

# GOSPEL LIGHT.

---

VOLUME VIII.

---

LONDON :

---

JAMES CARTER,

Aldine Chambers,

13, PATERNOSTER -ROW, E.C. 4.

---

1918.

# CONTENTS.

---

	PAGE
" And Have I Nothing to Do? " ... ..	54
Comfort in the Dark Hour ... ..	21
Competent Authority and Conflicting Opinions ... ..	25
Do Good-Living People Need a Saviour? ... ..	16
Dying Soldier's Hymn, The ... ..	108
Fragments ... .. 68, 72, 107, 125	144
Great Supper, The ... ..	139
" Have ye not Read the Scripture? " ... ..	35
How a Dying Robber Heard the Gospel ... ..	61
How Any Sinner is Saved ... ..	69
" I Canna' Get the Grip " ... ..	115
" I Like Your Religion " ... ..	121
" I'm Resting on the Blood " ... ..	103
Is it " Life " or " Judgment " ? ... ..	97
Is This Your Future? ... ..	95
" It's All Settled " ... ..	13
" I was on the Wrong Track " ... ..	31
Man in the Tree, The ... ..	74
Naaman the Syrian ... ..	37
Not Uncommon Mistake, A ... ..	73
Out and Into ... ..	59
Saved Corporal, The ... ..	85
Saved for Nothing ... ..	92
Say Now Shibboleth ... ..	88
Sketch from Real Life, A ... ..	5
Song in the Day of the East Wind ... ..	131
Thanksgiving ... ..	133
" Then I May Do As I Like " ... ..	29
" The Oil of Joy for Mourning " ... ..	118
The Two Musts ... ..	1
The Two Portions : Which is Yours? ... ..	78
" We Have Peace with God " ... ..	126
" What a Marvellous Kind of Love ! " ... ..	109
Why Do You Doubt ? ... ..	49
Word of Wondrous Love, A ... ..	133

# GOSPEL LIGHT.

---

## THE TWO MUSTS.

**I**N our Lord's discourse with Nicodemus, He twice makes use of the word "must."

It is a word of immense import and moral power in both cases. Let us ponder it for a few moments; for, although but a word of one syllable, it contains a volume of most precious evangelical truth in whichever light we view it.

1. And first, then, we read, "Marvel not that I said unto thee, Ye **MUST** be born again." (John iii. 7.)

Here we have the total setting aside of the natural man, in his very best estate. The "must" of the third chapter of John, like the flaming sword of the third chapter of Genesis, turns "every way, to keep the way of the tree of life." It completely shuts out from the tree of life the first man and all who are linked with him. If I must be born again; if I must have a new life, a new nature, then it matters not in the smallest degree what I am or what I have: *I* am shut out.

Man, as he came from the hand of his

Creator, was made in "the image of God." Man, as born of a woman, enters this world with the image of his fallen parent stamped upon him; he bears the image and likeness of a fallen creature. Hence the force of our Lord's expression, "*Ye must be born again.*"

It is not said, "Ye must mend; ye must try and be better; ye must alter your mode of living; ye must turn over a new leaf." Had it been thus, Nicodemus would never have asked, "How can these things be?" A man of the Pharisees would have understood any or all of these things. A change of conduct, a change of character, any moral reform, any self-improvement, is perfectly intelligible to a Pharisee of every age; but to be told, "*Ye must be born again,*" can only be understood by one who has reached the end of himself and his doings, who has been brought to see that in him, that is, in his flesh, dwelleth no good thing, who sees himself as a thorough bankrupt sinner, a bankrupt without a certificate, who can never again set up on his own account. He must get a new life to which the deed of bankruptcy cannot apply; and he must trade in the wealth of another, on which the creditors have no possible claim.

There is immense moral power in this little word "MUST." It bears upon all men alike. It speaks to the drunkard, and says, "You must be born again." It addresses the most

rigid teetotaller, and says, "You must be born again." It speaks to every class, to every condition, to every grade and shade of character, to man in every rank and every clime, of every creed and every denomination, in its own clear, emphatic, sweeping style, and says, "You *must* be born again."

It bears down with far more weight upon the conscience than any appeal that could be made on the ground of moral conduct. It does not interfere in the least with the question of moral reform, in any one of its many phases. It allows as broad a margin as any philanthropist or moral reformer may desire. It does not disturb the various distinctions which society, public opinion, law or equity has established. It leaves all these things perfectly untouched; but it raises its clear and commanding voice above them all, and says to the sinner, to man as born of a woman, to the worst and to the best of men, "You *must* be born again." It demands not reformation, but regeneration; not amendment, but atonement.

2. What, then, it may be asked, are we to do? Whither are we to turn? How are we to get this new life?

Our Lord's second "must" furnishes the reply: "As Moses lifted up the serpent in the wilderness, even so MUST the Son of Man be lifted up; that whosoever believeth in Him

should not perish, but have eternal life" (v.14.)

This makes all plain. A Second Man has entered the scene. There are two *men* and two *musts*. As to the first man, he "MUST be born again." As to the Second Man, He "MUST be lifted up." In a word, the cross of Christ is the grand solution of the difficulty, the divine answer to the "How?"

Am I completely struck down by the first "must"? Am I overwhelmed by the insuperable difficulty which it proposes to me? Am I on the very verge of despair as I contemplate the apparent impossibility of what, nevertheless, MUST be? Oh! then with what power does the second "must" fall on my heart: "The Son of Man must be lifted up."

Why must He be so? Because I need new life, and this life is in the Son of God; but it could only be mine through His death. The death of the Second Man is the only ground of life to the first man, life to *me*. One look at Christ, as lifted up for me on Calvary's cross, is life eternal. The soul that simply believes on the Son of God, as dead and risen, is "born of water and of the Spirit"; he *hath* everlasting life; he *is* passed from death unto life, from the old creation into the new, from the first man to the Second, from guilt to righteousness, from condemnation to favour, from darkness to light, from Satan to God.

C. H. M.

## A SKETCH FROM REAL LIFE.

**W**HILST sharing the afflictions of others, I was about this season plunged into one of my own. The playmate of my childhood, the friend of my riper years, a beloved sister, was suddenly removed. And yet not suddenly, for sickness had long wasted her frame. To her oppressed and weary body everything became a burden; and the experience of her heart, as to surrounding things, found expression in the language of Scripture: "I have no pleasure in them." (Eccles. xii. 1.)

How chequered is human life! How varied our portion; yet all ordered of God! How the sovereignty of God is asserted in the creation around us! how especially so in the lives of His people! Yet, if our hearts were subdued to this testimony, how much sorrow we should be spared! how easily we should triumph over all affliction!

The inquiry, "Shall not the Judge of all the earth do right?" expressed the assured conviction of Abraham that it could not but be so. (Gen. xviii. 25.) "It is the Lord: let Him do what seemeth Him good," was the submissive assent of Eli, under the prospect of a judgment which his own carelessness had provoked. (1 Sam. iii. 18.) Yet faith advocates the right of God at the sacrifice of self.

It adores Him Who "giveth not account of any of His matters," and rests in quiet on the fact of His character. "A God of truth and without iniquity; just and right is He." (Job xxxiii. 13; Deut. xxxii. 4.)

It pleased God to take to Himself this beloved relative. She was doubly dear to those who loved her, from the fact of many years' patient suffering. Her life had much of chastened sorrow in it. Health early played the truant to her system, and strength ebbed fast away in seeking after it. Sweet, precious sufferer! the thoughts of thy long struggle with ill-health, even after a lapse of years, quickens the pulse of sympathy anew. Time, that so blunts the edge of strong impressions, has not worn out this. Years steal on youth; ripe age overtakes it. Something is learned in that strange school, experience. Consideration finds a place in foolish hearts; and then how deep the thrill of strong emotions!

There was a time when the departed and those left behind were locked in each other's arms. Death comes, and separates them, and holds the poor dust until it moulders. Yet memory is a skilful housebreaker; picks subtle locks, and laughs at bolts and bars; calls up the dead, and vividly embraces them; and as friends meet gladly who have been long asunder, so does our memory draw on the past, and clasp with more devotion faded



objects. And such it is with thee, departed sister! It is not that those who love thee would recall thee. Far otherwise. But they have glimpses of thy person, and gaze on thy features until thy faded form becomes instinct with life; and affection, which has long been restrained, bursts bounds again, and though gone, and long ago, thou livest, sister! and that for good; even as a friendly monitor! For such thou wast when living, and being dead, thou still speakest.

Funeral rites are briefly chronicled in these few words: "Dust to dust, ashes to ashes." Friends gather, and are separated; return whence they came, move onwards with the tide of life, until they too are summoned from the crowd by the same messenger.

It was so with the few who were gathered together on this sad occasion. I remained behind awhile with the bereaved household; needing comfort, yet acting comforter.

The Word of God was precious. Some of us read together how "Jesus loved Martha, and her sister, and Lazarus"; how His grief at others' woe called forth the words, "Behold how He loved Him." (John xi. 5, 36.) "God manifest in the flesh"; divine, yet human; human, yet divine, wept over man: "Jesus wept." The spotless, sinless One is touched with grief. Such sorrow! Eternal love in human form found its expression in

large, rolling tears, that man might comprehend that mighty love.

The Word of God is powerful, and we found it so. There were two of our little company drinking at this fountain, and their hearts were full to overflowing. The Holy Spirit took of Christ's, and showed it unto us.

Good light is needed for a finished picture. "In Thy light shall we see light." (Psalm xxxvi. 9.) When God the Spirit teaches, Christ is the subject. "Did not our heart burn within us, while He talked with us by the way?" (Luke xxiv. 32.)

Such are precious seasons: present joy, and future recompense. Spring is succeeded by summer; sowing by reaping. Truth in our hearts is called for in our lives; and often quickly, too. And those two friends were very soon found in circumstances where nothing but the love of God in Jesus could sustain them.

The youngest was summoned first to pass "the valley of the shadow of death"; but not until the grace of God so fully shone in her heart that she entered it courageously. Faith held firmly by the promises, and found them substance. She was taken to her rest, leaving behind a testimony to His faithfulness Who had called her into His kingdom and glory. (Ps. xxiii.; 1 Thes. ii. 12.)

Her friend remained for other scenes and deeper trial. Never did a sweeter, gentler spirit inhabit a human body. Placed in circumstances of affluence, she appeared the only one uninfluenced by them. With a right in her position to command, her spirit was one that would submit. Fortune (which, alas! to many is their only title to respect) added nothing to her merit. She was placed providentially in a position that to many would be an object of envy, as if to show the grace and lowliness of her spirit to walk in it. Humility is before honour: God Himself put honour on humility; the Lord Jesus humbled Himself. (Prov. xv. 33; Phil. ii. 8.) As a wife and mother, she was exemplary; as a child, she comforted the declining years of a widowed mother; as a friend, God's poor found her such.

But let us own, that what was to be admired in her character was the work of grace within her.

A fearful disease seized upon her. The best advice the metropolis afforded was all in vain to arrest its progress. Now indeed the comforts of the Gospel were needed; divine support alone could sustain her, and it was amply vouchsafed. Necessarily much confined to her room, she searched her Bible diligently. She underlined portions which more particularly struck her mind, and thus left

behind her a precious and striking memorial of the workings of her soul.

Life, abstractedly considered, is a joyous thing; the trials which we meet with do not change that fact. Wearisome days and nights may be appointed unto us: "Man is born unto trouble, as the sparks fly upward." (Job v. 7.) But still *life, existence*, is God's gift to His creatures. Death is the opposite, and nature shrinks from it; struggles hard against the enemy; protects the part invaded; summons all aid against encroachment, and only yields to overwhelming force.

Philosophy sought in vain to unravel the mystery of man's decay: mankind had lost the key to their history. God in His mercy revealed it in His Word. Death is the wages of sin; "But the gift of God is eternal life through Jesus Christ our Lord." (Rom. vi. 23.) We die because we are sinners: "In the day that thou eatest thereof thou shalt surely die." (Gen. ii. 17.) Adam did eat, and died, and entailed death on his offspring. We enter into a world where death reigns, because sin is there. Sin cries, with a loud voice, "Pay me my wages"; and one after another make up the reckoning; generation after generation pass into the insatiable jaws of death. Some sink like lead, are horror-stricken at his aspect, groan in their agony, and pass away. Some (how few!) smile at

his terrors, open their bosom to his dart, bid him strike home, and cry exultingly, as he pierces their vitals, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." (1 Cor. xv. 55-57.)

The one of whom I am writing was amongst these few. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" was her triumphant experience. (Ps. xxvii. 1.) The disease gained rapidly upon her, and after some months' residence in London, she was brought home to die. I was engaged in service at my usual abode. Returning home one evening, I was led to think much about her. My spirit was oppressed, and after a restless night, I felt imperatively called to go and see her. I could not resist the impression, and I took the rail the following morning.

How striking are such impressions! how, in the history of God's people, such instances have arisen! In "Biographical Notices of Eminent Servants of God" (by S. Clarke, 1678), is given a remarkable instance of a minister who awoke troubled and anxious about a friend; so much so, that he arose at midnight, and hastened away some miles dis-

tant. Strange providence! His friend, under mental trial, had resolved upon suicide. The rope was attached to the beam; a few moments more, and he would have entered eternity. The arrival of the minister at this juncture arrested his hand; he confessed his purpose; they prayed together. The darkness was dissipated from his soul, and with humble, penitent heart he confessed his sin, and was restored.

When I entered the apartment of my sick friend, she stretched out her hand, and never shall I forget the look with which she greeted me, and her words, "I prayed yesterday that the Lord would send you; and here you are!"

As she was thus praying, my heart was troubled about her a hundred miles distant. We recognised the finger of God, bowed together in prayer, which was graciously given suitable to her need.

That night she was seized with violent hemorrhage. After three days' patient suffering her spirit was released. Her consolations in the Gospel abounded: and the heart of a fond husband and beloved child have this comfort in their bereavement, that their loss was her eternal gain. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. v. 1.)

J. W.

## **“IT’S ALL SETTLED.”**

**I** was taking a journey by rail to go to a small village in Berkshire, with the object of telling out the good news of salvation to perishing sinners. On alighting at the station I was met by a young soldier who was home on furlough, and we walked together to the house where the preaching was to be held.

During his stay with his friends he had attended the ministry of the Word of God. I found he was really anxious about his soul. He owned that he was a lost sinner, and guilty before God, deserving only His judgment; but as yet he could not understand that the work of redemption was finished, and that God was waiting in long-suffering to save his soul.

There was a **LOOKING IN** at his wretched condition, but no **LOOKING OUT** at the blessed Object God had provided in the Person of His own dear Son, the Lord Jesus Christ. All was disquietude, all was uncertainty, all was darkness.

A Christian friend first made him a present of a Bible, and he asked me to write his name in it, which I did, and also a portion of Scripture underneath. Little did I think that the Lord was about to bring home to his heart, by the power of the Holy Ghost, that very scripture. But so it proved. During the

preaching that evening many souls felt the power of the Word.

At the close of the meeting, the person who lived in the cottage said to him, "Well, Joseph, how is it with you?"

His answer was, "It's all settled, sir!"

I said to him, "It was not settled when you came to meet me at the station."

"No, sir. The Lord spoke to me on this chair: 'He that hath the Son hath life.' I have got the Son, and I have got life."

All hearts were lifted up to the Lord in praise and thanksgiving for having brought home His precious Word to Joseph, and for giving him to know that eternal life was his, because he had the Son.

From that night the young soldier was set free from the bondage of sin. Christ had become precious to him; and he knew, not only that His precious blood had cleansed his guilty conscience, but that, having received Christ Jesus into his heart by faith, he had passed from death unto life. He had the Son, and he had life!

Thus the darkness had given way to the light, the uncertainty to a divine certainty, and the disquietude to perfect peace. There was rejoicing in that heart which had been weary and heavy-laden with sin. All was settled for eternity.

Can you, dear reader, say that all is settled



“ IT’S ALL SETTLED.”

15

for eternity between a holy God and yourself? If not, why not?

God Himself has come out to you in the greatness and perfection of His love, and given His dear Son.

The Lord Jesus has been down into death, down under the judgment of a holy God, and has perfectly settled the claims of divine justice, at the same time meeting the need of the poor lost and undone sinner.

The Holy Ghost is come to tell you that all has been done that was necessary to secure your eternal salvation, and it is NOW for you to receive His testimony, to set to your seal that God is true. (John iii. 33.)

If, up to this moment, you have been careless, and treating the question of your soul’s salvation lightly, may God in His rich mercy stop you just as you are, to see yourself in the light of His presence. He is not willing that you should perish. He has been in earnest; and given His dear Son. Christ has been in earnest, and given Himself. May you be in earnest, and believe on the Son of God.

The great enemy of your soul will seek to hinder the reception of Christ into your heart by faith; but do not listen to his lies, “ he was a liar from the beginning.” Believe the truth of a holy, faithful, long-suffering God. “ This is the work of God, that ye believe on Him whom He hath sent.” (John vi. 29.)

By simply receiving His testimony concerning His Son, eternal life is yours, with all its blessed realities. *You* can then say with Joseph, "*It's all settled!*" And you are then privileged, as a new creature in Christ Jesus, to live to Him who died for you. Washed from your sins in His precious blood, you can wait for His coming to take you to Himself, to be with Him and like Him for ever. (Rev. i. 5; I. John iii. 2.)

R. E. K.

---

## DO GOOD-LIVING PEOPLE NEED A SAVIOUR ?

**T**HE inward thought of many, who have been kept from gross manifestations of evil, is that they are better than others whose lives openly declare them to be "publicans and sinners" ; and so far as this life is concerned, they are no doubt better members of society, and fulfil their natural obligations with greater propriety and decorum.

But have they any room to boast even before men on this account ? How much less before God ! Is not much of their outward propriety traceable to education, and the influence of favourable circumstances, or of kind and considerate friends ?

And, after all, do not the outwardly moral spring from the same sinful stock as the most profligate and profane? Have they not been conceived in sin, and shapen in iniquity? (Psalm li. 5.) Are not their minds at enmity against God? (Rom. viii. 7.) Have they not sinful hearts, thoughts, and desires? (Genesis vi. 5, viii. 21; Matt. xii. 34; Mark vii. 21-23.)

Yes, assuredly; for whatever difference there may be among men, "ALL [without exception] have sinned, and come short of the glory of God." (Rom. iii. 23.)

The "natural man" can, no doubt, produce *natural* fruit in abundance. He can exhibit skill and intelligence in the things of man, and even show kindness and benevolence to his fellow-creature; but he cannot bring forth fruit unto God, for "they that are in the flesh cannot please God." (Rom. viii. 8.) And "without faith it is impossible to please Him." (Heb. xi. 6.)

Cain, the firstborn of Adam, "brought of the fruit of the ground an offering unto the Lord," but the Lord had not respect unto him, nor to his offering. (Genesis iv.) And why? Because it *was* the fruit of the *ground*. Probably it was the best which the earth could produce; still it was the fruit of the earth, which had been cursed on account of man's sin, and consequently could not be ac-

cepted by God as a suitable presentation by a sinner to Him who is "of purer eyes than to behold evil." (Hab. i. 13.)

"So, they who bring their own good deeds,  
Or life devoid of blame,  
Will find their works accounted weeds,  
And all their glory shame.  
The *best* the human heart can yield,  
Is still the fruit of *nature's* field."

Abel, on the other hand, "brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering." He came before God as a *sinner*, bringing with him a *victim*, in token of the necessity of the shedding of blood for the remission of his sins. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." (Heb. xi. 4.)

"The sacrifice which Abel brought,  
A lamb, its life and blood,  
On which he had no labour wrought,  
Was well received of God ;  
So they who trust in Christ alone,  
The LAMB who once was slain,  
And nature's purest works disown,  
A welcome will obtain ;  
For God, Who knows a sinner's needs,  
Accepts the LAMB in lieu of deeds."

## DO GOOD-LIVING PEOPLE?

19

If it were possible, which it is not, for a man to keep the whole law, except in one point, that one offence would be fatal to him. (James ii. 10.) Not only is man a sinner in practice, but what is worse, he is one by nature ; and, as a consequence, cannot bring forth good fruit ; for “a corrupt tree bringeth forth evil fruit.” (Matt. vii. 17.) Hence the necessity of the work of Christ, who “once suffered for sins, the Just for the unjust, that He might bring us to God.” (1 Peter iii. 18.) He appeared to put away sin by the sacrifice of Himself. (Heb. ix. 26.) He shed His precious blood “for the remission of sins.” He who knew no sin, was made sin for us ; that we might be made the righteousness of God in Him. (2 Cor. v. 21.) Having “died unto sin once,” and “offered one sacrifice for sins,” and thus put away that which otherwise would have been an impassable barrier to a sinner’s entrance into the presence of God, He “was raised up from the dead by the glory of the Father,” and has “sat down on the right hand of the Majesty on high” ; the proof to the believing soul that his sins have been put away : for Christ “was delivered for our offences, and was raised again for our justification.” Rom. iv., vi. Heb. x.)

