

# **The Doctor's Compass**

**AND OTHER STORIES.**

**GOSPEL GLEANINGS, XXVI.**

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

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# Gospel

# Gleanings



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—  
**ONE PENNY.**

**Bible Questions No. XXXVI.**

“For why will ye die?” Ezekiel xviii. 31 xxxiii 11;  
 Jer. xxvii 13.

Although “the wages of sin is death” (Rom. vi. 23); “and so death passed upon all men, for that all have sinned” (Rom. v. 12), there is no reason at all why any reader of this little book should die! God in His wondrous love to man has provided “a means that His banished be not expelled from Him,” even the death of His only Begotten Son the Lord Jesus Christ, “that whosoever believeth in Him should not perish, but have everlasting life.”

Then why continue in such a state of condemnation when God bids you live? God has manifested His love to you, and sent His Son to die that you might have life; and the question asked infers that if you die it will be your own fault. Did not our blessed Lord say, when here on earth, “Ye will not come unto Me that ye might have life?” (John v. 40). Dear reader, do not delay any longer; come to Jesus; accept salvation through faith in His atoning work on Calvary, and so pass from DEATH unto LIFE, for He declares: “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).

H. Baldock

## The Doctor's Compass.

A doctor, residing in a seaside town in Lancashire, received an urgent call to attend a lady dangerously ill, in a neighbouring town. The messenger who brought the summons added that he had driven over in the lady's carriage in order that the doctor might accompany him back, and that, as he well knew the way, they would drive over the sands, and so save time.

In that part of Morecambe Bay the sea rushes up with great force, and entirely covers the sands, which at low tide are hard and dry; but to cross is dangerous, owing to streams and currents, unless the way is well known. But the call was urgent; the day was beautifully fine; the tide well out; and as the driver again assured the doctor he knew the way, the medical man agreed, and off they started.

Before they were half way over, however, the sky became clouded, the sun disappeared, and a thick sea fog came up, so dense that the driver could scarcely see to the horses' heads. He knew not which way to take, and to remain where they were was impossible, as the sea would soon cover the spot. But to drive forward was almost more dangerous, as in the dense mist they might turn towards the water, instead of the shore. Has the reader ever known what it is to be lost in a fog, when nothing but an im-

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"Supernatural Narratives"  
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penetrable wall of mist surrounds him on every hand, and every landmark, every well-known object, is entirely obliterated, and one feels absolutely *alone*? Such was the condition of the doctor and coachman, only with the additional horror of knowing that every moment of delay increased their danger, and might spell their death.

Suddenly the doctor exclaimed, "Thank God! we may be saved after all. I put a compass in my pocket this morning!" And taking the little instrument from his waistcoat pocket, he discovered the direction in which the shore lay, and before long they were safely there.

Ah, little had that doctor thought, when quite accidentally he had seen the little compass lying on his table, and almost unconsciously picked it up, that it would be the means of saving his life before the day was out!

And perhaps, dear reader, as unconcernedly you have picked up this little magazine. In itself, trivial, small, and worthless; yet in the mercy of God it may be of far greater use to you than the doctor's compass was to him.

You are on a journey across the sands of time, to the shores of Eternity; and when this life's history is ended, you hope to spend that eternity in the bliss of heaven; but are you sure of your way thither? The dense mists of uncertainty, of speculation, of unbelief, of modernism,

with its denial of everything on which men once rested their hopes of heaven, are sweeping over the horizon of men's minds; and they know not where to turn. It may be you, too, are involved in those mists. And through all the haze, and doubt, and darkness, there sounds the solemn murmur of the waves of death, steadily, slowly, surely drawing nearer. And that murmur whispers, "After this the judgment." A dread you dare not acknowledge,—the dread of meeting your *GOD*,—exists in your heart; you were made in His image, you are accountable to Him; yet you are unfit for His presence, *and you know it*.

But as the needle in the compass, through pointing steadily and always to the north, guided the doctor through the fog, so the gospel of God, as revealed in His holy word, the Bible, points constantly and always to the Lord Jesus Christ, as the Only Hope of a sinner, and the only Saviour for a sinner. He is at the highest pinnacle of glory; He has passed through all heavens, and is at the right hand of the Majesty on high. He is there as a Man, the Man Christ Jesus, but He is on the Throne of God, for He is God. And He is there as the One who has for ever atoned for sin. He left that Throne once; He came to this earth, a Babe in Bethlehem's manger; He grew up through Childhood and Youth, "holy, spotless, undefiled, separate from sinners," the

obedient One; He went about doing good, and healing all that were oppressed of the devil, for God was with Him; and then He went to the Cross,—He was nailed there by wicked hands, who hated Him without a cause; but He also offered Himself without spot to God, the Victim for sin, the Substitute in the stead of the guilty. And there God forsook Him. He was alone, alone with sin, alone with judgment, bearing in His holy body the sins of every believer, and made sin, made a curse for us. He *died*, for “the wages of sin is death.” All the waves and the billows of God’s wrath passed over Him; He made expiation for sin. He said, “It is finished,” and bowed His head, and dismissed His spirit. And they took that holy, lifeless body down from the Cross; they laid it in the grave, and they sealed the stone to keep it there. But “it was not possible that He should be holden of it”; He rose; He showed Himself alive by many infallible proofs, and He ascended to the right hand of God; and there He is to-day,—the appointed Heir of all things; the appointed Judge of all men; the Saviour of every sinner that trusts Him.

It is to the Lord Jesus Christ that we point you;—nay,—to Him *GOD* points you: He has set Him forth as the one meeting place, where He can righteously, yet in grace, meet you, and remove your sins. The shed blood of the Lord



Jesus Christ, and that alone, cleanses from all sin. By faith in Him you shall pass in safety across the shores of time, and land in a blissful eternity.

Oh, my friend, open your Bible, no matter what the critics say. They are blind leaders of the blind, and both shall fall into the ditch, as the waves of God's wrath overtake them; but turn to that imperishable written word, which points you to Christ, the living Word; and resting on Him you shall find rest to your souls; and like the Israelites, amid the thick darkness in Egypt, you shall "have light in your dwellings"; nay, more, you shall be "light in the Lord."

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### Israel's New Year.

"This month shall be unto you the beginning of months: it shall be first month of the year to you" (Exodus xii. 2); and I would like to meditate on the wonderful salvation Israel had from the land of Egypt. You remember reading the history, no doubt; how Jacob went down with seventy souls into Egypt, when Joseph was there as the right hand man of the king. In course of time another king arose who knew not Joseph; and seeing how the people multiplied, sought to reduce their numbers by hard tasks. But God was with them, and raised up Moses and Aaron, who performed wonders before

Pharaoh but to no avail. The Egyptians hardened their hearts till God's righteous judgment went forth, as it ever must against sin. While God loves the sinner, yet He must punish sin.

In His wondrous mercy, God provided a way of escape for all who would accept it. They had to take a lamb, as a type of the Lamb of God, Who beareth away the sin of the world; and as their lamb was to be, without blemish, so it was a fitting picture of Him who had no sin in Him. Yet as the paschal lamb was killed, so the blessed Lord Jesus offered Himself without spot to God on Calvary's Cross. They were told to kill the lamb, put the blood in a basin, take a bunch of hyssop, and sprinkle the blood on the lintel and side posts of the door, and go inside in safety, for God declared, "When I see the blood I will pass over you." There was safety in the blood. We hear nothing about their previous lives; for, good or bad, the only place of safety was under the shelter of the blood.

At God's appointed time, the angel of the Lord went through Egypt, and passed over the houses where the blood was sprinkled, according to His word; but where there was no blood, from Pharaoh's palace to the lowliest hovel, there was death and judgment, according to the word of God. There was safety alone in the blood; and so there is to-day. It is for you to believe that testimony. Do you need to be told you are a

poor, lost soul? Thanks be to God for every child of Adam who believes that, for "the blood of Jesus Christ His Son cleanseth us from all sin!"

Those in the houses had an occupation,—and those who believe need an occupation,—to be occupied with, to feed on the Lamb. They had to feed on "the head, and the legs, and the purtenance thereof." The head is the centre of the mind; the legs, by which the animal walked; and it is necessary for our soul's welfare that we feed on the mind that is in Christ Jesus,—feed on the Bible, and know His mind; and feed on Him Who walked this scene to the glory of God. Think of Him on the mountain alone; think of Him Who walked across the boisterous sea to the help of His disciples; think of Him as He wept by the grave of Lazarus, or said to the widow of Nain, Weep not! So we think of His works of grace and mercy, and feed on His walk. The love of Christ is beyond all the power of man to express, but it is *for you!* He would pour that love into your hearts and minds. Oh, feed on the Lamb!

As Israel fed, so they were strengthened for their journey, for they were leaving their place of slavery, and going home to "a land flowing with milk and honey."

They went out of Egypt with great spoil, and the Lord went before them in a Pillar of

Fire and of Cloud, till they were told to encamp by the sea. Though redeemed by the blood of the lamb, they had an obstacle before them they could not pass through, and behind them was Pharaoh with the flower of his army. They were locked in, but locked in with God. God will never leave one who is under the shelter of the blood. On the night of the passover, we see *redemption by blood*; at the Red Sea we see *salvation by the power of God*. Moses said, "Fear ye not, stand still, and see the salvation of the Lord"; and under the instruction of God, Moses stretched out his rod over the sea, and God caused that mighty obstacle to go back, and the bed of the sea became dry land. And while the Israelites, at the word of the Lord, went across dryshod, the Egyptians said "We will pursue," but "the waters returned and covered all the host of Pharaoh . . . there remained not so much as one of them."

What have we here in picture? If the blood of the lamb tells of the Lord Jesus dying for our sins according to the Scriptures, the passage of the Red Sea speaks that He rose again for our justification, and that He has died to our nature, as well as for our sins. He reckons our old nature judicially dead, in His death on the Cross; and as Israel stood in a new position altogether on the further shore of the Red Sea, so does the

believer, complete in the victory of the Lord Jesus Christ.

These people could not sing in Egypt; but when they saw the Egyptians dead on the sea shore, they began to sing. They sang to One they knew; to a Person; to a Saviour. Only the Person of God's Christ can satisfy the heart. Because they knew Him, they could sing, "He hath triumphed gloriously." So can we.

But it is well for us to remember God reckons our old nature dead, and it is for us to reckon it dead too. If we get concerned with all our weakness, we get distracted; but God wants us to turn our eye on Jesus, not on ourselves. I look up to heaven, and see One sitting there, Jesus my Lord; He is become glorious in power, the Almighty One, the risen and triumphant One, and He is our Salvation. QUARTUS.



## An Old Sailor's Conversion.

Whilst sitting on a seat by the side of a country road, resting for a few moments, I was joined by an old man who entered into conversation about the long walk he had had, and how warm it had made him. Presently he turned, and asked if I were a pensioner; and on my replying in the affirmative, he said he had two pensions, one from the Navy, and the other from

the Dockyard. Then I said, "You must be a very old man," and he replied "93," to my astonishment, for he did not look that age. I then said, "The Lord has been very merciful to you to spare you all these years, and for giving you two pensions." You should have seen his face as he replied, "The Lord has *indeed* been merciful, and I will tell you of my conversion."

"One Sunday I was wandering about, and did not know where to go to pass the time away; and I suddenly remembered that a plumber whom I knew in the Dockyard was going to preach in a certain chapel; and I thought I would go and hear him. So I went, and when the time came for the preaching, he said, 'You will find my text in the 27th chapter of Matthew's Gospel, and the 22nd verse—'Pilate saith unto them, what shall I do then with Jesus which is called Christ? They all say unto him, let Him be crucified''"; "and," added the old man, "He was crucified, and I saw and believed that He was crucified *for me*. This was my conversion."

How simple, yet how true! "Jesus was crucified, and crucified for me." Can you say this? "Jesus was crucified, *and crucified for me*." God requires nothing more than faith in the Person and work of Christ, and He can accept nothing less. It is not a question of merit;

not a question of attainment; and not a question of riches. No! but it is a question of repentance toward God and faith toward our Lord Jesus Christ. God does not impose any hard conditions:—

“ The rich and poor both need alike  
The Saviour's cleansing blood.”

