, who had seen him off by train, and he found himself alone with a solitary fellow passenger. He was one to whom the injunction, "Be instant in season, out of season," meant just what it says; and it was his habit to speak, whenever he had the opportunity, of the Saviour Who had brought him to Himself in a remarkable way; and to tell of His love and grace to any who would listen. He had great tact, too, in introducing this (too often unwelcome) theme: "he that winneth souls is wise," but "if any man lack wisdom, let him ask of God, Who giveth to all men liberally, and upbraideth not; and it shall be given him."

So it was not long before he was speaking to his fellow traveller of the other journey they both were taking—the journey of life; and the end of that journey—either an eternity of bliss or of endless woe. He found he had touched a tender chord: the young man had realized he was on *the down line*, a sinner in his sins, hastening to perdition. Solemn thought, dear reader. And where art thou? Whither art thou journeying? What shall the end be? Oh, if thou hast discovered thou art still on the downward way leading

to destruction, stop! There is hope, there is salvation to-day. There is a Saviour Who waits to be gracious; One Who has come from the heights of glory to the depths of Calvary's woe: One Who has stood in the sinner's stead, and borne the judgment due to sin: One Who has not only given Himself a ransom for all, but has glorified God in so doing. And because He has glorified a holy God about the question of sin, God has highly exalted Him, and given Him the Name which is above every name.

Man nailed Him to the cross: man laid Him in the grave; *GOD raised Him from the dead.* He has seated Him at His own right hand, and He sets Him forth a mercy-seat through faith in His blood, so that He is just, and the Justifier of Him that believeth in Jesus. Such was the story my friend told that day in the railway carriage. And solemnly, eagerly, his companion listened. Two or three stations had been passed, but few passengers were about, and none had attempted to enter their compartment. Just then, however, the train stopped at a junction, and the evangelist saw, to his sorrow, that the platform was crowded with young fellows on their way to a cricket match. He felt the message he had been speaking to his anxious companion was *a message from God*, and that the Holy Spirit had sent the word home in conviction, and he had hoped that before they reached Ryde, the Saviour and

the sinner would have met in that railway carriage; but when he saw the crowded platform, he doubted not others would enter, and hinder any further conversation, even if they did not cause his hearer to put off bowing to God's word till a more convenient season.

A rush on the platform! Strong and eager hands were laid on the door handle. It turned, but the door did not open. "Locked!" and the disappointed youths turned hastily to another compartment. Again and again that handle was tried, but the door was fast, and as the whistle sounded, the last passengers scrambled into other carriages, and the two remained alone together. Alone? Nay; Another was there. Unseen by human eye, the Saviour of sinners was wooing the heart of one for whom He died; and kneeling on the floor of the railway carriage, the young man yielded himself to the One who had given Himself for him; he accepted God's salvation, and rose from his knees a new creature in Christ. "The Lord shut him in": in the Ark of Safety: in the City of Refuge—Christ Himself. It was manifestly His power that fastened the carriage door, for as the train drew up at Ryde, and both the evangelist and his convert sought to alight, it opened without any difficulty. But He Who closed that door, will shortly close another, for "When once the Master of the house is risen up and hath shut to the door, and ye begin to stand

without, and to knock at the door, saying, Lord, Lord, open unto us. . . . He shall say, I tell you I know you not whence ye are; depart from Me, all ye workers of iniquity " (Luke xiii. 25, 27.) Which side of the door will the reader be in that day?



The Door.

The Lord Jesus Christ, in His ministry, when here, used the simplest of figures, so that a child could understand; and in the 10th chapter of John's Gospel, He speaks of Himself, in the 9th verse, as the door, " I AM THE DOOR."

A door—the means of access, or exit,—is well understood by all, and we cannot be mistaken as to its meaning: therefore, our Lord says, " by *ME*, if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Here is an invitation for you; and from the lips of the Saviour-God, in Whom we see a God-glorifying Saviour, and a soul-satisfying Saviour; as subsequently He speaks of Himself as " the Good Shepherd who giveth His life for the sheep."

Was there ever love like His? No, never! Was there ever such concern for the salvation of the sinner? No! As expressed in the hymn:—

" We'll sing of the Shepherd who died,
Who died for the sake of the flock;
His *love to the utmost* was tried,
But firmly endured as a rock."

Therefore, we see in this verse,
A perfect Saviour.
,, Salvation.
,, Liberty.
,, Satisfaction.

How blessed ! Here we have One who is able to save to the uttermost, all who come unto God by Him—save right on to the end—for, as another has said, He never gives up the object of His love. Does He not say, further, “ I give unto my sheep eternal life; and they shall never perish, neither shall any pluck them out of My hand?” (v. 28), and not only so, but, “ My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father’s hand. I and My Father are one.” This is a double security for every one of His sheep, every believer in Him, every one who has entered by the door, and thus become His sheep. This is not only simple, but most blessed. Shall we think of a well-known figure recorded in the Old Testament, to illustrate this? The world, before the flood, became very evil, and “ God saw that the wickedness of man *was great* in the earth, and that every imagination of the thoughts of his heart was only evil continually ” (Gen. vi., 5). And the Lord said He would destroy man, “ but Noah found grace in the eyes of the LORD ” (v. 8). Noah was instructed to build an ark for the salvation of himself and household; and when it

was completed, the Lord said unto him, "Come thou and all thy house into the ark." Here was a gracious call indeed: and has God forgotten to be gracious? Is He not still calling you in grace? Does He not speak from heaven as He spoke on earth: "I am the door, by Me, if any man enter in, he shall be saved?" He does! Have you heeded the gracious invitation to come to Christ, of whom the ark is a figure, as Noah did? If so, you are saved; and infinitely more secure than was Noah. You are in Christ, a new creature; you have entered by the door into the ark, as did Noah and his family, "*and the Lord shut him in*" (Gen. vii. 16). Do we not read, "So He shall open, and none shall shut, and He shall shut, and none shall open?" (Is. xxii., 22). Therefore, when the Lord shuts the door, none can open it, and Noah and his family were saved from the judgment. The idea in some minds that he could fall out, or take himself out, is preposterous. He was in God's hands, and secured from the judgment flood, just as every believer in our Lord Jesus Christ, who has entered by the door, is eternally secure from judgment, and saved with a "*perfect salvation*;" if I may use the figure, he is shut into Christ, and can never, *no never*, be lost. Once I was asked, at the end of some Mission Services, to speak a few closing words. The invitation came so unexpectedly to me, that I had no time to think of what to say; but as I walked