The question for every soul then is, “What think ye of Christ ?” Have you God’s

thoughts of Him ? Are you taught of God to say, "Thou art the Christ, the Son of the Living God" ? (Matt. xvi. 16.) Have you brought the offering of faith, and found acceptance in God's beloved Son ? For "there is none other name under heaven given among men, whereby we must be saved," but the name of Jesus Christ of Nazareth, whom men crucified, but whom God raised from the dead. (Acts iv. 10-12.) The offering of works by man in unbelief cannot find acceptance with God. For how can the Living God own "dead works" ? which are all that a man "dead in trespasses and sins" can produce. No ; the acceptance of a sinner is in and through Christ ; and as God will not give His glory to another, neither will He share it with him ; the glory of our salvation must be *all* His own.

The offerings of Cain and Abel cannot be blended. Salvation must be by Christ *alone*. Not by Christ *and* works, but simply and solely by Christ Himself, without any addition whatever to His one full and finished work upon the cross ; owned and recognised by God, who raised Him from the dead, and gave Him glory at His own right hand.

Have you, then, come to God ? If you have, happy are you ; for nothing shall be able to separate you from "the love of God,

## COMFORT IN THE DARK HOUR. 21

which is in Christ Jesus our Lord.” (Rom. viii. 30.) If you have not come to Him, oh ! delay not ! but while God’s one and only way of salvation is proclaimed, believe on the Lord Jesus Christ, and thus find acceptance with God, and blessing in Him for ever and ever.

---

**COMFORT IN THE DARK HOUR.**

“**T**HERE never was such affliction as mine,” said a poor sufferer, restlessly tossing in her bed in one of the wards of a city hospital. “I don’t think there ever was such a racking pain.”

“Once,” was faintly uttered from the next bed.

The first speaker paused for a moment ; and then, in a still more impatient tone, resumed her complaint : “Nobody knows what I pass through ; nobody ever suffered more pain.”

“One,” was again whispered from the same direction.

“I take it you mean yourself, poor soul ! but—”

“Oh, not myself ; not me ! ” exclaimed the other, and her pale face flushed up to the very temples, as if some wrong had been offered, not to herself, but to another.

She had spoken with such earnestness that her restless companion lay still for several

seconds, and gazed intently on her face. The cheeks were wan and sunken; the parched lips were drawn back from the mouth as if by pain; yet there dwelt an extraordinary sweetness in the clear grey eyes, and a refinement on the placid brow, such as can only be imparted by a heart-acquaintance with Him who is "full of grace and truth."

"Oh, not myself; not me!" she repeated.

There was a short pause, and then the following words, uttered in the same low tone, slowly and solemnly, broke the midnight silence of the place:—

" 'And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews. And they spit upon Him, and took the reed, and smote Him on the head. . . . And when they were come unto a place called Golgotha . . . they gave Him vinegar to drink, mingled with gall. . . . And they crucified Him. . . . And they that passed by reviled Him, wagging their heads. . . . And about the ninth hour Jesus cried with a loud voice, saying, My God, my God, why hast Thou forsaken me? ' "

The voice ceased, and for several minutes not a syllable was spoken. The night-nurse rose from her chair by the fire, and mechanically handed a cup of barley-water, flavoured



## COMFORT IN THE DARK HOUR. 23

with lemon-juice and sugar, to the lips of both sufferers.

“ Thank you, nurse,” said the last speaker.  
 “ ‘ They gave Him gall for His meat, and in His thirst they gave Him vinegar to drink.’ ”

“ She is talking about Jesus Christ,” said the other woman, already beginning to toss restlessly from side to side. “ But,” added she, “ talking about His sufferings can’t mend ours; at least, not mine.”

“ But it lightens hers,” said the nurse.

“ I wonder how.”

“ Hush ! ” and the gentle voice again took up the strain.

“ ‘ Surely He hath borne our griefs, and carried our sorrows. . . 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.’ ”

The following day, as some ladies, visiting the hospital, passed by the cots, they handed to each a few fragrant flowers.

The gentle voice was again heard : “ ‘ If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you. O ye of little faith ? ’ ”

A few days passed slowly away when, on a bright Lord’s-day morning, as the sun was rising, the nurse noticed the lips of the sufferer

moving, and leaning over her, she heard these words:—

“Going Home. ‘I have fought the good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day. . . .’”

Her eyes closed, and the nurse knew that the hand of death was grasping the cords of life. A moment more and all was over; the soul had gone to dwell in that city where “there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. . . .”

E. C.

Jesus is risen and exalted. He is ascended and glorified. We might as well try to pluck the sun out of the sky, as try to escape from the application of this great fact to our condition. It speaks of “judgment” and of “mercy,” as we either look at the cross of Christ with convicted, interested hearts, or as we despise and slight it. It has a voice for the ear of all. It speaks; whether men will hear, or whether they will forbear.

J. G. B.

## **COMPETENT AUTHORITY AND CONFLICTING OPINIONS.**

**I** HAD to travel, some few weeks ago, from Bristol to Scarborough; and, being anxious to procure a through carriage, I spoke to a very active, intelligent, and obliging official on the Midland platform, who most kindly undertook to put me into a carriage which, he assured me, would go right through to Scarborough.

I knew him to be one in whose truthfulness and knowledge I could safely confide. In short, I felt most fully assured that he was a thoroughly competent authority, and therefore I took my seat without a shade of misgiving; nor do I think that anyone could have shaken my confidence as to my being in my right place. I rested upon competent authority; and this is the true secret of peace in everything.

We travelled by way of Derby, and I heard a good many passengers discussing the various routes and the different changes necessary to reach this place or that; but nothing occurred to test my position until the train reached Normanton. Here a good deal of shifting and shunting took place; and we all know that shifting and shunting times are sure to be testing times.

Thus it was with me. Very many of the

passengers got out, and our train was shunted from the platform out of our sight altogether. I walked up and down while waiting for its return to the platform. An official, to whom I spoke about the line, told me there was no through carriage to Scarborough.

This, under other circumstances, would have made me feel rather uneasy; but I fell back upon my competent authority, and on the return of the train, I stepped with boldness into my carriage. I felt sure my would-be guide was ignorant and incompetent, and I paid no attention to him whatever. I knew my Bristol friend, and could trust him thoroughly, and hence my peace was not disturbed for a single moment. I knew in whom I had believed, and was persuaded that his testimony was true and safe.

Well, by and by we arrived at York, where further shunting and shifting took place; and I found myself shunted on to a siding, and down into a kind of shed, where we were left standing for about twenty minutes. This again, under other circumstances, would have made me feel very uncomfortable. As it was, I sat in perfect peace, without a single question or misgiving. I never even put my head out of the window to look, nor did I turn to a fellow-passenger to ask. I sat still, reposing upon the competent authority on which I had originally started.

I had unshaken confidence in my Bristol friend. I knew he would not deceive me. I knew he was both able and willing to guide me aright; and therefore in spite of all the shifting and shunting, spite of the efforts of ignorant officials to shake my confidence, I sat perfectly quiet, and in due time reached my destination. And I can truly say that I had quite as much confidence in the testimony of my Bristol guide when shunted on to the dark siding at York as when I stood on the platform at Scarborough. The only difference was that I needed it more in the former case than in the latter. It is in dark and changeful times we most stand in need of competent authority. It is when the conflicting cries of blind guides fall upon the ear, that we feel the tranquillising power of that word which is settled for ever in heaven.

My reader will be at no loss to seize the moral of my tale. May the Eternal Spirit enable him to apply it! The WORD OF GOD is the only competent authority. It is not the Church, or the doctors, or the fathers, or the brothers. It is the voice of God. Let us hear this, and follow it.

Moreover, it is not feelings or experience; it is the word of God. A person may say, "But must I not *feel*?" I reply, "You must *believe*." The word "feel" casts me upon myself. The word "believe" casts me upon

God. Of what use would my feelings have been as an authority for my position in the railway carriage? None whatever. No doubt I had a very comfortable feeling; but it was because I was not trusting my feelings, but the testimony of a competent authority. I felt I was in my right place, because I rested upon a sure testimony.

Reader, are you resting, for the salvation of your precious soul, on a divinely competent authority? "If we receive the testimony of man, the testimony of God is greater." And what is His testimony? "That God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life" (1 John v. 9-12.). If, therefore, you believe in Jesus, you have eternal life. God says so, and faith takes Him at His word. Faith is believing what God says because He says it, not because you feel it. No doubt you will feel when you believe it; but if you wait to feel in order to believe, it would be faith in your feelings and not in God's word at all.

May every reader of these pages know the deep repose and solid blessedness of resting, as to all things, upon a divinely competent authority!

C. H. M.

---

## **“THEN I MAY DO AS I LIKE.”**

**O**NE evening, in the open air, a preacher was declaring the glad tidings of the grace of God. The preacher laid a good deal of stress upon the truth of the everlasting security of the believer, as having passed from death to life; and dwelt confidently upon the impossibility of a believer in the Son of God ever coming under the judgment of God; for the reason that concerning such a one Scripture affirms that he is a member of the body of Christ. (John v. 24; Eph. v. 30.)

When the preacher paused, a man stepped up to him, and, “Then I may do as I like, if I am saved eternally, without fear of being lost?”

“Yes,” was the prompt reply of the preacher, “you may. But tell me what a sinner saved from hell will like to do? Tell me what a man, who knows that not only his sins are gone, but that he is united to Christ, will glory in doing? Will not the redeemed and liberated slave be a faithful servant, and full of gratitude to his Redeemer?”

The man was silenced. His question seemed to imply that if he knew he *was* saved without a doubt he might go on in sin; but he did not seem to know that with a new birth, the being born again of the incorruptible

Word of God, we receive a new nature, are made partakers of the divine nature, a nature that hates sin, and loves holiness.

If a man has been rescued from a ditch, into which he had fallen in his wickedness or folly, and taken home by one who extricated him from his position, and not only gets cleansed and clothed, but is received and adopted into the family as a member, and heir to the vast wealth of the family, would he be likely to desire to be in the ditch again? And would he be still more desirous to be there because he knows that through the love and grace of his benefactor the estates have been unalterably secured to him?

Surely not; nor will one whose heart has been purified by faith desire the husks and the swine he has left behind. In cases where those who have professed the name of Christ, and have "run well" for a time, go back into their old courses, we are forcibly reminded of the words of the apostle Peter: "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

I know that through unwatchfulness, and through the wiles of the enemy, a Christian may fall into sin; but I cannot understand his living therein. "How shall we, that are dead to sin, live any longer therein?" (Rom. vi. 2.) God comes in in restoring grace, and



“ I WAS ON THE WRONG TRACK.” 31

breaks the hard crust around the heart, and brings His child to a sense of his sin : and “ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John i. 7.)

May *we like to do* those things we shall not be ashamed of when we see Him as He is.

---

### “ I WAS ON THE WRONG TRACK.”

THE person from whose lips I heard the above words, was a worn-out old man of above seventy years.

Disease was making rapid inroads on his frame; each day found him growing weaker and weaker, so that evidently he had not long to live. He had been a quiet, inoffensive man, whose character had been remarkably good for sobriety, steadiness, and industry; but I soon discovered that however much he had been noted for these qualities in his lifetime, they could not satisfy his conscience, nor afford him true peace when he came to die.

I found him in bed, in a sick and helpless condition, and the conversation that then took place was somewhat to the following effect :

“ Well, S——,” I said, “ I see that you are exceedingly ill and worn out, but what about your soul? Are you certain that all is right for the future? Have you peace with God? ”

He replied in two words: "I'm busy."

"Busy," I repeated, "at what, or about what? You are praying, I suppose, to get your sins taken away, and to have your soul saved?"

He assented.

"Ah! S——," I said, "you are making a sad mistake—one which hundreds have fallen into. You are putting prayer in the place of Christ. You are looking to, and leaning on, your prayers, instead of the blood of the Lord Jesus. Now, this is not God's way; and He ought to know a great deal better than you or anyone else. His plan for saving lost and ruined sinners is very different from the plan you are adopting. It is by CHRIST that a sinner is saved, and not by prayers or by works. The Lord Jesus Himself finished salvation on the cross. By His death and resurrection He has accomplished ALL THAT WAS NEEDED to save the very vilest of the vile. God loved sinners, but He could not endure their sins. Indeed, He so loved them as to send His only begotten Son, who, by the shedding of His own blood, perfectly put sin away, so that now the God of all grace shows to you a full salvation for your soul in the blood of Jesus, and proclaims free mercy to you, not through your earnest prayers, but in the name of Jesus.

"If you prayed with the greatest earnest-

“ I WAS ON THE WRONG TRACK.” 33

ness for a lifetime, you could not wash away your sins, nor have settled peace. Oh, no! peace has been made by the blood; and peace, perfect peace of conscience, comes to us through faith in the blood. You do not gain this by your prayers or fears, your strivings or sincere efforts. CHRIST has done the whole work. He did it alone, but He did it for us; and now He is exalted at God's right hand as a Prince and a Saviour. His precious blood cleanses from all sin, and furnishes the sinner with a sure resting-place; so sure that, although the earth should crumble to pieces, and the heavens above dissolve, all is well with the soul that trusts in the blood of the Lamb.

“Remember, God does not say that you shall be forgiven through your prayers, but He shows you a full and eternal forgiveness for all who believe in Jesus. Now, S——, that is God's way. Do you see it?”

The old man raised his head slightly from his pillow, and faintly exclaimed, “Oh, I see it now! *I was on the wrong track!* I was in error.”

“And do you,” I asked, “understand how that peace has been made by the blood, and can you get rest *there*?”

“Yes,” he replied again; and “*I was on the wrong track.*”

A few days afterwards I called to see him

again. His strength was almost gone, his voice greatly affected, and his outward man completely prostrated by illness; but his mind was now quite composed.

His own expression was a very simple but intelligent one: "I have rest now in the blood of the Lamb."

On being asked if the thought of the sins of a lifetime did not disturb his soul, he answered, "I have no fear now; I can trust the Lord Jesus."

It was remarked that the blood was the true foundation of the believer's peace, and never could fail.

He assented to this, and added, "Oh! I was in error; but now I have seen my error. I, many a time, thought that I had something to do, and that it was hard to be certain; but now I see that Christ has done all."

His sole dependence and confidence were now placed in the blood of the Lamb. There was no doubt, no hesitation, no misgiving. He had got away for ever from the darkness of his own reasonings, and entered into the light of divine truth, where a risen Christ is the grand object for the soul.

I saw him several times afterwards; but in a few days he fell asleep in Jesus, bearing unequivocal testimony to the value of the blood of Christ in cleansing him from all sin.

## **"Have ye not Read the Scripture?"**

### **GUILT.**

1.

In many things we all offend (James iii. 2).

2.

The thought of foolishness is sin (Prov. xxiv. 9).

3.

Who can say, I have made my heart clean, I am pure from my sin? (Prov. xx. 9).

4.

If we say we have not sinned, we make Him a liar, and His word is not in us (1 John i. 10).

### **CONFESSION AND FORGIVENESS.**

5.

He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy (Prov. xxviii. 13).

6.

I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin (Ps. xxxii. 5).

### **ADVOCACY AND PROPITIATION.**

7.

If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins (1 John ii. 1, 2).

## CLEANSING.

## 8.

The blood of Jesus Christ, His Son, cleanseth us from all sin (1 John i. 7).

## 9.

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 John i. 9).

## PRIESTHOOD AND ACCESS TO GOD.

## 10.

Their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. x. 17-22).

## 11.

Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. (Rev. i. 5, 6.)

## NAAMAN THE SYRIAN.

Read 2 Kings 5.

**T**HE record of Naaman's afflicted condition, of his course to and from Jordan, of his cleansing and its results, is full of most precious instruction, when viewed in the light which the New Testament pours upon it.

"Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour; but he was a leper."

Here we have the two sides of Naaman's condition. As to his circumstances, he was all that heart could desire: "great," "honourable," "mighty," "valiant." What more could he be? He was (as men would say) one of fortune's most highly favoured sons. He was commander-in-chief of the armies of Syria; he possessed the confidence and esteem of his king; and he wore upon his brow the laurel of victory. "But he was a leper."

This was indeed a painful drawback; a grievous blight upon all his dignities; a heavy cloud upon all his glory. The foul disease which infected his person not only prevented his enjoying the honours which

had been heaped upon him, but actually changed them into so many sources of humiliation and chagrin. His very elevation made his malady conspicuous, and the sunshine of prosperity rendered his personal vileness more apparent. His military costume enwrapped the person of a leper, and his laurel of victory crowned a leper's brow. In short, the lowest menial in Naaman's establishment would not have felt the humiliation of leprosy so keenly as the noble captain himself. The higher he was in position, the more intensely he must have felt the degradation and depression of his loathsome disease. What would he not have given to anyone who would but take away his leprosy? And yet he was soon to have it taken away for nothing!

When we look at all this from an evangelical point of view, we discern in the person of Naaman the case of a sinner in his natural state. He is covered with the disease of sin. Yes, outwardly he is covered, and inwardly pervaded with the incurable malady of sin. He may, like Naaman, be surrounded by wealth and splendour, pillowed on the bosom of fortune, nursed in the very lap of luxury; but he is a sinner; he is lost, he is undone; and when once he is brought to see this, his very honours and dignities only serve to make his inward wretchedness all the more intense. He is lost, and he



## NAAMAN THE SYRIAN.

39

needs salvation. He needs to have his malady removed, his guilt cancelled, his conscience cleansed. And this is what God has provided for him.

As in Naaman's case God had the water of Jordan to cleanse him from every trace of his disease, so in the case of the convicted sinner He has provided "the precious blood of Christ" to cleanse him from every stain of guilt, and free him from every breath of condemnation.

But let us see how strikingly all this comes out in our narrative.

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

What a difference between this little captive maid and her noble lord! And yet she was in possession of a grand secret of which he was wholly ignorant. She knew that in the land of Israel her master could find what he needed. She understood where grace was to be found, and the knowledge of that grace filled her heart with the desire that her lord should partake thereof. "Would God," said she, "he were there."

It is ever thus. Grace fills the heart with

earnest desire for the good of others. It mattered not to the little maid that she was an exile from the land of her fathers, and a captive in the house of a Syrian. She saw that her master was a leper, and she longed to put him in the way of being healed. The God of Israel was the only One Who could perfectly meet a leper's needs.

“And one went in, and told his lord, saying, Thus and thus saith the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment.”

How hard it is for the human heart to rise to the measure of the thoughts of God! The idea of being cleansed for nothing never entered Naaman's mind. He was, we may safely say, quite ready to give largely, if by that means his leprosy could be cleansed; but the idea of getting all he wanted “without money and without price” was entirely beyond him, and hence his cumbrous preparations. He knew not, as yet, the grace of the God of Israel. He thought that the gift of God was to be purchased with money. Here was his mistake, the mistake of millions, the mistake of the human heart, in every age and in every country.

## NAAMAN THE SYRIAN.

41

And yet, when one looks at it closely, what an absurdity to suppose that a little gold and silver could get aught from "the Most High God, Possessor of heaven and earth!" Yes, this is easily seen to be absurd; but it is not just as easily seen to be absurd to come before God trusting in our own works, in our morality, in our religiousness, in our amended life, our altered conduct, our changed habits, our pious performances, our tears, prayers, sighs, vows, resolutions, alms-deeds, our feelings, frames and experiences, in anything which we could produce of thought, word or deed.

But it takes a long time to convince us of the worthlessness of all our own efforts. It seems passing strange to the human heart to be told that we need no other title to Christ but our utter ruin; that we need not wait to prepare ourselves; that every step in self-improvement is a step in the wrong direction, inasmuch as *self* can never be mended in such a way as to make it fit for God, fit for heaven. Religious flesh is as far from God, as far from righteousness, as far from heaven, as flesh in its very grossest forms. This is a hard saying, but it is true; and moreover, it is well that its truth should be fully seen. It is of the very last importance that my reader should understand that what is needed is not self-reformation, but a new life altogether, and

this life is Christ. This is the grand point. We must get rid of all hopes and expectations from our fallen and corrupt nature, and take Christ as our all and in all. Do what you will with flesh, you can never make it fit for God, for heaven. Flesh could not live in heaven. It could not breathe the atmosphere of that hallowed region. The most fruitless task that ever was undertaken is to seek to effect any improvement in that which God has condemned and set aside as incorrigible and incurable.

Now it is interesting to see how our chapter opens this line of truth to our view in its own peculiar style. When Naaman stood with his pompous retinue, and with all his gold and silver, at the door of Elisha, he appears before us as a marked illustration of a sinner building upon his own efforts after righteousness. He seemed furnished with all that heart could desire; but, in reality, all his preparations were but a useless encumbrance, and the prophet soon gave him to understand this. The brief, simple, pointed message, "Go, wash," swept away all confidence in gold, silver, raiment, retinue, the king's letter, everything. It stripped Naaman of everything, and reduced him to his true condition as a poor defiled leper needing to be washed. It put no difference between the illustrious commander-in-chief of the hosts of

Syria and the poorest and meanest leper in all the coasts of Israel. The former could do with nothing less; the latter needed nothing more. Wealth cannot remedy man's ruin, and poverty cannot interfere with God's remedy.