Think for a moment who it was that was crucified? None other than God's beloved Son! God gave His Son to save a ruined world, and man meted out to Him, the Cross, the grave. But in the thing wherein they acted proudly God was above them. The hatred of man was never so great as it was at Calvary. Everything that could possibly be done to make the sufferings of Christ the greater was done. Who among the sons of men can rightly estimate what the scoffing, the mocking, the spitting upon Him, the crown of thorns, and the crucifixion meant to God's Son? These physical sufferings were truly awful, but the atoning sufferings were more awful still. Think of the agony in the Garden, when Jesus was anticipating the sufferings of the Cross. What do we read: “ And being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground ” (Luke xxii. 44). Who can enter into this? God alone. A holy God could not look upon sin. It must be judged, and the

extreme penalty be paid by the One who would undertake the sinner's cause before Him. None of the human race could do this! There must be One who was holy, One who could meet God's righteous requirements; and in the great love of His heart for you and me, God the Son undertook to become the Mediator and stand in the breach. There is, therefore, "One Mediator between God and men, the Man Christ Jesus" (1 Timothy ii. 5). He took your place in death and judgment, that you might have His place in life and righteousness. This is what the old sailor saw. A guilty sinner though he was he saw that Jesus died for him, and he believed it, and was saved. It is for my unconverted reader to be as childlike as he, and set to *your* seal that God is true. God means what He says, and He says what He means. He invites you to come to Jesus, to trust in the finished work of Christ for your salvation. The judgment of God against sin, due to the sinner, has been met by Jesus the Saviour. He bore what I deserved, that I may have what He deserved. Can you join in the acclaim, "Oh! what a Saviour?"

The old sailor and I parted with the assurance that soon we shall meet the Lord in the air, according to His word, which never fails, and be for ever with Him. May this be your assurance also.

C.H. Coombs



## “Believe on the Lord Jesus Christ.”

The above words were spoken to a man who discovered he was *lost*, and in his despair asked, “What must I do to be saved?” The answer was exactly suited to his case; and the words are worthy of our consideration.

Let us briefly examine the three titles named above; and then let the reader ask him or her self: “Do they mean anything *to me?*” The confession of a truly repentant sinner, when first converted, is to own Jesus as Lord (Romans x. 9). This is the decree God has made known (Philippians ii. 9-11). It is by grace that *now* the lips confess Him as Lord, Who was despised and crucified in this world, but the day is coming when all who reject the grace that saves will be compelled to bow the knee to Him, and own that He is Lord, to the glory of the Father. Have you owned His Lordship, His Authority, *over you* yet?

His Name was, and is JESUS. What does it mean? All the love, grace, gentleness, and patience of God were revealed in Him. It is a Name that speaks of grace, and it means “Saviour.” It is worthy of all acceptance: has that sweet Name charmed *your* heart?

Then He is the Christ, the Anointed One of God, glorified at His right hand.

Have you considered Him? Is He your trust? Remember He is *Lord*. You must render homage to Him sooner or later. He is the Saviour now. His Name of grace is Jesus; but though He is now despised and rejected by the world, He is exalted the Christ of God; and when He returns to this sad earth with all its evil, He will purge out of His Kingdom all things that offend, and them which do iniquity, and "take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ."

W. Young

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## A Name above every Name.

Jesus! Thy Name so far surpasseth worth,  
 As tongues must fail to tell or minds conceive;  
 Yet still, as sweetest odours, scattered forth,  
 By gentlest breezes borne, their fragrance give,  
 Permit these pages, humble though they be,  
 To spread its savour, and its praise proclaim;  
 But Thou art worthy, Lord, of boundless, endless fame!

Behold in Jesus, the Eternal Word,  
 What glories meet! What truths the types afford!  
 There He's the glorious Priest, and Offerer lowly;  
 The Sacrifice; and He the Altar holy;  
 The whole Burnt-offering, of savour sweet,  
 Whose worth is ours, in which we stand complete;  
 The Atoning Lamb, and He the "food of God";  
 Our offering of peace, when reconciled with blood;  
 The meat of fellowship (celestial fare!)  
 Wherein with God we common portion share;  
 The Veil,—the way within the Holiest;  
 The Mercy-seat, God's chosen place of rest;  
 Yea, sum and substance He, of great and small!  
 Then learn that living Word, till known as all in all!

W. Young

# Gospel

# Gleanings



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**ONE PENNY.**

**Bible Questions No. XXXVII.**

“What profit shall I have if I be cleansed from my sin?” (Job xxxv. 3).

The above question is often the sum of man's thoughts regarding anything that God offers him. He wants to know what profit he shall have, or what advantage will he get, if he accepts Christ or is cleansed from his sin; but he only thinks of it in relation to this life. If riches or advancement in position are offered, men jump at the offer; yet “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come” (1 Tim. iv. 8). Godliness implies being cleansed from sin, for God, in His righteousness and holiness, cannot look upon it; and the only way in which He can deal with it is in judgment, which is death, for “sin when it is finished bringeth forth death” (James 1. 15). In the death of the Lord Jesus Christ when He hung on Calvary's tree, God's judgment against sin is seen, for God's holiness was vindicated there; His justice satisfied. “The blood of Jesus Christ His Son cleanseth us from all sin”; and the sinner who puts his trust in that finished work, has not only pardon for the past, but justification, eternal life, and the gift of the Holy Spirit as a present possession, and rejoices in hope of the glory of God. He has a good conscience, instead of an accusing one; a Father who has numbered the hairs of his head, and a Saviour who says, “All things are yours.” Is this profit?

H. B. *Ballock*

*John Siddle*

## A Popular Young Man.

J. was one of the most popular young men in the district. Athletic, and very thorough in all he undertook, whether business or pleasure, he was also remarkably considerate of the feelings of others, and once told the writer, "I take it that a true gentleman is one who studies the comfort of others"; and he certainly sought to carry out his ideal. So to know him was to love him.

Having joined the old "Volunteers" when scarcely more than a boy, he was on the Reserve when the Great War broke out, and was called to the Colours in September, 1914. Twenty-four hours were enough for him to settle up his business, though partner in a well-known firm, bid adieu to his wife and child, and answer his Sovereign's call.

Strenuous weeks as an N.C.O. followed, and the beginning of 1915 found him in a distant county, and an almost water-logged camp, which continuous and heavy rain at length compelled the troops to evacuate and find shelter in billets in neighbouring towns. So it was that J. was received into the house of an aged servant of Christ, who, though shrinking at first from having a stranger in his home, soon took him warmly to his affection, saying, "He stormed our hearts and then dug himself in!" But while making himself so agreeable to those in

whose house he was, J. successfully resisted any attempt to introduce the subject nearest and dearest to his host. His duty called him out before the family breakfast hour, so he was always absent from the morning "family prayer"; and in the evening he was usually in the Orderly Room. But constant and earnest prayer went daily up for him, that it might please the God of all grace to reveal Himself to this loveable young man, who so constantly reminded his host of that other young man whom Jesus loved, but to whom He said, "One thing thou lackest" (Mark x. 21). One thing dear J. lacked: a *personal* knowledge of the Lord Jesus Christ, "Whom to know is life eternal," although anything but an irreligious young man.

It was the painful consciousness of this lack, that caused his host, when presenting him with a little pocket Testament, to write underneath his name, "Ye must be born again. As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, which were born . . . of God" (John iii. 7; i., 12, 13). A strange expression passed over J.'s face as he took the little book, and read the words, but he made no remark about them.

Weeks passed, and the order to return to camp was daily expected, when, one Sunday evening, J. and his host sat talking together. J.

had had to do with supplying water to several towns, and was speaking of various causes of contamination, when his hostess entered the room, and overhearing the conversation, remarked to her husband, "My dear, you have been telling us to-night of a water supply that can never be contaminated!" For he had been preaching the Gospel of God's grace to thirsty, perishing sinners.

Turning to his guest, he said, "Yes, Sergeant, God says 'I will give unto him that is athirst of the Fountain of the water of life freely.' God never gives anything less than *Christ*. He is the Fountain of the water of life; it all springs from Him. And God offers Him to any sinner who will accept Him." And for about ten minutes he preached to J. the Gospel of God,—that God is a *Giver*; that salvation is of Him; that the Lord Jesus Christ glorified Him in making atonement for sin on the cross; and because of His finished work, God can offer righteously, *and freely* forgiveness, and justification, eternal life, and eternal glory, to any and every poor sinner. And J. listened. Fixing his eyes earnestly on his host's face, he drank in every word, while the solemn hush of the Holy Spirit's presence pervaded the room. It was a message from God to him; would he accept or reject God's gift?

There was silence as the clock struck ten; J. glanced towards it, and quietly rose, saying, "I suppose I must say 'Good night,'" and retired to his room, while his host and hostess fell on their knees, and entreated for his salvation. He did not refer to the subject, and the days passed, till the night came when he was to return to camp on the morrow. Then as they lingered together his host said, "I should like to have a word of prayer with you before you go," and falling on their knees the aged Christian poured out his heart to God for J.'s eternal salvation, and temporal blessing. To his surprise, when they rose from their knees, J. was in tears. Grasping his friend's hand, he exclaimed, "Thank you so much. I know those prayers are sincere, and believe they will be answered."

It was not a long good-bye J. bade his friends on the morrow. Whenever he could obtain leave, generally twice, and often three times a week, the seven miles between camp and billet were eagerly traversed; and on one occasion he found them with other visitors, who were reading the Word of God together. He sat down and listened with interest, remarking on leaving that he had "quite enjoyed it." "I do not know as much of my Bible as you and your friends do, but I think I know enough for salvation," he added.



“ It is not head knowledge of the Bible that saves, but the personal knowledge of the Lord Jesus as my own Saviour,” was the reply.

“ That is what I mean,” he answered.

And that knowledge was his “ comfort and source of strength ” (his own words) through the three following years of war “ somewhere in France,” until he was suddenly called into that Saviour’s presence, exactly a week before the one who had been the means of leading him to Him quietly fell asleep in Jesus.

Does the reader know the Lord Jesus Christ as *his* personal Saviour? If not, God offers to you “ the Fountain of the water of life freely ”: stoop down, and drink, and live! T.

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### The Meeting at the Well.

Two persons met at that well;—two persons, opposite in every way. One, the Creator; the other, the creature: One, the Holy One; the other, a very great sinner. Yet they met. What brought them there? The grace of God. Grace constrained that woman to come out that early morning, with her bucket, to fetch water, as was her custom. She toiled every day for that water, which needed constantly to be replenished, to satisfy her thirst. She came out in isolation, probably, because of the life she was leading. She was not respectable company for respectable

sinners. She was living in open sin. But God's grace was constraining that poor woman. He had foreknowledge of her before the world was; and now the moment He had foreseen had arrived, and He constrained her to come there.

The Other, the Holy One of God, the Sent One of the Father,—sent “that whosoever believeth in Him should not perish, but have everlasting life,”—had come there too, in all the wondrous glory of being simply “the Saviour of the world.” He was on an errand of mercy and grace, seeking the lost and ruined, seeking this woman in her need. It was necessary, for “He *must* needs go through Samaria.” And if so, how much more necessary for Him to be lifted up, and die upon the cross! Oh, the need was intense! If He had not gone there, you and I must have been in the eternal fires of hell. What wondrous love, of the Lord Jesus, to take the sinner's place, and die in his stead!

“He *must* needs go through Samaria;” why? Because He knew of the need of that woman; because He would meet that one solitary soul. “Jesus, therefore, being wearied with His journey, sat thus on the well.” Oh, think of it,—God manifest in flesh, sitting, a wearied Man on the well! Wearied because of His journey; and the object of that journey was a poor sinner, too disreputable for respectable society to mingle with! The One who holds

the wind in His fists, Who has all power and might, to sit, a wearied Man, on Sychar's well! Oh, what infinity of grace!

The woman comes, and sees a Stranger sitting there,—a tired Man. She sees He is a Jew,—and “Jews have no dealings with the Samaritans.” Quite right by law. As she draws nearer, she is surprised, for He says, “Give Me to drink.” Oh, the grace of the Lord, to come down, not only to sit on the well, but to ask a woman of ill-repute for a drink of water! Why did He ask for it? To win her; to draw her confidence to Himself. These two were alone. What a wonderful thing to be alone with the Lord! We shall have to meet Him, *and alone*. We must meet Him alone some time or other. He would have us meet Him alone now, as a Saviour, taking our place as sinners before Him; but if we reject Him as Saviour, we must meet Him as Judge, and *alone*.

The woman enquired how it was He asked her for water, and the Lord said, “Whosoever drinketh of this water shall thirst again.” That is the condition of every unsaved sinner,—thirsting again. Wherever man seeks, he does not find the satisfaction he craves. When man sinned, and fell from innocence, he became a thirsty soul,—thirsting for that he had not; he has been thirsting down the ages, and is now, perhaps, more thirsty than ever. Look at the

crowds at the doors of the pleasure haunts! Thirsty! thirsty! And others who do not thirst for pleasure in the ball-room, the theatre, the cinema, the race-course, or the football match, thirst for position, fame, or money. But man finds no satisfaction, whatever stream he may drink at. The waters of this sin-stained earth will only produce thirst again.

