

THE  
EVANGELIST.

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“Behold, I bring you good tidings of great joy.”—*Luke ii. 10,*

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”—*John iii. 16. .’*

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VOLUME II.

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GLASGOW:

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1879.



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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 1.


JANUARY 4, 1879.

*One Shilling per 100.*

A HAPPY NEW YEAR,

OR,

*Maggie's Joy, and How she got it.*

 MAGGIE G—— was, like most other young women of her age, giddy and foolish, and she thought scarce anything about *death, judgment, and eternity*. Her mistress, who was a Christian lady, had often spoken to Maggie about her soul, and told her of Jesus and His love; but was sad enough to see Maggie leave for another situation, still unsaved. But the word spoken was not lost; for God had kept it living in her remembrance. The following letter came some weeks ago from Maggie, and of course it was received with joy:—

“I cannot describe the joy and peace I have in writing you this.

Your prayers for me have been answered, and I have accepted *Jesus to be my Saviour*; and what joy and peace I have found. I had been anxious for some time. The first of it was at the “*joining of the Church.*” I remembered you warning me never to join the Church till *I was converted.* It will be three weeks next Lord’s day since I was walking along the street, when a young woman came up to me and gave me a tract, and then spoke to me. She was the means of leading me to the Lord Jesus, through these blessed words, “The Lord hath laid on Him the iniquity of us all.” Pray that the Lord may increase my faith. I am very happy to tell you that — decided for the Lord yesterday, . . . and our cook also has confessed Christ, so we are a happy household.”

These three know the meaning of a Happy New Year. Three souls all saved and on the way to glory. No wonder they are happy.

Reader, are you happy? I don't mean, can you laugh and sing, and say, "I wish you a happy new year?" Any Christless soul can do that. But are you really *happy*—happy when you think of meeting God, and happy when you remember you must soon enter eternity? Be honest now. *Are you really happy, unsaved one? You are not.* No, nor never will be till you receive Christ as Maggie did; and then you will be able to say, "*And what joy and peace I have found.*"

"*Happy art thou, O Israel: Who is like unto thee, O people SAVED by the Lord!*" (Deut. xxxiii. 29.)

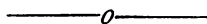
—o—

BUT is Christ for you? He is. You have only to prove you are a sinner, and the whole question is settled; for He came into the world *to save sinners.*

## YES, YOU!

GOD loves you—*you*, the very person who is reading this. Now, don't be turning away and saying, I suppose He does, I suppose He loves everybody. It is the fact that God loves *you*, sinner though you be. He knows your name, and where you live, and He's looking on as you read this. You don't deserve to be loved; but that's nothing. God's love is so wonderful that He loves the *unloving*, the *unlovely*, the *ungodly*, even those who hate Him; and there's no doubt about this, reader, *He loves you.* And He has loved you *so*, that He *has given Christ*, and *that Christ* is for you. Listen to what God Himself says: "God so loved the world, that He gave His only begotten Son." Surely that proves how He loved you. If He had only said He loved you, you would not have believed Him. But when He has given Christ, the very best gift He had to give, surely you will believe Him. And Christ has been given that you may not *perish*. Is that the meaning of it? Yes, that is the meaning of it. God does not want you to perish; and so He has given Jesus to suffer, the just for the unjust, that He might bring you to God. And whoso-

ever believeth in Him *shall not perish*, but *have everlasting life*. God says it. *Whosoever believeth*. There's your chance. "Whosoever" takes in you, does it not? Then "Believe on the Lord Jesus Christ and thou shalt be saved." We don't read that whosoever prayeth, or hopeth, or doubteth, shall be saved, but whosoever *believeth*. God gives you no hard work to get saved. Christ had it all. God simply asks you to believe on his Son. The gift is altogether of God, (it is called the *Gift of God*), and all God asks of you is to be a receiver. That is honouring God. It is believing what He says; for if you believe that God has provided eternal life in Christ *for you*, you will take the gift and thank God for it. And then, so far from doubting God's word, you will exclaim with John, "Behold what manner of love the Father hath bestowed upon us." (1 John iii. 1).



But what will you do with the precious blood to-night? Will you trample it under your feet, and send back an insulting message to God that you don't care for His Son, or for the blood that flowed on Calvary; or will you find refuge and shelter behind the blood to-night?

## PLAIN WORDS FOR SAVED PEOPLE.

"THEIR NOBLES PUT NOT THEIR NECKS TO THE WORK OF THEIR LORD." (Neh. iii. 5).

"WHY is it that Mr. M—— never comes out to the street corner to speak of Jesus now? I mind well, four years ago, how he used to preach, wet and dry, and souls were saved."

"You need not ask that, brother A——. Don't you know that Mr. M—— is getting up in the world, and it would spoil his reputation to be a street preacher. He married a worldly lady, was elected for a town councillor last year; he is a member of the school board too; W.C. in a Good Templar Lodge; and the people say Mr. M—— is getting wise now. You know he used to be called a "fool," a "fanatic," and a "revivaler," when he stood boldly up for Christ, and told sinners to flee from the wrath to come."

"But he sometimes preaches yet, doesn't he?"

"O yes! He gave a very eloquent and flowery address from the text, "Let all things be done decently and in order," the other Sunday, and gave a hit or two at people who go parading their religion on the streets, and accos-

ting people at every corner, asking if they are saved, or born again; and I'm sure a good many who heard it just laughed at the whole affair, for they quite well remembered that he used to do it himself."

"And what reason does he give if you ask him why this change? Does he say it's because he has become worldly!"

"O no! he has a very different way of putting it from that. He thinks he's ever so much more useful now—that he has a *larger sphere* of usefulness."

"Ah! brother R——, may God keep us from such a snare of the devil. I wonder if Mr. M—— minds of Lot, who was a magistrate in Sodom, and had a "large sphere of usefulness" there, but was burnt out of it at last, and was saved only by the skin of his teeth. Let us *watch* ourselves, and pray for him."

—o—

THE time is coming when there will be a separation. The time is coming when that praying wife, and that Godless, Christless husband shall be separated. The time is coming when that Godly, sainted mother will be lifted up to heaven, and that sneering, infidel son be cast down to hell, unless he is wise and accepts Christ.

THE NIGHT  
IS  
FAR SPENT,  
THE DAY  
IS  
AT HAND.

Rom. xiii, 12.

TO OUR READERS.

AS explained in our last Number, it has been found needful to print and publish *The Evangelist* in Glasgow; and we hope the change, which our increasing circulation rendered necessary, will be the means of still further extending the usefulness of the little paper. As mentioned last week, the literary management of the paper still continues the same as before.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 2.

JANUARY 11, 1879.

One Shilling per 100.

## CHRIST AND THE THEATRE.

**T**HE other afternoon I found myself in a railway train some forty miles from here. On the seat opposite was a lady. The train moved away, and she at once commenced the conversation, remarking about the excessive cold, and telling me of all the countries she had travelled through, and how much she had enjoyed the theatre when over in Ireland. “And so you enjoy the theatre,” I said. “O yes,” she replied, “I enjoy it *so much*; it is really delightful, especially a good Shakespearian play.” “Well,” I said, “I must say I enjoyed it very much at one time too, and concerts, and balls, and all that sort of thing. But, do you know this: about four years and a-half ago I was converted

—that is, I was *saved for eternity*; and since that time I have lost all relish and desire for these things. God’s Book, you know, says that when we are *born again* old things pass away, and all things become new; and that has been so with me, and now I am going on my way to heaven rejoicing.” My fellow traveller was completely taken aback. All she could say was, “yes.” “Oh yes,” I went on, “it’s a grand thing to be saved—to be *in Christ*; and if you are saved you will know it, for it is written, ‘We *know* that we have passed from death unto life’ (1 John 3 14); and ‘he that believeth on the Son of God *hath the witness* in himself’ (1 John v. 10);\* and ‘these things have I written unto you that believe on the name of the Son of God; that ye may

know' (1 John v. 13), and so on. Oh it is blessed to have one's sins forgiven and iniquities covered." She then told me it was all very true, but that she enjoyed church too, and that, of course, there was a time for everything. "Yes," I rejoined, "and there is a *time* to be saved; and God's time is *now*, for He has said, 'BEHOLD NOW IS THE ACCEPTED TIME, BEHOLD NOW IS THE DAY OF SALVATION.'" But by this time she was beginning not to enjoy the conversation. Ah! the theatre and Christ don't run well together. She had got to be born again. She had travelled far; but she had never been at *the Cross*.

Reader, what about *your* soul? Are *you* saved? You may enjoy "church" or "religion" as much as you please; but do you enjoy *Christ*? Ah! that's it. If not, then let me beseech you as an ambassador of Christ, "*Be ye reconciled to God*" (2 Cor. v. 20), and let it be *now*.

### *THIS CONVERSION.*

"THIS conversion," as some people call it, is a thing that's taken notice of in the Bible. Indeed, that is the most remarkable feature about it. And *this conversion* is mentioned in the Bible in such a way as to give it the greatest importance. You may get to heaven without money, and without friends, and without a great many things; but God's Book plainly declares you won't get to heaven without conversion—not a bit of it. Here are the exact words if you like—"Verily I say unto you, Except ye be *converted*, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. xviii. 3). There it is, you see, in black and white, in *the Book*. *This conversion*, in short, is a thing there's no getting to heaven without. You may laugh at it, or make light of it as you please, but there it stands—no heaven for you without it. You have your face to the world; your heart is set on the things of the world; you find all your *joy* in the things of the world. That's so, is it not? Well, what you need is to be turned right round about. God is calling you to turn, but you still press on down to the pit. God still calls. Will nothing

arrest you? Ah! surely *that* will! What is it? It is God's only begotten and well-beloved Son hanging on the cross for you. See Him dying for the ungodly—for these sinners who are hurrying down to destruction—for *you*, sinner, who are on the broad road. Won't you stay and behold Him? Behold Him whom your sins have pierced, and sure I am, if you behold Him dying there for you, you shall not turn your face towards the world any more; nay, you will still behold Him with ever increasing wonder and gratitude; and with your back to the world and your face to God, you will go on your way to heaven praising Him for the day of *your* conversion—for the day when you turned to God from idols. Oh happy day!

—o—

MY FIVE BRETHREN.—The rich man had a desire to get out of hell. He had a missionary spirit when he got there, for he said, Send some one to my father's house to warn my five brethren—Oh, send some one to tell them not to come to this place of torment. It would have been better if he had had the missionary spirit before he got there. And it would be better for you, unsaved reader, to wake up *now*, and come to the Lord Jesus Christ, and then go to work for your unsaved friends.

## PLAIN WORDS FOR SAVED PEOPLE.

“I AM READY TO PREACH THE GOSPEL.”  
—Rom. i 15.

YES, and so he was, always *ready*, ever on the watch to get in a word for Jesus. Some preachers now-a-days can only preach when they have their “Notes” with them, and others must study a day or two before and get “prepared.” Paul was *ready* to preach the gospel in the market at Athens (Acts xvii. 17); on the top of Mars-hill (Acts xvii. 22); in the jail at Philippi (Acts xvi.); on board the ship in the Mediterranean Sea (Acts xxvii.); and in his own hired house in Rome (Acts xxviii.) It was *all* the same to him; he was instant in season, out of season. Just so. Well, God wants his people now to be the same. In the railway train; on the steamboat; walking on the road; coming home from work, as well as in the meeting, to be “Ready to preach the gospel.” Of course unsaved people and worldly believers will say, “There's a time and a place for everything,” and so there is, for God has said, *Now* is the accepted time for sinners to be saved, and this world is the place where salvation is to be preached to every

creature. Therefore, my brother, my sister, *go on*. "As ye go, preach," and don't let the devil close your mouths. Be always

READY TO PREACH THE GOSPEL ;  
FOR THE LORD JESUS IS

"READY TO JUDGE THE QUICK AND  
THE DEAD." —I Peter iv. 5.

AND POOR SINNERS ARE

"READY TO PERISH." —Deut. xxvi. 5.

—o—

I PRAY THEE HAVE ME EXCUSED.—  
It is a very easy thing for a man to excuse himself into hell, but he cannot excuse himself out.

—o—

"AWAY WITH HIM!"—"What shall I do with Jesus which is called Christ?" And they cried out, "Away with Him!" That was the world 1800 years ago, and it has not changed yet ; but still cries out, "Away with Him, Away with Him." Just go and tell the men down the way there about Jesus, and you will hear them say, "Away with Him!" They don't want Him. You go into fashionable society and talk to them about Jesus, and you will soon see your name struck off the list of invitations. They don't want to hear about Christ. The same cry is heard, "Away with Him!" You may say it was a terrible thing choosing a murderer and rejecting Christ ; but are you not doing the same thing to-day? Are you not choosing Satan and rejecting Christ?

WHO

IS

LIKE UNTO THEE,

O PEOPLE

SAVED

BY

THE LORD.

Deut. xxxiii. 29.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 3.

JANUARY 18, 1879.

*One Shilling per 100.*

## A DOUBLE BIRTH-DAY.

“AND do you belong to this part of the country?’ one of the passengers asked. ‘Yes,’ I said, ‘I was *born* in Newton-Stewart, and I was *born again* in Newton-Stewart.’ ‘*Born again* in Newton-Stewart!’ exclaimed a woman sitting near. ‘Yes,’ I replied, ‘born again,’ and this is how it happened:—I was two years under conviction about my soul—not that there’s any need for that, or for two months, or even two days conviction—but that was so with me. And it was no sham, it was a reality in my case. I was at sea at that time, and you know we only get four hours sleep at a time, and sometimes not even that when it begins to blow. Well, sailors are generally glad when they get into port, for they get a good bit longer rest than when at sea; but,

for my part, I well remember, when in port, that I used to rise at night and walk up and down the deck with my blanket rolled around me, afraid to fall asleep *lest I should waken up in hell.* And thus time passed away till two years had gone. I had left the sea and I was now at home; and it was *my birth-day.* We had a few friends that day, and an extra cup of tea for ‘the occasion;’ but everybody was gone, and I was alone and sitting with my arm resting on the table when I said to myself, ‘this is the 18th of August, the day I was born, and *I must be born again.*’ Conviction, long stifled, would not be kept down longer. The Lord was speaking to me. A Bible lay on the table near by. Opening it I turned over the leaves till I came to the 3rd chapter of John’s gospel, and I read down till I got to the 18th verse, which says, ‘*He that*

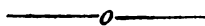
*believeth on Him is not condemned.* 'What!' said I, '*not condemned.*' 'Yes,' said the Book, '*not condemned.*' That moment I believed on the Son of God as my Saviour, and God said I was *not condemned.* There was, therefore, now 'no condemnation' to me. What a blessed hour for me. My happy soul was free. I can't say I have two birth-days in the year; but I have a *double one*, praise the Lord.

"How fares it with you who are here to-night? Are you born again yet? Have you received Christ as yours? Is there now no condemnation to you? I don't care how *religious* you are, or how *reformed* you are, or how much you know; you will waken up in hell one day except you be born again. Who is going to receive Him to-night? Who is going to trust Him, and be free from condemnation? for 'He that *believeth not the Son* shall not see life; but the *wrath of God abideth on him*'" (John iii. 36).—*Jotting from a Gospel Tea Meeting.*

## ENTHUSIASM, EXCITEMENT.

"OH yes, enthusiasm is a capital thing—a first-rate thing." So says the world. If a five shilling piece is to be gained in a business transaction, and you get *excited* over it, of course it's all right. But to get excited about the *salvation* or *damnation* of your soul is considered nonsense. You may get very much excited over an evening party, or put yourself distracted about some grand concert that's going to be, or you may dance till fair decency compels you to stop about two in the morning, and the world pats you on the back and says you are a "right good fellow." But shew a third part of such excitement about that soul of yours, which must spend *eternity* in *heaven* or *hell*, and the world says there's no use for all this ado. Why, the world says it's *excitement*. Of course it is. And if people are not to get excited over the salvation of their souls, when are they to get excited? If people are not to get "into a state" over the things of eternity, why should the things of time concern them? It was a day of great excitement when the Son of God died on Calvary. It was a day of great excitement that day the three thousand souls were saved at Pentecost. It was

a day of great excitement when Paul was converted. That day Zaccheus was saved there was a great uproar too, and ever so much *murmuring* at the *great ado* the day of Matthew's conversion. Was there ever any excitement, reader, when *you* were saved? For if you *are* born again, you became a *King's Son* the very day you *were* born again; and you know it always makes a commotion in the world when a prince is born. You may object to excitement just now about what God calls the *great salvation*. But, if you just remain *not excited*, the day is coming when you will be excited and no mistake about it. You will be crying on the rocks and mountains to fall on you and cover you—to shut out from your sight that Christ you are at this moment rejecting. That *will be* excitement whether you want it or not. But it will be too late to get excited *then*. *Now* is the time to be excited about your soul, and when you are saved you will be as *enthusiastic* as the world—only it will be *for Christ*.



UNSAVED people keep Christ waiting at the door like an errand boy, until it is *convenient* to open and let Him in. But they won't always find Christ there. He will not be *mocked*.

## PLAIN WORDS FOR SAVED PEOPLE.

A WORD ON GENESIS XII. 1-3.

GOD'S word to Abram was: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." Three steps of God's way with His child can be seen here:—

GET THEE OUT—

I WILL BLESS THEE—

THOU SHALT BE A BLESSING.

Mark the order well, converted reader. Do you want God to bless you? Then "Get thee out." Hear the voice of God, "*Come out* from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and *I will receive* you" (2 Cor. vi. 17). You must make a "clean cut" from the ungodly first, then *God will bless you*. "*Blessed* is the man that walketh not in the counsel of the *ungodly*" (Psalm i. 1). Some of God's people are sitting among the ungodly, praying that God will bless them there, and make them a blessing to others. *But He won't*. God's way is, "*Get thee out*"—separa-

tion first. "I will bless thee" comes next; and then, last of all, "Thou shalt be a blessing." Do you see that, child of God? Well then, don't reverse it. Don't be asking God to make you a blessing to others while you are lurking among the ungodly. No matter how large your "sphere of usefulness" is, you will be of *no use* to God till you obey His call; then He will bless you, and *make you a blessing*.

—o—

SEEING Paul, the *chief* of sinners was saved, there's no excuse left for *you*.

*To-morrow* is the devil's great business day. He has the gospel trains all timed to start for heaven *to-morrow*.

HOW many there are who would be willing to take Christ, if, with him, they would have the applause of men,

IF you *will* have something *new*, there's the *new birth*, and after you know what that is, God has the *new song* ready to put in your mouth.

NOAH did what God told him. He built an ark, and when God told him to come in, in he went. But in your case, sinner, you have to build no ark. God has done that. He only tells you to *come in*. Christ is Ark, and Door, and everything; and He says, "By Me if any man enter in, he *shall be saved*."

HE THAT  
BELIEVETH  
ON  
HIM  
IS  
NOT CONDEMNED.

John iii. 18.

VOLUME I.

OF

THE EVANGELIST

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 4.

JANUARY 25, 1879.

One Shilling per 100.

## HOW AN INFIDEL MEASURED A FLOURISHING PROFESSOR.

**T**HE clerk who wrought next desk to me was an *infidel*. One day the conversation turned on *Christians*. Grange, another clerk, who sat opposite, said he was a Christian. “You a Christian, Grange?” said the infidel. “Yes,” said Grange, “I’m a member of such-and-such a Church, and I’m a Christian.” “Then you had better pull down your profession as soon as you like,” replied the infidel, adding at the same time, “Do you remember last night in Regent Street?” What had happened in Regent Street, I don’t know, but Grange was silent. He had not a word to say. His profession was knocked to pieces by an infidel. But the infidel went on: “This is

the kind of man I take a Christian to be. There was a man (they say) whose name was Jesus Christ. He lived a beautiful life; and a Christian is a man who follows Jesus Christ, and *does as He did, and lives as He lived.*” Such was the infidel’s description of a Christian, and he was not far from the mark. Mere *profession* would not satisfy him, he must see a resemblance to the great Original—the Man Christ Jesus. And it seems to me that the great want in our day is men and women that the world can look at, and see by how they live that they are *going to Heaven*. The whole land is groaning under a weight of religious profession which has not a feather’s weight with the world. “So-and-so professes”—“So-and-so has joined a Church”—“So-and-so has become a member of a Young Men’s Association.”

Tell the world that, and the world gives you a long, sceptical "Y-e-s." But there's a young man who has passed from death to life; and not only that, but he's *following* Christ, walking as He walked, and having his conversation in heaven. How his old companions stare at him! And what do they say? "Mighty change on Jamie—I wish I was like him." In a word, Jamie's testimony *is believed*. The world has *taken knowledge of him* that he has been *with Jesus*. That's the kind of Christians we need now-a-days.

I don't know, Reader, if you are a flourishing professor or not; but if you are, the sooner you get down the flourish and bear *fruit* to God's glory, the better. If the world around don't *see* that your treasure is in heaven, and that you are going there too, there is something *terribly wrong*.

—o—

"It is finished." How that cry would ring through the courts of heaven that day. Christ had *finished* redemption's work! What can you add to it? Nothing. Then venture your *all* upon it *now*.

## COME DOWN!

COME DOWN! That is what Christ once said to a tax-gatherer. *Come down*. And these are the very words a great many people require yet. God does not tell sinners to get exalted, or improved, or reformed. No; God loves sinners too well to deceive them in that way. He wants them to be made *quite whole*, and so He tells them to *Come down*. Down from what? O down from these high notions you have got, that you are *somebody*, that you are quite as good as some people you know—down from that opinion you have that you have not so bad a heart after all—down from that even-down unbelief which makes out God to be a liar when He says you are condemned already, and on the way to hell. Ah! that's a good bit to come down, isn't it? But you are not only to come down, but you are to *make haste* and come down. And the tax-gatherer did that—he made haste and came down, God wants you to be in a hurry to get saved. Think of that. God is earnest. Come down; and be quick about it—there is no time to be lost. Down to where?—down to the foot of the cross of Calvary, where Christ made His soul an offer-

ing for sin. That's where Jesus will meet you. But what more of the tax-gatherer? O, the best is to come. We read that he *made haste and came down*, and received Him joyfully. Wasn't that a wonderful meeting? And he *received Christ*. You see he was not content to pass himself off as a *very good believer*—he must be a *receiver*. He *received* Him. Now that man just did what God wanted him to do. And what God wants of you is to *make haste and come down*, and *receive Christ*. And He wants you to be *quick about it*, for "behold, now is the accepted time." And the tax-gatherer received Christ *joyfully*. He did not receive Him as a mere do-no-better; or as a convenient friend at a deathbed. O, no! He received Him *joyfully*.

Now for a hearty, joyful receiving of Christ as God's gift to you; for it is written, "As many as received Him, to them gave he power to become the sons of God, even to them that believe on His name." (John i. 12.)

—o—

THAT night in Egypt, the blood was sprinkled on the two side-posts, and the upper door-posts, but none was put on the *threshold*. The blood must not be trampled on. Have a care unsaved one what you are doing with the *blood of Christ*.

## PLAIN WORDS FOR SAVED PEOPLE.

### ADORNING THE DOCTRINE.

A YOUNG servant maid gets converted to God, and goes home singing, "Glory to the bleeding Lamb." Next morning she says to her mistress, "My soul's saved—my sins are forgiven." Her mistress (who is a member in the — Church, and sits down at the communion every six months, but makes no pretence of being converted!) looks rather meaningly into her face, and in a kind of suspicious voice, says, "We'll *see*, Mary"—thinking to herself, "I'll expect my work well done now then, and no more 'speaking back,' nor stubbornness when she's asked to do anything. Mary goes on with her work, singing her "new song;" and, whenever she gets a chance, putting in a word for the Master. And the best of it is, her mistress has been heard to say to a lady visitor, when making some remarks on the revival movement that's going on, "Well, Mrs. R——, I know one thing, that since the night my servant maid came home from these meetings and said she was saved, there has been a vast difference in the way she does her work. She lifts the rugs and sweeps underneath them now; and

does her work without a grudge ; and I'm inclined to think there's something *real* in it, and mean to go up and hear for myself."

"Have you heard that Mrs. G—— has professed to be converted, said the grocer's assistant to his master one morning?" "Indeed!" said the grocer. "O, well, I'll expect payment of that £2 16s. that's been in my books for a year, that she's never found it *convenient* to pay. In the afternoon Mrs. G—— comes in and tables the money. The grocer believes conversion is a reality;

"Blessed is she that believed, for there shall be a performance of those things which were told her from the Lord." (Luke i. 45.)

WHERE there has been no *conviction* of sin, there has been no *conversion* to God. People who feel nothing wrong don't apply to the doctor. "They that be whole need not a physician, but they that are sick."

"AND do you really believe there's no hell?" said a Christian one day to a supposed sceptic. "O, weel," was the answer, "I would *like* no tae believ't anyway." And we suspect that is the root of most of the infidelity of the present day. The *wish* is parent to the *thought*.

WHAT

WILL YE DO

IN THE

SOLEMN DAY?

Hosea ix. 5.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 5.

FEBRUARY 1, 1879.

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## SOULS A-SAVING.

**S**AVED! *saved!* There's a fine decided tone about that word which I like; and what is far better, there is a fine decided tone about the reality. Saved! yes saved. Saved from a house in flames, or from a watery grave, is something to cause one's heart to leap for joy. But I want to speak of *souls saved for eternity*. That's it. Oh it's wonderful. Do you know the Lord is saving souls down in this corner of the land just now, and there's no mistake about it. Souls are passing from death unto life. The world says, "they are taking the revival," or going wrong in the mind—which the world thinks the same thing. But, no matter, call it what you like, God is working; and, what is more, many are *seeing* it and *fearing*, and not a few "*relying on the Lord*," as

the Psalmist says. That is, souls are being *born again*; born the second time; born of God. And it's grand, grand for those who are a year or two on the road to glory; but specially grand for those who are *getting converted*. "John, when were you saved?" "Oh I'm a week auld the morn." "Wonderful." "And Mrs. L——, have you got saved yet?" "Oh yes, sir, praise God for it, altho' it's no lang." "How long?" "Yesterday, sir, God saved my soul." "Yesterday! one day old! wonderful!" "Well, Alick, how fares it with you?" "I'm converted." "What! converted! when did that happen?" "Oh just to-night; I have everlasting life to-night for the first time in my life." And so on I might go, but I need not enumerate cases. The Lord is awakening and saving, and all the praise be to His holy name who

"Hath done all things well,  
And triumphed over death and hell."

But perhaps I am speaking to one who is not saved. *Not saved.* Ah! my unsaved reader, you are missing yourself, no doubt about it. Souls are pressing into the kingdom, some, perhaps, crushing past you, and yet there you stand, *unsaved, unconverted, unwashed*, and in the sure way of being *undone* for ever. Stop, stop just for a minute, and behold that blessed Son of God dying on Calvary *for you*. That's what he did *for you*. Believe him, believe him, and you'll be one of those blessed people who are *saved*. Then you'll start for glory singing—

Saved for ever! saved to-day!  
Let hell's ocean roar and shock;  
I can smile at waves and spray,  
From the everlasting rock.  
Brighter suns above me wheel,  
Brighter stars above me shine;  
Everywhere I only feel,  
I am His and He is mine.

—o—

CHRIST is willing. Are you willing? When two are willing business is done very speedily. Christ wants to transact business with you about that soul of yours, and he wants to do it speedily.

KNOW THOU:

—

YES, my young man, you may go it as fast as you please—sow your wild oats with glee—you may fill that soul of yours with the world's pleasures and vanities till they pall on your taste; you may pass the flowing bumper and chorus the revel song, but don't forget this—nay, God wants you to *know* it—"Know thou, that for all these things God will bring thee into judgment" (Ecc. xi. 9). God says he will not be mocked; and that whatsoever you sow you shall reap (Gal. vi. 7). If a man sows thistles in his field he does not expect to reap corn, does he? Oh no, you say. Then, young man, permit me to tell you this, you are sowing for eternity. "God shall bring every work into judgment, with every *secret* thing" (Ecc. xii. 14). Mark that well, "*every secret thing*." And, to crown all, you have *rejected Christ*. Surely it is time for you to flee from the coming storm; for "Know thou, that for all these things God will bring *thee* into judgment."

—o—

JESUS of Nazareth passeth by. Just go on neglecting him and a moment will come when he will be *past* for ever.

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 NO RESOLUTIONS NEEDED.
 

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THE gospel now-a-days is often put in this way—"Sinner, *resolve* by the grace of God that you'll be a new man; that you'll, in short, be a Christian." Now nobody can be saved apart from the grace of God; but God's grace is manifested in *God's way*, and that way is not through telling a sinner to *resolve* to be a Christian. You may tell a man to resolve to be a son of the Empress of Russia, but that does nothing for him. And it is just as useless to tell a sinner, as I saw done in a gospel (?) tract, "Make up your mind to become a Christian." My dear brother, you that's *saved* and wishing to point souls to Christ, tell that dear unsaved soul what God *has* done for him; that God loves *him*, and that God loved *him* so much that he gave Jesus for *him*; that Jesus died for *him*, and that all this is true whether he believes it or not. That lets him know what God has done for him; or, unsaved reader, to speak to *you* now, that lets *you* know what God has done for *you*, and the moment you simply believe that, God says you shall not perish, but have everlasting life. Read it for yourself in John iii. 16. Simply believe on Jesus, and God says you *shall not perish*; not he that resolveth, but he that *believeth* is "*justified from all things*" (Acts xiii. 39).

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THE runaway son not only said, "I will arise;" but he arose.

 PLAIN WORDS FOR SAVED  
 PEOPLE.
 

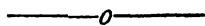
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 BE THOU FAITHFUL.
 

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COMING along in the train lately a brother in the Lord said to me, "These are the days of individuality for the child of God;" which means, saved one, that you and I must each give in our account of what we have been about since we were converted to God. There is more in this than appears at a glance. What God requires of *each one* of his people is faithfulness. "It is required in stewards, that *a man* be found faithful" (1 Cor. iv. 2). "*Thou* hast been faithful over a few things" (Matt. xxv. 23). You see the reward is to faithfulness in the individual, not to faithfulness in the multitude. We were not saved in companies, neither will we stand before the judgment seat of Christ in companies—but *one* by *one*. We read of a "Well done, good and faithful *servant*;" but never of a well done, good and faithful "church," or association, or meeting, or company. Oh no, brother, sister, your faithfulness as an individual Christian will measure your reward yonder. So there's no excuse for you, you see; no holding on by so-and-so's coat-tails, or resting

under Mr. so-and-so's learned shadow; no justifying yourself on the plea that the people you are among have got *cold*, and that the temperature around you is low. "What is that to thee? follow thou me," says Christ (John xxi. 22). That companion you go with is getting worldly, unfaithful. Again the master says, "Be *thou faithful* unto death, and I will give thee a crown of life" (Rev. ii. 10). Yes, it is true that these are the days of *individuality*.



"JESUS only" is enough for the sinner who has come to an end of himself.

THE great sacrifice for sin has been made. Christ was once offered to bear the sins of many. He will not be offered again. There remaineth no more sacrifice for sin. Then, unsaved one, what are you waiting for?

A CHANGED LAD.—"Aye, Johnnie has been a changed lad since that night," said Mrs.—. "What night?" I enquired. "The night he came home and said he was *converted*." I was glad to find that Johnnie had been showing forth the praises of Jesus. He had told them he was converted, and they had *seen* the change. You see the world walks by sight. The conversion the world believes in is the conversion they can *see*.

THESE THINGS  
HAVE I WRITTEN  
UNTO YOU THAT  
BELIEVE  
ON THE NAME OF  
THE SON OF GOD;  
THAT YE MAY  
KNOW  
THAT YE HAVE  
ETERNAL LIFE.

1 John v. 13.

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# THE EVANGELIST.


“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 6.

FEBRUARY 8, 1879.

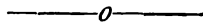
*One Shilling per 100.*

## THE LONDON BARRISTER.

 R. H.— was a barrister in London. He lived for the world, its pleasures and amusements. Some of his relatives were *saved* people, and they often spoke to him about his soul; but he heeded not their warnings and entreaties. Religion he considered a very good thing for old people, and persons who were about to die; but for any others than these, christianity was only so much humbug. A relative of his, a decided Christian, became unwell, and he went to D—— to watch by his bedside. His relative was taken home to the Lord; and while standing by the open grave the Spirit of God spoke loudly to him. A voice seemed to say, “*If your body were in that coffin, where your brother-in-law’s is, your soul would now be*

*in HELL.*” The words rang in his ear and seemed to burn themselves into his memory. The realities of judgment and eternity came vividly before him. Every device he could conceive of was adopted to banish the thought. But amongst his boon companions, in the billiard room, wherever he went, the words haunted him. For six weeks, to use his own words, he had a “hell on earth.” Seven glasses of whisky and water were drunk by him almost every day to drive the words from his memory, but in vain. He grew more and more miserable. What was to be done? A well-known servant of God put his arm round his neck and spoke lovingly and tenderly to him of Jesus, the sinners friend. He was shown from God’s word that God loved him, notwithstanding his life of folly and sin. When his mind was directed to Calvary’s cross he

saw that Jesus had died for all his sins—peace filled his soul. He was “justified from all things” (Acts xiii. 39). He was saved. More than sixteen years have passed since then, and during that time he has been telling, through the length and breadth of the land, the old, old story of Jesus and His love. And it’s a wonderful story. Can you tell it, reader? Can you tell what it has done for you? that you are now saved through it, and happy through it. If not, then escape for thy life; stay not in all the plain lest thou be consumed.



IN HIS ARMS.—Jesus has promised to carry the lambs in His arms. What great reason you have to praise God for that, young believer! Wolves are always after the weak and young of the flock; and don’t be surprised to learn there are wolves after you—wolves in sheep’s clothing, too. But you have nothing to fear abiding in Jesus. He has promised to carry you in His arms. You surely could not be nearer Him than that—could you?

### WHAT GOD SAYS.

WHAT comes of a man who rejects Christ? When that man passes out of time into eternity, where does he find himself? Now, this is not a question as to what you or I think, or what certain learned men say. It is simply a question of what *God* says. God says that the man who rejects Christ will lift up his eyes in hell (Luke xvi. 23). That Christ rejector will be punished with everlasting destruction (2 Thess. i. 9); he will suffer the vengeance of eternal fire (Jude vii). Man may make a Bible of his own; but that does not alter God’s one. Man may take his penknife, like the person in Jeremiah (Jer. xxxvi. 23), and cut out the pieces of the Bible he doesn’t like; but the Scripture cannot be broken (John x. 35). Let God be true, but every man a liar (Rom. iii. 4). God has applied the same duration to hell which he has to heaven. “These shall go away into everlasting punishment: but the righteous into life eternal” (Matt. xxv. 46). The one is everlasting, and so is the other. Then, unsaved one, make haste and be saved. Believe *God*. Accept His Son, and you will be safe in that day when “The elements shall melt with fervent heat” (2 Peter iii. 10).

“WILL I STAND?”

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“BUT will I stand?” How often is this question asked by awakened souls? “Will you stand?” you ask. That’s a very proper question *in its place*; but in the meantime the question with you is, “What are you going to do with Jesus?” “Will you reject Him and perish?” That’s the question which comes before “*Will I stand?*” *As you are you can’t stand, and as you are you shall assuredly perish.* God does not ask you to stand just now; he merely asks you to *believe on His Son*, and *He* will see to the standing after that. Indeed, although I don’t care about letting out secrets that are only for saved people, I may let you know one thing God has said, He “is able to make you stand” (Rom. xiv. 4); “is able to keep you from falling” (Jude i. 24); and more than that, he has faithfully promised to “uphold you with the right hand of his righteousness” (Isaiah xli. 10). But I must not tell you too much, else you will think it is a bargain. But it is no bargain. It is simply receive Christ or perish. When you receive Him all the resources of heaven are yours.

PLAIN WORDS FOR SAVED  
PEOPLE.

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“SHEW PIETY AT HOME.” I Tim. v. 4.

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WHEN the Lord Jesus cast the legion of devils out of yon poor man who ran among the graves in Gadara, He told him to “go *home* to his *friends*, and tell *them* what great things the Lord had done for him.” After that he might blaze it abroad in the “*city*” and in the “*country*,” but he must begin *at home*. His own father and mother, if alive,—his brothers and sisters were to get the first benefit of his conversion, and see by his *life*, as well as hear from his lips, that the devil was out of him. Now, young Christian, that’s the way God wants it to be done *still*. Let those at home know of your conversion *first*. It’s no use for you to come and stand at the street corner and sing, “I’m not ashamed to own my Lord,” when you have never yet told your *friends* that you are *saved*. What’s the use of coming to the “prayer meeting,” and getting down on your knees and praying *so* earnestly, when the truth is, you have never yet gone down on your knees at home before your *friends* at all yet. Don’t be a coward any longer. Raise

the standard at home. Look at that young woman. Before she was converted, she went off on the Saturday afternoons, and left her poor old mother to "do up" the house as she liked. But don't you see her there, "scrubbing out the floor," and as busy as a bee, to get finished before meeting time, and her mother declares "these meetings have made our Mary another girl; for she's so kind and willing to do all she can to help me now, and before, she wouldn't do a thing." That's conversion. It tells at home *first*. Then some of the friends get *saved*, and other folks see the change, and so the thing spreads. And you, fathers and mothers, what about your testimony to your children? Do they see the fruit of your conversion in the way you deal with them? When a man got converted who had been a "big sinner," it was said his very horse knew the change.

—o—

THAT'S ALWAYS THE WAY.—As an instance of how the devil defeats his own ends, it may be mentioned that in more than one case, people, who were strongly advised not to go to the Gospel meeting, *went*; and, wonderful to relate, the Lord saved them! "My Jesus hath done all things well."

HE THAT  
BELIEVETH  
NOT THE SON  
SHALL  
NOT SEE LIFE;  
BUT THE  
WRATH OF GOD  
ABIDETH ON HIM.

John iii. 36.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 7.

FEBRUARY 15, 1879.

*One Shilling per 100.*

## WHERE IS THE DIFFERENCE?

**I**F the Lord is in need of any one class of persons more than another just now, it is of christians *whose christianity can be seen*—men and women who *live and act and speak* as people who *have been saved* and are now going to heaven—people whom the world looks at and sees by their *life* that they are a saved people. That seems to be the great want. There is no want of *profession*. It has got quite fashionable to profess—even to profess conversion; but it is *not* fashionable to *deny self and take up the cross and follow Jesus*. Indeed the hosts of profession have ceased to have any weight with the world. The worldly man turns round and says to the “*professing christian*”: “You profess conversion; but I don’t see it. You say you are saved; but I wonder what you are

saved *from*. I thought the Bible called you one of the lights of the world; but where is the light? I thought there was to be a great change in you; but, if I must speak plainly, I must say I see no difference between you and the world, as you call us. You are as fond of the world as I am—every bit. You enjoy the world’s talk—you devour the world’s news—you relish its gossip, and laugh at its jokes, and patronize its entertainments just the same as I do. Wherever your conversation is, it is not in heaven. You can use your tongue to some purpose in running down other folks; and you seem to have a temper quite as lively as the world. Besides that, you are as fond of dress and jewellery as we are—you are as fond of ease and luxury and a “quiet glass you know” as we are. You are as fond of money as we are; and although the Bible

tells you to have all your treasure up *in heaven*, you keep as good a grip of it as we do—precious little of your luggage goes on to heaven before you. In short, I must come to the point, and say that *the only difference between you and me is that YOU PROFESS AND I DON'T.* And the man of the world has told the truth for once. Invisible light is a very useless thing I should think, and invisible christianity is just as useless. Chalmers, we are told, took down *one* signboard at least; and what seems to be needed is some one to deal faithfully with these flourishing professors, and take down *a whole lot of signboards*, which would be so many stumbling blocks out of the way anyway. Better with half-a-dozen out and out for God than whole regiments of profession. Show me a man whom the world *sees has been with Jesus*, and that man is *a power for God wherever he sets his foot*. Beware of the empty shell of profession. Reader, how does your profession stand the man of the world's measuring line?

### RECEIVED HIM NOT.

THESE people mentioned in John i. 11 were not "*great*" sinners, as they say. We are not told they were drunkards, or blasphemers, or "*low*" people. All we are told about them is, that they *received Him not*. They received *whom* not? They received *Christ* not. That's all God says about them. Very likely plenty of them were such fine, moral respectable people, that nobody could point to a stain on their character. The world might have nothing to say of them; and God certainly had very little. But yet, what a little! *they received not my Son*. Ah! Surely that's not little? Reader, I don't want to know any of your good qualities or your bad ones either, so far as that goes. But just tell me this: *Have you received God's Son?* Is he yours? Don't turn away. That's the testing question; for it does not matter *who* you are or *what* you are, if you have not received Christ here, He *will not receive you yonder*.

—o—

BUT is there any hope of me? Are you a sinner? Yes. And in the world? Yes. Then now is your time to be saved, for God loves the world and Christ died for sinners.

## NO UNBELIEVERS THERE.

OF course, I don't believe in this conversion at all you know. Well, I daresay. But that does not alter the fact that it's there in *the Book* all the same—and after all, its a mere question of time, your believing that. A mere question of time! What do you mean? I mean simply that you will believe all about it by and by. The day is coming, when you will believe as firmly in conversion as you do in your own existence. If you just remain as you are, you will waken up one day in *eternity*; and you'll believe all about it then. You won't have a single doubt concerning conversion then. But it will be *too late then*. Friend, you had better believe what God says *here*. It will do you no good to believe *yonder*; and believe you will, for, strange as it may seem, there are *no unbelievers in hell!*

—o—

“HE that hath the Son *hath* life; and he that hath not the Son of God *hath not* life.” How plainly God speaks! There is no mistaking what he says. In another part of His Book we read, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

## PLAIN WORDS FOR SAVED PEOPLE.

YE ARE A PECULIAR PEOPLE.

“A PECULIAR TREASURE UNTO ME ABOVE ALL PEOPLE.”—Exodus xix. 5.