Naaman evidently felt the prophet's message to be deeply humbling. He was not prepared for such a total setting aside of all human pretension. He would have liked to be called upon to tell out *his* pieces of gold, *his* talents of silver, *his* changes of raiment, but to be told to "Go, *wash*," without the slightest allusion to any of these things, was quite too humiliating. "But Naaman was wroth, and went away, and said, Behold, *I* thought, He will surely come out to *me*, and stand and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage."

Thus it is ever. God's simple plan of salvation is so thoroughly humbling to man's pride that he cannot submit to it. "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." (Rom. x.) And yet,

we may say, what right had a leper to reason, to argue, or to prescribe? Had he come to be cleansed or to dictate? Had he tried what "Abana and Pharpar" could do for him? The fact is that Elisha wanted to teach him that he needed to bring nothing to God but his leprosy. All beside was superfluous. This was a noble lesson. Naaman must bring back to Syria everything he had brought out of it, *except his leprosy*.

This is deeply humbling. It puts the legalist "in a rage." All those who think themselves wiser than God must learn their own folly sooner or later; but as for those who know and own themselves lost, they have but to put their trust in Jesus, and be as clean as His precious blood can make them. This is God's simple way of salvation. Jesus has done all. He died for our sins according to the Scriptures, and He is now up in heaven as the pledge, proof, and measure of the believer's acceptance before God. All who, by the grace of the Holy Spirit, and on the authority of the Holy Scriptures, put their trust in a dead and risen Christ, are as free from guilt and condemnation as He is. Glorious, emancipating, elevating, soul-satisfying fact! May my reader enter into its power. May he prove the deep blessedness of simply taking God at His word.

This was what Naaman, after a fierce in-

ward struggle, learnt to do. He learnt, after all, to give up all confidence in "Abana and Pharpar," and yield the simple "obedience of faith" to the testimony of God. "And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, *according to the saying of the man of God*; and his flesh came again like unto the flesh of a little child, and he was clean."

This was just and simple reasoning: "If the prophet had bid thee do some great thing, wouldest thou not have done it?"

No doubt; but then this word "Go wash" was so humiliating, so self-emptying.

It left flesh nothing to glory in. "To him that worketh *not*, but *believeth*." "Not of works, lest any man should boast."

Such is God's principle, and to this principle Naaman had to submit. He went, and washed in Jordan. He obeyed the word of the Lord. And what was the result? "His flesh came again like unto the flesh of a little child, and he was clean."

The very moment a sinner submits to God's righteousness, that righteousness becomes his. The very moment he casts himself on Christ,

he is as safe as Christ can make him. The glory of God is involved in the full and eternal salvation of all those who simply look to Christ. Naaman might have plunged himself ten thousand times over in the waters of "Abana and Pharpar," and remained just as he was; but the moment he took God's way, he became as clean as God could make him. Had a single spot of leprosy appeared on Naaman's person when he came up out of Jordan, it would have been a dishonour cast upon God's remedy. For a sinner to trust God's salvation and yet not be saved would involve an eternal insult to the divine glory, and furnish an abiding ground of triumph to all the powers of darkness.

And now one word as to the practical results of all this, as seen in Naaman's course after he came up out of Jordan. Nothing can be more interesting. "His flesh came again like unto the flesh of a little child, and he was clean. And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold *now I know* that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. But he said, As the Lord liveth *before Whom I stand*, I will receive none. And he urged him to take it; but he refused."

What a marvellous change in Naaman,



from the moment in which he turned and went away in a rage from the door of Elisha, until he found his way back to that door again, cleansed, and like a little child! He was, in type, a new creature. He stood on new ground. He was in a new condition. He had submitted to God, and he felt and manifested the precious results of so doing. Thus it is in every case. The proud, haughty, self-sufficient legalist may display all the bitter animosity of his heart against a scheme of redemption which places him on a level with the vilest of the sons of men. He may argue, reason, and rebel; but the very moment he bows his head, and consents to be saved in God's way, all is changed. The animosity and indignation of the legalist, together with the guilt and uncleanness of the sinner, are all left beneath Jordan's flood, and he comes up cleansed and pardoned, calm and humble, to devote all he is and all he has to the service of the true God.

But why, let me ask, did Elisha refuse to take a blessing from Naaman's hand? For a truly noble reason. He would have Naaman to return to Syria with this testimony that *the God of Israel had taken nothing from him but his leprosy*. He would have him to go back and declare that his gold and silver were useless in dealing with One Who gave *all* for *nothing*. Elisha would not tarnish the lustre

of Divine grace by accepting a shekel of the stranger's money.

And now Naaman's heart went out after the One Who, without money and without price, had fully and perfectly met his need. "Shall there not then, I pray thee," he says to Elisha, "be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord."

Thus it was with Naaman. He had left home a defiled leper; he was returning thither a cleansed worshipper. What a change! And all done in a moment, when once he took God's way. The work was of God; and, as for Naaman, he had but to bow his head, and worship. Having left his leprosy behind him, he desired to bear away with him an altar on which he might offer sacrifices to the only true God.

---

C. H. M.

"We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. ii. 15, 16.)

## WHY DO YOU DOUBT?

**I** WANT to have a few serious words with you, on one of the most serious of all subjects; namely, the condition of your soul before God.

I have some reason to think that this subject is not too acceptable with you, because you are not quite certain what your exact relation with God is.

I have had a great many conversations with pious people, and I have been able to find very few indeed who could say in all sincerity that their souls were at rest and peace in the presence of God. They have hopes (some strong hopes), that it may be right with them at the last, if they persevere; but there are few indeed, if any, that have such a distinct certainty that they can say, without fear of presumption, they are saved.

On the contrary, there is the greatest doubt and hesitancy as to the fact of salvation. Nay, some seem to glory in it as part of their religion, that they cannot be sure, and ought not to be sure.

Now, I want to show you from the word of God that you neither do Him nor yourself justice in such a view of things. You would not like your own child to be in a perpetual doubt whether he were your child or not. It would be no credit to you if he harboured such thoughts; neither would it help his obedience to you for him to entertain such doubts. Nothing would be more likely to estrange him from you. "Love begets love." Confidence begets confidence. God wants your love and confidence.

I shall first look at salvation from God's side. Then I will look at it from your side. First I will show you what He says to you; and afterwards

I will show you what He looks for you to say to Him.

First, What has God got to say to you?

I shall take one of the simplest of gospel texts to set it forth: "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.)

Now you see the first thing is God's love, then God's gift, then God's purpose. God's love to me, God's gift of His Son for me, God's desire that I should not perish, but have everlasting life.

God need not have told me all this. If He had not meant it, He could easily have kept such statements to Himself. But He did mean it; and He stated it clearly; and He meant me to know it; and He thought I should be glad to hear it; and so He recorded it in black and white in His Holy Word.

You will observe that in this statement there is not one single condition. It is all as free as the air I breathe, or the well by the road-side. God delights in the fact that His gift is free.

Man cannot afford to give things away for nothing. If I want meat, or bread, or vegetables, I must buy them, or work for them, or give something in exchange for them. All that is all right with man; but not so with God. No; God is a giver, not a seller. "God so loved the world, that He *gave* His only begotten Son." "If thou knewest the *gift* of God." "The *gift* of God is eternal life." (John iv. 10; Rom. vi. 23.)

You see I have not said much about God's love. You must take that for granted. "God is love." (1 John iv. 18, 16.) It is His nature. It is as natural to Him to love as it is for Him to exist.

## WHY DO YOU DOUBT?

51

I cannot explain it; I cannot put it on your mind. I can only tell you that God can love those that hate Him. It is only God can do this, and those who are born of Him.

But I must now tell you something of His purpose.

You are a perishing sinner. God does not want you to perish. God sees you going down to destruction. God does not want you to go to destruction. God invites you to be saved. (Isa. xlv. 22.) God has said, "The soul that sinneth, it shall die." (Ezek. xviii. 4.) God has said, "The wages of sin is death." (Rom. vi. 23.)

But God would have no pleasure in that, and so that you should not perish, God constituted a way by which He might give you life, eternal life; mind that, *eternal* life. Not a life that could be stopped (that would not be eternal); not a life that you could lose (that would not be eternal); not a life that would depend upon you (for you could not keep it for five minutes); but an eternal life that should be hid up safe in CHRIST, so that it could never be lost. No, not if you did naughty things after having got it, though of course you ought not: God's government will deal with you as to that.

God's grace and God's government are two distinct things which must never be confounded. God's grace makes me His child; God's government deals with me as His child. His grace never sets aside His government; neither does His government set aside His grace.

The judgment of sin, in the sinless person of Christ on the cross, enabled God to show His grace to me, and make me His child, His government will correct all that is amiss in me as His

child while passing through this world, and manifest me before the judgment seat of Christ, where I shall receive the things done in the body. (2 Cor. v. 10.) But I never cease to be His child.

Thus I have shown you what salvation is from God's side; I have shown you what He says to you. Now let us see what He looks for you to say to Him.

I will take another very simple text: "He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life." (John v. 24.)

Here we have three things: a hearer, a believer, a possessor.

God's Son is the speaker of this wonderful statement.

Who is the hearer?

"He that heareth My word."

Who is the believer?

He that "believeth on Him that sent Me."

Who is the possessor?

The one who "has eternal life"; the one that never comes into condemnation; the one that has "passed from death unto life."

You see that hearing comes first; then believing; then possessing. And let me say, God does not trouble you with any thoughts as to who is elect or not. It is "he that heareth," no matter who. If you hear God's word, you are the "he that heareth."

Of course, hearing alone is not all; there is the believing. "He that heareth My word, and *believeth* on Him that sent Me." If you hear Christ's word, and believe on God who sent Him, you prove what you are by the way you treat

God's messenger and His message. God pledges Himself that if you are a hearer and a believer, you are also a possessor; for He says "hath," not "shall have."

Three things are stated to be true of the possessor. First, he has eternal life; second, he shall not come into condemnation; third, he is passed from death unto life.

You see that these words leave no room for doubt. There is no condition but hearing and believing. There is nothing said about doing, or trying, or hoping, or persevering, but only of possessing. I possess eternal life. I possess a guarantee that I shall never come into condemnation. I possess the assurance that I am passed from death unto life. God gives His word that these things are true of a hearer and believer. If I believe them not, I make God a liar.

I have now shown you what God looks for from me; namely, to hear and believe, and to possess. Recollect that what I possess is eternal, never-ending. And the reason of it all is not that I work to get it, not that I work to keep it, but that it is God who pleases to give it me, and pleases to give it me, not for any goodness, or any fitness, or anything whatever He sees in me, but because He is so satisfied with what CHRIST has done on the cross, so glorified in His putting away of sin, so delighted with the obedience of His dearly beloved Son, that He can turn to me, a poor, guilty, hell-deserving sinner, and make me the free offer of "eternal life."

Dear friends, God thus gets *all* the glory and *all* the credit of what He has done, and He intends it should be so. He will not give His glory to another.

When you make your salvation depend in any way upon *yourself*; whether for the getting or the keeping of it, you assume to do what God only can do.

Ponder this, I pray you. Take what His word tells you. God will thus be honoured, and your soul shall rest in peace.

---

## **“AND HAVE I NOTHING TO-DO?”**

**T**HE title of this paper was the significant and repeated exclamation of a dying woman, and were it not for the benefit of others, there would be no good reason for publishing it.

But her case is not a rare one. Go where we may, we shall find many in the same condition, and the simple story of God's ways in grace with her soul may be made a blessing to many. The Lord, in His abundant mercy, grant it!

Self-deception is a fearful thing, and not uncommon. Surely we should ever seek to deliver precious souls from it, by plain and faithful dealing, in dependence on God.

The subject of this narrative had reached her seventieth year. She was now very near her journey's end, but still ignorant of God's salvation.

After a few general inquiries, and learning a little as to the real state of her soul, I asked her plainly, in something like the following words, “Have you any hope of recovering from this illness?”

“Oh! no, sir. I am an old woman, and I have



been a hard-working woman all my life. I can never be better in this world."

"Are you thinking about the *next* as you lie there?"

"Oh! yes, sir; that is just what I am doing. I pray nearly all night and all day."

"I am glad to hear that. But, tell me, what do you chiefly pray for?"

"I pray to the Almighty, that He would pardon my sins. I know I have a great many."

"Are you very anxious to know whether they are all forgiven or not?"

"Indeed I am, sir. I have nothing else now to think about, but to pray to the Almighty that He would pardon me."

"And do you believe He will?"

"Oh! yes. I am sure a great many of my sins have been pardoned, since I began to pray; but I know they are not all pardoned yet; and I keep praying to Him."

"Well, it is surely a right thing for us poor creatures to pray to God, who only can help us. But it would be quite wrong to make a *Saviour* of our prayers. Christ is the ONLY SAVIOUR FROM SINS. You must have a great many to pray about, the sins of seventy long years! What a number you must have committed in that time! And remember, you will have to speak to God about every one or them, unless another does it for you. Now, tell me this, Do you really expect that *your own prayers* will *satisfy God* for having neglected Him, and sinned against Him seventy years?"

"Oh! no, sir. I know the Saviour died for our sins, and we have the promise, that if we ask we shall receive. But we must ask."

“Just so; that is so far true. But how long do you think you will have to pray yet, before they are all forgiven? Do not the Scriptures positively teach us that if we are depending on the death of Christ for pardon, and not on our own prayers, we are forgiven already? When God forgives a sinner, He does it all at once. Not by halves, surely! Whenever we trust, by faith, in the DEATH OF JESUS, we are fully and freely forgiven, whether we know it or not. God does everything perfectly.”

The poor woman was sadly in the dark on this important point, but most attentive to what was said, and deeply interested, although not in great trouble about her soul.

After reading to her some passages from the Scriptures, her mind was evidently turned to the Word of God, and became fixed on it. Especially on such portions as Acts xiii. 28—39, where the apostle is proving that the death and resurrection of Christ is the only ground of pardon, and that God only forgives those who truly believe on His Son.

“AND HAVE I NOTHING TO DO?” she exclaimed, in the most earnest manner.

“No, dear woman, nothing to do; only to believe. The blessed Jesus has done it all. He has done all the work of our salvation. He did everything that God demanded, and now, God asks nothing from us, only to believe and rejoice in the perfect, finished work of His beloved Son. The Word of God expressly says that it is through faith in the Lord Jesus we are pardoned, and not through our own prayers or doings of any sort. ‘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.' Here; you see, the apostle stands up, in the midst of a congregation of Jews at Antioch, and proclaims a full and free pardon to all without exception. Now, all in that assembly who believed the glad tidings were *immediately forgiven and justified*. And they knew that they were so, by the plain Word of God; therefore they could take the comfort of it at once.

"Now mark this: the apostle ~~does~~ not say one word about *doing*; he only speaks about *believing*. All who believed what he preached about 'Jesus and the resurrection' were the same moment forgiven, justified, and eternally saved. And now if *you* believe the same good news, and trust only in the risen and glorified Jesus, you will be completely forgiven and saved all at once; just where you are; and you will not require to wait till to-morrow. It will be true *just now*. God declares Himself to 'be just and the justifier of him that believeth in Jesus.' " (Rom. iii. 26.)

The simplicity of the Gospel evidently stumbled her for the moment; and again she exclaimed, with wonder and amazement, "And have I nothing to do?"

"The apostle says, ALL THAT BELIEVE ARE FORGIVEN AND JUSTIFIED, and that is enough. We must not say anything different from the apostle. These are God's own words by the lips of His servant. Oh! then, think no more about your prayers or doings as a means of pardon. Believe God's Word; praise Him for His mercy; and pray that you may be kept 'looking unto Jesus.' Place all your confidence in Him, and in the work which

He accomplished for poor, helpless sinners on the cross. His blood alone cleanseth from all sin. The very instant you believe, you are washed in the blood of Jesus, clothed in the righteousness of God, and fitted for heaven. The heavy load of your seventy years' transgressions will be entirely removed, and you will find relief and rest to your weary heart in Him."

Before leaving, I could bless God for the state of her mind. She was now deeply exercised. Her conscience appeared to be in the light of God's Word. As I turned round to say a parting word, with my hand on the handle of the door, she once more repeated, with deep emotion, "And have I nothing to do?"

These were the last words I heard her utter. A few days after this she fell asleep in Jesus, giving evidence to those who visited her that she was not now counting on her prayers for acceptance before God, but on the Lord Jesus Christ, the blessed Saviour of the chief of sinners, whose precious blood cleanseth us from ALL sin. (1 John i. 7.)

"Must I be nothing? Must I nothing do?  
Nothing, my child. Christ hath done all for you :

You cannot buy,  
The price is all too high ;  
Freely I give :  
Only 'believe and live.'  
I will be nothing still,

That Christ alone my heaven of heavens may fill.  
Yet set me, God, a little glowing gem

Upon His diadem ;  
To shed my tiny ray

Among the splendours of His crowning day ;  
Though unperceived, I still should like to shine,  
A tribute glory on that brow divine."

## OUT AND INTO.

“He brought us OUT, that He might bring us  
IN.”—(Deut. vi. 23).

Out of the distance and darkness so deep,  
Out of the settled and perilous sleep;  
Out of the region and shadow of death,  
Out of its foul and pestilent breath;  
Out of the bondage and wearying chains,  
Out of companionship ever with stains:  
    Into the light and the glory of God,  
    Into the holiest, made clean by blood;  
    Into His arms, the embrace and the kiss,  
    Into the scene of ineffable bliss;  
    Into the quiet, the infinite calm,  
    Into the place of the song and the psalm.  
Wonderful love, that has wrought all for me!  
Wonderful work, that has thus set me free!  
Wonderful ground, upon which I have come!  
Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,  
Out of the struggle and dreary defeat;  
Out of my sorrow and burden and shame,  
Out of the evils too fearful to name;  
Out of my guilt and the criminal's doom,  
Out of the dreading, the terror, the gloom:  
    Into the sense of forgiveness and rest,  
    Into inheritance with all the blest;  
    Into a righteous and permanent peace,  
    Into the grandest and fullest release;  
    Into the comfort without an alloy,  
    Into a perfect and confident joy.  
Wonderful holiness, bringing to light!  
Wonderful grace, putting all out of sight!  
Wonderful wisdom, devising the way!  
Wonderful power, that nothing could stay!

Out of the horror at being alone,  
 Out, and for ever, of being my own!  
 Out of the hardness of heart and of will,  
 Out of the longings which nothing could fill;  
 Out of the bitterness, madness and strife,  
 Out of myself, and of all I called life:  
     Into communion with Father and Son,  
     Into the sharing of all that Christ won;  
     Into the ecstasies full to the brim,  
     Into the having of all things with Him;  
     Into Christ Jesus, there ever to dwell,  
     Into more blessings than words e'er can tell.  
 Wonderful lowliness, draining my cup!  
 Wonderful purpose, that ne'er gave me up!  
 Wonderful patience, that waited so long!  
 Wonderful glory, to which I belong!

Out of my poverty, into His wealth,  
 Out of my sicknesses, into pure health,  
 Out of the false, and into the true,  
 Out of the old man, into the New,  
 Out of what measures the full depth of "LOST!"  
 Out of it all, and at infinite cost!  
     Into what must with that cost correspond,  
     Into that which there is nothing beyond,  
     Into the union which nothing can part,  
     Into what satisfies His, and my, heart!  
     Into the deepest of joys ever had;  
     Into the gladness of making God glad!  
 Wonderful Person, whose face I'll behold!  
 Wonderful story, thereof all to be told!  
 Wonderful all the dread way that He trod!  
 Wonderful end, HE HAS BROUGHT ME TO GOD!

M. T.

## HOW A DYING ROBBER HEARD THE GOSPEL.

**D**URING a terrible visitation of the cholera in Ireland, very many years ago, a servant of Christ, fatigued and exhausted after a day spent in ministering to many a sick and dying person, had retired early to his bed, hoping to enjoy for a few hours the repose which he much needed.

He lay for some time, but could not sleep. The scenes he had witnessed that day; the countenances of the dying, some racked with agonizing pain, and some in the livid, death-like torpor of the collapsed state, seemed still before him, and a nervous feverishness from this excitement banished sleep from his eyelids.

"Oh !" thought he, "that men were wise, that they understood this, that they would consider their latter end !" and he shuddered at the fearful contrast with that day had presented to him, in the case of too many.

The clock struck twelve, and he had just fallen into a slumber, when a knock at the hall door aroused him. He heard it opened, and in a few minutes his servant entered the room.

"Sir, there is a man below who says he must speak with you."

"Ask him his name and business."

"He says, sir, he must speak to yourself."

Mr. T—— rose, dressed himself in haste, and taking the candle left by his servant, descended into the hall.

