

The Old Roman Wall

AND OTHER STORIES.

GOSPEL GLEANINGS

XXV.

London :

C. A. HAMMOND, 3 & 4, London House Yard,

Paternoster Row, E.C.4.

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Gospel

Gleanings

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

PATERNOSTER ROW, E.C.4.

—
ONE PENNY.

Bible Questions No. XXIV.

Where is your faith? (Luke viii., 25).

One has often said, "It is not known whether we have faith or not, unless it has been tried"; and here was a case when the disciples of our Lord were sorely tried. The ship that they were in was only a small one, and they were in the midst of an awful storm, so much so that the vessel was filled with water and was beginning to sink. Yet the Lord Jesus was on board asleep, the Omnipotent One, Who holds the sea in the hollow of His hand.

His question was, "Where is your faith?" And we pass it on to you at the beginning of this New Year, with its unknown future, Where is *your* faith? Is it in Christ, the all-sufficient Saviour? If in any lesser object, then you are as far off from the kingdom as the vilest offender. The gospel of Christ is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Gentile. For therein is the righteousness of God revealed from faith to the believer.

Faith in Christ saves the sinner. Faith in Christ keeps the saint. Faith gives the victory over the world. The Lord said to His disciples, "If ye have faith as a grain of mustard seed . . . nothing shall be impossible to you." Matt. xvii., 20. This is very blessed; and shows that God always honours faith. But it must be *real*: and must have the *right object* before it, if blessing is to follow.

Again, therefore, I ask, "Where is *your* faith?"

C.H.C.

*Minnie Williams
and self*

The Old Roman Wall.

Two ladies, visitors from the country, stood looking with interest at the small portion of wall in the churchyard of St. Alphage, in the City of London.

"That is part of the old Roman wall of London," said the elder.

"How very interesting! I must tell Jack about it; he would be so interested to hear of it," replied the younger; and then, as she looked up to the tall buildings above it, she added, "Rather a poor foundation for those houses, though!"

"A *poor* foundation! Well, my dear, it has been good for two thousand years anyway!"

"*Two thousand years?*"

"Yes, roughly speaking. We are in the twentieth century, and the Roman invasion was B.C.54, was it not?"

That little scrap of conversation made me think of another foundation. To the eyes of the young lady, that rough mass of apparently old rubble was not worth much; an interesting relic to be talked of as a curiosity; but as a secure foundation on which to build a modern house, oh, no! To be *talked of*, not to be *trusted in*! And yet that solid Roman masonry has stood there throughout the centuries, hoary with a thousand years when William the Conqueror built the Tower; and still standing, amid all the changes of medieval and modern London. Are the buildings erected on it safe? One would indeed imagine so!

As we begin another year, telling of the rapid passing of time, and the changes that are constantly going on, the decay and the crumbling of the works of man,—yes, a decay visible even in that fragment of wall, since it is only *a fragment* of the fortifications once surrounding the city—the words ring in one's ears, "The foundation of God standeth sure"! (2 Tim. ii., 19). Those words were penned in a Roman prison; they may be co-eval with the ancient wall built by Roman hands; and they are as true in January, 1925, as they were when Paul the prisoner dictated his last letter to his beloved Timothy.

"Behold, I lay," says the eternal God, "behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation" (Isaiah xxviii., 16); and "Other foundation can no man lay than that is laid, which is *Jesus Christ*" (1 Cor. iii., 11). "*The foundation of God standeth SURE*"; reader, are you *on it*? You may be interested in Christ, but are you *resting upon Him*? Are you building on *Him*, God's sure foundation? Or are you standing on the shifting quicksands of human thought, gazing on *Him*, but apart from *Him*?

Everything in the world is changing; there is nothing certain, nothing solid in the religious, the political, or the commercial world. Society is being shaken, even in its home relations, and, would they but confess it, men's hearts are beginning to fail

“ for fear, and for looking after those things which are coming on the earth.” There is only ONE SURE FOUNDATION—the *Christ of God*. Not the Christ of human imagination or the Christ of twentieth century theology, but the Christ of the Bible; the Word Who in the beginning, or ever the earth was, “ was with God, and the Word was God.” “ And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth.” He is God’s foundation, *the Christ, the Son of the living God*; and upon Him the Rock, is His church being built. But He is the *smitten* Rock; “ the Father sent the Son to be the Saviour of the world,” and also to be the propitiation of our sins. (1 John iv., 14, 10). The rod of Divine wrath fell on His beloved Son, when God made Him Who knew no sin to be sin for us: it is not as the Martyr at the hands of man at Calvary (though He was so) that He laid the foundation, but as *the Victim at the hands of God for sin*. God punished the Lord Jesus Christ in the stead of the sinner on Calvary’s cross, and thus laid the Foundation; and if by faith you say, “ It was in *my* stead,” you are on the Foundation.

But God has done more; He has raised Him from the dead, and made Him the Head of the corner (Acts iv., 11); “ neither is there salvation in any other: for there is *none other name* under heaven given among men, whereby we must be saved.” (Acts iv., 12).

None other foundation; none other name. Oh, dear reader, if hitherto you have only looked at Him as an object of interest, but not the Object of your faith; if you have never yet believed in Him to the saving of your soul, and taken your stand upon Him, delay no longer, but ere you lay this paper down, step on to God's foundation, for "whosoever believeth on Him shall not be ashamed." (Rom. ix., 33).



A Monument of Mercy.

Captain B—— was a native of Porlock, in Somersetshire, and he was one upon whom the Lord had His eye of love and mercy. One thinks of His words to Nathaniel, "Before that Philip called thee, when thou wast under the figtree, I saw thee," (John i., 48). One thinks of His love and mercy to Lydia, and to the Philippian jailor, in sending His servants to Philippi. One looks back to the vision sent to Paul in the night when there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. We see the Lord in all, bringing His servants to Philippi; in the quiet meeting with Lydia and the women by the river side where prayer was wont to be made; in the tumult in the city later on; in the very casting of those dear servants into prison, and into the inner prison. We see the Lord in the earth-

quake, the Lord in Paul's earnest care for the cruel jailor, bringing conviction of sin to the hardened heart—and the Lord Jesus believed in and received to the salvation of his soul.

Thus had the Lord dear Captain B. in His purpose, and wondrously did He move and work for the salvation of his soul, bringing him and his wife and family from Porlock to a sea coast town in North Devon. Failing health came upon him, and so acute were his sufferings that he was often unable to go to bed at night, and would lie on the kitchen floor in his pain. Deep depression seized him. He could no longer take his little vessel to sea, and he could not afford to pay a reliable man to work her. He thought the workhouse stared him in the face, and often said so to his eldest daughter.

“Nonsense, Father,” she would reply, “we can work.”

“Ah,” he would say, “but the young don't feed the old,” and deeper and deeper grew his depression.

At length he made up his mind to destroy himself; (ah, to what ends can man led on by Satan come!) and for this purpose left his home, and made his way to a lane close by, at the edge of which the cliffs overhung the sea. In this lane were many seats, upon one of which he sat for some time, and then rose to walk to the edge to throw himself over. But, as he rose to carry out

his sinful and desperate purpose, he felt some power dragging him backwards and downwards to the seat, upon which he dropped trembling and quite overcome. He thought he heard a voice say to him, "Go home, and you shall be My child." To his home he went; and soon afterwards, through resting on the written word of God, and His testimony concerning His Son, was filled with joy and peace in believing. Here was a change indeed! Now he felt he could have run anywhere telling the good news of free and full salvation through the Lord Jesus Christ to everyone he met! But his malady soon kept him in bed, where he witnessed a good confession. Before his conversion, his great sufferings, and his terrible depression had caused him to be most irritable, so irritable that his family could scarcely bear it. Now he was always cheerful, always bright, always thankful. Father's room was the happiest place in the house, and there wife and children loved to be. There they came for help and strength and comfort. His Bible was his constant companion—his food and his delight. No more fears of the workhouse for him! He would often say when his tea was carried to him, "How good the Lord is! He promised me bread and water, but He has given me butter as well!" And never did the Lord leave or forsake him for one moment. Of course not! Has He not said, "I will never leave thee; no, never, never, never forsake thee?" And is He not true and faithful?

Nor was he an idle Christian. With his poor, crippled twisted hands he darned—most beautifully—all the family socks and stockings, and any that were brought him by visitors as well. He wrote, and sent out little letters full of the Word of God; a letter he wrote to his dear brother in Porlock when the latter was in his last illness was blessed to the dying one's conversion. Both brothers are now in the Presence of their Lord and Saviour. Dear Captain B. fell triumphantly asleep in Christ on January 31st, 1888. His last words on earth were, "WHERE I AM."

His widow became a very bright and happy Christian, hers, perhaps, one of those cases where we scarcely know when the soul passed from death unto life, but "we know that we have passed from death unto life, because we love the brethren." She fell asleep in Christ in April, 1908, in perfect peace and joy. The dear eldest daughter mentioned in this little narrative fell asleep in Christ on January 30th, 1924—all trophies of saving grace,—all monuments of God's mercy.

"We then, as workers together with Him, **BESEECH YOU ALSO THAT YE RECEIVE NOT THE GRACE OF GOD IN VAIN.** Behold, **NOW** is the accepted time; behold, **NOW** is the day of salvation." (2 Corinthians vi., 1-2).

E.M.M.

God's Temple; Past and Present.

The house Solomon built for the Lord was the most wonderful house that had foundations laid on this earth. In it we have a type of a still more wonderful building now being built, and reared up to faith.

Of the first we are told (1 Kings v., 17), "The king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." And we are also told these stones were of very great size, so that it is computed some of them weighed 250 tons each! We find in Isaiah xxviii., 16, that God says, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." And in Matthew xxi., 42, "Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?" This "Stone" is none other than God's beloved Son, and He has laid Him as the Foundation of a building far surpassing the glory of Solomon's temple; and of that building He is also the Corner Stone.

"A sure foundation!" "Upon this Rock I will build My church, and the gates of hell shall not prevail against it."

Solomon had 150,000 men employed in building this great temple, and to hew out the stones. I have been told by one who has been in Jerusalem

more than once that there are caves under it, and stones in them partly prepared. Yes, there they dug out the stones, hammered them, chiselled them, prepared them for building the temple on that great foundation. God to-day, in the caverns of this world is using the hammer of His word to carve out stones and prepare them for the building that is going on. Out of these dark caverns (for the world is full of darkness and lack of apprehension of what God is) the Spirit of God is digging out the stones. The word of God gets hold of your conscience and mine, and reveals to us our *sin*; that we have turned our backs on God, and are ruined and undone by nature; nothing in us good, and none of us good; no, not one.

What did these stones do? Absolutely nothing. No stone could get out of the cavern if it would. It had not *life*. It had to be drawn up by the servants Solomon sent. And the poor dead sinner has to be drawn up out of the pit before it can be put on the Rock. It is the power of God that can give salvation. The Foundation has been laid; Christ has died and is risen again; and the power of the Spirit of God is placing living stones on that Foundation, in that building.

When each stone was in its proper place, Solomon had cedars brought from Lebanon, and all the house was covered with cedar, no stone was seen. What is the cedar a type of? Christ. It is our position in Christ. He is our righteousness,

our peace. God sees the saint in Christ, and loves him with the same unmeasured love as He loves the blessed Lord Himself. No stone was seen. The sinner saved by Christ is covered by Christ. It is all of grace. Are you in that position? Oh, have you got Christ? Let me plead with you to accept my Saviour in this God's day of grace, and be among the living stones in that building!

But something else was there; not only cedar, but *gold*. If you and I had gone round, we should have seen nothing but gold. And the glory of our blessed Lord will be upon every living stone when the building is complete; we shall bear His likeness for ever and ever.

When the temple was complete, we find in 1 Kings viii., 10, 11, the Cloud—the Shekinah, which showed the presence of God in the midst of Israel—filled it. He was indwelling that holy place. The glory filled it. And the moment is near when the Lord will present His Church to Himself, glorious; and unto Him shall be the glory in the Church by Christ Jesus throughout all the ages of eternity.

QUARTUS.



Why God Has Given Us the Bible.

There is nothing written in Scripture but for our learning; and no sentence is put in Scripture which is not a message to us. John says in his

gospel (chap. xix., 35), "He that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe." And again in chapter xx., "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His Name." So if any one who reads this has not accepted Christ as their Saviour, there is something for you in that verse.

Paul again, in writing to the Romans, when speaking of the wonderful grace of God in setting forth Christ as a propitiation, says, "To declare at this time His righteousness; that He might be just, and the Justifier of him that believeth in Jesus (chap. iii., 26).

The blessings that God has for us can only be to *the believer*. And the things written in the Bible are written "that ye might believe . . . and that believing, ye might have life through His Name." Why "have *life*"? If God offers life, it shows the sinner has not got it by nature. No; we are "dead in trespasses and sins"; we have done that which is contrary to God, and rebelled against Him; and He has pronounced us dead, and under the judgment due to sinners from God.

But God presents the Lord Jesus Christ to us, who bore what you and I deserved.

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

In that cross God has laid a righteous basis on which to bless the sinner who believes in Him, and bring him into relationship with Himself.

But although the gospel message has blessing for those who obey it, there is something else; for God must be consistent with His own character. If He has declared, “The wages of sin is death,” but “Christ died for our sins,” and “By Him all that believe are justified,” what about those who refuse to believe? Turn to Acts xvii., 31, and read God “hath appointed a day in the which He will judge the world in righteousness by that Man Whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead.” By the resurrection of the Lord Jesus Christ, assurance has been given to all men that there will be a resurrection of judgment for the unbeliever. He bore the believer’s judgment on Calvary’s cross; but for one who refuses to accept Him there is nothing but a fearful looking forward to judgment, and the Lord Jesus Christ says, “The word that I have spoken, the same shall judge him in the last day.” John xii., 48.

H. Baldor

“ Rightly They Love Thee.”

Canticles i. 4 (R.V.)

Rightly they love Thee, Thou all-lovely One,
In Whom all perfectness for ever shone ;
All equal, all eternal, all Divine,
All human perfectness, O Lord, is Thine.

Rightly they love Thee, Lord, for what Thou art ;
Thy Person and Thy nature ; and Thy heart
So worthy to be trusted ! All in Thee
Calls forth the heart's affection constantly.

Rightly they love Thee for Thy wondrous work
Fully completed. Never didst Thou shirk
From aught that Thou didst undertake to do,
Bringing back glory to Thy Father due.

Yes, glory that by sin had sullied been !
But in Thy mercy, Thou didst intervene ;
Condemn the sin ; the judgment fully bear ;
Yet save the sinner ! Grace beyond compare !

Rightly they love Thee, for the Father's heart
Finds full delight in loving Thee, Who wert
His Well-Beloved ere the worlds were made ;
His joy, when He the earth's foundations laid.

Rightly they love Thee, for Thou didst love first !
Thine was the Fountain whence the streams have
burst
That overflow this desert waste of woe ;
And whence the rivers come, thither they go.

So to the Ocean-tide of Love we send
Our heart's affection which shall never end ;
But when all hope is past, and faith shall cease,
Rightly we'll love Thee, Lord, 'mid heaven's peace !

AC

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ONE PENNY.

Bible Questions No. XXV.

“ Who can stand before His indignation? and who can abide in the fierceness of His anger ” ?— Nahum i., 6.

Those who have read this chapter will have found in verse 3 a very important truth, that God Who is “slow to anger,” and “great in power,” “will not at all acquit the wicked.” Although “God is love” yet He is also Light, and absolutely righteous. With all His wondrous love to man God cannot pass by sin as if never committed. He would not be righteous if He did. But in His love God has devised a plan whereby sin could be put away and yet the sinner brought nigh to Himself. This alone could be by the death of His Only Begotten Son, Who bore the indignation of a sin hating God, and the fierceness of His anger, when on the sinner’s account He endured sin’s judgment, that you, dear reader might go free. If you had to stand before His indignation, you would come to nothing (see Jer. x., 24); but you may stand before Him in righteousness, having your sins put away for ever by the blood of Christ, if you will but trust Him. If you refuse, and neglect this great salvation, yours will be the indignation and anger, when in righteousness He will deal with you at the great white Throne (Rev. xx., 11), “according to ‘your’ works.”

May you accept Christ as your own Saviour now, for “to Him give all the prophets witness, that through His name whosoever believeth on Him shall receive remission of sins.” Acts x., 43.

H. Baldock

**A "Hopeless" Case,
or
"Ye Must Be Born Again."**

One Saturday evening, as I was walking up North Street, my attention was directed to a little knot of people, around some object on the ground; and looking more closely I saw a man, in the garb of a clergyman, half reclining on the steps of the Church, evidently helplessly drunk, and surrounded by people "enjoying the fun," if fun it could be called. I felt so sickened at the sight that, for a moment, I lost presence of mind, and walked rapidly up the street, till arrested by the thought, "Why didn't I get hold of the man, and at least, put him out of sight?" I returned to the spot, only to find two bad women from my district had raised him, and were half leading, half dragging him towards the district. I afterwards learnt he was taken in charge by the police, brought before the bench, and fined for being drunk and incapable. As this was repeated again and again, in a few days I had learned through the daily papers something of the adventures and also the name of the man. He was the Rev. — a vicar of the Church of England, and the brother of a baronet. A college chum of the late Canon Liddon, with whom he had been on the most familiar terms, and highly educated, he had been employed at the British Museum to decipher the

inscriptions on the monuments, especially in the Egyptian department. But owing to his drinking habits, he had been sent from his church, and separated from his wife; and though sent to Inebriates' Homes again and again, as soon as he came out, he sank lower and lower into sin. How like the man possessed by the demons, whom no man could tame!

Hearing one day that he was in the Public Gardens in a deplorable state, but sober, I went in search of him, and found him on a seat by himself. Sitting by his side, I tried to get into conversation with him, without success, till at last he said, "Please address your conversation to other people. I don't want to talk to you. I don't know you, and you don't know me."

"Oh, yes, I do," I answered, "and it is because I know who and what you are that I must speak to you," and after talking for some time, and finding he was quite destitute and penniless, I got him to come with me, and obtained accommodation for him in the cottage of a very poor, but Christian woman. That evening I visited him there, and he then told me all his career, adding:

"There is nothing for it but to shut me up in some place where I cannot get the drink. Nothing can be done for me: there is no help."

"But," I replied, "there is help, if you will only accept it."

"What is that?"

“ Did you not tell me you had preached in St. Paul’s Cathedral? ”

“ Yes, many times. ”

“ What did you preach? ”

“ Well, the Gospel, I suppose. ”

“ What, the Gospel that Paul speaks of in Romans i., 16, as the power of God unto salvation to every one that believeth? ”

“ I suppose so. ”

“ Didn’t you believe what you preached? ”

To this he made no reply; so after telling him I knew it to be a real practical thing in my own life, I showed him from the word of God that it was true.

The next day I received a postcard from a solicitor in the town, asking me to call upon him. On doing so, he said, “ I understand you have the Rev. — in your charge. ” “ Well, ” I replied, “ I got hold of him yesterday, ” and related what I had done with him.

“ But who is responsible for paying for his board? ”

“ I suppose I am. ”

“ But you cannot afford to keep him, can you? ”

“ Well, no; but I have faith enough in my Master to know He will supply all my needs for His service; so the expense does not worry me, ” I answered.

“ Then your faith has been rewarded. I have

to-day heard from the family solicitor, authorizing me to pay all expenses; but it is a terrible case. Nothing can be done but to get him into an asylum."

"That is what he says himself; but there is something that can save him."

"What?"

"The acceptance of Christ's salvation."

The solicitor put down his pen, and slowly answered, "Yes, perhaps so. You know I am a Christian."

"Well then, I need not dwell upon that. But," as he still hesitated, "is there any doubt about it?"

"No, Mr. B——; but I do not think I could have given such a testimony to a stranger."

"Why not, if it is a real thing? Why be afraid to confess it? It is, thank God, a very real thing to me."

We kept the poor man some days, during which time I had frequent interviews with him; and like a little child, he listened to the old, old story, giving me reason to hope the good seed of the Word was springing up, and would bear fruit. Eventually he was removed to a home in Yorkshire.

Seven years passed, during which time I heard nothing of him; then he sent word that he was again in the town, and would I call on him. I did; but he had gone for a walk, leaving a message

where I should find him, should I arrive in his absence. On going as directed, he saw me; and advancing with both hands outstretched, told me he had visited the town specially to thank me, and to let me know from his own lips, that during the seven years, by the grace of God, he had been kept from his besetting sin; and

“Better still,” he said, “I know that I am born again. Oh, such a myth to me that night, when you explained John iii., in a way I never conceived, with all my training and study in theology. My brother clergymen were very kind, but you were the first man that ever raised hope in my breast.”

G.T.Burd



Must . . . Must . . .

Notes on an Address on John iii.

This chapter tells of One Who has come down from heaven, Who speaks that He knows, and testifies that He has seen; Who knows God fully, and Who knows what is in man; and He tells us what God requires, and what God gives. Grace and truth came by Jesus Christ. He, the Son of God, came as the Light into this world; but men loved, and still love, darkness rather than light, because their deeds are evil. He was born into this world in grace for you. He has not left us

in anywise in the dark about it, but has brought perfect light to your hearts and consciences, which testifies what is of heaven, and what is needed for any connection with heaven, and in order to be there. You will not get a more blessed thing in heaven, than Christ on earth!

Nicodemus had a mere human conviction of Christ; he knew He was a teacher come from God. When they saw His miracles, many believed on Him. How many are like that now, giving a merely human assent as to Who He is. It is not insincerity or dishonesty, but they do not know Him. There is no want created in the heart. The Son of God is here: is that enough for you? You do not know what He is here for, or whether you have any part with Him! You do not trouble yourselves farther, or care to listen to one word He says; not an anxiety as to what He has said concerning you, or interest as to one thought or feeling He might have. You are *lost*! There is no greater proof of the utter ruin of man than that Christ does not attract his heart, speaking and testifying of Divine things. Any bit of news will occupy you, a bit of family interest, a newspaper, a thing passing in the street; and here is news from heaven, news from God, and you do not care! Nor for all the love in His coming down from heaven to tell it to you!