“SEPARATED FROM ALL THE PEOPLE THAT ARE UPON THE FACE OF THE EARTH.”  
—Exodus xxxiii. 16.

THAT'S what God says *you* are, saved one. You are a “peculiar treasure” to Him. His seal and image are now put upon you. Think of how much you cost Him, and by what your redemption was procured—“The precious blood of Christ.” And now, you are not your own; you are not the worlds; but you are God's. Your body as well as your soul belongs to Him, and is part of His “peculiar treasure.” And, seeing the world is at enmity with Him, it's no wonder that He has *separated* you from it, and taken you out of its clutches when you are so dear to Him. He gazes upon you, His redeemed one with peculiar delight. He admires the beauty He has put upon you. His heart and His eye are upon you continually, for you are *His*. He calls you a “Lily among thorns”—a light amid the darkness—a foreigner far from home—a pilgrim going home. Do you

always remember this, and maintain your pilgrim character? Oh, it is blessed to live in the power of that blessed truth, that you are *His*. Therefore the world knoweth us not, because it knew Him not.

—o—

### COMING TO THE POINT.

MY friend S—— was one of your plain-spoken, say-what-you-mean kind of Christians. A preacher was telling him of a sinner who was a “good case”—a “hopeful case”—taking “an interest in eternal things,” and so on, and so on. “Stop,” said S——, “stop, tell me this, *is he born again?*” The preacher was brought to a stand. He did not like that point blank way of putting it. But S—— wanted to come to the point; and that’s what’s needed now-a-days. “Taking an interest in eternal things,” is by no means the same thing as being *born of God*.

—o—

YOU must be in the lowest seat before God can say to you, “Come up higher.”

I WONDER if any one can tell me how far the east is distant from the west, for that is just the distance God has removed the iniquity of him that *believeth on Jesus*.

IF  
ANY MAN  
BE  
IN CHRIST,  
HE IS A  
NEW CREATURE:  
OLD THINGS  
ARE PASSED AWAY;  
BEHOLD,  
ALL THINGS  
ARE BECOME NEW.

2 Cor. v. 17.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 8.

FEBRUARY 22, 1879.

*One Shilling per 100.*

“*I SEE IT NOW! JESUS  
BORE IT ALL!*”

I WAS asked to preach the Gospel in an Institution which afforded shelter and protection to fallen women. I don't think I ever had a more interested or attentive audience. I invited any who wished to be spoken with, to remain to the second meeting. A large number remained. Amongst them was a young girl, who did not appear to be more than seventeen or eighteen years of age. The tears rolled down her cheeks. She sobbed bitterly. I sought to point her to Jesus, the sinner's friend, and showed her from God's Word that He was eagerly anxious to blot out all her sins, and make her His own for ever. As simply as I could, I sought to tell out to her the story of the Cross. There seemed to be but a hair's-

breadth between her and salvation, yet she hesitated. There seemed some difficulty in her mind; but I soon knew what it was, when in a despairing tone of voice she said, “I have often tried to be a Christian, but I always fell back.” It was evident to me that she expected to be saved by her “trying,” and her resolutions, and not by what Christ had done. I spoke to her of Jesus dying for her sins, and bearing her punishment. I showed her that Jesus had “put away sin by the sacrifice of Himself,” (Heb. ix. 28, John i. 29), and that now whosoever believed God's glad tidings, made known in the Word, would never perish, but have everlasting life, (John iii. 16, 36). When I had thus spoken to her for a short time, she cried out, “*I see it now! I see it now! Jesus bore it all.*”

The entrance of God's Word had

given light. Her tears were now tears of joy. O, that was a happy day. And that same Jesus is waiting with outstretched arms to receive *you*—you who hold this paper in your hand—*at this moment*. Just pause for a moment and consider. That same Jesus is wanting to fill that soul of yours with peace—peace made by the blood of His cross. He is waiting. Hear what He says: “Behold I stand at the door and knock.” And yet you keep Him waiting *on you!*

—o—

SHALL THIRST AGAIN.—“Whosoever drinketh of this water shall thirst again.” Such are the words written over everything down here — *shall thirst again*. And now that these new-year “festivities” are about over, not a few are finding this out by bitter experience. All that their soul has tried “left but a dismal void.” They have tried many fountains; but they *thirst again*. Ah! they have never fallen in with *Christ* yet; for Christ has said, “Whosoever drinketh of the water that I shall give him shall never thirst” (John iv. 14). Oh, if you just had one drink, then you would sing—

“O, Christ He is the fountain,  
The deep, sweet well of love;  
The streams on earth I’ve tasted,  
More deep I’ll drink above.”

## GRACE TO BE SAVED.

GOD nowhere promises to give a man *grace to be saved* if he prays earnestly for it. There are so many cobwebs around the simple Word of God, at least in certain quarters, that poor sinners are often sent off on the wrong track entirely; but, praise the Lord, cobwebs are not part of the Book. “What must I do to be saved?” “Oh pray to God to give you grace to be saved,” some one tells you. But does God say that? Where is it in the Bible? Nowhere. God never said it, so it does not matter who said it. “Let God be true, but every man a liar.” Sinner, unsaved sinner, pay attention to what *God* says. God’s answer to the question, How to be saved? is “*Believe on the Lord Jesus Christ, and thou shalt be saved*” (Acts xvi. 31). Now, don’t try and improve on *God’s way*. Surely He should know best about it. Then, *as you are and where you are*, believe *on the Son*, and you shall have everlasting life that very minute; but when you believe, don’t be waiting till you *feel* it. God does not say you will feel it; but what is better, God says you *have* it. I meet so-and-so on the street, and he says he has just put £100 into the bank for

*me.* He's a man I can trust, and I believe it. I don't feel the money's mine, oh no, but I know it is mine. And, awakened sinner, that is just how God wants *you* to know *you* have everlasting life whenever you believe on the Son. Just *take God's word for it.*

o

TWO BIG LOAVES FOR THE YOUNG CONVERTS.—What about the past? God says, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins" (Isaiah xlv. 22). What about the present and the future? God says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah xli. 10).

WONDERFUL.—One of the names of Christ is "*wonderful.*" And surely He is wonderful—He is a wonderful Saviour. Is anything too hard for Him? No. He is *mighty* to save. A woman once spent all her money on physicians; but instead of getting better she grew worse, till one day she fell in with *Jesus*; and, although she but touched the hem of His garment, she "was made whole from that hour" (Matt. ix. 22). And He is mighty to save *you* too, reader—mighty to save you *as quickly*—and mighty to save you *now*. It may sound wonderful to you; but that's no matter. He is a wonderful Saviour, and He wants you to be able to say He is yours.

## PLAIN WORDS FOR SAVED PEOPLE.

GIDEON'S BAND.

SHOULDER to shoulder—all together—all at once—that's it. It does not matter how small a flock of God's people there may be: if they are *in God's hand* the walls of Jericho are sure to fall. A little handful in the unity of the spirit and bond of peace is quite *plenty for God*. Did you ever read of Gideon's army? At first it numbered 32,000. But God gave the faint-hearted and all who were "not sure about the business," a chance to slip away home. And home no less than 22,000 of them went. Had they been sure the affair was to be a success they would have gone to the front, but they must consider consequences. What they wanted to be sure of was *success*. What God required of them was to be *faithful*. Only 10,000 are now left. But God still says, "Too many, Gideon—too many for me." So those who were not in a "great state" about the battle, and were inclined to "take it easy," were *laid aside by the Lord*, for He has no use for those who only serve Him in a half-hearted way. And now only 300 were left; but they

were 300 *out-and-out men for God*. The Midianites lay like grasshoppers in the valley—thousands upon thousands; but Gideon's little band was big enough for the Lord; and the result was that the Midianites were smitten with a great slaughter. That's how the Lord works. Hallelujah! Now for every saved soul to be a *Three Hundred Christian*—one of the *Gideon's band*—just lying *in the Lord's hand*; and the slain of the Lord *shall be many*.

—o—

THE saved are to *walk* in Christ, not lie down or sit still. We do not read of a do-nothing christianity in *the Book*.

KNOWING IT.—But where is this great truth about knowing you are saved? It is in *God's Book*; and it is this, that the moment a sinner *believes on Christ*, that sinner *gets everlasting life on the spot*. *God* says, "he that believeth on the Son *hath everlasting life*" (John iii. 36); and because some people are so *simple* as to believe what *God* says, they are called *presumptuous*. But *God* says they are *saved*. Praise His name. "He that believeth on *Me*," says Christ, "*hath everlasting life*" (John vi. 47), "and shall not come into condemnation; but is passed from death unto life" (John v. 24). Reader, believest thou this? Have *you* everlasting life?

WHO  
HIS OWN SELF  
BARE  
OUR SINS  
IN  
HIS OWN BODY  
ON  
THE TREE.

1 Peter ii. 24.

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“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 9.

MARCH 1, 1879.

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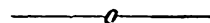
## NO ROOM.

**S**OME people think that the world has changed since the days of Paul; but it hasn't. An idea is current that it is getting better. But anybody with half an eye can see that such is not the case. In point of fact, God plainly declares that “evil men and seducers shall wax worse and worse” (2 Tim. iii. 13); and “as the days of Noe were, so shall also the coming of the Son of Man be” (Matt. xxiv. 37). Now, we know very well that the world thought very little about Christ. Indeed, no sooner had He appeared in the world, than there was *no room for Him in the inn* (Luke ii. 7). Then, whenever He told them who He was, there was *no room for Him in the synagogue* (Luke iv. 29). And then, not long after that, there was *no room for Him in the world*. “Away with

this man: crucify Him,” they cried (Luke xxiii. 18, 21); and they led Him away to Calvary, and “there they crucified Him” (Luke xxiii. 33). You see the world did not want Christ. And the world does not want Him yet! Wonderful! isn't it? Yet Christ is the Father's delight—His Beloved, in whom He is well pleased! But the cry of the world to-day is the same as it was 1800 years ago. Go into that company there, and speak about Jesus. Lift Him up before them; commend Him as Abraham's servant commended Abraham's son (Gen. xxiv. 36), and, lo! there is no beauty in Him that they should desire Him. What a stranger He is! But He is not a root out of a dry ground to every one. Oh, no! Some received Him not, we read; but, praise God, we read of those who *received Him*. Yes; and there are not a few in the

present day who have received Him. They had nothing of their own. They were condemned sinners on the way to hell, when they heard these words, "Deliver him from going down to the pit; I have found a ransom" (Job xxxiii. 24). And He Himself was the ransom. And, like the tax gatherer of old (Luke xix, 6), they *received Him joyfully*; and now they are *saved* for eternity. And they know Him, and He knows them; and He says He has given them eternal life; "and they shall never perish" (John x. 28). His name is all their boast. It is the sweetest of all names on earth; and to them He is the chiefest among ten thousand, and altogether lovely. Around them the world lies in the wicked one; but "they are not of the world, even as I am not of the world" (John xvii. 16). And when He comes back again He will call for them; and, in the twinkling of an eye, His redeemed ones shall be with Him for evermore (1 Cor. xv. 51; 1 Thes. iv. 17). Reader, is your heart like the inn? Is there

no room for Christ in it? Is it still shut against him? Then do not be at all surprised if you find yourself in the darkness of the great eternity, and the door shut against you. Then you will understand the full meaning of these words in Matt. xxv. 10, "*And the door was shut.*"



### A QUESTION FOR YOU.

WHAT shall I do then with Jesus which is called Christ? That's a question for you, my dear unsaved reader. It is not "What are you going to do with these resolutions?" nor is it "When are you going to turn religious?" nor yet "When are you going to live differently?" Oh no, none of these questions at all. But this is the question you have got to answer, "*What shall I do then with Jesus which is called Christ?*" Why, if you are not going to have Him just tell Him that at once; but if you really want Him, then, like Zaccheus of old, "Make haste, and come down," and receive Him joyfully (Luke xix. 5).

"Admit Him, for the human breast  
Ne'er entertained so kind a guest;  
No mortal tongue their joys can tell  
With whom He condescends to dwell."

## IS IT TO BE SO?

IT is one of the most wonderful things in the world to see how people will persist in turning their backs on Christ, and going down to perdition. Christ did not marvel often; but we read that He marvelled at unbelief. And I am sure He marvels at that young man there who is trampling underfoot the blood of Christ; yes, at that unconverted young man who seems determined to go to hell. Ah! you know you are not ready to meet God; you know you are not sheltered by the blood of Christ. And, tell me this, what will you do in the solemn day? You don't want to see Jesus just now. No, you must see some more life first. You must have some more of the world; and so you laugh on—drink on—dance on to the second death. But don't fancy you'll escape Him. *You'll see Christ yet.* "Behold He cometh with clouds, and every eye shall see Him." And *your* eye shall see Him whom your sins have pierced. And then you shall turn away—away from the presence of His glory for ever—away into the long cheerless night of eternity—the blackness of darkness for ever. Is it to be so?

## PLAIN WORDS FOR SAVED PEOPLE.

RUNNING OVER.

"But the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 14). That's what the Lord says about the believer. He does not say the water will require to be *pumped up*. No; it will spring up. This is what is required in these days—Christians that are *running over*. There's lots of vessels, but how few running over? But does God say "run over?" Yes, brother, he says "Out of his belly shall flow rivers of living water" (John vii. 38). God wants you to run over with love to souls—to run over with the fulness of God. It is only when a vessel runs over that the dry ground beneath gets the benefit of the moisture; and it is only when a Christian is running over that he is of any use to God. You found it dry work speaking to so-and-so about his soul, didn't you? very dry work. And why? Simply because you had *to pump*, that's it. Oh, if you had been running over, as you ought to have been, why, your friend could not have escaped getting a drenching. My dear brother, with the joy of God

running over in your soul, you will be in the condition the Psalmist wanted to be in when he said, "Restore unto me the joy of Thy salvation: . . . Then will I teach transgressors Thy ways; and sinners *shall be converted* unto Thee" (Psalms li. 12, 13).

—o—  
NOT SAVED.

THESE have been good meetings, you say—remarkable meetings. No doubt they have; but what good have they done you? That's the point. All the good they have done is that you are still *not saved*. God has been speaking, but you have refused to hear His voice. Christ has been pleading with you, and you have *rejected* Him. Yes, *rejected* Him—that's what you have done, if you haven't received Him. God's message to you now is, "Make haste" (Luke xix. 5); "Be ye reconciled to God" (2 Cor. v. 20); "Beware lest He take thee away with His stroke: then a great ransom cannot deliver thee" (Job xxxvi. 18). Ah! it will then be too late, and your cry in a lost eternity will be, "The harvest of revival times is past, the summer day of grace and life is ended, and I am not saved—*not saved*; and this is the blackness of darkness for ever!"

BEHOLD,  
I STAND  
AT THE  
DOOR,  
AND  
KNOCK.

Rev. iii. 20.

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“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 10.

MARCH 8, 1879.

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## MY CONVERSION.

**Y**ES, thank God, I'm converted! Not converted from heathenism to Romanism, nor from Romanism to Protestantism, nor from one *ism* to another *ism*, but converted from the love and service of sin and satan to the love and service of God, through Jesus Christ—completely converted—turned right round about converted unto *God*. I was in death; but now I have passed from death unto life (John v. 24). I was “far off” from God; but now I am made *nigh* by the precious blood of Christ (Eph. ii. 13). I was hurrying on with the multitude down the broad road, the end of which is death—eternal death. Now, by the grace of God, I can say I am travelling along the narrow way, which ends in heaven and eternal glory. But I fancy I hear some one ask, “*When* did this take place?” The

answer is ready. It occurred on the third day of March, 1874, as near as may be at ten minutes past nine o'clock in the evening. It was at a meeting, where an ambassador of Christ was telling out the story of the cross; and just as he was reading that verse of a hymn—

“Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come!”

He prefaced the singing of the hymn with the remark, “Let none sing except those who *do come*.” While the first two verses were being sung, my lips were closed. 'Ere the third verse, the preacher made the remark, “*Now, while we sing this verse, just press into the kingdom.*” And I pressed in, and the Lord took me in; and, not only so, but He also *shut me in*, like Noah of old (Gen. vii. 16); so there's no danger of falling out. Since that night I

am not conscious—not even for five minutes—of having doubted my conversion. It's nearly five years now ; and as I sit thinking of all the way God has led me, my heart runs over with praise. O ! the joy of those five years ! I am compelled to bear a joyful testimony to the unfailing faithfulness of my God. *I* have been unfaithful—*He*, never. *I* have failed—*He*, never. He has never left me nor forsaken me ; and His promise is, He *never will*. The verse in God's Word that brought peace, joy, and salvation to me was John iii. 16 : " For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Hallelujah ! It's glorious anchorage. And there's *room* for *you*.

—o—

" HE brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God : many shall see it, and fear, and shall trust in the Lord " (Psalm xl. 2, 3).

### THE COMPANY YOU KEEP.

THE world says a true thing sometimes—no doubt of it ; and the world is quite right when it says a man is easily known by the company he keeps. And so he is ; even although he be a Christian. Indeed, if he is a saved man, one of the surest ways to test his conversion is to look at the company he keeps. Tell me the company a man keeps, and you have his measure at once. Now, as " birds of a feather flock together," so do Christians. A saved person loves the company of a saved person. A man on the road to heaven likes the company of a man who is going there too. Indeed the saved man can't keep company with any others, except by *turning round* and going *down the road with them*. " We know that we have passed from death unto life, because we love the brethren " (1 John iii. 14). That's what God's book says. That's one of the ways *we* know. But how is *the world* to know ? " By this shall *all* men know that ye are My disciples, if ye have love one to another " (John xiii. 35). But some one says, " I love saved people, but I don't keep company with them." Well, if that's you, reader, make haste to be saved ; for

you just keep the company you are fondest of. If the saved of the Lord are not your companions—your only companions—you are yet *of the world*, and the world loves its own. When Peter and John went out of jail that time (Acts iv. 22), we read that, “being let go, they went to their own company.”

—o—

### PLAIN WORDS FOR SAVED PEOPLE.

“EXAMPLES TO THE FLOCK.”

SCENE I.—Peter—who is a notorious drunkard—drops into the — Hall one night, where Evangelistic Services are being held, and gets converted to God. Mr. A——, who had pointed him to Christ in the after-meeting, says on parting, “Now, Peter, come out boldly for Christ at once; make a clean sweep of all your old companions, and *keep out of temptation's way.*” Peter gets home—says to his wife, “I’ve got saved; my sins are forgiven; and Christ is mine. I won’t require to go to the public-house now; I’ve got something better. Take that bottle with the whisky in it, and pitch it out at the door. Mr. A—— said to me to-night, ‘Keep out of temptation’s way;’ and I mean to do it.”

\* \* \* \* \*

SCENE II.—Peter goes on his way rejoicing. In vain the publican tries to get him in, to have a taste. “Ah, no,” says Peter; “I have Christ now, and don’t need your *distilled damnation*, that nearly ruined my soul, and body too.” Mr. A——, who pointed Peter to Christ, says one night to him, “Peter, you might come up to my house to-morrow, and we’ll have a talk about the Lord and His Word together.” Peter goes, and enjoys it immensely. He thinks Mr. A—— is a very godly man, and knows a great deal of his Bible. He is invited to stay and have dinner, which he does; but is astonished to see *glasses* on the table. Peter can’t make it out, unless it be that some one is ill in the house. Mr. A—— asks if Peter will take “a little sherry” or a “glass of beer?” Peter is dumfounded. He can scarcely answer; but stammers out, “*But, Mr. A——, I’m converted now.*” “Oh, yes, Peter; but it won’t do you any harm: we don’t *drink* here, you know.” Peter follows Mr. A——’s example, and takes the beer; and, *after having a little prayer*, with Mr. A——, leaves for home; but somehow not so happy as when he left it, for his conscience is ill at ease before God.

\* \* \* \* \*

SCENE III.—“What’s become of Peter? He has not been at the meeting for some nights,” said Mr. A—to one of the workers. “Oh,” said the young man, “I heard sad news of poor Peter to-day. He’s been seen *drunk*; and his wife says he brought home some bottles with him the other night, and declared it was no harm to have it in the house; other good Christians kept it in theirs.” Mr. A— said very little, but thought some one should call on him, as *he* was very busy, and wasn’t *qualified* for that work anyway: said his case would be considered at next church meeting; and then prayed very earnestly that *we might be all* kept from the snares of the devil.

But the tipping example did the big half of the mischief. Are you, reader, showing such an example? The judgment-seat of Christ is coming. The hidden things will come to light. You will see better than what the force of example has done to your weak brethren.

—o—

CHRIST stood before God as a sacrifice on the ground of what *I* had done; I now stand before God in Christ, justified and accepted on the ground of what *He* has done.

COME;  
FOR  
ALL THINGS  
ARE  
NOW  
READY.

Luke xiv. 17.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 11.

MARCH 15, 1879.

*One Shilling per 100.*

WHERE WAS HE?  
OR, NEITHER A SAINT NOR  
A SINNER.

“I DON'T like that kind of preaching at all,” said Mr. — at the close of the meeting. “Why, what's wrong with it?” “O, well, the worst fault it has is this. That address to-night was in two parts; and the first half of it was addressed to some kind of persons the preacher called *saints*, and the last half to some notoriously bad kind of folk he called *sinner*s; and there was nothing for the like of me at all.” Poor Mr. — ! I wonder what kind of a person he was at all. Of course, he could not “go the length” of saying he was *saved*, and a *saint*; and I'm very sure he would not have owned he was a *sinner*, already *lost*, and on his way to hell. So you see there was nothing for *him*,

and no wonder; for God's Book only speaks of two classes of people as being in this world. There are those who have got their souls saved, and their sins forgiven. They are now walking on the narrow way, and it ends in heaven. They have known this ever since they were “born again;” that was the day they entered the “straight gate,” and got on to the way to heaven. There are others spoken of in the *Book* who are just “like other folk,” and many of them “better than some.” These are walking on the “broad road;” and God says its end is destruction—the lake of fire. This road, being broad, is very commodious; so that people of different tastes don't need to come near one another unless they like. The religious man who “says his prayers,” and takes the “Sacrament,” may walk on the *pavement side* of

it; while yon drunken wretch, who swears and fights, drags himself along the *muddy* side. But *the road is one*; and both *clean* and *dirty* sides of it have the same end—the lake of fire—the company of the devil and the damned.

Reader, on which road are *you*? Face the thing fairly now, like an honest person, and don't pitch away the paper, saying, "I don't know!" *You do know!* You are either on the way to heaven, or on the way to hell. You are either *saved* or *lost*, and that now. There are no middling persons; there's no middle road to walk on; and there will be no "half-way house" between heaven and hell in a coming eternity. You may be nearer your journey's end than you think; *and what then?*

—o—

ENOCH WALKED.—"Enoch walked with God" (Gen. v. 24). We don't read that he was a great talker; but he was a capital walker. That's what the Lord likes to see in His people. It is by his *walk* the Christian is known, not by his *talk*.

## JUDGMENT TO COME.

"AND as he reasoned of righteousness, temperance, and judgment to come, Felix *trembled*" (Acts xxiv. 25). Ah, how many have trembled under the preaching of the Word! They were awakened. The mighty Spirit of God was shaking them. It may have been so with you, reader. As "judgment to come" has thundered in your ears—as you have been told of eternity and the hell that awaits the Christ rejector—you have shuddered to think how near you were to it. Ah, you said to yourself, this will never do. I must live differently—indeed, I must see about this salvation. But, like Felix of old, you put it off, saying, "Go thy way for this time; when I have a *convenient season*, I will call for thee." Unsaved reader, how dare you—yes, I ask, how *dare* you send Christ about His business that way? How dare you tell Him it is not convenient just now to be saved? How dare you tell Him you will send for Him when it suits you? But have you done that? you ask. Assuredly you have; else why are you unsaved? You cannot say that Christ has cast you out. Such an excuse is utterly out of your power; for He has said,

“Him that cometh to me I will in no wise cast out” (John vi. 37). Felix got rid of Paul that time quite easily. He could not be “bothered” with him. And you may get rid of that Christian who speaks to you about your soul. You may get rid of this paper and that gospel tract; *but* you can’t get rid of this—that there is *judgment to come*, and *you’ll be there*. There’s no escaping *it*; no excusing yourself, and saying it’s not convenient. O, take warning in time.

“When the mighty, mighty trump,  
Sounds come, come away,  
O, sinner, be ready  
To hail the glad day.”

—o—

HATH ONCE SUFFERED. — Christ hath once suffered for sins (1 Peter iii. 18). *Once*, mark you. He is not going to suffer again; and all your prayers won’t bring Him down to die on Calvary again. Oh, no! There remaineth no more sacrifice for sin (Heb. x. 10, 12, 26). And don’t you see, unsaved one, that the *work that saves* is *done*. It does not require your prayers to complete it. “It is finished” (John xix. 30). God is well pleased with it; yea, well pleased with Him who finished it. And that same Jesus is *for you*. God has given Him for you. Do you receive Him? or do you reject Him?

## PLAIN WORDS FOR SAVED PEOPLE.

“AN EYE FOR AN EYE.”

“YE have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but *I* say unto you, That ye resist not evil” (Matt. v. 38, 39). “*I* say unto you.” Who is this that speaks, and actually reverses the whole order of things? It is the Master—Him who spake as never man spake (John vii. 46); a greater than Solomon (Matt. xii. 42). Are you to pay people back in the same coin as they pay you—a blow for a blow—a cut for a cut? O no. It is *not* to be so among you. How apt the flesh is to draw the sword, just like Peter (John xviii. 10). His was *fleshly* energy. But “the weapons of our warfare are not *carnal*” (2 Cor. x. 4). “Unto you it is given in the behalf of Christ, not only to *believe* on Him, but *also to suffer* for His sake” (Phil. i. 29). How easy it is to “keep square,” say in the prayer meeting, or when some godly brother is opening up the Word. Like the disciples on the mount, we feel inclined to say, “It is good for us to be here.” But when you have to jostle with the world it comes to be a little different, though it shouldn’t be. You hand a tract into

so-and-so's, and get the door slammed in your face, and the joy gets down at once. But why should it be so? God does not say that is the time to be cast down. He says, "*Rejoice* ye in that day, and *leap for joy*" (Luke vi. 23). The flesh would *pay back* in some way—it would take the sword. "But *I* say unto you, That ye resist not evil." So-and-so calls you by some nickname or another, by way of reproach. But keep the sword in its sheath, brother, you are highly honoured. "If ye be reproached for *the name of Christ*, happy are ye; for the Spirit of glory and of God resteth upon you" (I Peter iv. 14). "And they departed from the presence of the council, rejoicing that they were counted *worthy to suffer shame for His name*" (Acts v. 41). "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for *My sake*. *Rejoice*, and be *exceeding glad*; for great is your reward in heaven" (Matt. v. 11, 12).

—o—

"SAVING faith is *conquering* faith. It conquers self, sin, Satan, the world, and death. It goes on in its warfare, and increases its conquests, until crowned with glory."

THE  
SON OF MAN  
IS COME  
TO SEEK  
AND  
TO SAVE  
THAT WHICH WAS  
LOST.

Luke xix. 10.

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# THE EVANGELIST.


“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 12.

MARCH 22, 1879.

*One Shilling per 100.*

## A GREAT SIGHT.

“AN, if you had been with me to-night, you would have seen a great sight.”

So said a young man to a fellow lodger. He had been to some show, and, on his return home, began to describe to his companion some remarkable sight he had seen. After a minute or two he stopped, and his friend said, “But, if you had been with me, *you* would have seen a *very* great sight.” And where were you?” “Oh, I was at the Gospel Tent.” “At the Gospel Tent! Whatever did you see there?” “Man, I saw a great sight! I saw myself a lost sinner, on my way to destruction, helpless and undone; but, praise God, I saw *Jesus* on the cross, bearing my sins away; I saw Him as my Saviour.” Surely, indeed, that was a *very* great sight; one for which that young man

would have to praise God through all eternity. Reader, have you ever seen such a sight as that? Have you ever seen yourself a lost, guilty sinner, whom God might righteously send down to the pit? Have you ever seen yourself, from “the sole of the foot, even unto the head,” full of wounds and bruises (Isaiah i. 6). And yet, such a sight of yourself you must needs have, ere you will be ready to see Jesus as your Saviour. “I am not come to call the righteous, but sinners to repentance” (Matt. ix. 13). A healthy man needs no doctor; and one who does not know himself sin-sick, cares not for the Great Physician. But, whether you see it or not, the fact remains, that if you are still unconverted, God’s wrath hangs over you (John iii. 36), and every passing moment brings you nearer the blackness of darkness for ever. Better

far to own yourself a lost sinner *now*, than to be forced to do so by-and-by, when your soul is lost for ever. Look the matter fair in the face. Don't shirk it, because you fear the results. Don't be like the merchant who is afraid to look into his books lest he finds he is insolvent. Strike a balance at once! Find out the length and breadth of your state before God. Take God's estimate of yourself; and then, as a guilty sinner, *Look to Jesus*. "Behold the Lamb of God which taketh away the sin of the world" (John i. 29).

"There is life by a look at the Crucified One,  
 There is life at this moment for thee;  
 Then look, sinner, look unto Him, and be  
 saved—  
 Unto Him who was nailed to the tree."

—o—

A WORD FOR THE SCOFFER.—A miner once said, "I've seen the infidelity knocked out of a man in a minute by the fall of coal from the roof of the pit." And, friend, by something far less God could change your sneers into eternal mourning, lamentation, and woe. Are you going to take Christ, and be saved now? Well, it may be now or never.

### HOW AM I SO SURE?

How is it I have peace? you ask; how is it that I'm just as sure of heaven as if I were in it? Well, I'll tell you how. I was a sinner: I'm one yet; but at that time I was a condemned sinner, and going straight to perdition. I was awakened by the Spirit of God to see my condition; and the question of questions with me was, how can I appear before God? What about these sins of mine? Well, do you know, I was told about Christ; and there, sure enough, I saw Him dragged to Calvary's cross, and die that cruel death. He suffered there for sins, the Book told me (1 Peter iii. 18); but *whose* sins? Was it for His own sins? No—a thousand times no; for He "did no sin, neither was guile found in His mouth" (1 Peter ii. 22). Then, whose sins was He suffering for? God said He died there for the ungodly (Rom. v. 16); for the unjust (1 Peter iii. 18); for all (2 Cor. v. 14); for the whole world (1 John ii. 2). Ah! thought I, here's what I need. I've got it now; a Saviour who has died in my place. And God said He was well pleased with Christ (Matt. iii. 17; xii. 18). And He told *me* to look at Christ hanging

on that cross, and asked me if that Saviour would do for me? And I was only too glad to get Him. So I thanked God for Him. And having believed what God said about Christ, I am "justified from all things" (Acts xiii. 39); and it is Christ who now stands before God *for me*. I am out of sight, you see. Christ is my substitute; and God sees Christ now, when He looks for poor unworthy me. He stands accepted in the presence of God, and so do I, in Him (Eph. i. 6). The billows of God's wrath have passed over Him for *my* sins; so there remains no wrath for *me*. No condemnation for me, because Christ has been condemned and punished *for me* (Rom. viii. 1). That's how my peace is like a river, for *He* is my peace (Eph. ii. 14).

—————  
 "TILL *all* is left, Christ is not *fully* followed."

"HE that leans upon his comforts will find them to be a reed; he that leans upon God will find Him to be a rock."

"IF you would know God's mind, search His Word, watch His hand, and live at His throne. 'The secret of the Lord is with them that fear Him.'"

## PLAIN WORDS FOR SAVED PEOPLE.

### CONFESSION OF SINS.

IT'S a grand thing to keep short accounts with God—I mean in the confession of sin to Him as our Father. It is our privilege, sure enough, to walk in the light, in unbroken communion with Him, abiding in Christ; and whosoever abideth in Him sinneth not (1 John iii. 6). But we do not always so abide, "for in many things we offend all" (James iii. 2). What then is to be done when a child of God sins? Does he cease to be a child? or is he just to go on as if nothing had happened? *Neither*. The Father says, "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). This is the remedy for a failing child—"confess your sins;" not merely say, "Father, forgive me," but *confess*. Drag the sin out into the light—lay your finger on the black spot, and tell your Father exactly what you've been doing. Don't muffle the confession. It's a humbling thing, no doubt, to go over the sad story to a Father, but that's what it is meant you should do; and crying, "Father, forgive me," is a much easier way of disposing of the thing, but not God's way at all. Then another important point is, *confess at once*. Whenever your sin comes to your knowledge, make a clean breast of it; and if you don't, the *load* will get heavier and the *cloud* darker, until

at last you'll not know your whereabouts at all. Your conscience defiled and hardened, your communion with God broken, you will wander away further from God, till either a fall into open sin, or the stroke of a Father's rod, wake you up to consciousness.

Many believers are like a clock that is "wound up" only once a day. They keep up all their sins till bed time, and then in a general way bundle them all together, and tell God how *bad* they've been all day, and ask His forgiveness. The programme for next night is the same, and so on. It is needless to say that such people don't know communion with God. They live always in a hazy atmosphere; and their conscience not being very keen, no wonder that their life is not very straight.

Young believer, wherever you are—in the shop, the factory, the kitchen, or on the street—the moment you fail, confess to your Father—keep a conscience tender as the apple of the eye; and thus walking in the light, you will easily see the shadow of a cloud, and you'll be in God's mind about what sin is. He is "faithful" and "just" to forgive you. *Faithful*, because He has said it; *just*, for the blood has been shed; and you must just believe it, as you did at first, without "*feelings*," or "waiting for a change."

—o—

"It is only as we are really humbled—as self retires—that the Holy Ghost possesses us."

# LOOK

UNTO

# ME,

AND

# BE YE

# SAVED.

Isaiah xlv. 22.

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“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 13.

MARCH 29, 1879.

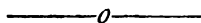
*One Shilling per 100.*

## GREAT JOY.

“**B**UT, if I get saved, it will make me miserable, won't it?” Such is the idea which, we daresay, has occurred to hundreds of people. But the devil never told a bigger lie than when he said that to get saved was to get made miserable. *Religion* has made many a one miserable; but getting *Christ* never. Getting saved for eternity make a man unhappy! Why, the bare idea is out of the question. But what is the experience of those who *are saved*? What says *the Book*? “*Blessed* is the people that know the joyful sound” (Psalm lxxxix. 15). “*Blessed* is he whose transgression is forgiven” (Psalm xxxii. 1). “*Happy* art thou, O Israel; who is like unto thee, O people *saved* by the Lord” (Deut. xxxiii. 29). That is what the Lord says about those who are saved.

And, indeed, He tells us that when even *one* is saved down here, “there is *joy* in the presence of the angels” (Luke xv. 10)—there is joy in heaven. But there is joy on earth as well—birth-day rejoicings. Yes, there is joy down here when a sinner is born again—into God's kingdom. “Philip went down to Samaria, and preached Christ unto them, and there was *great joy* in that city” (Acts viii. 8). And the conversion of the Gentiles “caused *great joy* unto all the brethren” (Acts xv. 3). Then there was the Ethiopian who got saved, and “went on his way rejoicing” (Acts viii. 39); and when the jailor got saved, he rejoiced (Acts xvi. 34); and so did the whole three thousand at Pentecost (Acts ii. 46). And so do *saved* people to this day. God says they rejoice in His name *all* the day (Psalm lxxxix. 16). That's what they do. Away

with your dull, melancholy Christianity that frightens people. The time has surely come now when that sombre, long-faced something called "religion" has got to go by the board. By all means let us be done with it. The gospel is not *sad* tidings of *great misery*, but *good tidings of great joy*" (Luke ii. 10). Let the saved of the Lord take God's estimate of the gospel, and live in the power of it. The kingdom of God is righteousness, and peace, and *joy* in the Holy Ghost (Rom. xiv. 17). These things write we unto you that are *saved*, that your *joy may be full* (1 John i. 4). And these things write we unto you that are *unsaved*, that ye may receive Christ *joyfully* (Luke xix. 6); and draw water with *joy* out of the wells of salvation (Isaiah xii. 3). Then you will agree with the Book when it says, "*HAPPY is that people whose God is the Lord*" (Psalm cxliv. 15).



"SMALL troubles are frequently the greatest trials, because we endeavour to bear them alone."

### NOT OLD WIVES' FABLES.

"TAKING vengeance on them that know not God, and that obey not the gospel" (2 Thes. i. 8). This is a part of the scripture that people don't care much about. But it is in God's Book all the while; and, what is more, it is true. Christ has already appeared, the Lamb of God, taking "away the sin of the world" (John i. 29). The next time He appears it will be as the Lion of the tribe of Judah. Once He appeared as the Meek and Lowly One; but the day is coming when He "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 from the presence of the Lord and from the glory of His power." Words could not be plainer. If anything is clear in the whole Word of God, it is this, reader—that if you go into eternity with that soul of yours unwashed in the blood of Christ, you will "be punished with everlasting destruction from the presence of the Lord." In a word, you will "lift up your eyes in hell." To come to close dealing—if you were to die *this minute*

you would know the very next minute what it is to be damned to all eternity. These are solemn realities. They are not old wives' fables to frighten people with, but the simple, unvarnished Word of God, which liveth and abideth for ever. Are you ready to meet God? Have you obeyed the gospel? Are you saved? Then do not be deceived. You are standing on the brink of a lost eternity. If God were to call you away at this moment, your soul would be *damned*, and that *for ever!*

—o—

IN THE INN.—No room for Him in the inn. No room for Christ in the inn. And there's no room for Christ in the inn yet. If a man professes to be converted, and at the same time indulges in his usual visit to the public-house "by a time," then the sooner he puts his profession up the public-house chimney the better. The conversion that has not turned a man out of the beershop is not the one we read of in the Bible; and as for a Christian sitting among the dram-glasses, waiting on Christ coming back again, it is quite out of the question. There is no room for an heir of glory in a public-house. There was no room for *Christ* in the inn.

## PLAIN WORDS FOR SAVED PEOPLE.

"HE SHALL GLORIFY ME."

IN speaking one time with a dear aged Christian about subjects for Believers' Meetings, he said, "Brother, if we're in the Holy Ghost, we'll speak about *Jesus*." Now, it is remarkable when we turn to John's Gospel to where the Spirit was promised (John xiv. 16; xv. 26; xvi. 7, 13, 14), we find that the Spirit "Shall not speak of Himself; . . . he shall glorify *Me*: for He shall receive *of Mine*," says Christ, "and shall shew it unto you;" and again, "He" (the Spirit) "shall testify *of Me*" (Christ). The Spirit is in the background, so to speak, taking of the things *of Christ*, and shewing them unto us who are saved. Now, dear brethren, if we are *walking in the Spirit*, we shall have the mind of the Spirit about this. And what is the result? The result is that you *do not speak of yourself* (John xvi. 13). You *glorify Jesus*. You testify *of Him*. You keep entirely in the background. When the people look at you, they see Jesus only. Your life is so *hid* with Christ in God, that only Christ can be seen. You seek not honour from men (John v. 41), nor to justify yourself

before men (Luke xvi. 15). What the world thinks of you is of no moment. You are out of sight ; you are nobody—you are *dead* (Col. iii. 3). Christ speaks with that tongue ; Christ looks through these eyes ; Christ hears with these ears ; in a word, *Christ liveth in you* (Gal. ii. 20). See Abraham's servant in search of a bride for his master's son (type of the Spirit searching for a bride for Christ, the only begotten of the Father). He says nothing of himself, save, "I am Abraham's servant" (Gen. xxiv. 34). He did not even tell his name ; his conversation was all about his master's son and his wealth. Oh, how he exalted that son ! "And unto him hath he (Abraham) given all that he hath" (Gen. xxiv, 36 ; Heb. i. 2). How beautiful and simple for you and me it all seems. But don't let us forget that speaking evil of our brethren is not speaking well of Christ (James iv. 11). The members and the Head are one (Heb. ii. 11). The Spirit of God dwelleth in you (1 Cor. iii. 16) ; and, led by that Spirit, Christ will be well spoken of by you—lifted up—glorified (John xvii. 10) ; and it shall be true then, as now, of Christ—" *He could not be hid*" (Mark vii. 24).

BEHOLD,  
I BRING YOU  
GOOD TIDINGS  
OF  
GREAT JOY.

Luke ii. 10.

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“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 14.

APRIL 5, 1879.

*One Shilling per 100.*

## “IT’S JUST LIKE STRIKING A MATCH IN A DARK ROOM.”

**J**OHN was lying ill. We went to see him, and pressed upon him the necessity of at once receiving Christ—telling him that there was no time to lose, and that he could be saved there and then on the spot. “O but,” he said, “I don’t think a man can be converted so suddenly as you say.” “Well,” we replied, “all the conversions spoken of in the Word of God have been sudden. We readily grant you that a man may be exercised about his soul—it may be for hours, days, or weeks; but the decisive moment comes, when he passes from death unto life (John v. 24), and it is done in a moment.” But John was not disposed at this time to listen. However, God’s Spirit was at work with him, and when

we called a second time he gladly listened to the glad tidings of salvation. He now saw that his *waiting* for salvation had just been a resisting and refusing of it. In short, he received Jesus; he believed the testimony of God concerning His Son—how Christ had died for his sins, was buried, and raised again from the dead; and thus John was saved. His description of conversion was this: “Man, it’s just like striking a match in a dark room!” Yes, immediately you open the door of your heart, the glorious light will stream in, and fill you with joy and gladness.

Reader, are you waiting for salvation? You need not wait longer. “Behold, *now* is the accepted time; behold, *now* is the day of salvation.” Jesus says, “He that believeth on Me hath everlasting life” (John vi. 47).