This woman had sought pleasure where sin and death were. It brought ruin on her, and ill-name; she was known before all by her open sin. But she was in the presence of the Lord, Who had come there to meet her in her lost condition. He will meet you, if you will but seek Him. If there is a heartfelt desire to know this blessed Person, He will meet the need, and satisfy the thirst. "Whosoever drinketh of the water that I shall give him, *shall never thirst.*" Oh, what a wonderful truth! A satisfying portion outside everything down here, unmarred by surrounding circumstances, whether health or sickness, wealth or poverty. The believer has in him a well of water that has its source and power in the Holy Spirit, Who reveals the Person of Christ to the refreshment, joy, and satisfaction of those who believe in the Lord Jesus Christ. It is dependent on the sure foundation of the Lord Who died on the cross being risen and at the right hand of God, and the Spirit in power in the soul of the believer.

But the woman had to learn one great vital truth, which everyone has to learn before they drink the living water. Her *conscience* had to be reached, and she had to learn *her ruin*, her lost condition; and also in Whose Presence she was; who was that Stranger?

“Jesus saith unto her, Go, call thy husband.” What! What does He know of my husband? The shaft went home; she found she was in the presence of One who came from God. But while truth went out in that convicting sentence, grace went out too: “Come hither!” She could not disguise her life, or hide the facts from His eyes. He read her through and through, as He reads you. Yet He says, “Come hither!” “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” On the authority of His own word, you are just the one He wants to come to Him, that He may satisfy your heart, by making known to you who God is, and who He Himself is,—the Christ, the King of Israel, the Saviour of the world, “the Man (as she could say) Who told *me* all things that ever I did.” May you meet Him too.

QUARTUS.

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### An Old Soldier's Conversion.

Wending my way home one frosty morning recently, I was proceeding slowly up hill when

I was accosted by an elderly man, who remarked that "This hill ought to be levelled!"

"Yes," I said, "for those like you and me!" (He was much older than I).

He then said he often thought if an earthquake should happen in this part of the country what fearful havoc it would cause on account of the hills.

"Yes," I replied, "but if believers in the Lord Jesus Christ, we should go up to be with Him!"

He then began to tell me that he was converted to God when he was a soldier stationed at Dublin, at the age of 25; and he attributed his conversion to the prayers of two ladies who laboured at the Soldiers' Home at Aldershot, when he was there as a young soldier. I was at once interested, and anxious to know how the Lord brought him to Himself.

He said: "One evening I strolled into the Home, and one of these ladies met me with the question, 'Do you want to be saved?' I felt a bit confused, but not wanting to be rude, replied 'O, yes! certainly I do!' whereupon she took me into another room where the other lady was seated, and said, 'Here's a young soldier who would like to be saved!' This lady at once remarked, 'Then we'll just ask God about it;' and they both knelt down and prayed most earnestly for my salvation. I felt no effect of this at the

moment, and was soon after drafted to Dublin. Needless to say, I continued in sin, and went to the extent of many of my fellows, and perhaps further than some; but I felt conscious that the two ladies at Aldershot were still praying for my conversion. Strange to say, one Sunday evening I was led to enter a hall in Dublin where the gospel of the grace of God was being preached, and heard the words,—‘ All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on Him the iniquity of us all ’ (Isaiah liii., 6). I saw clearly that I came into the first ‘ all,’ for I was just like a strayed sheep, and had turned to my own way; and I also learnt that the way of transgressors is hard; but the moment I believed the first part of the verse I saw that I was included in the last part: that JEHOVAH had laid my iniquities on Jesus, and He bore them on the cross instead of me, and I went free. I could shout ‘ Hallelujah! What a Saviour!’ As the truth became clear to me, I saw that I went into the meeting in the first ‘ all,’ and came out in the last ‘ all ’; and returned to the Barrack Room a pardoned sinner.”

Does not this testimony, dear reader, bear out the truth of God touching the believer in Christ, “ Who His own self bare our sins in His own body on the tree?” (1 Peter. ii., 24). C.H. Cook

## “ Thy Waterspouts.”

“ Deep calleth unto deep at the noise of Thy waterspouts: all Thy waves and Thy billows are gone over Me ” (Ps. xlii. 7).

Deep calls to deep the news so wondrous great;  
 The lowest depths the mighty tale relate;  
 News which infernal beings hear aghast,—  
 Into those depths the weight of sin is cast!  
 Beneath the waves of all the wrath of God,  
 Beneath the surging billows of that flood  
 Rising in breakers that ere long shall sweep  
 Over a guilty world in judgment deep;  
 Into that pit of horror so profound,  
 With wrath Divine above, beneath, around,—  
 Where it deserved to be,—the sin is hurled,  
 The sin of a rebellious, guilty world!  
 But, oh, amazing story! 'Tis not laid  
 Upon a sinner, who thus justly paid  
 The due reward of that which he had done;  
 But (can it be?) the Bearer God's own Son!  
 The Sole Delight of all the realms above,  
 One with Himself in power, light, and love;  
 The Brightness of God's glory! Can it be  
 That He should be made sin, and on the Tree  
 Of curse, should die for sinners in their stead?—  
 That all the waves should flow o'er Jesus' Head?  
 No wonder that the deep should call to deep  
 When over Him those awful billows sweep!  
 No wonder, too, that backward they should roll,  
 For over Him they can have no control!  
 Upward He rises! “ Let dry land appear! ”  
 He treads the waves: “ 'Tis I! ” Hush every fear!  
 Sinless and pure, the Holy One of God,  
 Who purged our sins, Who washed us in His blood,  
 Behold Him risen! Seated on the Throne,  
 Passed through all heavens; the highest place His own!  
 From lowest depths to highest glory raised,  
 By all in heaven beloved, adored, and praised;  
 Saluted by the Father, and confessed  
 By countless hosts the One for aye “ Most Blessed! ”  
 Behold Him there! And thou whose sins He bore  
 In that tremendous load, in Calvary's hour,  
 Hast thou no word to celebrate His fame?  
 No lips to spread the wonders of His name?  
 No heart to worship Him, the Lamb once slain?  
 Thou hast! then laud Him with thy loftiest strain!



## Light, Love and Life.

We must never overlook that God is *Light* and God is *Love* in His nature. Perfect purity; in Him is no darkness at all; it is impossible for Him to lie. "*Light*"; it teaches the purity of His nature, while the other little word "*Love*" tells of the activities of His nature. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might *live* through Him." Life was the first thing we needed, because we were dead,—dead in trespasses and sins. We got death in Adam, the first man, so we needed *life*; and we have that in the Second Man, the Lord out of heaven.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." How often we have looked into our poor hearts for love, and been disappointed! But "herein is love, not that we loved God, but that HE loved *us* and sent His Son to be the propitiation for our sins." So we get life in the Son, and we get propitiation of all our sins through the Son. It brings us, of course, to His precious death. Then "we love Him, because He first loved us." We always have to come back to that, and glad we are to do it! He loved in word *and deed*; He did not say it merely. He loved us so much He gave Himself for us; He could do no more! It is the

greatest way you and I can show our love to our fellows: "Greater love hath no man than this, that a man lay down his life for his friends." And that is how He showed His love!

The reason we lost life in the first man was because he was a creature only, and he broke down; but the life God has given us in His Son is in the Creator, God Incarnate. The True God and Eternal Life He was and is; He never ceased to be Who He was. That lowly Jesus, Who walked the lonely paths of earth; Who said, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head"; Who sat at the well of Sychar, and asked a sinful woman for a drink of water, was the Everlasting God, the Creator of the ends of the earth. At that very moment He was sustaining everything He had made. He Who spoke everything into existence, at the moment he was asking a drink of water, was keeping everything in position,—from everlasting to everlasting, GOD.

"We know that the Son of God is come"; having life in Him we *know* it. The One Who died for us, and is raised from the dead, in Whom death and judgment have done their work, is the One in whom we have a standing; we have life in Him, a risen Christ; we are "in Him, in Him that is true, even in His Son Jesus Christ."

W.G.T. Baker

# Gospel

# Gleanings



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—  
**ONE PENNY.**

(ii.)

## Bible Questions No. XXXVIII.

“ Did ever people hear the voice of God speaking . . . and live? ” (Deut. iv. 33).

To the children of Israel this was indeed a wonderful thing, for they had seen the judgments of God and had known somewhat of His holiness. From Exodus xix., as well as this chapter, we learn that it had been a terrible experience for them to hear the voice of Jehovah, because they were sinners before Him; and so, dear reader, it must be for you, because you also are a sinner.

“ God could not pass the sinner by,  
His sins deserve that he must die! ”

Yet God's rich mercy towards you is such that He desires you to hear His voice and *live*. The Lord Jesus Christ, Who was God manifest in flesh, when here on earth, 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). This is on the ground of the finished work of Calvary, where sin was judged, and a righteous basis made whereby God could forgive the sins of him that believeth on Jesus. Hear, then, to-day, the voice of God and LIVE; but “ see that ye refuse not Him that speaketh. For if they escaped not who refused Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven ” (Heb. xii. 25).

H. B. *almsk*

## Two Monuments in St. Paul's.

While waiting to keep an appointment with a friend in the City, I went into St. Paul's Cathedral, and began to look at the monuments there. Almost the first I came to was that of Dr. Samuel Johnson; and immediately afterwards I found myself before that of the great artist, Sir Joshua Reynolds. But a short time before, I had been reading the Diary of an eminent Christian lady, well-known to both; and gazing on those two monuments, standing so near together, of two friends, intimately connected in life, brought back the memory of her account of their last interview, over 140 years ago. Near together in life; near together in the records of their fame, raised by admiring fellow-countrymen; are they together in eternity? They *are living*: somewhere the spirits of those great men are existing, waiting for the voice of the Son of Man to wake them from their honoured graves, and summon them before Him. Will they both be awakened together? He Who searches the heart knows.

The lady above mentioned writes in her Diary: "December, 1784. Poor dear Johnson! he is past all hope . . . I have, however, the comfort to hear that his dread of dying is in a great measure subdued; and now he says the bitterness of death is past. He sent the other

\* Samuel Hall

day for Sir Joshua, and after much serious conversation told him he had three favours to ask of him, and he hoped he would not refuse a dying man, be they what they would. Sir Joshua promised. The first was, that he would never paint on a Sunday; the second, that he would forgive him £30 which he had lent him, as he wanted to leave them to a distressed family; the third was, that he would read the Bible whenever he had opportunity, and that he would never omit it on Sunday. There was no difficulty but upon the *first* point; but at length Sir Joshua promised to gratify him in all."

Then under date 1785, she adds: " Mr. — wrote me a very kind letter on the death of Johnson. . . . His physician was with him. He said to him, a little before he died, ' Doctor, you are a worthy man, and my friend, but I am afraid you are not a Christian! What can I do better for you than offer up in your presence, a prayer to the great God, that you may become a Christian in my sense of the word? ' Instantly he fell on his knees, and put up a fervent prayer; when he got up he caught hold of his hand with great earnestness, and cried, ' Doctor, you do not say Amen! ' The doctor looked foolish, but after a pause, said, ' Amen! ' Johnson said, ' My dear doctor, believe a dying man, *there is no salvation except in the sacrifice of the Lamb*

of God.' . . . " A friend desired he would make a public confession of his faith in his will. He said he would; seized the pen with great earnestness, and asked what was the usual form of beginning a will? His friend told him. After the usual forms he wrote, ' I offer up my soul to the great and merciful God; I offer it full of pollution, but in firm assurance that it will be cleansed in the blood of my Redeemer.' . . . . When he expressed some of his former dread of dying, Sir John said, ' If you, doctor, have these fears, what is to become of me and others?' ' Oh sir,' said he, ' I have *written* piously, it is true; but I have *lived* too much like other men!' . . . On Monday morning he fell into a sound sleep, and continued in that state for twelve hours, and then died without a groan."

And so he passed from this scene, leaving behind him a great name, and literary works that are standard books to this day; and men honoured his memory by erecting the marble monument to his name. But where is he? *With Christ*, surely. There IS salvation in the sacrifice of the Lamb of God; and no sinner can put his trust in the blood of Christ and say " *My Redeemer*," and find his hope misplaced, even though his faith did not rise, as it should, to the glorious fact, " Ye ARE washed " (1 Cor. vi. 11). When " the Lord Himself shall descend from heaven with a shout, with the voice of the

archangel and the trump of God, and the dead in Christ shall rise first," Samuel Johnson will be among them. Will *you*? That is all of free, sovereign grace; dependent only on faith in Him Who died and rose again (1 Thess. iv. 14-17).