from the back of the building to the platform, I was looking to the Lord for suitable words, and guidance; and by the time I faced a crowded audience, the word came to me to speak of "the Believer's Security," which I did, not giving one thought as to where I was, or to whom I was speaking. The interest was most marked, and, I trust, proved a blessing that night to many doubtful hearers, who are led to think that one can be saved to-day, and lost to-morrow. What an insult to the truth of God! If God saves a poor sinner like me, He does it righteously, and for His own glory, and as we often sing:

"The soul that on Jesus hath leaned for repose,
He will not (He's said it) give up to its foes;
That soul, though all hell should endeavour to shake,
He'll never—no, *never*—no, *never* forsake."

Some few days after, I was met by one who was present on the occasion referred to, and he said he thought it was like my cheek (his own words) to speak such words, in such a place and time. I said, "God gave me the opportunity of presenting the truth in the hearing of those who never hear the *whole* truth, and *if* ever such an opportunity comes again, I will do the same." Do you believe God's word? Then how can you have a doubt as to your eternal salvation in Christ? "Perfect liberty" is also yours:

"Free from the law, O happy condition!
Jesus has bled, and there is remission;
Cursed by the law, and bruised by the fall,
Christ hath redeemed us, *once for all*."

The law kept all under it in bondage, did it not? and many of us for years repeated, "Lord, incline our hearts to keep this law." Salvation never came to us by law-keeping, did it? "For," says the Apostle, "by the works of the law shall no flesh be justified," and if righteousness came by the law, then Christ died needlessly. (Gal. ii. 21). No! Salvation is not of works, lest any man should boast; but "by grace are ye saved, through faith; and that not of yourselves: it is the gift of God" (Eph. ii. 8). *Grace*, therefore, brings us into "perfect liberty" (not license), and we are happy in the Lord. Is this your experience, my reader? If so, I'm sure you have found "perfect satisfaction" in Christ. "None but Christ can satisfy." He becomes our satisfying portion, our meat, and our drink. And when we are with Him in the glory, "*He shall see of the travail of His soul*"; and then, not till then, *will He be satisfied* (Is. liii. 11).

The door of grace is open still,
 And Jesus cries, "Whoever will,
 By Me may enter in:
 I am the Door." And Jesus died
 Salvation's door to open wide
 For sinners stained with sin.

C.H.C.



**"I Will Turn MINE Hand Upon
 The Little Ones."**

I have a great wish to write a message for

the children in this month's "Gospel Gleanings," telling them of the conversion to God of dear Pollie B, a little girl of about nine or ten years of age.

She lived with her father and mother in a beautiful part of Devonshire, amidst lovely scenery and quite near the sunny shores of Torbay.

She had two brothers, and both were bright, happy Christian young lads, "through faith in Christ Jesus."

After leaving school, Harry, the eldest, was engaged in his father's business; and Charlie, the younger brother, went away to London, as a clerk in H.M. India Office, Whitehall .

Pollie was a sweet child naturally, and very obedient to her parents (both children of God), who fondly loved her, as did her brothers also; but by reading the Word of God at home, and in the Sunday School, she discovered that all was not well with her soul, for the solemn Scriptures that declare, "There is none that doeth good, no, not one"; and, "There is no difference: for all have sinned, and come short of the glory of God" (Romans iii., 12, 22 and 23) brought conviction of sin, and she felt her need of a Saviour.

In the prophetic Scripture, "Awake, O sword against My Shepherd, and against the Man that is My Fellow, saith the Lord of hosts: smite the Shepherd and the sheep shall be scattered: and I will turn Mine hand upon the little ones,"

the Lord Jesus is clearly seen as Jehovah's Shepherd; and in the last clause of the verse, there is a very sweet thought of the children, "and I will turn Mine hand upon the little ones" (Zechariah xiii. 7). And God *did* turn His hand in rich mercy and rich blessing "upon the little one" of whom I am writing, and drew her by the cords of His love to the good Shepherd who gave His life for the sheep; and Who said, "Suffer the little children to come unto ME, and forbid them not: for of such is the kingdom of God. Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark x. 14, 15). I have heard a dear child of the tender age of three years sing, "Jesus loves me, this I know, for the Bible tells me so," clapping her hands with delight, and her eyes glowing, as with a light from heaven. "Out of the mouths of babes and sucklings Thou hast perfected praise" (Matthew xxi. 16).

The blissful moment of dear Pollie B's conversion came one Lord's Day afternoon.

It had been arranged for a servant of the Lord from a distant city to give an address to the Sunday School, but as he had not arrived some time after the hour appointed, the Superintendent asked one of the teachers to take his place.

The text he selected to speak from was that precious verse of Scripture, John iii. 16, "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."

Pollie B's attention was at once arrested, and as the speaker emphasised the greatness of God's love in the gift of Jesus (seeing "all the world is guilty before Him") (Romans iii. 19), and besought his young hearers to accept God's wonderful Gift and be saved; she wept and sobbed aloud: and then after the meeting some of the Christians present had the joy of hearing her confess the precious Lord Jesus as her Saviour. Her subsequent godly life told out the reality of her faith in Him. God grant that every young reader may believe the "glad tidings" as this dear child most truly did, for His salvation is as free as the air we breathe.

"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.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans x. 9, 10).

Two years later, in a town some 30 miles distant, where I had gone to reside, I received the tidings that Pollie B had departed to be with the Lord for ever. "Absent from the body. . . . present with the Lord" (2 Corinthians v. 8).

God's First Invitation.