### THIS NEW LIGHT.

“THIS new light that’s come out in these days.” So said a man to me lately when speaking of conversion. People call it a new light, and some say “There was naething o’ this kind in oor young days.” Well, if there wasn’t, the more’s the pity. But one thing is certain *The Book* is the same—as it was in their young days—exactly the same. When I turn to Matthew xviii. 3 I find these words, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” And do you know, I find that very passage in the oldest Bible I can lay my hands on. And in that old Bible I also find that three thousand people were converted in a day one time (Acts ii. 4). And I also find in that same old Bible, that whenever a sinner believes on the Son of God, that sinner gets everlasting life *on the spot*. Yes, on the spot. You may wonder, but there it is, “He that believeth on the Son *hath everlasting life*” (John iii. 36). Why, the people had the very same Bible long ago that they have now—exactly the same; but it got rather obscured by rubbish lying on the top of it, and instead of *God says this*, it was Mr.

*so-and-so* says this. At last, however, the rubbish has got cleared away, and the good tidings of great joy are being proclaimed far and wide, and souls are getting saved, glory be to God. You may call it a new light if you like. Well, you won’t be far wrong; for we read that “The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up” (Matt. iv. 16). But, whether it be a new light or an old one, the question is, Have you got it? Is this conversion your experience? That’s the testing question. *Saved or not saved*—which? The devil will be quite pleased if he cheats you out of your soul by keeping you wondering about *this new light*.


—o—

“NEVER rest satisfied with another man’s light; but follow Jesus, and you shall have the light of life.”

“THE merit of Christ procures heaven; the presence of Christ makes it. Therefore we should look for our heaven *in Christ*.”

“THE way to preserve inward calm in the midst of external causes of trouble is this: to receive *everything*—interruptions, crosses, visits, unadvised questions—as coming from God.”

## YOU MUST MEET GOD.

READER—*whoever* you are, *what-*  
*ever* you are, *wherever* you are—there  
 is one thing I wish to impress upon you,  
 and it is this—*You must meet God.* I  
 know perfectly well that you believe  
 this in a way—that is, you don't deny  
 it. But do you *really* believe that  
 you, a sinner, must meet a Holy  
 God? And what a meeting it will be.  
 Everything about you will be revealed  
 in its true character then. No hidden  
 thing but what will be turned out; all  
 will be naked and bare before the  
 searching eyes of God. And do you  
 ever feel *uneasy* when you think of  
 meeting God? Do you wish you  
 could get rid of it in some way? And  
 when you begin to think how *near* you  
 may be to that meeting—how it may  
 even be *to-night*—does it disturb you  
 any? Can you fearlessly contemplate  
 it? If you are not *saved*, it will be a  
 terrible meeting. If your sins are  
 not pardoned, how can you meet an  
 offended God? Pause and consider  
 this; and while you are within reach  
 of salvation through the blood of the  
 Lamb, make it your own, lest you be  
 called to meet God unpardoned—  
 unsaved! 

## PLAIN WORDS FOR SAVED PEOPLE.

### THE SHEEP MARK.

“ALL thy children shall be *taught of the Lord*” (Isaiah liv. 13). And what is the foremost thing they are taught? “Ye yourselves are taught of God to *love one another*” (1 Thes. iv. 9). “And by this shall all men know that ye are My disciples, if ye have love one to another” (John xiii. 35). Now, dear brethren, are all the people round about to know that we are His disciples by *our love one to another*? That's what God *expects*. If people don't know it by *that*, they won't know it by our *profession*; for God never says, “by their profession ye shall know them,” but “by their fruits” (Matt. vii. 16); and the first mentioned fruit of the Spirit is *love*. And that's the sheep mark; mind that's the sheep mark. Some big sheep farmers have one mark for their sheep, and others have another mark; and the “great Shepherd of the sheep” has a mark too, and it is this—*love one to another*. What a wonderful sheep mark! And how often we find it referred to in the Book. “God is love” (1 John iv. 16), dear brethren, and He likes to see all His dear children like Himself. And after we have beheld “what manner of love the Father hath bestowed on us” (1 John iii. 1), He tells us to “love one another with a pure heart fervently” (1 Peter i. 22); to be “knit together in love” (Col. ii. 2); to forbear “one another in love” (Eph. iv. 2);

to "walk in love" (Eph. v. 2); to "speak the truth in love" (Eph. iv. 15); to "abide in love" (John xv. 10); to "dwell in love" (1 John iv. 16); to "continue in love" (John xv. 9); to "increase in love" (1 Thes. iii. 12); to "abound in love" (Phil. i. 9); to be "kindly affectioned one to another in brotherly love" (Rom. xii. 10); to "love our enemies" (Matt. v. 44); to "let love be without dissimulation" (Rom. xii. 9). Then we are told that "love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things" (1 Cor. xiii. 4-7).

"Faith, Hope, and Love;

Two of these shall once grow pale—  
They burn without  
But Love within the veil."

—o—

ACCEPTED. — "Accepted in the Beloved." That is what God says of the soul who has trusted Jesus. No need to pray to be accepted now. I need to pray for many things, I know; but not to be accepted. God says I *am accepted* in the Beloved. How blessed! Mark, it is not accepted *in myself*. No, no. I could never stand accepted in myself. Old sinful self is judged already in the person of my Substitute, and now I am accepted *in Him*. So that *Christ* is the measure of my acceptance before God.

ONE THING  
I KNOW,  
THAT,  
WHEREAS I WAS  
BLIND,  
NOW I  
SEE.

John ix. 25.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 15.

APRIL 12, 1879.

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## “NO; YOU MUST HAVE CHRIST.”

**T**HE train was coming up. We were waiting on the platform, ready to go. My friend, John —, was among a few young men of the world, speaking to them about their souls. One of them said to John, “I live as good a life as I can, and attend church regularly, but I suppose this is not your way of it.” “No,” said John, “*you must have Christ.*” That was John’s way of it, or rather, that is *God’s* way of it. *You must have Christ.* Indeed, I never yet heard a saved person answer a pointed question about his soul by telling what he was doing, or how regularly he attended a place of worship. The answer of a saved one is, “I did nothing—I deserved to be damned; but Jesus did it all, praise His name. *He* did it, and he did it well; and now I’m saved, and

as sure of being with Him in heaven as if I were already in it.” How blessed it is to have Christ! How sad it is to see poor, helpless, undone sinners taken up with *themselves*, and with what *they* have done, and with *their* church attendance, and all these things that can never wash out a single stain of sin—never! And there Christ is standing, wanting them to look at Him, and see if He will do to stand before God in their place—in *your* place, reader, for this is a personal matter. *You* must have Christ. You may recount all your good deeds, all the money you have given for the poor, or the spread of the gospel. You may reckon up your prayers by the score, and count up your church attendance for the last fifty years. But, strange to tell, not one of these things will be asked at you when you come to stand before God. It will simply be,

“Have you got Christ? What have you done with My Son?” Ah! *you must have Christ*. Nothing else will do; and nothing more is required. Have you ventured your all upon Him? Have you trusted Him as your Saviour? Is He yours? That’s *the* question. Why not make Him yours now? Why not receive Him this very moment? Is He unworthy of your confidence? Have you any fault to find with Him? Then why delay? Do you think God will be pleased by your making light of His Son—by your rejecting Him? Nay, verily. See then that you refuse not Him that speaketh from Heaven.



### THAT’S NO EXCUSE.

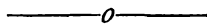
IT matters not how many hypocrites there are, or how many people that *say* they are saved when they are not. God’s Word remains the same; and “Let God be true, and every man a liar.” “What is that to thee?” Christ says; “Follow *thou* Me.” The fact that there are sham Christians won’t justify you. Nay, you will find yourself thereby condemned out of your own mouth; for, seeing you know so well what a real Christian *should be*, you can have no excuse for not being one.

### WHAT HE GOT.

Luke xv. 11—24.

WHEN that young man had got nearly back from the far country, his father saw him when he was yet a great way off, and had compassion, and ran, and fell on his neck, and kissed him. That’s how God meets the sinner who comes with no plea but the blood of Jesus. The first thing he gets is the kiss of reconciliation. Then the order is given, bring forth *the best robe*—none of your second rate garments, but the *best* one. The wanderer is just back from the far country, and he is in rags. He must have a robe, and he gets one—a good one, too; yea, better than a good one—it is *the best robe*. And the soul who received Jesus last night is clothed with that robe—there is none equal to it in heaven or earth. What is it?—“The *righteousness of God*, which is by faith of Jesus Christ unto all and *upon all them that believe*” (Rom. iii. 22). He is clothed now; but what next? Oh, it’s the ring—“Put a ring on his hand,” the father says. What does *it* mean? The little boy’s explanation will do—“The ring has neither beginning nor end; it tells us of God’s everlasting love.” True, for we read, “I have loved thee with an everlasting

love" (Jer. xxxi. 3). And what comes after the ring? The shoes come next—the returned wanderer must *walk* now. "As ye have therefore received Christ Jesus the Lord, *so walk ye in Him*" (Col. ii. 6). And what next? O, the good wine has been kept until now. The feast of the fatted calf comes next—his father's table; and what a well-spread table! And we leave him there. God does not say *what* next—He simply says they *began* to be merry. How true this is of the soul brought from darkness to light—even unto the banqueting-house! Heaven begun below! And it is just beginning. That day you were born again, saved one, it began; and to-night it seems to be but beginning; and throughout the eternal ages it will be but beginning. And you, unsaved one, are missing it all!



THESE SINS.—There is no use in crying, "These sins, these sins." It is not "These sins" that keep you out of heaven. God has already dealt with sin and punished it in the person of His Son. What keeps you from being saved is your refusing to accept that Son. So, instead of crying, "These sins, these sins," your cry ought to be, "Oh this rejection of Christ, Oh this rejection of Christ!"

## PLAIN WORDS FOR SAVED PEOPLE.

CALEB.

"BUT my servant Caleb . . . hath *followed me fully*" (Numb. xiv. 24). Great lots of people were following God at that time; and yet Caleb was about the only one who followed God *fully*. And the Lord said of Caleb, "*Him* will I bring into the land." In these days God has many followers; but God has a peculiar delight in those who follow Him *fully*. Some follow a good part of the way, and then stop. It does not do, you know, to be peculiar, they say; and there's no need to be "strait-laced" and "stuck-up;" the best way is to steer a middle course, and do as other folks do. But Caleb did not reason that way. Indeed, he did not reason at all. He simply did what God told him; and the result was that God brought him clear through Jordan's flood, into a land flowing with milk and honey. "Them that honour me I will honour" (1 Sam. ii. 30). And the Lord is in need of Calebs in the present day. Those who go in for a half-and-half kind of following the Lord need expect nothing better than a half-and-half up-and-down kind of journey through the wilderness. But those who go in for "the big loaf"—

an out-and-out following the Lord, through evil report and good report—will eat the fat of the land, the promised land (*down here, you know*), and find it a land flowing with milk and honey.

—o—  
NOT CONDEMNED.

“NOT condemned,” two very common-looking words, and yet they tell of a fortune for every one who can truthfully say ‘That means me.’ Ah! reader, can *you* say “That means me—I’m not condemned?” Can you? Now remember this, if it is the case that you are not condemned, there was a time in your life when you were “*condemned already*.” Do you remember that time? That was the time when you were unconverted, and on the way to hell. “Oh no,” you say, “I never was so bad as that—I never was so bad that I was actually condemned and on my way to hell.” Then, my dear reader, you are not on your way to heaven yet. If you have never seen yourself a lost condemned sinner, you have never fallen in with Christ yet; for it was only the *lost* He came to seek and to save. But, whenever, as a lost sinner, you accept Him, immediately you are entitled to say, there is therefore now *no condemnation to me*, for *I* am in *Christ Jesus* (Rom. viii. 1).

WHAT  
WILL YE DO  
IN THE  
SOLEMN  
DAY?

Hosea ix. 5.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 16.

APRIL 19, 1879.

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## SEVEN MILES TO HELL.

**T**HERE is a small village in Aberdeenshire, to which I felt led to go and say a word for the Master. It is many years ago now, just when I was beginning to sound aloud the joyful tidings of salvation: but from a rather remarkable occurrence in connection with my proclaiming the gospel in that place,—I remember the whole circumstances as distinctly now as if they had happened last week. I went out to the village only every Lord's Day at that time, as I had to travel eight miles to manage that. Arrived at the village in the afternoon, it was my custom to proclaim the glorious gospel in the village street. The Lord sent people to hear; and thus, one Lord's Day after another, I continued to raise the banner of the cross in that neglected little village. Among those who came to these open air meetings

was a young man. He did not seem to be impressed with the realities of eternity, but he at anyrate kept quiet and orderly while the meeting went on. But this did not continue long. The truth of God was coming hard upon him. He was resisting the Holy Ghost: he was getting hardened. There was now a marked change in his demeanour. He still attended the meetings, but it was to scoff. The last Lord's Day I ever saw him, he was at the meeting as usual. I was telling out the story of the cross as the Lord was enabling me, when that young man stepped forward, and addressing me, cried out, "*Could you tell me how far it is to hell? Is it more than seven miles to hell?*" He then loudly repeated his question, and asked, "*Is it more than seven miles to hell?*" I made no answer, but went on with my preaching as if nothing had happened. After a little he got quiet again, and the meeting

closed. I wended my way home, wondering at the strange question of the young man; and when next Lord's Day came round, I was on that village street again, preaching Jesus. The people gathered to the meeting; but there was one well-known face I could not see. The youngman—the scoffer—was absent. As the meeting went on, the village joiner, and some one with him, went past us carrying a coffin. What did it all mean? The story was simply this: That young man who had troubled us on the preceding Lord's Day, had been seized with a very virulent type of small-pox on the *Friday*, and on the *Lord's Day morning* his soul passed into eternity, exactly *seven days* after he had sneeringly asked the question, "Is it more than *seven miles* to hell?" O unsaved one, be not deceived. God is not mocked. Live not another hour in open rejection of God's well-beloved Son. Receive Him *now*, and be saved for ever; for God has said, "He that, being *often reprov'd*, **HARDENETH HIS NECK**, shall *suddenly* be destroyed, and that **WITHOUT REMEDY**" (Prov. xxix. 1).

### NO SIGN OF IT.

WELL, it does not look like the storm which these converted people say is coming. They say there is a terrible day of wrath coming. But then, everything is going on just the same as everything has been going on, and there's no sign of these things—no sign whatever. This is the way men *reason* about what God *says* is going to be. It does not look like it, they say. "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. iii. 4). But man's reasoning does not alter the fact that "our God shall come" (Psalm l. 3); man's making light of the matter does not alter the fact that there is such a day as "the day of vengeance of our God" (Isa. lxi. 2). In the time of Noah, I don't suppose it looked as if a flood was coming. But God said it was coming; and it came. And the result was, that they "knew not until the flood came and took them all away" (Matt. xxiv. 39). When God said He was going to destroy Sodom and Gomorrah, He did it. His Word came to pass to the letter. And as surely as God has said that He is going to take vengeance on them that obey not the

Gospel, so surely will He do it. Christ rejector, there will be no escape for you on that day. You will cry in vain to rocks and mountains to fall on you, and cover you "from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Rev. vi. 16, 17). Unserved one, be warned in time. The wrath of God is at this moment abiding on you—God says it (John iii. 36). Ere long the storm will burst. And what then? Oh, then you will believe all that God has said; but it will be too late. Your portion shall be the lake of fire—the fire that shall never be quenched—the worm that shall never die. What is to be done? God says, "Flee from the wrath to come." But flee where? Ah! God has a hiding place ready; for "A man shall be as an hiding place from the wind, and a covert from the tempest" (Isa. xxxii. 2); and that man is *the Man Christ Jesus*. GET HID IN HIM. The storm of God's wrath has already passed over Him. It shall never pass over Him again. So *in Him* you are safe. Oh! what a hiding place—*hid with Christ in God!*

—o—

ABSTAIN from all appearance of evil.

## PLAIN WORDS FOR SAVED PEOPLE.

POLICY.

A CHRISTIAN who desires to follow the Lord knows nothing of what the world calls *policy*. The word is not in his dictionary. It seems to occur only once in the Bible (Dan. viii. 25); rather an unfortunate connection for those Christians who go in for policy. "Oh, of course," they say, "it is capital policy this we are pursuing. See the lots of people we get speaking to; why, we fairly get hold of the multitude entirely. Of course, you know, one has to swallow a lot of things one doesn't like; but then, it's *good policy* to please as many people as possible. It's good policy to keep on good terms with the world; and if some society of the world want us to go in with them, by a time, to help in the work of reforming people and improving them up, of course, it's not bad policy to sail with them for a bit, it keeps their favour, you know; and it's good policy to please everybody."

That is how not a few professing Christians *reason* the matter. But the matter is not left to your reason or mine. God has plainly laid down the whole matter in His Book. The Christians who set their sails to catch all gales *have* their reward. Appearances, in these days, is everything with many; "but the Lord looketh on the heart" (1 Sam. xvi. 7). What you have to do, saved one, is to be faithful to God (1 Cor. iv. 2); "Not as pleasing men, but God, which trieth our hearts"

(1 Thess. ii. 4). Beware of the snare of going a little out of God's path in order to do a better stroke of work for Him. You may say it is for the Lord. That's what Saul said that time he disobeyed God, in order "to sacrifice unto the Lord" (1 Sam. xv. 15). God will not have robbery for a burnt offering. Never study to get the applause of the multitude; but "Study to shew thyself approved *unto God*" (2 Tim. ii. 15); "Woe unto you when all men shall speak well of you!" (Luke vi. 26). As for alliances with the world in any shape or form, God says, "Be ye not unequally yoked together with unbelievers" (2 Cor. vi. 14); "Have no fellowship with the unfruitful works of darkness" (Eph. v. 11); "Be thou faithful unto death" (Rev. ii. 10). If thousands come to hear you, praise God for it; if half a dozen, praise God for it. "Delight thyself also *in the Lord*" (Psalm xxxvii. 4); and what is good He will give. Let your one aim be to please Him, and to get His "Well done, thou good and faithful servant." "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. xv. 22).

—o—

"WORLDLY THINGS.—I find that all worldly things require a long labour in getting, and afford a short pleasure in enjoying them. I will not care much for what I have; nothing for what I have not."

WHAT  
WILT  
THOU SAY  
WHEN  
HE  
SHALL PUNISH  
THEE?

Jeremiah xiii. 21.

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No. 17.

APRIL 26, 1879.

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## THE GREAT TRANSACTION'S DONE.

THERE must be a transaction ; that's clear. There's no slipping into the Kingdom of God, and not knowing anything at all about it. In the life of every saved man and woman, there was a time when they passed from death unto life, a time when business was done for eternity, when there was a distinct transaction about his or her soul, when Christ was received and rested on, once and for ever. Up till that time, they had been condemned sinners on the way to hell. But when that special transaction took place, they were born again, born of God, and became *saved* sinners, and set out there and then for heaven. It was the great event of their life, the most remarkable thing that had ever happened in their experience. Such is *conversion*

to God. Oh, it is a wonderful thing! It is not a gradual improving of yourself, and making yourself more and more religious until you attain to a certain degree of religiousness ; and when you are arrived at that degree, concluding you are entitled to say, “I'm saved now—I'm born again now.” O, no! It is not that at all. It is a distinct transaction with the Lord Jesus Christ, about that soul of yours, in which transaction your destiny for eternity is settled for ever. So-and-so there takes a journey to the market town. When he gets back, you ask him how he got on. “O, well,” he says, “I was very nearly coming away without doing any business at all. But I did business—a capital stroke—just one transaction ; but it's settled, the transaction's done, and it is a good one.” You see that man was at the market, and he was bound

either to do business, or not to do business. And you, unsaved reader, have been at the market of grace, or rather the market of grace has been at you, for a long while now; and God's desire is that *business should be done for eternity*. God wants to bring you to the point. The devil wants to keep you putting off and "considering the matter," till he gets you in his clutches for ever. God is not willing that you should perish. He is pressing upon you to have a transaction with Him—only one, and it will be a capital stroke. But keep your hand in your pocket. It's a one-sided transaction, mind. *God wants you to receive His Son, who died on Calvary's Cross for you*. And the moment you receive Him, the transaction's done, and you are, on the spot, made one of God's family, to whom there is no condemnation, because they are in Christ Jesus. You at once become heir to an inheritance that is "incorruptible and undefiled, and that fadeth not away." Christ at once becomes yours, and all He has, yours as well. Do you

accept Him? or do you reject Him? Which? Business must be done for eternity, *one way or another*. Which?

" 'Tis done, the great transaction's done,  
I am my Lord's, and He is mine;  
He drew me, and I followed on,  
Charmed to confess the voice divine."

—o—

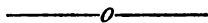
### IS HE MINE.

VERY well, we'll say nothing about religion. But here is Christ—a perfect Christ, a loving, sympathising, almighty Christ—a Christ that can save to the uttermost—a Christ who waits to be gracious—and He offers Himself to *you*. Extraordinary! But is it the case? Quite true. There is no doubt about it whatever. "Unto you, Oh men, I call, and my voice is to the sons of man" (Prov. viii. 4). "Behold, I stand at the door, and knock" (Rev. iii. 20). God so loved the world that He gave Jesus (John iii. 16), and as many as receive Him are made members of God's own family on the spot (John i. 12). Oh, is it not wonderful that that Christ is for you?

"Behold the best, the greatest gift  
Of everlasting love!"

It is Jesus, and nothing less—that blessed One in whom God is well pleased. And He has been given for you, unsaved one. I don't care what

kind of sinner you have been. Are you out of hell yet? That is all I want to know. Then that Christ is for you. Oh, he's a wonderful Saviour. "His blood cleanseth from all sin" (1 John i. 7); and His power is unbounded—He is "Mighty to save" (Isa. lxiii. 1), and mighty to keep, too, after He does save you (2 Tim. i. 12). Won't you trust Him? He wants you to trust Him once and for all. And then you will be able to say, "He's mine—for ever mine. That beloved Son whom the Father delighteth to honour is mine. And heaven is mine—for ever mine; for where my Lord Jesus is, *there* is heaven. And where He is there shall I be also." Is it so with you, reader? Is it so? Or are you still unsaved, and liable to drop at any moment into hell?



CHRIST ALL.—The Lord Jesus Christ says, "No man cometh unto the Father, but by Me." Have you come by Him? Are you in Christ, a new creature? If not, then your life is quite at variance with the mind of God. If you are *out of Christ*, you are *out of all sympathy* with the Father. You cannot be in the slightest favour with the one if you have never come under the redeeming power of the other.

## PLAIN WORDS FOR SAVED PEOPLE.

A CHAIN OF EVENTS. JOHN xi. 12.

LAZARUS was alive once. Then he died. Then he was raised from the dead. Then he got rid of his grave-clothes. Then he sat at the table with the Lord. That is a remarkable chain of events, certainly: but, saved reader, is it not a little history of you and me? We were once alive unto sin (Rom. vii, 9), living according to the course of this world (Eph. ii. 2); that is, unconverted, unsaved. But whenever God by His grace, saved our souls, we died. We died to the world. "With Christ the Lord we died to sin." And not only did we see ourselves dead with Christ (Rom. vi. 8), but we saw ourselves raised up together with Him (Eph. ii. 6). But the grave-clothes had to be got rid of. We were bound hand and foot with grave-clothes—that is, with traditions of men. We were held quite in bondage by what so-and-so *said*, and by what so many people *thought*, and by what such-and-such "good" books *taught*. But the Lord loosed us and let us go, praise His name! The entrance of His Word gave light. The grave-clothes of man's opinions and traditions were torn off. We found a single grain of God's truth

worth ever so many bushels of commandments of men. We saw it was God we were to follow ; and His Book alone was to be our guide. In a word, we were free ; and they are free indeed whom the Son makes free (John viii. 36). And no sooner were we free than we found our place to be—like Lazarus—at the table with the Lord. “He brought me to the banqueting-house, and His banner over me was love” Song of Solomon ii. 4).

—o—

*THAT'S THE DIFFERENCE.*

“*Christ died for the ungodly;*” and it was “that *whosoever* believeth in Him should not perish, but have everlasting life.” So there’s what God has done for you and me. And yet withal there may be a great difference between you and me. How’s that? you ask. Simply this: have you *believed in Him?*—have you *received* Him as God’s gift to you? *I have,* I praise God for it; and I know I have everlasting life, and shall not perish; for God has said it. Now, what God asks of you is simply to believe what He has done for you; and, believing, to have life through His name. “He that rejecteth Me,” says Christ, “and receiveth not My words, hath One that judgeth him.” Unsaved reader, make haste to be saved! “Stay not in all the plain, lest thou be consumed.” Receive Christ, and be saved. Reject Him, and perish.

WILT  
THOU GO  
WITH  
THIS  
MAN?

Genesis xxiv. 58.

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“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 18.

MAY 3, 1879.

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“AND IMMEDIATELY  
I KNEW I WAS SAVED TO  
ALL ETERNITY.”

**B**EFORE the Lord saved my soul, I was for many years a sceptic. I was sure of nothing. It was not so much that I had any particular belief, as that I doubted everything. I was thus groping away in the dark, when one of the Lord's people commenced a series of lectures in the village on the harmony of the Four Gospels. I attended these lectures, and when they were ended, I was quite convinced they weren't a forgery. I was perfectly certain that the “hero” of the Four Gospels—the Lord Jesus Christ—was a real person; and, strangely enough, I acquired a very high opinion of Him. Oliver Cromwell had been my ideal of perfection before that. But this Jesus totally eclipsed Oliver Cromwell, and every

other person I had ever seen or heard of. I at once saw that if what Christ said was true, then the whole Book was true; and that if the Book was true, I was completely astray. This made me very miserable. I tried hard and often to dismiss the whole subject from my mind, but failed. A young Christian—a miller by trade—having discovered I was alarmed about my condition, spoke to me once or twice personally, about my soul. He then wrote me a letter, which I received on the fourth of May, 1863. I glanced over it hurriedly, and pushed it into my pocket in order that I might read it when more at leisure, as I was just starting on a journey. My way lay over a desolate moor; and when crossing it, I pulled out the letter and commenced to read. These words immediately rivetted my attention:—“*Jesus Christ says,*

'Him that cometh to Me I will in no wise cast out' (John vi. 37). *If you come to Him on the authority of His own Word, you will be as safe as if you were in heaven already.*" I read the words over and over. I knew quite well they were the words of Jesus; and I could not for a moment suspect Him of cheating me. He, above everybody else, would never do that. I knew He was risen from the dead, and that He was up there looking down; so, on that desolate moor, with no one near but Him, I told Him, "here, Lord, I am come to Thee in the midst of all my sin and helplessness;" *and immediately I knew I was saved to all eternity.* Oh, the joy of that hour! I was "in no wise cast out." Oh, no! *He* had said it. *He*, that blessed One, that crucified and risen One, had said it. I was accepted in the beloved. I was saved, and saved for ever. We (that blessed One and I) have walked together since then; and I am not cast out—no, nor never shall be, praise His name!

### REMEMBER.

Luke xvi. 25.

"SON, remember." These words were spoken to a man in hell. He was told to remember. Ah! unsaved one, if you are called away unwashed in the blood of Christ, you will know in a lost eternity the meaning of that *remember*. Thousands, millions, of years will have passed away, and yet you will remember as if it had been yesterday. Eternal ages will not render dim the memory of what has passed during your lifetime here. How vividly you will remember that night when you were so nearly saved. Oh! it seemed as if Christ and heaven were almost within your grasp. The Spirit of God was striving with you, the Son of God was pleading with you; the people of God were urging you to receive Him who had saved them. What an hour in your history! But you trifled with it. You put it off. You resisted the Spirit—you rejected the Son—you despised the hour of your merciful visitation. And Oh, what a *remember* yours will be! To remember throughout eternity that you were *almost saved but lost*; to remember that terrible moment when you said to God, "Go thy way for this time; when I have a convenient season, I will call for thee." To remember how that loving One, the Christ of God, condescended to knock at your heart, saying, "Oh, won't you let me in!" But you would not have Him. And where He is, thither you cannot come. Between you and Him a great gulf is

fixed. To remember that wonderful love despised — that precious blood trampled upon—heaven so near, yet shut out of it for ever—the sweet story of Jesus and His love being told into your very ear, and yet never more to hear the sweet sound throughout the ages of eternity. No gospel tracts then, no gospel meetings then, no sound of a gospel hymn floating on the breeze at eventide, no pleadings of the Spirit, no invitations of the Son, no one to speak to you about that soul of yours which shall never die. “The acceptable year of the Lord” has passed away. “The day of vengeance of our God” has come; and in the blackness of darkness for ever you will never cease to *remember*. Reader, unsaved reader, is such to be your case? If not, then, be in a great hurry to be saved. Lose not a moment. Believe on *Him*, the Man Christ Jesus, and you are saved for ever (John iii. 36).

—o—

“THE WORD WHICH I HAVE SPOKEN.”—Unsaved men live as if they believed the Bible to be a bundle of lies; and you would actually think their plea at the great white throne is to be, “O, of course, you know, we were depending on yon book they called the Bible turning out to be *not true* after all.” O, what a poor refuge! Reader—unsaved one—beware. God is not going to make Himself out to be a liar in the *great day*. “The Word which I have spoken to you,” says Christ, the same shall judge you in the last day.

## PLAIN WORDS FOR SAVED PEOPLE.

INTO THE FURNACE.

It's grand to be persecuted for Christ's sake. Not for our own sakes, of course: O no; but for *His* sake. And there's a remarkable blessing with persecution for His sake. Look at these three young men, for instance, who would not worship the image (Dan. iii. 18). The king heard of it, and he was very wroth. The idea of these young men making themselves *so* peculiar! It would never do. They must worship the image like other people. And more than that, he would make them do it. He would soon put these new-fangled ideas out of their heads. So the three young men were brought to him, to give them a chance for their lives. The furnace was heated seven times hotter than usual; and the king gave them their choice: either fall down and worship the image, or be cast into the furnace. What a choice these young men got! But they decided *for God*; and told the king plainly to his face that they would not worship his image. They preferred to be roasted alive! That's the kind of Christians that are needed nowadays. Clear out for God, no matter what are the consequences. These three young men were pitched into the furnace; but God was with them even there. “When thou walkest through the fire, thou shalt not be burned” (Isa. xliii. 2). It was so with them. Not a hair of their heads perished. Saved one, these things are written for

your learning and mine. The world will let you *believe* anything you like ; but whenever you begin to *act out* what you believe, you are counted a most peculiar individual all at once. Nothing will please the world except your doing the same as the world does. But God says, "Be not conformed to this world" (Rom. xii. 2) ; neither to its *ways* nor to its *religion*. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

—o—

A BAD SIGN.

IF you tell unsaved sinners that they can manage nicely to please God—that He will hear them and help them, and that their life can be made acceptable to Him, they believe that readily. They like it. But that shows at once that it is not the truth of God they are receiving. "The natural man *receiveth not* the things of the Spirit of God, for they are *foolishness* unto Him" (1 Cor. ii. 14). The plain gospel has never been palatable to the unregenerate mind ; and when we find that our teaching pleases the mass, we may well tremble when we think of that day when we must give an account of our stewardship. These words were not written for nothing—"Woe unto you when all men shall speak well of you" (Luke vi. 26). "If I yet *pleased men* I should *not be the servant of Christ*" (Gal. i. 10).

—o—

WORKING for God is quite a different thing from working to please self.

HIM  
THAT  
COMETH TO ME  
I WILL  
IN  
NO WISE  
CAST OUT.

John vi. 37.

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“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 19.

MAY 10, 1879.

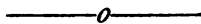
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## IS THERE SUCH A PLACE ?

**I**S there such a place as hell, or is there no such place? This is a question which many in the present day are trying to settle very *comfortably*; which means that desperate attempts are being made to prove there is no such place. Now, it is of the utmost importance we should know something definite about it. If there is really no such place, the sooner people know that, the better. It is high time the world knew the good news, so far as it deserves to be called good news. But if there is such a place, and if that place is the everlasting portion of the Christ rejector, let the truth be laid down in no stinted terms. We have no time to deal with infidel speculators who look upon the Bible as a lot of Jewish legends. But there are people in the present day who say, “O yes,

we believe the Bible, every bit of it; but,” they say, “we’ll prove out of the Bible that there’s no hell.” This is the newest style of infidelity. Get men to believe there’s no such thing as wrath to come, and that, of course, they can live as they like, and the devil has done a good stroke of business. We read that the fool has said in his heart, “there is no God.” This is well nigh equalled by the modern cry, “there is no hell.” Now, when we turn to God’s Book, we find it very clearly laid down that there is wrath to come (Matt. iii. 7); that God is going to take vengeance on them that obey not the gospel (2 Thes. i. 8); and that it is to be the vengeance of *eternal fire* (Jude 7). And we also read of a man who died and was buried, “and *in hell* he lift up his eyes, being in torments” (Luke xvi. 23). “Ah! but,” the sceptic says

here, "You know it should be read, '*in Hades.*'" Well suppose you call it that. What difference does it make? "In Hades he lift up his eyes, being in torments." Does that do away with the torments? Nay, verily. Call it by any name you like, it can't alter the character of the place. It is a place of everlasting punishment; for God has said, "These shall go away into everlasting punishment" (Matt. xxv. 46). That's how God describes it; and, unsaved reader, that portion will be yours if you meet God *as you are*. While infidels, or even professing believers, are trying to explain away the Word of the Lord, don't forget that that Word will judge you in the last day (John xii. 48). If called just now to meet God, would you depart into everlasting fire, prepared for the devil and his angels (Matt. xxv. 41); or would you depart to be *with Christ*, and happy in eternity?



"SEEKEST thou great things for thyself? Seek them not," for the day of the Lord shall be upon all high things that are high."

### HAVE YOU SEEN HIM?

SAW ye my Saviour? Have you seen Him yet?—not with the eye of sight, but with the eye of faith. Have you seen Him on the cross, dying there for you? Ah! that's it—*for you*. You have heard all about it, haven't you? And you know that He died there for sinners? But do you know that He died there *for you*? Have you beheld Him as your Saviour? If not, why not? He died there for you—not a doubt of it; and He wants you only to look and live. When the Israelites were bitten with the fiery flying serpents that time, God said they were simply to look and they would be healed there and then. Of course, very "wise" people would *reason* it out that a look could make no difference in the world; it wasn't a reasonable way of things at all. But it was *God's way*; and that was enough. And the people who were so very wise died of their bites; but the people who were "so foolish" as to look, were healed. And so it is now. The Son of Man has been lifted up on the cross; and God is saying to you, unsaved one, "*Look and be saved*" (Isaiah xlv. 22). Look at what Christ has done for you. Will not that satisfy you? Are you not pleased with it?

Surely you will trust Him now? Surely you cannot doubt Him now? What is the answer of your soul? Is it—

“ I do believe it,  
I do believe it,

I am saved through the blood of the Lamb;  
My happy soul is free,  
For the Lord has pardoned me,  
Hallelujah to Jesus' name?”

—o—

### BEHOLDING HIM.

BUT how are the Lord's people made like Christ? It is by beholding *Him*; for we read in 2 Cor. iii. 18, “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.” The more we consider Him (Heb. iii. 1), the more we behold Him (Isaiah xlii. 1), the more we are conformed unto His image. There is such a transforming power in looking at the Man Christ Jesus! And we shall be completely like Him some day; and that will be when we exchange faith for sight. Then “we shall be like Him; for we shall see Him as He is” (1 John iii. 2).

—o—

SIR MATTHEW HALE said, “If I omit praying, and reading a portion of God's blessed Word in the morning, nothing goes well with me all the day. God's morning smiles bless all the day.”

### PLAIN WORDS FOR SAVED PEOPLE.

“RESERVED IN HEAVEN.”

NOT long ago, a tract was pushed into my hand. I put it in my pocket. On getting home, I found it attempted to prove there was no such thing as a heavenly inheritance, that the talk we heard about heaven was nonsense, and that the portion of God's people was an *earthly* inheritance. It was evidently a production of those people who don't believe in hell; and it was clear they were going to get heaven out of sight too, if at all possible. I turned up my Bible, and there I found that we are partakers of the *heavenly* calling (Heb. iii. 1); and desiring a better country that is an *heavenly* (Heb. xi. 16). Our citizenship too is in *heaven* (Phil. iii. 20); our treasure is to be in *heaven* (Matt. vi. 20); our names are written in *heaven* (Luke x. 20); and Christ is entered into *heaven itself* (Heb. ix. 24); and where He is, there we shall be also (John xiv. 3). Nothing is more clearly taught than the heavenly kingdom. Indeed Paul said the Lord would preserve him unto His *heavenly* kingdom (2 Tim. iv. 18). Of course the tract said that “the meek shall inherit the earth,” but that proves nothing, and is only a part of the truth;

“for we read that we are “joint heirs with Christ” (Rom. viii. 17); and *all things* are ours (1 Cor. iii. 21). Beloved, let no man deceive you. The time expressly spoken of by the Spirit, seems to have come (1 Tim. iv. 1), when men shall depart from the faith. The devil is sowing his seed, but we are not ignorant of his devices; and while we withstand his wiles, let us praise God for “*an inheritance* incorruptible, and undefiled, and that fadeth not away, reserved—not on earth, but—in *heaven* for you” (1 Pet. i. 4).

—o—

*WILL HE TAKE ME?*

“BUT will Christ take me?” you ask. But that’s not the question. The question is, *Will you take Christ?* The question, *Will Christ take you?* has been answered long ago. It’s quite a settled matter. I find it settled in John vi. 37, where the Lord says, “Him that cometh to Me I will in no wise cast out.” So there is not the slightest chance of Christ refusing you, or casting you out. But, unconverted reader, the question which is unsettled is, “Will you take Christ?” Will you receive Him as your own Saviour? Or will you reject Him and perish? God waits on an answer.

THESE  
SHALL GO AWAY  
INTO  
Everlasting Punishment  
BUT THE  
RIGHTEOUS  
INTO  
LIFE ETERNAL.

Matthew xxv. 46.

VOLUME I.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 20.

MAY 17, 1879.

*One Shilling per 100.*

*SAVED, AND NO ONE TO  
KNOW IT.*

“**B**UT tell me this, Could I not be saved weel enough without making a great adae about it, or folk kenin’ about it like?”

“Now, Mrs. ———, it is a very bad sign to hear you asking a question of that kind. Don’t you know that very question is part of the stock-in-trade of all unsaved people who would like to make themselves believe they are going to heaven. It is true you might be saved without making a *great* ado about it—without sending a public proclamation round the town that you were saved; but, rest assured of this, if you were saved people would know about it. People not know about it! Why should that be? Why, if any piece of good fortune happens to any one, how soon people round about know it. And do you for a moment suppose

you are going to come into a kingdom and be made an heir of glory without people knowing you are anything the richer? Just think of it: going down to hell yesterday, weighed down with guilt and sin; to-day, pardoned, saved, on the road to heaven, with eternal life now and eternal glory in store, and Jesus, the chiefest among ten thousand, and all His love and all His riches, yours, and people not know of it! Oh, no. It is too good news to be kept a secret; far too good news. Just look over the Acts of the Apostles and see how often Paul tells his conversion. He kept it no secret. Then there’s the man whom the Lord Jesus told to go home and tell what great things the Lord had done for him (Mark v. 19). And there’s the poor man who made such an ‘ado’ in the temple, ‘walking, and leaping, and praising God,’ after he had been

saved and cured (Acts iii. 8); and the woman of Sychar, who alarmed the whole city after she was saved (John iv. 29); and Matthew, the publican, who had a great feast in his own house on the occasion of his conversion (Luke v. 29); and Lydia, who opened her house to God's servants whenever she was brought to Jesus (Acts xvi. 15). And then, does not the Lord himself say, 'Ye are the light of the world; let your light so shine?' He expressly says you are not to keep it hid. Indeed, you cannot keep it hid, as is clear from our Lord's words, "A city that is set on an hill cannot be hid" (Matt. v. 14). When you are *in Christ*—old things passed away; and all things become new (2 Cor. v. 17)—people take knowledge of you that you have been with Jesus (Acts iv. 13). Your very life then will be a witness against the unsaved; and your walk and conversation will be the means of winning souls to Jesus (1 Peter iii. 1). So, Mrs. ———, don't try to get into heaven by a backdoor—there is none. The Bible

says that after you believe unto righteousness, confession is made unto salvation (Rom. x. 10). When you are converted you will be saying in the language of Scripture, 'Come and hear, all ye that fear God, and I will declare what He hath done for my soul' (Psalm lxvi. 16)."

—o—

### BEHOLD HE COMETH.

THERE is a little hymn sometimes sung; and the chorus of it is—

"He's coming, He's coming,  
He's coming to take His people home;  
He's coming, He's coming,  
To take His people home."

Truly a grand truth for those who are *saved*. The Lord Jesus is coming back again; and there's no doubt about it. Just as surely as He *once* appeared, "shall He appear the second time" (Heb. ix. 28). But oh how different His coming the second time from His coming the first time! The first time He came, He appeared as the meek and lowly one, "come to seek and to save that which was lost" Luke xix. 10), to die the just for the unjust, "to preach deliverance to the captives, . . . and the acceptable year of the Lord" Luke iv. 18, 19); to plead with that poor sinner—yes, that unsaved one who is reading this paper—to plead with *you* to be saved; to beseech *you* to be reconciled, as He is doing now (2 Cor. v. 19). Is it not wonderful

that He should condescend so far? Surely it is. But He has done it. He has given himself up to the death for you, and He now calls upon you to receive Him. But, mark you, the scene will shortly be changed. "*Yet a little while*, and He that shall come will come, and will not tarry" (Heb. x. 37). "Behold, He cometh with clouds; and *every eye* shall see Him" (Rev. i. 7). And your eye, unsaved one, shall see Him. But He will not come to plead with you to receive Him. He will not come to beseech you to be saved. Oh, no. The time for that will be past. No more gospel offers for you—no more loving entreaties—no more strivings of the Spirit—no more papers about Jesus—no more chances to be saved. He cometh not to save, but to pronounce the dread sentence, "Depart from Me, ye cursed, into everlasting fire" (Matt. xxv. 41). What a terrible day for you, unsaved one, when He comes!—for it is plainly written in God's Book that "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" (2 Thes. i. 7, 8). And where, oh where, unsaved one, will you be then? "What will ye do in the solemn day?" "What wilt thou say when He shall punish thee?" Make haste—make haste to be saved.