And "when He shall come to be glorified in His saints, and to be admired in all them that believe," "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. i, 8-10), Samuel Johnson will "also appear with Him in glory"; but the place of honour he will occupy then, and in the Kingdom then manifested, will be awarded according to his faithfulness, and his conduct, as seen by Him Who judges righteously. So will yours and mine, reader, if now we are among them that believe, and obey the gospel.

What the result of Dr. Johnson's dying testimony to his friends has been, that day of manifestation will declare. Whether the great artist who lies so near him, kept his promise to read the word of God, and believed it to the saving of his soul, is known to God alone: if so, his grave, too, will be emptied at the resurrection of the just.

But if not,—if he departed this life a stranger to the grace of God,—he and every other lying there in their sins, no matter how great and honoured by their fellows, will remain there



until the mighty cathedral crumbles to dust; and when the world, and all the works that are therein, shall be burnt up, and the heavens melted with fervent heat, then shall those unwashed, unforgiven sinners be raised again, to stand before the great white throne of judgment, and receive a righteous and eternal sentence from the lips of Him Whose salvation they have despised. God grant no reader of "Gospel Gleanings" may be amongst them! *Key*



### **Man's Ruin and God's Remedy.**

The mottoes and sayings of men, expressing their thoughts and ideas, are very popular, if one is to judge by the quotations from poets and others, which are frequently reproduced in books, periodicals, newspapers, etc. Such mottoes and sayings are now given still greater publicity, as seen posted on many "Wayside Pulpits." Those, however, who know the Good Shepherd and hear His voice, feel that God has something to say to everyone through His word, not merely of passing interest, but of the utmost importance.

In these days of "listening-in" to so many voices and sounds, it is well to recall the Saviour's words, "Take heed what ye hear" (Mark iv. 24). There is "living water" to be had as the gift of God, but it cannot be obtained from human cisterns (see John iv. 10). "Cease

ye from man whose breath is in his nostrils " (Isaiah ii. 22).

In present day theology, man's condition as a sinner before a holy God, and his need of a Saviour, is to a large extent ignored, although the Bible speaks so plainly and fully about these things. God cannot deceive anyone, but it is an easy matter to deceive ourselves, or another person. " If we say we have no sin we deceive ourselves and the truth is not in us " (1 John i. 8). Let us look at a few verses bearing on the subject:—

" There is none righteous; no, not one " (Romans iii. 10).

" That every mouth may be stopped, and all the world may become guilty before God " (Romans iii. 19).

" For all have sinned, and come short of the glory of God " (Romans iii. 23).

" Wherefore as by one man (Adam) sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned " (Romans v. 12).

" For God hath concluded all in unbelief, that He might have mercy upon all " (Romans xi. 32).

" But the Scripture hath concluded all under sin " (Gal. iii. 22).

" I came not to call the righteous, but sinners to repentance " (Luke v. 32).

“ For the Son of Man is come to seek and to save that which was lost ” (Luke xix. 10).

“ For when we were yet without strength, in due time, Christ died for the ungodly ” (Romans v. 6).

“ But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us ” (Romans v. 8).

“ Christ died for our sins according to the Scriptures ” (1 Cor. xv. 3).

“ This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners ” (1 Timothy i. 15).

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

These Scriptures are sufficient to show what a terrible disease sin is,—(leprosy in the Old Testament is a vivid type of sin in its insidious working), and the necessity of the atoning work of the Lord Jesus Christ, on the ground of which God can righteously save every one who comes, with repentance toward God and faith toward our Lord Jesus Christ (Acts xx. 21).

Another Christian writer has said, “ The gospel is a question of faith, not only in the Son, but in the word of God ”; and the Lord Jesus says, “ He that rejecteth ME and receiveth not MY WORDS hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day ” (John xii. 48).

“ Heaven and earth shall pass away, but My words shall not pass away ” (Luke xxi. 33).

I have heard many people say that God is too good and merciful to consign anyone to eternal punishment. No doubt the wish is father to the thought, but the question cannot be disposed of so easily, for God is LIGHT as well as LOVE. The Lord Jesus spoke with no uncertainty about “ eternal life ” and “ eternal punishment.” He is the One Who gives to His sheep eternal life, and they shall never perish, neither shall anyone pluck them out of His hand.

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

“ Blest Lord what heavenly wonders dwell,  
In Thine atoning blood!  
By this are sinners saved from hell,  
And rebels brought to God.”

It is interesting to see how the Lord Jesus dealt with individuals, as recorded in the Gospel of John particularly. Nicodemus was told (chap. iii. 3) that except a man be born anew he could not see the kingdom of God. Of course, he did not understand this, and the reason was because he *believed not*, for there is no blessing apart from *faith*. In the 4th chapter, a wonderful dialogue takes place between Jesus and the

woman of Samaria (her name is not given), the result being she believed that Jesus was the Christ; therefore she was born of God (1 John v. 1). What a powerful sermon this woman preached when she went into the city, and said to the men, "Come, see a Man which told me all things that ever I did; is not this the Christ?"

The same grace which reached this dear one, and Mary of Magdala, and countless thousands since, is available for the reader. The desire of those who write and those who circulate "Gospel Gleanings" is that many more may realise what a malignant disease sin is (beyond the scope of medical science), and submit themselves to the mighty power and skill of the Great Physician, that it may be truly said of each one, "This my son was dead and is alive again, was lost and is found."

L. Fox

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### An Unheeded Warning.

It was a summer day, when two gentlemen strolled down to the beach at a lovely spot in the Isle of Wight. They evidently thought the blue sea of that little bay looked inviting, for they made their way to a local fisherman, and hired a rowing boat.

As he helped to put them off, the fisherman gave the gentlemen a warning:—"Be sure you do not go beyond that point, it is *dangerous*; better still, go in the opposite direction."

One of the gentlemen replied, in rather a haughty style, that he did not wish to be told where to go. "Well," said the fisherman, "you are strangers; I *know* the water, and you had better be guided by what I say; and remember, you are responsible for any damage done to my boat." The two men laughed, and said something about being experienced rowers, and off they started.

Some other matter occupied the fisherman's attention for a time; then, as he glanced out to sea, he saw his boat, with the two occupants, heading directly for the point that he had described as dangerous. He called to a mate, and the two at once put off in another boat, and quickly rowed in the same direction. They soon came within hearing of the two gentlemen and shouted to them, warning them of their danger if they went further. The reply was, "We are used to the sea, and do not want your interference."

The fishermen rested on their oars and waited. A minute or two later, there was a cry; for the boat had overturned, and the two men were struggling in the water. Quickly and skilfully, the fishermen brought their boat as near as was safe; then one of them dived into the water, swam to the two gentlemen, and got first one, and then the other, safely into the boat, where they lay, silent and exhausted, while they were

speedily brought to shore. As he put them safely on the beach, the fisherman quietly said, "What do you say about our interference now?" Then, leaving his mate to look after them, he put out to sea again, and with difficulty rescued his other boat, and towed it to shore, only slightly damaged. By that time, the two gentlemen had recovered somewhat from their shock and wetting, and in a very different spirit from the one they had previously shown, acknowledged that they owed their lives to the fishermen.

"What stupid, obstinate men!" some may say. But, reader, are you doing something very similar yourself? Are you going on with the pleasures of this world, disregarding the warnings of God's word, and of His faithful servants, concerning the coming judgment?

Are you disbelieving because you can only see the smooth surface water, and cannot see the dangerous current which will shortly have you in its power, and from which there is no escape, unless you are saved before you are flung against the rocks?

There is no second chance after death. It is a lie, and delusion of Satan. He is trying to persuade you to use your own will, live your own life, be modern, and believe Reason, instead of the Bible,—the word of the Living God. It is an old, old argument, the same one that he

brought to Eve in the Garden of Eden, although he may put it in a slightly different form to-day.

And what of the end? "And the devil that deceived them was cast into the lake of fire and brimstone . . . and shall be tormented day and night for ever and ever . . . And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works . . . And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx., 10, 12, 15).

If you die in your sins, without Christ, you must spend eternity in the company of the devil.

"Now is the accepted time, now is the day of salvation."

Jesus is waiting to save you, is *able* to save you, and to take you right to the shore. Will you accept Him to-day?

Acknowledge your own sinfulness and helplessness, and believe on the Lord Jesus Christ, Who suffered for sin at Calvary.

And what is the future for those that are His? He says, "I will come again and receive you unto myself; that where I am there ye may be also" (John xiv. 3). "And so shall we ever be with the Lord" (1 Thess. iv. 17).

R. Little



## Two Hours.

“ Verily, verily, I say unto you, *The hour is coming, and now is*, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man. Marvel not at this: for *the hour is coming*, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation ” (John v. 25-29).

“ The dead ” are men universally, till born of God. The hour “ now is ” “ when the dead shall hear the voice of the Son of God.” His voice goes forth “ to every creature ” in the gospel; “ and those that hear shall live.” Such are the means and condition of life. It is of faith that it might be by grace. But whatever the mercy of God, He will have His Son honoured, and this now by hearing His word and believing the testimony of Him Who sent Him. For never does the sinner trust God for eternal life till grace makes him see his sins and distrust himself utterly. Then how glad is he to learn that the goodness of God gives life eternal in Christ, and has sent Him that he might know

it! How heartily he bows to the Son of God, and blesses the God Who sent Him in love and compassion, willing not the death of the sinner, but rather that he might have life through His Name.

But men despise the Man Christ Jesus. Some trust in themselves that they are righteous, all disliking Him Who did not His own will but the will of Him that sent Him. They misuse His humanity to deny His Deity. They have no life, for they have no faith. But they cannot escape judgment, and a judgment executed in that very nature of Man for which they rejected the Son of God.

There is this essential difference in the two hours, that, while in the first, *some only* by grace hear His voice and have life, in the second *all* that are in the tombs shall hear it, and shall go forth. But there is no confusion of just and unjust longer; the solemn severing of all takes place, "those that practised good unto a resurrection of life, and those that did evil unto a resurrection of judgment." Life eternal in Christ is never inoperative, and the Holy Ghost works in that life that there may be the fruit of righteousness by Jesus Christ, to God's glory and praise.

W.K.

*From Exposition of Gospel of John  
John 114, 115*

# Gospel

# Gleanings



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—  
ONE PENNY.

(ii.)

## **Bible Questions No. XXXIX.**

“ What shall be done unto the man whom the King delighteth to honour? ” (Esther, vi., 6).

To be honoured by the king of the country is indeed a great thing, and highly prized; and men and women will do much whereby they may gain such distinction. But there is an honour spoken of in Scripture which supercedes all the honour that any earthly king can bestow upon any of his subjects, “ the honour which cometh from God only ” (John v., 44). In rich grace and love to poor, lost, hell-deserving sinners, God gave His only begotten Son to die on Calvary’s cross, that by His precious blood expiation for sin might be made; and the sinner, instead of being judged for his sins, might escape, and obtain forgiveness. Because of His obedience unto death, God has highly exalted Him, and given Him a Name which is above every name, that “ at the Name of Jesus every knee should bow, and every tongue confess Him Lord ” (Phil. ii., 9, 10); “ that all men should honour the Son, even as they honour the Father.” By hearing His word, and believing on Him, by trusting His finished work, you do honour the Son; and God gives you the distinction of becoming a child of God (John i, 12); obtaining forgiveness of sins. (Eph. i., 7); and having the earnest of coming glory (Eph. i., 14), for “ If any man serve Me, him will My Father honour ” (John xii., 26).

H. B. *Baldwin*

## The Stopped Mill.

A true servant of God, and a "good soldier of Jesus Christ," was dear Henry G. In his devoted service to "the Son of God who loved" him "and gave Himself for" him, and his intense longing for the salvation of the perishing, he had used up a very great deal of his strength, for not only did he labour at his trade of a carpenter, but night after night in London—indoors and out of doors—he ceased not to preach the Lord Jesus as the Saviour of sinners.

And God honoured His servant's testimony, and a number of souls were converted to Him, and saved through the acceptance of Christ as their Redeemer.

Then after a time came the "breakdown," as men call it, in his health; and the voice so full of power and sweetness was reduced almost to a whisper, and he was no longer able to preach.

One of dear Henry G.'s many Christian friends,—a country miller,—heard about his illness, and sent him a very hearty invitation to come away from London, and in his home to "rest awhile," so that renewed strength, by the blessing of the Lord, might be again given him. Thus it was that the one weakened by his incessant labour in the work of the Lord, went down to the West of England for the much needed rest and change. The miller lived in the house adjoining the flour mill, which was driven

by water power;—this being the method by which flour was obtained, to a very large extent, some fifty years ago.