"And the Lord said unto Noah, Come thou and all thine house unto the Ark: for thee have I seen righteous before Me" (Gen. vii. 1). Noah had believed God, and it was accounted to him for righteousness. The ark was completed, and the invitation was, "Come . . . into the ark."

God sent out the invite, and "Noah went in, and his sons, and his wife, and his sons' wives with him into the ark" (v. 7). And after that God (oh, He IS a pitying God, a God of grace and mercy! Judgment is His strange work; God) lingers even then over the sinners, for we read, "After seven days." God granted poor man those seven days more. Would I could tell you something that was passing in the heart of my God, as He yearned over the world during those seven days! And as He yearned then, so He yearns now over the sinner that has rejected His grace, and turned his back on the Lord Jesus Christ. But sin must be judged; and if it has not been judged in the Substitute, Christ, on the cross, it must be judged on you, the sinner.

The ark is like my Lord, the One to whom God bids you come, to enjoy His peace, and joy, and salvation. There is no doubt about your salvation if in Him; the Lord shuts you in. God's hands were controlling the safety of Noah, as well as the judgment of the world. QUARTUS.

Whiter Than Snow.

“Get away! Get away, Sir! I know you’re a good man, and I don’t want to insult you, so get away from me, Sir!”

“Go home, and don’t make such a fool of yourself,” was the stern rejoinder; and the drunken fury, with her dishevelled hair, and ragged dress, the terror of her neighbours, and the match of a squad of stalwart policemen, quailed before the rebuke of the only man she feared, bounced into her house, and slammed the door behind her.

Such a scene had happened again and again; like Legion in the Gospels, she had been often bound with fetters and chains, but the love of strong drink held the mastery over her; and the only one who had the slightest influence with her was the Town Missionary; but while she was cowed before him, at the time, his words made no impression on her sinful life.

One day, her husband, a rag and bone dealer, sought the missionary in great distress. Possessing no banking account, he had made a hole under the brick floor of his miserable dwelling, and under a loose brick, he kept his capital, which at this time amounted to no less than £150! But alas! his wife had discovered his hiding place, the money had disappeared, and so had she; and he besought the missionary to go with him and seek her, if it might be possible to recover some portion of the money.

He agreed ; but in a neighbourhood in which the writer has counted twenty-three public houses in one street, less than half-a-mile long, it was no easy job to find her ; and after spending all the time at his disposal, the missionary had to desist, and leave the husband to search alone. He found her at last ; but such was the influence of the surroundings, that instead of rescuing any of the money, he helped her to spend it ; and the two caroused together till the whole £150 had been spent in intoxicating liquor !

Yes, they spent *all* ; and then being unable to obtain more, the effects of their excesses partially wore off, and some sense of their folly came over them. So one Wednesday evening, as the missionary was conducting a Children's Service, he was astonished to see this couple come in, and sit at the back of the Mission Hall. They were sufficiently under the influence of drink to be silly, and they sat there hugging and cuddling each other to the great merriment of the children, and complete disturbance of the service. " If you want the Temperance Meeting, it does not begin till 8 o'clock," they were told ; and out they went. But greater still was the surprise of all present when 8 o'clock found them there again ; and still more were all astonished when both asked to sign the pledge, and the man, at least, declared he really meant it.

Saturday night came, and with it, the prayer

meeting; and to the prayer meeting came Mrs. W —, perfectly sober! Week by week she was found there, and at the Sunday services, too; and the change in her appearance and in her home was marvellous. Never did she or her husband break their pledge; they had proved too dearly the cost of their sinful habit, and had been completely satiated by their last bout.

But the giving up of drink, and the consequent improvement in life and circumstances was only like a coat of white-wash; it left the heart, the being, still black with sin. It could not remove one dark stain from the conscience, or blot one sin from God's remembrance. And over Mrs. W—— hung the apprehension that she had to do *with God*. And she did have to do with Him: she did not leave it till this life ended, and she stood before Him in eternity. As she knelt week by week in the prayer meeting she silently joined in the prayers addressed to Him; and one night she could bear it no longer. She cared not who heard, but the sense of her guilt was so overwhelming that aloud and with tears, she poured out her heart before Him, and pleaded for forgiveness through the Lord Jesus.

“ And God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins,” made known to her by His Spirit, that her sins, which were many, were all forgiven; that His Son had washed her from them

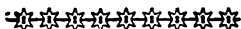
by His own blood. And she rejoiced in the knowledge. It was not now the white-wash of outward reformation, but the cleansing from all sin by the precious blood of Christ. He had died for those sins; He had borne the judgment due to them; and believing in Him she was freed from them: washed white;—yes, *whiter than snow*. And while the evil nature remained within,—for though freed from its power, and freed from its guilt, she was not freed from its presence,—yet she loved much, because much forgiven; and for many years, till advanced old age, she proved the reality of that cleansing power, and adorned the doctrine of God her Saviour.

The missionary had long promised to take the writer to see her, in her little cottage; but one thing after another prevented. It was a bright winter's morning that we met on the outskirts of the town; a slight fall of snow had mantled the surrounding hills with sparkling whiteness. "I have just heard Mrs. W —— has gone home,—very early this morning," he said.

"Then I must wait to make her acquaintance till I get there too!" I replied; and as I looked around on the pure snowy landscape, and thought of the history of the soul so recently passed into eternity, God's words rang in my ears:—

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like

crimson, they shall be as wool," (Isaiah i. 18), and the answer of the believing sinner, "Wash me, and I shall be whiter than snow" (Psalm li. 7).



The Door (continued.)

We have already had the joyous side of the truth concerning the Door, but we should also think of the solemn side.