The man stood close to the door. Mr. T—— approached, and held the light to his face, which he seemed rather anxious to conceal.

The countenance which he beheld was appalling. Dark and thick moustachios covered the upper lip; the beard was long and neglected; the eye was sunk, and exhibited an expression of being long familiarised with crime, and reckless of its consequences.

“What do you want with me?” said Mr. T——

“I want you to come to a dying man, who wishes to speak with you.”

“What is his complaint?”

“Cholera.”

Mr. T—— hesitated; and at length said, “I cannot go with you. You do not even tell me your name, nor the place to which you would lead me. I fear to trust my life in your hands.”

“You need not fear,” said the stranger. “What end would it serve to take your life? Come with me, take no money with you, and on my honour, you are safe.”

Mr. T—— gave another glance at the man, and the word *honour*, connected with the appearance of such a person, made him smile. “Sit down,” said he; “I will go with you.”

He went again to his chamber, committed himself to the care of his God and Father, prayed for His blessing on the intended visit to the dying man, and at once felt so strengthened and assured that he seemed to have lost all fear of accompanying his ferocious-looking caller.

He followed the man through many streets of the large and populous Irish city. It seemed as if they traversed it in its whole length, so tedious did the way appear. The watchmen were calling the hour of one, and still they proceeded. At length they came to a street, long and narrow, with houses bespeaking wretchedness, and well



known as a quarter of the town remarkable for the vice as well as the poverty of its inhabitants. Here the guide stopped, and took out of his pocket a knife, with which he began to scrape away some earth from the ground.

"I can go no farther with you," said Mr. T——; but, considering he was already as much in the power of the man as he could be in any possible situation, his courage revived, and he watched with interest the movements of his strange companion.

After some time, the man opened a small trap-door, which disclosed a vault of considerable depth, in which not a ray of light could be seen.

"Fear not, sir," said the man, as he let himself down by a rope fastened at the inside.

Mr. T—— felt at this moment the danger of his situation. He might have fled, but he knew the man might soon overtake him, and in the dark he could scarcely find his way back. He therefore determined to see the end of this strange adventure, and committing himself again to the protection of the LORD, he watched at the end of the pit until he saw a light glimmer within it, by the faint rays of which, as it approached nearer, he saw the man place a ladder firmly, ascend a few steps, and entreat him to descend, assuring him again of his safety.

Mr. T—— descended into this pit of darkness, which reminded him of the descent of the prophet Daniel into the den of lions; for at the bottom, stretched upon the ground in different attitudes, he saw a number of men, savage and ferocious-looking as beasts of prey, raising their haggard countenances, and staring wildly upon him. The appearance of these men appalled Mr. T——.

“Have I,” thought he, “got into the region where hope never comes?”

The vault was large ; the candle which the man held scarcely lighted the spot where they stood, and left the other end in pitchy darkness. The man then led Mr. T—— to a corner at the farther end, where, stretched upon straw, lay a man dying of cholera. Cramped in every limb, his eye sunk and hollow, and his skin exhibiting the blue-black hue attendant on this awful malady when there is scarce a hope of recovery, the sufferer presented a picture of human nature brought to the last extremity of wretchedness.

Mr. T——’s frame trembled. He had been used to seeing patients in this dreadful malady ; but here was one in such a state as he had never before witnessed.

“Did you wish to see me?” he asked the dying man.

“I did,” he replied in a clear and distinct tone.

“Why do you wish to see me?”

“Because,” said the man, “some short time ago I wandered into the place where you preach, and heard you read what I wish you to read to me again : I want to hear it before I die. Oh ! it has never left my mind. Night and day it sounded in my ear. I thought I could hide myself from God, but the darkness hideth not from Him. He has found me out ; He has laid His hand heavily upon me ; and soon shall I appear before Him, covered over with my crimes. And did I not hear you say, sir, that God would slay the wicked ; that He would say : Depart from me, ye bloody men? O God, I have sinned against Thee : Thou art just. There can be no hope for a wretch like me.”

Every nerve in his body seemed convulsed with

## HOW A ROBBER HEARD THE GOSPEL. 65

agony ; and he fixed his eye eagerly on his visitor, waiting anxiously to hear again that portion of Scripture which had first convinced him of his sin.

“ Tell me some verse that will bring it to my memory,” said Mr. T——.

“ Oh ! it told me,” said the dying man, “ that God knew my downsitting and mine up-rising ; that He understood my thoughts ; that He compassed my path and lying down, and was acquainted with all my ways ; and there was not a word in my tongue but God knew it altogether. That if I could climb up into heaven, He was there ; if I went down to hell, He was there also.”

The visitor then knew it was the 139th Psalm that had carried conviction to this poor sinner’s heart ; he prayed that this might be the work of the Holy Spirit ; and taking out his Bible, he read the 139th Psalm.

“ Oh ! that is it, that is it ! ” said the dying man, in a low voice. “ Thank God, I have heard it again.”

The minister then said : “ The blood of Jesus Christ cleanseth us from all sin.” “ This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.” (1 John i. 7. 1 Tim i. 15.)

“ To save sinners ! ” said he. “ But oh ! not such sinners as I have been.”

“ Yes, such as you,” said the visitor. “ Here God says : “ 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.” (Isa. i. 18.)

“ How ? how ? ” said the man eagerly.

“ What must I do to be saved ? ”

“ Believe in the Lord Jesus Christ, and thou shalt be saved. Your past sins will not condemn you. Christ is able to save to the uttermost all that come unto God by Him.” (Heb. vii. 25. Acts. xvi. 31.)

The man stretched out his hands, with upraised eyes, as if imploring mercy. “ God be merciful to me a poor sinner ! ” he faintly uttered, and in that attitude his soul departed.

Mr. T—— looked around him. “ The light of the gospel can illume even this dungeon of darkness and horror, ” thought he. “ On him who lay in darkness and the shadow of death has this light now shined. ”

The rest of the men had kept at a distance, from the idea that something mysterious must pass between a dying soul and his spiritual instructor, which others were not to hear. But Mr. T—— determined not to depart without a word of exhortation to them ; and coming forward into their midst he spoke to them of the awful state in which they were sunk ; invited them also to come to Jesus, and obtain from Him a full and free pardon for all their past offences. “ You know not, my fellow sinners, ” said he, “ how soon each of you may be summoned, like that poor man, before the awful bar of God. Cholera is sweeping this city from one end to the other. There is contagion in that corpse. I know not but this may be the last time I have an opportunity of declaring the gospel to poor perishing sinners. I am a dying man addressing dying men. But oh ! let the love of Christ, who poured out His blood upon the cross to save lost sinners, speak to you, and urge you to quit this pit of destruction :

## HOW A ROBBER HEARD THE GOSPEL. 67

a faint type of that hell to which sin must lead you. Return to habits of honest industry. Nothing but idleness and crime could have brought you into this place. "

" It is true," said the man who led him there. " It was crime brought us here. We are a gang of robbers. Our lives, sir, are in your hands ; but, as a minister of Christ, I depend on your not betraying us. We could not now get employment. No one would trust us. "

" Come to Christ. Believe in Him ; you will find Him all-sufficient, a very present help," said Mr. T——. " Farewell, we may never meet again in this world ; but a time will come when we *shall* meet. And, oh ! on that awful day, may I find that this message of mercy has been blessed to all your souls ! "

The man conducted the servant of Christ until he was past the dark narrow street, and could find his way easily to his home, where he returned with sensations of astonishment at the strange and well-nigh romantic scene he had witnessed ; it almost appeared to him like a dream ; but he blessed God for sending him as His messenger to to declare the gospel to that poor sinner, to proclaim liberty to this wretched bond-slave of Satan. " Oh ! " said he, " is not this a brand plucked out of the fire ? "

This is no fictitious narrative. It is truth, however romantic it may seem. What an important testimony does it afford to the efficacy of God's word, when applied to the heart by the Holy Spirit ! " The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and

is a discerner of the thoughts and intents of the heart." (Heb. iv. 12.) Like what was said by the Samaritan woman, it told this robber *all that he ever did*. He had wandered into the meeting-place by accident, as he thought. But was it chance? No.

May we not hope that this poor man was one of those rare instances wherein a mercy which has no bounds is extended at the last hour, so that no sinner should despair? An arrow of conviction was sent into his heart, which rankled there till a messenger came to speak peace to his soul, and pour the gospel balm into his wounded conscience. And He who has all hearts in His hand, disposed the robber's hardened and ferocious companions in guilt, to send for the servant of Christ whom he wished to see, although it exposed themselves to danger, and put their lives, as they said, in his hands.

Reader, if you have not already obtained pardon through Christ's most precious blood, you need it as much as this poor robber. "Oh! seek it while it is called to-day." "Him that cometh to me," said the blessed Jesus, "I will in no wise cast out." (John vi. 37.)

---

Inscribed upon the cross we see,  
 In shining letters, "GOD IS LOVE!"  
 The Lamb, who died upon the tree,  
 Has brought us mercy from above.  
 The CROSS! it took our guilt away;  
 It holds the fainting spirit up;  
 It cheers with hope the gloomy day,  
 And sweetens every bitter cup.  
 The balm of life, the cure of woe,  
 THE MEASURE AND THE PLEDGE OF LOVE;  
 The sinner's refuge here below,  
 The theme of praise in heaven above.

## HOW ANY SINNER IS SAVED.

**S** OONER or later every child of Adam must meet God on one or other of two grounds, the ground of *righteousness* or the ground of *grace*. No one can escape, or pass unnoticed in a crowd. Each one must individually and for himself appear before God. "So then every one of us shall give account of himself to God." (Rom. xiv. 12.) Most solemn thought, surely! But if on the ground of **RIGHTEOUSNESS**, everybody must be lost, for ever lost. Who could answer to God for one of a thousand of his many thousand sins? Hence the psalmist prays, "Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified." (Ps. cxliii. 2.) **Human** reasoning would not avail there. But no man, even now, ever reasons in the presence of God. Clearly then, on the ground of righteousness, the *soul must be hopelessly lost*. God grant that my dear reader, through faith in Christ, may pass from death unto life now, and so never come into judgment. (John v. 24.)

**GRACE**, pure grace, is the only other ground. There is no middle ground in Scripture. And he who stands before God on this ground is safe for ever. He is saved with God's great salvation. What he previously was is not thought of. He is now a true believer in Christ Jesus. He honours the Saviour with the confidence of his heart; and in God's sight there is nothing too good for him. He honours him in the fullest and most public way. In short, he is blessed according to the riches of divine grace, and the value of the work of Christ. He fares well; yes, as well as Christ Himself! As the bride ranks with the bridegroom,

as the wife ranks with the husband, so does the Christian rank with Christ in heaven. He is joined unto the Lord, and is one spirit with Him. Happy they who are thus done with their own works, and trust only in the finished work of Christ.

What is the difference to-day between a soul that is on the ground of grace and one that is on the ground of righteousness? -

Practically, the one trusts in Christ, the other trusts in himself. This is really the great difference between the saved and the unsaved, the Christian and the worldling. It is connection by faith with the Person of Christ that makes the difference. The one may be as full of outward religious observances as the other; but unless the heart be connected with the Person of Christ, these go for nothing. Were a schoolboy to cover his slate with ciphers, not one of them could be reckoned until he had connected them with a figure. Then they would all count. Even so, a cup of cold water given in connection with the name of Christ shall have its eternal reward.

He who has felt his need and helplessness, and TRUSTS IN CHRIST ALONE, is on the ground of the pure favour of God; but he who is still a stranger to this state, however full of good works, charities, and religious duties, is on the ground of inflexible righteousness. The tree must first be made good before the fruit can be good. We must be engrafted into the living Vine, and drink of the fatness of its roots, before we can bear fruit to God. Christ only can bear fruit to God; but as the tree bears fruit through its branches, so Christ bears fruit to God through His members.

Awful indeed must be the meeting between God



and the sinner on the ground of righteousness. When the plumb-line is laid to a crooked wall, it does not make it straight, but it shows out its crookedness. The judgment-seat will prove the sinner's condition, but it can show him no favour. The day of grace is past. It is too late to cry for mercy. Too late when the sentence "Depart from me" is uttered. Too late when the gates of heaven are closed. Too late when the gates of hell are opened. Too late when engulfed in that fiery lake whence none ever escape! (Rev. xx. 10, 15.) Oh! what an end for an immortal soul! The very thought of it is overwhelming. One shudders in writing it. Oh! what can be done now to prevent it? is the first feeling of the heart. And yet what can we say? The only thing that can prevent it is done already. Redemption is accomplished. Christ died, and rose again. The sure foundation of grace and glory has been laid in Zion, and whosoever believeth thereon shall never be confounded. (1 Pet. 2, 6.) Christ "was delivered for our offences, and was raised again for our justification." "Believe on the Lord Jesus Christ, and thou shalt be saved," are plain words. Who can misunderstand their meaning? The Philippian jailor believed on the Lord Jesus Christ; he trusted in Him according to the word of the apostle, and was saved, as well as others of his household who believed. The gospel is the same to-day as it was then; whosoever believeth on the Son of God hath everlasting life. (Rom. iv. 25; Acts xvi. 31; John iii. 16.)

Lord of the harvest, send more labourers into the gospel field; and grant, Lord, that Thy preachers may never lose sight of the solemn results of their preaching! Surely, if preachers

themselves were more alive to the awful future of a Christless soul, they would be more in earnest, and more would be awakened by their warning voice. The end is near; the time is short; "the coming of the Lord draweth nigh"; and souls, many souls, are perishing daily.

Let Thy word, O Lord, be clothed with power from on high, that it may be more effectual in them that hear it; and fill Thine evangelists, blessed Lord, with a burning desire, a consuming passion, for the salvation of sinners. With the fearful end of their unawakened hearers in view, may they speak plainly, pointedly, boldly, earnestly, and affectionately: and may their constant prayer be, "Lord, suffer not even one precious soul to depart unimpressed, unawakened, unsaved."

A. M.

---

Oh! speak of Jesus, of that love  
 Passing all bounds of human thought,  
 Which made Him quit His throne above,  
 With God-like, deep compassion fraught;  
 To save from death our ruined race,  
 Our guilt to purge, our path to trace.

Oh! speak of Jesus, of His grace,  
 Receiving, pardoning, blessing all;  
 His holy, spotless life retrace;  
 His words, His miracles, recall:  
 The words He spoke, the truths He taught,  
 With life, eternal life, are fraught.

Oh! speak of Jesus, of His death:  
 For sinners such as me He died.  
 "'Tis finished," with His latest breath,  
 The Lord, Jehovah-Jesus, cried:  
 That death of shame and agony  
 Opened the way of life to me.

## A NOT UNCOMMON MISTAKE.

**I**N a country village a poor old man lay dying of a lingering disease.

Conscious that death was approaching, he was anxious to know how he could obtain that forgiveness which he felt his need of.

Somebody, professing to be a minister of the Gospel, visited his bedside from time to time, and taught him that he must *pray* as long as he lived, and *hope* in God's mercy through Christ ; but that he must not expect to *know* he was forgiven till the day of judgment.

A servant of the Lord, hearing of his case, went to see him, when something like the following conversation took place between them.

“ How do you expect to be saved ? ”

“ Well, sir, I keep on praying, and I hope God will have mercy on me. ”

“ Because you pray ? ”

“ Well, yes, sir, I cannot expect to be saved unless I do pray. ”

“ Then prayer is to save you ? ”

“ Why, as to that, I suppose it is Christ as must save me ; but I must pray for forgiveness. ”

“ That is, YOU must have a hand in it. But now, if I were to hold out five shillings in my hand, and ask you to accept it, would you beg and pray of me to give it to you, or would you *take* it ? ”

“ Why TAKE it, of course, ” said the poor old man, smiling at the apparent absurdity of such a question.

“ ‘ Be it known unto you, therefore . . . that through this Man [Christ Jesus] is preached unto you the forgiveness of sins, and by Him all that BELIEVE are justified from all things. ’ God

Himself offers you forgiveness. He *holds it out* to you, bidding you believe Him when He declares that 'the blood of Jesus Christ His Son cleanseth from all sin.' Instead of taking what He offers, and believing His blessed word, you keep on asking Him to give you that which He has been offering to you ever since you were a child. He bids you look to Christ: you look to prayer. He declares to you forgiveness through the blood of Christ; you tell Him in return you don't believe Him, for if you did, you clearly would not ask Him to *give* you that which He is offering you. Thus you make God a liar, and hope to be saved for doing so !"

The poor old man's eyes were opened. He was astonished at himself; his conscience was exercised; real conviction of *sin against God* followed; and he finally believed and was saved.

Conflict succeeded, for his false teacher came to him at intervals, and sadly confused, bewildered, and upset him. But it was only for a time. Faith overcame at last, and he triumphed in the assurance of having forgiveness of sins and everlasting life, in and by the Lord Jesus Christ. (Acts xiii. 38,39; Rom, vi. 23.)

J. L. K.

## THE MAN IN THE TREE.

**T**HE present period is especially the day of God's grace; the day when God is not *requiring anything from man*, but the day in which He has *everything to give to man*. "The law was given by Moses, but grace and truth came by Jesus Christ." (John i. 17.)

Thank God for this precious word! God is

essentially *now* in this day, a *giving God*, not a *demanding God*. He is dealing with the poor sin-stricken, benighted world in rich and sovereign grace, in "grace and truth," and this "grace and truth came by Jesus Christ."

You may ask, What has this to do with the heading of the paper, "The Man in the Tree"?

Dear reader, the man in the tree had to learn this all-important, yet precious soul-saving, lesson of God's grace. It was everything to him. What his position could not secure, what his wealth could not purchase, what his conscientious and constant daily practice could not procure, contact with Jesus, the Son of man, the Saviour of sinners, could and did bring to him.

The Holy Spirit of God has unfolded the man's history in the following verses of Luke xix: "And Jesus entered and passed through Jericho. And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus Who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see Him; for He was to pass that way." (1-4.)

In reading these verses it is manifest that with *this man* who "sought to see *Jesus*," neither his littleness of stature, nor the great crowd of people hindered him from carrying out his purpose. JESUS "was to pass that way," and, nothing daunted, this little man "ran before, and climbed up into a sycomore tree to see HIM"; his object was to "see JESUS," it was a *real desire*, consequently circumstances were nothing. The man in the tree was waiting his opportunity, but as to himself, quite ignorant of his lost state as a

sinner, and therefore "when Jesus came to the place, He looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house." (v. 5.)

There are doubtless many real anxious souls in this and other lands in the same condition. They are *up in the tree*, but they *must* "come down." Jesus knew well the desire of the heart of Zaccheus; and Jesus knows well the desire of your heart. Is it to see Him? Then He will fulfil *your* desire.

Zaccheus was in the high place, but Jesus was in the low place. He was essentially the meek and lowly One, therefore Zaccheus must "come down" to the same level; and so must you, dear earnest soul. Listen, oh! listen to the response in the heart of Zaccheus, "And he made haste, and came down, and received Him *joyfully*." (v. 6.)

With what astonishment and delight did he hear the words of Jesus, "To-day I must abide at thy house"! At once he responded to the voice of Jesus, and Jesus had only to say in reply, "This day is *salvation* come to this house, forso-much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost." (vv. 9, 10.) Grace triumphant reigns in Zaccheus' heart, and salvation enters Zaccheus' house. Others might murmur and say, "He is gone to be guest with a man that is a sinner" (v. 7); but the man in the tree has "come down" at the bidding of Jesus, and joyfully receives Him at his house.

Zaccheus himself might stand before the Lord, and speak of his good deeds and conscientious dealings, which two principles are valuable in their right place; but the Lord shows him it was

not the time to talk about himself, therefore at once meets him with these cheering, soul-satisfying words, "This day is SALVATION come to this house." "The grace of God which bringeth salvation" appeared to Zaccheus; *all was settled for ever*. The Son of man was come to seek and to save that which was "lost." If he receives the Son of man "joyfully," how much greater the joy of the One he receives to speak to him *of salvation come to his house!* "He that humbleth himself shall be exalted" is a divine principle, and it proved to be so in this case. (Luke xiv. 11.) There was no meeting-place *in the tree*. It was down in the dust of this poor world that the Saviour, the Son of man, and the sinner Zaccheus met, and *all is divinely settled for eternity*. This, dear reader, is a most heart-searching word for all who have not known the blessed God as a "Saviour God" in the Person of His Son, the Man Christ Jesus. God is speaking to *you*, to *all* in this day of grace. He has done all He could to encourage *your* heart to accept His "great salvation." Take heed *you* do not neglect it. Remember, oh! remember the solemn words, "How shall we escape if we neglect so great salvation?" (Heb. ii. 3.) If still negligent, may the Spirit of God create in your heart a desire to "see Jesus," and like Zaccheus of old may you be brought face to face with Him of Whom it was said, "Never man spake like this man." (John vii. 46.) It is He tells out from the depths of His loving heart the wondrous tale of God's salvation to lost sinners. "Behold, *now* is the *accepted time*; behold, now is the *day of salvation*." (2 Cor. vi. 2.) "Believe on the Lord Jesus Christ, and *thou* shalt be saved." (Acts xvi. 31.) "Make haste, and *come*

*down*'' ; take the low place, that of " a poor sinner, and nothing at all," and then you will be able to say, " JESUS CHRIST is my all in all."