Is it not true that you must have a new nature?

You are indifferent to all God can do, and

you tell me that is not a crime; but is it no testimony of the state of your soul? Christ has no beauty that you should desire Him, and yet you are "hoping" to go to heaven! What is there in heaven for you? Do you expect to be happy there, if this Christ, Who is the very Centre of heaven's delight, has no attraction for your heart? Impossible! It is quite clear that, if I am to be happy in heaven, it is with God. What pleasure have you in God? Oh, may it come home to your soul,—the conviction "I am all wrong, the tree bad, and as I am I can never be better." Here the Lord speaking what He knows, says,

YE MUST BE BORN AGAIN.

And now we come to the other side:—

THE SON OF MAN MUST BE LIFTED UP.

God gave His Son. This is the glad tidings that you "might not perish, but have everlasting life." He "must," according to the glory of God, but He "must," because you are a sinner perishing! Because you are a sinner, you will reject Him and prove yourself so bad, that nothing but the crucifixion of the blessed Lord could meet your case. Oh, you *must* be born again.

But there is another, a deeper, a divine "must"; the Son *must* be lifted up;—terrible necessity of righteousness! God is of purer eyes than to behold iniquity. The Son of God spoke what He knew. Oh, how He knew it! With God there is no allowance of evil, not an unholy thought. We have all

had plenty of unholy thoughts. Christ comes down from heaven, and says, "The Son of Man must be lifted up!" What blessed grace in His mouth! And mark the complete subjection of His soul, the depth of love in it, the peacefulness and quietness of Christ thus looking at the necessity of His drinking that cup of wrath, that you might not.

Do not let anyone make you doubt the efficacy of what He has done. And the Lord give you to hear Him declare in the quietness and grace of that moment, that the "Son of Man must be lifted up"; and may He tell you *why* in applying it to yourself. And may you learn how blessed it is to be in light, the light of God, where light shows you white as snow, clean according to God Himself; and you will know what it is to walk in the light of His countenance. Amen.

J. N. D.

The Young Cadet.

At Salisbury, a young Naval Cadet, who was evidently returning from leave to rejoin the Royal Naval College at Dartmouth, entered the compartment of the train in which I was; and just before the train started for the West of England, his dear mother (I feel sure the lady was) kissed him, "Good-bye," and added quietly, and reverently, "God bless you"! My thoughts at once turned

towards the lad, and to many others whose parents have asked God to bless their boys, on their leaving home. As I sat in my seat, whilst the train rattled on, I wondered, in my mind, what will the future of that dear lad be? A hymn often sung, viz. :

“Passing onward, quickly passing,

Yes! but whither, whither bound?”

came to me; and then I reviewed the life service before this lad, if the Lord permit. His ambition may be to reach the rank of Captain, to command one of His Majesty's ships, or even to aspire to that of some great Admiral, e.g., a “Nelson” or a “Beatty”; but my great concern was his dear mother's request. Would God grant it and bless her lad? Not merely prosper him in his profession, but *bless* him, and save him for His glory?

His path is a difficult one, starting a Naval career as a mere boy; surrounded by every conceivable attraction, with pernicious literature at his disposal, which the god of this world will surely seek to use to blind his mind; “lest the light of the gospel of the glory of Christ, who is the image of God, should shine unto him.” (2 Cor. iv., 4).

This lad, like many another, will be carried along with the stream of time to a coming eternity; and unless God in sovereign grace arrests him, whatever *will* be the end of his career? We know God delighteth in mercy; and sent His only begotten Son into the world that we might live

through Him. In this was manifested the love of God towards us; and that blessed One became the mercy seat for our sins (1 John iv., 9, 10) so that faith in Him will save him and then *he will be blest*, and the desire of his dear mother's heart, "God bless you," fulfilled; but—

"If he still His call refuse,

And all His wondrous love abuse,"—

then, I tremble to think of it, his mother's request will be of no avail; and he will find himself with every unbeliever, every Christ rejector, in the lake of fire for eternity (Rev. xxi., 8).

C.H.Cocks

An Appeal,

based on 1 John v., 6, on board the "Umbria," in the Mid-Atlantic, April, 1886.

"This is He that came by water and blood, even Jesus Christ."

Fellow-traveller, we are on the voyage of life that now is. As you journey on, have you eternity distinctly before you? It were wise, if not insured already, to seek insurance without delay. The terms are as easy to you, whoever you may be, as the security is perfect; for God is concerned in all, and His character and resources are at stake—the God of all grace Who cannot lie. Let His interests be yours, as yours beyond doubt are His.

The terms were not easy to Him, for they cost Him His Son, His Only-begotten. They involved the Creator of heaven, and earth, and all things, in a life of humiliation, in a death of suffering and shame. Was this all, wonderful as it is for such an One? It was but the outside, the pathway in its course and end here below; but not that which made the Saviour sweat as it were great drops of blood; nor yet that which drew out the cry, "My God, My God, why hast Thou forsaken Me"? Very weak servants of His have triumphed over torture for His Name; the most vacillating of martyrs even fondled the consuming flames with his own "unworthy" but repentant right hand. He, the Lord of all, in tasting death for everyone, must drink the cup of divine judgment of sin, if any sinners were to be righteously saved. He must be abandoned at that supreme hour, if the believer, once consciously unclean and guilty, is not to be abandoned, but blessed now and for ever. What was this to a Father of such a Son? What was it to forsake the Anointed One Who had glorified the Father in obedience all through the days of His flesh? A deeper question was now raised. Would He, Who is the Eternal Life, glorify God *about our disobedience*, about our sins, that righteous judgment might take its course, no less than saving grace? Would He suffer for sins once for all, just for unjust, that God should be vindicated beyond measure in His truth, love, and majesty, and man

be delivered from all that is against him in a way worthy of God?

The cross of Christ is the answer. The atoning work *is* done, not doing, nor to be done; but *even* now accepted for, and applied to, every one that believes in the Lord Jesus Christ. "This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." Out of His pierced side, when already dead, flowed blood and water. John "that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe." (John xix., 34, 35).

You, if you have not bowed to the truth of God, and received the blessing in His grace—you need cleansing as well as atonement. Here not eternal life only but remission of sins and purification are to be found, only in and through the Lord Jesus. Believe on Him and be saved; so preached the great apostle; so taught the beloved disciple. The Spirit who inspired both is truth. God calls you to believe the Gospel. Come in, and be blessed of Him Who will have the Son honoured, even as the Father is. Oh, tarry not without, unblest of God, indifferent or hostile to the Son, a slave of self, sin, and Satan, with death before you, and after this the judgment. "He that believeth hath everlasting life." "He that believeth not the Son shall not see life."

W. K.

Gospel Invitation.

Ye sons of men, who seek, and seek in vain,
For that which satisfies the craving heart;
Ye, who for wisdom rack the labouring brain;
Ye, that for riches crowd the busy mart;
Ye sons of pleasure who excitement crave,
Drinking those draughts that make you thirst the
more;
Ye, who for glory, death and dangers brave;
Ye full, yet empty; wealthy, and yet poor;
Ye labour hard, but bread ye cannot gain;
Ye spend your money earned by feverish toil:
Nought that *endures* can all your wit obtain,—
Nought that of death is not the certain spoil.

There is a Man—a Man in glory now—
“ THE MAN OF SORROWS ” was He for our sake;
A crown of thorns we put upon His brow,
And with our scorn His tender heart did break.
But still His love rose higher than our ill,
He would not save Himself His foes to save:
Redemption's work He did alone fulfil;
Our sins He bore, and left the vanquished grave.
He cries—oh, hearken to His loving voice,
Behold His tears, His agonies, His blood—
“ Ye dying sons of men, rejoice, rejoice;
I am the Life, the Truth, the Way to God! ”

“ Come unto Me, ye weary ones, for rest;
Ye hungry, thirsty, helpless, come to Me;
There is a home of safety on My breast,
Peace in the blood I shed on Calvary.
Come unto Me, your souls shall then be fed;
Come unto Me, all other streams are dry;
Come, for I am the living, heavenly Bread,
Drink from My side the streams that satisfy,
The fatness of God's house, the milk, the wine;
All, all are yours, if you will but be Mine.”

J.G.Duck

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—
ONE PENNY.

Bible Questions No. XXV

“How then can a man be justified with God?” Job xxv. 4.

This question has puzzled some of the wisest of men,—men of great understanding (see Job iv. 17-19; ix. 2, xv. 14-16), and they have found no answer to it. Even the Psalmist of old knew none, when he said, “In Thy sight shall no man living be justified.” Psa. cxliii. 2.

Perhaps the question has risen in your mind, too, when you have considered your own ways, and realized that in God’s sight you are a sinner, and as such, only fit for judgment, for “the wages of sin is death” (Rom. vi. 23). But allow me, by God’s help, to find the answer from His own Word, and point you to the only One Who could make it possible for God to justify the sinner.

Sin can only be atoned for by death; and the blessed God gave His only begotten Son, to come into this scene, and taste death, and make His soul an offering for sin. Having borne the judgment that was due to sin, He is risen again and at God’s right hand, thereby laying a righteous basis on which God can work in blessing the sinner who accepts what God offers, and puts his trust in the precious blood of the Lord Jesus, “Who was delivered for our offences and was raised again for our justification” (Romans iv. 25).

“Be it known . . . that through this Man is preached unto you the forgiveness of sins, and by Him *all that believe* are justified from all things . . .” Acts xiii, 38-39 H. Baldwin

The Water of Life.

I chanced some few years ago, on a very hot summer's day, to be walking through that beautiful portion of West Somerset that lies between the Brendon and the Quantock Hills; and after travelling a considerable distance I became somewhat tired and very thirsty. Then on approaching a few cottages by the roadside, and seeing a cottager standing in the doorway, I asked her if she would be kind enough to give me a glass of water. Without saying a word she stepped inside the door, and in a few seconds re-appeared with a jug in her hand, and remarked, "I'm very sorry, sir, I haven't a glass, but here's a jug"; and then pointing with her finger to a beautifully clear stream of swiftly running water on the opposite side of the road, said, "And there's the water—go and help yourself!" I said, "But is that water good to drink?" In cheerful re-assuring words she replied, "O yes, sir, it is perfectly pure and good, for it comes down from the hills; and we all drink of it here." So I went across the road, and stooping down, I filled the jug, and drank freely of the cool, refreshing water. Then my thirst was gone and I was soon feeling quite refreshed. As I returned the jug to this kind woman, the words of the well-known hymn came to my mind with an added sweetness:

“ I heard the voice of Jesus say,
 ‘ Behold I freely give
 The living water : thirsty one,
 Stoop down, and drink, and live.’
 I came to Jesus, and I drank
 Of that life-giving stream ;
 My thirst was quenched, my soul was saved,
 And now I live in Him.”

And as the spring of the Somerset water was in the hills (as the woman truly said), so is it that the spring of the “ water of life ” is in the heart of God in glory, from Whom it comes to “ whosoever will ” partake of it through His beloved Son the Lord Jesus, once crucified and slain, but now ever living at the right hand of the Majesty on high.

I thought, too, of my precious Saviour and Lord on His errand of grace and mercy, wearied with His journey under the broiling heat of the mid-day sun, who “ must needs go through Samaria ” to meet that poor sinful woman in order that she might drink of the life-giving stream which He had brought down from heaven to her. “ Jesus answered and said unto her, “ If thou knewest the gift of God, and Who it is that saith to thee, Give Me to drink ; thou wouldest have asked of Him, and He would have given thee LIVING WATER.

. Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” John iv. 10 and 14. May these

blessed words sink down deep into the heart of the reader, for "they are Spirit and they are life"; and lead you to the "fountain of living waters," so that you may never thirst again.

The water I drank of by the roadside was free,—“without money and without price”; and it was also available for anybody who would “stoop down and drink.” And how delightful and wonderful to be assured by Christ, the Son of God, that the water of eternal life is also available for all who will come to Him; for has He not said “If *any man* thirst, let him come unto Me, and drink”?

“He that believeth on ME, as the scripture hath said, out of his belly shall flow rivers of living water.” John vii. 37 and 38.

All are invited, and none are excluded, blessed be His Holy Name! For He found delight in saying to the woman, so sinful and unworthy, “*Who-soever* drinketh of the water that I shall give him shall never thirst.” And His word still holds good for He has said, “Heaven and earth shall pass away; but My words shall not pass away” (Mark xiii. 31); and from Himself in heavenly glory the invitation has been sent to you and me, “*Who-soever* will, let him take the water of life freely.” Rev. xxii. 17.

“Whom have we, Lord but Thee
“Soul-thirst to satisfy?
“Exhaustless spring! The waters free!
“All other streams are dry.”

O, you pleasure-seeking, sports-loving young man or woman, who perchance may read these words,—your stream of pleasure and forgetfulness of God will soon be dried up, the pleasures of youth all fled, and then an eternity of endless woe!

A doctor who loved the things of time, and thought nothing of God or His beloved Son, found himself at length on his death-bed, “without God, without Christ, having no hope”; but through the rich mercy of God against Whom he had sinned and of Whose glory he had come short, the soul-thirst for the Saviour of sinners came.

A Christian friend who years before had spoken to him of “the water of life,” of which he then refused to drink, he now besought to come to him, for he was thirsty.

The water of everlasting life was still held out to him;—he drank;—he was saved, and never thirsted again, for Christ and he had met!

I love those precious words,—“If any man,” and “Whosoever,” for they describe the very ones for whom Christ died. On earth, no sinner saved by grace, nor any saint in glory, will ever be able to praise the Lord Jesus sufficiently for the love that led Him to taste death for every man. And having, by His atoning death and blood-shedding on Calvary’s cross, procured eternal redemption for all those who trust Him and love Him; is it any wonder that the Christ rejector in hell will never

be able to obtain a single drop of water to cool his parched tongue?

Therefore, I beseech and entreat the reader, ere it be too late, to bow before Him,—the Lord of life and glory, and “DRINK, YEA DRINK abundantly” of THE WATER OF LIFE so freely flowing, and offered to you and me!

“The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”
Romans vi. 23.

H. C. Meddick.



In Ireland supplied by Mr. DeLanoy

“I Am So Happy.”

In the South of England, among all the beauties of the Isle of Wight, a young woman lay dying. Only a few years before, she had been a soldier's bride, looking forward to life amid all the excitements of a garrison town; but oh, how different was her experience to her expectation! The insidious disease consumption, had laid its hold on her, and she was dying,—slowly but surely dying.

A lady living near the Fort where her husband was stationed, heard of her, and visited her in her quarters; but while grateful for the kindness, and practical thought for her poor body, the invalid was quite indifferent to anything relating to her soul. Where would that be, when the frail tenement was laid in the grave? What was there after

death? And how could she face a holy God? She knew not, and she cared not. Her young, bright, merry life had absorbed all her interests; and, perhaps, lulled by the thought so common in her disease, that there was nothing serious the matter, but she would soon recover, she put from her any thought of eternity.

Again and again her visitor returned; again and again she read to her from the Word of God, and spoke of His Son, and tried to show the dying girl her need of a Saviour, and the fact that God had provided just the Saviour she needed. And gradually the Holy Spirit opened that closed, indifferent heart to receive the word that was read and spoken. Slowly the conviction forced its way into her conscience that she was a sinner, a lost sinner; and that very soon she would have to give an account to God of the sins she had committed. She shrank from it; she saw she was *lost*. Then how sweet to the faithful friend to prove herself the "messenger, one of a thousand, to show unto" her her uprightness in judging herself, and to tell her of God's grace, in saying, "Deliver her from going down to the pit: *I have found a ransom.*" (Job xxxiii. 24).

To no indifferent ears now she told the old, old story of a Saviour's love; how He came into this scene of sin and sorrow, the Man Christ Jesus, yet God manifest in flesh; how He went to the cross of Calvary, and there was made sin, and

endured the righteous wrath of a sin-hating God, Who laid upon Him the iniquities of all who believe. "He gave Himself a ransom for all"; the precious blood which flowed from His side cleanseth from all sin; He said "It is finished," and God proved His satisfaction by raising Him from the dead, and placing Him at His own right hand in heaven. Such was the Saviour presented to this dying woman,—One Who has done all that is necessary to save the sinner and satisfy the claims of a holy God: One Who is living now to save to the end all Who come unto God by Him, and Who invites the helpless, the hopeless, the worthless, to come unto Him, and rest.

And she came,—just as she was, a dying woman, unable to do anything to save herself,—she came to Jesus and accepted His salvation. Joy and peace filled her soul. And as the end of her life here drew nigh, death had no terror for her. She knew now what lay beyond it for her, and wonderingly exclaimed, "It seems too good to be true that a poor sinner like me should go to be with Jesus!"

And then as the Holy Spirit brought home to her the assurance that it *was true*, she ejaculated, "*I am so happy! I am so happy!! I am so happy!!!* One day He will say to me, as He did to the dying thief, "To-day thou shalt be with Me in Paradise."

But in spite of her joy, her suffering had be-

come intense, and as her kind visitor sympathised with her in it, she brightly replied, "Grace will be with me all the way through; I don't mind the suffering a bit."

And the grace of God which came by Jesus Christ, and brought salvation to her, was with her to the end; and calmly and quietly she fell asleep to be "with Christ, which is far better."

May the same grace that aroused her, to the knowledge of her need, and then made known God's own rich provision to meet it, arouse in like manner every unsaved soul that reads these lines, leading them to own their sinfulness, and to accept God's Son, the Lord Jesus Christ, as their personal Saviour.



Ready!

The dictionary tells us this word signifies "a state of preparedness," "a condition to do what is before one."

In Deut. xxvi. 5, we read these words, "Ready to perish was my father." There was famine throughout the wide world, and because he was ready to perish with hunger Jacob went down to Egypt, for in that land was plenty. One sold as a slave had been raised to highest honour there, to dispense the blessings God had given to

that favoured land, a type of our blessed Lord, Who went into death, and is now seated at the right hand of God as the Dispenser of all the blessings God has to give. Only perishing was before Jacob, unless he heeded the message to go to Egypt to Joseph. So to-day. If a soul needs satisfying, he can only find it by going to Jesus, sitting now at God's right hand.

But remember, man is *ready to perish*; he has nothing to do in order to perish. You are as fit for hell fire now, if without Christ, as if you were there. The sinner is in a perfect state of preparedness to be in the place of judgment, where hope can never be verified, where prayers can never be answered, and where mercy can never come.

In Sandown there lived a man who had made a pile of money, and was still engaged in business. He was taken ill suddenly, and the doctor was called in.

He said, "G——, you are very ill."

"Yes, but I want you to get me ready for next Monday. I have an important engagement in Ryde on Monday. I must go."

The doctor replied, "You will never be well enough to go to Ryde on Monday."

"I *must* go," he insisted.

The doctor repeated, "You must realize the fact that you will NOT go to Ryde on Monday."

"I *must* go," he said again, "I dare not break that appointment."

But that appointment was never kept. Before Monday his spirit had gone back to God, and his body was a stiffened corpse. Supposing that was your condition this week: you would be ready to perish! But that IS your condition; you are already prepared up to the hilt; there is nothing but death and judgment before the sinner; he is without God and without hope in this world, ready to perish. But thank God, there are thousands who have a hope burning within them; but thousands also walk about "ready to perish." Are you amongst them?

Now let us look at Nehemiah ix. 17. There we find, "Thou art a God *ready to pardon.*" That same word "ready" is used with reference to God. God has nothing further to do. He is in a state of preparedness to pardon. But He is a holy God. He has said, "The soul that sinneth, it shall die"; yet He is prepared to pardon. How? That which prompted it was love, as the Lord Himself said, "God so loved the world." Oh, I like to meditate on that little word "So!" "God SO loved the world that He gave His only begotten Son." It was from the heart of God,—God's infinite unlooked-for grace that could give His very best! But the actual giving of His Son, His being here on earth, would not have made God ready to pardon. But come to the Cross of Calvary, and see that Blessed One hanging there with the crown

of thorns placed by the impiety of men on His brow; His hands, that were ever outstretched in blessing, nailed to the cross;—oh, why? He was without sin, the Son of God; yet He was there as the Lamb of God. He Who knew no sin was made sin, and God poured out on Him all the Divine wrath and judgment that was due to sin's account; and that Blessed One endured it all there on the cross. Why did He suffer like that? Pre-eminently God has His portion in that cross, which none else can ever measure; but He also suffered there for the poor guilty soul that is ready to perish. If a sinner goes to hell, it is not because God has not provided a way of salvation. God will pardon any sinner who comes to the Lord Jesus.

Think of it,—“A God ready to pardon.” Oh, what would a convict say if the King's messenger came, and brought a pardon to him? Would he not rejoice? And on the ground of what the Lord Jesus has done, God offers you a pardon. “Your sins and iniquities I will remember no more.” Thank God, everything has been done; yet there are people trying to do something. But as regards preparation, *God is ready to pardon.*

Now let us turn to Matthew xxv. 10: “They that were ready went in with Him to the marriage; and the door was shut.” This tells of an event soon to take place; the coming of the Lord. Through God's infinite grace and mercy, believers

are going to meet Him in the clouds,—*those that are ready*. Some in the parable were not ready; for while they had lamps, and made a profession of readiness, they had no oil. Profession will not do. God does not look at the exterior, but at the heart. The crux of the whole matter, if He comes to-day, is, are you ready? There is no salvation after He comes for those who have rejected His salvation. Oh, to be assured we are ready, in a state of preparedness, with nothing further to do! The believer is ready. The youngest babe in Christ is ready.

If the King invited you and me to Buckingham Palace, we should have to wear certain clothing, to suit the royal presence; and should be escorted to the presence of the King by accredited persons. What is suitable clothing for the presence of God? *Divine righteousness*. By believing on the Lord Jesus Christ we have suited clothing for the presence of God. And it needs an Accredited Person to take us into that presence. "They that were ready went in *with Him*." The blessed Lord is coming to escort us to the presence of the Father, He Whom the Father delights in! God's good pleasure is to take up sinners ready to perish, and make them companions of that Blessed One for ever and ever! Are you ready? "Believe on the Lord Jesus Christ, and thou shalt be saved."