In that most interesting parable of "The Ten Virgins" (Matt. xxv.) we read that, "At midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him';" and the wise virgins, i.e., those who were ready through having oil in their lamps, went in with the bridegroom to the marriage; "*and the door was shut.*" This is exceedingly solemn after the many and various privileges the foolish virgins had had. They had lamps, but no oil. You, perhaps, have been in the company of real Christians for many years; have listened, again and again, to the gospel of God's grace, have acquiesced in all that has been said; and as far as human eye could see, were a believer in the Saviour; yet, all the time you had never really entered in by the door, had never come to Christ, and owned yourself a sinner in His sight; and therefore you lack the chief essential—the Holy Spirit—(typified by the oil)

which only true believers in our Lord Jesus Christ possess, to make you ready when the Bridegroom comes. What is the awful consequence then, if, after finding out your mistake, you seek to procure the oil, and the Bridegroom comes before you obtain it? The wise ones enter into His presence; *and "the door is shut."* And where are you? Outside!! You may cry, "Lord, Lord, open to us," but it will be too late. The Lord answers from inside the door, "I know you not." What lament, what grief, to think one had been such a fool, after all the opportunities of believing God's word, and of embracing the gospel! And now to be shut out from His presence for ever! Is there nothing one can do, even now, to avert this awful discovery? Yes. You can throw yourself NOW on His mercy, even as the poor publican who said, "God be merciful to me a sinner"; for God delights in mercy; but do it immediately, for the Bridegroom may come at any moment, *and the door will be shut.* For "when once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are," (Luke xiii. 25) "then shall ye begin to say, we have eaten and drunk in thy presence." This makes it more solemn than ever, when one thinks of the privileges that one has enjoyed with the Lord's people, and association with the Lord's

things, and in the Lord's work. From children some have been connected with Christian work, and Christian workers; and as in Matthew vii. 22, some might say "Have we not prophesied in thy name, and in thy name done many wonderful works?" Yes; and yet are *outside the door*. Professing Christians, note well these Scriptures! There must be reality with God. It is not a bit of good trying to get to heaven in your own way. Jesus says, "I am the way." Don't be like the man who had not on the "wedding garment," he thought he was good enough for the King's presence in his own dress. No doubt it was not only costly, but it, perhaps, made him appear superior to all the guests who were present; yet God looketh not on the outward appearance; but "the Lord looketh on the heart." Is your heart right with God? This reminds me of an incident that occurred once when I was in hospital. In the days of Dr. Torrey's Mission to Plymouth, there were cards freely circulated, on which was printed, "Get right with God." I had one, which I used as a book-marker, and one morning, after I had read my portion, it fell out of my Bible on to the bed. Just after, the Doctor came round, with the nurses, to see the patients, and his eye caught the book-marker. He enquired whose it was, and when I answered it was mine, he said, "We don't want that sort of thing here, as we are all Christians." I wish it were so, in the true sense of the word;

but no; he was like some who read this narrative, a make-believe, and unless he is clothed with the garment of salvation, he will be like the man without the wedding garment. I have often used this illustration, that when the King holds a levee, and officers of His Majesty's service are ordered to attend, *Full dress must be worn*. Would any dare to come into the King's presence in any other dress? Certainly not! They would not presume on the grace of His Majesty. Yet there are those who profess to be servants of the King of Kings (and you may be one), who would presume on the grace of God, and consider themselves good enough for His presence, without Christ. How dare you think so, when God has provided the only garment that will satisfy His holy eye, when He scrutinises the guests? That garment is Christ. Be sure you are in Christ; for nothing counts with God but Christ. If you are contented with your own righteousness, then God will have to say to you as recorded in His word, "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be *weeping and gnashing of teeth*" (Matt. xxii. 13).

May you therefore be as the wise virgins, come to Jesus while you may, receive life eternal at His hands, and enter in through the door before it is too late, *and the door is shut*.

The Shepherd of the Sheep.

The blessed Lord tells in the opening verses of John x., how He came into this scene as the Shepherd of the sheep. He came as the Messiah of Israel; He came to the door, and the Holy Spirit opened the door. The proof that He was the Shepherd was that the sheep heard His voice. You remember Simeon and Anna; but there were others too,—Nathaniel for one,—who heard the voice of Jesus, and knew and acknowledged that He was the Shepherd of Israel.

But He goes into the fold (an enclosure), not to stay there, but to lead His own sheep out into the flock of God. That is wider than the fold of Israel; the sheep come from all countries—those who belong to the Lord Jesus Christ.

“ I am the Door.” “ I am the way and the truth, and the life.” Friends, have you ever passed in that Door? Have you ever known what it is to go to the Father through the Lord Jesus Christ? To be redeemed by the precious blood of Christ?

“ I am the Door; by Me if any man enter in, he shall be saved.” There is only one way of salvation; to enter by Christ, and what He did on the cross. That alone will give salvation. Have you passed in that Door? Do you know the Lord Jesus Christ as your own personal Saviour? It is not *“ he may be saved,”* but *“ he SHALL be saved.”* It is not a question of holding on, not a question

of turning over a new leaf; but “By *Me* if any man enter in, he *shall* be saved.” Saved from the flames of hell; saved from the judgment that shall fall on sin; saved to go to be with the Lord Jesus for all eternity! What a salvation! Are you saved?

And there is something besides salvation. “*Shall go in and out*”; that is *Liberty*. In the old dispensation, there was no liberty; they were under law, under bondage; they had to do this or that; and if guilty of one point, they were guilty of all. But if in Christ, you live in liberty, in communion with the Lord Jesus.

Yet that is not all; there is not only salvation and liberty, but “*find pasture*.” That is food; that which your soul needs. The green herbage that the sheep loves is the portion of the sheep of the Good Shepherd; He delights to give them pasture, and to feed them. How do we get it? Through His precious word, by the power of the Holy Spirit. It is that which feeds the soul; reading that blessed book, and the Holy Ghost making it good to our souls, revealing Christ, the food of our hearts. How different to the thief, who “cometh not, but for to steal, and to kill and to destroy,” “I am come that they might have life!” What life? The life of Christ,—“because I live, ye shall live also.” Christ is the believer’s life. We read in v. 28, “I give unto them eternal life, and they shall never perish”; a scripture

which came home to my own soul, at conversion, with a great deal of comfort. “*Never perish!*” Who says so? The blessed Lord, the Shepherd once smitten for the sheep. “I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.” Bless His name! each beloved sheep is in the hand of the Shepherd. “I know My sheep.” Does He know *me*, an unimportant fellow whom nobody knows as he goes down the street? Yes, the Lord knows all about me, gives me His protection, and tells me I shall never perish! And what else? “My Father, which gave them Me is greater than all, and no man is able to pluck them out of My Father’s hand. I and My Father are one.” The hand that holds the sea in its hollow, holds me! There is protection for one! O, enjoy it!