R. E. K.

---

## THE TWO PORTIONS: WHICH IS YOURS?

MY DEAR READER,

I desire, as God shall help me, to set forth the portion of a believer and that of an unbeliever, and may you honestly say to God which portion is yours.

### I.

**What God says as to the present and eternal portion of a believer.**

Ye are all the children of God by *faith in Christ Jesus*. (Gal. iii. 26.)

He that believeth on the Son *hath* everlasting life. (John iii. 36.)

He that heareth My word, and believeth on Him that sent Me, *hath everlasting life*, and shall not come into condemnation ; but is passed from death unto life. (John v. 24.)

He that believeth on Me *hath* everlasting life. (John vi. 47.)

Every one which seeth the Son, and believeth on Him, *may have everlasting life* ; and I will raise him up at the last day. (John vi. 40.)

My sheep hear My voice, and I know them, and they follow Me ; and I give unto them *eternal life* ; and they shall *never perish*, neither shall any man pluck them out of My hand. (John x. 27.)

He that believeth in Me, though he were dead



## THE TWO PORTIONS.

79

yet shall he live ; and *whosoever* liveth and *believeth* in Me shall *never die*. (John xi. 25, 26.)

That we might be made the righteousness of God in Him. (2 Cor. v. 21.)

Quickened us together with Christ.

Raised us up together.

Made us sit together in heavenly places in Christ Jesus. (Eph. ii. 5, 6.)

By grace ye are saved. (Eph. ii. 5.)

Now are ye the sons of God. (1 John iii. 2.)

Heirs of God, joint-heirs with Christ. (Rom. viii. 17.)

He hath chosen us in Christ. (Eph. i. 4.)

Made us accepted in the Beloved. (v. 6.)

In whom we have redemption through His blood, the forgiveness of sins. (v. 7.)

Made nigh by the blood of Christ (Eph. ii. 13.)

Light in the Lord. (Eph. v. 8.)

We are members of His body, of His flesh, and of His bones. (Eph. v. 30.)

Jesus delivered us from the wrath to come. (1 Thess. i. 10.)

Henceforth there is laid up for me a crown of righteousness. (2 Tim. iv. 8.)

God hath from the beginning chosen you to salvation. (2 Thess. ii. 13.)

Whom He called, them He also justified ; and whom He justified, them He also glorified (Rom. viii. 30.)

I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Rom. viii. 38, 39.)

Ye are the temple of God. (1 Cor. iii. 16.)

And ye are Christ's. (1 Cor. iii. 23.)

Born again by the Word of God. (1 Peter i. 23.)

A spiritual house, a holy priesthood. (1 Peter ii. 5.)

Partakers of the divine nature. (2 Peter i. 4.)

Boldness to enter into the holiest by the blood of Jesus. (Heb. x. 19.)

By Him all that believe are justified from all things. (Acts xiii. 39.)

The blood of Jesus Christ His Son cleanseth us from all sin. (1 John i. 7.)

God hath given to us *eternal* life, and this life is in His Son. (1 John v. 11.)

These things have I written to you that believe on the name of the Son of God, that ye may *know* that ye *have eternal life*. (1 John v. 13.)

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.)

## II.

### **What God says as to an unbeliever.**

By nature the children of wrath. (Eph. ii. 3.)

Cannot please God. (Rom. viii. 8.)

He that believeth not is condemned already. (John iii. 18.)

Dead in trespasses and sins. (Eph. ii. 1.)

Children of disobedience. (Eph. v. 6.)

No inheritance in the kingdom of Christ and of God. (Eph. v. 5.)

Worthy of death. (Rom. i. 32.)

Become guilty before God. (Rom. iii. 19.)

To whom is reserved the blackness of darkness for ever. (Jude 13.)

But the fearful, and unbelieving, and the

abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death. (Rev. xxi. 8.)

And these shall go away into *everlasting* punishment. (Matt. xxv. 46.)

To go into hell, into the fire that never shall be quenched. (Mark ix. 44.)

Where their worm dieth not, and the fire is not quenched. (Mark ix. 44.)

In the gall of bitterness, and in the bond of iniquity. (Acts viii. 23.)

If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha [that is, *accursed*]. (1 Cor. xvi. 22.)

That they all might be damned who believed not the truth. (2 Thess. ii. 12.)

He that believeth not the Son shall not see life, but the wrath of God abideth on him. (John iii. 36.)

The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with *everlasting destruction*. (2 Thess. i. 7-9.)

None that doeth good, no, not one. (Rom. iii. 12.)

None righteous, no, not one. (Rom. iii. 10.)

Their feet swift to shed blood. (Rom. iii. 15.)

The way of peace they have not known. (Rom. iii. 17.)

He that believeth not shall be damned. (Mark xvi. 16.)

Alienated and enemies in your mind by wicked works. (Col. i. 21.)

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them. (Eph. iv. 18.)

Vain in their imagination, and their foolish heart was darkened. (Rom. i. 21.)

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers. (Rom. i. 29.)

Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents. (Rom. i. 30.)

Without understanding, covenant-breakers, without natural affection, implacable, unmerciful. (Rom. i. 31.)

Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. (Rom. i. 32.)

Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. (2 Tim. iii. 2.)

Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. (2 Tim. iii. 3.)

Traitors, heady, highminded, lovers of pleasure more than lovers of God. (2 Tim. iii. 4.)

Having a form of godliness, but denying the power thereof. (2 Tim. iii. 5.)

Foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. (Titus iii. 3.)

To them that are defiled and unbelieving is nothing pure ; but even their mind and conscience is defiled. (Titus i. 15.)

They profess that they know God ; but in works

they deny Him, being abominable, and disobedient, and unto every good work reprobate. (Titus i. 16.)

Now the works of the flesh are manifest, which are these : Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God. (Gal. v. 19-21.)

No whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. (Eph. v. 5.)

He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. (Rev. xxii. 11.)

For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. (Rev. xxii. 15.)

And whosoever was not found written in the book of life was cast into the lake of fire. (Rev. xx. 15.)

I have thus gathered from God's holy Word some passages which refer to believers and unbelievers.

Every one in this world belongs to one or other of these two classes. God has divided the world in John iii. 36 : 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.

Is one of my readers saying, I wish I belonged to those who have title to all that list of glorious possessions, now and in the future?

There is one precious word for *you* : Believe on the Lord Jesus Christ, and *thou* shalt be saved. (Acts xvi. 31.)

Many thousands have passed that way from darkness to light, from the power of Satan unto God ; why not you ?

Do not rest, I beseech you, till all this blessing is yours. Give not sleep to your eyes, nor slumber to your eyelids, until you can say, with divine certainty, Everlasting life is mine. " The Son of God, who loved *me*, and gave Himself for *me*."

The Lord Jesus stands with out-stretched hands saying, Come unto Me, all ye that labour and are heavy laden, and I will give you rest. (Matt xi. 28.)

Behold, I stand at the door, and knock : if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me. (Rev. iii. 20.)

To my fellow-believers I would say, Seeing we are washed, sanctified, justified, brought to God, made meet to be partakers of the inheritance of the saints in light ; seeing we are forgiven all trespasses, and *have eternal life*, and can *never* lose it, let us proclaim to those around the love of the Lord Jesus Christ, who procured every spiritual blessing for us by His death upon the cross, and who says, " Behold, I come quickly." (Rev. xxii. 7.)

Surely our hearts respond, Even so, come, Lord Jesus. (Rev. xxii. 20.)

M. C.

---

## THE SAVED CORPORAL.

**I**N a railway carriage in which eight people were seated, two young ladies were travelling together. Next to one of them was a soldier, a corporal who with a companion was just returning from leave. Ah ! how many in these days know something of the thoughts that fill the mind at such a time ! So much has been done, so many have been seen, and the time to say farewell came at last, and the last sight of loved ones was taken, and in many cases the mind was filled with recollections of the past few days, and wondering what the future had in store.

There was not much spoken during the journey, save that the soldiers mentioned that they might be soon going across to France; and these words being overheard by the lady made her wonder whether they were ready for eternity, should they not return. They were ready to meet the enemy, being fully trained, but were they ready to meet God?

And here-I would ask the reader if he or she is ready to meet God, because all are responsible to Him, and will have to give account of themselves to God, as we read in Romans xiii. 12. "Every one of us shall give account of himself to God." Have you yet given this a thought? If not, it is wise to do so at once, because we know not what a day may bring forth, and if you have not the knowledge of God's love and forgiveness, and you should die in your sins, you will come under the judgment of God, as it is written : "It is appointed unto men once to die, but after this the judgment." (Heb. ix. 27.)

The lady, knowing the value of a soul, and the

blessedness of having accepted Christ as her Saviour, was anxious to be able to give a message to the one sitting next to her, so tremblingly took out of her bag a little booklet, and asked if he would care to read it. This he did slowly, and when he had read it through once he re-read it; and then got out his pencil, and wrote in it.

By this time the train was nearing its destination, and when they arrived at the station, all got out, and the soldier handed back the tract.

"You can keep it," was quickly said.

But the answer was simple and clear: "No, that is for you," and the corporal was lost to sight in the crowd on the station.

The lady took the tract, and was anxious to know what had been written in it, and was overjoyed when she read these words: "Must tell you, but I found my Saviour seven years ago, and no boy was happier. Yours happily"; and then his name and that of his regiment were given. She then knew that he was ready, whatever should be his lot, and was thankful to have that simple testimony of a saved soul.

I would now turn again to the reader, and ask if you know anything of the happiness which the corporal knew. He was happy in the knowledge of a Saviour, and so that shows he had found out he was a lost sinner, and needed salvation; and, more than that, had found the Saviour. Do you know what it is to have seen yourself guilty before God, and needing salvation? Many are blinded to-day, and think sin matters not; but oh! the hatefulness of sin in God's sight! And sin must come under the judgment of God; but, blessed be God! He has provided a Saviour in the Person of His beloved Son, who upon Calvary's



Cross bore the judgment of sin, meeting all the claims of God.

“ God could not pass the sinner by,  
His sin demands that he must die,  
But in the Cross of Christ we see  
How God can save, yet righteous be.

“ The sin alights on Jesus' head,  
'Tis in His blood sin's debt is paid,  
Stern Justice can demand no more,  
And Mercy can dispense her store.”

Yes, indeed, God's justice has been satisfied. Christ has suffered in the sinner's stead. Will you believe it? Will you accept it? Christ has died for you. “ God commendeth His love towards us, in that, while we were yet sinners, Christ died for us.” (Romans v. 8.) If you will but confess your sin before God, and own that you are a lost sinner, and then thank God that Christ has died for you, and accept Him as your own personal Saviour, you will know the joy and happiness which come through simple faith in Him, and be able to confess: He was wounded for my transgressions, He was bruised for my iniquities, the chastisement of my sins was upon Him, and with His stripes I am healed. (See Isa. liii. 5.)

“ The sinner who believes is free,  
Can say, ‘ The Saviour died for me,’  
Can point to the atoning blood,  
And say ‘ This made my peace with God. ’ ”

---

## “SAY NOW SHIBBOLETH.”

SEE BOOK OF JUDGES xi. xii.

**T**HE time of testing will surely come. The day approaches when mere profession will be found vain, and when the boast of infidel and scoffer will turn to hopeless sorrow. The Lord Jesus will not tarry for ever. He will not keep open the door of mercy always, but before long He will surely draw His sword of judgment, and make war, and with swift destruction destroy His adversaries.

In the near presence of that day, we would earnestly inquire if you, dear reader, before the heart-searching God, have bowed as a redeemed sinner to the name of Jesus? He is rejected among men; His glories are disowned; His honour disbelieved; but every knee *shall* bow to Him and every tongue *shall* confess Him Lord. Either in hell below, or in heaven above, His Lordship *shall* be owned by all men, and by *you*.

Turn with us now to the scene described in the chapters before us, and learn a lesson of the last days.

The broken and discomfited army of the opposers of Jephthah, God's appointed judge, are retreating towards the Jordan. They had avowed to rid themselves of Jephthah, and he in return had given them opportunity to repent, but in vain. In their self-confidence they came on against him, yet only to prove the strength of his arm and the keenness of his sword. Despising his forbearance they reaped his judgment. And now one by one, their pride hidden, their valour gone, they steal through oliveyard and vineyard down the mountain sides, hoping to reach the fords of Jordan, and escape.

But as they approach the fords they see there before them a band of Jephthah's men, and in their hands the sword of judgment. Suppliants when too late, pleaders for mercy when the day of mercy is passed, they cry one by one, " Let me go over."

But vain are their desires, useless their longings. Of what avail to the thirsty sword the plea, " On yonder shore are wives, daughters, babes! On vonder shore is home and peace and joy!" The sword of judgment knows no mercy. Righteousness alone can bid it be sheathed.

" Let me go over," says the fugitive, and Jephthah's men reply, " Art thou an Ephraimite?" Art thou an enemy of Jephthah? " If he said, Nay : then said they unto him, Say now Shibboleth; and he said Sibboleth : for he could not frame to pronounce it right. Then took they him, and slew him at the passages of Jordan."

It was plain speaking and dealing; no excuses heard, no falsehood accepted. Judgment and its sword were there, the river of judgment (as Jordan signifies) was there : mercy was gone.

What! dear reader, will you come unexpectedly to death and judgment to plead in vain for an entrance to the bright and shining land beyond? Parents there; children there; friends there; happiness there; and there no pain, no sorrow, no death. " Let *me* go over." But you plead to the sword in vain? What is your *title*? By what *right* do you say, " Let *me* go over"? Art thou an enemy of Jesus? A cold formalist; a lifeless professor; a self-righteous Pharisee; a boasting infidel; a jovial scoffer? " He that is not *with* me is *against* me," said Jesus. What art thou?

No, no, you weep when too late, and profess in vain, "I am not an enemy of Jesus." Like the false Ephraimite, men may answer, Nay. Yet think you they shall escape judgment by deception?

Now mark this; there is a test, an infallible test, which all will be put to. We know a man by his life. "Thy speech bewrayeth thee." "What think ye of Christ?" "Say now Shibboleth." Let us now hear what you think of Christ? Is He your all for eternity and time? Your wisdom, righteousness, sanctification, redemption? Is He your Saviour, your peace? This is the gospel of Shibboleth, and if you can speak of Jesus the Lord as those who love Him speak, you are saved. You are not against Him, but with Him; and in that case righteousness is on your side, for you belong to Jesus. He bore your judgment, and you "shall not come into judgment." "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." (John v. 24; Rom. x. 9.)

It was only a little lisping over one word that cost these Ephraimites their lives; but their inability to pronounce that one word proved they were Ephraimites. And when a man does not confess that Jesus is Lord, but goes about in the naughtiness of his own way, it is evident he is an enemy of God by wicked works. They should have crossed the "waterflood" could they have said Shibboleth. So if you, dear reader, from your heart own Jesus, you have no water-

floods of woe to fear. He went into the “ deep waters ” for you, therefore the waterflood shall not overflow, neither shall the deep swallow you up, nor shall the pit shut her mouth upon you. But if, fellow-sinner, you cannot pronounce His name aright; if you only think of Him as a make-weight for your short-comings, a help for your weakness, a partial deliverer, or, it may be, a model for imitation, a mere man, then your Sibboleth will be indeed a “ burden,” an everlasting burden; for you shall bow beneath the sword of judgment and divine vengeance. Own Him Lord you will indeed, but by bowing under His almighty strength and terror.

Men act as if Jesus were to be trifled with. They count the delay of the day of wrath slackness. Thus, after the hardness of their impenitent hearts, they treasure up to themselves wrath against the day of wrath. Reader, has the goodness of God led thee to repentance, and to bow before the Lord Jesus, owning Him Lord to the glory of God the Father ? “ Kiss the Son; lest He be angry.” “ See that ye refuse not Him that speaketh.” His voice is mercy. “ Harden not your heart, if you will hear His voice.” There remains a rest; there is a home above, a bright peaceful home; and God Himself shall wipe away all tears from off all faces there. He has said that, no death, no pain, no thirst, no hunger, shall be there. Will you not *now*, “ to-day,” hear His voice, His voice of forbearing love, bidding you, hater of Him, despiser of Him, to come? Harden not your heart, we pray you. Cry now, “ Let me go over.” He is love, He will not say you nay. He died that sinners might live ! “ Believe, and be saved.” (Acts xiii. 38, 39.)

## **“SAVED FOR NOTHING.”**

“**Y**OU say, Mrs. A——, that you believe in the Lord Jesus Christ? ”

“ Yes, sir; I believe every word that is said about Him in the Old and New Testaments.”

“ But I rather think you do not believe all that there is said about Christ.”

“ And why do you think so, sir? Why have you such a suspicion? ”

“ Because, if you truly believe in Jesus Christ, and in ‘ every word that is said about Him in the Scriptures,’ the result would be salvation, pardon, and ‘ peace with God.’ But it is quite the contrary of this with you. You are awfully afraid of God! an evidence that you are not looking at ‘ God in the face of Jesus Christ.’ (2 Cor. iv. 6.) You are mourning, repenting, and bitterly lamenting sin, and earnestly crying for mercy, and yet, you say, you ‘ have no evidence of being heard, that your prayers, like stones thrown into the air, only fall back upon you with terror.’ Are you not trying to make yourself good, and fit to meet God by your own repentance, instead of throwing yourself, just as you are, upon Christ? And this is the reason why conscience upbraids you ; for, indeed, you are only increasing your guilt instead of taking it away. You are not truly believing and trusting in Jesus.”

“ Oh! sir, I tell you again, that I firmly believe in Christ, the Son of God, and that no poor sinner can be saved without Him, and I am striving and praying daily and hourly that He may save me.”

“ Well, Mrs. A——, you are praying and striving daily and hourly that He may save you; but

are you willing to be saved without your praying and striving? Are you willing to be saved on His own terms, simply by faith in His blood? You must know that it is ‘ By grace through faith you are saved.’ (Eph. ii. 8.) You must ‘BELIEVE, AND BE SAVED,’ and THEN pray and strive because you *are* saved.”

“ But, oh! how can such a wicked wretch as I am be saved without fervent prayer, and striving to repent before God? ”

“ Your fervent prayers and repentance will never be accepted *until you first accept Christ*, as He is freely offered to you, *as an all-sufficient Saviour*. Now, Mrs. A——, I want you to think most seriously on what you have just said. You said you believed truly in Jesus Christ, and in every word that is said about Him in the Old and New Testaments. Then you must believe that Christ can ‘ save to the uttermost all who come unto God by Him,’ even ‘ the chief of sinners,’ and that ‘ faith in His blood ’ saves the soul.” (Heb. vii. 25; 1 Tim. i. 15; Rom. iii. 25.)

“ Yes, I do.”

“ And you believe in this Saviour’s blood? ”

“ Certainly I do.”

“ Then you believe it can save you? ”

Here was a pause.

At last the answer came slowly, “ Yes, I do.”

“ Then your faith *has saved* you; has it not? ”

Another long pause.

Finally she put the inquiry, “ And is that salvation in a Saviour’s blood? ”

“ Certainly it is, if *you truly believe*, as you say.”

And here came another most solemn pause.

At last, lifting her eyes and hands towards

heaven, her bosom heaving with deep emotion, and her eyes filled with tears, she exclaimed, "Oh! now I see it! Now I see it! Blessed be God, now I see that I can be SAVED FOR NOTHING! I believed, but never before did I so see the completeness of that satisfaction which Christ has made for my sin; that I have nothing to do for my salvation but believe! Oh! sir, let me say to you, that this moment a burden has rolled from my soul. Blessed Jesus! and is this salvation in Thy blood? How blind I have been these many years, to imagine that, in order to be saved, I should have to pray so fervently, repent so bitterly, and keep myself so pure from sin. Now I see that simple faith in that atoning blood can save any sinner, and save fully and freely; that it can save me! Oh! that I am saved, SAVED FOR NOTHING! Glory! glory to God for this!"

---

Christ is the true peace-offering. He has "made peace through the blood of His cross." (Col. i. 20.) Observe, it was "through the blood of His cross" that He made peace. It was not by His obedient life, how precious soever that life might be; and truly it was precious beyond all human thought. It was by His blood, and by it alone, He made peace. He gave up His life on the cross, and with that life went all the sin that was by imputation attached thereto, so that in resurrection all His members might be eternally linked with Him, partaking of the same life, and standing in the same righteousness, and in the same infinite favour before God.



## IS THIS YOUR FUTURE?

“**F**OR 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.)

“ Ere yet another morning  
My spirit may be free,  
As absent from the body,  
At home, O Lord with Thee.

“ O sleep ! O rest ! how precious !  
As guarded by Thy care,  
I'm waiting for Thy coming  
To meet Thee in the air.”