QUARTUS.

**"None of them that trust in Him shall be
desolate (or "bear guilt.")** *Psalm xxxiv 22.*

Because He bore it! To the land unknown,
Undwelt in, and forgotten; is it gone!
Upon them once, in blackness and in shame,
(For "Guilty all the world," God's lips proclaim),
Yet now 'tis gone. On Calvary He laid
The sins on Him Who there atonement made.
The sin is borne; the guilt is done away;
Redemption's price did Jesus fully pay.

And who shall lay a charge against the One
Who now adorns the Throne, God's blessed Son?
And who shall lay a charge against the one
Whose only trust is that which Christ has done?
None shall bear guilt, who trust that worthy Name;
Against His own, God hears no word of blame;
The blood of Christ has spoken: 'tis enough!
Who pleads that blood shall never meet rebuff.

No guilt remains where once that blood has been;
No sin on those "in Christ" by God is seen.
But out of Christ, who fears to trust His Name,
A sinner in his sins, shall bear his shame,
And bear his guilt,—dread thought!—eternally.
Consider! Pause! What shall *thy* portion be?

N. C. T.

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ONE PENNY.

Bible Questions No. XXVII.

"Wilt thou be made whole?"—John v. 6.

Was there ever a more welcome question asked that poor impotent man, as he lay at the pool of Bethesda, than the one quoted above? He had suffered for thirty-eight years, and had long come to the conclusion that he himself could do nothing towards his recovery. The condition of that poor man is only a feeble picture of every soul out of Christ, suffering the dreadful disease of sin, and under the judgment of God. You, if out of Christ, are like the poor man, helpless to do anything whereby your soul can be saved. But the One Who came to the pool of Bethesda and gave health there is the One Who to-day is asking you also the above question, "Wilt thou be made whole?" The blessed Lord Jesus has made it possible for God, in wondrous grace, to forgive you your sins, and give you eternal life. He Who was very God came down from heaven for guilty sinners, to take the guilty one's place on Calvary's Cross, to suffer the just judgment of God against sin; and is now risen, and highly exalted. To every one who believes on the Lord Jesus forgiveness is preached (Acts xiii. 38), and righteousness is imputed (Rom. iv. 24). Like the man at Bethesda you shall be "every whit whole" (John vii. 23); for there is no condemnation to those who believe (John iii. 18 and Rom. viii. 1). That you may, while it is called to-day, accept Christ as your Saviour, and be made whole, is the earnest prayer of

H. Baldwin*

Two Thoughts from 'Public Opinion.'

Entering a room, the other day, the writer noticed two copies of the contemporary periodical, "Public Opinion," lying on a chair; and the headings of the leading article of each, being in large type, arrested attention, and awakened a train of thought, although there was no time to read the papers themselves. The wording of one was to the effect,

IT IS RUMOURED THAT DEATH HAS
BEEN OVERCOME.

Is this "public opinion"? The magazine doubtless professes to voice the current thought of the public; but as said above, what they had to tell of that rumour, we do not know. But *is* it a "rumour"? or is it a *fact*? Has death been overcome? Look at the cemeteries; read the obituary notices in the daily papers; turn to the lists of the fallen on the war memorials; go back to the family circle, and the vacant chair; has death been overcome?

We take our stand, not on public opinion, not on our own feelings, or observations; but on the word of the living God, on the Bible, which we emphatically believe to be God-breathed, and from Genesis i. to Revelation xxii., as it originally left the hands of the holy men of old who wrote it, to be the very words which the Holy Spirit indited; and therefore incapable of mistake, and absolutely

infallible. We open that book, and we ask, *What saith the Scripture* about this matter? Has death been overcome?

We turn to Romans v. 12, and we read, "Wherefore, as by one man sin entered into the world, and death by sin; and so *death passed upon all men, for that all have sinned.*" Death is not the "course of nature"; **DEATH IS THE RESULT, THE PENALTY OF SIN.** And what is sin? *Man's will in opposition to God's.* But we turn to another portion of the word of God, and read thus, "And as it is appointed unto men once to die, but *after this the judgment*; so Christ was once offered to bear the sins of many" (Hebrews ix. 27, 28); and yet again, "Our Saviour Jesus Christ, Who hath abolished (literally 'rendered powerless' or 'annulled') death, and brought life and immortality (or rather, incorruptibility) to light through the gospel." (2 Timothy i. 10).

God's revelation is that His beloved Son, the Lord Jesus Christ, was once offered on Calvary's cross as a sacrifice for sins. Wicked hands nailed Him there, rejecting His Person, and denying His claims as Son of God and King of Israel; but He offered Himself to God, Who accepted His offering, and laid on Him the sins of all Who believe Him. He took up the question of sin, and bore its judgment; He made atonement, and glorified God in doing so; "Whom God hath raised up, having loosed the pains of death; because it was not possible that

He should be holden of it." (Acts ii. 24). He, the Sinless One died for the guilty; and having made full satisfaction for sin, is risen and at God's right hand. "Death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God." (Romans vi. 9, 10). For the believer who trusts in Him, and rests in the work of Calvary, death IS OVERCOME. It has no claim on him, for his sins are atoned for; the wages are paid, and he is free.

But the day is coming when the saying shall be brought to pass, Death is swallowed up in victory. And that brings one to the heading of the second copy of our contemporary periodical—

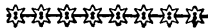
" A WORD OF POWER SHALL YET COME
FROM PALESTINE."

Not long since one, speaking in a large assembly of professing Christians, declared the doctrine of the Second Advent of Christ was too "poor" for him to believe in! That when the Lord Jesus comes to the air, and calls all His redeemed ones from their graves, and changes every blood bought one then living on the earth, and so fulfils the prophet's words—"He will swallow up death in victory" (Isaiah xxv. 8), there is 'poverty' in the thought! Ah, surely the 'poverty' is in the poor man's blinded conception! Christ *will* come; He has said so. He will, according to 1 Thessalonians iv 16, 17, call every redeemed one from earth to heaven; but what then? "He must reign, till He

hath put all enemies under His feet." (1 Corinthians xv. 25). Stay, my reader: are *you* his enemy, or are you reconciled to God by the death of His Son? He *will* "put all enemies under his feet"; He will rule them with a rod of iron, and break them in pieces as a potter's vessel. The scene of His crucifixion, Jerusalem, will be the scene of His fiercest wrath, when He rises to shake terribly the earth; but what of Christendom, what of England, and those who despise Him now? The day of His wrath will come. He will purge out of His Kingdom all things that offend and them that do iniquity; sword, famine, pestilence will be among His sore judgements, and then He Himself will appear in glory; "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ" (2 Thessalonians i. 7, 8); His feet shall stand again on the Mount of Olives (Zechariah xiv. 4), and in the valley of Jehoshaphat will He sit to judge all the heathen (Joel iii. 12, Matthew xxv. 31). Then "the law shall go forth from Zion, and the word of the Lord from Jerusalem" (Micah iv. 2), a word of power indeed! The nation of Israel, the Jews, will be the head of the nations, and for one thousand years this sin-stained earth shall rejoice under His sway, Who has purchased it by the blood of His Cross. "Then cometh the end, when He shall deliver up the Kingdom to God," and "the last

enemy that shall be destroyed is death." 1 Corinthians xv. 24-26.

A.S.G.



From "Good News"

Caught!

A field, having been much used as a thoroughfare by the inhabitants of the neighbouring town, to the annoyance of the owner, a farmer, he resolved to put a stop to it, even by force, if necessary. Arming himself with a stout cudgel, he took up a concealed position under a hedge, where he could command a view of the field, determined to make an example of the first trespasser he could catch.

The minister of the neighbouring town was a venerable man, noted for his piety and zeal in his Master's service, and his longing desire for the conversion of sinners.

The farmer had not long lain concealed under the hedge, when the gate opened, and the pastor stepped into the beautiful meadow. The rural stillness of the scene seemed to make an impression on him, for as he walked, he raised his eyes, clasped his hands, and in an audible voice distinctly uttered these words: "Oh, Thou loving Father in heaven, bless the owner of this beautiful estate. Manifest towards him the drawings of the Father to Thy Son Jesus Christ our Saviour, that he may believe that Thy Son has, by dying on the cross,

obtained even for him the forgiveness of his sins. Ah yes, Saviour, let him at once, through the power of Thy expiatory death, be brought into Thy Kingdom of joy, that he with us, Thy redeemed ones, may unite in praising Thee"!

Not one word of the worthy pastor, who thus prayed for him, escaped the listening farmer, as he lay there in ambush with the cudgel in his hand. He knew not what to do; the weapon fell from his hand, and almost involuntarily he got upon his knees, and remained for a long time in that position. When, at last, he stood upon his feet, the tears were rolling down his cheeks. He looked around for the stranger, intending to hasten after him, but he was gone: the meadows were silent and solitary. Lost in deep thoughtfulness he sought his home.

His wife, who knew the purpose with which he had gone out, said on his re-appearance, "Now, have you caught anyone"?

"Ah, dear wife, only think! There was one, but *he caught me!*"

"How so? You can defend yourself."

"Yes, yes. But he was stronger than I, for he had quite different weapons. Only think, this evening one went into my meadow in order to offer for me the most heartfelt prayer I ever heard! There it seized me between its fists, and threw me down before God, and convinced me I am a great sinner. To-morrow I will go into the town, and

see the pastor, and ask him if he knows who that aged man is who went into the meadow; and you shall go with me."

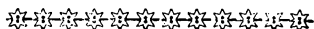
When they went the following morning to call on the pastor, the farmer was not more astonished, than was the minister to see before him the man for whom he had been praying the previous evening.

"That is the man of God himself," whispered the farmer to his wife; "he it was that prayed for me."

The minister invited them both to sit down, and then learned from the man what effect the Lord had led him to experience from the prayer he had overheard.

The farmer was thoroughly awakened, and his wife also; so that shortly through listening to, and receiving the word, they both turned to Him in Whom alone is redemption, and through faith in His precious blood, received everlasting life.

EXTRACTED.



The Name of Jesus

What is in a Name? There is something good in some names. So we thought in the past war. When we heard of Admirals Jellicoe or Beatty, we thought much of them, because they were able to do a great deal for their King and country. Also

Generals Haig and French; when a victory was gained, everyone thought about their names. And such ships as the "Queen Elizabeth" and "Iron Duke," and the famous "Lion." There is, therefore, something in names; but all these pass out of our memories in time. But there is one Name we read of in Psalm lxxii. that is going to be continued as long as the sun, yea, His Name shall endure *for ever*. A Name that will be never forgotten; and is never forgotten by those who believe in that Name; as we sometimes sing:

"Sweetest Name in seraph's song,
"Sweetest Name on mortal tongue,
"Sweetest carol ever sung,
"Jesus, blessed Jesus!"

There is *blessing* in that Name; and when I think of that Name, I have to think of John i, 12, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." I heard at Plymouth, years ago, from a very dear friend, of a circumstance in reference to a certain class held by a curate. He put some questions for the class to answer in writing. The first was, Are you a child of God? and the second, How did you become one? One girl looked at it, and wrote "No" to the first question. Then she looked at the second, and finding this verse said, "I believe in Jesus, therefore I must be a child of God"; so she crossed out the 'No,' and wrote "Yes. John i. 12." So there is blessing in the Name of Jesus. If you believe in His

Name you are made a child of God, and can never, never alter that relationship. Supposing I fall into some sin; is not that relationship altered? No. If you only trust Him, He will give you grace to stand; and if you do fall He gives restoration. "If we confess our sins, He is faithful and just to forgive us our sins," 1 John i. 9. Just to the work of His Son; and faithful to His word. Many a sailor has said to me, "Oh, I am afraid I shall not be able to keep a Christian in the service." But, thank God, those who have really trusted in Christ have not been able to keep themselves, but *God has kept them*. And you need not be afraid. The One Who saved is able to keep.

There is *all power* in that Name. You remember the incident in Acts iii., about the man sitting at the Beautiful Gate of the Temple, begging, and Peter said, "Silver and gold have I none, but in the Name of Jesus Christ of Nazareth, Rise up and walk." And the man stood, and walked, and praised God. The power of that Name not only healed his deformity, but healed his wounded soul. The same power exists to-day. There is power still to convert and reform the vilest sinner that ever lived, for "Christ Jesus came into the world to save sinners"; and the one used to write that said, "Of Whom I am chief."

Then there is *salvation* in that Name. In Acts iv. 12, when Peter is recounting the incident in ch. iii. he says, "Neither is there

salvation in any other; for there is none other Name under heaven, given among men, whereby we must be saved." Salvation is in the Name of Jesus. That is His Name: it means Saviour. So He is able to save right on to the end. A blind man, sitting on London Bridge was reading that Scripture in raised type, and when he came to "There is none other name," he heard a gentleman stop close by him, and he repeated again and again, "There is none other Name." The gentleman could not get it out of his thoughts, and he got salvation through believing in that Name. So will you—for there is no respect of persons with God—if you have faith in that Name.

Before salvation could come there must be the work of the Saviour for the sinner. Men rejected Him, but God accepted Him. When men despised Him, God honoured Him. When men crowned Him with thorns, God crowned Him with glory and honour; God reversed everything man had done. He was led as a lamb to the slaughter, and placed on that cross on Calvary. Man did his very worst to that blessed One; and as we sing—

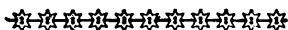
“ See from His head, His hands, His feet,
“ Sorrow and love flow mingled down;
“ Did e'er such love and sorrow meet,
“ Or thorns compose so rich a crown? ”

There He was, a spectacle to angels and to scoffing men, rude, mocking men—the Son of God treated like that! A spectacle to demons; all the evil that could be summoned together the Son of

God endured. Yet that Blessed One had a purpose in it. What was that purpose? To save you and me from death, from hell, from wrath. And that Blessed One having done the work, and having been in the lowest place, God has raised Him up and has given Him the highest place. God took care that the atoning sufferings of His Son no eye should see. They were between God and His Christ alone.

Now remember, not only has God highly exalted Him, but *at the Name of Jesus every knee shall bow* (Phil. ii. 10). Yes, *your* knee, and *my* knee. But there is a vast difference between those who bow now in a day of grace, and those who will not bow now. In Isaiah xlv. 23, God has said "To Me every knee shall bow." There is a time coming when *every* knee shall bow, and every tongue confess that Jesus Christ is Lord. If you own His Lordship now there is salvation for you, and your delight will be to be among that redeemed company around the Throne of God.

C.H. Coote.

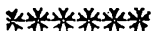


The Divine Welcome.

The way to God is now open at all times, for Jew and Gentile, for the chief of sinners. In the faith of the precious blood of Christ the guiltiest may come. Come! Where to? Into the holiest of

all! He will find the blood there before him. God is satisfied. His character, as well as His claims have been glorified in the work of His Son. He gazes with divine complacency on the blood-stained mercy seat. But how is the sinner met when he comes? In judgment for his sins? No; that question was settled on the cross. Love alone remains to welcome the returning sinner. What! nothing about his sins? No; that question was settled on the cross. God will never raise it again with the poor sinner that trusts in Jesus. Did the Father say anything about sin to the prodigal? Not a word. The prodigal confessed his sins, and that was a right thing for him to do. But God settled with Christ on the cross about his sins. Love, boundless love, flows out to the sinner, and welcomes him home. No barrier intercepts his way; it is perfectly clear. Christ Himself has laid it open. Oh! then, dear unsaved reader, come. Come now. Return to the Father's house. Christ has opened the way. The blood of reconciliation is there. Fear not, only come. Come depending on that soul-saving, peace-speaking blood. All who honour the blood of Jesus with the confidence of their hearts, reach the highest and the best place in heaven.

A.M.M.



Every Whit.

John vii 2 ; xiii 10; Psalm xxix 9.

Whole "every whit!" One moment lying there
In utter impotence; beyond all help
Of man or angel: yet the eye of Him
Whose heart is all compassion scanned the scene,
And from His lips the welcome question fell
So unexpectedly,—“Would'st *thou* be whole?”
“Arise and walk!” The word with power came,
From off his couch, to perfect strength restored,
He sprang! “Whole every whit,” for ne'er in vain,
The word of Him Who is the Son of God.

“Clean every whit!” Though crimson was the stain,
The One Who maketh whole, pronounceth “clean.”
No spot, no stain remaineth where His blood
Is sprinkled on the sinner, while on high
The Living One that precious token bears,
(see Lev. xiv. 5-7).

Proof that, atonement made, the work is *done*!
And thou, who trustest Him Who did it all,
Art “whole,” art “clean”; declared so by the Son.

Speaks “every whit!” “One sound” within that
place
Is uttered by the stonework, cedar, gold;
One word the hidden silver whispers low:
One word the well-carved cedar, lofty fir,
And olive utter to the listening ear.
One word the gold, encircling, covering all
Speaks unto thee, my soul, as whole and clean,
Thou dost approach where else no foot may tread.
All utters “Glory!” Glory thou hadst come short,
But that the precious blood had brought thee nigh.

A stone art thou, built in that house of God,
Strengthened and cleansed? Let every whit tell forth
His glory; and thy life and ways
Speak only but to utter forth His praise!

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Gospel

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—
ONE PENNY.

Bible Questions No. XXVIII.

“Dost thou believe on the Son of God?”

Jno. ix., 35.

A very simple question, but one upon which hang eternal realities, to those who answer in the affirmative. By nature and by practice every one of us are sinners, and as such are subject to the righteous judgment of God; but God not willing that any of us should perish, has made provision whereby we can escape that judgment. The Blessed Lord Jesus, He Whom came from God, and Who is God (Jno. i. 1) has come into this scene, and has gone to Calvary's Cross; not only as the object of man's hatred, but as the Victim for sin; for God “made His soul an offering for sin.” By that death expiation for sin was made, and all God's righteous claims were met; so that now God can offer blessing, life, forgiveness of sins, to every one “**THAT BELIEVETH.**” How important then is the question, because every thing that you need for your soul rests upon your faith in the Son of God; see Jno. iii. 16; v. 24. Rom. iii. 26. So I beseech you who feel your need of a Saviour, to put your trust in Him. It is the will of God that you should believe (Jno. vi. 40), and possess everlasting life; but to refuse and not believe is to keep yourself under condemnation.

He that believeth on the Son hath everlasting life; but he that believeth not (is not subject to) the Son shall not see life; but the wrath of God abideth on him. John iii. 36.

“Believe on the Lord Jesus Christ and thou shalt be saved.” Acts 16, 31.

H. Ballant

*Sold in a letter to
mother from W. E. Harris
of Nagasaki, Japan.*

“Salva” not “Salvo”

“ From every kingdom of earth they come
“ To join the triumphal cry,
“ Singing, Worthy the Lamb that once was slain :
“ But will you be there and I ? ”

Through the grace of God, the writer can answer in the affirmative. What about the reader? If there is hesitancy in the reply, let me tell you of one who also will be there, for the One Who made her ready, and gave her the assurance that she will be there, still waits to welcome, to pardon, and to bless every sinner who comes to Him.

It was in the month of May, just as the rainy season was commencing, that a young Englishman, who had left his home in the South of England to tell the story of the Lamb Who once was slain to those sitting in darkness and the shadow of death, in Central America, was asked to go and see a poor woman who was ill. He entered the miserable native hut indicated, and there found, lying on the damp earth floor, an Indian woman, suffering from rheumatism and dropsy; she was helpless, friendless, and without the smallest coin. He did what he could for her body, supplying some of her necessities; and then, looking to God to give the right words, he began to speak to her of *Jesus*. Ah, you have heard that Name; you learnt it at your mother's knee, at the Sunday School; yes, and at day school too. You were taught from childhood the facts of the birth of the Babe of Bethlehem,

of the Holy Child of Nazareth, of the One Who went about doing good, and healing all that were oppressed of the devil, for God was with Him. You know how that life of matchless grace and goodness terminated in the cross of Calvary; how Jew and Gentile joined in condemning Him to a felon's death, and nailed Him to the cross. You know that then from the sixth to the ninth hour—from noon to three o'clock—there was darkness over all the earth; and that then with a loud cry, He bowed His head and died. You know how they took that lifeless body down, and laid it in the grave; and you know, too, that on the third day, that tomb was found empty, while angel visitors proclaimed that He was risen. And you know that fact was attested over and over by those who had known Him before; that as many as five hundred saw Him after His resurrection at one time; and that, after showing Himself alive by many infallible proofs for forty days, He took the eleven who had companied with Him as far as Bethany, and there was parted from them, and a cloud received Him out of their sight. You know these facts; she did not.

Though she lived in a land full of gorgeous temples erected to His Name, and full of images of Him and of His mother,—the latter decked with the most splendid of jewels,—the music, the singing conveyed nothing to her; the Name that is above every name was uttered in a foreign tongue,

of which she knew nothing. And who cared for her, a poor Indian woman? Certainly not the priests, for she had no money to pay for their masses. Certainly not the busy mining community all around; she was nothing to them. So with wonder, her humble neighbours came in, surprised that the foreign "*Protestante*" should take such interest in one so helpless and unworthy; and as they listened to the story you know so well, but which was so new to them, one of them said, "We have never heard such precious words." Not only that wonderful story of the most wonderful facts that ever took place, but the reason, the purpose of all, was told in simple words, in her own language, to that dying woman and her neighbours. That "God so loved the world that He gave His only begotten Son," not only to manifest by His holy life here all that God's grace was to the sinner, but to go into death, and receive the wages of sin in the sinner's stead, to suffer the Just for the unjust; to bear the punishment in the room of the guilty. And because "It is finished" and the debt paid, God has raised Him again, and highly exalted Him, the proof that justice is satisfied, and holiness maintained; so that God is "just and the Justifier of him that believeth in Jesus."