And I would just take you to Zechariah xiii. 7. “Awake, O sword, against My Shepherd, and against the Man that is My Fellow, saith the Lord of Hosts.” MY FELLOW, equal with God, in eternity, daily His delight. There are Three Persons in the Godhead, and He is God the Son; not an angel, but “the Man that is My Fellow,” the Man Christ Jesus. Oh, what infinity of grace that He should leave the glory of heaven, and come here to be smitten on the cross!

The sword that had been slumbering since Adam fell was called to awake, because the time appointed had come, when according to His eternal counsel, the Lord Jesus should accomplish the

salvation of men. Oh, when we think of that sword of judgment being awakened to smite the Shepherd as He hung there on the cross, and we think of the love in God's heart that caused Him to take out that sword and smite His Equal, for your salvation and mine, does it bring no response from our hearts?

"I am the Good Shepherd," contrary to all shepherds, before or after, Who never fails. What is goodness? Love in activity. The love of the heart of God gave His beloved Son; and He is the *Good* Shepherd. The proof of His love was that He gave his life; the proof He loves me is that He died for me on the cross. "The Son of God, Who loved *me*, and gave Himself for *me*"

"Therefore doth My Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again" (v.v. 17, 18). And we see that power on the cross when He cried with a loud voice, and dismissed His spirit. He laid down His life. He had power to lay it down; but, blessed be His Name, He had power to take it again. They went to the sepulchre, but He was risen. Ah, dear reader, we have only ONE blessed One to tell you of,—the *Good* Shepherd, Who gave His life for the sheep; the *Great* Shepherd, brought again from the dead; and the *Chief* Shepherd, Who is coming again. Oh, what a Shepherd!

QUARTUS.

Another Lydia.

How gently the Lord opened the heart of Lydia! It has been said that it was as gently as a mother awakens her babe with a kiss, whilst He used an earthquake to awaken the jailor. Be it so; both were awakened, both found their all in the Lord Jesus Christ, their place amongst His beloved people, their delight in serving Him. Alike they served Him in serving His servants; alike they received His servants into their houses.

It is of one brought gently to the Lord, like Lydia, that I would wish to write. A.E.S. with one brother older than herself, and one brother younger, was left motherless at an early age. She was a very delicate child, and the doctor told the father that the little girl could not live if she remained in London. This led to her being sent to her uncle and aunt in I——, a beautiful spot on the North Devon coast. How sweet it is to look back, ah, and look up too, and see the Lord's eye of love upon this little one, the same One Who said to Nathaniel, *Before that Philip called thee, when thou wast under the fig tree, I saw thee!* And so this dear little one early experienced the drawings of His love, ever remembering how she delighted, as a child in London, to listen to open-air preaching.

When dear A. was about twenty-one, her uncle, who had been a great sufferer for years, died,

and she and her aunt were left alone; but she was, I should think, twenty-six or twenty-seven years of age before she was able to rejoice in the knowledge of sins forgiven. Dear reader, have you not felt the drawings of His love? Can you not say, as dear A. could truly say, as each redeemed one can say:

O God, *what cords of love are Thine,*
How gentle, yet how strong!
 Thy truth and grace their strength combine
 To draw our souls along.
 The guilt of twice ten thousand sins
 One moment takes away;
 And when the fight of faith begins,
 Our strength is as our day.
 Comfort through all this vale of tears
 In blest profusion flows;
 And glory of unnumbered years
 Eternity bestows.
 Drawn by such cords we'll onward move,
 Till round the Throne we meet,
 And, captives in the chains of love,
 Embrace our Saviour's feet.

Dear A. had many sorrows after she knew the Lord, but she found Him "All sufficient for joy and for sorrow," her strength in weakness, and her all in all. It was a great delight to her that her beloved aunt was gently drawn to Him; and with the same cords of love that bound these dear ones to Himself, He drew them after Him; for

" 'Tis fit that where the Head resides
 The members' hearts should be."

And very sweet it is to the writer to remember that often, when saying to the aunt, when she had become very feeble and infirm in body, "What will it be to dwell above?" the dear one would reply,

"Ah, *what!*" Very calmly and happily did the aunt fall asleep in Christ only a little more than three years before her niece. Both are now with the One Who loved them, and gave Himself for them, the One Who had His eye of love upon them from all eternity.

Dear A. passed triumphantly from this scene to her Saviour's presence, after a very brief illness, praising Him with her fast failing breath. And, oh, is He not worthy to be praised? *She* thought so, as she sang:

"And triumph in Thy blessed Name
Which quells the power of death."

Yes, that precious Name, and that alone, quells the power of death.

At dear A's baptism,—not two years before,—this Scripture had been read, "A good name is better than precious ointment; and the day of death than the day of one's birth," Ecclesiastes vii., 1. And she was able to sing, "How sweet the Name of Jesus sounds," and prove more than ever the value of that Good and Precious Name, as she found the day of death, the day that ushered her into her Saviour's Presence, the One Who loved her and gave Himself for her, better, far, far better than the day of her birth. Her face was radiant as she sang it, sitting up in bed leaning against her pillows, in the very early hours of the morning; and at ten minutes past eight in the evening she was absent from the body, present with the Lord.

Sweet memories has she left behind her of her

faithfulness to her Lord, of her love for Him and for His people. Like Lydia she would constrain them to come into her house and abide there. She loved to serve the sick and weak, to care for their bodies, to read the Scriptures to them, and to others whom she visited, journeying long distances on foot to carry the Bread of Life, and comforts for the body. But, as was sweetly said at her funeral, could she speak to us she would say, "Oh, don't speak well of me, but speak well of my Lord!" whilst we could give Him thanks that she had served Him in a weak body. To Him be all the praise and all the glory.