—o—

"The very instant a sin is recognised, that moment take it to God."

## PLAIN WORDS FOR SAVED PEOPLE.

LIKE HIM.

It has been truly said that the holiest person in the world is the one who is most like Christ. And when we turn to the Book we find this to be the case. We read there that God hath predestinated us to be *conformed* to the image of *His Son* (Rom. viii. 29). He has saved us in order that we should show forth the praises of *Him* who hath called us out of darkness into His marvellous light (1 Peter ii. 9). In short, God intends that each one of us who are saved should be a "small edition" of the Lord Jesus Christ. As the Father sent Christ into the world, even so Christ has sent us into the world (John xvii. 18). As Christ manifested the Father to the world, even so are we to manifest *Christ* to the world. Was He the faithful witness? (Rev. i. 5). Then we are His witnesses (Isaiah xliii. 10). Was He the light of the world? (John viii. 12). Even so we are the light of the world (Matt. v. 14). And now I am no more in the world, he says, but ye are in the world (John xvii. 11). Christ has left the world, you see, more than eighteen hundred years ago; and yet He is here still. But where are the unconverted to see Him? Saved one, the unconverted are to see Him *in you and me*. His life is to be *manifest in our mortal flesh* (2 Cor. iv. 11). Is it so? Is it easily seen that Christ is dwelling in us and walking in us? (2 Cor. vi. 11).

Is that mind in us which was in Him? (Phil. ii. 5). Do the people around see by our life—by our words and actions, and all about us—that it is *Christ* who liveth in us? (Gal. ii. 20). Christ was the first-born among many brethren; and if we are not bearing the family likeness, we would be better to make no profession. Then the world would not stumble over us. “But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak” (Heb. vi. 9).

—o—

ALL FOR YOU.

SOUND out the joyful tidings: God so loved the world (John iii. 16; Christ died for the ungodly (Rom. v. 6). Tell that poor drunkard that God loves him in spite of his drunkenness; and that the beloved Son of the Father has been given for him. Tell him of the blood that cleanseth from all sin, and of the power of Him who is *mighty to save*. Tell him the Christ of God was given for *him*, that he might not perish, but have everlasting life. Tell him there is balm in Gilead, and a Physician there; and if *thou*, reader, art the man, Jesus only wants you to trust Him. All that believe are justified from all things (Acts xiii. 39).

—o—

“GOD hates sin everywhere, but especially in His own people. He will not let His children sin without correction.”

YE  
ARE THE LIGHT  
OF THE  
WORLD.

A CITY THAT IS SET  
ON AN HILL  
CANNOT BE HID.

Matthew v. 14.

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No. 21.

MAY 24, 1879.

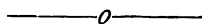
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## EVERYBODY BELIEVERS.

**E**VERYBODY you meet is a believer. Most wonderful! It is the rarest thing in the world to fall in with one who says, “I’m an *unbeliever*—I don’t believe, in the Lord Jesus Christ.” The question is asked in this company, “Are you all believers in Christ there?” “Oh yes, everyone.” You ask the question in that company, and the answer is the same. What does it all mean? Are they really all believers? Well, *in a sense* they are. They believe there was One lived once upon a time, who was called Jesus, and they believe all about what He came to do, and so on, and so on. Indeed, the apostle James fell in with believers of the same kind in his day, and disposed of their case very quickly by saying, “the *devils* also believe, and tremble” (James ii. 19). You can get any

number of such believers. But real believers in the Lord Jesus Christ are scarce—very scarce compared with the multitudes which profess to be believers. But how are you to know the difference? Oh, my dear reader, it is the easiest thing in the world to tell the difference. All you have got to do is simply to see what God says about believers in Jesus. Now, the first thing God says about the believer is that he has got “everlasting life” (John vi. 47). Have you everlasting life? Oh no! you answer. Then God says, “Whosoever believeth that Jesus is the Christ *is born of God*” (1 John v. 1). Do you know what it is to be *born of God*—born again? But I can’t say that, you answer. Then God says the believer is “justified from all things” (Acts xiii. 39); hath the “remission of sins” (Acts x. 43); “and shall not come into condem-

nation; but is passed from death unto life" (John v. 24). Is that you, reader? Oh no, you say, you can't say these things are yours. And how dare you call yourself a believer? Remember, there is not such a person as an unbelieving believer. A believer is a person who believes—not a person who doubts or denys. Now, don't make a mistake. It is *God* you are not believing, and "He that believeth not God hath made Him a liar" (1 John v. 10). If you profess to be a believer in Jesus, and yet deny those things which are freely given to you of God (1 Cor. ii. 12), do you not see that you are no believer at all? It is surely high time to have done with *trusting in your own believing*, and to take God at His word—believe simply on Jesus and *believe what God says you have got*.



"MANY Christians who bear the loss of a dear child, or of all their property, with the most heroic Christian fortitude, are entirely vanquished by the breaking of a dish, or the blunder of a servant."

### NO EXCEPTIONS.

AN idea prevails, to some extent at least, that everybody does not require to be born again—that it is only the immoral and the openly bad. Now, this idea gets its death-blow when we consider what sort of a man these words were spoken to—"Except a man be born again, he cannot see the kingdom of God." They were addressed to Nicodemus. Who was he? Was he a poor drunkard wanting to reform? Was he some low tax-gatherer? Was he a man that never went to church? No. Strangely enough, he was a most exemplary man. He was highly respectable; belonged rather to the better classes; and attended church regularly. Indeed, he was well up in the Scriptures, and taught other people about heavenly things; and yet this was the man who was told that he must be born again. With all his good living, not converted yet! He could not understand it. No wonder he asked how could these things be. Surely *he* did not require such a change! But he did. No exception could be made. Marvel not at this, says the Lord of Glory, "YE *must* be born again;" which means not only Nicodemus, but everybody, and that includes the reader.

It does not matter how spotless your life may have been. Nicodemus was altogether a superior man, and yet he was told if he remained as he was he would not so much as *see* the kingdom of God. And neither will you, my reader, without being *born again*. As you hope to be in heaven some day, look to the state of your soul now. *Hoping* will not take you there, no more than hoping would make you a prince; but if you are *born again* you are *sure* to be with Jesus for evermore, and all the happy company there are *King's sons and daughters*.

—o—

“LET us be eager God's work should be done; but not over eager that we should have the doing of it.”

“TO work our own contentment, we should labour not so much to increase our substance, as to moderate our desires.”

THE only perfection I have about me is this—that I'm a *perfect sinner*. What a blessing that Christ is a *perfect Saviour*!

“IF men were as good-natured to their enemies as they are to their own sins, there would be much less conflict in the world than there is.”

“ETERNAL SAFETY IN CHRIST.—Let what will come, they who are in Christ will be safe; let the fire, let the deluge come, you are safe in the Rock.”

## PLAIN WORDS FOR SAVED PEOPLE.

I COR. XIII.

“AND, above all things, have fervent love among yourselves” (1 Pet. iv. 8). “See that ye love one another with a pure heart, fervently” (1 Pet. i. 22). “This is My commandment, that ye love one another as I have loved you” (John xv. 12). It is one thing to *talk of love*, and another thing to *walk in love*. The Lord give to you and me to walk in it, and to let *His* love constrain us. “Though I have all faith so that I could remove mountains, and have not love, I am nothing.” Love can do far greater things than remove mountains; and what a lot of things it does! Love seeketh not her own—does not care about compliments, and does not want people's praise. Love thinketh no evil, and of course does not talk about it. Love never carries stories about so-and-so. Love does not magnify a brother's fault; but would rather cover a multitude of them. Love does not run after people's sympathy, or seek to justify herself before men. Love can bear all things, and always finds something to love, even in the most unattractive. Love always looks at the bright side, and suffers long, and is kind. Love does

not want honour, or a name, or a chief seat. Love envieth not. Love rejoices to see or hear of twenty souls being saved through so-and-so, or any brother. Love is happy to hold a candle, or keep a door, or be crushed into a corner, or even out of sight. Without love, though I speak with the tongues of men and of angels, I am become as sounding brass or a tinkling cymbal.

---

NOT TO-NIGHT.

“I THINK I’ll not go to-night,” said a young man whom I was trying to get to the meeting. He promised to come in some other time; and I daresay the poor fellow meant what he said, but these some-other-times never come, somehow. Satan brings in the plea of delay—time enough—and such like, and one victory paves the way for another. Some other time finds some other excuse; the “accepted time” has come and gone, and the soul awakens up, when too late, to find itself in the hands of the Evil One for ever. Are you going down this road, my reader? If so, just consider a moment. *Now* is God’s time. “Not to-night,” is simply telling Him you do not care what His time is. Oh, attend to your soul *now*, lest *some other time* find you in eternity, with *not to-night* changed into *never*. “*To-day*, if ye will hear His voice, harden not your heart.”

IF  
A N Y M A N  
BE IN  
CHRIST,  
HE IS A  
NEW CREATURE.

2 Corinthians v. 17.

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VOLUME I.

OF  
**THE EVANGELIST**

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 22.

MAY 31, 1879.

*One Shilling per 100.*

“IF THAT'S TRUE,  
THEN I'M ON THE WRONG  
FOUNDATION.”

**I**N a small town in Ayrshire, some eight years ago, a young man was passing down one of the streets, when he heard the sound of singing. It was the evening psalm in the house of one of the Lord's people. These were the days of “small things,” when revival work was “quiet.” But the Lord had His *remnant*; and His faithful few in that little town were accustomed to meet in the brother's house just referred to; and were offering up “the evening sacrifice” as the young man (Willie by name) passed the door. The sound had an attraction for him, for Willie had a zeal of God; but he wasn't converted yet. He did not know whether to go in or not. He hesitated. But after passing and re-passing several times,

he took courage and went in, and waited till the little service was over. He came back another night, and another. But these simple-minded Christians did not mince the truth of God; and the result was that the Lord owned His Word in awakening Willie to see he was lost. “If,” said he, “that is true what you say, then *I'm on the wrong foundation.*” God's Word was appealed to, and it was clearly shown that “other foundation can no man lay than that is laid.” The result was that Willie took God's foundation, and was saved; and the joy of salvation was his for the first time. He became one of the little company. He had been the first-fruits of their labours; and now he too commenced to labour, and that was to tell to all around, what a dear Saviour he had found. But his pilgrimage was to be short. Swiftly the few years sped

on, spent in spreading abroad a savour of that name which is above every name, till it was plain he would soon hear the Master say, "Come up higher." Never robust in health, Willie began to be troubled with a cough, the forerunner of the disease that terminated in his death. The winter day pressed heavily upon him. Consumption was doing its deadly work. The shadows were falling fast. Yet no alarm. His look told of the unbroken peace—the heavenly calm within. When asked as to the fulness of his confidence in Christ, he replied, "I daren't have a doubt of my salvation—*not even the shadow of a doubt.*" On Tuesday night, the 8th of February, 1876, he fell asleep in Jesus. A few lines suggested by that event, and written at the time, appear in another column. To the saved this little sketch will be a reminder that the time is short; and to the unsaved reader it says, *Be thou also ready.* How blessed to be on the foundation! Reader, is that where you are?

### DETERMINED TO PERISH.

THE fires of judgment are already lowering over a doomed world. The day of vengeance is at hand—the day of vengeance of our God. As surely as God did what He said when He drowned the world by water, so surely shall His word be fulfilled that the same world shall ere long be enveloped in the flames. And men are making light of it, and living as if God had *told a lie!* People are laughing—dancing on to the second death—unregenerated by the Spirit of God—unwashed in the blood of Christ. Reader, is it *you*? Are *you* one of them? Are *you* hurrying on to a lost eternity to meet an angry God? Turn, I beseech you, turn! Why will you persist in deliberately perishing? Why will you wantonly trample on that precious blood that was shed for you? Why is it that you seem determined to lose your soul?

—o—

"BELIEVER, if you and the world are on good terms, it may be well to enquire if you are not come down from your eminence: do you live godly in Christ Jesus?"

ALREADY DONE.—Some people have the idea that the gospel brings to the sinner news of what God is *going to do* for the sinner. But nothing can be clearer in the Bible than the great truth, that the gospel is the good news of what God *has already done* for the sinner (John iii. 16, &c.)

## FAR AWAY IN THE GLORY LAND.

"WILLIE" REFERRED TO ON FIRST PAGE.

THOU'RT far away in the glory land ;  
Thou'rt far away where the angels stand ;  
Thou'rt far away from the shades of night ;  
Thou'rt far away in the glory bright !

But one short hour ago—no more—  
We gathered round thee as of yore :  
No death-dew then on that calm brow ;  
No thought thus soon to part—yet now,  
Thou'rt far away in the glory land, &c.

So soft the evening shadows fell,  
So gently rang the Master's bell,  
It seemed as a dream, but a dream of day,  
For distant voices seemed to say,  
Thou'rt far away in the glory land, &c.

We gaze on the form that's left behind ;  
But the one we lov'd, where shall we find ?  
For all that remains, to memory dear,  
Is only clay—*thou* art not here—  
Thou'rt far away in the glory land, &c.

And the voice that used to tell and sing  
Of the golden streets and Glory's King,  
Is hush'd to rest, but to wake again,  
To join in heaven's immortal strain,  
Far away in the glory land, &c.

Why then should sorrow's bitter tear  
Fall thus for thee, though still so dear ?  
Fell separation's lonely night  
Shall usher in th' eternal light,  
Far away in the glory land, &c.

We'll meet thee where the blood-wash'd  
We'll meet thee at Immanuel's feet ; [meet ;  
We'll meet thee in the bless'd abode,  
Within the paradise of God—

Far away in the glory land,  
Far away where the angels stand,  
Far away from the shades of night,  
Far away in the glory bright !

## PLAIN WORDS FOR SAVED PEOPLE.

THREE THINGS NOTICED ABOUT THEM.

A SERVANT of God, who went over to Germany one time, wrote back to his friends here that he had fallen in with a small company of Christians who impressed him in a remarkable way. He says, "*Their conversation is in heaven, and they walk even as He walked.*" What a testimony! These Christians were taken knowledge of. Christ was manifestly dwelling in them; and Christ cannot be hid (Mark vii. 24). They were not taken knowledge of for their loud profession, or for their much learning or understanding of mysteries, but because there was nothing seen about them but—Jesus only. Let ours be such a testimony, beloved. We may not be able to explain Daniel's seventy weeks, or to tell who are the 144,000 sealed ones in the Revelation; but if we have *our conversation in heaven* (Phil. iii. 20); if we have *the mind of Christ* (1 Cor. ii. 16); and *walk even as He walked* (1 John ii. 6), our testimony shall be believed. And we shall make clear to all around a mystery more wonderful than Daniel's seventy weeks—and that is, *Christ in us the hope of glory*. O that we thus dwelt in Him, and walked in Him, that everywhere we went we would carry with us, and spread around us, a sweet savour of that blessed name.

—o—  
"BY grace are ye saved, through faith."

## HAVE ME EXCUSED.

"AND they all with one consent began to make excuse" (Luke xiv. 18). Some had one excuse, others another; but the outcome of each excuse was, "*I pray thee have me excused.*" And one actually wound up his speech by saying "point blank," "*I cannot come.*" The glorious tidings of salvation have rolled through this town this long while now. Invitations have been issued to great numbers—even to *whosoever will*; and it has been positively announced that "All things are now ready." Yet, strange to tell, there are people who coolly turn round and say to God, "*I pray thee have me excused.*" Some try to find shelter under the excuse that there are so many different ways of going to heaven nowadays, they think they'll better not bother themselves about it at all. Surely very poor reasoning this, even although *there were* a great many ways of getting to heaven. You don't hear a man in a sinking ship say, "Oh, there are so many ways of getting ashore that I think my best plan is to get drowned." And the man who stands by, *not concerning himself*, because there seems to be so many ways to heaven, is just as great a fool. He is virtually saying, "I prefer just to lose my soul, seeing there are so many ways of it." Now, there may be many ways of being saved from a sinking vessel; but there is only *one* door into the kingdom—Christ says *He is the door*. So the question is, Have you got in by *the* door?

# BLESSED ARE THEY WHICH ARE CALLED UNTO THE MARRIAGE-SUPPER OF THE LAMB.

Revelation xix. 9.

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“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 23.

JUNE 7, 1879.

*One Shilling per 100.*

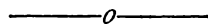
## THE FALSE REFUGE.

**S**OME years ago, a detachment of Italian soldiers, fleeing from the victorious Austrians, took their stand near Terni, where the waters of the river Valino rush down a precipice of 300 feet. The Austrians pressed them hard. Escape there was none, save a bridge which spanned the stream just above the falls. In the hurry of the moment they crowded upon it in such numbers that the frail structure gave way, precipitating the shrieking and despairing men into the current below. In a few minutes they were swept into the abyss, their voices drowned amid the roar of the waters, themselves for ever beyond the reach of the enemy and all human help. For these unfortunate men there was no escape. They ventured their lives on that frail bridge; but it gave way in the very hour when they

needed it most. O what a terrible moment for them, to be hurled into these boiling waters? But sad as such a calamity may appear, it is as nothing to the mad infatuation of hundreds and thousands around us, who vainly try to answer that question God has asked, “How shall we escape if we neglect so great salvation?” (Heb. ii. 3). Unconverted reader, that is what you are trying to do. The devil is coming up behind you, like Pharaoh with his horses and his chariots. Ahead of you there is the wrath of God, which is revealed from heaven against all ungodliness and unrighteousness of men (Rom. i. 18). You are vainly trying to escape. Whither to turn you know not. It is a matter of life or death—heaven or hell—and that for ever. But a thought strikes you. You will do your best—“What more can one do?” you ask. You will

fall back on your doings and your reformings. But it is in vain; for by the works of the law shall no flesh be justified (Gal. ii. 16). Or it may be that, with sins of deepest dye, you are venturing your soul on the *hope* that God will be merciful in the judgment-day. What a vain delusion! Be not deceived, God is not mocked. As the tree falls, so it shall lie. God has no mercy for the judgment-day. His mercy is all for the present. If you die unconverted to God you shall never enter the Kingdom—never, God has said it. You may venture your soul on a thousand things, and they will give way at the very moment of your greatest need, plunging you into the torments of the lake of fire. But God wills it not. He has provided the way of escape. He has given His Son, who has borne the just indignation of God against sin. The billows of God's wrath have gone over Him already. Venture your soul on *Him*, sinner; venture your soul on *Him*. Trust *Him* as your Saviour, and in the hour of your

greatest need He will not give way. O, no. He is the sure foundation (Is. xxviii. 16). None perish that Him trust. Have you trusted Him? If so, have you set to your seal that God is true when He says you have everlasting life? (John iii. 33, 36).

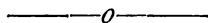


### FORGIVENESS OF SINS IN A MOMENT.

FORGIVENESS of sins in a moment? Yes, in a moment. Forgiveness of *all* my sins in a moment? Yes, of all my sins in a moment. The sacrifice for sin has been made. It is finished. The Son of God has died to put away sin. Full atonement has been made, and now He is ascended and sitting in heaven on His Father's throne, to give forgiveness of sins; and the moment a sinner believes on Christ, that same moment he gets forgiveness of all his sins. Forgiveness of sins is thus accomplished in the twinkling of an eye. Some people don't believe this. What a pity! They are groping away in the dark. They think—or somebody has told them—that forgiveness of sins takes God some days, or weeks, or months to accomplish. They believe a man gets his sins pardoned by instalments—so many to-day, so many to-morrow, and so on; and after a long time may hope to be able to say, Surely my sins ought to be all forgiven now—surely I am saved now!

But the pardon of your sins does not take even five minutes of an hour, else it would be a work. No! It is instantaneous upon believing on Christ. How simple, and loving, and gracious God's way is! It is always the best way.

It may be, reader, that you have a black catalogue of sins behind you, and you would give a good deal to have them forgiven, and to know it this very day; for O it is a blessed thing to know that one's sins are forgiven. Well, you may know this—you may know it now. How? you ask. *By accepting the forgiveness of sins which God is freely offering you through Christ.* And is that all? That's all. God says that through Jesus all who believe *are* justified from all things (Acts xiii. 39). If you have accepted Jesus as your Saviour, then you have redemption through His blood, the forgiveness of sins according to the riches of His grace (Eph. i. 7). God says it. And ever so many things are yours which it would take too long to tell about. But, mark you, if you have *not* accepted Christ, God's wrath abides on you (John iii. 36). God says it. How long is it to abide?



### PLAIN WORDS FOR SAVED PEOPLE.

OLD THINGS PASSED AWAY.

“AND now that you have been converted to God, and become a new

creature in Christ, all old things will have passed away. Peter, I'm sure you will know a great change yourself, don't you?” “A change sir! why I seem to be in another world altogether. The morning after I got saved, I began to read the New Testament as you told me; and I just read verse after verse as if God had been speaking to me. And I asked Him to give me grace to *do* what He wanted me.” “There was one verse that I found very cutting at the first, and I was tempted to leave it aside and not mind it. It's in Ephesians, the fifth chapter and eleventh verse. ‘Have no fellowship with the unfruitful works of darkness, but rather reprove them.’ You know I was a volunteer before I was converted, and played billiards and football. I was in a cricket club too, and an Orangeman besides. Well, I saw this, that if I continued to keep up my connection with these things, I couldn't ‘reprove’ the sin that goes on at them: they would have just laughed at me, and said, ‘What's the difference between us and you? You say you're going to heaven: but you're just the same as ourselves.’ So I left the whole affair, sir; and I'm far happier, for the love of Christ is better; and I wouldn't change places with the prince.” “And were your friends pleased at all this?” “O no sir. They called me a ‘fool,’ and a ‘Pharisee,’ and a lot of other names. They said I was ‘going mad with religion;’ and would soon be a ‘long faced praying man.’ But it's all right. I never was happier in my life.

O, I wish I had known all this sooner. It's grand to be saved, and going to heaven." "And, what's become of your old companions now, Peter?" "Why sir, they don't come near me scarcely. When I got converted, I went up and told Dick and Willie, and they laughed and said, it wouldn't stand long. I spoke to them about Jesus, and the wrath to come; and now they don't give me much of their company. I was in the Templar Lodge and the choir too; but that verse which says, 'Be not unequally yoked together with unbelievers; but come out from among them, and be ye separate' (2 Cor. vi. 14. 17), troubled me a bit. It was true there were no drunkards in the lodge, but they sang songs, and scoffed at conversion; and the greatest number of them don't profess to be converted at all. Then the 'choir' was terrible. I asked how some of them could sing 'I'm not ashamed to own my Lord,' on the Sunday, and then go to the concert on Monday and sing ungodly and worldly songs. They told me there was no harm in it, there was a time and place for everything; and I was very presumptuous to say I was saved, for 'no one can know that till the great day.' So I left them, and have got new companions—real lovers of the Son. It's so grand to get together after work, to read the Word, and pray, and sing together." "That's right, Peter, nothing like taking a decided stand. Keep near the Son. Sit lowly at His feet. And may the Lord bless and keep you. Good bye."

A  
MAN SHALL BE  
AS AN  
HIDING PLACE  
FROM THE WIND,  
AND A COVERT  
FROM THE TEMPEST.

Isaiah xxxii. 2.

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No. 24.

JUNE 14, 1879.

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“*I’M AFRAID I COULDNA’  
HOLD ON.*”

**T**OM was deeply anxious about his soul’s salvation. He had been a wild, reckless sort of a fellow, “soying his wild oats,” as the folks say; but at the special meetings Tom had begun to see it wouldn’t do, else hell was his portion. Bracing up courage, he sat down again on his seat after the last hymn was sung in the meeting that night, to await the “after meeting” for conversation.

“And do you mean to be saved, Tom?” said I to him.

“That I do, sir, if I could only see how.”

“O, there’s no difficulty in *seeing* it, Tom; it’s so very simple. Look here, will you read this verse for yourself,” handing him my Bible, and Tom read aloud, “He that believeth on the Son *hath* everlasting

life” (John iii. 36).

“Now, what does that say, Tom?”

“It says, ‘He that believeth . . . HATH . . . life.’”

“Well, then, have you *got* it?”

“I believe, sir; but couldn’t say I have everlasting life, for *I’m afraid I couldna’ hold on.*”

“Hold on to what, Tom?”

“Just *keep* it, you know, sir; for there’s a squad of bad fellows work beside me; and I know finely, if I were to say I was saved, they would all turn round and call me a ‘revivalist;’ and I fear they’d soon laugh me out of it.”

“But, Tom, what ‘it’ do you mean? You seem to think that accepting Christ and being *saved*, is like ‘taking the pledge,’ a thing that you may break again, or which people laugh you out of.”

“Yes, sir; isn’t that it?”

“O dear no, Tom, nothing like it

at all. Salvation is a *gift*, not a pledge; and it's given by God to sinners, just as they are. They would lose it if they could, and the devil would rob them of it if he were able; but, thank God, it's beyond his power. When a sinner accepts Christ, he is kept by the power of God we read of in first Peter, first and fifth; he has eternal life, and shall never perish (John x. 28); he is *in* Christ Jesus (Rom. viii. 1). Do you think that once Noah was inside the ark, and the door shut, that any of the unbelieving scoffers outside could have laughed him out again, or that, if his foot had slipped, he would have fallen out into the flood?"

"O no, sir, 'the Lord shut him in.'"

"Yes, Tom; and, praise God, when a sinner believes in Christ, He *shuts him in too*."

"I never saw it in that way before. That's the thing in a new light altogether. Salvation a gift, and kept by the power of God! Well, that's grand. Why, I see that I'm as safe as God can make me—eternally saved; and now I'll hold on to Christ like the limpet to the rock—not to be saved, but because I love Him who has saved me."

Reader, are you afraid you couldn't hold on? Trust Christ, *He will hold you*.

### GOT BY RECEIVING.

LET our mind be clear about *the plan* God has devised for saving souls. That plan may not be the one you would have thought upon; and perhaps you imagine you could have devised a better one; but no matter. It is the great God of heaven who is speaking, and He says *doing is not the way*. *Not* by works (Titus iii. 5). *Not* of works (Eph. ii. 9). *Without* works (Rom. iii. 28). To him that worketh *not*, but believeth (Rom. iv. 5). The Bible is full of this great truth, and makes it clear as noon-day, that all who are *doing their best* in order to be saved are *off the road entirely*. You can't understand this, you say, how doing one's best can be wrong. Well it does not seem difficult to understand. How can you be right in doing the very opposite of what God tells you? To every sin-burdened soul, who says *what more can I do?* God's Word in like manner says, *stop doing altogether, and receive Jesus Christ freely offered in the gospel*. Let God settle the question for you, unsaved reader, so far as *doing* is concerned. The great truth lies shining on the very surface of the Bible. You are not saved by *giving* anything, or *doing* anything, but simply by receiving. Salvation is a *gift*, and like any other gift it is got by *receiving*. "The *gift* of God is eternal life through Jesus Christ our Lord" (Rom. vi. 23). "Whosoever will, let him *take* the water of life freely" (Rev. xxii. 17).

“COME, YE BLESSED;” or  
 “DEPART, YE CURSED.”

IF ye will not hear Christ's “Come” in this day of grace, you must hear His “Depart, ye cursed,” in yon day of judgment. It is the little while down here in this world that must seal your destiny for eternity. Have you eternal life down here? If so, you shall have it through the undying ages. Do you know Christ down here? If so, He shall know you in that day. Do you rejoice in Him with exceeding joy down here? If so, you shall enjoy Him throughout eternity. In a word, are you His?—are you saved through His blood?—are you one of Christ's? Then, if such is the case, you shall be His in the glory for ever. How blessed! And so shall you ever be with the Lord. But if you do not know Him down here by receiving Him as your own personal Saviour, then, without doubt, you shall hear Him say, “Depart, ye cursed, I never knew you.” How terrible! Which is it to be with you, reader—“Come, ye blessed, or Depart, ye cursed? One or other of these you shall hear. Which shall it be?

—o—

LIVING EPISTLES.—It is not so much preaching the truth as *living* the truth that is needed in the present day. There is no lack of preaching. What is wanted now is *living* epistles—men and women whose *lives* preach seven days in every week. That is the preaching that tells on the ungodly.

PLAIN WORDS FOR SAVED  
 PEOPLE.

“ALL OF ONE.”

I REMEMBER falling in with a dear brother in a great city where it was my lot to be for a little time. I only wanted to know if he was saved; and, when I knew that much, I asked no more questions, such as, “Do you belong to this body?” or “that body?” It was sufficient for me to know that he was *the Lord's*, and walking with him. And so together we strove for the faith of the gospel. And to this day I don't know anything more about that brother than that he was the the Lord's. You see how all distinctions are levelled by the blood. *Out of Christ* how many distinctions there are! But in Christ Jesus there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all (Col. iii. 11). Washed in the same blood—indwelt by the same Spirit—joined to the same Christ of God—called by the same name—and travelling to the same home—truly we who are saved are all of *one* (Heb. ii. 11)—one in *Him*. And seeing we *are* in Him, let us love one another with a pure heart fervently (1 Pet. i. 22); for you know, my dear brother, that this is the *new* commandment (John xiii. 34). Now, don't be fancying we are only to love those who see eye to eye with us. The Lord never said that; but simply *Love one another*. Let us then take heed that we do not separate ourselves

from those from whom God has *not* separated us; for by so doing we would be among those of whom the Lord has said, "These be they who separate themselves, sensual, having not the Spirit" (Jude 19). God *has* separated us from the *ungodly* (Lev. xx. 24; John xvii. 14, &c.), but *not* from the godly. Let us remember that. By whatever different names we may be called, you, saved one, and I are *one in Christ*, and He says, "By this shall all men know that ye are My disciples, if ye have love one to another" (John xiii. 35).

—o—

*CAN SALVATION BE HAD  
WITHOUT PREPARATION?*

YES, "for the gift of God is eternal life." When you received from your husband that beautiful present, you neither worked nor paid for it. It was offered and accepted as a spontaneous expression of his love towards you. It cost him much; it cost you nothing. And yet the moment you received it, it ceased to be his, and became yours as legally as if you had worked or paid for it.

Such is salvation. It is freely offered as an expression of God's great love and compassion. It costs you nothing; it cost Him much. But it is all settled—all paid for: "God so loved the world, that He *gave* His only-begotten Son." Jesus *gave* Himself. Now salvation is free. The moment you close with Jesus as your Saviour, the whole gift of God is yours, as legally as if you had lived the very life, and died the very death of Jesus.

H E  
IS ABLE TO KEEP  
THAT WHICH I  
HAVE COMMITTED  
UNTO  
H I M.

2 Timothy i. 12.

VOLUME I.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 25.

JUNE, 21, 1879.

*One Shilling per 100.*

## CONVERSION OF JAMIE K.—

SOME three years ago, I went down to — Street, to have a “kitchen meeting.” It was rather a neglected spot; but that was all the greater reason the people there should hear the story of the Cross. Another brother went with me. The people gathered in very well. Among those present I could not help observing a man who seemed brought to the lowest depth of degradation. His very appearance told of a life of vice and crime. Indeed, he was one of the most abandoned characters in the neighbourhood, as I afterwards learned. His face bore the marks of many a fight; and he was just out of jail, after undergoing sixty days’ imprisonment for beating his wife. But there he sat, at all events quiet enough for the present. And the gospel was for him. Christ was for him; for He came to seek and to save that which was lost; and surely Jamie K— was lost. We told the people of Jesus, the mighty to save—we exalted

and extolled Him, as the Lord gave us utterance, from the fifteenth chapter of Luke, and that part of it known as the story of the Prodigal Son. While it was being told, I could see the tear stealing down Jamie’s cheek. He waited to the little after-meeting. I pointed him to the Lamb of God who taketh away the sin of the world; and told him to believe on Jesus, the lost sinner’s Saviour. But all this was dark to Jamie. I left some passages of God’s Word with him, for it is the entrance of His Word that gives light (Ps. cxix. 130). The passages I left were these:—“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. vi. 23); “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John iii. 16); and some other passages. “Come and see me to-morrow night,” he said. On the following night I accordingly called on Jamie; for he lived on the same flat on which we had the meeting. I opened

the door and walked in. Jamie sat alone by the fire, a large Bible open on the table before him. "Well, Jamie," I said, "how fares it with you now?" "O, it fares well," he said, "*I'm saved.*" "Saved, Jamie?" "Yes, *saved*; God has saved me, praise to His name." How did it happen?" "O, it was through His Word. When I got in from the meeting last night, I read that whole fifteenth of Luke; and there, sure enough, was a picture of myself. What to do I knew not. What a sinner I had been! But all of a sudden these words came through my mind: 'The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' 'O God,' I said, 'I deserve my wages; but Thy gift to me through Jesus is eternal life; and I take Thy gift, Lord—I take Thy gift;' and that moment eternal life was mine." What a happy man Jamie was now, sitting clothed and in his right mind, and knowing his sins were all forgiven! "But let us have some prayer," he said. And at once he knelt down, and poured out his soul to God, praising Him for eternal life, and saying, "No more blows for my poor wife now. O no. I love her, Lord, now; I love her now." The scene was affecting; but it was

the Lord's doing, and wondrous in our eyes. Reader, it may be you are a prodigal son. Well, it matters not. God loves you. His gift to you is eternal life. And it is for the receiving. Receive it and be saved. Reject it, and you *must* take the wages!

—o—

### A VERY GOOD PRAYER.

"THERE was a good prayer I knew a man to offer once—a very good prayer. A brother was praying with much noise for faith—soul-saving faith, sin-killing faith, devil-driving faith. There was a quiet friend near him, to whom the noisy brother owed a long bill. "Amen," said the quiet friend; "Amen, and give us debt-paying faith, too!" My friends, we want that faith nowadays. People don't believe in a religion that doesn't do that. And they may well not believe in it, for he that doesn't do his duty to his brother whom he hath seen, how will he do his duty to his God, whom he hath not seen? Take good heed how you spend money."

—o—

IT is wonderful to see how some people will not take God's word for it that the work of Christ is a finished work. "But I must do my part," they say. And when you ask what their part is, they can't tell. Truly they have a part; but it is the beggar's part, simply to receive it, and thank the Lord for it.

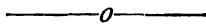
“WHEN I WAS SINKING  
DOWN.”

When I was sinking down,  
With my soul, with my soul,  
When I was sinking down  
With my soul ;  
When I was sinking down,  
Beneath God's righteous frown,  
Christ laid aside His crown  
For my soul, for my soul,  
Christ laid aside His crown  
For my soul.

O see Him crucified, For, &c. ;  
O see Him crucified,  
Blood flowing from His side,  
It was for thee He died,  
O my soul, &c.

What wondrous love was this, &c. ;  
What wondrous love was this,  
That the Lord of life and bliss  
Should stoop to death's abyss, &c.

And, sinner, 'twas for thee, &c. ;  
O sinner, He died for thee,  
Then believe, and thou shalt see  
No condemnation there can be  
For thy soul, for thy soul,  
No condemnation there can be  
For thy soul.



THERE is a great difference between believing that Christ will come, and looking for His coming. Just the difference between one who, sitting by the fire, says, “It is all right, my friend will come ;” and another who goes to the platform eagerly to await his arrival. Are you looking out, and longing for the coming of your Lord ?

PLAIN WORDS FOR SAVED  
PEOPLE.

CLEAR OUT FOR GOD.

CLEAR out for God—following the Lord *fully*, as the Bible has it (Num. xiv. 24). That's the kind of people God wants to do His work. Half-and-Half people are to be had by the hundred ; but we never read that God has any use for them. Professors of religion, who feed their souls on the world's entertainments, need not expect to be sent any of God's messages. The Lord is not hard up, that He should require to take professing Christians out of the shows of Egypt to do His work. God is quite independent of numbers ; and although His *faithful* ones are few, they are quite plenty in *His* hand. If the hosts of Midian (as grasshoppers for number) are to be scattered, three hundred faithful men are sufficient (Jud. vii. 7). If the armies of Israel are defied, a single individual suits the Lord as well as a thousand (1 Sam. xvii. 46). If three thousand souls are to be saved, a single gospel address suffices (Acts ii. 41). And if the world is to be turned upside down, a few unlearned and ignorant men are all that God needs to do it (Acts iv. 13). But of these unlearned and ignorant men, we do not read

“They took knowledge of these men that they had been at the concert”—or “at the circus”—or “at the convivial evening party”—or “at the worldly entertainment.” No. But we read, “They took knowledge of them that they had been *with Jesus*” (Acts iv. 13). My dear brother—sister—is the world taking knowledge of *you* that you have been *with Jesus*?

—o—

“A TRUTH APT TO BE FORGOTTEN.—God is no more niggardly in giving than He is in promising.”

HEAVEN may be reached without money, or rank, or learning. But it is as clear as daylight, if words have any meaning, that nobody can enter heaven without being *born again* (John iii. 3).

GOD will be as good as His word. If He says He will keep you by His power after you have received His Son, *He will do it*. If He says you will go into the lake of fire if you do not receive His Son, you will assuredly go there.

OH! sinner, friend, man, woman, fellow-traveller to eternity, I conjure you in the name of the mighty God, the Lord of heaven and earth, before whose bar we shall all soon stand, “See that ye refuse not Him that speaketh.” Turn not your back upon the pleading of infinite love. Spurn not from you the outstretched hand that bled on Calvary to buy your pardon.

IS NOT THIS  
A  
BRAND  
PLUCKED OUT  
OF THE  
FIRE?

Zechariah iii. 2.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 26.

JUNE 28, 1879.

One Shilling per 100.

“I HOPE IT'S NOT TRUE.”

“**A**ND so you don't believe that there is *everlasting punishment* awaiting every man that dies in his sins, do you, David?”

“O no, sir, I don't believe any such thing. God never made any man to damn him; and how could God keep a man everlastingly in torment when He says He loves all men?”

“It's quite true, David, God never made any man to damn him; but man has made *himself* fit for damnation. He has destroyed himself, the Bible says (Hos. xiii. 9). God has *loved* all men. He wants all men to be saved; and He has told us, ‘*All that believe are justified from all things*’ (Acts xiii. 39); but, ‘*He that believeth not shall be damned*’ (Mark xvi. 16). Now, David, there it stands: God has said it; and,

whether you believe it or not, *it is true*. You think that because God loves all men, He will let them pass unpunished for their sins and the rejection of Christ. God *is* Love—always was—ever will be. Yet He drowned the world by a flood, burned Sodom with fire, and says He will give ‘tribulations and anguish upon every soul of man that doeth evil’ (Rom. ii. 9), ‘punishing them with everlasting destruction’ (2 Thess. i. 9) ‘where their worm dieth not, and the fire is not quenched’ (Mark ix. 48). Awful prospect for you, David, if you die unsaved! Don't dream that you may escape it. You wont!”

“Well, sir, I would like to believe it's not true, at any rate; and I hope it's not.”

“That's honest now, David. I thought that was it. You would fain believe there is no ‘eternal

punishment, because you *fear* you'll get it. Sinners *dread* it, then *deny* it; but there it is."

Reader, 'Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?' Shall you?

—o—

### LIGHT IN THE VALLEY.

I WOULD like to take my readers to a humble cottage which I visited a few weeks ago, and learned a lesson which has been as a song in my heart ever since. A dear young girl, who had not seen more than fourteen summers, was lying there, as she had done for many weeks before, on a poor but clean and tidy bed. A poor, weak, wasted thing she had become, with pale, sunken cheeks, her features all so sharp, and eyes large and glistening. It was evident that the candle was nearly burnt to its socket, and that I would not (as the mother expressed it) have long now to visit Jessie. She held out her little hand to me, with its long, bony fingers, as I entered; and when I inquired, as usual, how she was to-day, I was scarcely prepared for the fervency of her answer. "Oh! happy! happy!" was her joyful exclamation, and her beaming countenance was a corroboration of her statement. "I cannot tell any one how happy I am." "And what makes you so happy, Jessie?" I inquired. With uplifted eyes she answered, "Jesus! Jesus!

I have found Him! He is mine." "And have you no cloud now?" "Not a cloud! I am happy, happy, happy." Two days after this, in her great weakness, she swooned; but as she came out of it she smiled up into her weeping mother's face, and said, "Mother! this is the valley of the shadow of death, but I am not afraid—Jesus is with me." A little after this she swooned again; and, thinking she was gone, a number of friends gathered around her bed, gazing upon her pale but placid countenance. In a little, however, she rallied, and, gazing for a moment on the faces of those loving friends, she lifted her little wasted hand, and, moving it slowly round the circle, said, in a clear, firm tone, though slowly, "*Trust—all—of—you—in—Jesus,*" and, shutting her eyes once more, she passed away—away to the cloudless land—away to be for ever with the Lord.

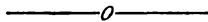
Dear reader, you may soon be in that valley too. Are you prepared for it? Would you have such a light there as this dear one had? If you would, like her you must come at once to the Cross, take the sinner's place, and claim the sinner's Saviour. Will you? He waits to be gracious. He asks only for your confidence. Say, *will you trust Him now?*

—o—

You will never be saved until you are convinced that, in your present condition, you are lost. It is only the lost that are saved, as it is only the sick that are healed.

## TO THE UTTERMOST.

OH what Jesus is to the soul that believes in Him! The soul looks up into Christ's face and says, "To what extent wilt Thou forgive me?" And Jesus looks back into his face and says, "To the uttermost." The soul says, "Will it never be brought up again?" "Never," says Christ. "Won't it be brought up again in the judgment day?" "No," says Christ, "never in the judgment day." What bread is to the hungry, what harbour is to the bestormed, what light is to the blind, what liberty is to the captive, that, and more than that, is Christ to the man who trusts Him.