The first night was very disturbing to the visitor from London, and what with the rumbling noise, and grinding, he scarcely obtained any sleep; but as time went on, and he became accustomed to the rumble of the mill, he slept better, until, at length, his sleep was hardly interfered with at all.

There had been a good supply of water from a rapid, rushing stream, which kept the mill going for some considerable time; but dry weather then set in, and the stream grew weaker and weaker, until one night there was not a sufficient volume of water to turn the mill; and then *all was still!* Very startled and alarmed, my friend sat up in bed greatly wondering, not knowing for some few seconds what had happened; and then it dawned upon him that *the mill had STOPPED!*

He was awakened out of a deep sleep, *not by any noise*, but because *the sound had entirely ceased!!*

Now, I thought, when he told me the story, what a very striking illustration it is of what is going to happen when the Lord Jesus comes again according to His promise (and He may come at any moment)—“ I go to prepare a place for you. And if I go and prepare a place for you,

I will come again and receive you unto Myself; that where I am, there ye may be also " (John xiv., 2, 3).

The true believer in Christ has been " turned to God from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, JESUS, which delivered us from the wrath to come " (1 Thessalonians, i., 9, 10).

Yes, but what about the reader of this paper? Years ago, it may be, your heart and mind were filled with dread and alarm, and you had no rest as you thought of God, and your own vile-ness and guilt. And when you heard that " the wages of sin is death," and " after death the judgment," you were almost ready to say, " God be merciful to me the sinner "; and then as the sweet story of the Saviour's love in once suffering " for sins, the Just for the unjust to bring us to God," and His rising from the dead, and ascension in triumph to the right hand of God in glory, was unfolded to you, you were nearly ready to exclaim with one of old, " Almost thou persuadedst me to be a Christian! "

But alas, alas, you grew accustomed to the " joyful sound " without believing it, and to-day finds you still unbelieving, and on the broad way that leadeth to destruction, and as fast as time can carry you to a lost eternity.

But the Lord in mercy lingers; He " is long

suffering to us-ward, not willing that any should perish, but that all should come to repentance" (11 Peter, iii., 9). Still He calls, "Come, for all things are now ready" (Luke xiv., 17). "Behold, now is the accepted time; behold, now is the day of salvation" (II. Corinthians, vi., 2).

But, beware. God has most solemnly said, "My Spirit shall not always strive with man" (Genesis vi. 3); and "How shall we escape if we neglect so great salvation?" (Hebrews ii., 3). From the brightness of the glory the Lord Jesus has said, "Behold, I come quickly" (Rev. xxii., 7). He is coming for those whom He has redeemed to God by His own precious blood; and they will go in with Him, and the door will be shut. And you and all others who do not trust Him and love Him, but have rejected His offers of mercy and salvation, will be as the foolish virgins in Matthew xxv,—left outside for judgment and wrath, and never again hear the blessed news proclaimed, "that through this Man is preached unto you the forgiveness of sins."

Then will the gospel message STOP, even as the mill did, to your everlasting consternation and shame, "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the



Lord, and from the glory of his power; when He shall come to be glorified in His saints, and to be admired in all them that believe" (II. Thessalonians i., 7-10).

H.C. Maddick.

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### The Ten Virgins.

The Lord Jesus brings before us, in Matthew xxv., a picture of an eastern marriage feast, and of the virgins who gathered together to meet the Bridegroom when He came. The Lord Jesus is the Bridegroom. He has gone away. He passed through death, hanged on a cross; but He is risen, and on the right hand of God, and He is coming again.

To the Thessalonians the Apostle Paul preached that the Lord was coming; and if coming then, His coming is far nearer to-day. There is every evidence around us that we are on the very threshold of the Lord's return. Those who have ears to hear, can almost hear the very foot-fall of His steps as He returns.

All the ten virgins had lamps; all had profession; all took the place of light bearers. While alas, during these last few years there has been a great wave of infidelity abroad, and more open rejection of God's Christ as the Son of God (all bearing out the nearness of His coming), yet even to-day the great bulk of people in these lands own some profession of the Lord Jesus Christ. But five virgins were wise, and five foolish.

Was it a difference in the lamps? Oh, no! Mere profession will never save the soul. One may have a lovely character, and go to church, or chapel, or meeting room, and yet have no oil. In the shops you may see a little tin lamp, that can be bought for a few pence, and near it a very elaborate one that perhaps costs £5; but what is the good of either, if without oil? It is not a question of our life before our fellows; the vital matter is: Have we oil, or have we not? What is the oil? Again and again in Scripture, especially in the Epistles of John, we read of the unction of the Holy Spirit. That is what the oil illustrates, the Spirit of God. Do you know what it is to have the Spirit of God dwelling in *you*?

Have you ever been under exercise of conscience about your sins, and known that you were *lost*? It is the action of God's Holy Spirit, to make known to the sinner his lost, ruined state, and also that there is a Saviour, One Who died, and Whose precious blood was shed on Calvary's cross.

“At midnight there was a cry made, Behold the Bridegroom!” And what did the virgins do? They “arose and trimmed their lamps.” It is a good thing for a Christian to trim his lamp. Some have very dirty panes of glass. They neglect their profession before the world, so that the lamp is hardly seen from outside. It is a good thing to trim the lamp, and witness a

good confession.

But what is the use of trimming the lamp if there is no oil? If men have not got the Spirit, they may try all they can: without oil there is no light.

“ And the foolish said unto the wise, “ Give us of your oil, for our lamps are going out.” But they could not. *To have oil we must come in contact with the Lord Jesus Christ.* “Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price ” (Isaiah lv. 1).

How are we to obtain it? *Without money and without price.* We walk down the streets, and see the shops filled with people. They each have needs, and go to the shops to obtain supplies to meet their needs, as they are able. So the Spirit of God tells us, if we have a need in our souls, to go to Christ. He has that which can meet it. But if we had to pay for it, not one would have been saved. Thank God, it is “ without money,” for it is “ without price.” God has provided this wonderful salvation; the work is finished; all you have to do is to *ACCEPT* it. If we have Christ, we have oil in our lamps, for “ if any man have not the Spirit of Christ, he is none of His ” (Romans viii., 9). It is, then, not merely a profession, but that which will sustain the profession,—the power of the Spirit of

Christ. Each individual has to buy individually. You cannot obtain the Spirit for another.

“And while they went to buy, the Bridegroom came; and they that were ready went in with Him to the marriage.” If the Lord comes to-day, who will rise to meet Him in the air? Those searching for oil? No; those who *have* oil; those who are *ready*. And only those are ready who have had their need supplied by the Lord Jesus Christ; those who have oil.

“And THE DOOR WAS SHUT.” It will never open again. There will be no salvation, after the Lord comes, for those who have rejected Christ. They cannot break it open. It will be a ten days’ wonder to the world, where all those who were ready have gone to, but they will soon be forgotten. But there will be a prayer-meeting outside. The five outside,—those going to buy TOO LATE,—knock and say, “Lord, Lord, open to us.” Oh, how solemn the answering word through that shut door, “*I know you not.*” Who says so? The One Who now says, “Come unto Me all ye that labour, and are heavy laden, and I will give you rest.” That same precious Voice will then say, “I know you not. Depart from Me.” The eternal hand of a righteous God which shuts the saved ones in, will shut the unsaved ones out.

There is but one Door, though its sides are two; Inside, and outside: which side are you?

QUARTUS.

## Two Journeys.

A young woman, staying at the seaside, asked the way to a village a few miles distant. She was told that she must start from the Broadway at T——, and take the red and white 'bus to T—— Cross, and there she would be met. She followed the directions given her, and was met, and taken along a lane and across some fields to the house of her friends, where she received a hearty welcome.

The incident reminds us of another journey, to take which, one has to leave the broad way;—“Broad is the way that leadeth to destruction” (Matt. vii., 13). The Broadway at T—— looks very inviting, but it leads right down to the sea, and to a dangerous point where many a ship has been lost. There is danger in remaining in the broad way.

The young woman took the red and white 'bus to T—— Cross. On the other journey one must go to the Cross. The Cross of Christ is the only place where God can meet the sinner, and He alone can say, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isaiah i., 18). “Redeemed with the precious blood of Christ” (I Peter, i., 19). At the Cross the sinner will find a Saviour, a Friend, and a Guide, and will be led, step by step, along the narrow way,—(“Narrow is the way which lead-

eth unto life," Matt. vii., 14)—to the many mansions in the Father's house (John xiv., 2).

Are *you* on the broad way? Stop and think. However bright and attractive it may seem, it leads to destruction, to an eternity in the lake of fire. You can only walk in the broad way for a time; you know not how soon you may reach its end,—it may be to-day,—and what is your whole life, what is time itself, compared with the endless ages of eternity? The pleasures of sin are but for a season. "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" (Heb. ix., 27, 28).

Go to the Cross of Christ, see Him who suffered there for sinners, and know that if you believe in Him, God has laid *your* sins upon Him, and you have redemption through His blood, the forgiveness of sins. The Word of God tells you that you are a sinner,—“All have sinned, and come short of the glory of God” (Romans iii., 23). You cannot save yourself,—you are lost; but there is One who came to seek and save the lost.

“From the highest heights of glory  
 To the cross of deepest shame,  
 Thus accomplishing redemption  
 Jesus in His pity came.”

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not

perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii., 14-16).

Only those who have believed in Him, know what joy there is in His companionship through life, to an eternity of bliss, with Him for ever.

"The love of Jesus, what it is  
None but His loved ones know!"

*R. Little*

Precious, cleansing blood of Jesus,  
Shed on Calvary;  
Shed for rebels, shed for sinners,  
Shed for me.

Precious blood that hath redeemed us,  
All the price is paid;  
Perfect pardon now is offered,  
Peace is made.

Precious, precious blood of Jesus,  
Jesus, God's own Son;  
Telling that the work is finished,  
All is done.

Though thy sins are red like crimson,  
Deep in scarlet glow,  
Jesus' precious blood can make them  
White as snow.

Precious, precious blood of Jesus,  
Ever full and free;  
Oh believe it; oh receive it;  
'Tis for thee.

Precious blood, whose full atonement  
Makes us nigh to God;  
Precious blood, our song and glory,  
Praise and laud.

*F.R. Hamful*

## To Him be Glory.

Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savour (Ehp. V. 2).

Christ also loved the church, and gave Himself for it (Eph. V. 25).

Who gave Himself for our sins, that He might deliver us from this present evil world (Gal. I. 4).

The Son of God, Who loved me, and gave Himself for me (Gal. ii. 20.)

To Him Who gave Himself  
To *God* an offering sweet,  
Who purged away the guilt of sin,  
Ascribe we praises meet!

To Him Who gave Himself  
For *her*, the Church He loved;  
And in the dark domain of death  
His deep affection proved:

To Him Who gave Himself  
For *us*, that we might be  
Ransomed, and purchased for His own;  
Sing we eternally!

To Him Who gave Himself  
The Son of God, for *me*;  
Just for unjust; Best for the worst,—  
Be praise and majesty!

To Him bow every knee!  
To Him raise glad the song!  
All honour, glory, thanks and praise,  
To Him by right belong!

To Him Who gave Himself  
Give we our note of praise;  
Our lives, our hearts, our all would we  
Upon His altar raise.



(iii.)

## Redemption.

Redemption is the grand basis of salvation, the knowledge of which gives pardon, peace, and confidence to the believer. By nature, we are all sinners, born in sin, and shapen in iniquity. By practice, we were all the slaves of sin, under condemnation, guilty before God. Read the first three chapters of the Epistle to the Romans. Here you get God's testimony to the utter depravity of human nature. Not one redeeming quality could be found in man. Therefore, redemption could not come from man; as it is written (Ps. xlix., 7, 8), "None of them can by any means redeem his brother, or give to God a ransom for him. For the redemption of their soul is precious (*i.e.*, priceless), and it ceaseth for ever." But God Himself provides the Lamb, even Jesus Christ the Redeemer, Who paid the ransom price, not in silver and gold, but with His own most precious blood. Read Exodus xii. Here you get a type of the great redemption. God was about to visit Egypt with judgment. What was to be done? Israel must suffer with the Egyptians, unless a ransom is found, for justice admits of no mercy. Hence the life of the innocent lamb must be sacrificed, and the blood must stain the two side posts and upper door post of every house, or the destroyer would enter and take vengeance. But over no threshold could he pass where the blood was sprinkled, for

(iv.)