Little by little the dying woman received the truth, and as a sinner trusted in the only Saviour. One morning she told how she had dreamed the night before, that a procession of priests was march-

ing round the temple, with candles and incense, chanting and praying; but she could hear nothing but the Name of Jesus, which drowned every other sound. She had, no doubt, been thinking of the words which had been told her the day before—
“*Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.*”

She was moved from her miserable, damp hut to more comfortable quarters, but it was only for a few days. Another home was waiting for her; and as her kind English friend stood by her for the last time, she said, “I do want you to know that Jesus has received me as He did that Samaritan woman. He must be full of grace.” And but a fortnight before, she had never heard His Name!

At five o'clock the next morning she woke from a sound sleep, and began talking of Him. A native Christian woman who had been sitting up with her, began softly (in Spanish) the well-known hymn,

“Safe in the Arms of Jesus.”

She said, “Don't say *Salvo* but *Salva*,” thus changing the word “safe” from masculine to feminine, to suit her own case. A short time after she pointed to her bedclothes, and said,

“Move all these things, for I am going.”

“Where”? was the astonished reply.

“To heaven! Don't you see the Saviour coming for this poor sinner?”

A few moments more, and the ransomed spirit had passed from its suffering tabernacle, to be with Christ. She had asked one day, if there were not some in heaven who would be annoyed to see her—a poor Indian—there. But the Shepherd said, “Rejoice with Me for I have found My sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth.”

Again, dear reader, will you be there? Whether, in your case, it is “Salvo” or “Salva,” if you are in the Arms of Jesus now, you will be there; and if still away from Him, those Arms are extended in loving welcome towards you, and “whosoever will” may come.

T.

Three Trees.

I would like to draw your attention to three Scriptures. In the first (Gen. iii.), we find a fallen man, a sinner, hiding behind the trees; in the next (Luke xxiii.) a Spotless Man, none other than the Son of God, hanging on the tree on Calvary; and in the next (Luke xix.) a lost sinner, seeking the Saviour, and climbing a tree.

Behind a tree; on a tree; up a tree.

Let us look at the first scene—a scene of God’s creation, and proclaimed by Him, very good. We see beauty everywhere in nature now, but nothing

to be compared with the beauty of that garden, where God put the man and his wife. They were innocent; they knew not what sin was; they knew not what it was to distrust God.

But there was one, a created being, an angel who had sinned, who came to the woman, and put a doubt in her mind. "Yea, hath God said"? The enemy always works between notes of interrogation; he always seeks to make the heart distrustful and restless. He says to-day as he said then, "Yea, hath God said?" For men are daring to stand up to-day, and say about the Bible, "Yea, hath God said"? What is the great antidote to that doubt? That which the woman, and which we, alas! too, are often lacking—having the word of God richly abiding in our hearts. The only safe stand for any child of God to take is, "It is written"; and it is necessary to know what is written, and ponder its pages more.

The very first intercourse the devil had with the woman, he found, to his own satisfaction, that she was not under the power of the word of God as she should have been. She did not quote what God said. The devil is always adding to Scripture or taking from it. He always gives *some* Scripture. The worst doctrines are like sugar-coated pills, covered with a Scripture coating to mislead those not having the Word of God dwelling in their hearts; and they swallow the doctrine that is contrary to Christ.

The serpent said, "Ye shall not surely die." God said, "Thou shalt surely die." God says now, "If you refuse what I have done for you on Calvary's cross, you shall die the second death." "Oh," the devil says, "You shall not die. He is too loving a God to send you into endless woe." Ah, friends, take care! The devil has been proved a liar from the beginning, and is a liar to-day. God would not be *God* if the sinner did not go to hell who rejects the salvation He has provided. He is a God of love, but also of righteousness; and He is Light as well as Love. Such was His love that He gave His only begotten Son that you should not go to destruction; but if He could have procured salvation otherwise, would He not have done so? We can thank Him for His holiness. The sinner who trusts Him is righteously saved, and can bless His Name for it.

They ate the fruit, and their eyes were opened. They were aware of their condition; they had a conscience telling them good and evil, but with no power to do good, or to resist evil. That produced fear; and they commenced to sew fig leaves, to try to hide their ruin, their degradation, their fall. In the cool of the evening a Voice was heard, but Adam and his wife hid themselves among the trees of the garden. The Lord God was seeking: His voice was heard, saying, "Adam, where art thou?" So does He say to you, if you know your own ruin and degradation: sinner, where are thou? Adam

sought to justify himself, and throw the blame on God rather than confess it was his. But God brought out His own character of grace, and took coats of skins, and clothed them. If God covers a man, man is indeed covered for time and eternity.

Let us go to Luke xxiii., where we find the ground of their covering. We see the blessed Son of God led to Calvary, and "there they crucified Him." He had come to die for you and me, guilty sinners, that we might be clothed. Is it nothing to you that Blessed One was hanging there? Listen! What does He say? "Father, forgive them; for they know not what they do." We read in Deuteronomy and in Galatians that the one who hung on a tree was accursed, accursed of God. Why was He made a curse of God? He took that place because of the heinousness of sin, the terribleness of the human heart. He took the sinner's place, and bore the sinner's judgment.

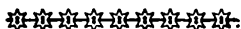
Now just a word or two on Luke xix. Jericho was the place of the curse; and there was a man who was chief of the publicans, and rich, and he sought to see Jesus. The seeking soul shall find. No doubt, Zacchæus had heard a lot about Jesus, but he was short, and he could not look over the shoulders of the tall people, so he ran before, and climbed a sycamore tree. The Lord Jesus knew all about Zacchæus, as He knows all about you and me, and He knew faith was working in the

heart of Zacchæus, for he was seeking Him. And He looked up. Ah, Zacchæus had never had such an eye on him—the eye of a seeking Saviour. The eye and heart of Jesus were fastened on him, and His voice was heard, “Zacchæus, make haste, and come down; for to-day I must abide at thy house.”

So the blessed Lord comes just where you are hiding and He speaks to you now, and says, “Sinner, make haste and come down, for to-day I must abide in thy heart.” He cannot abide in the heart of any lifted up with pride. You must come down, and take your place before Him as a sinner, and accept what He offers, without money and without price, *to-day*, not to-morrow.

What did Zacchæus do? “He came down and received Him joyfully.” And the Lord Jesus said, “This day is salvation come to this house. . . . For the Son of Man is come to seek and to save that which was lost.”

QUARTUS.



A Scrap of Paper.

A Naval Instructor, having dismissed his class for ten minutes, stood swinging his stick about, and flicked up a piece of paper, with these words printed on it:

“ Love moved Him to die,
 On this I rely;
 My Saviour hath loved me.
 I cannot tell why.
 But this I can tell,
 He loved me so well,
 As to lay down His life
 To redeem me from hell.”

Can every reader of these words exclaim as we read them—

“ Hallelujah! What a Saviour! ”

and shout in our hearts

“Oh, what a Saviour that He died *for me*”?

Or is there no feeling, no life? Are you a careless, ungodly sinner? But “Christ died for the ungodly”; and “whilst we were yet sinners, Christ died for us.”

You have heard the story of Lazarus; he was dead four days and Jesus wept at the graveside. His divinity did not shut up His heart of compassion; He was truly God, but also man. He sorrowed, and He wept because of His sympathy; but they little knew He was the Resurrection and the Life until He gave that word, “Lazarus, come forth!” That is how dead men live, by hearing the voice of the Son of God (John v. 25). In that verse we are viewed as morally dead; and if Jesus speaks and you hear it, faith comes by hearing; and you believe and live. The word that Jesus speaks is a quickening word; it gives life.

So we also have it recorded in John v. that those in the graves are going to hear His voice, and come forth, some to the resurrection of life, and some to the resurrection of judgment. But to the sinner even now, when the Lord Jesus Christ uses His omnipotent power, and speaks, that soul hears and lives.

Jesus has died, and has been raised from the tomb to the right hand of God; and when Jesus was glorified, the Holy Spirit came down; and He takes the word of God, and brings it home to the conscience, that you may know you are a lost sinner, and must be saved.

Nicodemus (John iii.) was convicted in his conscience, and he was directed to look to the serpent lifted up; a figure of Christ lifted up on the cross.

The woman of Samaria (John iv.) was convicted, when Jesus said, "Go, call thy husband, and come hither." And he knows *your* condition, *your* life; may He bring the word home to your conscience, that you may confess Christ as she did.

So the jailor (Acts xvi.). He was convicted by the earthquake; and came in trembling, and said, "Sirs, what must I do to be saved"? Listen to the answer: "Believe on the Lord Jesus Christ, and thou shalt be saved." So simple, and so grand! That is all that is necessary. To believe is to be saved. Come to Jesus as you are, a poor

hell-deserving sinner; to come to Jesus is to believe on Him.

One, whom I knew years ago, could not understand how her husband prayed as he did. He seemed to speak to the Saviour as if He were present in the room; and she feared she was not saved, because she had no such consciousness. But she came to the conclusion at last that she would *trust Christ, and leave the rest to Him*. Then her whole life was changed; she had never really trusted Him before. If you trust Him, you will be blest with an entirely new condition, and be brought into the company who can rejoice because the lost one is found; and there will be joy in the presence of the angels of God over one sinner that repenteth.

Once more, is it nothing to *you*, the work of Christ on Calvary? He came to save sinners; and if the door was high enough and wide enough to admit the chief of sinners, it is high enough and wide enough to admit thee! Come, ere you lay this paper down. C. H. Cook.



If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. x, 9, 10.

The Brightness of His Glory.

EZEKIEL 1.

The Glory of Jehovah, too bright for mortal sight,
Before its awful grandeur, its wonders infinite,
We bow in adoration; and fall before His Face,
At the approachless splendour of His most holy place.

Above the living cherub, above the "fearful ice,"
(v. 22 R.V.)

From off the Throne is sounding a well-known tender
Voice;
And on that Throne is seated the "likeness of a
Man";
Who dares that awful Presence, that wondrous Per-
son, scan?

Oh, grand approachless glory; oh, scene of judgment
dread,
Yet mingled with the mercy which rainbow beauties
spread!
Effulgence of the Glory, by Thee alone expressed,—
Thou art, O Christ, that Glory: this truth have we
confessed.

JOHN i. 14.

Revealed we know that Glory, but not in fearful
guise:
In tender gentle beaming it rose upon our eyes;
Not as of Judge convicting, but glory of the Son
Revealing all the Father, with Whom Himself is one.

We see that glory shining so full of grace and truth;
Imparting joy for sorrow; bidding the grave bring
forth;
For they beheld that glory, then seen upon the earth,
Displayed in every action from His most holy birth.

HEBREWS i. 3.

And still is He the Glory, the Brightness round about,
From off the Throne now shining, to silence every
doubt.
Creator, and Sustainer, sin-Purger there art Thou,—
Effulgence of the glory, before Thy Face we bow.

H. C. C.

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Gospel

Gleanings



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ONE PENNY.

Bible Questions No. XXIX

“What is sweeter than honey?” Judges xiv. 18.

Naturally many things could be named as being “sweeter than honey;” but to the renewed soul only one can be found, and that is the word of God (Psalm cxix. 103). That word tells us of the great event which happened 1900 years ago, the Antitype of the slaying of the lion by Samson. God in His mercy to you and me, dear reader, sent His Only Begotten Son into this world, not only to rescue us from sin and judgment, but to unite us to Christ for ever, as the objects of His love. In order to do so, He must meet the full power of Satan, as a roaring lion; and by going down into death, when He gave Himself an offering for sin, through death, He annulled him that had the power of death, that is, the devil (Heb. ii. 14) and rose again as the Victor. The outcome of that death and resurrection, if you accept Christ as your Saviour, will find you an answer to the above question; for out of that death comes life; and you will have peace with God; a purged conscience; the knowledge that your sins have been forgiven for His Name’s sake, and your soul redeemed to God; that death and judgment are behind you, and that you have a title to the many mansions above. Oh, then “taste and see that the Lord is good; blessed is the man that trusteth in Him” (Psa. xxxiv. 8), for “The judgments of the Lord are sweeter also than honey and the honeycomb.” (Psa. xix. 10).

H. B. *Baker*

Conversion to Christ. Blind,
told in "Shipwrecked Mariner"

"Going To Hear The Band."

One fine summer evening a naval officer and his widowed mother were walking together in Plymouth. As they reached Charles Church, the doors of which were open for a week night service, they paused, and as the aged lady prepared to enter, she turned to her son with the remark, "William, I suppose *you* are going to hear the band." Probably the lady had no special design in using the words, but the young man could not forget them. Tenderly attached as he was to his mother, a great barrier seemed raised between them. Her thoughts, her pleasures, her manner of life were all foreign to him. Outwardly correct, as his conduct, both at school and in the navy, had been, yet he loved the world and the pleasures of the world, and the love of God was not in him. He infinitely preferred listening to the band that lovely evening than listening to a "dull" sermon: perhaps *you* agree with him!

But those few chance words made him think; he did love the world, but could he *always* enjoy it? The occasion would come when he should listen to a band for the last time, and what then? When sounds of earthly music had ceased for him for ever, would he be listening to the songs of the redeemed in heaven, or amid the wailings of the lost? A solemn question for the young naval officer, and equally so for you, dear reader. The more he thought, the more unhappy he became until

he realized he was a lost sinner, without God, and without Christ. God the Holy Ghost convicted him of sin so deeply, that shortly afterwards, when listening to an aged servant of Christ, who asked the question, "Is there any poor sinner here feeling the burden of sin?" he could scarcely restrain himself from rising in the midst of the congregation, and exclaiming aloud, "Yes, *here* is one!" But though human ears heard it not, that cry went up to heaven; and the One Who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest," directed His aged servant to point his hearers to "The blood of Jesus Christ His Son, which cleanseth us from all sin" (1 John i. 7). That precious truth came home to the young man with the authority of God: he *knew* he was a sinner, and here was God's own word that the blood of His Son cleanseth from *all* sin. Gladly he took the good news home to himself; he *believed God*, and he counted him righteous; and he knew on the authority of the word of God, witnessed by the Holy Spirit to his own soul, that he was cleansed from every stain, that he was made a new man, that old things were passed away, and all things become new. His mother's God was his; the barrier between them was removed, and together they rejoiced in the knowledge of His love Who had sent such a Saviour and provided such a salvation at the cost of His atoning death.

Some ten years or so passed, and the officer, then a married man with a family, removed from Ireland, where he had made his home, to England. He had a good deal of necessary luggage with him, which the captain of the mail boat demurred about taking, but remembering Whose he was, and Whom he served, the officer spoke so graciously that the captain yielded. A few hours after a mishap happened to the boat. Always accustomed to keep a sharp look-out when on board a vessel, the naval man had heard the captain giving right directions as to the ship's course; but, either through carelessness or mistake, these directions were unheeded, and she ran aground! Great was the alarm on board, and the captain was much upset, as the blame would fall on him naturally. While captain and crew were engaged in getting the vessel off, the officer went to the saloon, where the passengers were assembled in alarm, and addressing them fearlessly, pointed out the uncertainty of life, and the wisdom of making sure of salvation while yet there is time. He prayed with and for them; and after a while the vessel refloated, and they were safely on their way again. Then he approached the captain and told him he was a sailor as well as a preacher, and was willing to give him a certificate that no blame could be attached to him, as he had given the right directions. The result of that passage will not fully be known till "*the day*" declares it,—that day of manifestation,

when all the secrets of the heart and the life of every individual of the human race will be manifested in the light of God. "Every one of us shall give an account to God." Will you wait till then to have it shown up that *you* love darkness rather than light; that *you* prefer to listen to the band than to the message of God's love and grace to you, a guilty sinner? Or will you now bow before Him, and have all the secrets of your heart and life out in His presence, to find Him now a Saviour God, just and the Justifier of him that believeth in Jesus?

The following article is by the pen of that naval officer.

Outside The Camp.

The camp of Israel was pre-eminently the place of blessing. It was the bright spot in the midst of a desert world; for God was there, and walked in the midst of His people to bless and deliver them from their enemies. Here was the ark of His presence; and the burnt offering on the brazen altar was *ever* a sweet savour before the Lord. The cloud, moreover, shaded them by day, and the light shone over them by night. The Rock followed them, and the manna fell daily around their tents. The foot of the wanderer was never swollen, and their raiment waxed not old

those forty years (Deut. viii. 4). But *without* the camp was the place of judgment; this is strongly marked in Num. v, 1-14.

There were three circumstances connected with this place which it may be well to consider, in order.

First, the sin offering, when the blood was carried into the holy, or most holy place, to make an atonement for sin, was burnt *without* the camp.

Secondly, the red heifer, without blemish, and on which had never come yoke, was led out by the hand of Eleazar, without the camp, and there slain before his face; and Eleazar sprinkled the blood seven times before the tabernacle; after which the heifer was burnt, and the ashes gathered by a clean man, and laid up in a *clean place without the camp*; and when needed a small portion was mingled with running or living water, thus forming the water of purification for sin, for the cleansing of those who had touched a dead body, or in any wise come in contact with death (Num. xix. 9-12; Heb. ix. 13, 14).

Thirdly *here* also the offering was made which cleansed the poor outcast leper, and restored him to the camp (Lev. xiii. 45, 46; xiv. 3-7). Two birds, alive and clean, were taken, and one was slain in an earthen vessel over running or living water; the cedar wood, scarlet, and hyssop were, with the living bird, dipped into the blood of the slain; and the blood was sprinkled seven times on the

leper, and he was pronounced clean, and the living bird let loose in the open fields.

We were in Adam when he fell; and when he was driven out from God's presence in Eden, we also were driven out in him; we were brought into being, and awoke into individual existence, sinful defiled lepers, outcasts and dead; our state was "unclean! unclean"! (Lev. xiii.); conceived in sin, brought forth in iniquity, aliens from God, children of wrath; our dwelling was *without the camp*.

But let us now, ere we pass on to the other blessed truths before us, look at the sin offering, and may the Spirit of God, in His great mercy, bring home the truth to the consciences of all. In the sin offering, there were three especial parts. First, the blood of the offering; second, the fat of the inwards; and third, the body with the skin and all that remained.

First, the blood was carried by Aaron clothed in spotless white to the most holy place and sprinkled on the mercy seat, and seven times before it (Lev. xvi. 15). The blood on the mercy seat set forth the *vicarious* character of the Lord's death. This is proved by Heb. ix. 12, 13.

Second, the fat of the inwards was burnt on the brazen altar—a sweet savour, signifying that *inherently*: this Sufferer unto death ever delighted in the Father's will, and His life was ever a sweet savour unto God. (Eph. v., 1, 2).

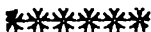
Third, the body burned without the camp set forth Jesus bearing the curse for man (Gal. iii. 13). In the lurid flame of that devouring fire, one seems to learn the anguish of that cry, "My God, My God, why hast Thou forsaken Me?"

This is the Golgotha of the wilderness, and here is the place where the Lord first meets the sinner, even as the leper without the camp; here He sprinkles him with the blood of the atonement, and pronounces him *clean*, pardoned, and accepted in the Beloved; and the Spirit of God leads him to blessings more than Adam forfeited, and testifies to him that his Advocate, even the Lord Jesus Who died for him, is gone up on high (as the living bird dipped in the blood of the slain), and there ever lives to make intercession for him. He reveals, moreover, to him that Jesus endured the judgment for him without the camp, that he might have his home in the dwelling place of God; and then, just as the leper sought to cleanse his clothes, his flesh, and all that he had (Lev. xiv. 8, 9), so does the cleansed sinner, pardoned and accepted, and saved with an everlasting salvation, seek to cleanse himself from all filthiness of flesh and spirit.

And thus he comes into the camp of God; and on the eighth morning he brings his trespass offering to the priest, and the priest anoints his ear (the seat of intelligence), the right thumb (the seat of strength), and the right toe (the seat of

labour), with the blood of the victim; and over it he touches the parts with oil; and the remainder of the oil he pours upon the head of the rejoicing saint, and he goes forth to his tent, the blessed type of every true believer, not his own, but bought with a price; receiving the Spirit as an earnest of the everlasting rest and holy service which, as a member of the church, he will enjoy and offer, when the tabernacle of God shall be with men, and God Himself will dwell among them.

W.G. Richard



*Conversations with
W. G. Richard*

An Evening Stroll.

One beautiful evening I met an old friend, whom I had not seen for a considerable time. He was much aged in appearance, his beard snowy white, his hands feeble and emaciated, and he was glad of the support of a stout stick. I had known him for years as an earnest servant of God, and often in the past had a few words from his lips brought refreshment and encouragement.

Now we stopped, and after mutual greetings and enquiries, he exclaimed, "Oh, how many mercies we have! How much we have to be thankful for!"

And then he continued—"I have just had a lovely stroll round and met a brother in the Lord,

and we have been speaking of the faithfulness of our God! Oh, it is wonderful! The way He has led us, and all the deliverances we have had. And he asked me, "Why, oh why is it we have been called out? Why have *we* been taken out from every one around, to enjoy the love of God? We are no better than others; why should we thus be favoured?"

"Only the sovereign grace of God," I replied.

"That's it! that's it! I told him it is all of *grace, grace!* He said sometimes he has to ask himself, is it really true? Look at John xv, "I am the Vine; ye are the branches." Is it really so? Of course it is; but it pulls one up with the wonder of it. Then I gave him two verses in Colossians: "Your life is hid"—or "deposited," "with Christ in God." "In Whom are hid," or 'deposited' "all the treasures of wisdom and knowledge." So our *life* is deposited with Him, and all that appertains to that life is there too! What can I need more?"

"Yes, and it is all for the glory of His Son, that He may be the Firstborn among many brethren."

"That's it; all for *His* glory! Well, good bye, God bless you!"

And as I bade him good-bye, and gazed into that radiant face, and the deep inexpressible joy shining in his dark eyes, a joy that thousands around know nothing of, he turned once again to

me, with the words that led me to write this for you, dear reader,—

“Oh, that others knew Him too!”

7

Lost !