## TO-DAY.

THE Lord hath set before thee this hour, life and death. "Whoso findeth Me," Jesus says, "findeth life;" "all they that hate Me love death." "He that *hath* the Son," He says again, *hath* life: and he that *hath not* the Son of God hath not life." It is for thee to choose, and to choose now, which way thou wilt have. Keep thy sins on thine own person—delay to bring them to Jesus, and wilfully, deliberately, and with thine eyes open, thou "choosest death." Hasten now with thy sins to Jesus—bring them *all* with thee, each one; bring thy burden, however heavy, and *lay* it, and *leave* it, confiding on Him; and thou hast rest—immediate rest—perfect rest—rest complete as Christ's own rest—rest lasting as eternity—rest unbroken as heaven.

## PLAIN WORDS FOR SAVED PEOPLE.

THE CHRISTIAN SERVANT.—(DAN. VI.)

DANIEL is a fine picture of what a Christian servant ought to be. There he was away down in Babylon, far from the home of his boyhood, serving an ungodly master, and in the midst of ungodly fellow-servants. But Daniel shone as a light amid the darkness; he lived for God. Three times a-day—and that was no doubt as often as he could leave his duties—he went away up to his chamber, and there dropped on his knees in prayer (Dan. vi. 10). Would to God that all Christian young men in situations were like him! How it would keep them fresh and bright for the Lord; and how it would strengthen and sustain their souls to live and work for Him! Do you make it a fixed thing in your every-day life, young believer, to get some part of every day alone with God? Do you seek, like this young man, during your dinner hour, or whenever you can do it, to get a little while on your knees speaking to your heavenly Father? I'm afraid some forget to do this. You see them too often idling away their moments at the street corner. No wonder they get cold and become backsliders. *All backsliding begins by neglecting prayer and meditation on the Word of God*—the two grand sustainers of the life of God in the soul.

Think, too, of Daniel's life and walk among men. He got a better situation

than any of his fellow-servants, because an "excellent spirit" was found in him. His godliness did not make him *cross* or *selfish*, but the contrary. Do you manifest an "excellent spirit," young believer, among your fellow-servants? Does your master or mistress see by your subjection, and willingness to obey them, that you are really what you profess to be—a Christian? This is what ought to be—what God commands (Eph. vi. 5-8; 1 Peter ii. 18)—and what was seen in Daniel.

Look, too, at his walk and conduct. They tried to find occasion against him—to pick a flaw in his character. They watched him closely, to see if they could challenge him for inconsistent conduct. But did they manage? Ah, no! Hear what the testimony is: "They could find none *occasion* nor *fault*, forasmuch as he *was* FAITHFUL, neither was there any ERROR or fault found in him" (Dan. vi. 4). Noble Daniel! a son of God without rebuke in the midst of a crooked and perverse nation, truly was he. O that there were more like him: young men and women whose masters and mistresses should have to say—"They are faithful—they do as they are told—they are truly Christians." This is what is wanted—less of a loud profession, and more of the Daniel type of *living* and *acting* for God. This will commend the gospel, help on the Lord's work, and gain the Master's smile at that day.

—o—

"BE ye holy; for I am holy."

WHO AMONG US  
SHALL DWELL WITH  
THE  
DEVOURING FIRE?

WHO AMONG US  
SHALL DWELL WITH  
Everlasting Burnings

Isaiah xxxiii. 14.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 27.

JULY 5, 1879.

*One Shilling per 100.*

## HOW SUDDEN!

“**A**ND knew not until the flood came, and took them all away” (Matt. xxiv. 39).

How sudden it must have been! They knew not! And *so shall it be* when the Son of Man cometh. God has said it. He is coming. It is written, “*our God shall come*” (Psalm l. 3). The world was drowned one time by a flood of water. The next time it shall be enveloped in the flames. And men and women are living as if there were *no* death, *no* judgment, *no* eternity! Reader—unsaved one—you have got to meet God. You must appear before Him “in the solemn day” (Hosea ix. 5). Everything around may look peaceful and calm just now. But so it was in the days of Noah; and they *knew not* until the flood came. And unless you get saved through the blood of the Lamb, you shall not

know until the judgment of God shall come down upon your head. The cloud of His wrath is hanging over you; and shortly it will break—perhaps to-day, perhaps this hour; it may be as you read this. And what then? Ah! what then? How shall you appear before Him? How terrible to hear Him say, “Depart, ye cursed!” But it need not be so. There is a way of escape. There is a hiding-place from the storm. That hiding-place is Christ. Then venture on Him. Rest that sin-burdened soul on Him, and rest—eternal rest—is yours, for it is written, “*he that believeth on the Son hath everlasting life*” (John iii. 36). The wrath of God has already burst on Christ. *In Christ* you are safe, for the wrath of God will not burst on Him again. *Out of Christ*, God’s wrath shall assuredly burst on *you*, and “then a great ransom cannot deliver thee” (Job xxxvi. 18).

### CONSTRAINED BY LOVE.

A GENTLEMAN is standing at the door of his fine mansion. A boy in rags and poverty is passing. "Come here," says the gentleman, "and I'll give you new clothes in place of these rags, and take you into my house and family, and you shall be as one of my own boys." "But oh, sir," the boy exclaims, "I have not done fair to you: I have broken your windows and damaged your property. I deserve anything but such kindness." "Never mind," says the gentleman; "I know all that and all about you besides, but I'll forgive and forget everything, and you'll have a home with me. Come in." The boy goes in, wondering at such wondrous kindness and undeserved favour. The gentleman does all he has promised, and more. Next day the boy feels quite broken down with the kind treatment he has received, and it seems as if he could do anything now for that gentleman. So he calls out, "What will you have me to do? I'll be quite unhappy unless I get something to do to show how grateful I am for such love bestowed on such an undeserving one as I." Now, my reader, does not that seem very natural, and just what you would expect? Well, that is a picture of a

poor sinner saved by Christ. After He had brought me to Himself straight out of the mire of sin, and done far more for me than the gentleman did for the little boy—even suffering, the just one, for me, the unjust one—I asked what He would have me to do. I was not wanting to work so as to get into God's favour; I was wanting to work because I was already in God's favour. The boy did not begin to work to get into the gentleman's house, but because he was in it. That was a thing he was sure of before he did a single hand's-turn. That's why all God's children work for Him. They do not work to get into Christ by-and-by, but because they are already in Christ, and know that "there is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1). Reader, are you outside or inside the door yet?

—o—

BEWARE.—"Because there is wrath, *beware*," God says. God does not want you to be in ignorance of this, that there is wrath; and he says, *Beware*. Unconcerned one, *beware*. Reckless, heedless one, *beware*. Scoffer, *beware*. In a word, *unsaved* one, *beware*. And why *beware*? God answers, "Lest he take thee away with his stroke; then a great ransom cannot deliver thee" (Job. xxxvi. 18).

## TWO WONDERFUL "RESTS."

THE first one is in Matthew xi. 28; and this is it—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest." It is Christ who speaks; and it is to sinners that He is speaking—labouring and heavy laden sinners; and oh what a sweet rest He has to give them! It is an eternal rest, purchased by the blood of His cross; and it is for all them that *come*—all who trust in Jesus.

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

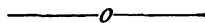
But what about the other rest? Well, we read of it in Revelation xiv. 11—"And they have no rest day nor night." And another verse in Isaiah lvii. 21 says—"There is no peace, saith my God, to the wicked." Now, reader, if you don't get the rest on Jesus' breast—if you don't receive Him—there will be no rest to you day nor night throughout the ages of eternity. No rest! No peace! How terrible! Then make haste to be saved. Believe on the Son, and the peace made by the blood of His cross is yours (Col. i. 20). You will enter into rest on the spot (Heb. iv. 3), and then into that glorious rest that remaineth for the people of God (Heb. iv. 9).

## PLAIN WORDS FOR SAVED PEOPLE.

## IMPATIENCE.

A BROTHER once said to me that he believed "the sin which doth so easily beset us," mentioned in Heb. xii. 1, was *impatience*. His reason for so thinking was the exhortation which immediately follows: "and let us run with patience the race that is set before us." Whether or not impatience is the besetting sin referred to in that verse, one thing is clear, that impatience is a besetting sin, and one which we who are saved do well to watch against. We are very likely to be patient under some great calamity. But it is the petty little annoyances that try our patience. Some great affliction comes, and we bow our heads and say, "Thy will be done." But some one breaks a dish, or tumbles something, and immediately we are upset. "How stupid you are—you ought to know better," and so on. Johnnie is doing something, but not exactly in the right way; but, instead of encouraging him on, you hastily take the work from him and do it yourself. Such is not the Lord's way. Oh no. There is "a more excellent way" (1 Cor. xii. 31). Or you get fretful and impatient with some one because they do not see eye to eye

with you about something; and yet how patient the Lord is with that very one! And are we not to have the mind of Christ? An old proverb says, "A thing is of no use if it's not at hand when you need it." And that is true in God's kingdom. If patience is not at hand when we need it, it is of no use to us. How true it is that "ye have need of *patience!*" (Heb. x. 36). There is one thing in God's sight of great price, and it is "the ornament of a *meeek* and *quiet spirit*" (1 Peter iii. 4). "Be *patient*, therefore, brethren, unto the coming of the Lord" (James v. 7). "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. xvi. 32). "The Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thess. iii. 5).



THE world says, come with us and taste of our joys; but the world calls in vain, for the child of God has a joy far surpassing any earth can give—a sweet foretaste of the bright beyond, where "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. vii. 16, 17).

# BE YE THEREFORE READY

ALSO:

## FOR THE SON OF MAN COMETH

AT AN HOUR

WHEN YE THINK NOT.

Luke xii. 40.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 28.

JULY 12, 1879.

*One Shilling per 100*

## TO HEAVEN BY WORKS.

“**I**’M going to heaven by works.”  
So said a man to me lately  
in the railway train.

“Indeed; and have you got the  
works finished yet?”

“Oh no.”

“When will you have them done,  
then?”

“I’ll just have them finished be-  
fore I die.”

“Before you die! Why, you  
might be dead in five minutes; and  
what then?”

This was a puzzle for my travelling  
companion. He was going to heaven  
by his works, he said; and yet, if he  
happened to die while in the middle  
of his works, he did not exactly know  
what would be the result. This way  
of going to heaven by works would  
be the most miserable of all ways,  
if it were a way at all; but it isn’t.  
You would never know whether you

had done enough, or whether your  
works were of the right kind, or done  
from the right motives. But *God’s*  
way to heaven is by *the work* which  
another has done—even Jesus, God’s  
well-beloved Son. The work that  
saves is the work *Christ did on the*  
*cross of Calvary*, when He suffered  
and died, “the *just* for the *unjust*”  
(1 Petèr iii. 18). The work that  
saves is a *finished* work—mark that!  
*a finished work*; and you can neither  
make nor meddle in it. Listen to  
the words of the Lord Jesus Himself:  
“I have finished the work which thou  
gavest Me to do” (John xvii. 4);  
“It is finished” (John xix. 30). Now,  
seeing it is finished, *what is there left*  
*for you to do?* Nothing. If you are  
determined to work, “this is the  
work of God, that ye *believe* on Him  
whom He hath sent” (John vi. 29).  
That is what God says. Simply  
believe on Jesus—only trust Him;

and God says you have everlasting life. And after you have got everlasting life, then work as much as you like. And you will then work, not to get saved for your working; but out of gratitude to God *for having saved you.*

—o—

### JOHN'S ANSWER.

A SHORT time ago a poor man, who had not long before been brought to Jesus, was at his daily occupation, making his work a little lighter by occasionally singing a verse of some song of the Kingdom. A woman who lived not far off was passing by, and, knowing that John was a "changed man," asked him how he got such happiness and contentment. He had no right to it, she considered, and she asked him plainly how he dared take upon him to say he was a saved man: "How did he know it?" she asked. "Know it!" replied John, "I know it by the best of all ways. The Lord Jesus Christ says that everybody who believes in Him *has everlasting life.* Now, my woman, I'm just a poor sinner, I know, but I believe in Him. He says I have everlasting life, *and I believe Him.* That's how I know."

—o—

**DRAW NIGH TO GOD.**—An eastern proverb says, "If a man draws near an inch, God draws near a mile."

"MY."

*My* Rock, *My* Fortress,  
*My* Deliverer, *My* God,  
*My* Strength, *My* Buckler,  
The Horn of *My* Salvation, and  
*My* High Tower.

What a lot of "*My's!*" And we get them all in one verse—the second verse of the eighteenth Psalm. Lots of people talk of *our* God, *our* Saviour—a very general and vague way of speaking. But the one who is *saved* can say, *my* God, "*my* Strength, and *my* Redeemer" (Psalm xix. 14). If you are not born again yet, you cannot say of the Lord, He "*is my* strength and song, and He *is become my* salvation" (Exodus xv. 2). Ah! no. But those who have ventured their all on that atoning blood can each say of Him, "*My* Beloved *is mine,* and *I am His*" (Song of Sol. ii. 16). Reader, how fares it with you? Are you still working away with *we,* and *our,* and *us,* and saying, *we* must look to Him, you know—He is *our* Saviour, and died for *us,* and so on? Any unconverted person can say that. Or can you say, He "*loved me,* and gave Himself for *me*" (Gal. ii. 20). "I sat down under His shadow with great delight, and His fruit was sweet to *my* taste. He brought *me* to the banqueting-house, and His banner over *me* was love" (Song of Sol. ii. 3, 4).

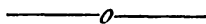
"*My* Jesus, I love Thee,  
I know Thou art *mine!*"

—o—

DODDRIDGE said, "When I pray and meditate most, I work most."

PLEASED WITH YOUR  
BELIEVING.

IT is all who *believe* that are justified from all things, not all who are *pleased* with their believing. Perhaps you are seeking Jesus, but you are waiting till you are pleased with your faith. You are looking in on your own heart, and waiting till your believing is of the proper strength. How dishonouring this is to God! It is self-righteousness of the worst kind. It is not your believing that saves you. It is Christ alone who saves. Believing or trusting is only the door by which Christ comes in. It does not matter how the door is opened, so being it *is* opened. The bitten Israelites were simply told to *look* at the serpent of brass and they would be healed. That was all. No particular kind of looking was needed. So in your case. God says simply, believe in Christ. To be pleased with the quality of your own believing is to believe in yourself. Look out *from* self and feelings *to* Christ. None perish that Him trust.

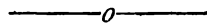


MOST people say, "I don't know; I never enquired whether my sins were blotted out." Then I will answer for you. There is not one of them blotted out. Every evil thought, and word, and deed you have done, is written against you; you will meet them all another day. A deceived heart hath turned thee aside, and thou dost not know that there is a lie in thy right hand (Isa. xliv. 20).

PLAIN WORDS FOR SAVED  
PEOPLE.

OUR NATIVE PLACE.

"OUR conversation is in heaven" (Phil. iii. 20)—or, as a brother rendered it lately, our *native place* is in heaven. The Lord's people have "no continuing city" (Heb. xiii. 14). We are but strangers here. Our native place is *yonder*. We have the pilgrim spirit. We cannot settle down upon this barren strand. Our life is hid with Christ in God. We are waiting for His Son from heaven. We are longing for the rising of the bright and morning star. We are watching for the dawning of the morning without clouds. We are looking for and hasting unto the coming of the day of God, and then—oh then—we shall be at home—in our native place—in the city which hath foundations, whose builder and maker is God. We shall be for ever *with the Lord!* Wherefore comfort one another with these words.



"If we would bid you live as monks and nuns, you would do that, as thousands are doing this day; but when we say, 'Come to Christ,' ah! you will not do that. Ah! proud, sinful, self-ruining heart; you would choose any balm, but the Balm of Gilead—any Saviour but the Son of God."

PROPHECY BEING  
FULFILLED.

“Is it not wonderful to see these clever men denying eternal punishment? He used to be in a ‘professor’s’ chair, you know; and then there’s so-and-so—he’s suspended for the same thing.” “Oh no, my dear brother, not at all wonderful. ‘The Spirit speaketh expressly, that in the latter times some shall depart from the faith’ (1 Tim. iv. 1); and ‘the time will come when they will not endure sound doctrine, . . . and shall be turned unto fables’ (2 Tim. iv. 3, 4). And you know the Book plainly says, “there shall come in the last days scoffers” (2 Peter iii. 3). So you see these things going on around don’t surprise me at all; but they just tell me to lift up my head, for my redemption draweth nigh (Luke xxi. 28). And seeing “the end of all things is at hand” (1 Peter iv. 7), and “that all these things shall be dissolved, *what manner of persons ought ye to be in all holy conversation and godliness*” (2 Peter iii. 11).

—o—

BUT is it possible to know I’m saved? “All things are possible to him that believeth” (Mark ix. 23). When you are saved you will know it. We never read in the Bible that “we *hope* we have passed from death unto life;” or, “we *think* we have passed from death unto life.” The Bible is a plain-speaking book, and it says, “We *know* that we have passed from death unto life” (1 John iii. 14).

THIS IS THE  
WORK OF GOD,  
THAT YE  
BELIEVE ON HIM  
WHOM  
HE HATH SENT.

John vi. 29.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 29.

JULY, 19, 1879.

*One Shilling per 100.*

## AWAKE! AWAKE!

“The blast of the trumpet,  
So loud and so shrill,  
Will shortly re-echo  
O'er ocean and hill.”

**G**OD'S Word declares it. “Yet *a little while*, and He that shall come will come, and will not tarry (Heb. x. 37). Christ is coming! CHRIST IS COMING! CHRIST IS COMING! Ye saints of God, the Christ is coming. Lift up your heads, for your redemption draweth nigh. Unconverted reader, the Christ is coming. He's coming with His mighty angels. He's coming with the trump of God. He's coming in flaming fire. He's coming in the clouds of heaven, with power and great glory. What a day it will be for you!—What a terrible day! You are unsaved—you are not born again—you are unsheltered by His blood: and the wrath of God *without mixture* will be poured out upon you

(Rev. xiv. 10). You heard about this Jesus—this despised, rejected One. You heard the story of His wonderful love, and His shameful death—how He was hung up as a felon between two thieves, between heaven and earth, as if not worthy of a place in either—how He poured out His soul unto death. But you would not have Him. All He wanted was that you should receive Him—that you should trust Him. But you wouldn't. And now He is coming as the Mighty One—His sword girt on His thigh. And you who rejected Him in the day He was little thought of, shall be *rejected by Him* in the day when He comes as the Lion of the tribe of Judah. And that day is near. The Lord is at hand (Phil. iv. 5)—the Judge is at the door, you are in jeopardy every moment. You must meet an angry God. You must be cast into the

lake of fire. And why? Because you have rejected His Son. Because you would not have Christ, and be saved. Then awake, awake! sleeping sinner, on the brink of hell, *awake!*

"When the mighty, mighty trump  
Sounds Come, come away,"—

*What then?*

—o—

### ALL ALIKE.

IT is a wonderful meeting-place *the Cross*. Every one is alike there. There is no "standing on your dignity," or being saved in a *genteel* way. God takes no account of fine clothes, or great respectability, when you go to Calvary. It must be as a hell-deserving sinner you go there; and it is as a hell-deserving sinner you must be saved. The greatest villain in the place may be at your side. Well, you and he must be saved on the same terms exactly. This takes the conceit out of one; but that is what God intends. Now, my dear, respectable, well-to-do *unconverted* reader, come down from your eminence. "Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein" (Luke xviii. 17).

—o—

WISE was the old Scotchman's supplication, "Lord, give me grace to feel my need of grace; give me grace to ask for grace; and when, O Lord, grace is given, give me grace to use it."

### "AFTER THIS THE JUDGMENT."

"IT is appointed unto men once to die, but after this *the judgment*" (Heb. ix. 27). Everybody believes that it is appointed unto men once to die. Death is a reality. Every one admits that. But the other part of the verse tells of as great, yea a greater reality, *the judgment*. After this the judgment! *After death the judgment!* Man, ponder it well. These sins of yours in mighty array shall be brought up—they shall stare you in the face in *the judgment*. The forgotten sins—the deeds of darkness—shall be brought to memory in *the judgment*. You will stand in your true colours in *the judgment*. You will stand *alone* in *the judgment*. You must *face God* in *the judgment*. There will be no running away in *the judgment*. You may flatter yourself you have a very peaceful time, and all is going well with you. But ah! it is *after death* the judgment—not before it. He may take you away with His stroke, it is true; but even after that *the judgment*. Likely you don't mind about gospel meetings or such like down here. But there is a meeting you are sure to be at, and it is *the judgment*. You would fain put it off, but you cannot—not a day nor an hour—it tarries not—*the judgment*. You may laugh, and sport, and revel, and walk in the ways of thine heart and in the sight of thine eyes: "But *know thou* that for all these things God will bring thee into

*judgment*" (Eccl. xi. 9); "For God shall bring every work into *judgment*, with every secret thing" (Eccl. xii. 14). Then get hid in Christ, man—woman—sinner lost, whoever you are; get hid in Him, and "There is therefore now *no condemnation* to them that are in Christ Jesus" (Romans viii. 1). Outside of Christ there is nothing but a certain fearful looking for of *judgment*. Tarry no longer, for remember, God has said it: "*After this*  
THE JUDGMENT!"

—o—

"THERE is nothing more sad and nothing more strange, than that, when there is a Saviour who is enough for all the world, so few should come to Him to be saved."

"It is not, 'I will blot out,' but, 'I have blotted out.' Some say, 'I hope God will forgive me.' Ah! my friends, you greatly mistake the Bible. A present forgiveness is offered to you. The moment a soul closes with Christ, that moment is this word true of him: '*I have blotted out.*' 'There is now no condemnation to them that are in Christ Jesus.'"

"THE great difficulty with God (I speak as a man) was not how to admit many sinners into His favour, but how to admit *one* sinner into His favour. That difficulty has been got over in Jesus Christ, and the whole difficulty has been got over. If one sinner may come unto God clothed in Christ, then all sinners may. Unsaved reader, *you* may. Nay, God beseeches you to come."

## PLAIN WORDS FOR SAVED PEOPLE.

YET A LITTLE WHILE.

"AND how fares it?" said one brother to another, lately. "Oh," was the reply, "I'm just 'looking for and hasting unto the coming of the day of God' (2 Peter iii. 12). 'For yet a little while, and He that shall come will come, and will not tarry' (Heb. x. 37). 'Then we which are alive and remain shall be caught up . . . to meet the Lord in the air: and so shall we ever be with the Lord'" (1 Thes. iv. 17). How blessed to be thus waiting for Him! But ours is not the waiting of the idle servant. Oh no! The time is short. Much has already been wasted. It is ours to *redeem* it. Souls are perishing all around—going down into everlasting burnings. And you and I, saved one, are here as His witnesses, to tell by life and word to all around what a dear Saviour we have found. Are we fulfilling our mission as God's *sent* ones? or are we taking it easy and comfortable while perishing souls reel madly on to the pit? Are we living as if it were yet a *great* while ere the Lord will come? Like the wicked servant, are we saying, "My Lord delayeth His coming;" and are we living accord-

ingly? Take heed lest that day overtake *you* as a thief; for yet *a little while*, and when the cry is heard, "Behold the bridegroom cometh," the last chance for these perishing ones will have passed away. Nevermore shall you be privileged to tell them that old story. No more shall you speak to them of His love—no more shall you tell them to behold the Lamb of God. It will be too late. *Now* is the accepted time, saved one, for you to declare the dying love of the Christ of God. Then be steadfast, unmoveable, *always abounding* in the work of the Lord; and you shall come behind in no gift, waiting for the coming of the Lord.



A MAN in the dark does not know what he may come against. His next step may be over a precipice, or upon dark mountains; so is it with Christless souls, "The path of the wicked is as darkness; they know not at what they shall stumble." Oh! poor blinded souls that walk so boldly in sin; ye know not what ye do. You that know you have never come to Christ, and yet walk with a light, confident step, as if you were to walk on a smooth carpet for ever, awake, dear souls. Do not rush on in the dark; for fear, and the pit, and the snare are in the way, and many bold sinners have gone down quick into hell.

IT IS APPOINTED  
UNTO MEN  
ONCE TO DIE,  
BUT  
AFTER THIS  
THE  
JUDGMENT.

Hebrews ix. 27.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 30.

JULY 26, 1879.

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## GOD WILL NOT BE MOCKED.

**A**N open-air meeting was being held one fine Lord's day afternoon, at the seashore near K—. About three thousand people were present. A brother in the Lord, well known to the writer, was preaching Christ to the people. As he was preaching, a young man, a sceptic, commenced to sing “Auld lang syne,” and continued thus to disturb the meeting for a while. My friend felt it laid on him to say something, and cried out, “If I'm a man of God, God will make it manifest to the world that that young man is an enemy of Christ.” The meeting was continued. It was found desirable to have a march to the neighbouring town, whither the sceptic followed, disturbing the meeting all the way. The words my friend spoke may have been an arrow shot at a venture; but the retribution which

followed within twenty-four short hours, was surely more than a coincidence. The next day—Monday—that young man was out with a companion, shooting rabbits. A rabbit had been started, and they were pursuing it right in the direction of the very sands where the meeting had been held on the preceding day. The rabbit ran over a little hillock, round one side of which the young man's companion went, the sceptic going round the other side. When he was about half way round, his companion fired at the rabbit, and that young man fell, shot through the head, and was carried home dead to his widowed mother. Young man, you cannot trifle with God. He will not be mocked. In such an hour as ye think not, the Son of Man cometh! Scoffer, beware! It is hard to fight against the mighty God of heaven. Ye who trample on

the blood of Christ and count it as an unholy thing, beware. The day of vengeance is at hand; and unless you get saved by that blood, it will cry from beneath your feet for vengeance on that guilty soul of yours. Ye who forget God, beware; for we read in that Word that abideth for ever: "*Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver*" (Ps. l. 22).

---

One cannot easily overwork, as long as spiritual joy fills his soul. You cannot well overheat a well-oiled axle. Working without power does the harm. Be filled with the spirit, and hard work is easy.

"THE whole Bible shows that Christ is quite willing and anxious that all sinners should come to Him. The city of refuge, in the Old Testament, was a type of Christ, and you remember that its gates were open by night and by day. The arms of Christ were nailed wide open when He hung upon the cross; and this was a figure of His wide willingness to save *all*, as He said, 'I, if I be lifted up from the earth, will draw all men unto Me.' But though His arms were firmly nailed, they are more firmly nailed wide open now, by His love and compassion for perishing sinners, than ever they were nailed to the tree."

### THE PATH OF COMMUNION.

THE path of communion with God is the path in which we are taught of God and know His mind. Out of communion with Him we may do a great deal of work, but it is hap-hazard work—only wood, hay, and stubble. Walking in communion with Him, we do those things that are pleasing in His sight, and, like Enoch, who walked with God, we have this testimony that we please God.

---

### ALL THINGS TO ME.

"WHAT is Christ to me?" you ask. Why, He is everything. And, what is better, He wants to be everything to you too. "Everything?" Yes, everything. I don't care what your case is. Is the burden of sins heavy, weighing you down? Then behold Christ yonder, "The Lamb of God which taketh away the sin of the world" (John i. 29). Is it peace you want? He made *peace* by the blood of His cross. Is it rest for that weary soul? Hear Him say, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). Is your soul hungering—are you, like the runaway son, beginning to be in want? Then Christ is the *bread* of life. Are you still thirsty, though you have drunk deeply at the world's fountains? Christ says, "If any man thirst, let him come unto Me and drink" (John vii. 37). Are you wondering where the door is? Christ says, "I am *the door*." Are you

not sure of the way to God? Christ says, "I am the way." Are you friendless? He is *the friend* that sticketh closer than a brother. Is your 'soul sick? Then there is balm in Gilead; there is a *physician* there. Is it light you want? Christ is *the light* of the world. Is it life you would have? Jesus says, "I am the resurrection and *the life*." Is it a shepherd you need? He is *the good Shepherd*. Is it one to deliver you from the power of sin? Christ is *mighty to save*—and able even to save to *the uttermost*. Then why is not that Saviour yours? Why have you not trusted Him yet? And why are you not able to say, "All things are mine, for I am Christ's, and Christ is God's?" Answer Him yourself.

—o—

IT is when we are most occupied with Christ that we are most useful to others, however conscious we may then be (as, of course we shall be more than ever) of our unlikeness to Him.

THE first thing to be had in conversion is peace with God. "Justified by faith, we have peace with God." This is the immediate effect of standing on the Rock, Christ. Sin-laden man, dost thou see no desirableness in peace with an offended, forgotten, despised God? Art thou so enamoured of the horrible pit of enmity and condemnation, that thou hast no desire to be out of it? Then, indeed, it is in vain to tell you of a Saviour; you can see no beauty in Christ.

## PLAIN WORDS FOR SAVED PEOPLE.

PRAYER.

"O YOU know if we ask God, He'll do it, He answers prayer, and gives us whatsoever we ask." Now, my dear brethren, there's something wrong in that statement, or rather something wanting—something *important* wanting. It's a general idea that God gives His children what they ask. But it's only a "general idea." He does *not* give His children everything they ask. And why? Why is it there is much unanswered prayer?—for there is a terrible amount of unanswered prayer—the reason is simply this, that the answer to prayer is *conditional*. It depends on something. Is it something in you and me? I unhesitatingly say "yes." God is willing to give, even until there be not room to receive. We know that. The fault is somewhere. The fault is *not God's*. The fault must be in ourselves. The fault *is* in ourselves. The whole question hinges on this point: *Are you walking with God?* If you are not walking with God, how can you expect God to pay any attention to what you ask? Are you obeying God?—doing those things that are *pleasing* in His sight? If not, there can be no answer to prayer, for it is

written, "Whatsoever we ask, we receive of Him, *because we keep His commandments, and do those things that are pleasing in His sight*" (1 John iii. 22). You see the answer is for the obedient child. And again the Lord says, "*If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you*" (John xv. 7). The child of God, who walks with God, and does those things that please Him, asks what he will in the name of Jesus, and gets it. You may argue that unbelief is the cause of unanswered prayer. Granted; but unbelief is simply a fruit of straying from God. Unbelief and walking with Him never go together. Let us see then that there is not in any of us an evil heart of *unbelief in departing from* the living God. *Abiding in Him*, all things are ours.

—o—

NO CROSS NO CROWN.—If we suffer we shall also reign with Him.

"WHOSOEVER drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst" (John iv. 13, 14).

CONSECRATION just means your putting your name and seal to the fact that you are not your own, as you did to the fact that Christ died for you, a sinner.

AND  
DESOLATION  
SHALL  
COME UPON  
THEE  
SUDDENLY.

Isaiah xlvi. 11.

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“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 31.

AUGUST 2, 1879.

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## INTO ETERNITY.

**T**WENTY-SEVEN souls ushered into eternity by a colliery explosion! Such was the sad news that reached us a short time ago. Twenty-seven men left their homes in their “usual,” little dreaming of danger; and they never returned. In such an hour as they thought not the Son of Man came! They were standing on the brink of eternity; and they knew it not. The sand-glass of each life was almost run. The summons to step into the great eternity was on the wing; and they knew it not. People say it was an accident—a chance. But nothing comes by chance to Him who marks the sparrow’s fall. God wanted these men to appear before Him; and they appeared, to the hour and the minute. But it was

an explosion, people say. But God can make use of an explosion—or a collision—or a storm at sea—of man’s ignorance, or man’s want of foresight—of a thousand things, in working His purposes. And when He wants *you*, reader, to appear before Him, you shall appear before Him at the very minute He wills it. And it shall be said of you, “he’s dead—he’s gone.” But *where has he gone?* Ah! where? Where, reader, *where?* God is speaking to that soul of yours. Twenty-seven cut off as by the breath of God! What if it be *your* turn next? Where, oh where would you spend eternity? Would “absent from the body” be “present with the Lord?” Would you exchange this mortal scene for the paradise of God, or for the wailing of the damned? Which?

*SINNER, BUT NOT A LOST  
SINNER.*

WE are all by nature sinners. Everybody admits that. We are all by nature *lost* sinners. This is not admitted by everybody. No one you meet with denies being a sinner; but if you inquire if he is, or ever was, a *lost* sinner, the answer in most cases is, "No, I would not like to say that; I don't think I'm so bad as that." Here, then, comes a delicate distinction. A man gives in quite readily that he is a sinner; but as for being a lost sinner, that's out of the question. What is the difference between the two? How many sins make a sinner, and how many make a *lost* sinner? Does a person require to commit a certain number of sins before he becomes a lost sinner? Must he arrive at a certain degree of immorality, stay away from church so many times, or live for a given period a dissolute life, before he has any cause to think he is lost? This appears to be the opinion with many. They seem to think they are saved *to begin with*—that is, that they were never lost at all; and all that lies with them is simply to do their best, taking care not to do anything *very* bad, in case they might *get lost!* These views are unhappily too

common. They evidence a blindness to the truth of the Bible, in this day of gospel light, truly appalling. But God's Word is clear and distinct upon this point: *every person is lost, to begin with.* There is nothing in the Bible whatever about a certain number of sins making a sinner, and a certain number more making a lost sinner. There is no such thing in it as *gradually* getting lost. "*All have sinned, and come short*" (Rom. iii. 23). Some may come farther short than others, but all are *clear below the mark*, and there's an end of the question as to great sinners and little sinners, for God says "*there is no difference*" (Rom. iii. 22). Instead of being *saved* to begin with, God's Word says we are "*children of wrath*" to begin with (Eph. ii. 3); "*far off*" (Eph. ii. 13); "*enemies*" (Rom. v. 10); lying under condemnation (Rom. v. 18); and that "*the heart is deceitful above all things, and desperately wicked*" (Jer. xvii. 9). That is what God says about every one who is unconverted. It is not a question of outward life. Your integrity may be unquestioned, your character unstained, your morality "*blameless*;" you may be living what is called a Christian life, a member of a church, family worship

in your house, and the Bible at your finger ends, and yet withal be a *lost* sinner. If you have never been born again this is what God says about your heart—*desperately wicked!* It may be you have never found this out. Oh that you may find it out now! Out of Christ your history is written in one word, and that is *lost*. Every *saved* person knows that was his state once. Are you saved, reader? Then you know that whereas you were once *blind* now you *see*, once you were going *down the broad road* but now *up the narrow one*; once *lost* but now *found*. There are only two kinds of sinners: *saved* sinners and *lost* sinners. There are only the *two* roads out of time into eternity. There are only the *two* places to arrive at. Reader, you are hurrying fast along *one* of these roads. *Which one is it?*

—o—

WHEN God shut Noah in He shut the mocking and unbelieving world out; and, for aught you know, this very night it may be so with you.

“THEY tell us there is no ice so close and hard as that which forms upon the surface which once has thawed; and there is no hardness of the human spirit so great as that which forms over hearts that have once been melted.”

## PLAIN WORDS FOR SAVED PEOPLE.

THE WILES OF THE DEVIL.

BELLA suffered great persecution after she was converted. Her parents and her brothers were all up in arms against her. But her soul was happy in the love of Jesus. The devil's frown only makes us cling closer to Jesus, and his roar drives us nearer to our beloved. One night her brother in anger lifted his foot and kicked her downstairs. She did weep, but not so much for the blow as the heartlessness of her brother. Then for simply being a Christian, and reading her bible, and obeying its commands, she was turned out of her father's house. It was hard to bear, no doubt; but the Lord stood by her, and He kept her extremely happy. She had the consciousness that it was for Christ she was suffering, and she took it patiently. Satan saw he was defeated, and so he changed his plans. Open persecution and suffering would not *fear* her from the path of obedience to the Lord; but perhaps she might be *seduced* from it by a bait skillfully thrown out. Her parents sent a message asking her to come home and they would treat her kindly. She

went, and was well received. They gave her liberty to read her bible and attend the meetings. Her brother who had kicked her was especially kind. One night he brought her home a new dress. She was delighted, yes, and thrown off her guard too; for poor Bella did not see that it was the devil's plan to draw her into the world. The dress was fitted on, and Bella looked well. The next thing was that Bella was asked by her brother to go with him to the "pic-nic;" and she thought it would not be "gracious" to refuse after his gift. So off she went. The world was there—the sinner's laugh—the dance—the song. They were all delighted to welcome Bella back again; although, when she went, she never meant to mingle with them. But her feet were in the snare; the devil had gained the victory, and Bella is a miserable backslider in the world to-day. Last time I met her she would not look me in the face, she turned away. Young believer, beware of Satan's smiles. They are more dangerous than his frowns; and the world's caresses than its scorn. Watch and pray.

—o—

THE sinner never has to wait on God. It is God who waits "to be gracious."

THIS NIGHT  
 THY SOUL  
 SHALL BE  
 REQUIRED  
 OF  
 THEE.

Luke xii. 20.

VOLUME I.

THE <sup>OF</sup> EVANGELIST

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 32.

AUGUST 9, 1879.

*One Shilling per 100.*

“*I NEVER WAS THERE.*”

“**Y**ES, I’ve travelled far,” he said.

“You have been abroad, I suppose?”

“Oh yes, I’ve been abroad, and seen many places.”

“And, in all your travels, were you ever at *Calvary*?”

“At *Calvary*?”

“Yes, at *Calvary*—the place called *Calvary*, where the Son of God suffered death for you and me.”

The stranger hung down his head and said, “No, I never was there.” Oh what a remarkable place he had missed! What a wonderful sight he had never seen! He had never been to the cross. He had never seen the Christ of God dying on *Calvary* for him. Ah! no—else he would have been *saved*. What! *saved*! you say. Yes, *saved*; for there is eternal life to the sinner who beholds

Jesus dying on *Calvary* for him; for it is written, “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*” (John iii. 14, 15). It is also written, “Look unto Me, and be ye saved” (Isaiah xlv. 22). Therefore “Behold the Lamb of God, which taketh away the sin of the world!” (John i. 29), and eternal life is yours. I do not ask you to make a pilgrimage to the very place where the Son of God died the just for the unjust; nor do I ask you to *imagine* you see Him dying on *Calvary* for you. But I ask you to behold what God has done for you—to see it written down plain in God’s Word that He loved *you* so much that He gave Jesus to die for you (John iii. 16; Rom. v. 6, &c.) And the moment you believe on Him you are saved—that is, you

get eternal life, and are justified from all things ; for it is written, " Verily, verily, I say unto you, he that believeth on Me hath everlasting life " (John vi. 47) ; and " All that believe are justified from all things " (Acts xiii. 39). Reader, *are you saved ? Have you got everlasting life ?* These are momentous questions. What is the answer of thy soul ?

" Saw ye my Saviour ?  
Saw ye my Saviour ?  
Saw ye my Saviour and God ?  
He died on Calvary,  
To atone for you and me,  
And to purchase our pardon with blood. "

—o—

THE woman that touched the hem of Christ's garment felt in herself that she was made whole. She was no physician, and yet she knew that she was well. When a man has a burden on his back, if you lift it off, he knows it at once ; so does the heavy-ladened soul that comes to Jesus—he finds rest, and knows it.

" The water gushed forth abundantly when Moses smote the rock. It was no scanty stream—it was enough for all the thousands of Israel. So is it with the blood of Christ. It is no scanty stream. There are no sins it cannot wash out—there is no sinner beyond its reach—there is enough here for all—there is enough for you. "

## ALL THINGS BECOME NEW.

THIS is what takes place in every real conversion to God—" all things become *new*." It is not all things become improved, or reformed, or dressed up ; but all things become *new*. The soul, born again last night, had the *new* life on the spot ; and to-day he has *new* tastes, *new* desires, *new* appetites. He realises that he has now a *new* home, and that he is travelling to the *new* Jerusalem. He now walks in *newness* of life. He lives in a *new* atmosphere, and treads the *new* and living way. He has found *new* companions and *new* associations down here ; and while he walks down here as a *new* man in Christ Jesus, he looks for *new* heavens and a *new* earth wherein dwelleth righteousness. All this takes place after the *new* birth. Has that great event—the *new* birth—taken place in your experience ?

—o—

THE DOOR.—The door into heaven is a *front door*. There are no back doors—no nice genteel way of getting saved. Christ says, " I am the door. " We don't read that any *man* is the door, or that the church, or the communion table, is the door. But *Christ* is the door. Reader, have you got in by Him ?

# TWO WONDERFUL QUESTIONS

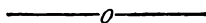
## WHICH GOD HAS ASKED,

AND

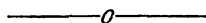
## WHICH CANNOT BE ANSWERED.



FOR THE  
UNSAVED READER.



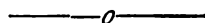
“How shall we escape if we neglect so great salvation?” (Heb. ii. 3).



MY DEAR UNSAVED READER,—

IT is quite clear from the above scripture, that there is *no escape* if you neglect so great salvation. Then why are you still neglecting and rejecting so great salvation? *What ails you at Christ?* Then turn ye, turn ye; why will ye die? Why will you deliberately rush into the lake of fire? And, remember this—God has said it—there is no escape.

FOR THE  
SAVED READER.



“Who shall separate us from the love of Christ?” (Rom. viii. 35).



MY DEAR SAVED READER,—

How blessed it is to know that nothing in the whole universe of God “shall be able to separate us from the love of God which is in Christ Jesus our Lord!” (Rom. viii. 38, 39).

PLAIN WORDS FOR SAVED  
PEOPLE.

WALKING.

IT is a most important matter the *walk*. Before we were saved we were not commanded to walk, but to be reconciled unto God. Now that we are saved, God enjoins us to *walk*, and he tells us *how* to walk. As ye have therefore received Christ Jesus the Lord *so walk ye in him*. Many of God's dear children read this passage as if it said "so *talk*;" and while they do a deal of *talking* they forget about the *walking*, which is the important thing. Now, when you and I professed to be born again, the world commenced to take it's measure of us, not by our talk but by our walk. In a word, the world cares nothing for a Christian's talking unless he has a walk (that is a life) behind it that can stand inspection. And that is one of the reasons why we have so many counsels as to our walking. We are told to walk "worthy of the Lord," to walk "in the light," and "honestly," and "in the spirit," and "in love," and "in wisdom," and "in the truth," and "before God." We are never told to walk before men, that is, as pleasing them. If our walk is to have power with men, it must first have power with God, for *the way to walk circumspectly before the world is to walk humbly before God*.