God had said, "WHEN I SEE THE BLOOD I WILL PASS OVER YOU, and the plague shall not be upon you to destroy you when I smite the land of Egypt." God did not say, when I see you eating the lamb with bitter herbs and unleavened bread, I will pass over you. No! But He did say, "WHEN I SEE THE BLOOD I WILL PASS OVER YOU"; hence their security was in the blood, and this gave them a right to feast on the slaughtered lamb; for the Lord had said, "THE BLOOD SHALL BE TO YOU FOR A TOKEN." The unleavened bread signified sincerity and truth; the bitter herbs, the persecutions, trials and sorrows consequent upon faithfulness to God, which act with tonic power and give a greater relish to feast with zest on the Paschal Lamb. (Read I. Cor. v. 7, 8.)

It is blessedly true that the power of all service for God is in communion with Christ, living upon Him, for He Who is our life is also the Sustainer of that life. But forgiveness of sins, settled peace, eternal life, and eternal glory, are all made sure to us by the blood of the Lamb. Read Ephesians 1, 7; ii. 13; Colossians 1, 14-20.

"Unto Him that loves us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory, and dominion, for ever and ever. Amen."

W. Carter

# Gospel

# Gleanings



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—  
**ONE PENNY.**

(ii.)

## Bible Questions XL.

“ How can these things be? ” (John iii. 9).

When one considers his condition before God, and knows that he is a lost, guilty, hell-deserving sinner, and then hears that provision is made whereby he may SEE and ENTER the kingdom of God, he may well ask, “ How can these things be? ” That provision is not dependent upon anything the sinner is or can do; for he is under condemnation, “ condemned already ” (John iii. 18); and “ guilty before God ” (Rom. iii. 19); “ dead in trespasses and sins ” (Ephs. ii. 1); so utterly unable to help himself; but his salvation is dependent upon what *God has done*. “ For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” God sent the Lord Jesus that He, by His death, should make expiation for sin; and through the virtue of that sacrifice which He accomplished on Calvary’s cross, God can come out to the worst of sinners, and offer salvation through faith in His Name; for he “ that believeth that Jesus is the Christ is born of God ” (I. John v. 1). To have the new birth is to both “ see ” and “ enter ” the kingdom of God. May you, dear reader, not simply wonder “ how these things can be,” but accept what God offers you in the Person of Christ, for “ as many as received Him, to them gave He power (right or privilege) to become the sons of God, even to them that believe on His Name, which were born . . . of God ” (John i., 12, 13).

H. B. *Wint*

## Two Great Discoveries.

We were three friends returning to our homes one day in June last, from Portsmouth, where we had much enjoyed a conference of Christians from all parts of the country, who had gathered together to the Name of the Lord Jesus, for a few days, for the purpose of prayer and meditation on the Word of God; and when the train we were travelling in reached Southampton, three ladies entered the compartment. They were asked to accept a gospel booklet; and we soon got to know that they had just arrived from America and had come to England on holiday, and intended visiting various places of interest during their sojourn in this country. They were then on their way to Salisbury, and afterwards to the West of England; and as we knew the West Country very well, we were able to tell them of the many beautiful places to visit, and particularly those in the County of Devon; and we were vain enough to say that in "discovering" L and L (the lovely twin villages of the northern part of the County) they would find nothing more beautiful existed either in England or America! By this time we were fast approaching Salisbury, and the lofty spire of the Cathedral came into view; and we felt led of the Lord to say to them that in all their travels, in all the wide world, they would make no such two "discoveries" as

these all important ones: first, that they were ungodly sinners in the sight of a holy God, "for there is NO DIFFERENCE; for ALL (not *some*) have sinned, and come short of the glory of God" (Rom. iii. 22, 23); and then, if, in the mercy and grace of God, they bowed in repentance and acknowledgment of their true state before Him, they would "discover" to the glad astonishment of their poor, troubled hearts, that the God they had sinned against was the God of pity and of love, who had provided a Remedy for them in their lost and guilty condition, in the death of His beloved Son at Calvary, Whose precious Blood cleanseth from ALL sin those who embrace Him as their Saviour. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16).

We pointed out that we had made these "two great discoveries" for ourselves; and for upwards of half a century had travelled on in the sweet and blessed company of the Son of God, risen from among the dead; and were waiting for Him from heaven, Who delivered us from the eternal wrath our sins deserved. On alighting at Salisbury, they thanked us very heartily for our message, and for the gospel booklets we had given them, and we parted company.

Since then prayer has gone up to God again and again for their salvation, and we have often

wondered if they for themselves made the "two great discoveries" we have spoken of.

### HAS THE READER?

We have indisputable evidence that self-righteous men like Job and Saul of Tarsus made these "discoveries," for the first-named wrote by the Spirit of God, "Behold, *I am vile.*" "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore *I abhor myself,* and repent in dust and ashes" (Job xl. 4 and xlii. 5, 6). But he also said, "*I know that my Redeemer liveth*" (Job xix. 25).

And Paul was inspired by the Holy Spirit to write, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom *I am chief*" (i. Timothy, 1, 15). But in the joy and love of his heart he also wrote, "the Son of God, *who loved me and gave Himself for me*" (Galatians ii., 20).

H.C. Madhukar

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### "The Man, Christ Jesus."

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the Man!" (John xix. 5). "Behold!" Take particular notice; mark well, and see! People then saw the Lord Jesus Christ presented to them. It was in enmity that He had been brought before Pilate; enmity which could weave that crown of thorns, and array Him

in the purple robe of mockery. But there was something more important than man's enmity, which had brought the Lord Jesus into this scene, and before Pilate.

Before His birth we read, "Thou shalt call His Name JESUS, for He shall save His people from their sins"; and the message to the shepherds was, "Behold . . . unto you is born this day, in the city of David, a Saviour which is Christ the Lord." He came to be the Saviour, to save His people from their sins. And God showed His approval. He opened heaven at His baptism, and said, "Thou art My beloved Son, in Whom I am well pleased." Again, at the Mount of Transfiguration He spoke; and again, a few days before the crucifixion (John xii. 28). But men had risen to such a height against God and His Christ, that they brought Him to Pilate to condemn Him. Yet Pilate had to confess, "I find in Him no fault at all!" And he says, "Behold the Man!"

The woman of Samaria had come in contact with this One, and it brought home to her what a lost, guilty sinner she was. The Lord Jesus Christ not only showed her what she was, but that God is a Giver, and if she but partook of the water He gives, she should never thirst. She goes to others and says, "Come; see a Man Who told me all that ever I did. Is not this the Christ?" To her this Man was God's Anointed.



The prophet Isaiah had said, "He is despised and rejected of men; a Man of sorrows, and acquainted with grief." It was the Man of sorrows whom Pilate had before him, yet the Christ of God, "a Man approved of God among them, by miracles, and wonders, and signs," yet the one whom man despised, and the nation abhorred. The people cried, "Crucify Him;" but He answered nothing. Pilate gave his unrighteous sentence against Him, but in that sentence we see something far deeper. "Him, being *delivered by the determinate counsel and foreknowledge of God*, ye have taken, and by wicked hands, have crucified and slain" (Acts ii. 23). Yes, "with wicked hands" indeed; but God had His purpose behind it. The love of God shone to its utmost in making His soul an offering for sin, that redemption might be accomplished, even for those who pierced His side; for

"The very spear that pierced Thy side

Drew forth the blood to save."

What does Jehovah say in Zechariah xiii. 7?  
"Awake, O sword, against My Shepherd, and against *the Man that is My Fellow*, saith the Lord of Hosts: smite the Shepherd, and the sheep shall be scattered, and I will turn Mine hand upon the little ones." Jehovah is speaking, and He calls forth the sword of justice to awake against the Man Who is His Equal. Yes; this One standing before Pilate, and before the people,

mocked, spit upon, crowned with thorns, is Very God, and Very Man. In the early verses of John's Gospel we read, "The Word was with God, and the Word was God. . . And the Word was made flesh and dwelt among us;" "and," John adds, "we behold His glory, the glory as of the only begotten of the Father, full of grace and truth."

In Isaiah xl., the word "Behold" occurs again. "Behold your God" (v., 9). The very One Who was presented by Pilate as "the Man," is the King of Whom the prophet says, "Behold your God!" Oh, dear reader, it matters eternally to you how you behold Him! It was a day of grace when Pilate presented this Man. The work of redemption was not then done, though about to be; but now it is accomplished, and God again presents Him as the Man.

"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., 5, 6). You are a sinner; but if you feel it, you have only to come to Him, the One on Whom sins have been laid, Who gave Himself a ransom. Believe, and accept it!

But God has "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" (Acts xvii. 31). The

resurrection of the Lord Jesus Christ proves that there will be a judgment. God has committed all judgment unto that Man, His Son, because He is the Son of Man.

But *now*, before that day dawns, "through this Man is preached unto you the forgiveness of sins; and by Him all who believe ARE JUSTIFIED from all things" (Acts xiii. 38, 39). Yet "beware lest that come upon you which is written in the prophets, Behold ye despisers, and wonder, and perish (Verses 40, 41). Although God now presents Christ to you as the Man in Whom forgiveness and justification are found, yet He warns that if you refuse Him, there is nothing left but a certain fearful looking for of judgment.

May you therefore accept Him as your Saviour, for His Name's sake! H. Baldwin

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### A Song Unsung.

Many years ago, a young man serving his apprenticeship became concerned about his salvation. He had no Christian friend, and was residing with unconverted relatives,—an uncle and cousins,—who were very musical. He was himself learning a popular song; and, wishing to commit it to memory, carried the words of it, written in shorthand, about with him to his work. The sharp two-edged blade of God's precious word, however, was doing its work, and

his conscience became active and awake. The words, " He that shall deny Me before men shall be denied before the angels of God " came home to his soul ; and while alone reading his Bible, he, for the first time in his life, discovered that Christ Jesus, God's beloved Son, had gone to the cross with all the weight of his countless and grievous iniquities upon Him ; and now, in the power of an endless life, was sitting at the right hand of the Majesty on high, without one of those sins appearing in the sight of that Holy Majesty.

When night came, he went early to his bedroom, which he shared with two cousins, afraid to be found by them in prayer, and yet longing for the sweetness of speaking to God, Whom he now knew to be his Father ; but his cousins soon followed him upstairs, and he quickly rose from his knees and stood by the window, bitterly feeling how he had lost that opportunity of confessing Christ. He implored forgiveness, and entreated for grace and help. The next night, his desire for prayer, and fear of man, again took him early to his bedroom. The cousins, however, soon followed ; and a conflict began whether he should again yield to timidity and forego prayer, or confess Christ by continuing to kneel. By the help of the Lord, however, he kept upon his knees, though with much trembling. The result was that he found himself deserted by his rela-

tives, and they left him to himself. An old loft became from that time his study, and there with his precious Bible he had many happy seasons. At that time a pithy remark helped him greatly. It was this: "Shake the branch well, and it may be some fruit will fall into your lap." He applied this to the Scriptures he was then searching, and realised how much fruit fell to his share from the "boughs" of the precious word of God. The song he had taken so much pains to learn was never sung by him. He had a new song now put into his lips, even praise to our God.

After his apprenticeship was over, his path led him in various directions where work was to be procured. On one occasion, being engaged at some buildings, he found himself for some hours by the side of the foreman. As the bricks were being quickly laid, the following conversation took place:

D —— said, "Are you a Christian?"

The foreman enquired, "Why do you ask?"

"Because," said D ——, "I have been some hours at work here, and have not heard you use an oath, or bully the men."

"Well," replied the foreman, "I will tell you. I *am* a Christian, and God's mercy to me has been very great. I was a member of an infidel club, and one night we were to have a grand discussion; one of our men, a great hand at lectures on infidelity, was to hold one with a

Christian. I went, and we were all expecting good fun. We were, however, disappointed. We could not get a Christian to come that night; so our infidel lecturer called on a member of our club, who knew a great deal of the Bible, having been taught it at a Sunday School when a boy, to enter on the discussion with him. I listened, expecting sport, but God's eye was on me, and showed me what a fool I was. What inconceivable folly to treat God's word as a fable, that so solemnly spoke of judgment swift and sure coming on the ungodly! I bowed, by the grace of God, to the mighty power of His word, and became convinced, not only of my folly, but of the love of God in giving His beloved Son to die for the ungodly."

D — still lives. His Bible is more than ever prized and delighted in, and his songs of praise are often going up from his full heart.

Reader, let me put D —'s question to you. "Are you a Christian?", If so, how do you prove it? Can those who work, it may be, near you, or who know you best, see the evidence of it? Are you a lonely Christian, lonely because of faithfulness to your Lord? Let His fruit be sweet to your taste; shake well the branches of His word, and be sure that no denial of His Name prevents a seclusion in which He will be found infinitely to compensate for everything else. Do not let your lips sing what His ear

would be grieved to hear you sing. Be as one who has eternal glory before you, and put your fingers in your ears, as Christian did in the "Pilgrim's Progress," crying, "Life, life, eternal life!"