## OR, IS THIS YOUR FUTURE ?

“ And he that believeth not the Son shall not see life ; but the *wrath* of God *abideth* on him.” (John iii. 36.)

“ There shall come a night of such wild affright,  
As none beside shall know ;  
When the heavens shall shake, and the wide earth  
quake

In its last and deepest woe !  
What *horrors* shall roll o'er the *Christless* soul  
Waked from its death-like sleep ;  
Of all hope bereft, and to judgment left,  
For ever to wail and weep.”

## READ THE BIBLE, THE SURE WORD OF THE LIVING GOD.

“ Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” (John iii. 5.)

“ Without shedding of blood is no remission ” (of sins). (Heb. ix. 22.)

“ The blood of Jesus Christ, His Son, cleanseth us from all sin.” (1 John i. 7.)

“ Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” (Mat. xi. 28.)

“ Him that cometh to Me, I will in no wise cast out.” (John vi. 27.)

“ For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.” (Rom. vi. 23.)

“ God loved the world of sinners lost,  
And ruined by the Fall ;  
Salvation full, at highest cost,  
He offers free to all.

“ Oh ! 'twas love, 'twas wondrous love,  
The love of God to me !  
It brought my Saviour from above,  
To die on Calvary.”

---

It is not the Spirit's work wrought *in* us, whether repentance or aught else, that gives peace; but the work of Christ wrought *for* us. This is a grand and most necessary truth for anxious inquirers. It is all well and right enough to judge ourselves, our state, our ways; to be humbled because of our shallow repentance, our coldness and indifference; but we shall never get peace by self-judgment. May the blessed Spirit lead souls into the enjoyment of that peace which Christ has made by the blood of His cross, which God preaches in the gospel of His grace, by Jesus Christ, and which faith finds in the simple testimony of Holy Scripture.

C. H. M.

## IS IT "LIFE" OR "JUDGMENT"?

NOTES OF AN ADDRESS.

READ JOHN V. 23-29.

**T**HE subjects here are Life and Judgment. Jesus, the Son of God, is the Life-giver, and will be both the Raiser of the dead and the Judge. "The FATHER judgeth no man, but hath committed all judgment unto the SON."

The words "all judgment" clearly show that He will be the Judge of the living as well as of the dead.

Before the time of judgment arrives the Judge tells us who will be judged, and who will not be judged. Nothing can be more at variance with the teaching of the Scriptures than the popular doctrine that there will be one general resurrection both of believers and unbelievers, and that all are yet to be judged as to salvation.

Such teaching is very pernicious. If a believer receives it, it always makes him uncertain as to his security. It deceives the unbeliever, not only by keeping him from knowing the true character of the gospel as presenting a present salvation, and his responsibility to God on hearing it, but by making him imagine that there is some distant hope for him, if salvation cannot be positively decided before this so-called "general judgment." It is a doctrine which the Lord's faithful servants should earnestly protest against. In this way many of God's children may be delivered from doubt and perplexity, and be led to rejoice in their present security, and in the blessed hope of soon being caught up to meet the Lord in the air.

In verse 24 of this chapter we have what we may call the *verdict* of Him who, as the Judge, will in due course execute divine judgment. Observe what He says. He begins with a double assurance of the truth and importance of what follows: "*Verily, verily, I say unto you.*" Then He speaks of *hearing, believing, and having*, and declares that the person who hears and believes has the present possession of everlasting life, and shall not come into condemnation (or judgment).

He is to *hear* ; not to *do* something, or *say* something, or *feel* something ; but to *hear*.

He is to hear *Christ's word* ; not man's *doctrines*, man's *creeds*, man's *opinions* ; but Christ's word. "*He that heareth my word.*" How simple this is !

But it may be asked, What did Christ say ? What word is 'it that I am to hear ?

Did He not say, " 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.)

Did He not say, " This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life ; and I will raise him up at the last day " ? (John vi. 40.)

Did He not say, " Come unto me, all ye that labour, and are heavy laden, and I will give you rest " ? (Matt. xi. 28.)

These are some of Christ's words. Do you hear them ? Do you receive them as Christ's own words ? He came from heaven, and made God known ; He declared the Father. God has spoken to us by His Son. Do you, then, hear

*Christ's word?* This is the first point. And, having heard Christ's word, do you *believe* the Father sent Him? Do you give God the glory of having thus sent His only begotten Son; that "the Father sent the Son to be the Saviour of the world"? (1 John iv. 14.)

This is divine mercy. This tells us the love of God to sinners. It originates in God Himself. He sends the Son. The Son reveals the Father, "This is life eternal," Jesus said, "that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John xvii. 3.) There cannot be peace with God if He is not known as the One who "sent His only begotten Son into the world, that we might live through Him." (1 John iv. 9.) God's infinite love in giving His only begotten Son to save *you* as a sinner, when dead in sins, is the only source of true peace.

Receiving this testimony, you can approach God with confidence; His word warrants it, and assures you that you have everlasting life. *Hearing* Christ's word, and *believing* on Him that sent Him, you have everlasting life; not, observe, when you die, or after death, but *now*: "*hath* everlasting life." And, more than this, you will not come into judgment. Many will meet with judgment; but you cannot, because Christ has been judged for you in the death of the cross, and He has given you eternal life. How can a person who already has everlasting life come into judgment? He who is the Judge of all says you shall not.

Can there be better authority? Can any thing be more full of consolation? Could there possibly be a more stable ground of peace?

Could any thing give more perfect rest to the soul? You have *heard* Christ's word. You have *believed* that God in rich mercy sent His Son to die for sinners. You then have everlasting life, and shall *not* come into condemnation (or judgment). There can be no room for doubt, because you have Christ's word for it, and the Scripture cannot be broken. He said, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. xxiv. 35.)

What a firm foundation! What blessed security! What perfect peace! Could anything warrant more thorough confidence in God? The believer "shall not come into judgment." How can he, if Christ has been judged for him? If Christ was made sin for him, was put to death for him, bore the wrath of God for him, how can he be judged about his sins? Does not God now say, "Their sins and iniquities will I *remember no more*"? (Heb. x. 17.) The whole question, then, of judgment of sin is past for the believer. Christ has purged our sins; and so completely has He done the work that He has sat down on the right hand of God.

It is therefore added that we have "passed from death unto life." This is the positive side of the subject. The believer was dead in sins, but is now in life on the other side of death; has passed out of his position in Adam in death, into a standing in life in Christ, the last Adam. The believer "hath everlasting life;" his old Adam position has passed under the righteous judgment of God in the death of Christ his substitute; so that he is dead, and is now alive, his life being hid with Christ in God. So the next verse goes on to speak of Christ as a present

Life-giver, a Quickener by His word of souls dead in trespasses and sins. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

This is still going on. The Son of God is speaking from heaven, through the ministry of divine grace, by His servants. Whatever be the instrumentality, it is Christ who quickens by His word and Spirit. Thank God, He is still the Giver of eternal life to *souls* dead in sins. This "hour" has already extended to nearly two thousand years.

But, as we have seen, He is to execute judgment. The next verses therefore show that His power is yet to be exercised over the *bodies* of all who have actually died. The hour for that process may extend, too, over a long time. The twentieth chapter of Revelation shows clearly that a thousand years will elapse between these two resurrections. But here we are told that "ALL who are in their graves," saints or sinners, saved or lost, "shall hear His voice, and come forth."

This is plain enough. Death must be destroyed by Jesus, the Prince of Life. Well, how do they come forth? Do they all rise at the same time? Is it one general resurrection? By no means; quite the reverse. "They that have done good unto the resurrection of life."

What is it to do good? In the next chapter we are told that when some said unto Jesus, "What shall we do, that we might work the works of God?" Jesus answered, and said unto them, This is the work of God, that ye believe on Him whom He hath sent."

This, observe, is a resurrection of those who have life, described in verse 24. No marvel then that we are told in Revelation xx., "Blessed and holy is he that hath part in the first resurrection." Such will be for ever with Christ, and like Christ. But what of those who have died in their sins, who have not life, but have done evil ; that is, have not believed on the only begotten Son of God ? We are told "they that have done evil unto the resurrection of damnation" (or judgment). This is another resurrection. These must be judged according to their works. The books will be opened, and a deliberate judgment of each case gone into.

But what can be the result of man's being judged by the light of divine holiness and truth ? Certainly it can be nothing less than eternal damnation ! Accordingly we are told that "he that believeth on the Son *hath* everlasting life, but he that believeth not the Son shall not see life [he will have no part in the resurrection of life], but the wrath of God abideth on him." And we further read in the inspired account of this resurrection of judgment, that "whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 15.)

It must, then, be either the present possession of everlasting life, and going on to the resurrection of life ; or, doing evil, that is, doing your own will, not hearing the voice of the Son of God, not believing on Him that sent Him, and going on to the resurrection of judgment.

To which of these two resurrections are you on the way ? What is the path you are treading ?

H. H. S.



## **“I’M RESTING ON THE BLOOD.”**

**I**T was one Tuesday evening in the Spring of 1874, that dear J. M., whose words stand at the head of this paper, was first awakened by the grace of God to a deep sense of his need of a Saviour.

God had been working, in His infinite mercy, at the little town of R—, and opening the eyes of many dear young people, and bringing them to a saving knowledge of Himself. It was on one of these eventful occasions when dear J., whose elder brother had prayed for his conversion only a few days before in a boys’ prayer meeting, was led by the Spirit of God to see himself as God saw him—lost, ruined, guilty and undone.

The meeting was over. Many, careless and indifferent to the call of God, had left the room as they entered it ; but others, awakened from that fatal sleep into which, alas ! Satan lulls so many, were too anxious about their souls to go home unsaved, and among these was little J., at that time a boy of only eleven years of age. His beloved parents, who had long known the Lord, yearned over the dear lad, God having saved the elder brother but a short time before, and their silent prayers were going up to the throne of God for their child, when the preacher addressed himself to dear J.

It was a moment never to be forgotten. Standing apart from all, near a corner of the room, the big tears rolled fast and thick down the dear lad’s cheeks, for God Himself had touched that young heart, and made him feel the burden of his guilt as he had never done before.

The preacher told him lovingly of Jesus, the Son of God, and of the ransom-price that He had paid (even His own precious blood) for the sinner's redemption ; but as he spoke the poor convicted one could only find expression for his agony of soul in these sad, yet never to be forgotten words, " Oh ! my sins ! Oh ! my sins ! "

Comfort there was none at such a time, for the heart was learning its own utter wretchedness and ruin, and the word spoken had gone home in deeply convicting power. The more the preacher pleaded with dear J., so much the more clearly did the Spirit of God show him what he was, and again and again those self-condemning words rang through the preaching room, " Oh ! my sins ! Oh ! my sins ! "

Already was the elder brother's prayer for the salvation of little J. being answered, and as the father's and mother's rose silently up to the throne of God, mingled with those bitter sobs and full confession of their dear boy's sins, He who hears and answers too sent down from those realms of glory, yea, from His own heart, the sweet and blessed message of peace and forgiveness.

There was joy in the presence of the angels as little J. drank in the precious message, " 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.) He rested on the word of God, and in childlike faith set to his seal that God is true by simply believing that " the blood of Jesus Christ His Son cleanseth from all sin." (1 John i. 7.)

Two years rolled away, during which time the work of God became more and more manifest in

the heart and conscience of dear J., together with earnest longings for the salvation of another brother, a little older than himself. The following extract from a letter written just at this time (June 1876), shows this in touching terms—“ It has been my constant prayer for a long time that he (G.) should be brought to the Lord, and I feel quite sure that He will not be long in answering my prayer. Oh ! how I long for him to be saved ! Oh ! how I shall rejoice when he is brought to the Lord, when he can say, ‘ Jesus, Thou art enough,’ and, ‘ I have nothing now to fear.’ Dear Sir, how blessed to know that the dear Lord Jesus has said in His word, ‘ Behold, I come quickly,’ and again, ‘ I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also.’ Is not this enough to cheer the heart of a poor weak Christian? and to think that we shall be like Him, and that our vile bodies shall be changed like unto His glorious body ! Is not this a glorious thought ?”

In July of the following year, dear J. earnestly longed to fulfil the loving desire of the Lord’s heart, and to remember Him at His own table by showing forth His death until He come. Writing upon the subject to his father, he says, “ It has been my desire for a few weeks past to be at the Lord’s table. In reading my Bible, I find the Lord says to His disciples, Do this in remembrance of Me, and, As oft as ye do it ye do show forth my death till I come ;\* and if Jesus died for me, I think I ought to obey His command in

---

\*See 2 Corinthians xi. 26.

doing so. It is a very simple, but still a very solemn thing to be present at His table, and I have many times asked the Lord to show me His will about it, and that my walk and conversation may be according to what I profess."

Thus did the Lord graciously lead him on step by step in the path of righteousness for His name's sake, and as time rolled on used him too in many little ways for blessing to others. Once, while laid aside in a hospital, dear J. was privileged to testify for Christ, and a poor sailor was brought to know the saving power and efficacy of the precious blood of Jesus.

His short stay on earth, however, was gradually drawing to its close, and in the early part of 1882 he took a severe chill which so laid hold of a naturally delicate constitution that he gradually succumbed, and on the 20th of June the writer was called to his bedside to take, as it proved, his last farewell. Sweet was it to gaze on that pale but happy face, radiant as it was with heaven's own glory, so calm, so peaceful, for though death was so near, it shone like the face of an angel. A few loving words of joyful remembrance as to the past, and bright thoughts as to the future, and then after a brief interval of prayer, came the last adieu. "Well, dear J.," said the writer, ere leaving that death chamber, "I am going to speak to some Sunday-school children next Sunday at ——. May I take them any message from one who is soon going home?"

"Yes," said he, his face lighting up with heavenly joy, though his voice was weak, "tell them I'm resting on the blood."

“ I’M RESTING ON THE BLOOD.” 107

Thus in life, as in death, he proved the value of the blood ; and while his first words in the preaching room still seem to ring in my ears, yet do the last tell their own tale of peace with God :  
 “ Tell them I’m resting on the blood.”

Reader, are you too, resting on the blood of Christ ?  
 S. T.

---

It is to be distinctly understood that nothing but “ the precious blood of Christ ” could ever put away sins. “ Without shedding of blood is no remission.” Nor let it be forgotten that a sinner passes under the shelter of that blood, and comes within reach of its cleansing power, by simple FAITH alone. There must be no confusion here. FAITH in the blood of Christ is distinct from frames and feelings, and from the worthless imaginings of the human mind. It has no connection with dreams or visions of a Saviour hanging on the cross, so foolishly longed for by so many. That soul has it who sincerely believes what scripture says about THE BLOOD, and rests on its eternal efficacy. The blood of Jesus, which “ speaketh better things than that of Abel,” has spoken in the presence of the thrice-holy God. The requirements of His holy throne have all been met by that blood; and so infinitely precious is it in God’s view, that He can righteously justify even the chief of sinners.

“ What news is this for man to hear ?  
 Though sinful, yet may man draw near  
 To God, the righteous God.  
 The obstacles heaped up before,  
 To bar the way, are now no more,  
 Since Jesus shed His blood.”

## THE DYING SOLDIER'S HYMN.

(Copied from the letter of a soldier, written from India to his family at Kegworth, shortly before his death.

We're marching home to heaven above,  
To sing our Captain's dying love ;  
Soldiers have reached that blessed shore,  
"Parades" and "Battles" all are o'er,  
And still there's room for thousands more.  
Will you come ?

We're going to "Quarters" full of light,  
Far from the turmoil of the fight ;  
The "Crown of Life" we then shall wear,  
The conqueror's "Palm" we then shall share,  
And God's own "Decorations" bear.  
Will you come ?

We're going to join the "Standard furled,"  
Which Grace has carried through the world ;  
A soldier saved has borne it through,  
He ever found the Saviour true,  
And never once his choice did rue.  
Will you come ?

We're going to see the "Prince of Peace,"  
The King who maketh wars to cease ;  
The bursting shell no more shall harm,  
Nor bugle sound the loud alarm ;  
"Turn out, and for the battle arm !"  
Will you come ?

"The line of march" to heaven is plain,  
Through Jesu's blood, for He was slain ;  
The Saviour's "Orders" are for thee,  
"Take up thy cross, and follow me,"  
And thou shalt sure a victor be.  
*Won't* you come ?

## **“WHAT A MARVELLOUS KIND OF LOVE!”**

**A** WEEK or two since, I was desired by a Christian lady, to visit a gentleman, with whom she was slightly acquainted. She knew him to be dying without the knowledge of God. He had not for thirty years been into a place of worship, and had never looked into a Bible. His life had been spent in field sports, horse-racing, and gambling.

I did not know how to gain admittance to his house, but thought the best plan would be to write him a note, saying that I, as a minister of Christ, and a fellow-countryman from Ireland, having heard that he was seriously ill, alone in London, was anxious to be of use to him in any way that I could.

I took the note, and waited at the door for an answer.

The answer came, “Mr. B. was engaged.”

The following day I received a note from him. He said, “I am obliged for your offer, but must beg to decline seeing you; a friend of mine, a clergyman, can do anything for me that I require.”

The door thus appeared to be shut against me, and I felt that I could do no more.

A few days afterwards, the lady who knew Mr. B. called at his door to inquire after him. He had with him at that time a friend who had just come over from Ireland to see him. This man had lived as he had done, in utter forgetfulness of God.

When Lady—— sent up her message of inquiry, Mr. B. said to his friend, “Go down and tell Lady—— how I am, and thank her for her kindness in coming so often to ask after me.”

The friend went down. Lady—— asked him to come into her carriage, and then she spoke to him of the awful danger of his friend's position, dying and unsaved.

The man was startled, and so thoroughly alarmed, not only about Mr. B.'s condition, but also about his own, that he promised Lady—— to go next morning and fetch me, and take me up to Mr. B.'s room.

He came accordingly to my house, and, finding me out, he walked up and down the square for three hours till I returned. He then implored me to come and see his friend, saying, "He and I are alike going to hell. We never had a thought of God; and I should never have thought of Him now, had not my friend been struck down before my eyes. I entreat you to come to him before it is too late."

I was unable to go that day, but promised to go the next day. Next morning, however, I received a note from the friend, saying, "I am just starting to return to Ireland. Do not go to my friend for a day or two, for I have told him how much I wish him to see you, and he is so angry at the bare mention of it. I am sure he would not see you just yet. Wait a day or two, and then try."

I accordingly waited, and then made the second attempt. To my surprise, I was admitted.

As I went in, Mr. B. only remarked, in a surly voice, "I promised my friend I would let you come, and there you are."

To my inquiries and remarks he made no answer. I read to him the word of God, and spoke to him of Jesus. His only answer was a growl, with his face turned away. I remained with him about ten



“ WHAT A MARVELLOUS KIND OF LOVE ! ” 111

minutes, and then left him. He would not turn to take leave of me. He had said nothing during the whole of our interview, except the few words I have mentioned.

The next day I received a letter from the friend in Ireland. He said, “ I hope you have seen my poor friend. Unless he is saved, he must shortly be in hell. What an awful thought ! Bear with his rude manners ; mind nothing, if you can only get at him, and tell him how to be saved.”

I took his note, and went again to Mr. B.’s house. Again I was admitted. I had no warmer welcome than before. I said, “ I have received a note from your friend in Ireland ; I will read it to you.”

I did so.

“ What a precious humbug ! ” he exclaimed. “ Do you suppose that fellow means what he says ? ”

“ Yes,” I replied. “ Had you seen him the other day, when he came to speak to me about you, you would not doubt. He knows too well now in what road both you and he are going. He told me he had never had a single thought about his soul till he saw you cut down.”

“ Did he indeed ? ” said Mr. B. “ I believe you ; and I can tell you that fellow has done more to hinder me from having any religion than anybody I know. I’ll tell you for why. He spent his life just as I did, gambling, horse-racing, fox-hunting, keeping open house to all who did the same ; and yet he would never go to bed without having family prayers ! Wouldn’t give you your dinner unless you’d engage to stay to prayers ! And that did more to convince me that all religion is cant and humbug than anything else. Now he

tells you he never had any religion all the time, and he was right."

I now felt that it was the time to speak to him directly of his own danger, and to put the gospel before him as simply as I could.

He stopped me, saying, "Are you not something different from other clergymen?"

"Why do you ask me?" I said.

"Because," he replied, "the rest of them always seemed to me to only differ from other people by caring a little more for having a good dinner, and perhaps an extra bottle of wine. However, go on and say what you have got to say."

I therefore spoke to him again of the grace of God, quoting the scripture, "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." I also brought forward passages about forgiveness and salvation, to which he listened, and this time with a look of interest.

He shook hands with me when I left, and said, "You may come again."

From this time I saw him almost every day. He continued to listen, and he appeared interested, but said little.

Jan. 30. When I went to him this morning, the housekeeper, who had shown great anxiety about his soul, said to me, "Oh! sir, I am so glad you are come; we think he is sinking."