—o—

Is it light you want? "He that followeth Me shall not walk in darkness, but shall have the light of life."

THEY  
SHALL LOOK  
ON  
HIM  
WHOM  
THEY PIERCED.

John xix. 37.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 33.

AUGUST 16, 1879.

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## JESUS DIED.

**J**ESUS died! Sound forth the joyful tidings. Tell it everywhere—over hill, and valley, and plain—*Jesus died.* In the slums and back courts let the joyful news be heard—*Jesus died.* In the respectable habitations of the well-to-do sound aloud that *Jesus died.* In the lonely cottage on the moor, or by the wayside, let them know that *Jesus died.* Let the glorious glad tidings of God's love and God's gift be heralded, as a message becoming a king—*Jesus died.* Let it be no apology for the good tidings—no caricature, with a hundred *if's* around it—that *if* you resolve—*if* you reform—*if* you do your best, God will do something for you. Oh no, unsaved one. It is far better tidings than that, the news we have for you. *Jesus died.* Man, it is a thing already done, don't you see. God loves you

—yea, loved you before you thought of Him at all. You didn't ask Him to love you, did you? Oh no. But He loved you nevertheless. And He loved you so much that He gave Christ for you. That was wonderful. And you never asked Him to do it. And now God is sending you the wonderful news that Jesus died, that *you* should not perish. He died for the ungodly—He died for *you!* Oh won't you behold Him there on Calvary's cross; and then tell me what *more* you expect Him to do for you. Hear Him cry, “It is finished;” and then tell me what more needs to be done. Oh, 'twas for *you* that Jesus died, and rose again. Then believe it, *believe it;* and your soul will be free. Accept it as done *for you,* and then you can say, “My sins were punished yonder on the spotless Lamb of God. I should have died; but *Jesus died,*

and God is pleased with the work that Jesus did for me. Now I'll take up the cry, and spread the joyful news that *Jesus died.*"

"My sins deserve eternal death,  
But Jesus died for me."

"O groundless deeps! O love beyond degree!  
Th' offended dies to set the offender free!"

—o—

### ONCE AND FOR EVER.

Once and for ever,  
How blessed the thought!  
Once and for ever  
By blood I am bought;  
Once and for ever,  
O Lord, I am free;  
Once and for ever,  
All glory to Thee.

Once and for ever,  
By faith I behold,  
Once and for ever,  
My name high enrolled;  
Once and for ever  
I'm saved and I'm free;  
Once and for ever,  
Lord, glory to Thee.

Once and for ever,  
I soon shall be there,  
Once and for ever,  
Christ's image to bear;  
Once and for ever  
Then sorrows, farewell,  
Once and for ever  
With Christ I shall dwell.

### MIGHTY TO SAVE.

ISAIAH saw Christ's day afar off, like Abraham, and was glad. "Who is this," we hear him asking, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in His apparel, travelling in the greatness of His strength?" And the answer that comes from the Lord Himself is, "I that speak in righteousness, *mighty to save.*" Mighty to save, sinner, *mighty to save.* Did you ever see that passage in the Bible before? Perhaps not. Well, never mind. It is there, all the same. You will get it in Isaiah lxiii. 1. Mighty to save the very chief of sinners—not merely the rank and file of sinners, but leaders in sin—chiefs in iniquity. Sinner, with sins of scarlet and crimson dye, there is a fountain filled with blood, and it cleanses from all sin (1 John i. 7). Sinner bound by Satan for years, yea for a lifetime, there is One who is mighty to save. There is nothing too hard for Him, and He doeth all things well. And how will such a Saviour become yours? Simply by trusting Him. The moment you believe on Him, that moment everlasting life is yours. And then you will find that although He is mighty to save you

from hell, He is as mighty to save you from *sin*. You will then be kept by the power of God through faith unto salvation. Then make this mighty Saviour yours by receiving Him, for it is written, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John i. 12).

—o—

### WON'T HAVE HIM.

And so you won't have Christ. Very well; I hope you have counted the cost. And the cost is this: *Christ won't have you*. And you shall seek Him yet—O yes, you'll seek Him. You don't want Him just now. It's not *convenient* for you to be converted just now. You wish to have nothing to do with this Jesus *just now*. But there is a day coming when you will desire Him—in the hour of terrible agony that shall overwhelm that soul of yours, you will want Him, you shall seek Him early but *you shall not find Him*. You despised the day of your merciful visitation; you rejected the Son of God; and now, in the solemn day, *He rejects you*. O what a solemn day the judgment will be for you, Christ-rejector! How terrible to hear Him say, "Depart, ye cursed!" How Satan is making merchandise of your soul! Then escape for thy life, lest thou be consumed. Get hid in Christ, else you will be as stubble in the day of His fierce anger.

### PLAIN WORDS FOR SAVED PEOPLE.

#### GLEANINGS.

IF we would expect a blessing to rest upon us, we must see that we honour the Holy Ghost, and that we keep close to the written Word of God.

Our power in drawing men to Christ springs chiefly from the fulness of our personal joy in Him, and the nearness of our personal communion with Him.

How many souls have been seriously hindered for want of earnestness, want of solemnity, want of love in the preacher, even when the words uttered were precious and true! The same words that from warm lips would drop as rain, or distil as the dew, fall from his lips as the snow or hail, chilling all spiritual life.

To walk with God in hallowed fellowship is not only the secret of joy and holiness; it is the condition of all acceptable service, of all real usefulness.

What we are depends on where we abide.

The mightiest power for usefulness is the great influence of a life that abides habitually in the secret place of the Most High.

To walk with God is to walk in the light.

But if there is a want of integrity in dealing with ourselves; if some secret sin is cherished, some method of acting which our conscience condemns, but which we allow, or some act of faith which we refuse to obey; well, then, we are no longer doing the truth; we are refusing to come to the light, lest our deeds should be reprov'd. How can such a one seek a closer walk with God?

Christ in glory is the measure of our acceptance.

When our wills are yielded to God, *we* are yielded.

—o—

MOSES was a remarkable man; and of him we read that he "chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

A YOUNG man, in anxiety about his soul, was enabled to find rest in Jesus. On getting home that night he told his people about it; but ah! it was an ungodly family that, and they were almost for putting him out of the house. They didn't want to hear of anybody being converted, and when their own boy told them he had been enabled by grace to make a start for glory with Jesus, they were actually *sorry about it!* But, praise God, there was joy in the presence of the angels.

CHRIST  
ALSO HATH  
ONCE SUFFERED  
FOR  
SINS,  
THE JUST  
FOR  
THE UNJUST.

1 Peter iii. 18.

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# THE EVANGELIST.


“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 34.

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## PROFIT AND LOSS.

 YOUNG lad was one night driving a servant of God home from a certain town where he had been preaching the gospel of Christ. The driver (then a boy at school) took occasion to tell his friend how far on he was in arithmetic, and that he could do this kind of “count” and that other kind, and ever so many kinds. The preacher allowed his young friend to go on for a while, and at length spoke. “I’ll give you one,” he said quietly. “It is in *profit and loss*. Can you do *profit and loss*?” “Oh yes,” was the answer. “Well, here it is: ‘*What shall it profit a man, if he shall gain the whole world, and lose his own soul?*’” The young man was silent. His own soul was in danger, and he knew it. He was perishing. He had never been born again. The word spoken in season

was owned of God in the conversion of the lad. In boasting of the questions he had solved in his day, he forgot *one*, and what a question!—the *whole world* in the one scale as the *gain*, and the loss of the immortal soul in the other scale as the *loss*! Reader, have you pondered the question yet? Have you solved it? Take your pencil, if you will, and write down your gain, and write in big figures, for the gain is the *whole world*. Mark down all the gold and silver that eye hath seen, and the mines of wealth that lie hidden in the bowels of the earth, and in the unfathomed caves of the ocean. Mark down the world’s pomp, and splendour, and honours. Put down its seasons of pleasure and its rivers of delight, its gay companionships, its friendship and its praise. Mark down its dance and its song and its laugh and its joke, and its pat on

the back, and "you're a right good fellow." And when you have these and a thousand more things marked down, tell me this: What would it profit you if God were to say, "*Thou fool, this night thy soul shall be required of thee?*" Reader, why trifle with that immortal soul of yours, which shall live through undying ages? Oh, but the soul is precious! God has weighed *the whole world* against thy soul; and the world is as nothing compared to it! And that soul of thine is *not saved* yet! And the blood is shed, and Christ has died, and *all things are ready*; and yet you are *not saved*; and what if thy soul were required of thee *this night?*

—o—  
NOT SO BAD.

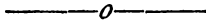
BUT am I lost? You are either *lost* or *saved*. One or other of the two you must be. Which of the two is it? When the Lord trod this earth there were people who were not so bad as *lost*. They could not *think* they were so terribly bad as to be *lost*. They had sinned—they admitted that; but as for being lost, they "never were

that." What did Christ do with these people? He simply *passed them by*. He said he had come to seek and to save that which was *lost*. But seeing they would not take their place as lost sinners, he could do nothing for them. And there are lots of people of the same kind now—not "so bad" as to be *lost*. Reader, are you one? Then let God be true but every man (including yourself) a liar, as saith the scripture (Rom. iii. 4). "There is none that doeth good; no, not one" (Rom. iii. 12). God says that of *you*. "All have sinned and *come short*" (Rom. iii. 23). God says that of *you*. "The heart is deceitful above all things and desperately wicked" (Jer. xvii. 9). God says that of *your* heart. "The carnal mind is enmity against God" (Rom. viii. 7). God says that of *your* mind. "Ye must be born again" (Jno. iii. 7). God says that of *you*. "*Look unto me and be ye saved*" (Isa. xlv. 22). Christ says that to *you*. Believe God before your own heart. Take the place of a lost sinner, and thankfully receive the lost sinner's Saviour, and thank God for the gift of his love.

—o—  
"PRAYER moves the hand that moves the universe."

## GOD HAS ANSWERED IT.

How can God be a just God and let a sinner into heaven? That's a very important question. But God has answered it. God could not *pass by* sin: he *must* punish it. Sin must be atoned for in some way or another, for God has said, "Without the shedding of blood there is no remission." So there's how sin was to be atoned for. Blood must be shed; but it must be innocent blood—even of one without spot or blemish. A *sacrifice*, you see, there must be. But who was to be the sacrifice? God provided the sacrifice; and it was his only-begotten Son. He made His soul an offering for sin. He died the just for the unjust. His precious blood was shed. Sin has been atoned for. The innocent has died that the guilty might go free. God has punished sin in the person of His Son; and now He can show Himself to be a just God, and yet the justifier of him that believeth in Jesus. Now, unconverted reader, God can say to *you*, "Be ye reconciled." Now, God is saying, "Behold Jesus—the way to God." The moment you believe on Jesus, that moment you are "justified from all things," for God has said it. And though you may be the greatest sinner on the earth, it matters not, for the blood of Jesus Christ cleanseth from *all* sin.

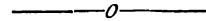


FORGIVEN much, you will love much; loving much, you will live to the service of Him whom you love.

## PLAIN WORDS FOR SAVED PEOPLE.

TRUTH IN THE HEART.

BEWARE of filling the mind with dead truth—dry doctrine. In these days when people are running to and fro, and knowledge is increased, there is a danger in getting so filled with mere knowledge as to be puffed up; for God says that knowledge of itself merely "puffeth up." There are a great many wonderful things in the Bible, but the Bible does not consist of a set of theories to be believed, but of truths to be obeyed. Truth in the head is of no use so long as it remains there. David hid God's Word in his *heart* that he might sin against him, and declared that in *keeping* his statutes there was great reward. God delights in truth in the *inward parts*. A very little truth *obeyed* is far better than a whole bushel of truth merely believed. "O yes," a brother says, "I see this quite clear, I believe it, it is the truth, there's no doubt about that." But my dear brother, Have you obeyed it? It is the obeying that glorifies God. If ye know these things, happy are ye *if ye do them*. Blessed are they that hear the Word of God and *keep it*. Let your care and mine then be to glorify God in *obeying the truth*, and to follow the injunction in the second chapter of John, "Whatsoever he saith unto you, do it."



## A MIGHTY FAMINE.

"AND there arose a mighty famine in that land" (Luke xv. 14). This is

always the way of it. All that the world and the devil have got to give is sure to come to this in the long run (and often in a very short run)—a mighty famine. Ah! the devil is truly a hard taskmaster. The short-lived pleasures he offers go up like straw in the fire; and then—and then—what then? You find yourself in the midst of a mighty famine. Unsaved one, that is you. I'm not speaking of some one next door, or in the next street; but of *you*—you who have not been converted to God yet. The Bible says you are “without God and without hope in the world.” O what a famine is yours! These pleasures and enjoyments have not satisfied your immortal soul. With the sins of the past chasing you behind, a bleak dark eternity before, and the wrath of God hanging over you, surely your case is desperate. How true you have found it that there has arisen a mighty famine in this land? But why should there be a famine for you? There is no reason why. There are many around you happy in the Lord, saved for eternity, drinking of the river of God's pleasures, and they are abundantly satisfied with the fatness of His house. Why not you? Is there not bread enough and to spare? “Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not?” “Incline your ear and come unto me,” says Christ; “hear, and your soul shall live.” O taste and see that the Lord is good.

WHAT  
SHALL IT PROFIT  
A MAN,  
IF HE SHALL  
GAIN  
THE WHOLE WORLD,  
AND  
LOSE  
HIS OWN SOUL?

Mark viii. 36.

VOLUME I.

OF  
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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 35.

AUGUST 30, 1879.

*One Shilling per 100.*

“TAK' IT AS A GIFT,  
CHARLIE.”

THE other evening, at the close of one of our services in the tent, and while the after-meeting was in progress, we observed two men standing together near the entrance, engaged in earnest conversation. Knowing that one of them had only a few days before been led unto a knowledge of the forgiveness of sins, through simple faith in a crucified Christ, we were anxious to hear what he had to say to his unconverted friend. Taking our stand beside the men, we found the young convert pleading with the other at once to decide for Christ, and cast in his lot with God's people. The young Christian's whole heart seemed to be in his final words, as he exhorted his friend: “*Tak' it as a gift, Charlie.*” Whether his words had the desired

effect or not, we cannot tell, but at all events, God brought it home in power to the heart of the writer.

“A GIFT!” Just think of it, unsaved reader. God is offering you *a gift*. There are two things spoken of in God's Word, either of which *must* be yours. One is “*Wages* ;” the other “*a Gift*.” “For the *wages* of sin is death ; but the *gift* of God is eternal life, through Jesus Christ our Lord.” Either the *devil's wages* or *God's gift* must be your *eternal* portion ; and what a terribly solemn thought it is that upon *your own choice* depends whether the wages or the gift shall be yours. You must have eternal life purely as a gift from God, or not at all. God does not *barter* His blessings to sinners in exchange for *works*, or *prayers*, or *penances*, or ought else. He gives life to all that accept His Son, and then He expects that

they will live and work for Him. I feel that the Lord has laid it on my heart to write this simple word, and yet, sinner unsaved, simple as the word is, it may be the message from God which is to seal your eternal destiny. Do not, I beseech you, treat God's message lightly. "What wilt *thou* do with Jesus that is called the Christ?" is a question that each individual soul must decide for himself, and for herself; and your decision upon this all-important question will be a source of either everlasting *joy* or *sorrow*.—Which?

—o—

"THEY that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth, even for ever" (Psalm cxxv. 1, 2).

NOT TO-NIGHT.—Not to-night—not to-night. How many say this? And yet to-night is *God's* time. God never says, *Come to-morrow*. But God says, *Come now*. Awakened one, don't allow the devil to cheat you out of your soul on any pretence. To-day the Spirit strives. To-day the Saviour pleads. To-day all things are ready; To-morrow you may be in eternity; and what then?

## SAVED AND NOT TO KNOW IT.

"IF a man is saved, will he know it?" That is a question which has got to be of some importance in the present day. And while some are looking at this "good" man who does not know he is saved, and at the other "good Christian" who *says* you may be saved and not know it, let us see what *God's Word* says. Test everything by the Word of God; and if it stands the test of the Word, receive it; if not, reject it without ceremony. Now, when we turn to the Word of God we find, strangely enough, that God's people who are mentioned there knew they were saved; and we hear them say, "*We know* that we have passed from death unto life" (1 John iii. 14); "*We know* that we are of God" (1 John v. 19). And they speak of God "who hath saved us" (2 Tim. i. 9). Now, the people who say you may be saved and not know it, must find at once that God's Word is against them. God says, "*We know*." They say, "*Perhaps* we know, and *perhaps* we don't know." Then we find God saying, "These things have I written unto you that believe on the name of the Son of God; that ye may *know* that ye have eternal life" (1 John v. 13). And yet do not the world and many professing Christians commit as great an outrage on God's Book as the man in Jeremiah xxxvi. 23, with his pen-knife? God says, "These things have I written . . . that ye may *know*."

But the popular voice is, alter the Bible and make it, "These things have I written that ye may be *in doubt*." The Bible tells us that "if any man be *in Christ*, he is a *new creature*: *old things are passed away; behold, all things are become new*" (2 Cor. v. 17). And yet some tell us that this great change may take place, and a person know nothing about it. God tells His people to rejoice evermore; and yet, we would ask, how can the Christian rejoice in the dread uncertainty as to whether he is going to heaven or hell? This doctrine of being saved and not knowing it, is, in short, one of the devil's masterpieces in the present day for getting souls down to hell with a lie in their right hand. Reader, "*may be saved and not to know it*" is a poor foundation for eternity. Just think of going into eternity on a *may be*. Do not be deceived, for it is written, "He that believeth on the Son of God hath the witness in himself" (1 John v. 10). And, "Let God be true, but every man a liar." "The effect of righteousness," we are told in God's Book, is "quietness and *assurance* for ever" (Isaiah xxxii. 17).

—o—

FROM ALL SIN.—Tell me a sin from which the blood of Christ can't cleanse, and then I'll tell you a sinner He can't save. But you can tell me no sin beyond the cleansing power of the blood, for God's Word declares that the blood cleanseth from all sin. And Christ is "able to save to the uttermost all that come unto God by Him."

## PLAIN WORDS FOR SAVED PEOPLE.

A BOLD STAND.

THERE is nothing like taking a bold stand for God as soon as ever you are converted. Many a promising young convert has suffered loss, and great loss too, by *waiting to see how he got on*, before making a clean cut with the world, and a bold stand for Christ. Let this not be so with you, young believer. If you have ventured your all on Christ, and got eternal life, *don't conceal* the fact. Let it be known that you are converted. And the first place to let it be known is *at home*. You remember of the man you read of in Mark v. 19, that he wanted to go away with Christ right off, but the Lord said to him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." So you see the first place to testify for Christ is at home. And if you are a faithful witness at home, it will give you wonderful strength to testify for Christ outside your own house. Indeed, there is something seriously wrong somewhere when a Christian is on fire for Christ everywhere but at home. But of course, you are not to confine yourself to the fireside at home. That is only

the *starting point*. Outside, the world is in darkness, and you are now one of the people who are called "the light of the world." Therefore shine ye as lights in the midst of a crooked and perverse nation (Phil. ii. 15), and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and reverence (1 Pet. iii. 15), holding forth the word of life (Phil. ii. 16), and

"Rejoicing to tell to all around,  
What a dear Saviour you have found."

The devil will try to hinder you, for he does not like this. But never mind. We read in Revelation xii. 11, that "they overcame him (the devil) by the blood of the Lamb, and by *the word of their testimony*."

—o—

"BUT then you haven't got any of these fine pleasures of the world," the man of the world says. Oh no, you are quite right; I haven't. But I have pleasures for all that, mind you. But they are not *of the world*. They are far better than the world's. I drink at them every day, and they are getting better every day. I find *in Christ* a joy the world can't give nor take. He has caused me to drink of the *river of His pleasures*, and I am so abundantly satisfied that I don't want to go back to the world's muddy fountains.

THE  
GIFT OF GOD  
IS  
ETERNAL LIFE  
THROUGH  
JESUS CHRIST  
OUR LORD.

Romans vi. 23.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 36.

SEPTEMBER 6, 1879.

*One Shilling per 100.*

## LOST!

**L**OST! LOST! LOST! When a sinner finds out he is lost, he knows a good deal. That's the first thing to know; and, without knowing that, you can never know you are saved. How many people have had the Bible in their hands for a lifetime, and yet have never found out this—that they are *lost*! And why have they not found it out? Simply because they *don't believe what God says*. Now God says plainly and unmistakably in His Book that “*all have sinned*” (Rom. iii. 23); and that “the heart is deceitful above all things, and desperately wicked” (Jer. xvii. 9). And yet how many people there are who tell you they have *not a bad heart at all*, while God says it is *desperately wicked*! Again, God says the carnal mind is enmity against God (Rom. viii. 7). In a word, they are not

only sinners but *enemies*. Now, unsaved reader, God plainly says that you are an enemy of His, and *condemned already* (John iii. 18). Do you believe it? God says it. And yet, wonderful to tell, God loves you, His enemy (John iii. 16). And God gave Christ to die for you, His enemy. Is it not wonderful? He saved us who are saved, *while we were enemies*. That's what He tells us in the fifth chapter of Romans. And then we read that “the Son of Man is come to save that which was *lost*” (Matt. xviii. 11). Sinner, do you believe what God says—that you are lost? If you are not a lost sinner, then Christ clearly did not come to save *you*—He came to seek and to save that which was *lost*. Then take your place as a lost sinner—as an enemy—as a hell-deserving one. In short, take *the character God gives you*, and, *as a lost sinner*, accept the

*lost sinner's Saviour.* And then you will be able to say, "I once was lost, but now I'm saved—praise to the name of Jesus."

"O, happy day! that fixed my choice  
On Thee, my Saviour and my God."

—o—

### "FOOLS."

BUT don't you make great fools of yourselves going on this way singing and preaching in the open air, and going such lengths?

Oh, yes, we make great fools of ourselves. There's no doubt about that. But the great thing is, we are fools for Christ's sake (1 Cor. iv. 10). Oh, but it's grand to be a fool for *His* sake, and to suffer reproach for His name. We read of His servants long ago that they *rejoiced* that they were counted worthy to suffer shame for His name (Acts v. 41). And, for that part of it, they were content to be counted the offscouring of all things. And so are we. The world may call us great fools; but there is a *day* coming which shall prove who were the fools. In that great day it will make very little difference what So-and-so said, or how So-and-so laughed. Those who are ashamed of Christ down here, of them shall He be ashamed in that day. So we are quite content to be fools for a little while, for you know it is a great honour to suffer shame for His name.

### WONDERFUL LOVE.

I AM sure I can't tell you anybody that God does not love. He says in His Book He loved *the world* so much that He gave His only begotten Son. I don't know why God should love such sinners as *you and me*, for it was you and me that God loved. Without a doubt it was you and me. God loved *the world*; so, unless you can prove you live in one of the stars, then it is clear God loves you. How God loved you and me *so much* I can't tell; but I know it is the fact that He did love, and that He does love you and me *so much*. And to prove it He has given His Son; and that's the best gift He ever gave to anybody. And in case you and I should think that great gift was not for such sinners as we, God has told us that Christ died for *all*. And he says, "Come unto Me *all* ye that labour and are heavy laden, and I will give you rest." And "him that cometh to Me, I will in no wise cast out." And do you know this, Christ has died "that *whosoever* believeth in Him should not perish but have everlasting life." *Whosoever*, mark you—it does not matter who it is. And *whosoever* takes you in, doesn't it? For if you had been left out, it would have read, "Whosoever, *except* John So-and-so," or whatever your name is. But God did not leave you out, unsaved one. Oh no. He thought upon you. Jesus died that you and such as you might not perish but have everlasting life. But have you believed on

Him? Have you ventured your soul on Him? *Have you received Him as your own Saviour?* If so, you are saved, and that for ever. If not, the wrath of God abideth on you. For it is written, "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 (Jno. iii. 36).

o

### PLEASED WITH THE FINISHED WORK.

THE great work that Christ accomplished on Calvary for sinners pleased God. And to prove that, God raised Him from the dead; and now He is seated at God's right hand. But I also am pleased with the work Christ did in making His soul an offering for sin. I am so well pleased with the work *He* did that I have no wish to add any of *my* works to it. Jesus said, "*I have finished* the work which Thou gavest me to do." And, seeing it is finished, there remains nothing for me to do. So you see that when God is pleased with Christ and I am pleased too, we are at one upon the matter; and believing what God says about Christ, and that He died for me, I know I am justified; for *all* that believe *are* justified from *all* things; and God is the justifier of him that *believeth in Jesus*.

o

"WELL might a great preacher say to a flatterer: 'Do not bring your tinder box too near to my gunpowder.'"

### PLAIN WORDS FOR SAVED PEOPLE.

AIM HIGH.

DON'T be content with being a *mediocre* Christian—that is one just like the general run of Christians. Measuring ourselves by ourselves, and comparing ourselves among ourselves, is not wise. To be content to be as far up as So-and-so, is to lose sight of Christ. He is *the Master*. He is the great *Example*. And even Paul, when he asked the Corinthian believers to follow him, said, "Be ye followers of me, even as *I also am of Christ*" (1 Cor. xi. 1). It is *not safe* to exactly follow any Christian. He is a very remarkable Christian in which you won't find a something in which you had better not follow him. It may not be much; but the Book tells us that "dead flies (of very little account, you would say) cause the ointment of the apothecary to send forth a stinking savour" (Ecc. x. 1); and you know it is the little foxes that spoil the vines (Song of Songs ii. 15). Then be ye followers of *God* as dear children (Eph. v. 1), and aim at the very top of the tree—to dwell continually in the very presence of God. Don't care though you find yourself head and shoulders above everybody about you. If many around

are contented with small things, don't be you content. So-and-so is a very good Christian, some one tells you, and he just does what most people do, and makes himself "accommodating, you know." But, my dear brother, the words of Christ to you are: "What is that to thee, *follow thou Me*" (John xxi. 22). Who then is willing to consecrate his service this day unto the Lord (1 Chron. xxix. 5). And if you look the margin there, you find the word *consecrate* rendered *fill his hand*. Who then is willing to be filled with "the fulness of God?" (Eph. iii. 19).

—o—

"Not as pleasing men, but God which trieth our hearts" (1 Thes. ii. 4). If we have the single eye for the glory of God, our aim will be to please Him, no matter whether we please men or not. Enoch had this testimony, that *he pleased God*. Let us, who know the Lord, have the same testimony.

—o—

BUT is God willing to save me? The Bible says He is not willing that any should perish, and that He "Will have all men to be saved" (1 Tim. ii. 4). But the question is: are you willing to be saved? There is no doubt about God's willingness, for He is *beseeking* you to be reconciled. Then why are you not reconciled? God is speaking to you just now. "See that ye refuse not Him that speaketh" (Heb. xii. 25).

# I AM NOT SENT

BUT UNTO THE

# LOST SHEEP

OF THE

# HOUSE OF ISRAEL.

Matthew xv. 24.

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No. 37.

SEPTEMBER 13, 1879.

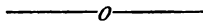
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## SAVED ON THE HIGHWAY.

I HAD been holding meetings in the small town of —, up in the hill country there. About the end of the week I felt a very strong impulse to leave the place and come down to Ayr. It seemed as if the Lord would have me go down there; and it also seemed that Saturday night was the time for me to go. Immediately I conferred not with flesh and blood. So I got ready; and, saying good-bye to the dear people among whom I had been labouring, I set out for Ayr. I had no idea of what I was going to do there; but I was walking by faith, and I knew the Lord would bring it out all right. After I had been several miles on the road, walking all by myself, I overtook a man. He seemed to be a packman—an intelligent, active-looking man, apparently in the cloth line. I

entered into conversation with him; and asked how it fared with him for eternity. He said it did not fare well. And I then found out that he had been for a long time under conviction of sin, and seeking salvation. But he had not yet found out *God's way*. I there and then commenced to preach Jesus to him, telling him that Christ was the end of the law for righteousness to every one that believeth. I told him that God loved him and gave Christ for him. He listened as a man waking out of a dream. The Lord was opening his eyes to see the things which were freely given to him of God. He had never seen *God's way* before. But he saw it now. He believed in Christ his Saviour; and as we went along that road he passed from death unto life. We journeyed on together, speaking of the things touching the King, till we came to a part of the

road where he had to strike off, and we parted. But I felt that my mission to Ayr was accomplished, and that I might almost as well return to the little town I had left. It was quite clear to me that I had been led down that way to point that soul to Christ. I could not understand at the time how I should feel such a call to take that journey that night. But it was clear now. The word of the Lord had come true: "What I do thou knowest not now; but thou shalt know hereafter" (Jno. xiii. 7). All the praise and the glory be to Him who doeth all things well! *Passed from death unto life!* Reader, have you passed from death unto life?



"BUT so many Christians do *this*, and believe in *this*, and say *this*." "What is that to thee?" says Christ; "follow thou Me."

YE WILL NOT COME.—"Ye will not come to Me that ye might have life." That's the reason you are not saved yet. Ye will not come to Christ. The reason is not His unwillingness, but *your* unwillingness. You are without excuse, for God hath declared that all things are now ready.

## WORK OUT YOUR OWN SALVATION.

LITTLE Katie was playing away alone one day, and as I heard her talking away as if some one were beside her, I drew near to listen. To my astonishment I found her alone and musing away to herself. One thing I overheard her say—where she had heard it, or how she got it, I cannot tell, but it took a hold of me—it was this: "Work out your own salvation with fear and trembling," said the child, and then pausing a moment, added, "But how can they work it *out* if it's not *in*." Very true and beautiful; and there's many trying to do what never can be done. "*How can they work it out if it's not in.*" You must receive salvation and have it *in* you before you can work it *out*. It does not say *work for* salvation, but work out *your own* salvation. It's *your own* salvation, and you cannot call a thing your own that you never had received. The fact is the words are spoken to "saved people," to the saints in Christ at Philippi (Phil. i. 1). And it has nothing to do with the saving of the soul from hell at all, but the life of a saved person. God gives salvation for nothing, salvation is a gift. Jesus

wrought it out alone on Calvary, and before He died said, "It is finished." Not a whit can be added. Not a single prayer or tear is needed. Take salvation. Receive the gift of God. If you persist in working for it, you will be damned for refusing the gift of God. Receive salvation, and then, as a *saved person*, "Work out *your own* salvation."

—o—

*EXCEPT.*

WHAT wonderful "*exceptions*" are in the Bible. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven" (Mat. xviii. 3). "Except a man be born again, he cannot see the kingdom of God" (Jno. iii. 3). Now how different this is from what people say. People say, "Except you do your best you won't get into heaven." Except you get reformed and improved, you can't be saved. But God goes to the root of the matter, and says at once that you must be *born again*. That's the great change. And that change is effected by receiving God's gift, which is eternal life through Jesus Christ our Lord. Christ died for the ungodly; but have you accepted Him yet as your Saviour? He is *a* Saviour, you may be able to say; or He is *the* Saviour; but can you say, "He is *my* Saviour. He saved me. Oh, happy day! when Jesus washed my sins away?"

*PLAIN WORDS FOR SAVED PEOPLE.*

GLEANINGS.

IF you do not find, among professing Christians, any living as you think they should, do you show them, *by your life*, how they ought to live. Instead of looking for examples, *set one*. If you have the light, let it shine. You have no right to find fault with others as long as they do better than yourself. The discovery of defects in those who are trying to do good will not give you a single excellence of character. Aim to secure for yourself the highest Christian experience, and the most symmetrical character. Seek to have not only all the graces of the Spirit, but to have them in due proportion. Let your life be one which can be safely imitated by others. *Be then an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*

A MAN shall carry a bucket of water on his head and be very tired with the burden; but that same man when he dives into the sea shall have a thousand buckets on his head without perceiving their weight, because he is in the element, and it entirely surrounds him. The duties of holiness are very irksome

to men who are not in the element of holiness; but when once those men are cast into the element of grace, then they bear ten times more and feel no weight, but are refreshed thereby with joy unspeakable.

---

AWAKE!

AT ease—and the great realities of eternity staring you in the face! At ease—and immortal souls passing into that eternity every hour! At ease—and your soul unwashed in the blood of Christ! At ease—and the Judge at the door! At ease—and the wrath of God hanging over you! Unconverted reader, awake! Death, judgment, and eternity are *realities*. You have got to meet God. You have got to spend eternity. But where?—*where?*—WHERE? You need not shake off the question. It must be answered. Sooner or later you *must* face it. In eternity you will be awake. No sitting at ease then. You will believe everything *then*. But it will be *too late*. *Now* is the time that fixes your destiny.

---

“THE Spirit is given to them that believe; and that almighty Agent hath one argument that moves us continually—the love of Christ.”

DELIVER HIM

FROM GOING DOWN

TO THE PIT;

I HAVE FOUND

A RANSOM.

Job xxxiii. 24.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 38.

SEPTEMBER 20, 1879.

*One Shilling per 100.*

## WHY?

“**I**S there no balm in Gilead?  
Is there no physician there?

Why then is not the health of the daughter of My people recovered?” (Jer. viii. 22). It is God who asks the question; and it is a very important one. It might be put in other words to the reader; and then it would run as follows:—

“Is there not a great Physician, one who can save to the uttermost? Has not Christ died for the ungodly? Has He not invited *whosoever will* to take the water of life freely? *Why, then, are you not saved?*”

That’s the question God puts to you, dear unsaved one? Has not the blood been shed? Is not the fountain opened for sin and uncleanness? Did not Christ suffer, the just for the unjust, on Calvary’s tree? Did He not say, “It is finished?” Why, then, are you not saved? Has

He not said to you, “Come unto Me *all* ye that labour and are heavy laden, and I will give you *rest*?” Why have you not come? Has He not said, “Him that cometh to Me I will in no wise cast out?” Is He not waiting to be gracious? Has He not said, “Behold, now is the accepted time; behold, now is the day of salvation?” Why then are you not saved? Has He not said that it is appointed unto men once to die, but *after this the judgment*? Has He not told you of a hell, and a heaven, and a never-ending eternity, and that soon He is coming with His mighty angels, in flaming fire, to take vengeance on them that know not God, and obey not the gospel? Ah, unsaved one, well may God ask you why you are not saved! Then arouse thee, on the very brink of a lost eternity, and escape for thy life, lest thou be consumed!

## A GREAT DAY.

YES, the very day is fixed. The world has its great days. They are appointed beforehand, and then it is known that there is going to be a great demonstration, and a great gathering of people, and altogether a very great day. But God has a day arranged for already, and it is to be a great day. And there will be a great gathering of people that day, and a great demonstration. And everybody will be in earnest that day. And nobody will be awaiting that day. And what day is that? We read about it in the seventeenth chapter of the Acts, at the thirty-first verse, and it is this: "He hath appointed a day, in the which He will judge the world in righteousness, by that man whom He hath ordained."

Reader—

"'Tis time that you were ready  
For that great day."

—o—

THE Lord is not slack concerning His promise.

A TRIED servant of God was dying. "Well, brother," said one, "I have sometimes heard you say that if you had a hundred souls you could venture them all on Christ. Can you say so, now?" "*A million—A MILLION,*" was the reply, and, soon after, he fell asleep.

## SPEECHLESS.

YOU have excuses without number now. But there is a day coming when you will be *speechless*. We read in God's Book of a certain marriage, at which there was a guest who had not on a wedding garment. And the King, when He came in to see the guests, said to him, "Friend, how camest thou in hither, not having a wedding garment?" And he was speechless. And if you, reader, go into eternity unwashed in the blood of Christ—without the robe of God's righteousness upon you—you will be speechless. It is easy for you to put off some poor child of God, and give him hard questions to answer. But don't forget this—in the solemn day you will be *speechless*. Then get on the wedding garment now—"Even the righteousness of God, which is by faith of Jesus Christ unto all and *upon* all them that believe" (Rom. iii. 22).

—o—

"Who trusts in God, a strong abode  
In heaven and earth possesses;  
Who looks in love to Christ above,  
No fear his heart oppresses.

"In only Thee, dear Lord, I see  
Sweet hope and consolation;  
My shield from foes, my balm for woes,  
My great and sure salvation."

## COME.

"A CERTAIN man made a great supper, and bade many" (Luke xiv. 16). That's just the story of the cross. God wants to see men happy, and so He has provided a feast—a *great* one—and He has invited *many*. And now at supper-time He has sent out His servants to say to them that are bidden, "Come; for all things are now ready." And who are those that are bidden? you may be asking. Well, my reader, they are many; but *you* are one of them, depend upon that. And you have not only been bidden, but here God has a second invitation for you: He says, "Come; for all things are now ready." Come and find a refuge from the coming storm of God's judgment. Come, and find a free pardon at the fountain opened for sin and uncleanness in the house of David. Come, and get the best robe, and the kiss of reconciliation. Come, to sit down at that wonderful table, and just have a real, unmistakable feast. The Queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon and see his riches; and after she had come she declared the half had not been told her. And so shall it be with you if you come to this great supper. You will declare that the half has not been told you.

## PLAIN WORDS FOR SAVED PEOPLE.

"A SWEET SAVOUR."

"A SWEET savour of Christ" (2 Cor. ii. 15). What wonderful words! How full of meaning! You fall in with such and such an old brother, and you observe a "*savour of Christ*" about him. Or it may be you meet a young brother for the first time. There is nothing very remarkable about him. But you are not many minutes in his company till you observe a "sweet savour of Christ" about him. There is that *something* (not cant, nor a lugubrious countenance either) that tells you he has been with Jesus very lately; in short, that he is walking with God. He has brought the fragrance of Christ with him, and, as an old writer says, you "smell Christ off him." How refreshing it is to fall in with these sweet smelling ones. But does it not strike you, my dear brother, that they are few in number? In these "hurry-scurry" days in which we live, does there not seem to be a growing want of solid, vital godliness? There is abundance of glib talking of this truth and the other truth; but is there not a lack of the living power of the truth manifested in the life of the child of God? And, if such 'is the

case, is it not another call to *you* and to *me* to "let this mind be in you which was also in Christ Jesus" (Phil. ii. 5); and see that ours is the godly walk that pleases God, and the meek and quiet spirit, which is in His sight of great price (1 Peter iii. 4); and so "like spices on the breezes" our whole life shall pour forth His name.

—o—

"THE man who would rest content with God's mercy at some future time, is the man who is content to rest without it."

"Thou canst not stand before thine enemies, until ye take away the accursed thing from among you."—Joshua vii. 13.

AFTER a young preacher had finished his discourse, Robert Flockhart was asked his opinion of him. "Ah," Flockhart replied, "*he wants the broken heart.*"

"MARKS OF TRUE GODLINESS.—Sin is hated—Christ is precious—the Word of God is sweet—Christians are beloved—the world is felt to be a broken idol—the personal presence of Christ is longed for."

"A little rope sufficeth to hang a great thief; a little fly is enough to spoil all the alabaster box of ointment; so the smallest sin, if not washed away by the blood of Christ, is sufficient to ruin your soul to all eternity."

YE WILL NOT  
COME TO ME,  
THAT  
YE MIGHT HAVE  
LIFE.

John v. 40.

VOLUME I.

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# THE EVANGELIST.


“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 39.

SEPTEMBER 27, 1879.

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## WHAT ABOUT THIS EVER- LASTING PUNISHMENT?

NE is always hearing something when travelling by rail.

The chief topics of the day usually get some share of the conversation; and although these have generally very little interest for those who are pilgrims and strangers here, yet the things of eternity do sometimes come up; and just now the question of eternal punishment seems to be engaging the attention of not a few. I found myself the other morning in a compartment of a railway carriage which was pretty well filled. The subject of conversation was everlasting punishment. Two gentlemen seemed inclined to take the “popular” view, that there was no such thing as everlasting punishment. But a third, who was somewhat older than the others, boldly declared that it was in *the*

*Book*, and that M—— (a well-known sceptic) need not try to prove otherwise. “*There* it is in the *Book*,” he continued, “and neither M—— nor all the learned men in the world can take it out of it. Everlasting punishment is as plain in the Bible as A B C; and if you deny it, why, you may just as well deny the whole Bible at once.” I was glad to see my unknown friend contending earnestly for the faith once delivered to the saints. But I have no doubt it is only one of many little talks just now going on upon that subject. Sceptics and infidels are labouring hard to make out God to be a liar. And the most barefaced part of their work is to *prove it out of the Bible!* On talking with a “learned” man about it, he would fain have *liked* there was not an everlasting hell. But he frankly admitted that the last verse in the 25th chapter of Matthew

was insurmountable: "These shall go away into everlasting punishment." There it is in God's Book, so plain that even a child may understand it. And the "learned" man had to admit it. But there is plenty in God's Word he would have found just as awkward as Matt. xxv. 26, such as "eternal fire" (Jude 7); "everlasting burnings" (Isa. xxxiii. 14); "and in hell he lifted up his eyes, being in torments" (Luke xvi. 23); "where the smoke of their torment ascendeth up for ever and ever" (Rev. xiv. 11).

Reader! If you meet God unconverted—not born again—you shall assuredly go into everlasting punishment. *God has said it*, and *He* will be your judge—not the sceptic and the infidel. Then, escape for thy life. There is a question in God's Book which He asks, and He does not mock you when He asks it. It is this:

"*Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?*" (Isa. xxxiii. 14).

### IN THE ORIGINAL.

"BUT have you looked at it in the original language?" Some scoffers try to make this a "back door" when you are putting God's truth before them. Two of them tried this plan with a brother lately in the train, asking him if he had looked at that passage in the original, "*suffering the vengeance of eternal fire*" (Jude i. 7). To their surprise the brother replied "Yes," and immediately pulled out his *Greek New Testament* and read the passage to them *in the original*. And the examination of the original only proved more conclusively that God meant what He said.