"Jesus is worthy to receive
Honour and power divine;
And blessings more than we can give
Be, Lord, for ever Thine."



Esau or Jacob, Which?

This question having arisen in my mind, I feel led to put it before the readers of "Gospel Gleanings," that they may answer it themselves, not to the writer, nor to the editor, but *to God*.

It appears to me, that everyone of us have either the characteristics of Esau, or those of Jacob; and the question is, which?

Now, dear unsaved reader, be honest, and search your own heart; and see whether you are not after the similitude of Esau? God in His holy

record assures us that Esau was a cunning hunter, a man of the field (Gen. xxv., 27). What do we gather from this statement? *That he had no thought for God*, but was bent on destroying the creatures that God had made. He was, therefore, infidel in character; there was no fear of God before his eyes. He lived for self, self-gratification, self-pleasing. "Well," but you say, "I am not so bad as that!" Listen again. Esau was the first born; and there were privileges and responsibilities which God had given to the first-born. Did he value his God-given position? No! He despised it; and sold his birth-right for a mess of pottage. Is it any wonder that he lost the blessing? Then with the further light of the New Testament (Heb. xii.) we learn that Esau was a profane person—irreverent to God, and to sacred things; irreligious; and when he wished to have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears. Esau's whole life was repugnant to God. (He was a murderer in his heart). So is yours, if an unbeliever, equally with Esau's. You may belong to God-fearing parents; you may hear the word of God read morning and evening, you may even listen to the prayers of your aged father for your good and blessing, yet have no thought for your father's God. You are bent on self-gratification, like Esau; and you will never, *no never*, be blessed, unless you become like Jacob.

God was not ashamed to be called the God of Jacob; why? Because he was a man of faith, and therein lies the secret of blessing; and his faith was in the right object, it was *in God*! You say, but was not he a deceiver, a supplanter? Naturally he was; but he always respected God. Oh, how God does honour faith! How he values and blesses simple child-like trust in Him! Jacob was not long on his journey to Haran before God revealed Himself to him in that wonderful vision at "Beth-el." God renewed His promise to Abraham and Isaac (Jacob's father) and gave Jacob such assurance of His presence, that he never forgot it. It was the gate of Heaven to him. Have you, my reader, had a similar experience? Do you remember your conversion to God? When were you brought to see yourself as a sinner before God? When did Jesus appear in your view? Have you ever thought as Jacob: "Surely the Lord is in this place; and I knew it not?" The Lord always reveals Himself to faith. Have you really believed in the Saviour-God, the Lord Jesus Christ? Then not only are you happy in your soul, knowing God has given you the same assurance He did to Jacob, "I am with thee, and will keep thee, in all places whither thou goest," but you are able to rejoice in God, and are looking for the return of the Saviour to take you to heaven, to be with Himself for ever. How different from Esau's character! The closing scene of Jacob's life is well worthy of

notice (Heb. xi. 21) and if it can be said of us, as it was of him, that he died in faith, a worshipper, and a blesser, leaning upon the top of his staff, it will be to God's praise and glory. He had God's mind, revealed in His word. This was the staff that Jacob leaned upon; and this is the only support for any of us, who are in the pilgrim's path.

May every dear unsaved reader remember Esau's infidelity, and turn to the God of Jacob, who will save any and all who come to Him through the Lord Jesus Christ, the Only Mediator.

God grant that every reader may share this blessing.

C. H. C.



The Peace Cry.

A well-known and highly honoured servant of God was walking with a friend when a Salvation Army lassie came up to him, and offering him a paper, said, "War Cry, sir?"

"No, my good girl," was the ready reply, "I want the Peace Cry." And it is the peace cry indeed that God is sending forth from heaven to-day. He sent it to the children of Israel, "preaching peace by Jesus Christ: (He is Lord of all)," and "He commanded us to preach unto the people, and to testify that it is He which was ordained of

God to be the Judge of quick and dead. *To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins.*" Acts x., 36, 42, 43. Yes; that is the "peace cry"; forgiveness of sins. God was preaching peace by Jesus Christ, by that holy, spotless life of love and mercy, but those words of grace, those acts of power. As He "went about doing good," healing the sick, cleansing the leper, giving sight to the blind, hearing to the deaf, and life to the dead, as He undid the works of the devil, and loosed those whom he had bound, God was preaching peace. Yes, "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v., 19); but man refused to listen to the word of reconciliation; God preached peace; but man declared war: and the enmity of his heart found its fullest expression in nailing the Christ of God to the tree. "We will not have this Man to reign over us," they cried; "Not this Man, but Barabbas. Now Barabbas was a robber," and a murderer.

But the God Who had *preached* peace during those thirty-three years of holy humanity, as manifested in flesh in the Person of Jesus Christ of Nazareth, did something more. He "*made* peace by the blood of His Cross, by Him to reconcile all things unto Himself" (Col. i. 20). Oh, beloved reader, peace is not only preached, proclaimed, announced, but it is MADE. It is a real, established

fact. The enmity is gone. The sin that rose as a mountain barrier between a holy God and His guilty creature is removed. It has been judged and atoned for. The righteous wrath of a sin hating God has been poured out on the holy Head of His beloved co-eternal, co-equal Son; He declared, *It is finished!* and yielded up His spirit. "And one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water" (John xix, 34). That blood has made peace; that blood "cleanseth from all sin" (1 John i. 7).

But the One Who thus made peace is not on the cross: wicked hands nailed Him there; but loving, reverent ones drew out the nails and wrapped that holy, lifeless body in fine linen, and laid Him in the grave. Yet the grave is empty: the tomb is vacant. The great stone has been rolled away, and they who entered in found not His body. But the same day at even, they found Him in their midst, and the lips of a risen victorious Lord proclaimed, "Peace unto you"! "And when He had so said, he showed them His hands and His side,"—precious proof of the way that peace had been made!