As I entered the room, he looked at me with joy, and said, "Those beautiful words, 'Come now,' etc., (he repeated it, and all the rest), how beautiful they are! Just what I want; just suited to me."

"Yes," I replied; "but the question is, not

“ WHAT A MARVELLOUS KIND OF LOVE ! ” 113

whether they are beautiful words, but whether *you* believe them. *Do you believe them? ”*

He looked at me earnestly, and said, “ Will you tell me, faithfully, is there any reason why I should not believe them? ”

“ No, my dear friend, there is *no* reason : one only why I believe them, and why you should believe them too : it is because the living God has spoken them. I ask you again, *Do you believe them? ”*

He closed his eyes, and gave no answer for ten minutes or so. He then looked at me, and said solemnly, “ I *do* believe them. God has said them. They are true. And now,” he added, “ I should like to die at once. I don’t care now for living any longer. Tell my housekeeper, if any of my friends come I will not see them. I wish to be left alone, to think of the wonderful love of God. I will always see *you* whenever you can come, but no one else ; and will you write to that clergyman in Ireland, and tell him *what it is to be saved? ”*

Jan. 31. I went again this morning to see Mr. B. He received me by saying, “ It is wonderful, beyond my comprehension altogether, and yet it is true, for He has said it. How *could* He have loved me so much ! Dear friend, I have just been thinking, WHAT A MARVELLOUS KIND OF LOVE it is that my Creator, against whom I have sinned, should have so loved me that He gave His only Son to die for me ! And not only so, I have been thinking further. if He so loved me as to give me His Son, it stands to reason there is nothing He would not give me.”

This man knew nothing of the Bible. I always found that, in repeating texts to him, I must add,

“ These are the words of God,” as he would not otherwise have distinguished them from my words. I therefore now repeated to him Romans viii. 32, “ He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ”

He was astonished to find that he had been led to speak almost in the very words of God. He then continued, as it were, *talking the Scriptures* : not a cloud seemed to pass over his mind. He could not sufficiently express his thankfulness that I had been sent to tell him of Jesus. “ You remember, I wrote in my note to you, that I knew a clergyman who would do all I wanted : that was my cousin. He did not come to see me for some time, but a few days ago he came. He stayed some time ; he did not, however, speak of religion. I don’t know what he believes. Perhaps you do.”

Feb. 2. I left Mr. B. more than rejoicing. He asked me for some of the promises printed on loose pages, that he might keep them under his pillow. “ I can fully trust Him,” he said. “ You know, it would not be worth His while to disappoint me. Why should He? ”

Feb. 4. When I called on my friend last night, I found he had died about an hour before. The housekeeper told me he read the texts sent to him by A. B. from the time he received them (twenty-four hours before) till his eyes were blinded by death ; and then he called her, and made her sit beside his bed that she might read them to him, which she did, till he fell asleep on the bosom of Him whose promises he had been listening to.

Seeing his great interest in them, the housekeeper said, “ Are not these sayings beautiful, sir? ”

“ I CANNA GET THE GRIP.”

115

Her dying master answered, “ *They are altogether lovely.* ”

It was his last effort. The next moment he was “absent from the body” and “present with the Lord.” (2 Cor. v 8.)

---

### “ I CANNA GET THE GRIP.”

“ **W**E have half an hour before the meeting,” said my companion; “ shall we go down and see poor Hugh M.? Perhaps a word from you might do him good. He has been for thirteen years in anxiety about his soul, but never seems able to accept God’s salvation.”

“ Agreed,” said I, and we went together. The evening had closed in, and we found him at home with his wife, a nice happy Christian woman, and with much kindness they welcomed us, and we sat around the bright turf fire that was sparkling on the hearth.

I gradually introduced the subject, speaking of ordinary topics first, then giving the conversation a religious turn, and finally putting the question home to him, as to whether he *personally* knew the blessedness of peace with God.

“ Well,” he said, and his genuine frankness won my heart from the first, “ I dunna want to make ony secret on it : I’ve been these thirteen odd years looking for it, but I don’t know how it comes, I canna get the grip.”

I saw at once that the man was thoroughly in earnest, that he was upright in heart, had been in the presence of God, and knew his lost condition, and therefore I had no difficulty in presenting to him, in the plainest and simplest way, the gospel of salvation.

“ Now, dear Hugh,” I said, “ I am sure you would take no ground but that of a vile, guilty sinner, one that has no claim upon God whatever, and deserving of nothing but hell.”

“ Indeed I do,” was his reply : “ this old bad heart of mine is full of sin, and I know that I am a poor, lost, guilty sinner.”

And the earnest way he spoke revealed the really anxious condition of his soul.

“ Well,” I said, “ I am thankful thus to see you in your true place before God, repentant to the very heart’s core. Now I want to ask you what is revealed in the word of God as to those for whom Jesus died. Will you turn to your Bible for a moment, and read what is said in Romans v. 8: ‘ But God commendeth His love toward us in that, while we were yet sinners, Christ died for us.’ Now according to your own admission, you are a hell-deserving sinner, and God reveals to you that for such as you His Son was put to death; and therefore you may know that His death has satisfied God for your sin, and put it away.”

“ Oh ! but,” he said, “ I canna get the grip. I see it all, it’s so plain, but somehow I canna get the grip ” : and the perspiration rolled down his face in his earnestness.

“ Well, but,” I answered, “ you are making a difficulty where God makes none : you are waiting to get a grip, when you ought, like a little child, to be simply receiving God’s testimony that Christ by His death has made a full atonement for your sins ; that God has accepted His finished work, of which Christ’s presence at His Father’s right hand is a proof to you, and that believing in Him you are free from all your sins in the sight

of God; for He says, “All that believe are justified from all things.” (Acts xiii. 39.)

“ Well,” he said, “ I dunna ken how it is, I feel I want to grip it, and I hae nae power. I canna believe it is for me.”

Again and again I pressed him with all the earnestness and clearness I could, for I felt his soul was hanging betwixt life and death, and the least turn the wrong way might end fatally; but he still maintained he “ could na get the grip.”

Our time was up, and we had to leave; but so heavily was he laid upon my heart that I could not help praying for him specially at the meeting we were holding. The answer was not long deferred.

He says it was about the middle of that night he awoke in fearful trouble about his soul: he felt he should have to cry out, for his heart was bursting; but he suddenly felt as if the blessed Saviour was personally present, and saying so sweetly to him, “ Him that cometh to me I will in no wise cast out.” (John vi. 37.)

“ O Lord,” he said, “ I’ll come, I’ll come,” and, then and there believing, he came to Jesus, and found that peace he had sought for thirteen long years, and then that glorious hymn came to his mind:

“ I hear the words of love,  
I gaze upon the blood,  
I see the mighty sacrifice,  
And I have peace with God.”

He had got “ the grip ” at last, and peace with God was his through faith in Jesus; and now he sits at the feet of Jesus, a purged worshipper, having no more conscience of sins. (Rom. v. 1, Heb. ix. 14.)

My simple tale is told, dear reader. Will you let me now affectionately turn to you and ask you. Have you received God's testimony concerning Jesus, and are you therefore *saved*? Most solemn is your position if still dead in trespasses and sins, as we all by nature are, heirs of wrath and misery; but do not wait till you "get the grip," do not wait till you have some vision in the night (for such may never come to you), but in simple faith believe on Him who said to that doubting heart, and who says to you, "Him that cometh to me I will in no wise cast out." (John vi. 37.) The Lord bless you.

D. T. G.

---

## **"THE OIL OF JOY FOR MOURNING."**

ISA. lxi. 3; LUKE vii. 11-15.

**A**LONE in a crowd, bereaved and desolate, a widowed mother was following the bier to see her last prop buried. It is not said that she wailed or lamented aloud (as is the custom in the East), or uttered any sound. Her heart was broken, and broken hearts make little noise. Her hopes as "a mother of Israel" had perished; the strong arm that had been her stay was withered in death; the warm heart where she had found refuge was cold and still; the light of her eyes was gone.

But there was One at hand who came "to bind up the broken-hearted"; and though she knew Him not, nor asked mercy at His hands, His sympathy with sorrow, ever welling over, and needing but an object, was instantly in action. "He came, and touched the bier"; for He will be one with her in all the sorrow that it



tells. He will identify Himself with all that that sad scene declares, whether as to her or as to that which it shadows forth ; for without a doubt the Jewish nation's future and sudden deliverance from utter desolation are pictured here ; but that is another matter. It is the blessed Jesus, now glorified, and yet “ the same yesterday, and to-day, and for ever,” I want you to contemplate now. He takes up that heart-wrung widow's anguish *unasked*, and for *Him* to take it up is her deliverance and the young man's too. The onward movement to the grave, the tomb of the widow's help, and hope, and heart's affections, is at once arrested, as it will be when He comes again the second time, as the Great Deliverer of His never-forgotten people Israel, widowed and desolate till then.

“ They that bare him stood still,” and the voice of Jesus speaks him into life ! That same voice had but just before spoken comfort to the mother's broken heart, and so prepared and fortified that heart for all that was to follow. Who does not wish he could have heard that gentle utterance, “ Weep not,” expressive of *such* compassion as must have sent a thrill into her inmost soul, hushing to rest an agony of grief, and waking withered hope into life again !

“ And He delivered him to his mother.” Do you wonder how He did it ? I think it not unlikely that He lifted him from the bier in His own arms of almighty love, and placed him on her bosom. It was but like Himself to do so ; for those gracious hands of His could not be still when the helpless were before Him. (See Mark i. 31 ; vi. 5 ; x. 16.) But we do not know, and I do not believe, that if any one had asked the

widow herself at the very moment, she could have told them. That sudden bound from depths of utter desolation into full deliverance must have been overwhelming. Her joy and amazement would utterly deprive her of all other consciousness than that her only son was alive again, and in his *mother's* arms. If the same precious sympathy, love, and power, which had given the young man back to life, had not sustained her in that wondrous hour, the joy, too big for any human heart, would have killed her outright ; for joy can kill, as well as sorrow. Was he not " the *only son* of his mother, and she a widow " ?

And when the astounded mother, her face yet wet with tears of sorrow, clasped her only son to her breast once more, do you think she knew *who* had done it all ? Not she, much less *why* ; for if the tender heart that moved the blessed Jesus to that deed of pity could not bear unmoved the sight of that widowed mother's re-union with her child, He did not stay to tell her. Perfect Jesus ! He could *but* " deliver him to his mother," and pass on to where other hearts were aching.

Later, His own heart of love would be broken ; His kind hands, His blessed feet, be nailed to the bitter cross. And was His a martyr's death ? Nay, He " gave Himself for our sins, that He might redeem us." He " suffered for sins, the just for the unjust, that He might bring us to God." He gave " His life a ransom for many."

Do you, dear reader, know yourself ransomed, redeemed, and your sins put away, by " the precious blood of Christ " ? Are you filled " with all joy and peace in believing " on Him, the only Saviour ?

## **"I LIKE YOUR RELIGION."**

**T**HE first twenty-five years of my life I lived only for this world, joining in all the pleasures and amusements of fashionable society, and was altogether forgetful of God.

To ease my conscience, however, I used to say my prayers night and morning; but I never read the Bible, and whenever a serious thought of the future flashed across my mind, I used to console myself with the idea that there was plenty of time for that yet; I was still young and strong. I entertained the hope that after having had my "fling," and become tired of this world's pleasures, I should then commence to lead such a steady and correct life as in the end to obtain an entrance into the kingdom of God.

Of the real simplicity and plain truths of the gospel I had no clear idea. No Christian friend had ever spoken out plainly to me upon the subject of my salvation. On one occasion, when ill, I was visited by one making a high profession of religion; but his inquiries did not go beyond the state of my bodily health. His conversation turned on the topics of the day, and the prevailing amusements of the place we were quartered in. I have often regretted that not a single one of my numerous Christian friends ever opened his lips to warn me as to the awful termination of the ungodly course which I was pursuing.

One day, whilst in this state, a friend said to me, "Come with me to the church this evening, and you will hear a good sermon from the rector of the adjoining parish."

I went out of curiosity, and paid little or no attention to what was being said, until my atten-

tion was arrested by the preacher reading out from the fifth chapter of Galatians these words, "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."\*

I have no doubt I had often heard them before; but when at the conclusion of this fearful catalogue of sins, many of which I knew I was indulging in, he read this awful sentence, "*Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God,*" I felt I could go on no longer. I felt I must give them up, or there would be no hope for me.

My mind was deeply impressed with what I heard. I came home changed in my views and feelings; for the Holy Spirit not only brought me under deep conviction of my sinfulness in God's sight, but also showed me that the perfect righteousness which as a sinner I needed was only to be found in the Lord Jesus Christ. I also felt that the Lord alone could give me strength, and sustain me in the narrow path which leads to everlasting life.

Still, for another month or so I continued joining in balls, operas, concerts, and such-like amusements; but finding I had lost all relish for them, I gave them up entirely, and sought the society of those who had renounced the deceitful vanities of the world, and who were living for those glorious realities which are the eternal portion of all who follow Christ here below.

This change took place a short time before the

extraordinary awakening which the Spirit of God had recently produced in various parts of the globe. Prior to that awakening of the Church of God, Christians, as far as I had seen, seldom, if ever, spoke out faithfully and boldly to those around them respecting their personal salvation. Plain speaking and earnest expostulation were not the fashion. Books may have been lent, and tracts given; religious conversation, if on general subjects, may have been frequent; but if Christians were assured of their own salvation, there was a shameful and inconsistent indifference about the salvation of others. There was a strange shrinking from coming to close quarters, and from dealing faithfully and personally with others as to whether they were on the road to heaven or hell.

I was much struck with the change which took place in many of my friends who visited the North of Ireland, where the power of the Spirit was so largely and blessedly manifested. They returned altered in their sentiments and their habits. Their faith and assurance of their own salvation were greatly strengthened. They were much bolder in speaking to all they met concerning that present peace and future happiness which are to be found only in Christ Jesus.

I give an illustration.

One Sunday I was walking with Captain —— and a friend of his, shortly after the former had returned from Ireland, when we stopped in the street, and conversed with a poor old woman about her soul. She said, in a very dubious tone, she “ hoped she was in the right way.”

“ Only hope ! ” said my friend, to my astonishment; “ that is scarcely enough. You ought to be sure.”

I reproved him, and called him presumptuous.

He immediately opened his Bible, and showed me John iii. 36 : "He that believeth on the Son HATH everlasting life," and his friend to whom I referred took precisely the same view.

This was all new to me. I knew I was a believer ; but I did not feel or like to say I was saved.

I went home, thinking seriously over it. I made it the subject of earnest prayer, and about a fortnight afterwards, when speaking to one apparently unconverted about the sufferings and death of the Lord Jesus, my own safety in Christ seemed to flash upon my mind, and I was enabled to rejoice much in the strength of my salvation.

Still, I was ashamed of the gospel of Christ, and dared not openly confess Him, or indeed to make any open profession even of religion. If any friend came into my room whilst I was reading my Bible, I immediately hid it under the table.

One fine morning very early I was sitting in my room, with my window open, reading God's word, when a friend of mine, who was taking a morning walk, stood up at my window, and, looking in, called out, "Hallo ! what are you up to?"

I got red in the face, and said, "Reading my Bible."

"Very good," he answered : "I don't mind you. I like your religion. You are not one of those fellows who are always pushing it down people's throats. You keep it to yourself. Good-bye."

So saying, he went away.

Thus left, I was led to ponder over this commendation of my style of religion. I thought within myself, "Who is that man serving? Not the Lord Jesus Christ. His life gives no evidence of

“ I LIKE YOUR RELIGION.”

125

it. Then that word of commendation cannot come from God. It must be of Satan,”

Reasoning in this way, I determined no longer to merit *such* praise ; and from that time, by prayer, grace and strength have been given to me to acknowledge Christ before men.

“ And when the devil was cast out the dumb spake, and the multitudes marvelled.” (Matt. ix. 33.)

“ Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.” (Mark v. 19.)

---

In the Cross of Christ faith sees the invisible God searching the victim, trying and estimating its worth by the fire of His uncompromising holiness. The Cross of Calvary tells us of an unblemished One, who was in Himself infinitely acceptable to God, One who fully glorified God in regard to sin.

It is God's estimate of the death of Christ, and nothing short of it, that establishes our souls in peace before Him. The resurrection, ascension, and glorification of Christ show us the infinite acceptability, the savour of rest, of that offering in the sight of God ; and they all combine to tell us that the believer's security is based upon divine righteousness and truth. If, then, we would have the joy of this immovable security before God, we must have God's thoughts of “ Jesus Christ, and Him crucified ” ; for God has so estimated the priceless value of that finished work on the cross as to raise up from the dead Him who did it, and give to believers life, righteousness, and completeness in Him.

## “WE HAVE PEACE WITH GOD.”

ROMANS v. 1.

**A**N infidel the other day became very angry at being told of one who had “peace with God.” He said it was false; that he did not believe that any one had it.

This infidel is not singular in thus thinking; for even many professing Christians discredit the idea of present peace with God. Some there are, in fact, who systematically preach that no one can have the assurance of salvation till he come to die. Not a few also are so blinded as to pray that the sins of their *dead* friends may be forgiven, forgetful of the fact that as the tree falls, so it lies, and after death the judgment. (Eccles. xi. 3.; Heb. ix. 27.)

It is well to notice that the precious words at the head of this article follow the glorious statement that Jesus “was delivered for our offences, and was raised again for our justification.” Then it is added, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” It is because of the accomplished work of Jesus that we have peace. It is not said “we *hope* to have it,” or “we shall try to get it,” or “we trust we shall *make* peace.” Oh, no! the statement is positive: “**WE HAVE** peace with God.” Nothing can be more decided.

“Peace with God,” then, is unquestionably a present blessing, to be known and enjoyed now by the one who has faith. Thank God, many realize it, and no anxious soul should rest till he can look up joyfully, and say, “I have peace with God; yes, I **HAVE** it.”

If it be inquired, What is the true ground of



peace? we reply, that the *only* ground is *the blood of Christ*. Christ “ made peace through the blood of His cross.” (Col. i. 20.) The fact is, that God sent forth His Son to accomplish this work, for “ He was delivered for *our* offences, and was raised again for *our* justification.”

Does some anxious soul inquire, “ How can I have this peace? I long for it, I would do anything to obtain it. Do tell me, for my distressed soul is often ready to exclaim, ‘ What must I do to be saved? ’ ”

The answer of Scripture is that it can be had *only in the way of faith*: “ Believe on the Lord Jesus Christ, and thou shalt be saved.” (Acts xvi. 31.) Again in this verse we read, “ Being justified by *faith* [or, *in the way of faith*], we have peace with God.” You cannot possibly have peace with God in the way of *works*. As Scripture says, “ Not of works, lest any man should boast.” (Eph. ii. 9.) And again, “ By the deeds of the law shall no flesh be justified in His sight.” (Rom iii. 20.)

When a person knows that God now accounts him righteous in the way of faith, and justifies him by the blood of His Son, how can he but have peace? But it is not joy and peace before you believe, but joy and peace in believing. The difference is very important. As long as a person is looking at his *feelings*, and looking for *feelings*, he cannot find peace; but when he looks to CHRIST, and believes what GOD SAYS, he *has* “ peace with God.”

“ But,” said someone the other day, “ do not you think that if I believed, and lived a godly life too, I should be saved? ”

A common question, no doubt, but it betrays

a fatal mistake. Scripture says none are justified by works, either before or after he believes, but that believers are "*now* justified by His blood," and in the way of faith. (Rom. v. 1, 9.) Besides, if it needed a godly life to justify a man before God, then Christ has not done a finished work, and no one at all could be justified. It is clear that the believer is justified, not partly by a godly life, and partly by Christ; oh! no: but justified in the way of faith, and wholly and entirely through our Lord Jesus Christ. "Being justified by FAITH we have peace with God."

"I cannot understand it," say some. "Let us argue the point," say others.

Ah! dear souls, when you *believe* you will *understand*. "Through faith we understand." (Heb. xi. 3.) It will be simple enough then.

As to arguing the point, remember that God speaks to us in His word, not for us to argue about, but to *hear* what He says, and *believe* it.

No man ever yet *reasoned* himself into peace with God, but many have reasoned themselves *out* of it. Give up, then, all vain reasonings. Harken to God's Word. "*Hear*, and your soul shall live." (Isa. lv. 3.)

When you believe God, you will draw nigh to Him through our Lord Jesus Christ. You will see clearly that it is not your works, nor feelings, nor reasonings, but through being justified by faith, that you have peace. Yes, you *have* it. You are not *hoping* to have it, or *trying*, or *intending* to have it. Oh! no; you "*have* peace with God through our Lord Jesus Christ." You can now think of your sins, your past guilt, and be at peace; not with yourself, not perhaps with all men, much as you may seek it, but at "peace with

“ WE HAVE PEACE WITH GOD.”

129

God ” ! And all “ through our Lord Jesus Christ.”