—o—

### SEEK FIRST.

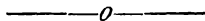
BUT have you got Christ? That's the question. But, man, I could tell you of such a lot who professed and went back, and made such awful fools of themselves, that——. But never mind them. It is *you* and *I* who are talking just now. So just let us confine ourselves to *Christ* and *you* and *me*. Other people who "went back," and made fools of themselves, will never justify you and me when we stand before God. The question is, Are *you* saved yet? What have *you* done

with Jesus which is called Christ? Now, mark you, *that* is the question you have to answer. And when you stand before God it will do you no good in the world to tell God about So-and-so who professed and went back to the world, and of So-and-so who turned out such a scoundrel. The Lord knows all about these things. What He is saying to you is, "What is that to thee? follow *thou* Me." The plain state of the case, John, is just this: God says, Seek *first* the kingdom of God. But you are not doing that. You are trying first to make professed converts as black as possible. And if God were to call you to account this very moment, what would you say to Him? Man, John, you must be *born again*. You must have Christ. Your running down others will do no good to your never-dying soul. But your receiving Christ, as a poor hell-deserving sinner, will be the greatest event in your life-time; for "as many as received Him, to them gave He power to become the sons of God." Then, John, be interested in *your own salvation*. Never mind other folk till you are converted yourself. And God wants you to be converted now—to venture your soul on Christ now—for *now* is the accepted time.

## PLAIN WORDS FOR SAVED PEOPLE.

THE PEOPLE WHO WERE COMPLIMENTED.  
 THE Bible is not a book of compliments, and yet we read of some people in that same Book who had quite a compliment paid them. The people referred to are the Bereans; and what they were complimented for was this, that they searched the Scriptures daily to see if the things Paul spoke were true (Acts xvii. 11). They were people who loved their Bible; and they tried everything they heard by the Word of God. "So-and-so says this, and he's a great man." "I read this in a book—a capital book." But that would not satisfy the Bereans. They must see it in *the Scriptures*. It mattered very little to them what So-and-so said, or what such-and-such a "good" book taught. The great point with them was, "*What does God say?*—let us appeal to the Scriptures." And God says about them that they were "more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so." Now, young believers, there's a capital example for you. In these days you will fall in with ever so many professing Christians who test things

by "common sense," and mould their conduct by "expediency." But such, my dear brother, are no example for you and me. Let ours be the Berean spirit. Prove all things by the Word of God. Never allow reasonings to take the place of the Bible. It is not man's wisdom that will judge us; but "the word that I have spoken," says Christ (John xii. 48). "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. ii. 8).



IN Ireland, some time ago, a teacher asked a little boy if there was anything God could not do: and the little fellow said, "Yes; He cannot see my sins through the blood of Christ." That is just what He cannot do. The blood covers them. Is it not good news that you can get rid of sin? You come to Christ a sinner, and if you receive His Gospel your sins are taken away. You are invited to do this; nay, He entreats you to do it. You are invited to make an exchange; to get rid of all your sins, and to take Christ and His righteousness in the place of them. Is not that good news?

"THIS is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15).

# SUFFERING

THE

# VENGEANCE

OF

# ETERNAL FIRE.

Jude i. 7.

VOLUME I.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 40.

OCTOBER 4, 1879.

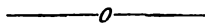
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## “THE SIMPLICITY O’ T.”

“**I** WAS stumblin’ over the simplicity o’t.” Such was the testimony of a soul born of God not very long ago. And what a number stumble, and how long they stumble, over the simplicity there is in Christ! It’s such a wonderful way of being saved this—*believing in the finished work of another.* And indeed it is a wonderful way—a way you and I would never have thought upon. Yet there it is, in God’s Book, so plain that he may run that readeth it. So plain has God put down the way of salvation, reader, that there is *no need for you to go to hell.* You start; and very likely you ask, “But is there any *danger* of my going there?” Most certainly there is; and a very great danger too. In point of fact, you are *on your way there* at this moment if you have not been con-

*verted to God.* And it is because you are in danger that God has provided such a great salvation *for you.* God has been so much in earnest about your soul that He has given Christ to die on Calvary’s tree *for you.* Your sins deserved His wrath; but instead of pouring out His wrath on you He poured it out on Christ. He did not suffer for His own sins—O no! “He did no sin, neither was guile found in His mouth. Yet it pleased the Lord to bruise Him.” And now God tells you to behold on Calvary’s tree what *has been done for you;* and, believing on Him who suffered there, God says you are justified from all things (Acts xiii. 39). God wants you to be pleased with the sacrifice *He* has provided. He wants you to be so well pleased that you will just accept it as your own; and that very moment eternal life

is yours. God says it (John iii. 36, &c.) Now don't stumble over the simplicity of it; but let God be true, and accept Christ as yours—*now*.



### WHAT AM I TO DO?

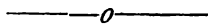
WELL, it does seem strange. There I am told there is no use in praying, nor working, nor doing my best. And I would like to know what I am to do. Well, in answering you, I would say it is not very strange after all. Praying, and working, and doing your best, are capital—all capital *in their place*. But then you have them out of their place altogether. How? Simply because, when you ask, What am I to do? God tells you to believe on His Son and you'll be saved, there and then. But you say you know a far better way than simply believing. But all you are doing is simply *dead works*, till you get eternal life through believing in Jesus. You must have eternal life *first*; then you'll do your best out of gratitude to God for having saved your soul. For you must know that God *saves sinners to begin with*; and, after they are saved, God says, "Son, go work in my vineyard." So see you are taking *God's way*, and not *your own way*.

### WE KNOW ALL THAT.

THERE are ever so many people now who know all you can tell them. If you mention a passage of Scripture, they say they know it thoroughly. If you quote a dozen texts, it is the same: "they know them all long ago." If the reader is one of that class of people, I would like to ask him if he knows one thing, and it is this, "One thing I know, that, whereas I was blind, now I see." It does little good to know the way out of a burning house: the important point is, have you escaped by that way? It is very good to know how to be saved; but have you *got saved*? It is so far well to know of blood that cleanseth from all sin; but has it cleansed *you*? Depend upon it, your great amount of knowledge will only bring you the greater condemnation. Knowing all the passages of Scripture from Genesis to Revelation will profit you nothing, so long as you do not know what it is to be *born of God*. That poor despised one, who knows he has passed from death unto life, and that he is now in Christ Jesus, has knowledge that will stand the test of death, judgment, and eternity. How different from the one that "knows everything," and is yet *lost*!

## A PREPARED PEOPLE.

WHAT seems to be very much forgotten is this : that heaven is a place of bliss only for those who are prepared for it. Take an unconverted man out of a "fine jovial" worldly company, and, if it were possible, take him right off to heaven and set him down there, and what would be the result? Why, he would want out of it as quickly as possible. He would not enjoy it at all—he would be miserable. What is the reason of this? Because he had never been made meet for the inheritance of the saints in light. He had never been *changed*—that is, born the second time. He had no delight in the things of Jesus down here, and of course he would have none up yonder. As the tree falls so it must lie. And thus you see, my reader, if you would ever enjoy the blessedness of heaven you must have the appetite down here; and that appetite is only to be got by getting *into Christ*, for then only old things pass away and all things become new. Then you will get the pilgrim spirit. Then you will love the company of those who love Jesus, and who are journeying to the glory to be with Him for ever.



"HE may be the greatest libertine that ever walked the streets, or the greatest blackguard who ever lived, or the greatest drunkard, or thief, or vagabond; but I come to-night with glad tidings, and preach the Gospel to every creature."

## PLAIN WORDS FOR SAVED PEOPLE.

HIS WILL OR MINE?

IT has been truly said, that, if we are not saved from our own will, we are not half saved; and it has also been well remarked, that the most godly man is the one most in subjection to the will of God. We, who are God's children, have been saved—not to do our own will, but to do the will of God. When we hear some one say, "I'm converted now, and I'll do as I like," we conclude that there is no conversion there whatever. The true convert says, "I'm converted now, and I'll do what *God* likes." If we would learn of Christ in this matter (Matt. xi. 29), we hear even Him say, "I came down from heaven, not to do mine own will, but the will of Him that sent Me" (John vi. 38); and again, "My *meat* is to do the will of *Him that sent Me*" (John iv. 34). Even in the conflict of Gethsemane's garden he could say, "Nevertheless, *not My will*, but *Thine*, be done" (Luke xxii. 42). What an example we have here in Him who *pleased not Himself!* (Rom. xv. 3). Then, brother—sister—are we doing our own will? or, are we doing God's will? Are we guided by *His* eye? (Psalm xxxii. 8); and are we proving what is that good

and acceptable and perfect will of God? (Rom. xii. 2). Self-will, either in our own affairs or in the work of the Lord, is nothing else than rebellion against God? Let it be your care and mine, then, believer, to mortify the deeds of the body, and have every thought brought into captivity to the obedience of Christ; for the Christian in subjection to God is the Christian God can use. If it were possible for my pen to have a will of its own, and I found, in writing, that it wrote what *it* liked, instead of what *I* liked, I would *lay it aside* and *not write with it at all*. And so it is with us who are the children of God. If completely given up to God's will, He can use us. If not given up to His will, like the self-willed pen, we are laid aside; and with all our zeal and seeming labour for God, we are merely building wood, hay, and stubble, to be food for the fire.

—o—

WHEN men go up in balloons they take with them bags of sand for ballast, and when they want to rise higher they throw out some of the sand. Now there are some Christians who, before they rise higher, will have to throw out some ballast. It may be money, or any other worldly consideration, but if they wish to rise they must get rid of it.

BLESSED ARE THEY  
 THAT  
 HAVE NOT SEEN,  
 AND YET  
 HAVE BELIEVED.

John xx. 29.

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No. 41.

OCTOBER 11, 1879.

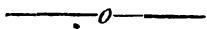
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## NO DIFFERENCE.

**T**Hese two words occur in the third chapter of Romans, at the twenty-second verse. But if the truth must be told, many people don't believe them. God says there is no difference. Man says there is a great difference. “There's So-and-so, for instance, down the street there, everybody knows what *he* is—*he* needs to be converted, anyway; and it would be a good thing if he was. But as for me, who have always been respectable and well behaved, and have paid my way and attended to religion too, I don't see any need for such a great change.” All very good, my dear reader—all very good for human reasoning. But human reasoning has been left no place in the matter. God has it all settled. And do you know this?—God says there is no difference between you and

that “low character” down the street there. “No difference!” you say—“How can that be?” Simply because you have both sinned and come short of the glory of God. *You* have sinned, and *the man down the street* has sinned; so you are both *sinner*s. There is no difference, because you have both *come short*. Perhaps he has come further short than you; but you have *both come short*. That's enough for God. You are both *sinner*s—you have both *come short*; and God's Word to both of you is, *Ye must be born again* (John iii. 7). He was a very respectable man, Nicodemus, and he evidently thought he was *somebody*. Yet the first thing our Lord told him was, that he had to be *born again*. And do you mean to say you are better than Nicodemus was? Unsaved reader, no matter who or what you are, *without the new birth*

*you'll never enter into heaven.* And don't forget this, that there is *no difference.* When the flood came, the few who were *inside* the ark were saved; but *all who were outside the ark* perished, no matter how respectable they were. There was no difference. The question with them was simply, *Are you in the ark, or are you not?* And, my dear reader, God is not going to make an exception in your case. Are you *in Christ*, or are you *out of Christ?* That's the question. Outside of Him you must perish, for *there is no difference.*



YES, I thank God I can preach the Gospel to the man or the woman who is as black as hell itself. I thank God for the "whosoever" of the invitations of Christ. "God so loved the world that He gave His only begotten Son, that *whosoever* believeth on Him should not perish, but have everlasting life;" and "*Whosoever will*, let him take the water of life freely."

CAN you rejoice this moment that your name is written in the Book of Life? Weigh the question well—it is very important—for "Whosoever was not found written in the Book of Life was cast into the lake of fire."

## IN CHRIST.

IN Christ there is no difference. It has been quaintly said that, in the ark, the mouse was just as safe as the elephant, for the simple reason that they were both *in the ark.* And it is just the same in Christ. The sinner who got into Christ last night is just as safe as the one who was saved thirty years ago. The one has got eternal life—so has the other. The one has redemption through His blood—so has the other. The thirty years Christian has Christ and nothing more—the sinner born of God last night has Christ and nothing less. They are both in Christ; and there is no difference. How blessed! The labourer who wrought the last hour of the day got a penny—just the same as those who had wrought all day. And some *murmured.* And in these days, when some poor sinner gets converted to God, and filled with the joy of God *at once*, there are plenty of murmurers, who *can't see* how people can be filled with the peace of pardon and the joy of God "so quick as that." But we haven't time to be taken up with murmurers. God's salvation is a *great* salvation—His gospel is a *glorious* gospel; and when a man gets saved by it, he knows it, and

rejoices in it, and praises God for salvation through the blood of the Lamb. For there is no difference, for in Christ Jesus there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free; but Christ is all and in all.

—o—  
LEFT ALL.

AND he arose and *left all* and *followed Jesus*. That is the history of the conversion of a soul. And in every real conversion the sinner leaves *all* and follows Jesus. Leaving *a few* things is not conversion. Many would like very well to be saved, so being you let them keep this, and that, and the other thing, which are not of God. But such people are just like Ananias and Sapphira, who wanted to keep *part* of the price. But God wants a *whole* surrender; and then, like Paul, you will be able to say, "I count *all* things but loss for the excellency of the knowledge of Christ Jesus my Lord."

—o—

ALL THAT BELIEVE.—"All that believe are justified from all things" (Acts xiii. 39). These are wonderful *alls*. All that believe (not one left out) are justified (God says it) from *all* things. Not a single sin left unblotted out. Wonderful! But then, mind, it is God who says it.

PLAIN WORDS FOR SAVED PEOPLE.

FOLLOW THOU ME.

"WHAT is that to thee? follow thou Me" (John xxi. 22). These words were spoken to Peter by our Lord a little time before He was taken from his disciples into heaven. He had just revealed to Peter that He was to suffer death for His Master's sake, when Peter, anxious to know how, "the beloved disciple" was to fare, turned round and asked what was to become of John. Our Lord, who never satisfied mere curiosity, said to Peter, "If I will that he tarry till I come, *what is that to thee? follow thou Me.*" Now there is something here, fellow-pilgrim to the glory, for you and me. When we look around, everything is turmoil in the world, and, among the professing followers of Christ, what confusion! This thing is not right, and the other thing is not right. There ought to be a thorough reformation of this, and a complete overturn of that. Then there's brother So-and-so—his testimony is so poor; and sister So-and-so is really little different from the world. And So-and-so is such a crooked Christian, and does such queer things; and So-and-so has such a display; and So-and-so has got so cold—and so on. Possibly

all very true ; but if you and I are to sit down and mope over all we see out of joint, we will never be done moping. The Master's message to us, in the midst of it all, is "Follow *thou* Me." Make sure that *you* are following Jesus. If So-and-so has a poor testimony, see *you* have a good one. If So-and-so is so like the world, see that *you* are a burning and a shining light. If So-and-so is crooked, see that *you* walk straight. If So-and-so is given to display, see that *your* display is that of a meek and a quiet spirit. If So-and-so is "cold," see that *you* are so warm that you'll warm him up even in speaking to him. It is easy finding fault : the world can do that. But it is not so easy to be an *example* of the believers. It is good to wash the saints' feet ; but let us see that we have our own clean. A Christian who, in his life, can set you the example of how a Christian ought to live, is worth a thousand who only show what is wrong. Such an one is one who has heard as who is obeying the Master's voice—"Follow THOU *Me*."

—o—

"HE that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. xxix. 1).

# THERE IS NO DIFFERENCE:

FOR ALL

HAVE SINNED,

AND

# COME SHORT.

Romans iii. 22, 23.

VOLUME I.

## THE EVANGELIST

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# THE EVANGELIST.

: "GOOD TIDINGS OF GREAT JOY."—*Luke ii. 10.*

No. 42.

OCTOBER 18, 1879.

*One Shilling per 100.*

## WHAT IS OUR PART?

“**B**UT you know we must do what we can, and the *best* we can do; and if we do *our* part God will do *His*.

Now, my dear friend, if you will allow me to be candid, I must tell you that you have not got hold of the gospel story at all. I would like chapter and verse for “He that doeth the best he can shall be saved.” But there is not such a passage in all the Bible; nor is there one which says “If we do our part, God will do His.” Man, don’t you know that God’s message to you is called “*Good tidings of great joy!*” and what God’s Book plainly shows is this, that God *has done His part already*. The sacrifice for sin has been provided—the Lamb has been slain; and the spotless victim, who suffered for you on Calvary’s cross, was none other than the Lord Jesus

Christ, God’s only begotten Son. God is pleased with the sacrifice; and, to prove that, He raised Christ from the dead for our justification. So you see that God has done His part—He has found a ransom (Job xxxiii. 24)—He has provided the Surety, who has suffered in your place. Everything has been done; and now God’s message to you is: “It is finished” (John xix. 30); and “Through this Man is preached *unto you the forgiveness of sins.*” Indeed, God has done His part *whether you do yours or not*. “But what am *I* to do?” you ask, “what is my part?” Let me in turn ask you what is the part of that poor starving wretch there when you hold out half-a-crown to him? What has he got to do? “Take it, of course,” you say; and you are right. And that is exactly your part in the great salvation. It is too great a salvation

to be meddled with, or paid for. But it is not too great to be taken as a gift; for God has declared that "the gift of God is eternal life, through Jesus Christ our Lord" (Rom. vi. 23). And your part is to "take the water of life *freely*" (Rev. xxii. 17).

—o—

SOME one being asked what he expected to do when he got to heaven, replied, that he thought he would take one good look at Christ for about five hundred years, and then he might look round and see the apostles, and saints, and martyrs. And it seems to me that one glimpse of Him who loved us, and washed us in His blood, will repay us for all we can suffer here in this dark world.

YOU may call too late. I have no doubt that those who would not pray when the ark was building, prayed when the flood came; but their prayer was not answered. I have no doubt that when Lot went out of Sodom, Sodom cried to God; but it was too late, and God's judgment swept them from the earth. My friends, it is not too late now, but it may be at twelve o'clock to-night. I cannot find any place in this Bible where I can say you may call to-morrow. I am not justified in saying that. "Behold, *now* is the accepted time, *now* is the day of salvation."

### THE GREAT WANT.

"All that my soul has tried  
Left but a dismal void.  
Jesus has satisfied:  
Jesus is mine!"

MEN try everything in the world in order to get peace and happiness; but it is of no use. As a brother somewhat quaintly remarked some time ago, "The world can never satisfy a man. The world is round, and the heart is three-cornered; and so the world can never fill a man's heart." And it is so. There will always be corners unfilled. There will always be a *something* unsatisfied. But, it may be asked, is there nothing that will satisfy a man's soul and make him happy? O yes, there is; but nothing of this world. What people want—if they only knew it—is *Jesus*. It is not "religion," as many seem to fancy, but Christ. It is not a "better way of living"—a new set of rules—or a "going to be" different—but Christ. Some people have an idea that if they just had their name on the communion roll, and were joined the church, they would be all right. But they seem not to have discovered that "religion" is one of the devil's most powerful sleeping draughts; and that the man who has got as much religion as satisfies his conscience is just in the very state the devil wants him to be in. Sooner or later the discovery will be made that religion is not Christ. Look at that man there with his Bible below his arm going to "do his religion," as if he were doing penance. Go up to him and say,

“What a joyful thing it is to be a Christian—to have Christ, and to be saved and to be going to heaven!” and he stares at you. He does not understand that. He is doing his religion, but he has not got Christ in the heart. O, what a mighty want! Christ! Christ! The man who has got Christ is happy; the woman who has got Christ is happy; and so is the boy and the girl too. In Jesus we have everything. O, reader, have you got Him? Is He yours? He wants you. Do you want Him? He wants to be yours. Will you receive Him? If you receive Him, you’ll have a peace the world cannot give—a joy the world has never known, a love that passeth knowledge, and the glorious rest that remaineth for the people of God. Do you receive Him, or do you reject Him?

—o—

### DID YOU EVER THANK HIM.

Now, to come to a little plain dealing, my reader, you know that God loves praise, “Whoso offereth praise glorifieth Me” (Psalm l. 23). Well, have you ever honestly gone to God and praised Him for saving your soul? You have “praised” Him for lots of things; but have you ever honestly said to the Lord, “Lord, I praise Thee for having saved my soul and set me on my way to heaven rejoicing?” Have you ever done that? If not, then it must just be because you are not saved yet. If you have got everlasting life, you would surely never forget to thank God for it?

### PLAIN WORDS FOR SAVED PEOPLE.

“LIKE THE LAND OF EGYPT.”

WHEN Lot got his choice of the right hand and the left hand, he looked about him and made his choice. Various things would have their weight in the making of his choice; and yet there is one worth observing, the more especially as the Lord has been careful to have it recorded. It is this: the tract of country chosen by Lot was “like the land of Egypt” (Gen. xiii. 10). Lot knew what Egypt was. He had been down there with his uncle Abraham, and, like his uncle, he had to come out of it in a hurry. But although out of Egypt so far as his body was concerned, Lot was still turned to Egypt in his heart; and, when called on to choose, he saw first that the country was “like the land of Egypt,” and then he chose. Now these things were written for our learning on whom the ends of the world are come. And on looking around in the present day, one cannot help being struck with the readiness of many professing Christians to take to whatever is like Egypt—the world, especially the refined polished-up world. To go right down to the world would never do. But quite sufficient of the world can be brought up to satisfy the old desires. The question now-a-days is not, “How *little* of the world is it possible for me to have?” but how *much* can I have?—how *like* the world can I be, and yet not be *of it*? “Like

Egypt," has not lost its charm to many, alas! Indeed, it is only too patent that many of the professed children of God seem to be rivalling the ungodly in their "turn-out," and in ministering to the lust of the eye, and the pride of life, by a display of Babylonish garments and wedges of gold—very little calculated to impress the world that "our native place" is *up yonder*, that we are *strangers here*, and that our *treasure is in heaven*. Of course many will be ready to say that these things are merely *external*, and God's people have liberty to "do as they please." I have nothing to say, except that "even *Christ* pleased not Himself." And as to being *merely* external things, if they are so, the Spirit of God takes notice of them. Besides, you will find that the Christian who walks humbly with God, is the very one who takes care to walk circumspectly before the world; and the one who is really a pilgrim and a stranger here, will not belie his character in a world that crucified his Master. Saved reader! beware alike of the covetousness of Achan, and the selfishness of Lot. Be *not* conformed to the world, but be thou an example of the believers! We are in the world, not to be like it, but to be a contrast—*lights* amid the surrounding *darkness*.

—o—

"THANKS be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

WHOSOEVER WILL,  
LET HIM  
TAKE  
THE  
WATER OF LIFE  
FREELY.

Revelation xxii. 17.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 43.

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## HAVE YOU COME?

IT matters not *how* you come to Christ, so being you come.

You need not ask, “Have I come in the right way?” for you cannot come in the wrong way. A man struggling in the water for life does not pause to inquire if he is getting out of the water in the right way. If a rope is thrown to him he does not stop to ask if he is getting hold of it in the proper manner. The great point is, has he got hold of the rope at all? and, when he gets ashore, it matters not how he got there, so being he *has got* there. And so it is with sinners seeking Christ. To be concerned about coming in the proper way, is just a deceitful kind of self-righteousness. The question, plain and simple, is this: Do you know you are a perish-

ing sinner and in danger, every moment, of hell fire? Then, if so, here's a Saviour for you—one who has suffered the wrath of God due to your sin—one who has died the just for the unjust, and who was raised again that you might be justified from all things. That Saviour—the Lord Jesus Christ—is God's gift to you. All you need you will find in Him—wisdom and righteousness, and sanctification, and redemption (1 Cor. i. 30). Will you have Him? That's the point. It is written of some, that when He came to them they *received Him not* (John i. 11). Is it to be recorded in heaven of you, that He came to you and *you received Him not*?

What is coming, but believing  
That He died, and died for thee --  
Not rejecting, but receiving  
Christ the Lamb of Calvary.

### SAVED IN A RESPECTABLE WAY.

SOME people want to be saved in a *respectable* way; something in the way the lady wished to be, who asked if she was to be saved just in the same way, and on the same terms, as her own footman. On being told "Yes," she replied she would never submit to such a thing. It is to be feared there are a number who are of her way of thinking. They say, "There are such low characters get converted, you know; and it is just the poorer sort of people, you know, who run after that revival work; and I don't believe in this sensational work, of course; and then you have to give up this and that and the other thing: so, on the whole, I'll better remain as I am, and use the means of grace, and I'll be as far on, perhaps, as those who make such a noise." That is the way not a few reason it out. They have a *way of their own* of getting to heaven. But they forget that Christ has said, "I am *the way*: by Me if any man enter in he shall be saved." They forget that it is to *the poor* the gospel is preached; and not many wise men after the flesh, not many mighty, not many noble, are called (1 Cor. i. 26). God has no "respectable" way of con-

verting people. All whom He has saved knew they were hell-deserving sinners; and it was as hell-deserving sinners they received the gift of God, which is eternal life through Jesus Christ our Lord. Is such your character? Is that true of you? Then *believe on the Son*, and everlasting life is yours.

### ONLY ONE WAY.

THERE is only one way to heaven—only one; and, as a brother said, "It is a blessed thing there is only one; for, had there been a lot, and I had to find out which was the right one, a stupid person like me would have been sure to have taken a wrong one. But seeing there is only one way, you see I can't miss it." What a blessing there is only the one way! and Christ says *He* is it. He is the door, and the way, and everything. And they who have got Christ have everything; for all things are yours, and ye are Christ's, and Christ is God's.

ANOTHER important point is the knowledge of our forgiveness. We are not to wait for this knowledge till we die, far less are we to wait for it till the judgment-day. The blessing is to be had now, is to be known now, is something to be enjoyed now.

### HOW SAINTS DIE.

SOME people have got *just enough* religion to get through this world *respectably*; but quite a useless thing to stand the test of a deathbed, much less the *judgment* which, God's Word declares, comes *after death*. A few nights ago, it was my privilege to stand by the deathbed of a real child of God—a saint. It was really a joy to see how the face of the dying one lit up at the mention of the name of *Jesus*. Unto them that believe He is precious. A—S— was too far gone to take much interest in the things of time; but his soul was thoroughly alive to all the realities of eternity. It was awfully solemn to stand face to face with death; and yet in that room the "king of terrors" was stripped of all his ghastliness. The soul-joy that lit up the brother's face as he assured me that he was "*almost home*" was truly blessed to behold. We have the full assurance that A—S— is now with the Lord, which is far better, and soon to join in the swelling anthem of eternity—"Worthy the Lamb that died." There was a time in His experience when he saw no preciousness in the Man of Calvary. Indeed, there was a time when he was "a

sinner above many;" but nearly five years ago, God was graciously pleased to pluck him as a brand from the burning; and from that day till the day of his translation to glory, he was a living epistle, "known and read of all men."

And now let me ask the reader, solemnly, as in the very presence of God, and in the light of eternity, How is it with your soul? No doubt you, too, *mean* to go to heaven; but remember that you must be born again, or never enter there. As the tree inclines, so will it likely fall; and as the tree falls, so will it lie. Nothing unclean can enter heaven; and if you are to get there when you die, you must now get cleansed in the precious blood of Christ.

—o—

"How can I be saved to-night," do you ask? Accept of the Redeemer, the Lord Jesus Christ, and rest on His finished work. When Christ on Calvary said, "It is finished," it was the shout of the Conqueror. He had come to redeem the world, and now He had done it—done it without money! And His cry to the world comes ringing down the ages to-day—"Ho, every one that thirsteth, come ye to the waters; . . . yea, come, buy wine and milk without money and without price."

*IN HIS ELEMENT.*

IT is easy to see if a man's heart is in anything: and it is easy to see if a man's heart is in the work of the Lord. When you give a man Jesus to talk about, and he goes into his subject as if it were the most melancholy tidings he ever had to tell, you instinctively ask, Is that man saved? Surely the gospel, instead of being good tidings of great joy, is bad tidings of great misery? Surely that man has never tasted the sweets of redeeming love? However, all doubts on the subject are very soon set at rest when you see the same man among the unconverted enjoying himself thoroughly, and drinking in the world's songs and the world's merriment. Why such a change? Quite easily explained. It's just the difference between a fish *out of* and a fish *in* the water. The man is now *in his element*—the world; and he is at home. It is quite easy understood why the story of the Cross was such a dry crust to him—he has never been born again. That's as plain as A B C. Out of the abundance of the heart the mouth speaketh. Where your treasure is there will your heart be also.

—o—

“SPIRITUAL life is most healthy when it is least conscious.”

HIM  
 THAT  
 COMETH TO ME  
 I WILL  
 IN  
 NO WISE  
 CAST OUT.

John vi. 37.

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“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 44.

NOVEMBER 1, 1879.

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“*BUT IF*—.”

**B**UT *if* I came to Christ, what then?—how would I get on?—what would my unconverted friends say? How would I get on with my unconverted companions? Would I be able to stand? These are only a few of the questions which Satan—the great adversary of souls—brings before sinners who want to have eternal life, and know they are saved. But all these questions, and many more, find their answer in Christ. If you come to Christ, you ask, What then? Then says Christ, You'll get eternal life on the spot (John iii. 36). You will get rest to your soul (Matt. xi. 29); redemption through the blood, and the forgiveness of all your sins (Eph. i. 7); and you will not be cast out (John vi. 37). Then as to how you will get on, the same Christ who saves from wrath to begin with, saves

from sin to go on with, and will keep you safe to glory to end with, although that will only be the beginning of a day that shall never end. Yes, it is true that His name was to be called Jesus, “for He shall save His people from their sins” (Matt. i. 21). And then He is able to *keep* as well as to save (2 Tim. i. 12)—able to succour them that are tempted (Heb. ii. 18)—able to save to the uttermost (Heb. vii. 25)—and able to present you faultless before the presence of His glory with exceeding joy (Jude i. 24). Anxious one, don't doubt His power to *keep*. He is as able to keep as He is to save. Never mind about next week—you may never see it; and once you venture your all on Christ you will find that to-morrow is a day that never comes. You'll get daily bread—daily strength, and be “kept by the power of God

through faith unto salvation, ready to be revealed in the last time" (1 Peter i. 5). Then—

Only trust Him, only trust Him,  
 Only trust Him *now*;  
 He will save you, He will save you,  
 He will save you *now*.

—o—

GIVES REST.—Christ *gives* rest—He does not *sell* it. The promise is, "Come unto Me, all ye that labour and are heavy laden, and I will *give* you rest." So, heavy laden one, don't try to buy it, either with prayers, or tears, or reformation. It is without money and without price.

THE idea that a man cannot have peace and joy in this world if he is a Christian is all folly. That used to be my difficulty. But I want to tell you, I had more joy and solid comfort and peace the first year after I was converted, than I had all my previous life put together; and I never heard of any young convert who would not testify the same thing.

SINNER, would you be safe to-night? Would you be free from the condemnation of the sins that are past, from the power of the temptations that are to come? Then take your stand on the Rock of Ages. Let death, let the grave, let the judgment come, the victory is Christ's, and yours through Him. Oh, will you not receive this Gospel to-night—this wonderful message of His sacrifice for you?

*NOT GOOD ENOUGH, AND  
 NOT BAD ENOUGH.*

THERE is a class of people in the world, and it is a great pity of them. We don't refer to the drunkards and the "riff-raff" of society, although it is a great pity of them. The people we refer to are those well-doing respectable people, who have never done anybody any harm, and who take care that nobody can say anything against their moral character. But the sad thing about them is this—they have *never been born again*. When you ask the question, "Are you saved, and going to heaven?" they say, "But you know we're not good enough for that." And if you ask, "Are you on the road to hell then?" they reply, "But you know we are not so *bad* as that." Not good enough for heaven, and not bad enough for hell!—what, then, is to become of them? Are we speaking just now to one of such a class? Are you, reader, such an one? If so, face the matter boldly. Don't run away or run past it; but look it straight in the face. And here's a very simple question: "What have you done with Jesus?" Have you received Him? If so, God says you are saved. If not, God says you are "condemned

already." God says, "When I see the blood I will pass over you." Are *you* sheltered by the blood of Christ? If not, there is no escape for you. God has said it. "*The blood* shall be to you for a *token*." And God will have no other token. Had God said, "When I see your morality and your respectability, and that you are as good as most people, I will pass over you," then you would have had a chance. But nothing of that kind will avail. You must be sheltered by the blood—you must have Christ. Then as a hell-deserving sinner, receive Him. The wrath of God will soon be upon you. Get *the blood* upon you first; for just now it is either *upon you* to shelter you, or *beneath your feet* to condemn you. If you have not received Christ, you are quite bad enough to go to hell. If you *have* received Christ, you are already made meet to be a partaker of the inheritance of the saints in light.

—o—

"He that rejecteth Me . . . hath one that judgeth him."

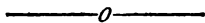
The poorest of God's saints have got a whole Christ, and nothing less.

THE grand question of life is, Is my name written in heaven? Is my name in the Book of Life?

"OH, FATHER, YOU ARE TOO LATE."

LITTLE Mary was not allowed to go to the meetings. Her father did not believe in "these things;" and he told her, if she ever went to one of them, he would go into the meeting after her, and pull her out by the hair of the head. This was not very good news for Mary; but she waited on patiently, hoping something would turn up to let her get to the meeting. At last, one night as she sat by the fire about nine o'clock, Mary was thinking to herself, "this is just about the time when the first meeting in the little hall will be over, and the second meeting will be beginning, and some will be giving their hearts to God. How I wish I were there!" So slipping out by the back door, she took the nearest way to the little hall, where a servant of God had for several nights been telling of Jesus and His love. The second meeting had just commenced when Mary went in. A little ring of anxious ones were gathered round the speaker. Mary joined them, for she had hitherto been a stranger to grace and to God. The Lord had been speaking that night, and souls were passing from death unto life. As Mary knelt there

with the others, she heard some one enter the hall. This was her enraged father, who had come to fulfil his threat. Mary, knowing well who it would be, turned round to meet him, and with a beaming countenance, she cried out, "Oh, father, you are too late—you are too late; *I have given my heart to God!*" The father stood speechless on the floor of the hall. The sight was too much for him. Too late to keep his little daughter from giving her heart to God! He was ashamed of the very thought. God was now speaking to him; and that night the hard-hearted father was among the number who were earnestly seeking salvation, and saying in his heart, "O that I knew how to find Him!"



BUT here is another one who says, "I would like to come very much, but I am afraid I would not hold out." Now, I have had a rule for a number of years that has been a great help to me—never to cross a mountain until you come to it. You trust Christ to save you to-night. The devil throws a little straw across your path, and then tries to magnify it, and makes you think it is a great mountain. Never mind the mountains; trust Him to-night to save you. If He can save you to-night, He can help you to-morrow.

I THAT SPEAK  
IN  
RIGHTEOUSNESS  
MIGHTY  
TO  
SAVE.

Isaiah lxiii. 1.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

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## BE IT KNOWN.

**B**E it known. This is a thing God wants you to know about.

It is not a thing He wants you to *hope* about, or *doubt* about, or speculate about; it is a thing He wants you to *know*. But what is it He wants you to know? Listen. “That through this Man is preached unto you the forgiveness of sins” (Acts xiii. 38). Surely this is some thing worth knowing. And, mark you, God wants you to know this, that the forgiveness of sins is preached unto you. And it is through this Man—the God-Man, Christ Jesus. So, reader, it just comes to this, God is standing *at the present moment holding out to you* the forgiveness of all your sins, through the death of His Son. And yet you say you hope God *will be merciful*, and perhaps He will pardon you *some day*. What an insult to God! *Will be merciful!*

God *is* merciful. Forgiveness *some day!* Why, God has forgiveness for this *present moment*, which is far better than some day; and He is holding out that forgiveness to you just now, and you won't have it. Is it not so? You try to make it out that it is God who is to blame, and that you have been asking Him to forgive you for so long. But it is not God who is to blame. How can it, when He has been holding out forgiveness to you? What excuse have you? None. You are left without excuse, for God has taken care to let you know about this great salvation. It was too good news, you see, to be kept secret—far too good. And God has been anxious that you should *know* that forgiveness of sins through the blood of His Son should be proclaimed in your ear. And you have heard the joyful tidings—for surely they are joyful tidings.

And you won't have them?—you won't believe them? Is it so? Remember, "He that believeth not shall be damned" (Mark xvi. 16); but "*all that believe are justified from all things*" (Acts xiii. 39).

—o—

ONLY ONE WAY.

THERE is only one way to heaven—only one; and, as a brother said, "It is a blessed thing there is only one; for, had there been a lot, and I had to find out which was the right one, a stupid person like me would have been sure to have taken a wrong one. But seeing there is only one way, you see I can't miss it." What a blessing there is only the one way!—and Christ says *He* is it. He is the door, and the way, and everything. And they who have got Christ have everything; for all things are yours, and ye are Christ's, and Christ is God's.

—o—

COMMUNION with God sweetens everything, makes our comforts more comfortable, and renders every bitter thing sweet. Whenever we meet God it cannot be in vain, even if we meet Him under the cross or in tribulation His presence is sure to make it a heaven to our souls.

"OTHERS WILL BE THERE  
AS WELL AS ME."

"WELL, Robert, mind, if you don't take Christ now, and if you die as you are, you will find yourself at last in hell for ever." With a careless sneer, Robert replied, "Oh, there will be lots there as well as me!" We have heard more than one young man express himself in similar terms when spoken to about his soul. Does the reader of this paper entertain such thoughts about *his* soul's eternal dwelling-place? It is surely delusive comfort. Would it be any comfort to you wounded soldier to look around the battlefield and say, "Oh, well, there are hundreds lying round me wounded, dying, and dead: I'm not alone. It's a comfort to me that others are suffering as well as I?" No, no; it would be no comfort. It would rather aggravate his pain. And are you so foolish as to imagine that because others are in hell, *that* will alleviate *your* suffering? Have you ever thought that to be in hell is to be separated for ever from God—from heaven—from friends?—in short, from everything that is pure, and good, and holy, and happy? Ah, reader, hell is a place of awful isolation! Who can tell the awfulness of being

shut out from the presence of God, and shut in for ever in the dreary abode of the lost! Dear soul, Jesus shed His precious blood to wash away your sins and fit you for His presence for ever. Will you just now have this Jesus? Surely, when you remember all the pain and agony of the cross, your stout heart will break and surrender to Christ? Hear His call and obey it, when He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

—o—

### GOD'S GIFT.

CHRIST is God's gift. "God so loved the world, that He *gave* His only begotten Son." So that you see Christ has been given—God has done His part—He has *given Christ*. Now, have you done your part? (if it is *doing* you want)—have you *received Christ*? But is He for receiving, you ask? Certainly. What is a gift for but for receiving? And God's gift is the same as all other gifts in that respect. What have you done then with that best, that greatest gift? What have you done with Jesus, which is called Christ?

—o—

THE LAST CHANCE.—Unsaved reader, there is such a thing as *the last chance*.

### HE SAVED OTHERS.

HE saved others. Is it not wonderful how the devil speaks the truth sometimes. He—the Christ—saved others; Himself He cannot save. So said some of the mocking onlookers that day the Son of God suffered death for you and me. "He saved others." How blessedly true! Ah! there was a Matthew here, and a Nicodemus there, and a Zaccheus yonder, and a Samaritan woman away down by Sychar, and many others; and He—that helpless victim on that cross—had saved them. He had spoken peace to their guilty consciences. He had brought rest to their weary sin-burdened souls. But how? How had He managed to do this? By the death He was to die on that cross of Calvary. It was expedient, as one of His enemies said, that *one man* should die for the people. He could not save Himself. Had He saved Himself, He could not have saved you and me. But it was for the joy that was set before Him *He endured the cross*, despising the shame. And they mocked Him, and said "He saved others." Let us praise God even for such a testimony. The years that have rolled by since then have only

proved the truth of these words over and over again—"He saved others." Every day brings us tidings of *souls a-saving*. O it is true He saved others, and He *is saving* others. Souls are being converted—born again—saved. Reader, are you among them? Has He saved *you* yet? Are you one of the "others" He has saved? Have the people begun to say you are a fool and a fanatic, and going far too far? Have they not taken knowledge of you that you have been with Jesus? Then it is high time to awaken out of sleep, for asleep you are. You must get saved through this same Jesus, else heaven you'll never see. You must have Him as your sin-bearer, your substitute. Then "believe on the Lord Jesus Christ, and thou shalt be saved."

—o—

BE wise. Be reasonable men. Look your danger in the face. Anticipate the day when you shall behold a God in judgment and a world in flames. Flee to Jesus now. Escape from the wrath to come. To come—in a sense wrath has already come. The fire has caught, it has seized your garments; delay, and you are wrapt in flames. Oh! haste away and throw yourselves into the fountain where you may quench these fires, and cleanse you from all your sins.

I KNOW

WHOM

I HAVE

BELIEVED.

2 Timothy i. 12.

VOLUME I.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 46.

NOVEMBER 15, 1879.

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## WHO ARE JUSTIFIED?

IT would be fine, I know, to be justified from all things. But *who* are justified from all things?—that’s what I want to know. Well, as you say, that is the point. So we will see what *God* says. It is always best to see what *He* says; for in these days there are so many opinions by this man and the other man, that the only safe way is to go to the fountain head at once, and see what *God* says. Well, when we turn to the thirteenth chapter of the Acts we find there a class of people who are justified from all things; and we read there, at the thirty-ninth verse, that “*all that believe* are justified from all things.” What! all that believe? Yes, all that believe. *God says it.* Is that not enough? All that believe—why, that’s a very simple way of it, you say. Oh yes, it is simple. You would surely never have expected

God to have the way to be saved a *difficult* way. He is too loving a God for that; and He made it just so simple that—that in short there’s no need whatever for you to lose your soul. Of course if you or I had had the arranging of the matter we would have said, “all that pray,” or “all that work,” or “all that do their best,” or “all that use the means of grace,” or “all that wait,” or “all that hope.” But it is a blessing you and I had nothing to do with it. Salvation is *of the Lord* from beginning to end. It is all finished. There remains nothing to be done; and God has said, “*all that believe* are justified from all things”—not *shall be* justified only, but *are* justified—a *present* thing you observe. Then, dost thou believe on the Son of God? Have you done with believing in *yourself*, and in your own doings and feelings? and do you

now believe only on Jesus? If so, God says you *are justified* from all things. Do you believe Him? Can you doubt Him? Dare you doubt Him? Surely you will set to your seal that God is true, and rejoice in knowing you are one of the *all that believe*, and who are therefore *justified from all things*.