It has been noted by others that though three parables are spoken of in Luke xv., yet the Holy Spirit speaks of them as one. The three incidents recorded bring before us three conditions of lost souls; and in them we find the sovereign grace of God to lost sinners, in contrast to the self-righteousness of men. We have also brought before us the Father's love, in the last parable, and the Son's work in the first; and the Holy Spirit's testimony in the second part; so we have the Trinity—the Father, Son and Holy Spirit, all actively engaged in the salvation of the lost. The sheep was *lost*; the coin was *lost*; and the son was *lost*. They are descriptions of people in this world. One may be likened unto a sheep; another to a coin; and another to a lost son. The three parables were given in answer to the Pharisees who said, “This Man receiveth sinners, and eateth with them.” The lost sheep represents one gone astray in the world, and corresponds to Isa. liii. 6, “All we like sheep have gone astray.” We can all say this. It is understood by old and young. The sheep had gone astray, and was waiting for the Shepherd to

find it. The coin is like one lost in the darkness of sin. It has tumbled down into a dark corner, and cannot be seen; means have to be used to find it. It represents a careless, indifferent sinner. And the lost son; we can make no mistake about him; he was wilfully lost. The sheep had the conscious knowledge that it was lost, because it was away from the fold; the coin was lost, but did not know it; it was lifeless. Like us all, dead morally, dead in trespasses and sins, according to Ephesians ii. And although made in the likeness and image of God, and bearing the impress of the King, like the coin, yet sin has come in and spoilt the likeness of the first man to God, and dragged his posterity down with him; therefore are all constituted lost sinners. The means used to find the lost is the Word of God, applied by the Holy Spirit; who, in the figure of a woman, takes the light, and searches the house diligently until she finds it. So the Holy Spirit is here to convict of sin, and of righteousness, and of judgment, and applies the Word of God to the heart and conscience, and thus brings to Christ. The sheep is like those who have wandered from God, and is the Shepherd indifferent? No! "the Good Shepherd giveth His life for the sheep." He came from heaven to find the poor wandering sheep, and never stopped until He found it. But before He could save any of us, there must be the work of the cross. There is no salvation in the

life of Christ; there must be the *death* of Christ. Think of Him in His infinite grace coming down, and going to the place of sacrifice! As we often sing,

“When blood from a victim must flow,
This Shepherd by pity was led,
To stand between us and the foe,
And willingly die in our stead.”

Have you ever found a Shepherd like this? One reading this may not yet be found; but Jesus went through all that suffering of Calvary in order to find you. Well, the shoulders speak of the place of power, and that is how the sheep was carried home. Both feet were held in the Shepherd's hands. The Lord says in John x. 28-30, “I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one.” So that the feet of the sheep are in the Shepherd's hand, and the Father's hand; a double security. Do you think that when the sheep is found, the Shepherd is going to let it go? No! Never! When once Jesus saves, He saves right on to the end. Won't you trust *such* a Shepherd? His heart is toward you, and your heart ought to respond.

Thanksgiving.

Precious Saviour, Lord of glory,
Fix my heart and mind on Thee,
While I sing the well-known story
Of Thy death on Calvary.

Human language fails to utter
All the peerless work and worth
Of Thy precious Name and Person,
Lord of heaven and of earth.

Nor can any ever fathom
What Thy Father's joy in Thee,
In the past eternal ages,
Now, and through eternity.

Let the little while I'm waiting
Till I see Thy blessed Face,
Just be used for Thine own glory,
Telling sinners of Thy grace.

Then with ceaseless praise and worship,
In the Father's house on high,
All Thy ransomed shall adore Thee
As the One Who came to die.

S. Tomkins

“When He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him.” Proverbs viii. 29, 30.

“Therefore doth My Father love Me, because I lay down My life, that I might take it again.” John x., 17.

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—
ONE PENNY.

Bible Questions No. XXX.

“ What hath God wrought ? ” (Numbers xxiii. 23).

For Israel of old God wrought great and marvellous works, insomuch that when they came to Jericho they found that terror had taken hold of the people of the land and their hearts were faint. But the things that happened to them were types of what God has wrought for us. In the Person of His blessed Son He has wrought a work on our behalf that eclipses every other work that ever has been done. The God against Whom you and I have sinned, and Who has marked iniquity, and knows the just judgment due to sin and sins is the One Who hath devised “ means that His banished be not expelled from Him ” ; 2 Sam. xiv. 14. But sin could not be passed over ; it must be judged ; and in order that you and I should not bear the judgment, the blessed Lord Jesus, the Only Begotten Son of God, became the Substitute for the sinner, bearing the guilt of sin, and the just judgment due to it. For He “ was delivered for our offences, and was raised again for our justification.” Romans iv., 25. So now there remains nothing further to be added to the work of atonement, but for you to accept this salvation ; for if you “ despise His goodness ” you reserve for yourself “ the righteous judgment of God ” (Rom. ii 4-5) ; but to accept it is to rejoice in the experience of what God hath wrought.

H.B.

Found among
Wilson's papers

“No Luggage.”

He was quite young. At the age of 23 all his energies were exerted to make a home for one he dearly loved; he was successful in his calling; steady and sober; most deeply attached to his father and mother;—all that could be desired; but all his hopes were centred in life down here; he did not regard his soul; he did not think of eternity. He was of the earth, earthy; “fulfilling the desires of the flesh and of the mind,” as we read in Eph. ii. 3; a moral, respectable, industrious, young man like multitudes more. Are you, reader, one of this class? No one can say a word to your discredit, yet *God* is not in all your thoughts. People may speak of you as an excellent person, but you are *without God* in the world. Our young friend, of whom I am writing, was suddenly attacked by illness; and seeking advice at St. Thomas' Hospital was informed that unless he at once left home, and went to Africa, he would not live three months! This report of the doctors was an awful blow: “It is hard,” he said, “just as I am starting life, and am hoping soon to be married, to be told I have got to die.” The sentence of death falling on all his earthly hopes, “pulled him up short and sharp.” He now began to face death. It was a time of most solemn heart-searchings; what had he to trust in for eternity? Would his energy and good manner of living atone for

the sins of a life time? How could he stand before God in His holiness? Very mercifully the eyes of our young friend were opened to his need of conversion, and to see that nothing but the blood of God's beloved Son could make peace; but that the Lord Jesus has done so (Col. i. 20), and said upon the cross, "It is finished." The work of atonement was done then and there by the Saviour of sinners, and God has raised Him from the dead, and given Him glory, that our faith and hope might be in God (1 Peter i. 21). And as a lost and ruined sinner A.V. rested his soul on that accomplished work, and on the now risen and glorified Saviour Who completed it.

Have you ever been brought to face death, dear reader? It is appointed unto men once to die; but after this, the judgment (Hebrews ix. 27).

Only a little time before this A.V. had been striving in cycling races to gain a few seconds advantage over those who were matching their skill with his. How, reader, would you face the sudden announcement of death, possibly before three short months were over? All that love and skill could devise was tried for him. Months were spent in Africa, then a succession of sea voyages; and then, as a last resource, a farm in the country; all, however, were useless and at last A.V. determined to free the young lady of his choice from her engagement. She would not

hear of it, and remained faithful to him to the last. The summer came, but A.V. knew he would not see its close. He was, as he told his brother, "going home to Jesus," and added, "You must come too!" Loving, earnest messages passed from that chamber of death to those he had loved in life, especially to her who was to have shared it with him.

Some time before, his father had asked anxiously, "Well, A., if it is God's will to take you, are you prepared?" "Yes, rather! Quite!" was his ready response, and then up to the last he spoke often of "going home." As he lay with his father's arms round him, he said, "You must come." Gladly was the answer given, "Yes." The night of July 30th was drawing to its close, and the band of watchers were roused by the sound of what proved to be a luggage train. Ascertaining the cause of the sound, dear A.V. remarked, "I shall want no luggage where I am going," and in about five minutes from that time he fell asleep—those were his last words. Reader, how can you hope for a peaceful deathbed if you have not received the salvation of God? Oh, do see to this solemn matter, and ask yourself, "Am I ready?" You can indeed take nothing with you. No one will have a thread of their own to trust to in death. Are your sins upon you still? If you die in them, they will sink you into an endless hell; but no works

of righteousness that you can do will avail to put them away. Give up all thoughts of self-improvement. Take a low, low place before God, own yourself to Him to be lost and undone, and accept Christ alone as your Saviour now.

S.R. Rice



God's Great Supper.

"A certain man made a great supper, and bade many;" (Luke xiv, 16). Of course, supper is the last meal of the day; and this is a *supper*, the last blessing that God has to give to man, for God gave His very Best when He gave His only begotten Son. God has given His All for you and me, fellow guilty sinner; and He has done everything in providing such a Saviour for you and me. It is indeed a *supper*, the last that God can do for poor man in his guilt and degradation. And it is a *great supper*. Greatness is often associated with the person who gives, or the cost of the gift, but there never could be anything as great as this supper. Who gives it? God Himself, the Eternal I AM; from eternity past to eternity to come, the Self-existing, Almighty God. And it is not only great because of the Person of the Giver, but also because of its *cost*. How was He, the Holy One, to provide a supper for sinners? He is righteous. He gave His only begotten Son, gave Him a body,

a prepared body; and He was God's Gift to man. He walked this scene to God's glory, and then went to the cross, and there suffered, bled and died. In no other way could God remove sin, except by blood; none other than His Christ, in the whole universe, could offer what God claimed. In the Lord Jesus there was no sin, no guile; He was without a spot, and death could not claim Him. He offered Himself without spot on the cross. Oh, the agony of that death, when Heaven itself came down in that darkness to hide His Face from those ungodly men who there gaped on Him! He was suffering not merely the physical agony; but He who is holy was made sin for you and for me. By the word of His power He could say, Let there be light; and light there was; but He must hang on the Cross and propitiate for sin before He could say, Let there be life in your dead soul, and mine.

God has made that supper for the lame, the blind, the halt; for those who could not help themselves. I expect you have been into the festive room, and seen all prepared for the feast. Let us look round the table at this feast; this dish, what is it? *Peace* for the troubled soul! Oh, do you want peace? Take it! What is this one? *Joy*; joy for believers! And this? *Life* for the dead! And this? *A satisfying portion* for those who are unsatisfied! And this? That which will *quench the thirst* of every thirsty soul! Yes, *all is ready!*

And now the message goes out, and the messengers bear the message to the invited guests. Would you not think that crowds would come to the feast? But you may go to the corner, and look, and not see a single person approaching! Not one response from anyone invited to that feast! There were some perhaps who would say, "Yes, I'll go; but take my own meal with me." Would not that be insulting? Yet there are many who would like to go to heaven but by their own works. Did not the Lord say, "It is *finished*"? "Come," says the message, "All things are ready." And there is universal refusal: "they *ALL*, with one consent, began to make excuse." How sad to think God can give souls a wonderful invitation, and there is not one sinner but excuses himself from accepting it! One "must needs go and see"; another "must needs go and prove"; and another has an object to love which excludes anything of God! The thing that occupies the eye and heart of man is more to him than all God has given to meet his dire need. One says "I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused." Oh, five yoke of oxen weigh more than eternal salvation! That is the heart of man. You know how, in Gadara, they chose their pigs rather than the Lord; and another chose the dead body of his father rather than a living Christ! How man's heart chooses

this scene rather than that which meets the great hereafter! And not only hereafter, but NOW! They go to prove this world, and it all proves to be *nothing*! It won't give you joy or satisfaction. But man will not accept God's invitation, nor God's Christ, because man is naturally opposed to God, and to all that belongs to God. Then how is he to get it? He is a *lost* soul.

The master of the house says: "*Compel* them to come in." They had to be *brought in*; COMPELLED. The grace of God goes out to those whose hearts refuse the invitation; and the Holy Spirit breaks them down bringing them to see their lost estate, and what He has done for them in Christ. Oh, if the Holy Spirit exercises your heart, take care! Do not resist Him. Let Him bring your sin to your conscience, and show you the Person Who would be your Saviour. Do not stifle that exercise, but yield to it, and take your place as a sinner. It is only by compelling and bringing that the guests come into the house. But the Lord would have the house *full*. And heaven will be full of sinners compelled by His grace to come in.

QUARTUS.

Second Generation Christians.

A short time since, an Indian gentleman was lecturing in the town in which this is being penned, and made use of this expression, "I am a second generation Christian!" going on to tell of his parents' conversion from heathendom to Christianity; and then added that while his parents needed the gospel, he and those like him did not require it, but wanted schools and education:

Perhaps many who read these words will agree with him, and consider themselves "second generation" or many generation Christians, tracing back a long ancestry of those who professed the name of Christ. To a "second generation Christian," Christianity is a name, a profession, a form of religion, and that is all. A "second generation Christian" may be very well instructed, may know much of the truth of Christianity, may be able to give a clear account of the facts on which Christianity rests, and the doctrines it embraces; he may seek to live out the maxims and morals inculcated by it, and may be an upright and respected man; but a "second generation Christian" will never enter heaven.

"Except a man be born again, he cannot see the kingdom of God" (John iii. 3). *"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"* (John iii. 5). You

must be a **FIRST GENERATION** Christian to be a Christian at all! You must be the child of God through faith in Christ Jesus, born again by the word of God, begotten of His will, a new creature in Christ Jesus, to have any link with God at all.

“That which is born of the flesh is flesh,” and “they that are in the flesh cannot please God.” Your parents being Christians will not save your soul; your parents’ faith will not avail for you. **YOU HAVE TO DO WITH GOD FOR YOURSELF**, and you must have a new life implanted in your soul by the Spirit of God, through the action of the word of God, leading you to rest in faith upon the Person and work of the Lord Jesus Christ, if you are to be blessed for eternity. In other words, you must believe the gospel for yourself.

You may not have been brought up to worship heathen gods, to bow to dumb idols; but unless you have been the subject of the Holy Spirit’s action in your own soul, you are as far from God, from salvation, from holiness and from heaven, as the most debased savage on the face of the earth.

“Second generation Christians” exist only in name: they are spurious imitations of the real thing. Thank God, the promise to the Philippian jailor was, “Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house*” (Acts xvi. 31). But “they spake unto him the word of the Lord,

and to all who were in his house." The household was not saved by the faith of the head of the house; each individual in it, heard the word of God for himself and herself; and each individual "rejoiced, *believing in God with all his house.*"

And so, dear reader, you who are the child of Christian parents—to whom these lines are specially addressed—we beg you, in the presence of God, to Whom you shall one day give account, consider, are you a *first generation* Christian, or only a *second*? Have you been born again yourself? Have you experienced that of which James speaks when he says, "Of His own will begat He us by the word of truth"? (James i. 18). If not, I beseech you, lay not your head on your pillow this night until you have taken your place before Him as a lost and ruined sinner, and put your trust in the finished work of the Lord Jesus Christ, for "He that believeth on the Son hath everlasting life," "which were *born . . . of God*" (John iii. 36; 1. 13).

7

*From "Letters to a
Clergyman"*

An Old Letter that may suit You.

My Dear Madam,

Mr. C—— says you still refuse comfort. I am sorry for it, when it seems to lie so near you. But surely you find some comfort, when you think of the mercy that has opened your eyes, and directed

your desires to a Saviour, Who you believe is exactly suited to your case. Your ill health affects your spirits, and your low spirits prevent that sensible comfort which you might otherwise have. You rather mourn; but has not the Lord said, "Blessed are they that mourn, for they *shall be comforted*"? . . . Faith founded upon the sure word of God is better than sensible comfort.

I wish you were quite willing to be saved as a sinner, and to think the blood of Christ, and the oath of God, sufficient warrants for your trust. If you wait till you think yourself very good, you will never be comfortable in this world. Jesus says, "Come unto Me"; and "Him that cometh to Me I will in no wise cast out." I have the comfort of believing that He means what He says, and is able to make His word good; together with the consciousness that I have taken Him at His word and committed my soul and my all to Him. Were I to seek comfort from my frames, feelings, and services, I might sink into despair . . . it calls for humiliation, but should be no discouragement; because we have an Almighty compassionate Saviour . . .

The least attention to money matters embarrasses me; and . . . I have two Dutch ladies (who were driven from home and are totally destitute here), so providentially brought to me, that I think myself bound in duty to take care

of them. I need faith, for they have neither storehouse nor barn; and taxes are so multiplied, provisions so dear, and the Lord's people visit me so much from all quarters, that I shall be thankful if my income will bring the year round. I trust I only want money while on my journey. I know it will not pass where I am going. The Lord will provide. I brought nothing with me into the world, nor from the coast of Africa . . . The Lord bless you all. Amen.

Believe me,

Your very affectionate,

JOHN NEWTON.

October 31st, 1799.



“I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the Man Christ Jesus, Who gave Himself a ransom for all.” (1 Timothy ii. 1--6).

Doing and Done.

How clear is the sound which the trumpeter gives,
That when a poor sinner believeth, *he lives*;
He has done with his nature, condition, and birth,
No longer belongeth to Adam or earth;
He is born of the Spirit, because he has heard
The truth of salvation as preached in the word;
Received in his heart all its gladness and peace,
And life incorruptible, never to cease!

A sinner's not saved by his penitent tears,
Although they may flow for a great many years;
Salvation comes not through a sorrowful flood,
For Scripture declares it is *faith in the Blood*.
It is not by sorrow, repentance or pain,
Or making confession again and again,
Nor is it by love, or by service, or prayer,
Or an agonized feeling that leads to despair.

'Twas the *blood of atonement* that put sin away;
And God in His mercy has written to say
That all who believe in His well-beloved Son,
By Whom the great work of redemption was done,
Are saved everlastingly, saved by His grace;
Have a title to glory that none can erase;
Are brought into liberty, blessing, and joy,
Which time cannot alter, nor Satan destroy.

In the work of redemption Christ laboured alone;
The judgment was His—be the glory His own!
The work of salvation is finished—complete,—
And Christ in the glory has taken His seat.
And that's where a sinner, believing, gets rest,
Which death cannot hinder, nor Satan molest.
The work of redemption by Jesus is *done*;
The proof it is finished,—He is now on the Throne;
And the sinner believing, by sin once enslaved,
God declareth is free, everlastingly saved!

G. Coffin

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Gospel

Gleanings



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—
ONE PENNY.

Bible Questions No. 31.

“ Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is His Son’s name, if thou canst tell?” Proverbs xxx 4.

Surely an answer can be given to the above question by everyone who reads this little book, for none other than the blessed Lord Jesus, the Son of God, established the ends of the earth, created all things by the word of His power, and also ascended up into heaven. If then it is He, what was the purpose of His descending and ascending again? We have to turn to the New Testament, and there we find that the Lord Jesus Christ came down from heaven to take upon Himself the form of a Man, that He might express the Father’s heart to you and me; and further that He might go to Calvary’s cross, in order that sin might be atoned for. In love He took the sinner’s place, bore all the just judgment of a sin-hating God, making salvation possible to everyone who comes unto God by Him, pleading the merits of His shed blood. But He has also ascended into heaven and He has gone up in triumph (see Eph. iv. 8-10) “received up in glory.” The work of redemption fully done, God has glorified His Son, and He has exalted Him with His right hand to be a Prince and a Saviour to give repentance and forgiveness of sins.

H. Baldock

John iii. 3
The Commercial Traveller.

Two men sat conversing in a restaurant, in the South of England, their subject of conversation being a Licensing Bill, then before Parliament. Near them sat a Commercial Traveller, and becoming interested in what was said, he addressed one of them with the words, "Excuse me, sir, but did I understand you to say you think the bill will pass this session?"

"No, not this session, but I believe it is bound to come"; and so began a conversation, that turning first to politics, soon changed into religious subjects, the commercial admitting to his new acquaintance that, though at one time an admirer and follower of the noted Charles Bradlaugh, so much so that he had appeared on the same platform with him, yet having been induced to attend the services of St. Alban's Church, Holborn, he had become a high churchman.

"Have you ever been 'born again'?" enquired his new friend. The commercial was puzzled. He did not understand such language, and when a little pocket Bible made its appearance on the marble top table, and the solemn words were read to him, "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God" (John iii. 3), he knew not what to say. Like Nicodemus of old, he could only enquire, "How can these things be"? Passage after passage was turned to, to prove to the astonished but interested

listener, that he himself, together with every child of Adam's race, was born in sin, lost, undone, away from God, and dead in His sight; yet God in His infinite mercy "SO loved the world, that He gave His only begotten Son," to stand in the place of the guilty, to bear the sinner's sin, and its judgment, to give Himself a ransom. And because He has completed the work, and satisfied every claim of justice, God has raised Him from the dead, and highly exalted Him, as a Prince and a Saviour, "that whosoever believeth in Him should not perish, but have everlasting life."

It is not by forms and ceremonies, not by the "sacrifice of the Mass," not by prayers, penance, or priestly absolution, but by living faith in the Person and finished work of the Lord Jesus Christ—in the ONE Offering which *He* ONCE offered, when He offered up Himself, that a sinner finds salvation and peace. "As Moses lifted up the serpent in the wilderness," when the children of Israel were dying by the bite of the fiery serpents, and "it came to pass, that if a serpent had bitten any man when he beheld the serpent of brass, he lived" (Num. xxi. 9), "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).

More than ever astonished, as the wonderful truth of God's way of salvation was thus revealed

to him, the commercial could only again say that he could not comprehend it.

"No, this book is a sealed book to you," was the answer.

"Is it to you?"

"No; I have the key. I have Christ; I have been born again; and 'except a man be born again, he cannot *see* (much less *enter*) the kingdom of God."

"Who are you, sir; may I ask?"

"It does not matter who I am. It matters whether this is the truth of God to your soul or not."

"That is so. But still I should like to know who you are, if I may."

"I am a missionary." And he gave his name, adding, "But don't let the fact of my being a missionary turn you from accepting God's salvation."

They parted, and often the missionary wondered what the result of that casual meeting in the restaurant would be. That the message had touched the man's conscience, he felt sure; what would he do with it? Would he accept Christ, or reject Him, and go on with his dead works, refusing the One Who alone can give life?

Years passed, and two gentlemen sat in a train, between Liverpool and Manchester. Total strangers, yet they had hardly got into conversation, before they mutually found out that they were fellow Christians, rejoicing in the knowledge of a

Saviour's love, and the hope of soon being with Him. In the course of conversation, the South of England was mentioned, and the town of B——.