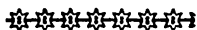
But to-day He is not on the cross; He is not in the grave; He is not in the upper room; He is on the Throne! He has passed through all heavens, He has taken His seat on the right hand of the Majesty on high, and there **HE IS OUR PEACE** (Ephes. ii. 14). He has not only preached it in

His life, and made it by His death, and proclaimed it in resurrection, but He Himself at the right hand of the Father, *He IS our peace*; the abiding, blessed assurance that the work is done. Justice is satisfied; sin is atoned for; the sins He bore are all put away, and the proof is seen in the glorified One at God's right hand; *He is our peace*.

Oh, this is the "peace cry,"—the news of a finished, perfect work of salvation, done for the sinner, and completed to the glory of God; and the news of a risen and glorified Saviour, ever living in the presence of God, the proof positive that God is satisfied with the work He has accomplished.

"*He is our peace*": "therefore being justified by faith we *have* peace with God through our Lord Jesus Christ; by Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 1). Reader, have you this peace? If not, why not?

T.



Three Long Words.

Redemption; Reconciliation: Propitiation.

It would be impossible for any human language to set forth in fulness God's love in the gift of His Son; yet He does speak to us in our language to let us know something of what His love is. No one can know it fully but He Himself; but "we have *tasted* that the Lord is gracious."

But before dwelling on those three words, I will refer you to one of the most solemn yet most blessed verses in the Bible, and all in words of one syllable, with not more than four letters in any: "He that hath the Son hath life; and he that hath not the Son of God, hath not life," (1 John v. 12).

It is not "he that has *religion*," but "He that hath **THE SON**." All salvation depends on Him.

The fact that the three long words are used by God shows that we are sinners in a threefold sense. We are *slaves* to sin, and need *redemption*; we are *enemies* to God, and need *reconciliation*; and when we have known we are redeemed and reconciled, yet we fail, what do we need then? The knowledge of *Propitiation*.

The Spirit of God wants you perfectly to understand you are a slave of sin, and it has cost God a great deal to redeem you. Redemption means the payment of ransom; and it means such a deliverance that there is never any bondage afterwards. We are brought out of bondage; bought back again by ransom.

We are God's creatures; He made us; and all souls belong to God. People cannot sell their souls to the devil; they must appear before God. Turn to John viii., and see what the Lord Jesus says about being slaves to sin,—v. 34. "Whosoever committeth sin is the servant (slave) of sin." If we commit sin we are the slaves of sin; and without the grace of God we could not do anything else but sin. Sin is slavery; and what slaves need is *re-*

redemption. But "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. i. 7.

Now look at Ephesians ii., 13-17. An enemy needs *reconciliation*. Christ has made peace because we were at enmity—enmity against God. What a terrible thing to hate God! Yet it is perfectly true. When I was a boy, my father used to read the Bible, and I was always so glad when it was over, because I did not want to hear it; I hated it. What a marvellous thing for the enmity to be removed! Who has done it? The same One Who paid the price; and the blood that was the price of redemption, is the same that has made our peace with God. And now a word or two on *propitiation*, the grandest word of the three, if you can make a difference. We needed redemption because we were slaves; God hates sin; and one sin that we might think little of is abhorrent to Him, for He is holy. But Christ is "the propitiation for our sins, and not for ours only, but also for the whole world." 1 John ii. 2. He bore all that was necessary to expiate our sins in Divine judgment once for all. Because God has been perfectly glorified as to sin in the sacrifice of Christ, He can by His servants, as it were, beseech and entreat even His enemies; Be reconciled to God. If not a soul were converted, God would be glorified in the sweet savour of Christ. But that death has removed the believer's sin, and brought him nigh.

The Bus Driver's Conversion.

How well I remember the call from God that saved my precious soul, through believing in Jesus ! I was in a place where we worked seven days a week, and the Lord's Day was not thought of. My grandfather was a post-boy ; he posted the late Queen Victoria when travelling in the South of England. My father also was a post-boy and coach-driver. The public houses then were open all night, and post-boys used to stop, and play cards, and drink gin and beer mixed. I have seen them there at six o'clock the next morning ! It was a sad life ; none thought of their souls ; and there was only one remedy for them—the great Physician, Jesus.

I took a bus drivers' job, and that led me further and further from thoughts of eternity, for there were public houses at the stopping places. But one day, as we were waiting for the time to start, my attention was drawn to a board on the opposite side of the road with a bill posted on it.

I went across, and found it stated that Mr. Henry Lakin, *a converted publican*, would preach the gospel, at such a place. I told the conductor, and we both made up our minds to go and hear this man, for it did not seem possible that God would save or have anything to do with such a wicked man if he were like the publicans we knew. It could not be true, for I thought God saved *good* people ; but let me say I know now that Christ

came to seek and to save *the lost*.

That night, when we had finished work, we made all haste to get to this meeting, having three miles to walk. That was soon done (little did we know the great God and Saviour was leading us on by His Spirit!) and we went boldly into the hall, and took our seats. The preacher had been, like ourselves, one of the worst type,—a great fighter and drinker, but God, in His love, saved his soul, and made him a great witness for Christ. He preached from Isaiah liii., 5,—“But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.”

It was the first time I had heard the Gospel; and I do not think I have since heard a man preach with such power as this man did. We could not stand against it; it floored both of us, and made us, big roaring lions, like lambs! I had never before heard the word “Calvary” mentioned. Let me say, there is nothing but the Holy Spirit’s power that can do it; and He made me a new creature in Christ Jesus.

And you, dear reader, this same Jesus can meet your deep need, as He met mine. It does not matter how bad your case may be, or how wicked you have been; He can save you, and He only, for time and eternity. He came to seek and to save that which was lost (Luke xix, 10). Think then

what a bright prospect you will have in front of you! I cannot thank or praise Him enough for His great love to me, in saving my precious soul, and pardoning all my sins. How I look back to that day when Jesus saved me, and how I long to see Him face to face and praise Him as I should! I am

Only a poor sinner saved by Grace!



The Most Ancient Church and the Apostle Peter.