—o—

IT is a small matter that ye weary man; but will ye weary my God also?

**SPIKING THE GUNS.**—To render a cannon useless there is no need to blow it to pieces, or melt it down, or fracture it; but let a small piece of iron be driven into the touch-hole, and the gun is disabled for service. In like manner to render a man useless in the gospel war there is no need for the devil to ruin his character, render him a heretic, or pervert him into a blasphemer. Let but the entrance by which the divine fire reaches his soul be stopped up, and the mischief is effectually done. Alas! too many professors are like spiked guns; the heavenly spark has no admittance into their souls. In all other respects they are in right trim; but worldliness has blocked up the communication with the heavenly fire, and the divine enthusiasm being shut out, they are useless in the church, the mock of Satan, and the grief of those who are zealous for the Lord God of Israel.

“ALL OUR  
RIGHTEOUSNESSES.”

(Isaiah lxiv. 6.)

BEFORE I came to Christ I used to think that my filthy rags were my *sins*, and that if I could just keep from sin I would be wonderfully good, all things considered. But what a blow my self-righteous ideas received when I discovered that it was my *righteousnesses* that were as filthy rags! All the best things I could do, my best thoughts, my best feelings,—the things I thought wonderfully good about myself,—all, all, God said, were as filthy rags! How humbling! But we have to get humbled before we can be exalted. We have to see that all our righteousnesses are as filthy rags, before we can submit ourselves unto the righteousness of God (Rom. x. 3); and I praise God now that He brought me to see myself vile—altogether vile—for it was only then I saw Christ to be the chiefest among ten thousand, and altogether lovely. Will you allow me to ask if you have seen all *your* righteousnesses as filthy rags?—your very best things, your “religion,” and everything you have thought good about yourself? Have you believed what God says about all your goodness? Have you

seen God's righteousness—even Jesus the Lord? Ah! there is no spot in Him. He is fair—He is altogether lovely. And He is *my* righteousness—I have none of my own. Is He yours?

—o—  
A SAVIOUR.

A SAVIOUR! a Saviour! That is just what was needed. And God, in His great love, provided the very thing that was needed—a *Saviour*. It was not a *reformer* that God provided, nor an *improver*, nor one who was going to help people to save themselves; but it was One who is *mighty to save*—One who can *save to the uttermost* all that come to God by Him—One whose name was to be called “Jesus; for He shall save His people from their sins.” Unsaved one, is not that exactly the Saviour you need? Do you not need One who can cleanse you from every stain of sin, and not only that, but keep you from the power and dominion of sin?—One who can *keep* as well as *save*? Then, if such be the One you want, the Man of Nazareth is He. The Lord Jesus Christ is the very One who will meet your case. Oh He is a wonderful Saviour, and no case is too hard for Him. But, mind, His time is *now*; for *now* is the *accepted* time.

—o—

IT is better to endure the heaviest affliction than to carry with us a guilty conscience. “Let me bear everything rather than sin,” is the language of the Christian's heart.

WE KNOW ALL THAT.

THERE are ever so many people now who know all you can tell them. If you mention a passage of Scripture, they say they know it thoroughly. If you quote a dozen texts, it is the same: “they know them all long ago.” If the reader is one of that class of people, I would like to ask him if he knows one thing, and it is this: “One thing I know, that whereas I was blind, now I see.” It does little good to know the way out of a burning house: the important point is, have you escaped by that way? It is very good to know how to be saved; but have you *got saved*? It is so far well to know of blood that cleanseth from all sin: but has it cleansed *you*? Depend upon it, your great amount of knowledge will only bring you the greater condemnation. Knowing all the passages of scripture from Genesis to Revelation will profit you nothing, so long as you do not know what it is to be *born of God*. That poor despised one, who knows he has passed from death unto life, and that he is now in Christ Jesus, has knowledge that will stand the test of death, judgment, and eternity. How different from the one that “knows everything,” and is yet *lost*!

PROFESSED AND WENT  
BACK.

"HE professed and went back." "But," replied an old brother, "did he ever profess and go *forward*?" And there is no doubt that *that* is the question. It is an easy matter to make a profession; but the important matter is *going forward*. Of course, if one only *professes*, and remains as he is, he can't be said to go back, for the simple reason that one must go *forward* before he can go *back*. A man at the foot of a ladder has no distance to drop. And we suspect the reason why so many "go back," as it is called, is simply that they have never gone forward, but rested in a mere profession. And when a professed convert makes a tumble, the remarkable thing is that the people who make the most noise about it are the very people who are and have always been at the foot of the ladder. They make such an ado about So-and-so *falling back*, and yet So-and-so has only fallen down to where they are themselves. The true child of God will mourn over those who go back, instead of rejoicing or talking about it; and will be always rejoiced to hear of souls professing *and going forward*.

—o—

THE JUDGMENT DAY.—I think if there were a general collection made through the whole world that there might be no judgment day, then God would be so rich that the world would go a-begging.

THE  
WORD OF GOD,  
WHICH  
LIVETH  
AND  
ABIDETH FOR EVER.

1 Peter i. 23.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 47.

NOVEMBER 22, 1879.

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“*I THINK.*”

“**B**UT I think God will be merciful—I think I’ll get into heaven some way or other—I can’t think I’ll be lost—and as for sending me to hell, I could not think that God would ever do that.” Such were the words Mrs. B—— addressed to me when I spoke to her of the great salvation, and the terrible consequences of rejecting it. “But look here, Mrs. B——,” I replied, “do you know what God says? He says, ‘My thoughts are not your thoughts, neither are your ways my ways, saith the Lord’ (Isaiah lv. 8). You *think* this, and that, and ever so many things; and that is just what I used to do in the great concerns of eternity; but it does not matter what *you think*, or what *I think*, it is this—What does *God say*? That’s the point. Now, this is the Bible I hold

in my hand, and if it is not to be depended on I may put it in the fire. But if it is indeed the very Word of the living God, then what it says must be true. If it says, ‘Except a man be born again, he cannot see the kingdom of God’ (John iii. 3), and it does say that, then it matters not what you or I *think*. God says it, and ‘let God be true, but every man a liar’ (Rom. iii. 4). God *will be* merciful is poor news. The Bible declares that He *is* merciful—so merciful that He has given His only Son to die for ungodly sinners. As to getting to heaven ‘some way or other,’ there is no way except the *one* way; and Christ says, ‘I am the way’ (John xiv. 6); and ‘there is none other name under heaven given among men whereby we must be saved’ (Acts iv. 12). You say you could not think God would ever send you to hell. Now,

what does the Bible say? 'The wicked shall be turned into hell, and all the nations that forget God' (Psalm ix. 17). You say you could not think God would do that. But if God *says* He *shall* do it, who art thou that repliest against God? When God said He would drown the world by a flood of water, was the flood prevented by what the people *thought*? Nay, verily. God's word came true no matter what they thought. And so shall it be regarding the 'judgment to come' (Acts xxiv. 25). What God has said God will do. But God has also said that He gives everlasting life to all that trust His Son who died for lost sinners. And God wants *you* to trust that Jesus and have everlasting life. God has no pleasure in seeing you go to hell; but *there* you must spend eternity if you reject His Son. Just now you are evidently in a refuge of lies which has '*I think*' for its foundation. The sooner you awake out of it the better, else you will sooner or later awake in that place God calls hell, and where He will *not* be

merciful. Be not deceived; God is not mocked. As the tree falls so shall it lie. As death leaves you, judgment will find you; and oh the dark eternity of the Christless soul!"

—o—

IS it not safer to flee from temptation than to fight it? Fight like a man when you cannot avoid the battle; but rather flee than fight.

IT was a beautiful reply which a poor man, sorely tried in God's furnace, gave to the question, "How can you endure such protracted suffering? What sustains you under these terrible trials?" "*I just near up to Jesus!*"

YOU style yourself a seeker after Jesus; but Jesus is really seeking you. He once went to Gennesaret seeking for four fishermen, and to Sychar's well for one poor woman, and He obtained them. Will you let Him have you? When your heart says *yes* you are His.

BUT when the sinner believes in the Lord Jesus Christ, a different life begins; he seeks to please Christ, he seeks to adorn His doctrine, he seeks to walk according to His mind. He does this not to be saved thereby, or to add to the work of the Lord Jesus Christ. But having through faith been saved, having obtained forgiveness, and having been accepted in the righteousness of God wrought out for sinners, he now seeks to please God in all things.

*BEGINNING AT THE END.*

"CHRIST is the end of the law for righteousness to every one that believeth" (Rom. x. 4), "the end of the law." Just think of it. You have been doing your best, it may be, to keep the law, and by your own works to merit God's favour; and you have never got to the end of the law yet. If God would just look on you as if you had kept the whole law and had got to the end of it, you think that would be grand. Well, here is just the very thing you want. *Christ*, is the end of the law, and Christ is God's gift to you; so you see God is holding you out the *end of the law to begin with*. That's surely infinitely better than working on all your life to get to the end of the law, and *never getting there*. Here's the end of the law to begin with. Is it not wonderful? What a simple way of salvation God's way is! and praise His name it is the only way. Where then do your works come in? Nowhere—for it is written "by the works of the law shall no flesh be justified" (Gal. ii. 16), and "as many as are of the works of the law are under the curse" (Gal. iii. 10). Then, unsaved one, who art doing the best you can, get from under the curse, and receive Christ, and you are at the end of the law at once. In Him there is no con-

demnation, for the wrath of God on account of sin has already passed over Him. After you receive Him, you can work as much as you like; but the difference will then be that instead of working under the curse you will be working *in Christ*, accepted in the beloved, the curse behind, and glory on before.

—o—

*GROW IN GRACE.*

I CAN'T see through this being converted so sudden; you must grow in grace, surely?

Quite right; you must grow in grace. But you observe it is *in grace*. Of course you must be *in grace* before you can grow in it, just as that plant cannot grow in your garden till it is *in your garden*. So the question comes to be this, are you *in grace* or *in your sins*? You speak of *growing*; but the question is, have you been planted yet? you cannot grow without life. Have you yet passed from death unto life? Then do not talk of growing, until you have got life; do not try to grow until you are born—that is born again of the incorruptible seed of the Word of God which liveth and abideth for ever (1 Pet. i. 23).

—o—

How sweet it is to be making every day one bundle of all my cares, and casting them over upon Christ, when faith can read these words, "He careth for me." Blessed be God that the government is set upon His shoulders.

*CHRIST EVERYTHING.*

SELF nothing—Christ everything ;  
that's it.

“ I'm just a poor sinner,  
And nothing at all ;  
But Jesus Christ  
Is my all in all.”

My righteousnesses are as filthy rags.  
So when they are *that*, what must my  
*sins* be? Truly I have nothing.

“ Nothing good have I,  
Whereby Thy grace to claim.”

But my *poverty* was just the very thing  
for displaying the *exceeding riches* of  
His grace. And He did it all. Praise  
His name, He finished it, and left me  
nothing to do. And He did it well.  
Ah! His work on Calvary's cross for  
me (and you too) had not a flaw in it.  
It was so perfect I could not help being  
pleased with it. And I was so well  
pleased with it, that I rested the  
whole weight of my sin-burdened soul  
upon it ; and it bore me, praise God,  
it bore me, and it bears still, and shall  
bear me till that day when He shall  
take me home to be with Himself,  
and so shall I ever be with the Lord.  
Hallelujah !

—o—

YOU must be saved in God's way or  
not at all. God has only one way, and  
there is none other.

GOD desires above all things con-  
cerning you that you should have  
eternal life. He freely offers—presses  
it upon you ; but you must take it on  
His own terms, as the *free gift of His  
grace*.

THIS IS  
MY  
BELOVED SON ;

HEAR  
HIM.

Luke ix. 35.

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“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

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## THE DEVIL'S "NOT."



MAN was lost by believing a lie—he is saved by believing the truth. In Eden God said something, and the devil said the very opposite. God said concerning the fruit of a certain tree, “In the day that thou eatest thereof thou shalt surely die” (Gen. ii. 17). The devil said, “Ye shall *not* surely die” (Gen. iii. 4). Just the very opposite, you see, of what God said. Man believed the lie and fell. And is it not wonderful that God’s way of saving sinners should be by believing the truth—the record He hath given of His Son? Yet so it is. But although that is God’s way, that old serpent the devil is determined to have *his* way, if he can. He is pursuing the same policy as he did that day in Eden; and his policy is to tell sinners the very opposite of what God tells them, and

get them to believe it. If God says, “Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven” (Matt. xviii. 3); the devil boldly says, you can easily get to heaven without conversion; and he gets people to believe it. If God says of Christ rejectors, “These shall go away into everlasting punishment” (Matt. xxv. 46); the devil comes boldly forward and says, there is no such thing; and he gets people to believe it. If God says to sinners out of Christ that His wrath abideth on them (John iii. 36); Satan says it does not. If God says, “the carnal mind is enmity against God” (Rom. viii. 7); Satan says no, that the unconverted are God’s friends. If God says, “When I see the blood, I will pass over you” (Exodus xii. 13); Satan says God will pass over you suppose He does *not* see the blood.

Then, as to *saved* sinners, when God says to them, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John v. 13); that old serpent steps in and says, "These things have I written that ye may *not* know that ye have eternal life." You see he opposes God at every turn. But God's truth is God's truth in spite of all the devil can say to the contrary, or his servants either; and alas their name is legion.

Now, reader, whether are you going to believe God's truth, or the devil's lie? Are you going to take your place as a lost sinner, believing you are a hell-deserving one, and accept the Lord Jesus Christ, the lost sinner's Saviour, and be saved, and go to heaven? Or, are you going to believe the devil's lie, and remain as you are, and go to hell? Which?

—o—

GOD puts you in the position that you *must* either accept or reject. There is no neutral ground. He gave His Son, What have you done with Him?

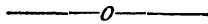
### A SHORT GOSPEL ADDRESS.

"BEHOLD the Lamb of God which taketh away the sin of the world" (John i. 29). That is one of the earliest gospel addresses on record; and it is a remarkable one. It is not behold me, the speaker, or look at yourself and your many amiable qualities, and your good deeds, and exemplary life. Nor yet is it look at these sins of yours and that vile heart. O, no. It is simply "Behold the Lamb of God." Behold Christ. Look at the Lord Jesus, and in Him see sin punished; on Him see all your iniquities laid. See the wrath of God against sin poured out on Him. See Him bear the mighty load. See Him bleed and die on Calvary's tree. See Him rise again the third day. See Him ascended yonder to heaven, a mighty conqueror over death and Satan; and tell me, unsaved one, tell me, *is that not enough for you?* That's where God wants you to look. Peace is to be found nowhere else. God's eye rests on God's Lamb, and He is satisfied. It is God's wish that your eye should rest on His Lamb too. Then behold Him bearing *your* sins away in His own body on the tree; and you will find that very moment that

"There is life through a look  
at the crucified One,  
There is life at this moment  
*for thee.*"

## PEACE WITH GOD.

It is peace you want—peace with God. You may have happiness, as the world calls happiness. You may have peace too, of a kind ; that is, peace with the world around you. But it is *peace with God* you need. Ah ! that's it. Peace with God. Why, don't you see, you are at war with God, your mind is enmity against Him ; and the deep need of your soul is *peace with God*. But how are you to get it ? That's a very important question. Some people talk of *making their peace*; and one often hears the expression "I am making my peace with God." What a delusion ! Reader, God's good news to you is that *peace is already made*. Christ made it by the blood of His cross (Col. i. 20), and what's the use of trying to make a thing that's already made. But, besides, you could not make peace though you tried. O no, Christ alone could do it ; and He did it, praise His name ! And now God wants you to acquaint yourself with Him and be at peace. That peace was made for you. Will you have it ? Will you believe on the peace-maker ? For the moment you accept Him as *your peace* (Eph. ii. 14), you have then peace with God, for God says, "being justified by faith, we have peace with God" (Rom. v. 1).



SOME one has said that the way to hell is paved with good intentions. Certain it is no one intends to go there. What a master of deceit the devil is !

## "AFTER DEATH COMES THE JUDGMENT."

A SUDDEN turn in the road brings us in view of a horse and gig being driven at a furious pace. As it rushes past us we observe the occupants to be three young men, all more or less under the influence of strong drink. It is the Lord's day, and they have been out for a spree, and this is what is called "life," "having a little bit of enjoyment," "making the most of the time while you have it." But they forgot one thing, although they'll come in mind of it yet, that after this comes *the judgment*. God is not going to be "made a fool of" as the saying goes : after death comes the judgment (Heb. ix. 27). And that young man there, and this one here, must stand before the bar of God and give an account of themselves, for "God requireth that which is past" (Ecc. iii. 15). The servants of God pleaded with you in vain, the gospel of God sounded in your ears in vain, the Son of God called upon you in vain ; you had to see "life" as you called it, and you despised God's love, you rejected His Son, you resisted His Spirit, you preferred the world ; and now, instead of life, eternal death is yours ! How terrible !

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes : but know thou, that for all these things God will bring thee into judgment" (Ecc. xi. 9).

## FACE THE MATTER.

FACE the matter honestly, now; rather do that a thousand times over than face it, as you must, in *eternity*. At this moment you are either *saved* or *lost*. One or other you must be. You are either born again, or you are not. You are either a pardoned sinner, or you are an unpardoned sinner. You are either on your way to heaven, or on your way to hell at this moment. How solemn! and yet you do not care to look into the matter—"time enough" you say "to see about these things." Another moment and it may be you will find yourself with the "certain rich man" in hell; and yet you say "time enough!" Time enough *then* for what? To be saved—to be made meet to be a partaker of the inheritance of the saints in light? Never. O no, no time *then*, God has declared it. Too late—too late! *Now* is the time, and here is the place to be ready to meet God. As the tree falls so it must lie.

"Stop, poor sinner, stop and think,  
Before you further go,  
How can you sport upon the brink  
Of everlasting woe?"

—o—

CHRIST wants you *just now*; and, no matter what you have been, no questions will be asked.

IF I be offered anything without reserve, what is my part but to receive the gift with thanksgiving? That is how to receive the gift of God, which is eternal life through Jesus Christ our Lord.

ABRAHAM  
BELIEVED GOD,  
AND IT WAS  
COUNTED UNTO HIM  
FOR  
RIGHTEOUSNESS.

Romans iv. 3.

VOLUME I.

OF  
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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 49.

DECEMBER 6, 1879.

*One Shilling per 100.*

## “THE POWER OF GOD.”

YES, well might Paul say, “I am not ashamed of the gospel of Christ, for *it is the power of God.*” and only those who have not submitted themselves to the gospel, and so have not felt the *power*, are ashamed of it. The gospel of Christ is *not* the thing suited only for “old people and children,” that so many think it is; but it is indeed the very “*power of God.*” If this be not so, how are we to explain the fact that the simple preaching of the gospel, when listened to and received by faith, changes the hearts and lives of men in a way that nothing else can do? The blasphemer lays aside his blasphemy—the drunkard his drink—the dishonest man becomes honest—the thief steals no more—and sinners of every kind are, by this marvellous

*power*, changed in such a way as to make all men marvel.

The case of J— D— was a very striking instance of the *power* of the gospel. One Saturday afternoon, in the month of October, 1877, he was *drunk*. On the following day he was induced by his wife to go with her to a “Gospel Meeting,” to hear a young man telling the “story of the Cross.” That night as the Word was being spoken, the Spirit of God was working with him, and before leaving the hall he yielded to the Spirit’s strivings, accepted Christ as his own Saviour, and “passed from death unto life.” Many of those who knew most about his past life were afraid lest he might not “stand;” but to the astonishment of those who watched for his halting, and to the joy of God’s people, he bore till the day of his death (which took place in March, 1879)—a steady

bright testimony to God's saving power. He had been much given to swearing: now his mouth was at all times filled with the praises of his Lord. He had been much addicted to drink: now it was a frequent thing to see him at the public house doors *praying* for the *conversion* of the *publicans*. Indeed, so thoroughly did God take away the desire for *drink*, that when just before his death the doctor urged him to take a little *brandy*, he said, "No, take it away, it *burns* my mouth."

We record the above incident (the *truth* of which we *guarantee*) as a proof of the *fact* that the gospel is indeed the "*power* of God." Men talk of "raising the lapsed masses;" and often meet together in conference as to the best means to be used to reach this most desirable end. All sorts of schemes are *tried*, and all with, at best, very partial success. The reason is plain, the only power to raise fallen man is the *power of God*; and that power is only displayed in connection with the "gospel of Christ."

And now, let me ask the reader what *he* has done with the gospel of Christ;—nay, let me rather ask him what he has done with the *Christ* of the *gospel*? And let me remind him that for those who reject the salvation God has provided in the gospel, there only remains "the wrath of God." And if God's *mercy* and *love* are so boundless, what will be the *measure* of wrath that will be meted out to those who spurn the offers of that *mercy* and the entreaties of that *love*?

—o—

#### NO CHLOROFORM.

A YOUNG man a few weeks ago lay in one of our infirmaries. Although he was fully aware that a very painful operation might be necessary in order to secure his recovery, he felt quite resigned, because having given God charge of his soul, he could trust his body into the same hands.

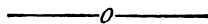
The operation was performed, and a friend visiting him shortly afterwards asked him this question, "What were your last thoughts previous to entering the sleep induced by the chloroform?" to which he replied: "my last thoughts were those, Jesus had no chloroform when He was crucified for me."

*IT IS ALL DARKNESS.*

I WAS once called to the death-bed of a young woman under twenty-six years of age. I shall never forget its horror, for she was not a Christian. It was a night of continued weeping, prayer, and beseeching; but "she refused to be comforted."

"Tell me the way, for it is all darkness" she kept saying continually. I tried with all my heart to persuade her that Jesus was the way, and that God was merciful even yet. "Yes," she said, "for some, but not for me," and she carried me back to a certain time in her life when she had been "almost persuaded" to decide for Christ. But there was one object which her heart desired first; and, as it proved, she sacrificed her salvation to it.

How true is God's Word, "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap" (Gal. vi. 7).



ALL FULNESS.—"It pleased the Father that in Him should all fulness dwell." *All* fulness. What comprehensive words! No sinner beyond the power of Christ to save; and, when you are saved, there is no need of the soul but He can supply. Oh, what a reservoir!

*"I DON'T SNEER AT RELIGION."*

SEVERAL Christian workers were walking out from one of our large cities to a neighbouring village to preach the gospel. On our way we were obliged to take shelter behind a wall from the rain which a sweeping wind drove right in our faces. While waiting there a man came up and made enquiries about a town some distance away. One of the brethren handed him a copy of the *Evangelist* to read, and asked him if he ever thought about the salvation of his soul. "Oh," he said, "I'm not one that sneers at religion, but I can't say that I'm saved." Our brother then tried to impress on him the danger of delay, and while talking the stranger said "No man can be sure that he is saved." He was then pointed to John iii. 36, He that believeth on the Son *hath* life. But as this seemed to be bringing him into rather close contact with the Word of God, he left us, saying that he would have much pleasure in talking with us again of these things, but really he had no time just then. There are many who "don't sneer at religion," and put that down as something to rely upon when God's day of reckoning comes. But what will it be then? "All

our righteousnesses are as filthy rags," for "there is no difference, for all have sinned." Reader, are you relying on your own goodness? There is nothing so deadly to the soul, for it sends your conscience off into a sleep that will carry you right down to hell. God says you may not sneer at religion; but if you have not received Christ you are a poor lost sinner standing on the brink of the pit. There is only one way of escape from this; and, thank God, it is a way that is still open to you. God says, "Look unto Me, and be ye saved all the ends of the earth, for I am God and beside Me there is no Saviour." "Save from going down to the pit, I have found a ransom." Come now while the way is open, for one day that way will be closed up, and then the cry will be, "*Too late, too late*: ye cannot enter now."

—o—

GOD does not ask you to believe in your own believing, but in the finished work of Christ.

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WHO  
HIS OWN SELF  
BARE OUR SINS  
IN  
HIS OWN BODY  
ON  
THE TREE.

1 Peter ii. 24.

#### VOLUME II.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 50.

DECEMBER 13, 1879.

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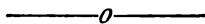
## HOW J. C. WAS CONVERTED TO GOD.

(TOLD BY HIMSELF.)

**B**ELOVED brother in Christ, I now send in my conversion, which you can insert in the *Evangelist* as opportunity offers. I was brought up like other people—a little respectable and religious in my way: but, like Adam when he sinned, I found my fig-leaf covering of religion would not stand the eye of a holy God. Revival meetings, as they are called, were not so plentiful then as they are now; but some of God's people spoke faithfully to me about my soul. Like many others I resisted the strivings of God's Spirit; but, in spite of everything, God awoke me to concern about my soul, and to think of death, judgment, and eternity. Conviction of sin set in

deeper and deeper, and I was almost tempted to take away my own life, like the jailor at Philippi, who drew his sword, and would have killed himself; but as God interfered and saved him, so He delivered me, all glory and praise to the God of all grace. Still there was no light for my darkened soul. But my wife, who had been lately brought to the Lord, told me she was determined to follow the Lamb (dear reader, are you?); and this was the means, in God's hand, of leading me to Christ. That was about midnight. Well, the next morning at ten o'clock I rested my soul on the Lord Jesus Christ *as my own Saviour*, through that Scripture (John v. 24) being applied in the power of the Holy Ghost to my soul. That moment the burden of my sins rolled away. Happy day! That is now eleven years past on the fourth day of April

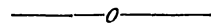
last. I know my sins are all forgiven, glory to the bleeding Lamb; and I am on my way to heaven, glory to the bleeding Lamb. Praise God it's no delusion. It's a reality to be saved and know it (see 2 Tim. i. 9; Titus iii. 5). Reader, would you be saved? If so, *now's the time* (see 2 Cor. vi. 2).



### ASHAMED OF CHRIST.

EVIDENTLY there were those in Rome in the days of the apostle Paul who thought Paul was ashamed of the gospel of Christ; that it was such a weak thing he was afraid to come to the Imperial City to preach it. But Paul was not ashamed of his Lord, and he writes to the Romans and tells them he is "not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. i. 16). Unsaved reader, are you ashamed of the gospel? Are you afraid of the sneers of your companions? We fear it is too true that many a young man and woman have lost their precious souls through shame and fear. Young man! how comes it you can be so bold for the devil? You

are not ashamed to use oaths and curses even on the public streets; you are not ashamed to get drunk occasionally; and yet you take it as an affront, or perhaps get angry, when you are spoken to about your soul. Satan is a poor master; and you are a poor fool to allow him to decoy you down to eternal ruin. Young man! you may be possessed of the courage and bravery to fight the French or the Russians, but where is your moral courage to stand up for Christ? It says little for any man who would be ashamed of the Lord of glory who died on the cross to redeem our guilty souls from ruin. But just let us tell you, that if you are ashamed of Christ and His words before men, He also shall be ashamed of *you* in that day when you shall wish you had accepted His salvation and taken up the cross and followed Him, but then it will be too late for ever!



### THE GREAT QUESTION.

DEAR READER,—Have you ever for one solitary hour considered calmly where you are to spend eternity? Has God by His Word not made known to thee that thy destiny—thine eternal destiny—must of necessity be either in the "lake which burneth with fire

and brimstone, which is the second death," there to be tormented for ever and ever; or with the Son of God, in heaven; to be like Him, and see Him as He is,—to reign, and dwell with Him for ever and ever. For ever! oh, yes; that word, "for ever," sounds sweetly in the ears of the redeemed. For, after ten thousand times ten thousand years have rolled away, yon blood washed throng, shall still have an eternity to look forward to, throughout which they shall praise and adore the Lamb who loved them and washed them from their sins in His own blood. But, by way of contrast, let us look at the other side. There is no word in all the Book more likely to strike terror into the hearts of the unsaved than the words "FOR EVER!" After ten thousand times ten thousand years have rolled away, the lost shall still have an eternity to look forward to, during which they shall have to drink of the wine of the wrath of God, poured out without mixture into the cup of His indignation, and the smoke of their torment ascendeth up for *ever and ever!* Reader, Are these things taught in God's Word? If not; have nothing to do them. But, if they are, why not take warning and flee from the wrath

to come? It is written, "Because there is wrath, beware, lest He take thee away with His stroke; then a great ransom cannot deliver thee." Reader, Which is it to be? The lake of fire—the second death; or, life through the death of Him who died on the tree; whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it? "To Him give all the prophets witness, that through His name, whosoever believeth on Him shall receive remission of sins." "Be it known unto you, therefore, 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." For the Scripture saith:—"Whosoever believeth on Him shall not be ashamed."

Eternity: oh, dreadful thought!

For thee, a child of Adam's race!

If thou should'st in thy sins be brought

To stand before the awful Face,

From which the heaven and earth must flee—

The throned One of eternity!

Eternity! but Jesus died!

Yes, Jesus died on Calvary!

Behold Him, thorn-crowned, crucified!

The spotless One made sin for thee!

Oh, sinner haste, for refuge flee,

He saves, and for eternity!

## THE TWO THIEVES.

BOTH thieves wanted salvation, but only one got it ; mark that. The one said, "Save Thyself and us." A temporal salvation (for the time being), and only for the body. He got no answer. The other asked a salvation for his soul, "remember me when thou comest into Thy Kingdom." And we know how speedily his request was granted.

Men and women everywhere are crying for that which Christ saw fit to refuse—a temporal salvation—good work—good wages—good clothes. Our Lord is able and willing to supply those things ; but He *first* supplies the one who cries for the needs of the soul. He who said "Lord remember me," had every bit as much need of deliverance from natural pains as the other. Yet he pleaded for and obtained soul deliverance. Have you accepted the deliverance purchased by the blood?

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THIS IS  
A FAITHFUL SAYING,  
AND  
WORTHY OF  
ALL ACCEPTATION,  
THAT  
CHRIST JESUS  
CAME INTO THE WORLD  
TO  
SAVE SINNERS.

1 Tim. i. 15.

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# THE EVANGELIST.

“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 51.

DECEMBER 20, 1879.

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“*SAVED BY BEING TOO LATE.*”

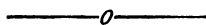
“**H**OW strange! We have heard of people being *lost* by being *too late*; but who ever heard of any one being *saved* by being *too late*?” Yet, strange as it may appear, in the present case it’s true. It happened on this wise:—A young woman in one of our large cities, one Lord’s-Day morning, a few months ago, left home with the intention of attending the forenoon service at the church which she was wont to attend. While crossing a street on her way, a band of Christian workers who had been holding an open-air meeting, came along singing a gospel hymn, an invitation was given to all to come to an adjoining hall, where the gospel was about to be preached, and our friend, finding that she was much *too late* for church, entered with the crowd. The gospel

message was simply delivered, and came home to the young woman’s heart in the power of the Holy Ghost. She was brought to see that she was a sinner, and not only *a* sinner—but *the* sinner for whom Christ died; and sitting where she was, she yielded her heart’s obedience to the demands of the gospel, and believed in Jesus to the saving of her immortal soul. So far as man can judge, the work was that of *God* and not of man, for, from that day to this she has by word and life borne a consistent testimony for the Master, who so graciously met and saved her in such a strange way.

And so this was how it came about that one was *saved* by being *too late*. “Too late for *church*, but just in time for *Christ*. God’s ways are not man’s ways; nor are God’s thoughts our thoughts. It’s a blessed thing to be in time, whether for a

train or a steamboat; wherever we are "going," there is great satisfaction in arriving *just in time*. Of how infinitely great importance is it that you should be *in time* for *salvation*. And if the reader is not yet saved, and wishes to make *sure work* of this all important matter, he must come *now*, for (says God), "Behold, *now* is the accepted time; behold, *now* is the day of salvation." How wondrous it is that God should require to "beseech" men to be "reconciled!" Yet so He does; and notwithstanding all His entreaties, how many reject His gracious pleadings, and go on thoughtlessly to perdition.

In closing, let me remind the reader that it is quite possible that although always in time for church and punctual in other religious observances, he may still be "too late" for *Christ*—"too late" for *mercy*—"too late" for heaven—and just "in time" for hell!



THE Saviour God has provided is sufficient for *all* you need.

### KNOWING OR DOUBTING.

GOD says, "These things have I written unto you that believe on the name of the Son of God, that ye may *know* that ye have eternal life" (1 Jno. v. 13). And yet do not the world and many professing Christians commit as great an outrage on God's Book as the man in Jeremiah xxxvi. 23, with his pen-knife? God says, These things have I written that ye may *know*. But the popular voice is, alter the Bible and make it, "These things have I written that ye may be *in doubt*." The Bible tells us that if any man be *in Christ* he is a *new creature*; *old things are passed away*; *all things are become new* (2 Cor. v. 17). And yet some tell us that this great change may take place, and a person know nothing about it. God tells His people to rejoice evermore; and yet, we would ask, how can the Christian rejoice in the dread uncertainty as to whether he is going to heaven or hell? This doctrine of being saved and not knowing it, is, in short, one of the devil's masterpieces in the present day for getting souls down to hell with a lie in their right hand. Reader, "*may be* saved and not know it" is a poor foundation for eternity. Just think of going into eter-

nity on a *may-be*. Do not be deceived, for it is written, He that believeth on the Son of God hath the witness in himself (1 Jno. v. 10). And let God be true but every man a liar. The effect of righteousness, we are told in God's Book, is quietness and *assurance* for ever (Isa. xxxii. 17).

—o—

### BELIEVETH—HATH.

GOD says, "He that believeth on the Son hath everlasting life" (John iii. 36).

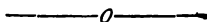
Men say, "We believe on the Son, but we cannot say that we have everlasting life." Who then is true? Let God be true but every man a liar (Rom. iii. 4). Therefore let all be assured of this, that, if they have not got *everlasting* life they do not believe; if they persist in saying that *they do believe*, then they persist in calling God a liar (1 John v. 10, 11). But some say it may be that I do not believe in the right way. But then there is only one way of believing; and *not* two ways. A messenger comes to you with a message: if the *messenger* is to be relied upon, you *believe* the message: if not, you reject it. So both in hearing of earthly and heavenly things, there is only one way of believing and one way of rejecting.

Did the Lord Himself not say, "If I have told you earthly things and ye believe not, *how shall* ye believe if I tell you of heavenly things" (John iii. 12). *Believing* and *having* are as closely connected as cause and effect; you put your hand in the fire, and the effect is your hand is burned. Or say your house is on fire. There is only one way of escape—a ladder reached up to your very window. You believe in that ladder, and the effect is, you at once step on it and you are saved from the fire. The proof that you believed in that ladder, was your getting on to it, and so getting rescued. Do not allow Satan to throw dust in your eyes any longer by telling you that you already believe, and that you believe just as truly as those who say that they are saved, and that if they will get to heaven, you will be there too.

Your "would be" faith is a dead faith, you get nothing by it, no "knowledge of salvation" (Luke i. 77), no peace (Luke xix. 42), no power to live for Christ. It is clearly written that "faith without works is dead." So the proof that your professed faith in the Word of God is a dead thing is, that you utterly *fail to act upon it*. Noah believed God, and being moved with fear,

he built an ark. Rahab believed the word of the spies, and hung the red cord out of the window. Had she failed to prove her belief by not acting upon it, she and her house would have perished. Lot also believing the *word* of the angel, *fled from Sodom*.

So God says, "*Whosoever believeth that Jesus is the Christ is born of God*" (1 John v. 1). I believe that Jesus is the Christ, therefore I am "born of God." I claim God as my Father, and I claim the place and privileges of a son; not that I deserve it, or that my works merited such favour; but by grace I am *saved*, and that not of myself; it is the *gift of God* (Eph. ii. 8).



"FOR Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Peter iii. 18). You see it was not to bring God to us, but to bring *us* to God. He never needed to be brought to us, for He never was our enemy.

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THE  
DAY OF THE LORD  
SO COMETH  
AS  
A THIEF  
IN THE NIGHT.

1 Thess. v. 2.

VOLUME II.

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“GOOD TIDINGS OF GREAT JOY.”—*Luke ii. 10.*

No. 52.

DECEMBER 27, 1879.

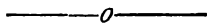
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## THE TIME IS SHORT.

1879 ALMOST GONE. Its sands are well-nigh run. Very shortly, and it will have passed away. How it has sped past! It seems but as yesterday that it dawned, so full of promise to many. They entered upon it so sanguine—so happy; and everything went so merrily. They had lots of time—a lease of life—a year at any rate, they reckoned. But ah! a sound was heard. It came rolling past on the very wheels of eternity. “Cut them down—they must appear before Me”—the great I AM: “They have rejected My Son: My Spirit has striven with them: My servants have urged and entreated them; but they turned a deaf ear to it all: they mocked Me, saith the Lord: they slighted My

kind entreaties, they would not have the gift of My love: and now they must be filled with the fruit of their own doings.” And at this moment, reader, the grass grows green o’er their graves. They could do without Christ in life; and in death they *had* to do without Him; and they shall have an eternity *without Him*. Reader, how fares it with *thy* soul? 1880 almost on the strike, and not saved yet! You may never behold its light. You have wearied my God; and it may be, ere have ended the few days of December yet to run, you may be *in eternity*. Art thou sheltered by the blood? If so, eternity shall but usher you into the presence of the Lord. But if not sheltered by the blood, then the wrath of God abideth on you; and eternity shall only

behold the wrath still abiding, evermore abiding on thy soul. But there is time yet. Thou may'st be saved, "Why not to-night?"—Why not this moment? The Christ of God has died. The blood has been shed. The work is finished. All things are now ready. The time is short. Eternity is near. Thy never-dying soul is at stake. What shall you do then with this Jesus which is called Christ? And what shall you do with him *now*?



"They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling block of their iniquity."

"And I will say to my soul, soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

### TAKEN AWAY WITH HIS STROKE.

SHE stood with a basket on her arm on the Tuesday Evening, listening to the story of salvation by the blood of the Lamb. As the crowd parted, one went up to her and asked if her soul was saved; but she evaded the question and walked away talking to herself something about "mercy at the eleventh hour." On Wednesday evening at the same hour she lay a lifeless corpse—her body in a coffin—her soul in eternity. Had she but pondered the solemn question, "How long have I to live?" how dared she have treated God's salvation so?

And *you* loved reader standing on the threshold of another year will do well to meet this question too. "*How long have I to live?*" Months, weeks, days or only hours. *What then?* DEATH—the shroud—the grave, and "AFTER THIS THE JUDGMENT." How long of 1880 may be yours no tongue can tell. How long will you trifle with your soul? Is it safe to go on unsaved? Will you venture forward on the untrodden year a Christless sinner with the sword of judgment suspended above your head. Consider. Ask, "*How long have I to live?*"

### A SOUND ADVICE.

A STUDENT writes as follows : Friend, if you intend going to college for any purpose whatever, get *saved* first ; make *that* certain, for, as one who knows something about it, I tell you, the college is the last place to go in order to find *Christ*.

“BE not deceived. The tale of the goblet, which the genius of a heathen fashioned, was true, teaching a moral which many a death-bed has fearfully illustrated. Having made the model of a serpent, he fixed it in the bottom of the cup ; and there with eyes gleaming in its head, and fangs raised to strike, it lay coiled for the spring beneath the ruby wine. The cup is raised, the draught is quaffed, the dregs are reached, and now that dreadful head rises up, too late to warn. And so, when pleasure’s cup is nearly emptied, and the sinner with unwilling lips is draining its bitter dregs, shall rise the ghastly terrors of remorse, and death, and judgment, on his despairing soul. A serpent lurks at the bottom of guilt’s sweetest pleasure.”

EVERY child of God should always be living among *the promises*.

THE great thing is for each to fill up the sphere assigned him, and there to bear in mind the injunction, “Whatsoever thy hand findeth to do, do it with thy might ;” and verily, every hour it will find something God-glorifying to do.

BEWARE ! Play with no fire—least of all with fire unquenchable. Play with no edged sword—least of all with that which divine justice sheathed in the Saviour’s bosom. Play by the mouth of no pit—least of all on the brink of that from which the smoke of torment ascendeth up for ever and ever.\* Think of these things. What incalculable issues are at stake ? Your everlasting destiny may turn on this hour.

FOLLOWING a Manasseh and a Magdalene, the dying thief, and a blood stained Saul, I will join the throng that, called from highways and hedges, are pouring a motley and ragged crowd to the marriage supper of the Lamb. Are any among you holding back until, by this or that improvement in your moral habits, you esteem yourself fit to go to Christ ? Fit to go to Christ ! Fit to go to Christ ! You shall never be unless *by going to Him*.

UNCONVERTED reader, what is it that stands between your soul and Christ?

THE weakest believer, if his faith purifies the heart and worketh by love, is as nearly related to God as the strongest, just as the weakest and most helpless child in the family is as much the father's child as the strongest and stoutest.

BELIEVING *on the Son* I do not wait for eternal life, or hope for it, or pray for it. I have already got it. It is a present possession. God says it, "Hath everlasting life." His Word is quite enough for me. What a possession, and possessed now!

"THE gift of God is eternal life through Jesus Christ our Lord." You must be saved by accepting *a gift*. The giver is within your reach. If you want this gift, take it. Never mind what you feel. Take Him at His word, and salvation and Christ are yours.

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IS IT  
A SMALL THING  
FOR YOU TO  
WEARY MEN;  
BUT  
WILL YE  
WEARY MY GOD  
ALSO?

Isaiah vii. 13

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