“B——! Do you come from B——? And do you happen to know Mr, ——, a missionary there?”

“Very well indeed,” was the reply. “Do you?”

“He was the means of my conversion, years ago, but he does not know it,” and the commercial traveller told the above anecdote. *He* had accepted God's salvation; have *you*, dear reader?



Nain.

Nain means “pleasant”; it was a place that was beautiful, and agreeable to those who went about on pleasure bent.

But in Nain there was a woman who, when a girl, had married, and had had a son. She had watched the boy grow up. But presently the man who had her heart's affection, died; and then the woman leant upon her son. As he grew up to manhood, how she admired and loved him! But by and by, that which always happened in Nain, and which always happens to loved ones in this world, happened to her son; he, too, *died*.

One day, two companies met in Nain. The centre of the one company was Death; it was the

young man's funeral procession. The centre of the other company was Life; and that company would not have been there, had He not been in it. They met at the gate of the city. The gate was always the place of judgment. "The soul that sinneth, it shall die." "But after this the judgment." Oh that sinners would recognise that *after death is judgment!* The judgment of a sin-hating God, would that men feared it to-day! Men mimic it: they make plays of it; they put it on a screen! *They will have to endure it.* They cover the coffin with flowers, when perhaps the poor soul has gone into judgment; how solemn!

The blessed Lord Jesus has power to give life; but how? "In Him was life," but He became dead; and because He went to the judgment and suffered on sin's account in the sinner's stead, and His precious blood flowed on Calvary's cross, He has power to give life to whoever will come to Him.

Oh, the beautiful human details brought out in the word of God! "Much people of the city was with her," the poor bereaved mother in that company of death. There is human sympathy, you know. But human sympathy can only express to others what it has passed through itself. Not one there but had known the loss of some dear one, so they sympathised with her; but they could not help her, could not remove her sorrow. Only One could do that, the Life Himself, the Only Son of the Father Who sent Him. Think of the love

that could give Him—of the love that could come down here to take the place of guilty sinners! How this love in Him must have entered into her very soul!

“When the Lord saw her,” in her isolation, bereavement, and sorrow, His heart was touched with compassion. The Divine love in His heart was beating on her behalf, and He said, “Weep not.” “And He came and touched the bier.” He touched that which was unclean. Did it make Him unclean? Not at all. He could touch a dead body and still be clean. *He is God.*

Oh, that living touch brought life to that dead body! And that living touch will bring life to a dead soul now, dead in trespasses and sins. He wants to give thee life, unsaved reader; He would put that living touch on thy soul, as thine eyes scan this page; and thou wilt have life, freedom from judgment, and joy in God through our Lord Jesus Christ. He said at the first, “Let there be light. And there was light.” He said to the young man, “I say unto thee, Arise.” And life had to be the result. Oh, it was the power of God! And the power of God is still the same.

What a sight to see that young man, whom they had put on the bier, sit up! What a change! And how did this young man give evidence of his new life? “He began to speak.” A dead corpse can never speak. Thank God, when Christ comes into the soul, there are evidences of life; the man

witnesses of the Lord Jesus Christ as his Saviour

This young man got life, and his mother got satisfaction. Christ took him from the place of death, and gave him into the hands of his mother. Oh, what joy to her heart to gaze on the living face of the lad she loved! He had, as it were, a new life given by the Lord to satisfy his mother's heart, as well as to get glory to Himself. He delights to satisfy the needy heart.

QUARTUS.

The Old Scotchwoman's Faith.

By the side of a rippling brook, in one of the secluded glens of Scotland, there stood a low, mud, thatched cottage, with its neat honeysuckled porch facing the south. Beneath this humble roof, on her snow-white bed, lay old Nanny, the Scotch woman, patiently waiting till her happy spirit should take its flight to be with Christ, knowing with the Apostle Paul, "that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

By her bedside, on a small table, lay her spectacles and her well-thumbed Bible—her "barrel and cruse," as she used to call it, from which she daily frequently fed spiritually on the "Bread of life." A young minister frequently called to

From "Good News"

see her ; he loved to listen to her simple expressions of Bible truths, for when she spoke of her "inheritance, incorruptible, undefiled, and that fadeth not away," it seemed but a little way off, and the listener almost fancied he heard the redeemed in heaven saying, "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory."

One day, the young minister put to the happy old Christian this startling question, "Now, Nanny, what if, after all your prayers, and watching, and waiting, God should suffer your soul to be eternally lost?"

Nanny raised herself on her elbow, laid her right hand on the "precious Bible," which lay open before her, and quietly replied, "Ae, dearie me, is that a' the length ye hae got yet, mon?" And then continued, her eyes sparkling with almost heavenly brightness, "God would hae the greatest loss. Poor Nannie would lose her soul, and that would be a great loss indeed ; but God would lose *His honour*, and *His character*. Haven't I hung my soul upon His 'exceeding great and precious promises'? An' if He brak His word, He would make Himself a liar, AND A' THE UNIVERSE WOULD RUSH INTO CONFUSION."

Thus spoke the old Scotch Christian. They were among the last words that fell from her dying lips ; and most precious words they were, like "apples of gold in baskets of silver." Let the reader

consider them. By faith the old Scotchwoman had cast her soul's salvation upon God's promise in Christ by the Gospel. She knew that His beloved Son had said, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, **HATH** everlasting life, and *shall not come into condemnation*, but is passed from death unto life." (John v. 24).

She knew that God has said, "By Him (Christ) all that believe **ARE** justified from all things" (Acts xiii. 39); that "the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i. 7); for He "bare our sins in His own body on the tree" (1 Peter ii. 24). And now, at the end, *could* she think He would prove unfaithful to His word? No; sooner than poor old Nanny's soul should be lost—or the soul of any sinner who takes refuge in the finished work of the Lord Jesus—God's *honour*, God's character, God **HIMSELF** must be overturned, and **ALL THE UNIVERSE RUSH INTO CONFUSION**.

"Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" Numbers xxiii. 19.

"*God, that cannot lie*, promised." Titus i. 4.

"He cannot **DENY HIMSELF**." 2 Tim. ii. 13.

EXTRACTED.



The Days of Noah.

“As it was in the days of Noah, so shall it be also in the days of the Son of Man.” Luke xvii. 26. Oh, what a solemn commentary on the heart of man! God has given His beloved Son to die on the cross of Calvary; and in the days of the coming of the Son of Man, the human heart will be unchanged from the days of Noah! In those days, “God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually”; (Gen. vi. 5) corruption and violence characterizing the once fair creation which sin had spoiled. God not only looks at the outward appearance, but He looks at the *heart*, and He says, “Only evil continually.” That is the searching thing. If you are still in your sins, if you have never yet put your trust in the Lord Jesus Christ, remember God knows your heart. You may hide it from your fellow creature, and are posing as a good man; but are you able to stand in the presence of a holy God?

And we find something more deeply solemn: “it *grieved* Him at His heart” (Gen. vi. 6). Have you ever thought of the grief that sin causes to the heart of God? And God *spoke*. God has spoken to-day in a way He never spoke to Noah—in the Person of His blessed Son (Heb. i. 1). And He *acted*. Wherever should we be, as sinners, if God

had only looked down, and pitied, and spoken to us? Where should we be if God had not *acted*? God was going to have His place of safety for those who would believe His word. He said, "Make thee an ark"—a place of safety. To-day God has provided a place of safety, under the blood of His beloved Son. This is the One for sinners to flee to—Jesus Christ, the Son of God. No doubt the ark spoke of Him; it was a type of God's place of safety. There is no other. There was no other way of escape during the great flood.

And the Lord says they were eating and drinking in the days of Noah, until the very day the flood came, and destroyed them all. We picture that scene, solemn as it is; and see them occupied in things of this life—nothing wrong in them—but occupied with them to the exclusion of the things of God. We see man occupied with his business, his quest of power, or science; all right in their way, but Satan uses them to exclude thoughts of God, of eternity, of the soul's salvation; and so rocks them to sleep in their destruction.

Well, God had His place of safety ready, and then there is the invitation, "Come thou, and all thine house, into the ark." And we see those men and women of faith entering the ark, and the Lord shuts them in. They are in perfect safety. The ark will stand all the judgment, and rise above all the angry floods, and at last bring them into a renewed earth.

And though you be deep dyed in sin God has a place of safety for you. The Lord Jesus Christ says in Matt xi. 28, "Come unto Me." He has answered every claim of a holy, righteous God against sin. He has paid the price, and He wants you to come to Him, and go free.

A man once said to a Christian, "Your salvation is too cheap." The other replied, "The salvation of God is not cheap. It cost God the death of His beloved Son; and because it cost Him so much He offers it to you free." I ask you to consider what it cost God to give His beloved Son, and what it cost Christ to become the salvation of all who believe. But to you it is free.

But afterwards Noah had something to give to God. By nature we cannot give God anything. But in Gen. viii. Noah has an altar and an offering of a sweet savour to God. So when we can say, "Jesus is mine, and I am His," we can yield up something to God. He wants the savour of Christ; for us to worship Him, to praise Him, and give back something to Him. You cannot get right with God by giving anything; *He wants to give you something*; He wants to give you salvation, and peace, and gladness. The pierced hand uplifted in blessing as He went up offers you salvation without money and without price; will you take it?

C. A. Hammond



“ I am . . . the Life.” John xiv. 6.

Lord, Thou are Life:
The living Son of Him, the living God;
The eternal Life; of life the living Word:
 Down to this scene of strife,
 Where all with death is rife;
And sin, death's sting, reigns with death, king and
 lord;
 And Satan's iron chain
 Fetters man's heart and brain;
Thou didst in living power and grace descend—
The foe of sin and death; the sinner's Friend.

Lord, Thou didst die!
The sinless One has sin's dire burden borne;
Hung on the tree of death, midst shame and scorn;
 There Thou wast lifted high
 Between the earth and sky—
By both the veil of mid-day darkness worn.
 My Lord, my Life! the flood
 Of water and of blood,
That flowed so freely from Thy opened side,
For me was shed; for me, my Life has died.

Lord, Thou didst rise,
First-fruits of all that slept within the grave,—
First-born of all the sons Thou camest to save!
 Vanquished before our eyes
 The King of terrors lies;
His sting is plucked; his worst we now can brave;
 Thou, Prince of life, art gone
 Back to Thy Father's throne!
Thou dost the Breath of Life eternal give:
Because Thou livest, Lord, we also live.

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Gospel

Gleanings



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PATERNOSTER ROW, E.C.4.

—
ONE PENNY.

Bible Questions No. 32.

“ Lord, whither goest Thou?” John xiii. 36.

The blessed Lord Jesus came from the Father in heaven for the express purpose of doing the Father's will. That will included the redemption of fallen, sinful men and women; for the Scripture says, “By the which will we are sanctified, through the offering of the body of Jesus Christ, once for all.” (Heb. x. 10). Think, dear reader, of the penalty of your sins (“for the wages of sin is death”) being borne by Another suffering the righteous wrath of a sin-hating God, that you might have everlasting life!

Till that work was done, the Lord's answer to the question was: “Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards.”

What concerns you, dear friend, is whether you will be amongst those who shall follow afterwards. There are two classes: those who believe on Him, and whom the Father loves, “because ye have loved Me, and have believed that I came out from God” (John xvi. 27); and those who are still in their sins.

If you have never trusted in the Lord Jesus as your Saviour, and put your faith in His precious blood, let me implore you to do so at once, for He has said, “if ye believe not that I am He ye shall die in your sins;” (John viii. 24), and if you “die in your sins, whither I go ye cannot come” (John viii. 21).

H. B. *Bedford*

Added by Rev. R. C. ...

In a Hop-Garden.

The hop garden presented an animated scene, for the hops were ripe, and picking was about to commence. Gypsy caravans were approaching from all directions, and groups of people—fathers, mothers, and children, with bag and baggage of all descriptions, were gathering, to spend a few busy weeks there.

Among the motley assemblage two cyclists threaded their way; and noticing three men in front of them, dressed in the long linen coats usually worn by butchers, and walking very unsteadily, one of the cyclists remarked to the other, "Three jolly butchers!" and both dismounted.

As they came up to the men, one of the three called out, "What's the time, gov'nor"?

The younger of the cyclists replied solemnly, "*It is time to seek the Lord,*" which unexpected answer called forth such an outburst of blasphemous ridicule from the half-drunken fellow, that the young man hastily remounted his cycle, and rode off, leaving his older, and more experienced, companion to talk to the men.

"How far is it to the village?" he was asked; and by answering wisely and kindly, he soon elicited from the men that they were butchers, out of employment, thinking they would make a few shillings in the hop fields.

"You will only just earn enough to keep you,"

he told them, "and certainly not that if you spend it at the public house, for I know that is why you are enquiring for the village."

"But what's a fellow to do in the evenings in this out-of-the-way place, gov'nor? Yer must go there; there's no where else."

"Yes, there is. Do you see that tent yonder, in the middle of your encampment? That will be open every night, and always something interesting going on. You men will be heartily welcome, and I invite you to come."

Throughout the weeks that followed, night after night as the tent was opened for gospel services, the three butchers might have been seen listening intently to the word spoken; but at last the closing service came. The hops were all picked, and the pickers about to disperse, but before they did so, the mission workers arranged for a farewell tea in the tent. Then it was that one of the butchers asked leave to say a few words to his fellows; and standing before them on the platform, he related the incident just told; and how he came from the town of Portsmouth, where he had many opportunities of hearing the word of God, —but had never availed himself of them. Surrounded all his life by churches, chapels and open-air meetings, he had never attended any; he had had no thought of God and had no idea that God loved him. The wonderful news that "God so loved the world that He gave His only begotten Son, that

whosoever believeth on Him should not perish, but have everlasting life," had never fallen on his ears, because he had wilfully refused to listen to them ; and that the only begotten Son of God had gone to Calvary's cross in the sinner's stead, borne the punishment due to sin, and having satisfied the claims of eternal justice, was raised from the dead, and is now offering pardon and salvation to every sinner who will accept it,—of this he was absolutely ignorant. But the startling words, "*It is time to seek the Lord,*" although he had met them with blasphemous jest, were an arrow from the Almighty,—a word from the living God to his dark and rebellious heart. They had led him to the tent, to hear the other side of God's message of life, namely, that *God was seeking him*. As the shepherd sought his sheep which was lost, so the Lord Jesus had come from heaven to seek and to save him ; as the woman lit the candle and searched the house for her lost coin, so had the Holy Spirit brought the light of His word to bear on the dark recesses of his heart, till he found himself a lost, an undone sinner ; and as the Father ran to meet the returning prodigal with the kiss, the robe, the ring, so had he, too, known His kiss of forgiveness ; the covering with the best robe, Christ ; and the signet of eternal love.

Wonderful story of grace ! And a true one. Can the reader tell a similar one ? If not, then for YOU "*it is time to seek the Lord,*" while He is seeking you, while He waits to be gracious, for

“ God’s house is filling fast,
 Yet there is room!
 Some guest will be the last,
Yet there IS room;
 Yes! soon salvation’s day
 To you will pass away;
 Then grace no more will say,
 ‘Yet there is room’.”



Cain and Abel.

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh.”
 Heb. xi. 4.

No doubt these two young men had been brought up to know of the wonderful goodness of God; both knew of the sin of their parents in the garden; both knew of God’s promise of a Saviour, the Seed of the woman, Who should bruise the serpent’s head—the Saviour Who was to destroy the power of him who had, through that act of disobedience, brought sin into this scene. They knew that Adam had called their mother Eve, because she was the mother of all living, and that the Lord God had clothed them with coats of skins, entailing the death of the animals. Thus it was after blood was shed that Adam and Eve were clothed by God. One of the two acknowledged, and the other denied, that they were sinners.

Cain and Abel were the heads of two great

classes that have gone on till to-day; those who rest on their own righteousness and their own effort; and those who know they can only go into the presence of God by the blood of atonement. Both these men were religious; both brought offerings. But though Cain was a religious person, he had no true apprehension of what was due to the presence of God. He thought he could present to God something of his own work—something he had obtained from that which God had pronounced (in the hearing of his parents) to be *cursed* (Gen. iii. 17). Yet Cain brought of the fruit of the ground, upon which God had pronounced judgment, an offering to the God Who had cursed it! That goes to show he did not know what the holiness of God demanded, nor what was his own sinful state. His mind was darkened.

“Abel, he also brought of the firstlings of his flock, and of the fat thereof.” Abel took the position of being unworthy to go into the presence of a holy God as he was; of being only worthy of death; and that was perfectly true. But he counts on the mercy of God to accept a substitute for him. Abel knew the holiness of God demanded righteousness against him as a sinner; but he threw himself on the mercy of God, and brought a substitute, which died instead of him.

This actually happened. These two altars were actually in existence; these two offerers were there; and the two offerings were there, one accepted, the

other rejected. It was not one *offerer* accepted or rejected, but *one offering*. God had respect to the *offering* of Abel, but not to that of Cain. Because God accepted Abel's offering, Abel was accepted in that offering.

This is a figure of our Lord Jesus Christ, Who was led as a Lamb to the slaughter, Whose precious blood was shed on Calvary's cross, Who died there not for Himself, but for the sins of His people. God has already told us He has accepted that offering; for did He not rend the veil, and has He not said, "Believe on the Lord Jesus Christ, and thou shalt be saved"? Yes! And that is the message God delights to send out to this poor, lost world. Whoever will believe, and trust their soul's salvation to Him shall be saved.

But Cain is likened to religious men who possibly would resent not being thought Christian men; who, if asked if they believe on the Lord Jesus Christ, would say "Yes"; yet their heart has never been changed; there has been no exercise of conscience about their ruin, their lost estate; they have never known their need of a Saviour. They have all the outward forms of Christianity, yet are unsaved; a very sad position for anyone to be in. Far better to own you are what God says you are—*a lost sinner*; and to rest on the statement of God, that "Whosoever believeth in Him shall receive remission of sins" (Acts x. 43).

But what is the effect? Abel was in the favour of God through taking that position. But Cain (how it shows his heart was unchanged!) was very wroth. What was the use of seeking to approach God with nothing but the fruit of the cursed ground, and his heart yielding nothing but wrath? Yet such was the condescending grace of our God, that he actually *talked* with Cain (v. 6)! Yes, after he had approached Him in this insulting way! Ah, and how often He has spoken to you and me about the state of our soul, when we refused Him that spake!

Yet it had no effect on Cain, for while they were in the field, Cain rose up and slew his brother. Anger was in his heart, first; then murder. The son of the first man God created was a murderer! We cannot want more conclusive evidence that the whole Adamic race are poor, lost souls. "And the Lord said unto Cain, where is Abel thy brother?" And he who was a murderer now is a liar, and lies to his God. There was no exercise of conscience about sin in Cain. Friend, has *your* conscience ever been exercised about sin, and the sins you have committed against a holy God, Who has made such provision for you in the Person of His Son? Are you rejecting, or have you accepted Him?

Cain went out from the presence of God, went out to make the best he could of this scene, refusing the God Who made him and pleaded with him.

He went to his city, his music, his fine arts and sciences, without God; he sought to enjoy life—"till the flood came, and destroyed them all"!

QUARTUS.

"The Harvest is past the Summer is ended, and we are not Saved."

Jeremiah viii. 20.

These words came very forcibly into the mind of one who was calling at a house, one Lord's Day afternoon, with "Gospel Gleanings," and "Glad Tidings." She had met with a kind reception at this house; was asked inside (as often before), by the dear woman who lived there, and the two talked together for some few minutes. The above message came so very forcibly to the visitor's mind that she almost said it to the one she had been asked in to visit,—**"THE HARVEST IS PAST, THE SUMMER IS ENDED, AND WE ARE NOT SAVED"**; but she did not speak the words, and in a few minutes she left.

Early on Monday morning she heard that Mrs. ——— had died during the night! In the afternoon she had seemed in her usual health and strength; —at night suddenly called away;—her golden day of opportunity past;—God knows whether she had availed herself of it, if she had indeed received His Beloved Son as her Saviour; her summer ended.

Dear reader, what about you? Who can tell when his or her **LAST** opportunity comes?

“How shall we escape if we neglect so great salvation?” Hebrews ii., 3.

Calling at another house, often visited, the same visitor asked the daughter:

“B——, would mother like to see Mr. and Mrs. G—— this afternoon?”

“Mother! Miss ——,” cried B——, “Mother’s dead and buried!”

A few days’ brief illness, unconscious most of the time, and another immortal soul had passed into eternity. Whither? If a believer, into the presence of the Lord; if an unbeliever into an eternity of woe,—“outer darkness; there shall be weeping and gnashing of teeth.” Matthew viii. 12.

Speaking at the funeral of a dear young believer, a servant of the Lord said, “If it were an unbeliever lying there, we should have no hope. Oh, terrible words ‘*no hope.*’ Is there one in this little company of whom if they died to-day those terrible words would be true, ‘no hope’”?

And what about you who read these words? If YOU died to-day would it be true of YOU, *no hope*? *Your* harvest past, *your* summer ended, and **YOU NOT SAVED!**

A dear little girl of six or seven years of age was deeply convicted of sin. During a meeting that was held, the dear child was greatly distressed, feeling “If I die to-night, I am not saved, I shall

go to hell." After the meeting she ran home to her mother weeping; the Christian mother pointed her child to Christ; the little one believed on the Lord Jesus Christ and was saved. Mother and daughter are journeying heavenward together; the only son has been converted too, and he too is journeying on to the Father's House on high.

"Passing onward, quickly passing;

"Yes, but *whither, whither* bound?

"Is it to the many mansions

"Where eternal rest is found?

"Passing onward, passing onward,

"Yes, but **WHITHER, WHITHER** bound?"

E. M. M.



Redemption.

Redemption is God's principle. But what does it imply? *The paying of a price, a full price, for the thing or person sold.* The purchaser of an Israelite, or of his possession, was to have the full money weighed out to him before he could be required to restore the man, or his land, to his kinsman. The Scripture shows in like manner, that a glorious Kinsman, (the God of heaven and earth manifest in flesh) has, by Himself paid the full price of our redemption. In the balances of the throne of God (where righteousness was seated), the price was paid and weighed with the nicest hand, that no wrong might be done to anyone through man having sold himself and all that he had by his sin. And thus Scripture calls Jesus a Redeemer.