Now a few words on the *authority for my having peace*.

I ask a person if he has peace with God.

He replies, “ I felt very happy one night, and have been so ever since.”

But this statement is unsatisfactory, for many “ feel happy,” as they say, who know nothing of peace with God. But even some true believers have uncertainty, have advanced no further than *hoping* they will have peace, because they are not grounded on the sole *authority* for faith and peace.

For instance, I ask another person if he has peace with God.

He says, “ I wish I had ; I am often wretched ; I look to Christ for salvation, and though now and then I feel somewhat happy, it soon passes off, and I am again greatly distressed.”

He is no doubt a believer ; then why has he not peace ? It is because he is looking at his *feelings* and *experiences* for peace, and lacks the only *authority for peace*, namely, the written Word of God. The point is not what I *think*, or I *feel*, but what GOD SAYS of those who look to the Lord Jesus Christ for salvation ; and if God says that I am justified by the blood of Christ, ought not that to be enough ? This alone can give certainty.

How do I know, then, that I who trust only in Christ, have peace with God, that every question of sin is settled ; and that I am accounted righteous in Christ ?

Because God says, “ Being *justified* by faith, we *have* peace with God through our Lord Jesus Christ.”

How do I know that all my sins are blotted out ?

Because God says, "To Him [Christ] give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins." (Acts x. 43.) So fully satisfied has God been with the judgment of sins laid on Jesus, who suffered for them in His own body on the tree, that He further says, respecting those who believe, "Their sins and iniquities will I remember no more." (Heb. x. 17.)

Thus it is certain that, when I believe, my sins are put away, remitted, never more to be brought against me. As my trust is alone in the Lord Jesus, it would be wicked for me to doubt God, who then tells me that my sins are all blotted out. How blessed this is! What a solid rest for the heart and conscience! It is not what I *think*, or what I *feel*, but WHAT GOD SAYS; and His word endureth for ever; it will never pass away.

But this is not all. Peace has been made, and by the gospel peace is proclaimed. There is nothing for you to DO for it, nothing to BE for it, nothing to FEEL for it; but *believe*, and it is yours. Believe only. Look with the eye of faith unto the Lord Jesus, and peace is yours. It is not the *amount* of faith that makes salvation yours, but having the Lord Jesus Christ as *the Object of faith*, thus taking for yourself the peace that He has made through the blood of His cross. Then all is yours.

"Can I be sure of it? Where is my authority for it?" you say.

The answer is, WHAT GOD SAYS is the authority; and the word of the living and true God, who cannot deny Himself, declares, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of

## SONG IN THE DAY OF THE EAST WIND. 131

sins ; and by Him all that believe are justified from all things." (Acts xiii. 38, 39.)

It is God, then, who says that you who believe, who draw nigh to God through our Lord Jesus, "are justified from all things." Yes, you ARE ! It is a *present* reality. Praise God !

Happy they who thus know *the blood* of Christ as the *only* ground of peace, the exercise of *faith* on the Lord Jesus Christ as the *only* way of peace ; and *the Word of God* as the *only* authority for present and eternal peace with God.

---

 SONG IN THE DAY OF THE EAST WIND.

(Isaiah lxxvii. 8.)

"What time I am afraid I will trust in Thee." (Ps. lvi. 3.)

"If God be for us, who can be against us?" (Rom. viii. 31.)

**I**S GOD for me? I fear not, though all against me rise ;  
 I call on Christ my Saviour ; the host of evil flies ;  
 My Friend, the Lord Almighty, and He who loves me,  
 God,

What enemy shall harm me, though coming as a flood?  
 I know it, I believe it, I say it fearlessly,

That God, the Highest, Mightiest, for ever loveth me.  
 At all times, in all places He standeth at my side ;

He rules the battle fury, the tempest, and the tide.

A Rock that stands for ever, is Christ my Righteousness,  
 And there I stand unfearing in everlasting bliss ;

No earthly thing is needful to this my life from heaven,  
 And nought of love is worthy, save that which Christ  
 has given.

Christ, all my praise and glory, my light most sweet and  
 fair,

The ship wherein He saileth is scatheless everywhere.  
 In Him I dare be joyful, as a hero in the war ;

The judgment of the sinner affrighteth me no more.

There is no condemnation, there is no hell for me,  
 The torment and the fire my eyes shall never see;  
 For me there is no sentence, for me has death no stings,  
 Because the Lord who loves me shall shield me with  
 His wings.

Above my soul's dark waters His Spirit hovers still,  
 He guards me from all sorrow, from terror and from ill,  
 In me He works, and blesses the life-seed He has sown;  
 From Him I learn the "Abba," that prayer of faith alone.

And if in lonely places, a fearful child, I shrink,  
 He prays the prayers within me I cannot ask or think;  
 The deep unspoken language known only to that Love  
 Who fathoms the heart's mystery from the throne of  
 light above.

His Spirit to my spirit sweet words of comfort saith,  
 How God the weak one strengthens who leans on Him  
 in faith:

How He hath built a city of love and light and song,  
 Where the eye at last beholdeth what the heart had  
 loved so long.

And there is mine inheritance, my kingly palace-home;  
 The leaf may fall and perish, not less the spring will  
 come;

Like wind and rain of winter our earthly sighs and tears,  
 Till the golden summer dawneth of the endless year of  
 years.

The world may pass and perish, Thou, God, will not  
 remove;

No hatred of all devils can part me from Thy love;  
 No hungering nor thirsting, no poverty nor care,  
 No wrath of mighty princes, can reach my shelter there.

No angel and no heaven, no throne, nor power, nor might;  
 No loss, no tribulation, no danger, fear, nor fight;  
 No height, no depth, no creature that has been, or can be,  
 Can drive me from Thy bosom, can sever me from Thee.

My heart in joy upleapeth; grief cannot linger there;

She singeth high in glory, amid the sunshine fair;

The Sun that shines on me is JESUS and His love;

The fountain of my singing is high in heaven above.

P. G.

## THANKSGIVING.

**O** GRACIOUS God, to Thee we raise,  
Our heart and voice in grateful praise;  
We thank Thee that the fighting's o'er,  
That gun and shell are feared no more.

We ask a blessing on the men,  
Returning to their home again;  
May many hearts be drawn to Thee,  
And peace and rest their portion be.

Lord Jesus! Thou the peace hast made,  
Whereby poor sinners can be saved;  
'Tis through Thy precious blood alone,  
That peace can come to anyone.

We ask Thee, then, O blessed Lord,  
While peace is to the earth restored;  
That weary, restless hearts may know,  
That saving peace Thou dost bestow.

---

## A WORD OF WONDROUS LOVE.

**S**HE was a clever, reasoning woman; and having been thrown at a certain period of her life amongst those who speak of Christ as no more than a mere man, she embraced and, with the natural activity of her mind, sought to spread, the soul-ruining opinions of her new friends.

The orthodox faith which affirms that the Lord Jesus Christ is both God and man in one person, she assumed to believe was false. Therefore, according to this fatal heresy, He could not be the Saviour of her soul. She was now taught to trust for salvation in herself, in her good works, espe-

cially in works of charity, and in the general mercy of God.

Strong feelings of opposition used to arise in her mind when she was told that nothing but the blood of Christ could cleanse away her sins, and fit her for heaven. The very thought of such a thing was rejected with scorn. "Never, no never, could I believe such a thing. I can't; it's impossible," is the style of answer we have heard from such lips even when apparently the speaker has been anxious about the future.

In conversing with such minds, we are made to feel that there is much more to contend with than mere darkness or indifference of nature. There is the *power of Satan*, who has blinded the mind, hardened the heart, and seared the conscience. (2 Cor. vi. 3, 4.) He is in full possession of such souls. As in the case of Joshua, the high priest, in Zechariah iii., he stands at their right hand, (the symbol of power) ready to resist every attempt to show them the truth, and every desire on their part to receive it. Painfully solemn things will sometimes be said by such; but we know where the blasphemy comes from, and can have patience with the ensnared soul, and also deep compassion for its fearful state; faith sees it in the foul grasp of the fiend of hell, and knows that JESUS only can take the prey from the mighty. (Isa. xlix. 24.)

But the time came when the one to whom we especially refer, while yet in the prime of life, must lie down and die. To human pride and unbroken will this was deeply disappointing and humiliating; but it could not be put off; it could not be avoided; disease was there, and doing its work. No love, no kindness, no power on earth could stay its course; she must die, and die soon.



Then the most terrible feelings came over her mind as to what might be after death. She could not persuade herself that she was prepared. Doubts filled and harassed her soul. All that she had been taught to trust in vanished as utterly worthless. Reasoning was now useless; it failed to satisfy her anxiety; she was, as it were, left alone in the dark. There was nothing to rest on; nothing to hold by; all refuge failed her. Yet she could not receive the testimony of God to the all-sufficiency of the blood of Jesus; she could not bear to give the undivided glory of her salvation to One who was in her estimation, nothing more than as a Moses, or an Elias. She was, nevertheless, convinced of sin and that with her sins she could never enter into heaven.

How to be pardoned and cleansed was the great question now.

“Only by the blood of Jesus Christ, God’s Son.” was the faithful reply from a friend who stood at her bed-side.

“No, never will I bow to Him as God,” was the rebellious feeling of her heart.

She refused; she was distressed. She was restless; death was near; what was to become of her?

Again she was told, by the same friend, to look to JESUS as a lost, ruined, and hell-deserving sinner, and she would be saved at once; that God was ready beforehand with everything for her; but she must honour His Son as co-equal with Himself in being, power, and glory,

This was the one difficulty with her. To surrender her heart to JESUS as Saviour and Lord would be doing violence to every feeling of her nature; and would be giving the lie to her past

profession. No, she could not do it; and yet she sighed and groaned for something she needed, but could nowhere find.

Day after day passed, and the mighty struggle increased. The friend referred to sent a written request to the meeting for prayer. It was so worded as to impress the importance of the case on all hearts. Earnest prayer was made night after night. And there, most probably, as in most cases (in the prayer-meeting) the answer came, the work was done.

Still the report was, "No hearty yielding yet to the name of Jesus: but increasingly anxious."

Satan was unwilling to let go his hold. Having beguiled the soul to the brink of hell, was he there to lose his prey? But faith, too, held a firm grasp. "Look to Jesus. Confess Him as Saviour and Lord. His blood cleanseth from all sin. Trust in Him alone, and all will be well," were the encouraging words spoken to her.

But we need not attempt to trace the different aspects of the terrible struggle during the last nine days of her life. It is with the closing scene we have now to do.

The Lord in mercy heard prayer; this was evident from her anxiety continuing. As the end drew near, her heart began to yield; the power of old associations became feebler; all outward things were passing away; she was more by herself before God.

"But can it be true that He is really God as well as Man?" she was now disposed to inquire.

"Yes, yes," was the immediate answer given. "'Look unto me,' He says Himself, 'and be ye saved, all the ends of the earth; for I am God, and there is none else.' He is a just God and a

Saviour. The Just died for the unjust, that He might bring us to God. What love! Mrs. ———, oh! think of it! Believe it! What love in God's Son to come down from heaven to be a man and die; to die that we might live! All that is required for our salvation is done; we have only to look to Jesus; to look in the spirit of faith and dependence, and we *are* saved."

While she was being thus spoken to, the grace of God was at work in her soul. We believe the Lord had rebuked Satan. She was free, and ready now to receive the truth. Still she was in darkness and doubt; but then came the never-to-be-forgotten dawning of an eternal day.

"But will He not despise me now?"

This was, we doubt not, the cry of a breaking heart.

The friend who stood by her bed-side wisely answered, "IF HE DESPISES YOU, YOU WILL BE THE FIRST HE HAS EVER DESPISED IN THIS WORLD."

This word of wondrous love broke the last link with her former self, and with men and things. The work was done; she confessed the Lord Jesus. (Rom. x. 9.) The thought of a love that could bear with so much disdainful pride and opposition, and for so long, brought her to His feet in faith and love.

The friend who had been so much interested in her now put the following plain questions: "Do you now really believe that JESUS IS GOD?"

"Yes, I do."

"And do you now really believe that His blood has cleansed all your sins away?"

"Yes, I do."

She had great difficulty in speaking. The end was near. The Lord spared her about twenty-

four hours; thus giving her a brief opportunity to confess her faith in the precious blood of Jesus, God's Son, as the only way of salvation; and to own Jesus as Saviour and Lord, her Lord and her God.

Yès! my dear reader, so did one live; so did one repent, believe, and die. Let men of all creeds and of all opinions hear it; and let men of no creed of no religious opinion, (if there be such,) hear it; let the learned and the unlearned, the sage and the savage; hear it; yea, let the hell-deluded debaser of the Son of the ever blessed God hear it.

Hear what? Hear this, that "if He despises thee, thou wilt be the first He has ever despised in this world." But remember, that if thou shouldst continue to despise, lightly esteem, or even neglect the Lord Jesus, the only Saviour of sinners, thou must be lost, lost for ever, lost in the fiery depths of hell. But how awful would be the reflection in that place of unmitigated woe, and how deep its agony: I am here for despising Him who never despised the chief of sinners even in the eleventh hour, or ever once spurned from His feet a penitent soul of Adam's race.

Now, just now, without delay, my dear reader, turn to the Lord, believe His word, and trust in Himself. "A broken and contrite heart, O God, Thou wilt not despise," stands indelibly written in the precious records of His ways with mankind.

Hear, then, my dear reader, these gracious words of "God manifest in the flesh," and believe them true: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Him that cometh to me I will in no wise cast out." (Psa. li. 17; Matt. xi. 28; John vi. 37.)

## THE GREAT SUPPER.

Read Luke xiv. 16-24.

**H**OW utterly contemptible are all human thoughts of God, when compared with the revelations of Himself in His blessed Word! Here is a short parable, spoken by the Lord Jesus, which scatters to the wind our dark, uncertain thoughts of God. God's great salvation is likened to a great supper which a certain man made.

I was speaking about this parable lately to a man who had been butler in a family for many years. I said to him, "Just tell me what you do, when dinner or supper is on the table."

"Oh," said he, "I merely open the drawing-room doors, and say, 'Dinner is on the table,' which means all is ready. The guests then take their seats."

"Well now," said I, "suppose, when you took off the covers, that there was a bit of paper on every dish with this sentence on it, 'A promise of a supper,' what would you say?"

"Say? why, sir," he said, "I should not know where to put my face: I never heard of such a thing."

I said, "No, I suppose not; no man would ever think of serving his fellow-men as unbelief would represent God. Now, this is the simple question: Is the gospel-feast a present, certain reality, or is it the mere promise of salvation, leaving the anxious sinner in disappointment and uncertainty? Is it a *real* supper, or the *hope* of one? Is it the *certainty* of salvation, or the *hope* to be saved?"

Let us now look at the parable.

How plain the words, "A certain man made a great supper, and bade many"! The supper was made before the invitation was sent.

"And sent his servant at supper-time, to say to them that they were bidden, COME, FOR ALL THINGS ARE NOW READY."

In Matthew xxii. it is very emphatic: "I HAVE PREPARED MY DINNER; my oxen and fatlings are killed, and all things are ready."

It is quite true, that, before Christ came, faith had then to do with the promise. But now Christ HAS COME. He has died. He is risen. He is in heavenly glory. All is finished. All things are ready. The promise is fulfilled. It is no longer the *promise* of salvation, but SALVATION ITSELF.

"But, they made light of it." "And they all with one consent began to make excuse."

How truly this was fulfilled, and is still, in the rejection of Christ by the Jews, whose were the fathers, and unto whom the promises of God had been made. And though the gospel-feast has been spread before all nations, yet man, if left to the freedom of his own choice, invariably makes light of it. The "piece of ground," the "oxen," the "wife," yea, the very slavery of Satan is chosen by the human heart, before God's great gospel-feast.

But divine, boundless grace goes still further: "Go out quickly into the streets and lanes of the city, and BRING IN hither the poor, and the maimed, and the halt, and the blind."

And again: "Go out into the highways and hedges, and *compel* them to come in, that my house may be filled."

Truly, every believer can say:—

“Why was I made to hear Thy voice,  
And enter whilst there's room;  
Whilst thousands make the wretched choice,  
And rather starve than come?”

It is now supper time. The table is filling fast. Do you say, “I am such a poor, wretched sinner, the gospel-feast cannot be for me, until I am better?”

*Poor*, did you say? Why, you are of the very sort who are to be brought in *quickly*. And why that word “quickly,” but to show you must be brought to Jesus at *once*, just as you are?

“Ah, but,” says another, “sin has so blighted, and ruined, and maimed me, I am not fit for the gospel-feast.”

*Maimed*? Why, it is the “maimed” one that is to be brought to Him.

“Ah!” says another, “but I have been a professor, and have halted so shamefully and so often.”

*Halted*? Why you are the very person; for the “halt” were to be brought.

“But I am no scholar. I don't understand anything. All seems dark to me.”

*Dark*? Why it was the very “blind” that were to be brought. And what a welcome! What a real supper!

Now, when a man is brought, and sits eating at the supper-table, is it presumption for him to know with certainty that he has his supper? You would take the man to be mad, if he said he hoped he had a supper; or he hoped he should get one.

And is not God's salvation as great a reality as any man's supper? How can it be presumption,

then, to believe God, and know with certainty that, since He has given me faith in Christ, and brought me to believe in Him, I am saved, forgiven, and justified from all things?

God is perfectly righteous in leaving those who make light of it to perish. He says, "They that were bidden shall not taste of my supper." And His sovereign grace is displayed in the "poor," the "maimed," the "halt," and the "blind," whom He compels to come in. All are welcomed, but all are not saved. He that hears His words, and believes in God who sent Him, "hath everlasting life." And he that rejects His words shall perish.

There is one point we must notice in Matthew's Gospel: "And when the king came in to see the guests, he saw there a man which had not on a wedding garment." He was speechless; cast out into outer darkness, where there is weeping and gnashing of teeth.

This is most solemn. The vilest sinner is welcome at the supper-table. But let no man presume to come there in his own clothes; or, as the figure evidently means, in his own righteousness. The clothing of the saved sinner must be of the brightest white. But his very best suit is filthy rags. These filthy garments must be taken away; and he must have a "change of raiment."

Come with me to the grave of Jesus. Whilst He lay there, *where was righteousness?* Look abroad on the face of the whole earth; and I repeat, *where was righteousness to be found?* NOWHERE. All had sinned. The whole world stood guilty before God. All was darkness, sin, and death. The only righteous One lay dead in the grave. But look, the stone is rolled away;



the Prince of Life arises from among the dead. Ah! there, and there alone, is righteousness; perfect, bright, unsullied righteousness.

Believer, that risen Christ is thy change of raiment, God's best robe for thee and me. What a change of raiment, my old rags, my old self, put off in Thy death, Lord Jesus; and Thou, risen Christ, my everlasting righteousness, to shine for ever in the brightness of the glory of God.

Thus, "poor," "maimed," "halt," "blind" one, has God not only met thee in unbounded grace, but has provided for thee a robe of righteousness, that fits thee for His holy presence. Yes, the father not only fell upon the neck of the prodigal and kissed him, just as he was, but the best robe was ready, and the ring, and the shoes were ready, all things were ready for the feast of joy. (Luke xv.) The prodigal could not have been happy in the father's house clothed in rags. The redeemed saint could not be happy in the presence of God, in the filthy rags of self-righteousness. But God has given him the best robe; better than Adam wore in innocence; better than highest angels wear; for both have failed, and the robe has been polluted; the "Son of the Morning" sinned, and Adam, the lord of the lower creation, fell.

But the risen Christ can never fail; no spot can ever soil the best robe. God hath made Him to be our righteousness. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.) As truly as He was made sin for us, (that is, for all believers,) so certainly are we made "the righteousness of God

IN HIM." (2 Cor. v. 21.) What a wondrous feast of grace, where all things are of God!

When a person is invited to supper, he is not even expected to bring his own knives and forks, much less is he expected to pay for it. It is so at the gospel-feast. The sinner has nothing to give; all to receive. My reader, are you at the feast? If you believe God, then it is as certain that you are saved, as a man who believes his friend, and sits down to his supper, knows that he has his supper.

God give my reader this blessed certainty, and grace to walk with garments undefiled.

CHARLES STANLEY.

---

I hear young persons sometimes asked if they love Jesus; as though salvation came by *loving* Him, instead of *believing* on Him. On this point Scripture is very clear and simple: faith *in* Him first, love *to* Him afterwards. "We love Him, because He first loved us." (1 John iv. 19.) Look at that beautiful incident recorded in the ninth chapter of John's Gospel, where Jesus finds the poor man (whose eyes He had opened), when the Jews had cast him out of the synagogue. He said to him: "Dost thou *believe* on the Son of God?" The man answered and said: "Who is He, Lord, that I might *believe* on Him?" And Jesus said unto him: "Thou hast both seen Him, and it is He that talketh with thee." And he said, "Lord, *I believe*; and he worshipped Him." (John ix. 35-38.)

---