The day is far spent, O lover of the world! What will you do when the songs of earth have all died away, and you stand naked and bare before the awful presence of God? There will be nothing then but weeping and wailing; no singing, no joy for eternity. S.R. Rice

Editor's Note.—Since the above was written, D — has passed away, at the age of 80. The following is from a letter addressed by him to the writer of the foregoing, about two months before his departure.

### The Two Rainbows.

Truth is much needed in this dark day, in the midst of boasted 'light.' "If the light that is in you be darkness, how great is that darkness!" Truth is so shamefully cut up, darkening the way, but the Lord is still gathering out His own. There is, too, so little love to Christ, Who so loved us. Oh, the love! It passeth knowledge! The unsearchable riches of Christ, so lightly handled now, yet so greatly spoken of by Paul, and urged by him in Ephs. iii.! What a loss to souls is the want of keeping close to Jesus!

II. Timothy speaks much of these days; the "last days." We want to sit down under the Apple Tree, and keep there. His fruit is sweet

to the taste always. Jesus is still in the midst of the wood. Although there are thorns and briars, His love is still amongst the sons. We might well say, "Stay me with *flagons*." I feel I need deep draughts of His love to keep my love to Him alive, and to be comforted with His "apples," the fruit of His labours on earth (Song of Sol. ii. 3, 5).

I have very much enjoyed this last week or two, the two rainbows. Noah's rainbow in the clouds is one. It must have cheered his heart in the heaviest storms,—a sight of God's pledge of mercy. There could be no fear of judgment to him,—of another deluge; it was *God's* covenant to him never to be broken; as long as the summer or winter, day or night, should last,—*no judgment*. But oh, what must John have thought as he left the seventh church (Rev. iii.), and entered through the door (ch. iv. 1), when called up higher, above the clouds, leaving Noah's rainbow far behind, to gaze upon the rainbow encircling the Throne of God, and to see that Blessed One sitting on the Throne, and reflecting His light over that Throne? Just look at it a bit.

From your faithful brother,

F. D. Smith

(Found among Mother's papers)



## Preaching Peace.

Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.

The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all); that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power; Who went about doing good, and healing all that were oppressed of the devil: for God was with Him. And we are witnesses of all things which He did, both in the land of the Jews, and in Jerusalem; Whom they slew and hanged on a tree: Him God raised up the third day, and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that *through His Name whosoever believeth in Him shall receive remission of sins* (Acts x. 34—43).

(iv.)

Oh, how blessed is the story  
Of God's love to guilty men!  
Love that brought Christ from the glory;  
Love that passes human ken;  
Love to you, O loveless sinner,  
Bound in Satan's loathsome den.

Hark! we tell it,—God's own message,—  
Message of forgiveness sweet;  
Full and free and perfect pardon;—  
Of redemption all complete.  
Hear, believe, and rest upon it,  
Bowling at the Saviour's feet.

God thy need has fully measured;  
All thy guilt to Him is known;  
He declares thine utter ruin,  
And thy hatred to Him shown.  
Nothing but a "new creation"  
E'er can stand before His throne.

Yet His heart, O soul, is toward thee,—  
Toward thee in thy vile estate:  
'Twas the Father sent the Saviour  
To this world, in mercy great;  
Not to crush the guilty sinner,  
But the sin to expiate.

View Golgotha's awful darkness;  
Hearken to that bitter cry  
Uttered by the lips of Jesus,—  
'Eli, lama sabachthani!'  
Can thy heart, O sinner, furnish  
A sufficient reason *why*?

Was it not that sin was meeting  
Its deserved and awful doom?  
That God's wrath was there expended,  
And alone, amid the gloom,  
Jesus, His Beloved, was dying  
In the guilty sinner's room?

"It is finished!" Lo, the darkness  
Now may haste to flee away!  
Sinners God can gladly welcome  
Through that "new and living way;"  
For the empty tomb declareth  
Nothing now His grace can stay.

From the Throne once more the message  
Jesus sends, O soul, to you.  
He alone the work completed,  
So that nothing you can do  
But believe what God declareth,  
That that death avails for *you*

# Gospel

# Gleanings



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—  
ONE PENNY.

**Bible Questions No. XLI.**

“ Are Thy days as the days of man? Are Thy years as man’s days, that Thou inquirest after mine iniquity, and searchest after my sin?”  
(Job, x., 5, 6.)

God’s days are eternal, and our every action, word, and thought is known to Him. He looks down from heaven. as we read in Psalm xiv., and He sees the children of men have corrupted themselves with sin; and every sin of each individual person is recorded in the book of judgment, see Rev. xx., 12. If God thus inquires after your iniquity, and searches after your sin, dear reader, it is because He is righteous and holy; if you die an unbeliever, you will not be judged for another’s sins, but only for your own. But another side presents itself; and that is, the side for the believer, for the one who has taken the Lord Jesus as his or her Saviour, and who has believed the record God has given of His Son, that He made His soul an offering for sin, and thus made atonement for it. As in days of old Aaron confessed over the scapegoat, “ All the iniquities of the children of Israel, and all their transgressions in all their sins,” and the goat bore upon him, “ All their iniquities unto a land not inhabited ” (Leviticus xvi., 21,22), so the Lord Jesus bare our sins in His own body on the tree ” (1 Peter, ii., 24); for God has searched and inquired on the believer’s behalf; and every sin and iniquity having been atoned for, not one spot remains, for the blood of Jesus Christ, God’s Son, cleanses us from ALL sin. (i. Jno. i., 7.)

## **“Take off your Shoes.”**

It was in the autumn of 1859 that I first saw the one whose words, at the head of this paper, sounded through the quiet of his dying room. His wife had entered to perform some loving act of service; but deeply as her tender care was appreciated, he was at that moment, so conscious of the presence of his Lord, that her ear was greeted by these strange words, “Take off your shoes!” Ah! he was soon to pass into that Presence where the seraphim veil their faces; and in the spirit of Elijah, when he wrapped himself in his mantle on hearing the “still small Voice,” the dying saint could not bear even the sound of his wife’s footfall in that peaceful chamber of death. He had nothing to do there but sweetly wait for the summons to “depart and be with Christ”; and while waiting was favoured to “know in part” that which His redeemed ones enjoy who are “for ever with the Lord.” Dear reader, how would it be with you, if called to lie on a bed of death? Would you have terror then? Would you dread to meet death? To die alone? To go alone? To meet God alone?

Not more than eighteen months before, the subject of this narrative was living entirely without God, and fearing death, while knowing that, at seventy years of age, he had not long to live.

Although he had sittings in a neighbouring chapel, and occasionally was present at the ser-

vices, his evenings were habitually spent in playing cards and drinking. Often he was brought home in a state of intoxication; and once was barely rescued from suffocation, through falling into a roadside ditch when drunk. But the hour of deliverance ever to be remembered came, and a message from God reached his soul.

I had been purchasing an article at his shop, and was leaving the door, when a strong feeling of the awful danger he was in led me to return to the counter, and beseech him at once to receive the news God's own word contains, that “ *Christ Jesus came into the world to save sinners,*” and “ *Now, while it is called To-day, harden not your hearts.*” I left, but the word remained. He told me afterwards he had the conviction that if he did not accept God's offer of salvation *that very evening*, he would never have it made to him again; and, by the grace of God, he determined he would not close his eyes a Christless soul. The Father was drawing him to the Son; and he came—black with sin—a notorious sinner, and a shameless sinner—*just as he was*; and as he owned it all before God, he was able to believe that the precious blood of Christ was shed on purpose for him,

“ All for his sake,

“ His peace to make.”

Great joy and peace filled his soul; and for eighteen months his ways testified how entirely

he was delivered from the power of darkness. At first he crossed to the other side of the road when his path led him near the public house in which his evenings had been spent; and (he told me) he shut his eyes as he rushed past. But as he grew in grace, and became stronger, he was able to walk on his way without desiring to enter. He longed to speak to his neighbours of Christ, but said, “ I must live the change before I speak,” and so he did indeed. Once, seeing a man digging in his garden on the Lord’s day, he affectionately invited him to come and hear the Gospel, adding, “ I will pay a man to dig your garden on Monday,” which he actually did, and was delighted in this way to get a poor, lost sinner under the sound of the Gospel. He had, in a quiet way, and at a side door, himself done business on the Lord’s day; but after his conversion he had a notice put up in his shop, “ No business done here on Sunday.” After some months he desired to testify before the neighbours as to the great things the Lord had done for him; and, with streaming eyes, he appealed to them, as those who had well known his past life, whether God had not wrought a wonderful deliverance for him? Then he preached Christ to them very clearly.

Beloved reader, what about you? Has Satan still dominion over you, or are you delivered from his power? I entreat you to own your true condition before God. Tell Him all. Open your

heart, and make confession to God. Hide nothing. He searches the heart. Then, owning your lost condition, take from Him His offered salvation. "Believe on the Lord Jesus Christ," for "by Him all who believe are justified from all things." S.R. Rice

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### Ye Must be Born Again.

No matter what a man may strive to do; no matter how many "leaves" he may seek to turn over; or how he may be reformed: it is utterly futile, for the Lord has declared: YE MUST BE BORN AGAIN. (John iii., 7.) The rich as well as the poor; the moral, as the immoral; the religionist or the profane—whatever he is, or whatever his condition, this truth is brought home to every one; *there is a necessity for new birth*, for a life which is begotten of God—a life that corresponds with what God Himself is. And without that life it is an impossibility for anyone to be fitted for the presence of God. If you have not been born again, you are not fit for His presence. There is only one place for those not born again; the place where mercy can never come.

God had tested man for 4,000 years before the Lord Jesus spoke these words. When the Lord God drove Adam from Eden, He knew him then to be corrupt and entirely unfit for His presence. But while God knew it, He desired



man to see himself as a lost, undone sinner. So God tested man in all ways. The great stand-out feature was under law, "This do, and thou shalt live." Man thought he had power in himself to do it; God knew he could not; but he would show man he was *lost*. It was an impossibility for man to keep the law, for he had no power; he was helpless, undone, ruined; but God tried him. The result was none did live.

But when the blessed Lord came down, and God presented His beloved Son to the world, they put Him on the cross; and in that action God has once and for ever shown you and me that we have no good in us; "there is none that doeth good; no, not one," for the very men that put the Lord Jesus on the cross had the same nature you and I have; and what they were capable of doing you and I are capable of doing; and if the Lord Jesus were here, you and I, as well as the crowd, would cry, "Away with Him!"

God has proved conclusively that man is a ruined, lost sinner; and if he has salvation, it cannot come of himself. God sent His Son, to come in the likeness of sinful man, to take his place on Calvary's Cross, and suffer in his stead. The holy, blessed Son of God hung there, bearing the guilt of those who had broken the law. He, the just One, died for the unjust. He was made sin when on the Cross. So God says, "I have

wiped it out. It has been atoned for, and judged in the Cross of Christ. It is gone, and I will manifest My mercy to the sinner by bringing home to him what Christ has done, "that whosoever believeth on Him should not perish, but have everlasting life."

How am I to get new birth? I had no control over my old birth; can I produce new birth? The Lord Himself tells us how new birth may be obtained. "Except a man be *born of water and of the Spirit* (verse 5). Water and Spirit. What is the water? We have Scripture on Scripture which tells us the water is *the word of God*. We have it in Peter (1st Epistle, i., 23), and in James (i., 18). The word of God, applied by the power of the Holy Spirit on the conscience, shows the one who receives the message that he is a lost sinner; but by that word God also makes manifest what Christ did on the Cross. He brings that home also to the heart and the conscience; and by faith, by believing on Him, the sinner is saved. (Acts xvi., 31.) Romans x., 17, is also very applicable. "Faith cometh by hearing, and hearing by the word of God." God presents His testimony through the word concerning His blessed Son. He died for the lost; therefore, for *you*. He died for *the ungodly*. It is for you to hear and believe that testimony; and God says, through the operation of the Holy Spirit, such are born again. "As many as received Him, to them gave He power to become the sons

of God, even to them which believe on His Name: which were born . . . . of God." (John i., 12, 13.

Now, the word of God must go home to *the conscience*. Unless it does, there can be no real salvation. A mental conclusion is not that which the Spirit of God produces. In the second chapter of John's Gospel we read of a class of persons who saw the Lord's miracles and believed on Him; but *He did not believe in them* (verses 24, 25). He knew they had never seen themselves lost sinners; they only came to the conclusion that He was what He said He was because of His miracles. New birth is the result of the word bringing home to me, by the power of the Spirit of God, that I am a lost and ruined soul; making me see the necessity of a Saviour, a Redeemer. Such is new birth, by water and the Spirit.