He visited and redeemed His people, and the price that He paid was His blood, or Himself; "He gave Himself a ransom for all to be testified in due time"; "by His blood having obtained eternal redemption for us"; "Thou hast redeemed us to God by Thy blood," and many such passages.

And the scales of the throne of God tested the weight of this price before it was paid. They had before tried the weight of the blood of bulls and goats, but they found all such blood to be light and insufficient; but when the blood of God's own Lamb—God's Divine Son—was put into that balance, which was thus held by the hand of Him that sat on the throne, Who judges right, the balance stood; the will of God, the great Creditor, was satisfied; and by the satisfying of that will, we are sanctified (Heb. x.)

And what comfort to the conscience to know that the full price has been paid! The *heart* gets comfort from knowing that God's *love* was gratifying itself in the work of our redemption; but the *conscience* gets ease from knowing that God's *righteousness* has been honoured and secured, that the demand of His throne has been fully answered. And I judge that the Scripture enables us to understand how the blood of Jesus is equal to accomplish this great end of paying the ransom or redemption price. For the original condition was this: *life* must go for sin; "in the day thou eatest thou shalt die." Adam ate; Jesus died or gave up life;

and *He had life to give up*. No other victim on earth had life; for sin, the principle of death, was tainting everything. All other blood carried the savour of death in it; but the blood of Jesus was the blood of a Living One, and this was equal to meet the penalty of sin; and when given, was the full price for the redemption of all who would trust it and plead it, for *life* had now gone for *sin*. The blood was the life, and was reserved for God. It was a thing forfeited, or given back to God, because of sin. But God laid it up (or, found it) in Jesus, and in Him gave it to sinners for atonement (Lev. xvii.). In this way, again, we see the blood of Christ to be sufficient to meet all the penalty of sin.

And our comfort as sinners comes from thus seeing that the fullest demand of the righteous One has been honoured, before pardon and peace are preached to us, before the boundless love of God would give itself to our hearts, to rest, refresh, and gladden them for ever.

The blood, as thus the price of redemption, or the consideration on which God can be just and the Justifier of the believer, is called "the blood of the covenant." (See Heb. xiii.; Ex. xxiv.; Zech. ix.; Luke xxii. 10; 1 Cor. xi. 25). And in that character also it is seen on the mercy seat, or the throne of God, being that which shows how righteousness and peace can kiss each other.

J.G.B. *at*

A Missionary's Hymn.

Listen while we tell the story
Of the Saviour's love and shame;
Listen while we sing His glory,
Listen while we praise His Name!
 He is worthy!
See in Him the great " I AM "!

Other themes of praise and pleasure
Fade before the Lord of all;
He is great beyond all measure,
At His feet the angels fall.
 Glorious Saviour!
Thou shalt all the earth appal.

Yet on earth, Lord, Thou wast slighted;
God in flesh exposed to shame.
Then for man, in sin benighted,
Thou didst meet God's righteous claim,
 And in dying
Didst achieve eternal fame.

Raised to glory from the conquest
Which Thy love and power have won,—
Raised to reign as King the longest,
Reign as long as shines the sun!
 Soon on earth, Lord,
Shall Thy kingdom be begun.

Soon Thy saints shall hear the sounding
Of Thine all-transforming voice;
And on high, Thyself surrounding,
We, the bride, Lord, of Thy choice,
 Shall in glory
Evermore with Thee rejoice!

T. Hulston

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Gospel

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—
ONE PENNY.

Bible Questions No. 33.

What is truth? John xviii. 38.

To this question, raised by Pilate, but which he never waited to have answered, a reply had already been given by the Lord Jesus Himself in Jno. xiv, 6, "*I am the way, and the truth, and the life.*" Standing there at the bar of the Roman governor, He Himself, in His own blessed Person was the embodiment of the truth; He was, He is "the true God and eternal life," and absolutely that which He said He was. He came to bear witness unto the truth, the truth about God, the truth about man.

And is it not wonderful that the blessed Lord Jesus Christ, the Only Begotten Son of the Father, should thus come into this scene of sin and sorrow, the expression of "grace and truth," for they came by Him, in order that we might know the truth? Our sins had separated us from our God (see Isaiah lix 2), and "truth was fallen in the street" (v. 14); Satan, the liar, had impugned the truth of God, and man had believed his lie. To vindicate God and yet save the sinner could only be done by His going into death, enduring the righteous judgment of God against sin, and rising again because the work was finished.

At the cross, "mercy and truth have met together," and think of it, dear reader, access to God has been procured for you by the precious blood of Christ, Who calls you to come to Him and accept His salvation. And thus coming, "ye shall know the truth, and the truth shall make you free." Jno. viii. 32.

H. B. Woods

*Visit to Mrs. W. Taylor
at Albourne, Sussex*

Built on The Rock.

Having been asked to visit an invalid, who was staying in a sequestered country village a few miles away, we were directed to an old-fashioned cottage, standing some feet above the roadway, and approached by two or three steps, and a steep winding path. We found ourselves in a low-pitched kitchen, with black oak beams across the ceiling, and a wide chimney corner, with its cosy seats, and the fire laid on the hearth. The mistress of the cottage soon made us welcome, as did her invalid guest; and finding we were interested in the place, she told us that it was some three or four centuries old, and had originally been thatched, though now the roof was of slate. "But," she added, "we have no dug out foundation; we are built right on the rock."

And seeing our surprise, continued, "Yes, the rock lies along this side of the street; you cannot dig far down in the garden without coming to it; and this cottage is built right on it."

"Then you have a firm foundation!"

"Yes," interposed the invalid; "this morning two big traction engines passed with very heavy loads, and the house never shook at all. It was so different from London, where we feel the vibration so much; and somehow it seemed to comfort me."

"Oh, nothing shakes us here but thunder; and that if very heavy, seems to shake the roof, but

nothing else," rejoined the mistress of the house.

And we spoke to the invalid of the firm foundation of God, which standeth sure,—a Foundation that nothing can move, that God Himself has laid,—the Rock of ages,—“that Rock was Christ.”

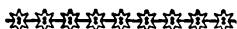
We live in days when everything is being shaken. The traction engines of Lawlessness and Unbelief are drawing heavy trains of violence and corruption, of atheism and apostacy along the course of time, and shaking down many an edifice of man's building, his institutions, his beliefs, his morals. Religion and society are being shaken to their centre and men are saying, “Who can show us any good?” while they tremble for fear of what is coming.

But the Rock remains. The word of God, which the men of science, yes, and the teachers of religion, too, are refusing, and the infallibility of which they deny, nevertheless abides; He declares it is “for ever settled in heaven,” and “heaven and earth shall pass away, but My word shall not pass away.” That word is TRUTH (John xvii. 17); it is TRUE *from the beginning* (Psalm cxix. 160), and it “shall stand for ever” (Isaiah xl. 8). That word reveals a Saviour; He is the Foundation Whom God has laid; and none other can any man lay, but that One, Jesus Christ. He is the Rock of Ages, and God has declared again, and again, and yet again, “Whosoever believeth on Him shall not

be ashamed" (Romans ix. 33; x. 11; 1 Peter ii. 6).

And He, too, is **THE TRUTH**. He is the Expression of all that God is, for He *IS God*; God manifest in flesh. And He is the expression of all that man should be, for He is **MAN**,—"the Man that is My Fellow, saith Jehovah of hosts" (Zech. xiii. 7); "the Man Christ Jesus" (1 Tim. ii. 5). And "the Spirit is **TRUTH**" (1 John v. 6),—the Spirit Who indited the word, for "every Scripture is inspired of God" (2 Tim. iii. 16), "which things also we speak (says the apostle) not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii. 13); and that Spirit is here to glorify, and to testify to Christ. Here is the foundation that can never be shaken; the finished work of the Lord Jesus is an accomplished fact; His resurrection, too, and His ascension are facts; He died for our sins, according to the Scriptures; He was buried, and He rose again the third day, according to the Scriptures; and He has said, "Whosoever cometh to Me, and heareth My sayings, and doeth them . . . is like a man which built a house . . . and laid the foundation on a rock; and when the flood came, the stream beat vehemently upon that house and could not shake it; for it was founded upon a rock." Luke vi., 48.

T



“The Way, and The Truth, and The Life.”

“I am the way.” Have you pondered these words? What did the Lord mean? He was about to leave them; the shadow of the cross was before Him that very night. Next day, by the middle of the day, the Lord would be on the cross, yet He says, “I am the way.” Do you know, dear reader, the import of these words is, “That is the way I am going back to glory; and if you would be where I am, you must go the way I go.” It is perfectly true still for every one of us,—for every sinner that would be saved by the grace of God. The one way to glory is by way of the cross. Every sinner that has been brought to God, has been brought into contact with God at the only righteous meeting place where God could have intercourse with him. It was at the cross, where God dealt righteously with Christ; and if the sinner would be saved at all, that is the place where he must come; for if we would be with Him where He is, we must go the way He has mapped out. “I am the way.” Not by ordinance; not by any works of our own; for not by a life of spotless perfection on earth has the Lord opened a way for you and me.

He has assured us, “Where I am there shall also My servant be”; but we are not going to be there because of His spotless life. *There could be no union with Him without death.* And that was

before His soul. "I go the way of the cross; I go to meet sin's judgment; I go to pay with My blood the penalty of sin; I go that men and women without hope to-day may have title to go where I am. I am the way."

When God awakens a sinner, it is by His word and spirit. And He directs him to the cross, to a Saviour Who has been that way before him, Who has borne the storm;—and what a storm it was! Every believer can truly say, "He bore my sins in His own body on the tree." The judgment due to those sins has been righteously borne by Him. If God in righteousness would deliver us from the wrath to come, it could only be worthily of Himself. It is not only He loves you and me, but in righteousness He has dealt with the question of sin, and He will never raise it again. Christ has died once.

But do not rest only on the fact that God has loved you, and Christ has died for you. *God has raised Him.* From the cross Christ was placed in the grave; He was buried and everything depended on God's answer to the work He had done. But on the third day He burst the bonds and rose. It was God's answer. And now He says, "I am going back whence I came; and where I am, ye may be. I am the way."

"I am the way, *and the truth.*" God is the source of grace and truth; but this blessed Man here below says, "I am **THE** truth." "Grace and

truth came by Jesus Christ." The truth is the revelation of what God is. God was manifest in flesh. All His heart has been revealed in this world by Jesus; and in Him God's very character and attributes have been displayed before men. All have come out in the Lord Jesus Christ. He said, "He that hath seen Me hath seen the Father."

But there is more. The truth reveals what *man* is. All the truth about the human heart, all its deceit and all its evil came out in the presence of the perfect goodness of Christ; all its hatred, for which he could give no reason. Yet not only does the truth make manifest what man is in his natural condition before God; we also see what Man is in Christ. He was for God, the only One Who walked through this world with only one purpose—the glory of Him Who sent Him. So we have one perfect example of Man for God here.

But the Lord further says, "I am the life." In every case where life for our souls is spoken of it is in connection with the Person of the Lord Jesus Christ. "I AM the Life." He came into this world as the manifestation of eternal life. He was always that from eternity. He was here in the world to give it, "that whosoever believeth in Him should not perish, but have eternal life." The life is in Him, and by faith in the Lord Jesus Christ we have it. "I give unto My sheep eternal life, and they shall never perish, neither shall any pluck them out of My hand." He is not only the Life

Himself, but the Giver of it ; so "these are written that ye might believe that Jesus is the Christ the Son of God ; and that, believing, ye might have life through His Name." W. Y^{ms}



"Kept by The Power of God."

During the Great War with Germany, we read of many incidents where soldiers were saved from death through carrying the Word of God in their breast pocket. Bullets have struck the book, and were either turned aside, or were prevented from doing bodily harm. I have a marvellous case of God's keeping power before me as I write. Two young Christian sailors, who had passed through the Naval Barracks during the Great War, and had found pleasure in attending the "One Bell Meetings" (dinner hour) to read the word of God, were drafted to a fast Destroyer. One of them, writing under the date of 11th May, 1918, says, "The 'Falcon' was struck amidships, whilst doing full speed, and halved in thirty minutes. Brother "A" and I were reading the Scriptures together (Romans iii.) when the crash came. He was in the water for almost twenty minutes before being picked up. (It was a very dark night). In the goodness of God we were rescued, and my Bible being so handy I was able to save it,—the only article. Thus our dear brother has been twice

saved in a short time." "A" had only recently been saved by the grace of God, through faith in our Lord Jesus Christ (Eph. ii. 8) and now was saved by His power from perishing in the sea.

So we see that God does save and God does keep; and this reminds me of a little chorus we used to sing.—

"Saved and kept by the grace of God,
"O, how happy are we;
"Glad to tell of the Saviour's love,
"And the power that sets us free."

Does my reader know anything of God's saving grace and keeping power? Many a sailor who has been spoken to about his soul's salvation, has waived the question, and expressed the thought, "I could never be a Christian in the service"; and some have gone so far, when pressed to accept the Lord Jesus Christ, as to say, "Wait until I leave the Service; then I will be a Christian."

A case comes to mind of a C.P.O.,—a good fellow too,—who often expressed this when pressed to believe the gospel. He was assured that the same God who is able, and willing, to save the vilest and the worst sinner, is also able to keep those He does save; yea,—does not the word of God declare that the Lord Jesus, the great High Priest, is able to save them to the uttermost (right to the end) that come unto God by Him, seeing He ever liveth to make intercession for them?" (Heb. vii. 25). Yes! He is able to maintain us in the place where divine righteousness has

set us. This C.P.O., as far as I know, has not even yet, after a lapse of many, *many* years, come to the Saviour; and hence is still not a Christian (a follower of our Lord Jesus Christ), although out of the Service. Are there not many like him? Are you one? "Procrastination is the thief of time" is a true saying; and many, to their sorrow, have experienced this. Do not be so foolish, Reader, when God is offering *you* peace and pardon this very moment, through the shed blood of His beloved Son, Who made peace by the blood of His cross; for is it not written in the 1st Epistle of John i. 7, that "the blood of Jesus Christ, His Son, cleanseth us from all sin?"

It is efficacious; it saves from the stroke of judgment which *must* fall on the Christ-rejector. God said of old, "When *I* see the blood *I* will pass over you." How solemn to think that those who are not sheltered by the blood of Christ, *must* answer to God about their sins; and then it will be too late to come to Jesus for pardon and cleansing.

Have you never heard, or read, that "Now is the accepted time; behold, *now* is the day of salvation?" Why put off your soul's salvation, when you are assured that God is not only able and willing to save, but "is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 24)?

Precious Things.

The precious things of this world are gold, silver, gems, and other things that men seek for at great danger to themselves. In my lifetime, I can remember various occasions on which there has been the announcement of the finding of gold in Australia, or some other place, or diamonds in Africa, and the great rush of miners to seek those precious things.

But when we come to the Bible, the living book of wonderful realities, which moth and rust can never corrupt, we find other precious things contained therein.

First let us read 1 Peter ii., 4. "To whom coming, as unto a living stone disallowed indeed of men, but chosen of God, and *precious*." Who is that One? None other than the Christ of God, indeed a Living Stone when down here as Man; and while, as Man, He had capacity to die,—to lay down His life,—He had no capacity to sin. He could not sin, for He was Holy; and, as Scripture says, "chosen of God and precious."

In God's own appointed time, the blessed Lord came into this scene as Man, acknowledged by God the Father as His only begotten Son in Whom He was well pleased. If precious in eternity, how much more when here in all the perfection of His life ever giving glory to Him that sent Him?

"Wherefore also it is contained in the Scripture, "Behold, I lay in Zion a chief corner stone,

elect, precious" (v. 6). This stone, as the Lord Himself said, was disallowed of the builders, with all the vile ingratitude of their hearts. From the beginning of His course our blessed Lord was treated with hatred and contempt, and was subjected to all expressions of enmity as He passed through this scene seeking to bless the poor fallen children of men. But the greatest moment was at the cross when all the power and agencies of the devil and his myriads of angels were focussed on that blessed One. Men and demons were together against Him. But Another was there, for we read there was darkness over the whole earth, and from it came the cry, "My God, My God, why hast *Thou* forsaken Me"? Why?

Think of it! God had to turn His face from that blessed One as He hung there because He was made sin. Yet He was precious to God when He came down into this scene, and how much more when He hung there in perfect obedience to the will of Him Who sent Him? "Therefore doth My Father love Me."

The two most precious things to the heart of God are His beloved Son, and His precious blood. Without shedding of blood no sin could be remitted; but His precious blood has been shed, and the veil is rent; and the believer who is blood-washed can pass through it, to thank and praise Him.

And faith is precious too. (2 Peter i. 1). God,

in His mercy, has given believers to have faith in the Lord Jesus Christ. Do not think it a mean thing if the blessed God has given you to trust in Him. Faith which God has implanted to believe in the Lord Jesus Christ, nothing can snap, thanks to God's mercy. But it is *tested*. "That the trial of your faith, being much more precious than gold" (! Pet. i. 7). Every trial should bring out some fresh glory of God's Christ, and bring the believer into fresh communion with Him. And think of the reward as well! Not only the blessing obtained *in* the trial to-day, such a sense of the company of the blessed Lord as could not otherwise be enjoyed, but God is so jealous for His people to enjoy His love, that if they pass through the trial to His praise, it shall be "found unto praise, and honour, and glory at the appearing of Jesus Christ."

Oh, these are "exceeding great and precious promises!" That is not man's estimate, but the Holy Spirit of God has called them so. If He says 'great,' they *are* great; if he says 'precious,' they *are* precious. They are for faith to rest on, whatever the time of need, and God will verify them in our souls.

Now to complete the summary, "Unto you that believe **HE** is precious,"—the Altogether Lovely, the Chiefest among ten thousand, and whoever values His death on Calvary's cross, and loves the Lord Jesus Christ is precious to God for His sake.

QUARTUS.

The Way, The Truth and The Life

“Jesus saith I am the way, and the truth, and the life; no man cometh unto the Father, but by Me.” John xiv. 6.

“I am the Way,” nor other way is there
That leads to heaven and God. “I am the Way,”
And having Me, though thou hadst wandered far,
Thou art not wandering now, but in the way.

“I am the Truth.” Full oft thou’st been deceived,
And many a time beguiled thy heart has been;
Now, having Me, thou hast the truth received,
And freed art thou from the deceits of men.

“I am the Life.” Once dead in sins thou’st been,
Though in dead works thine energies were rife,
But oh, how dead! Now Me thine eyes have seen,
And having Me, thou hast indeed the Life.

Lord Jesus, Thou alone my glory art!
Poor, weak, and erring, wherein can I boast?
I dare not trust the promptings of my heart,
But I can trust *Thee*. Thou dost save the lost.

W.N.T. *Tomlinson*

“He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. 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. 10-13.

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—
ONE PENNY.

Bible Questions No. 34.

“Is anything too hard for the Lord?” Gen. xviii. 14.

When God first asked this question, it was with reference to His own promise to give Abraham a son—a promise that seemed impossible to nature.

But God asked it again, centuries afterwards, to the prophet (Jeremiah xxxii. 27), “Is there anything too hard for Me?” when it was a question of redeeming His people, and bringing them back to their own land.

In the New Testament the answer to the question is found: “With God nothing shall be impossible” (Luke i. 37). What He has promised He is able to perform.

What man cannot do, for “none of them can by any means redeem his brother, or give to God a ransom for him” (Psalm xlix. 7); and “what the law could not do, in that it was weak through the flesh,” and thus could only condemn the sinner, “God sending His own Son, in the likeness of sinful flesh, and for sin,” has done. He has made the way whereby God can be just, and the justifier of him that believeth in Jesus; whereby His love can flow out to the vilest, and yet His holiness be maintained.

He Who knew the punishment sin deserved is the One Who meted it out not on the guilty sinner, but on His Beloved Son. Thus He “devised the means,” He accomplished salvation, making the way so simple, that “whosoever believeth on Him (the Lord Jesus Christ) should not perish but have everlasting life” (Jno. iii. 16).

H. B. *Baker*

The Rescue.

Years ago a servant of Christ was walking along the shore near Watchet. He noticed the nature of the cliffs, so high, so steep, so impossible to climb, and the one path leading to the shore; also the many coves formed by the jutting rocks, and that from these coves, if anyone was cut off by the rising tide, there would be no way of escape. If the way to the one path leading to safety was shut off by the rising water, the cliffs were impossible to climb. What a dangerous coast for the unwary, for the unwatchful, for the pleasure seeker! As he was musing thus, he came upon an old man, who was working on the hard, dark rocks, getting from them a soft, white substance called alabaster. With this old man he entered into conversation as to the dangerous nature of the coast, and asked him if he had ever known of people in peril there, cut off by the rising tide.

"I should think I have"! answered the old man, "Why, one day, years ago, as I was working, there came along a party of four, two men and two women, all of them young; and they were frolicking, and skylarking, and laughing, and I called out to them to be careful and not go too far, and to mind the tide. 'Oh,' they said, 'we're all right; don't trouble about us; we mean to enjoy ourselves,' and on they went."

Dear reader, "There is a way that seemeth

right unto a man, BUT THE END THEREOF ARE THE WAYS OF DEATH," Proverbs xiv. 12, and xvi. 25;—twice repeated in the Word of God, that sinners may be warned. "THERE IS A WAY THAT SEEMETH RIGHT UNTO A MAN, BUT THE END THEREOF ARE THE WAYS OF DEATH."

"I forgot all about them," the old man continued; "and at length I left work, put my sack on my shoulder, and went back to the path leading to the cliffs."

Now this is a very solitary place; a farmhouse here, a cottage or two there, more or less lonely and desolate; but as the old man was crossing the fields on his way home, he thought he heard a faint, very faint, cry—"Help! help!" He listened. Yes, again he heard that faint cry. "Help! help!" As fast as he could he ran to the edge of the cliffs; and looking down, putting his hands around his mouth, he shouted, "Is anyone in distress down there?"