During a visit to a country cottage, where lived one long laid aside by sickness, a little girl came to the door asking for some trifle from the kind mistress of the house. Whilst she was getting what the child wanted, one of the visitors gave the girl a "Gospel Gleanings," and asked her to take it to her father and mother, who, with their family, were journeyng in a light cart and an old baker's van, hoping to camp out on ground belonging to some farmer, who might be kind enough to let them remain there. The child took the book, and very soon the father stepped to the door, his hat in his hand, holding the "Gospel Gleanings."

"I beg your pardon," said he, "but we may not be agreed as to this. I belong to the most ancient religion, founded by St. Peter."

"I am delighted to hear that," was the reply, "because you will, of course, believe all that the Apostle Peter says; and he says,

'Redeemed with the precious Blood of Christ'."

After a little further friendly conversation, the visitors sang for the benefit of those in the cottage, and that the family outside the door might also hear,

"Come to the Saviour, make no delay,
Here in His word He's shewn us the way,
Here in our midst He's standing to-day
Tenderly saying 'COME.'
Joyful, joyful will the meeting be
When from sin our hearts are pure and free,
And we shall gather, Saviour, with Thee,
In our eternal home.
Gather the children, oh, hear His voice;
Let every heart leap forth and rejoice,
And let us gladly make Him our choice,
Do not delay but *come*."

And they also repeated that touching little piece,

"Into a tent where a gipsy boy lay,
Dying alone at the close of the day,
News of salvation we carried; said he
'Nobody ever has told it to me.'
Tell it again! Tell it again!
Salvation's story repeat o'er and o'er,
Till none can say of the children of men
'Nobody ever has told me before!'
'Did He so love me, a poor little boy?
Send unto me the good tidings of joy?
Need I not perish? My hand will He hold?
Nobody ever the story has told!'

Bending, we caught the last words of his breath,
Just as he entered the valley of death,
'God sent His Son—Whosoever,' said he,
Then I am sure that He sent Him for me"

Smiling, he said, as his last sigh was spent,
'I am so glad that for me He was sent!'
Whispered, while low sank the sun in the west,
'Lord, I believe! Tell it now to the rest!'

Dear reader, do you believe on the Lord Jesus Christ, the One and Only Saviour, as *your* Saviour? If so, you are redeemed with the precious blood of Christ; you belong to His Church which He builds upon this Rock, *this Rock, HIMSELF*, not on Peter (a stone), no; but on Himself, the Rock of Ages, the Living Stone. Oh, the glories of the Lord Jesus Christ, upon Whom as the Nail in a sure place hangs *all* the glory, upon Whom hang all the vessels, upon Whom as the Living Stone are all the living stones:

"To *Whom* coming, as unto a Living Stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter ii., 4 and 5.

An Appointment,—and After.

Man has forfeited life. He has sinned; and God said at the first, "In the day thou eatest thereof thou shalt surely die"; and afterwards, "The soul that sinneth, it shall die." Yet, "as it is appointed unto men once to die, but after this

the judgment; so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time, without sin, unto salvation" (Heb. ix., 27, 28). Christ is coming again; He came the first time to take up the question of sin, and because He has done so, God has a ground now for His righteousness to act toward you; and that is *the death of Christ*. When Christ said, "It is finished," the first thing God did was to rend the veil, that beautiful veil that parted the Holy from the Most Holy place, in the temple. God said by that act, I am not going to dwell in the thick darkness any longer, but will welcome any poor sinner that comes to Me. It is the blood that cleanses from all sin; and if you are not under the shelter of that blood, you will lose your soul. God cannot look upon sin; He is so perfect in holiness that He can have no sin in His presence. If you want to see how holy He is, look at the Cross. Why did God forsake Christ? Because He had sins upon Him. He was holy, pure, separate from sinners; but there God made Him sin for us. Oh, the anguish of Christ's soul when He had to meet God about the question of sin, and bear the judgment of it! He had ever had the smile of God upon Him down here; all He did had gone up a sweet odour to God; but at the time God "made Him Who knew no sin to be sin for us, that we might be made the righteousness of God in Him," He was the for-

saken One. The blood of Christ is so efficacious it can cleanse from all sin; but if you are not cleansed by that blood it will be most awful; "for it is appointed unto men once to die, but after this the judgment."

There was a day when Adam could commune with God and enjoy it; but as soon as he sinned, and fell, he hid himself from God. But when God came, He said, "Adam, where art thou?" He had hidden himself, and God was the One to seek him out. And God spoke of a Saviour, One Who should undo all that Satan had done by suggesting to the woman, "You shall be the same as God if you take the fruit"; but instead, they knew that they were naked, and in consequence, fled from God. God gave sentence; and then, after telling of a Saviour, He clothed them with skins. So He would clothe you with Christ, and then before the judgment-seat of Christ you will not be found naked. Those who stand before the great white throne will be found naked. If you die in your sins, you will be raised in your sins, and cast out of His presence in your sins for ever. But now salvation is offered to you. "Christ was once offered to bear the sins of many." How wondrous the grace and love of Christ! The sentence had gone forth, *Death by sin*. And Christ bare the sins of many. Can you say, "my sins"? Are you among the "many"?

"Unto them that look for Him shall He

appear the second time, without sin, unto salvation." He came the first time to take up the question of *sin*, and put it out of God's sight for ever; and He has accomplished such a work that when there is a new heaven, and a new earth no trace of sin will be there. Will you be there with Christ in glory? He is coming for every believer, and we know not when He may be here. It may be to-day; and if He is not, it is for your soul's sake. He is not willing that any should perish. He will appear in this scene again, and take up the question of *judgment*. He is going to gather out of His Kingdom all things that offend, and them that do iniquity. Oh, to think that He should come and find you in your sins! He wants to blot out your sins, and have you in His presence.

Yes, when He appears He will take up the question of judgment, and everyone found in their sins in that day will be cast into outer darkness. You may escape it. God is ready to bless if any respond to His love. Oh, think of the awfulness of being separated from God! The Bible speaks of *the second death*. Death means separation; the second death is separation from God for ever and ever.

Will you not come to Christ? You may; and God will put all the merit of the work of Christ to you, if you only trust Him. Will you not have the blessing? It is offered without money, and without price.

J. E.