"Yes! yes!!" came the answering cry. "We shall be drowned! The water has reached our feet already!"

Ah, the four gay pleasure seekers, who had trodden the way that seemed right to them, had found the end thereof to be the ways of death, and the cold, dark waters were staring them in the face. They were shut in by the tide; the water was steadily advancing; they were powerless to help

themselves; they could only cry for help. As quickly as he could, the old man ran across the fields to a farm, where he procured a long strong rope, and the help of some farm men, who hurried with him to the edge of the cliffs. There the old man began to fasten the rope carefully and securely round himself. "Whatever are you doing?" cried his astonished helpers. "Why, I am going *down to them*," said he; and he was lowered down, down, till he reached the four in their terrible danger and distress.

Ah, dear reader, thank God if you are in distress of soul! Thank God, if a once gay pleasure seeker is now a distressed sinner, knowing that "it is appointed unto men once to die, but after this the judgment"! Hebrews ix. 27.

Do the cold, dark, deep waters of death and judgment stare you in the face, and fill you with terror? Do you feel you cannot save yourself, cannot help yourself? That there is no hope for you in yourself? No help for you in yourself? That if left to yourself you must perish? There *is* no hope for you in yourself; there *is* no help for you in yourself, but **THERE IS FULL AND FREE SALVATION FOR YOU IN THE LORD JESUS CHRIST, WHO CAME INTO THE WORLD TO SAVE SINNERS**, blessed be His Name.

When the brave rescuer was lowered to the place of death and danger, to those "ready to perish," he unfastened the rope from his own

person, and carefully and securely fastened it round one of the two girls. Then, looking up, he cried, "Pull!" and she was pulled up, up to a place of safety. Oh, sinner, the Lord Jesus Christ came down, down to Calvary's Cross, that you might go up,—up to a place of perfect safety, if you will only believe on Him! Yes, up, up, to heaven's heights, and heaven's glory! Won't you have Him? Won't you receive Him? Can you not trust Him?

Down came the rope; and now the brave old man fastened it securely round the second girl, and again cried, "Pull!" and she, too, was pulled up, up to that place of safety. Down again came the rope, and the first of the two men was pulled up. Again the rope came down, and the last of the four was pulled up out of danger into safety. Then once more the rope came down; and the brave rescuer fastened it once more around himself, and was drawn up to the edge of the cliffs where the four rescued ones were.

"Well," said the servant of Christ, on hearing the story, "did they say anything to you? Did they thank you?"

"I should think they did!" cried the old man. "Why, I shall never forget it! They shook my hand as if they'd shake it off! They threw their arms around my neck, they were so glad to see me!"

What shall we—sinners saved by grace,—feel when we look upon *His Face*? The cold, dark,

deep waters of death rolled over His Head. All God's waves, all God's billows went over Him; He laid down His life for us; He gave His life for us. "The Son of God, Who loved me, and gave Himself for me." Oh, let us praise Him with all our hearts now, the One Who died for us that we might live. By faith now we see Jesus crowned with glory and honour. But we are going to see Him face to face, to fall at His feet, and exclaim "Thou art worthy . . . for Thou wast slain, and hast redeemed us."

E.M.M.

Down! Down! Down!

"The Lord *looked down* from heaven upon the children of men, to see if there were any that did understand, and seek God." Ps. xiv. 2.

That was not the first time on record that God looked down, and saw all the earth was corrupt. That He had seen in the days before the flood; and He had swept the whole race away, save Noah, and those with him in the ark. But we see His eye, as it were, in this verse, looking round to see if there was *one* who did good; but there was "NONE, no, not one." Not one understood; not one sought Him, the Creator on Whom their life depended; not one did good. This was the condition the Lord God saw when He looked down on

the children of men. And not only so; man was filled with unbelief, and he sought to express that there is "no God."

But who is the man that says "No God?" *The fool*, wise in his own conceit and generation but a fool; God says so. Like the farmer of old who had good crops, and sought to heap riches to himself; and instead of owning the bounty of God, said, "Eat, drink, and be merry." What does God say? "*Thou fool*, this night thy soul shall be required of thee!"

But we will not dwell for long on that sad and solemn, but truthful picture of the world, and the sin in it. Let us turn to John vi. The One Who was in the heights of glory and thought it not robbery to be equal with God, for He was God, the blessed Lord Jesus, in the likeness of sinful flesh, stepped out of heaven into this scene of sin. He *came down*. What! came down amongst such corruption? Among human hearts so filthy in the sight of God? Yes; "*I came down* from heaven, not to do mine own will, but the will of Him that sent Me." John vi. 38. Think of it! The blessed Lord Jesus seen here amongst men, the One Whose heart was perfectly in accord with the heart of God; and from Him the Light shone out into all the darkness around. What a perfect life was that of our blessed Lord here! And yet He had not anywhere to lay His head, though foxes had their holes, and

the birds of the air their nests! When He came into this scene, there was no room for Him in the inn:

“An Outcast and a Stranger here,
“He came to die.”

But we pass on to 1 John iii. 16. “Hereby perceive we the love of God, because He *laid down* His life for us.” He offered Himself to God by the Eternal Spirit. He had power to lay down His life, and He had power to take it again. He could have gone back to heaven, because He passed through this scene to the glory of the One Who sent Him, but His work would have been incomplete; He would have gone back alone. No; He would not go to heaven alone, but He went to the Cross alone. Oh, is it nothing to you? NOTHING *to you* that He should leave the heights of glory, and come down to the depths of Calvary’s woe?

But we pass on to the first chapter of Hebrews. We have read how the Lord *looked down* from heaven; how He *came down*; we have seen how He was treated; we have seen He *laid down* His life. Here in Heb. i. 3 we see He SAT DOWN. When a man’s work is finished, he is able to sit down. And the blessed Lord Who came down, and laid down His life, has sat down on the right hand of the Majesty on high. The blessed Lord Jesus, the despised One, the One men put on the cross, God says is the appointed Heir of all things, and now upholds them by the word of His power.

He made creation by the word of His power, but He could not make redemption by the word of His power. He could not cleanse your sins by the word of His power; they had to be atoned for;—to be purged. And sins were purged when He shed His precious blood on the cross. From the cross He has gone up into the heavens, and has sat down on the right hand of the Majesty on high. That holy, spotless Lamb of God, Who was made sin on the cross, has sat down on the Throne, without soiling the glory of God. He could not sit on that Throne if one sin were existing on Him; but God tells the work is perfectly done by the Son taking His seat on the right hand of the Majesty on high. And all the favour of God goes out to every sinner that will come to Him; God is offering you all the value of the work of Christ, if you will only accept it.

QUARTUS.



The Drowning Child.

A fisherman was one day painting a boat. Not far off was a pond, where some children were playing. He heard a scream, and remembering his own childhood's ways, thought the children had quarrelled. But there came another scream, and he then ran to the pond as fast as he could. A child had fallen in and was drowning. He rushed

*Scrub by Miss Mason
from an unknown source*

to a boat that was on the edge of the water, jumped in and pushed it off; but it was suddenly pulled up, for it was tied to the bank! He loosed it and again pushed off, but then found there were no oars in the boat! However, by using his cap and his hand he managed to propel the boat, and he reached the child just in time to save it from actually drowning.

The difficulties he had to contend with were great, but his whole mind was set upon saving the child, and the difficulties that stood in the way did not thwart his purpose. A minute later, however would have been too late.

So the God of all grace had *His* heart set upon the salvation of the lost, the salvation of sinners. But who can measure how great was that which stood in the way of the accomplishment of this? He could speak the universe into existence. He could by His power readily create the heaven and the earth and man upon the earth. But to redeem man, to have man fit for His holy presence, to justify the ungodly and to be just in so doing,—how was this to be brought about?

It could only be by sending His only begotten Son into the world, that we (who were dead in trespasses and sins, and children of wrath) might live through Him—by sending His Son to be the propitiation for our sins. This He has done, and in this, His love toward us has been manifested. "Herein is love, not that we loved God but that

He loved us." His love was toward us when we were spiritually dead, and He sent His Son that we might have life. When we were guilty and without love to God, He loved us and sent His Son a propitiation for our sins.

The Son of God on coming into the world said, "Lo I come to do Thy will, O God"; and of every believer in Him it is written, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all"; and, "By one offering He hath perfected for ever them that are sanctified." Oh, what did His sacrifice mean to the Saviour,—what awful sufferings, what agony and woe! What did death mean to Him! And all for sinners and rebels such as you and I! Whilst His resurrection seals His work, and gives assurance of its infinite efficacy.

On a bank of the pond where the child had fallen in there was a man with a spade, which he was holding out for the child to catch hold of. But the handle was not long enough to reach the child! And even if it had been, the child was without strength to catch hold of it, and retain it, and so be drawn ashore. How futile! The fisherman said to the spade holder, "What was the use of standing there and holding that out? Why didn't you get to where the child was and lift it out of the water?"

Yes, it was necessary that one should come to where the child was, and *lay hold of it*. This is

just our need (spiritually),—to be *laid hold of*; and this is just what the Lord Jesus does.

The spade also is like every means that man could devise or could call to his aid. The true resource is God's grace. As a man I am under the dominion of sin,—a tyrannical master, and I can only get freedom by Christ's death and resurrection. I need to be set free from the law of sin and death. Thank God, the law of the Spirit of life in Christ Jesus does this.

Had the fisherman been a minute later, it would have been *too late* to save the child's life. Let us take heed that we do not put off what concerns our salvation, or it may be *too late*. Beware of waiting until the door is shut.

A Fearful Mistake.

*Report of sermon
in Brighton
Herald.*

“Not only are we called to trust God, but we are called to remember that God trusts us.” So said a man recently, who calls himself a Christian minister. Does God trust us? What says the Scripture? “Behold, He putteth no trust in His saints; yea, the heavens are not clean in His sight; how much more abominable and filthy is man?” (Job xv. 15, 16). No, my friend, *God does not trust you*; and do you trust yourself? “He that

trusteth in his own heart is a fool!" Do others trust you? "Cursed be the man that trusteth in man, and maketh flesh his aim!" (Jeremiah xvii. 5).

Beloved reader, you are untrustworthy, and so am I. "The heart is deceitful above all things and desperately wicked" (Jeremiah xvii. 9). God cannot trust you; and you cannot trust yourself; but *you can trust Him*. You *may* trust Him, safely, fearlessly, implicitly! Yes, "and they that know thy name will put their trust in Thee" (Psalm ix. 10)—they cannot help it! "Thou hast magnified thy word above all thy name" (Psalm cxxxviii. 2). All that His Name implies He will answer to, to the full. Is He a "Faithful Creator?" You prove it every day! Is He a "Saviour God?" Prove Him, and see! Is He Light? Go to Calvary, and view the darkness that hides the Sin-Bearer and the sin from Him Who is "of purer eyes than to behold iniquity," and hear the agonizing cry, "My God, My God, why hast Thou forsaken Me?" "Thou are holy"; God *is* Light. Is He Love? The darkness has passed; and a loud cry rings to the very highest heaven, "It is finished"! The holy head of the Son of God is bowed in death as He delivers up His spirit. "Herein is love, not that we loved God but that He loved us, and sent his Son to be the propitiation for our sins." Yes, you *must* trust Him, or "He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son." (1 John v. 10).

From Hunt
Ginn's Album

Nothing.

What has the *creature* man to bring
As tribute to the Eternal King?
Nothing!

Still let him come to God, and prove
His riches, His abounding love.

What has the *bankrupt* man to bring
As a sufficient offering?
Nothing!

Still let him come to God, Whose hand
Has satisfied its own demand.

What has the *sinful* man to bring
To save him from just suffering?
Nothing!

Still let him come to God, Whose grace
Has bruised a Saviour in his place.

What has the *mortal* man to bring,
To purchase freedom from death's sting?
Nothing!

Still let him come to God. He'll *give*
Salvation,, and his soul shall live.

Come then, poor mourner, come and sing!
Come in thy poverty, and bring
Nothing!

God bids you in His grace believe;
God bids you from His grace receive
Everything

Extracted.

Calendars & Almanacs for 1926.

“GLEANINGS” CALENDAR.

This Calendar is produced in a suitable gold-blocked design. The text block has been improved, and the general appearance and quality will be even better than has been produced previously.

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It is advisable to order at once to save disappointment.

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Gospel Gleanings



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London :

C. A. HAMMOND, 3 & 4, LONDON HOUSE YARD,
PATERNOSTER ROW, E.C.4.

—
ONE PENNY.

Bible Questions No. 35.

“ Watchman, what of the night ? ” — Isaiah xxi, 11.

In dangerous places, a watchman is appointed, so that whilst others are busy, his eyes may be watching for danger, and his voice raised in warning, if he sees any approaching. So now, on the closing month of another year, we would enquire of the watchman what is before us, ere we enter upon a new period of time. He answers, “ *The morning cometh, and also the night* ” ; so two prospects are brought before us ; — the morning of resurrection, and the night of judgment. Dear reader, with which expectation do you close another year ? Is it with the hope of the Lord Jesus Christ coming for you, to take you to be with Himself for ever ? This will be your portion, if you have accepted Him as your Saviour, and are trusting in His finished work on Calvary’s cross, as the only means whereby your sins could be blotted out, and you made meet for God’s presence.

If you have not accepted His salvation, but have turned a deaf ear to His entreaties to come unto Him, then you close this year with the sentence of the night of judgment upon you, which is a fearful outlook indeed (Heb. x. 27). But, you may, even before this year closes, pass from death unto life, and know that you shall not come into judgment by hearing the word of the Lord Jesus Christ, and believing Him that sent Him. John v. 24.

H. Baldock

*Adapted from
account in "The Home Field"*

The Last Night of the Year.

The year was dying; the evening of December 31st had come, and the wintry gale swept over the streets of Douglas, Isle of Man. Many were spending those closing hours of another period of time in forgetfulness of God, in dance, and song, and revelry; many, too, were spending them in solemn watch-night services, reviewing the past months in the presence of God; and perhaps making resolves to serve Him better in the future. And more, in the quiet of their own fire side, or their chamber, were looking back, and looking on; making up their accounts, not only financially, but morally; and making plans for the future.

But in one of the houses of that sea-side town, lay a dying girl. Only a few months before she had come from her home in the Midlands to reside in that beautiful island, but illness had come upon her, and her loving mother and sister knew that she must soon part from them. As they tenderly waited on her, that evening, she expressed a hope that she should be awake when the clock struck twelve. Somewhat surprised, they enquired why? She replied, "I began this year in the fear of God. I then had a strong impression I should end it in His presence. It seems I shall be absent a little longer, but I should like to commence the new year, praising Him." And she did. For one week of that new year she remained "absent from the

Lord," yet praising Him, "happy, unspeakably happy," as she herself said; and then, so quietly and imperceptibly that those around knew it not, her ransomed soul was "absent from the body, and present with the Lord." What a new year! My reader, would you wish *yours* to be like it? Begun, "praising God"; continued for a brief time "happy, inexpressibly happy"; and then "in Thy presence is FULNESS of joy; at Thy right hand there are pleasure *for evermore*," never, never to end!

Such a future may be yours if you rest where she rested, and can say with truth as she said, "Yes, *the finished work of Christ is my only hope, my only ground of acceptance.*" On that work of atonement, when He, the Just, suffered for sins on the behalf of the unjust, on that One Offering once offered, when He offered up Himself, she had rested her soul. Not on her works, not on her own character, beautiful as it was to those who knew her; not on her religious duties, or her prayers; not on the perpetual sacrifice of the mass, but alone on the *finished work* of the Lord Jesus Christ, did she trust for eternity.

Reader, you too must face it. You may put down this paper with disdain, and pooh-pooh the thought of death, of judgment, of eternity; IT IS APPOINTED UNTO MEN ONCE TO DIE, BUT AFTER THIS THE JUDGMENT. You began this year,—how? "In the fear of God," as she had, or "with no fear of God before 'your' eyes?"

“The fear of the Lord is the beginning of wisdom.” Did you begin this year like a fool, ignoring the very existence of the God Who created you, and Who has sworn that to Him every knee shall bow, and every tongue confess (Isaiah xlv. 23), *yours* among them? And you are ending it, how? A year nearer that solemn, awful scene, and yet still unmindful of it! Oh, shall it be said of you, as a lady in deep mourning said to me only yesterday, “But my sister did not want to go; she was not prepared; oh, she did not want to go!” But *she had to go*. When death puts its icy hand on you, you, too, will *have to go*; are you prepared?

And Christ is coming. Before 1925 runs its course, near as its end is, the Lord may come. A.D. 1925; what does it mean? *Anno Domini*: “the year of the Lord.” Nineteen centuries and a quarter has it already lasted; it will not last for ever. The long-suffering of our Lord is salvation; He has lingered, lingered in patient grace over a guilty world, lingered *over you*; are *you* still refusing Him? He came to “preach the acceptable year of the Lord”; and the comma at which He paused when He read those words in the synagogue of Nazareth has lasted 1925 years; *He will finish the sentence soon*. “And the day of vengeance of our God” (Isaiah lxi. 2). That day may break before January 1st, 1926; be wise; and while it is called to-day, flee from the wrath to come; flee unto Jesus.

the unresisting One; "and as a sheep before her shearers is dumb, so He openeth not His mouth." He suffered the contradiction of sinners against Himself; and when He was reviled, He reviled not again; but committed Himself to Him Who judgeth righteously. As Son of God He said "I lay down my life, that I might take it again" (John x. 17), nevertheless man is guilty of crucifying the Son of God and putting Him to an open shame between two of the most wicked men of that day. Both of these criminals, in the first instance, reviled the Lord, repeating the words of the chief priests, "He trusted in God; let Him deliver Him now, if He will have Him" (Matt. xxvii., 43, 44); but a work of grace was begun in the heart of one, who rebuked the other, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but *this Man* hath done nothing amiss." (Luke xxiii. 40, 41).

Are you like the unrepentant robber? Do you still revile the Son of God? Are you still an unbeliever in the Person and work of Christ? Do you still turn your back upon the love which moved Him to die? For, "While we were yet sinners, Christ died for us." (Rom. v. 8). If you continue a Christ-rejector your portion will be with the unrepentant thief,—the lake of fire for eternity.

Now see the wondrous change in the repentant thief. He first of all rebuked his fellow

prisoner for his unbelief. He then condemned himself, and justified Jesus, and cried—"Lord, remember me when thou comest in Thy Kingdom." Here was repentance toward God, and faith toward our Lord Jesus Christ; and this not only saved him, but fitted him for Paradise. What rich and sovereign grace to save such a vile sinner as this!

The dying thief had neither time nor opportunity to do anything to save himself. God opened his eyes to see that the One expiring by his side was none other than the Son of God, the King of Israel, and one look of faith saved him. He got what he neither deserved nor expected, and so will you the moment you look to the Lord Jesus Christ, the sinner's Saviour.

C. H. Cocke

A Mother's Story.

"My mother is converted, and sometimes on Sundays we used to go down to tea with her; but neither me nor my husband liked her, because sometimes she used to speak to us about our souls; and we said we wouldn't be preached to by her.

"Well, one Sunday we were so angry at her speaking to us, and telling us we were sinners, and needed Jesus to save us, that we said we would never go near her again. And the next Sunday we went to my husband's mother. But my little

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from Mrs. Carter's
Memoirs, published by
& printed at Victoria Hall*

boy was very fond of my mother, so I let him go to see her; and when he came home he said to me, 'Grandma says you are to tell me about Jesus.' Now I couldn't; I didn't know anything about Jesus myself; I could not tell my little boy; so I went upstairs, and I felt very uncomfortable, and I thought to myself, 'Oh, what a mother I must be, not to be able to tell my own child about Jesus'!

"After a little while I came down again, and he said again, 'Mother, tell me of Jesus.'"

I said, "I can't tell you of Jesus, for I don't know anything of Him, my dear; we must ask Grandma."

"Well, I put him to bed; but I was so unhappy, so miserable; I could not get my little boy's words out of my head. To think my child, only five years old, should ask me to tell him of Jesus, and I couldn't tell him a word! I couldn't sleep all night; and the next day, when Mother came, I told her how wretched I was, so she said I'd better come to the meeting on Tuesday night, so I came to the Hall, and there it was I was converted. It was on the third of December, on Tuesday, I saw Jesus had died for me, and that I was saved through His blood, and found peace through believing; and now I am SO happy, and I can now tell my children about Jesus. But I must tell you that I was first convinced of sin through my little boy five years old."

The Watchman's Cry.

“ Watchman, what of the night?
The morning cometh, and also the night.” Isaiah
xxi. 11, 12.

“ Watchman, what of the night? ”
“It is gloomy, and thick, and dark;
Alas, wherever I turn my sight,
And seek for a faithful watcher's light,
I can scarcely discern a spark.
I hear the drunken reveller's cry,
The mocker's taunt, and the sceptic's lie;
But few believe that the Lord is nigh :
All is gloomy, and sad, and dark.”

“Watchman, what of the night?”
“It is murky, and chill, and drear :
The lamps erst burning so clear and bright,
The hearts once glowing with warm delight,
At the hope that the Lord was near :—
Many are quenched to burn no more ;
Few are trimmed, and their lustre pour ;
Alas! the days of first-love are o'er ;
All is murky, and chill, and drear.”

“Watchman, what of the night? ”
“Oh, list! 'tis the midnight cry!
It fills the sleepers with joy, or fright;
These cheeks grow pale, and those eyes grow
bright!
The Bridegroom, He draweth nigh!
The slumbering virgins from sleep awake;
The wise their lamps fresh trimmed all take;
The knees of the foolish with terror quake,
At the sound of the midnight cry.”

“ Watchman, what of the night? ”
“The night is fast passing away;
The Morning-Star, with effulgence bright,
Shall shortly burst on our raptured sight,
And usher the longed-for day.
He cometh! He cometh! Awake! Arise!
Behold, the Day-star illumines the skies;
Ye slumbering virgins, unveil your eyes,
The night is just passing away!”

J. G. D. *colt*

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