May I ask you in conclusion, Have you that new birth? Have you ever known what it is to be on your knees before God confessing yourself a conscience-stricken sinner, but that Jesus died for sin, and has fully atoned for it? If not, do so now, for the time is short.

QUARTUS.

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### The Scoffer Saved.

Mr. G. and his sister were in the habit of attending a Sunday morning service, and, as they left their door, the man living opposite made it

his business to come out and laugh and jeer at them, calling them such names as Bible-thumpers, hypocrites, etc., and declaring they only followed religion for what they could get! This went on for two years, but Mr. G. apparently took no notice of the remarks; but, with his sister, treated their neighbour, whenever they met, in a spirit of love, and prayed the Lord would convert him. Suddenly this man was taken ill, and the doctor pronounced he had cancer and could not possibly live long. He became alarmed, and thought of *the hereafter*. What could he do? He must send for Mr. G., and requested his wife to fetch him, as he specially wanted to see him. She remonstrated with him, as she knew that many times he had insulted him, and she asked him whether a Minister would not do instead? But, no. He wanted Mr. G.

On the man's wife delivering the message, Mr. G. hesitated to respond, saying, "Surely your husband does not want *me*? You know how he has behaved towards me, and the names he has constantly called me and my sister?" "Yes! I know all that, and told him so, but he wants to see *you*, and won't have anyone else." Mr. G. did not go at once, but after a time went over to see him. Immediately he entered the room the man held out his hand, and, with tears in his eyes, begged Mr. G.'s forgiveness for the insults he had hurled at him.

Mr. G. replied, "I am only too pleased to forgive you, my friend; but you need the Lord Jesus to forgive you."

"Yes! I know I've been an awful sinner."

Mr. G. then told him it was a personal matter between himself and God, and that he must confess his sins and wrong-doings to God; but that he could not have peace with God until he came to Jesus, quoting the 6th verse of the 14th chapter of John—"Jesus saith unto him, *I am the way, the truth, and the life; no man cometh unto the Father but by Me.*"

Mr. G. visited him for a fortnight, and read the Scriptures and prayed with him every time; and just two days before he passed away, as he came into the room, he again held out his hands to him, with tears running down his cheeks, and cried out, "I have found Jesus, Mr. G. He has been here this afternoon talking to me, and I confessed everything to Him, and am assured of His forgiveness. I can now see the light. Thank you, Mr. G." And, keeping his hand in his, he further said, "I have found peace with God."

Mr. G. was with him an hour or two before he passed away, and long afterwards could fancy he heard the dear old chap again saying:—

"It is well, it is well, with my soul!"

Thus, at the age of 70 and at the eleventh hour, God showed mercy, and by His sovereign

grace saved the scoffer, and fitted him for Paradise, as He did the dying thief.

How good is the God we adore,  
 Our faithful, unchangeable friend,  
 Whose love is as great as His power,  
 And knows neither measure nor end!

C.H. Cook,

---

### We are Sure!

Are you?

Yes, positive!

What about?

Two things that concern you! This is the first: "We are sure that the judgment of God is according to truth against them which commit such things." (Romans ii., 2.)

"*Such things!*" Why, whatever do you take me for? What things do I commit? I am neither a thief, nor a murderer; I pay my way, and am as good as you any day; so don't be too sure, unless you want to be tarred with the same brush.

Gently, my friend. I did not say you were a thief or a murderer; but your own tone tells of a little *pride*, and some *boasting*; and while there is too much of both in my own heart, let the word of God speak to both of us when it declares, "they that do such things are worthy of death." (Rom. i., 30, 32.) That is God's judgment about it; and "we are sure that the judgment of God is

according to truth against them that commit such things," therefore, against you and against me. Think of the words: *the judgment of God*. God's thought; GOD'S estimate; it must be true; it is correct. An English judge and jury may mistake in their verdict, through lack of evidence; not so *God*. "All things are naked and opened unto the eyes of Him with whom we have to do." A verdict, a *judgment according to truth*, are you not SURE what it must be? Can you, in the secret of your own heart, entertain one doubt as to God's verdict about yourself? "We are sure that the judgment of God is according to truth against"—*against YOU!* And *against ME!* I am sure of that about myself: God's justice must condemn—nay, it *has condemned me*. I speak to you, friend, from the post-execution side. God's judgment against me has been given; it has been executed; carried out fully; expended; yes, expended on the Head of One Who stood in my place, and bore it all. Then, having exhausted all that justice could inflict, He came out of death, raised by God Himself to His own right hand; and is there, seated in glory, the Pledge and the Proof that the judgment of God is *according to truth*, since it has glorified Him, the Sinless One, Who willingly died in the stead of a lost and rebel sinner. Do you know my Substitute? "We believe and are sure," we who have known His love—we are SURE, certain, positive,

and we delight to tell Him so: "We are sure that Thou art that Christ, the Son of the living God!" None less could do what Jesus has done; we have no doubt about His Person, for we have proved the result of His work. None but the Son of the living God could have *laid down* His life, for He alone is the Author of life. We are *sure* about the glories of His person; we are *sure* of the efficacy of His work: my friend, how long do you halt between two opinions?

H.C.T

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### The God of the Bible.

"Is that the God of the Bible? I never knew Him till now," said a dying young woman, suddenly raising her head from her pillow, with evident wonder at hearing the parable of the good Samaritan (Luke x.) read by one who came to visit her, and speak to her of the Lord at the request of her mother.

Up to that moment, she had been utterly apathetic and dead as to her soul; but *after* hearing this parable read to her, she found peace, which continued unbroken to the end. In a few weeks from the time that her eyes had been opened, in the way here related to see *the God of the Bible to be the God of all grace*, she fell asleep in Jesus, giving the fullest evidence of the reality of the work of God in her soul.—*Extracted.*

*From a "Miscellaneous Collection" by Sir L. Denny*



(iii.)

## The Ransom.

“ If . . . thy brother . . . sell himself . . . after that he is sold he may be redeemed again; one of his brethren may redeem him, . . . or, if he be able he may redeem himself . . . . And if he be not redeemed . . . then he shall go out in the year of jubilee, both he and his children with him.”—Leviticus xxv., 47-54.

“ Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you, and ye shall return every man unto his possession ” (verse 10).

“ They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul is precious, and it ceaseth [must be let alone] for ever) that he should still live for ever, and not see corruption.”

Psalm xlix., 6-9.

*For ever!*

No approaching year of glad release  
Can measure or diminish that dread price,  
Or pay the ransom claimed by Thee, O God,  
To set the captive free. Redemption's cost!  
Eternal, vast, immeasurable!  
Ne'er weighed in silver, valued e'en by gold,  
Or precious stone! None can by any means  
The mighty debt discharge. “ Sold under sin ”;  
*Sold, and for ever.* Never trumpet's blast  
Shall speak the thralldom ended, and the slave  
Once more at liberty to tread in peace  
The land of his possession.

Sin, and death,

And vile corruption: such the gruesome train.  
 The pit is open; widely yawns the gulf;  
 And from its brink the wretched captive shrinks,  
 Appalled. But hark! "Deliver!" And the Voice  
 Speaks with authority, unique, Divine.  
 "Deliver from the pit, for I have found  
 A ransom!" *Thou, O God? Amen! Amen!*  
 God *will* redeem; God *has* redeemed; *Himself*  
 The living God! But how? O mystery Divine!  
 'Tis not by silver; 'tis not e'en by gold,  
 Or priceless gem. Costly? Oh, Heart of God,  
 Thou only canst that all surpassing cost  
 Estimate right. Whence only couldst Thou find  
 The ransom, and the price? Where, but in Him  
 In Whom Thy joy was centred, and Thy rest  
 Had ever been? The Father sent the Son,  
 Sent Him to die; to pay the mighty debt;  
 To find redemption. Blessed, holy Lord!  
 That hast Thou found, and Thou hast gone above  
 Because Thy search is over. By Thy blood  
 Thou once hast entered in, for Thou has found  
 An everlasting ransom; yes, for aye!  
 Thy precious blood! Redeemed to God by blood,  
 The blood of Christ! Sold under sin,  
 Cursed by a broken law; in bondage cruel—  
 Each chain is snapped! Each tyrant hold unloosed  
 The captive freed! For all that Justice asked  
 Thyself hast given! Oh, that precious blood,—  
 That costly, priceless price! Flowing a wide  
 And cleansing torrent, purging every stain,  
 And bringing us to God!

Around the Throne

The anthem swells in glorious, lasting strain:  
 "Thou hast redeemed us by Thy blood to God!"  
 A ransomed host that chorus renders;  
 But how came they there? No trace of sin  
 Those glorious forms retain; but just like Thee  
 They shine in Thine own glory. Had the grave  
 No claim? And could corruption leave  
 Never a stain? Nay; though they lay  
 Long ages in the dust, death and the grave  
 Had lost their sting; their strength exhausted  
 In the blow that fell on Thee, the Ransom!  
 Some of that bright throng had never passed  
 The gloomy portal; but by Thee called up,  
 Had entered in "awake," as those "asleep"  
 Had risen at the same glad gathering shout.  
 "And he was not. God took him," is the word  
 Of one of old, And these Thou, too, hast taken.

Oh, our God, that day we wait in patience,  
 And that full redemption for body as for soul!

# Gospel

# Gleanings



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—  
**ONE PENNY.**

(ii.)

## Bible Questions, No. XLII.

“ To whom belondest thou? ” (I. Sam. xxx. 13).

By right of creation God has a claim on every one of His creatures, but through the sin and disobedience of man, he has “ sold himself for nought ” (See Isaiah lii., 3); “ sold under sin ” (Romans vii., 14), and thus men have put themselves under the power and domain of the devil, and are “ taken captive by him at his will ” (II. Tim., ii. 26). Such is the condition of all who have not accepted Christ as their Saviour. But there is Another Who has a claim upon men and women. God says in Isaiah xliii. 1, “ I have redeemed thee ” . . . thou art Mine.” When the Blessed Lord Jesus went into death on Calvary’s Cross, and made expiation for sins bearing the judgment of sin and sins in His own body, He “ gave Himself a ransom for all ” (I. Tim. ii., 6); and the sinner who comes to God by Christ, believing in Him, has “ redemption through His blood, the remission of sins, according to the riches of His grace ” (Eph. i., 7), and is “ delivered from the power of darkness, and translated into the Kingdom of His dear Son ” (Col. i., 13). May you own His claim, dear reader, and rejoice in the knowledge that “ My Beloved is Mine, and *I am His* ” (Song of Sol. ii., 16), for to refuse that claim, to deny the Lord that bought you (2 Peter ii., 1), is to bring upon yourself swift destruction. H. Baldwin

Told by Mr. G. J. Bird

## A Wandering Sheep.

An aged servant of God, accustomed to move in high social society, was one evening addressing a company of the poor and outcast in a back street in one of our large towns. He was not one to be tied down by man's regulations, but believed in giving out the message which he had received in communion with his Lord and Master. On this occasion he addressed himself chiefly to any there who had once known what it was to profess Christianity,—or even *possess* it;—but who had “left their first love,” and got cold and sleepy, until they might even have “forgotten that they were purged from their old sins.” He reminded them of what they had known; he pictured their present unhappiness (for there is not a more unhappy being on the earth than the Christian who has wandered from Christ), and he begged them to return. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John 1, 9);—faithful to His own word, and just to the finished work of the Lord Jesus which has glorified God about sin. It was an unusual message to be given in that place; and the one who most frequently preached there felt it was unsuited to the audience, as he sat by the speaker, and scanned the faces of the poor people before him, most of them personally known to him, and many bearing too evident

traces of the thralldom of sin and Satan. " They want the Gospel; they are lost; they do not need to be addressed as backsliders, for they have never taken one step towards God and heaven. Dear old man! I wish he would give a simple message more suited to them." So he thought; but God has said " My thoughts are not your thoughts, neither are My ways your ways." And let one servant be careful how he criticises the work of another, unless it be in that which is contrary to the revealed mind of God in His word. By that " prove all things; hold fast that which is good."

At the close of the service, the one who had thus criticised was accosted by a stranger, apparently a tramp, who asked if he could give him a copy of the New Testament. At that time the British and Foreign Bible Society issued one for a penny, and a supply being kept there, he soon handed him one, at the same time remarking on the blessedness of a knowledge of that precious book.

" I know too much of it for my peace of mind," was the sorrowful reply, but the cultured tone in which the words were uttered was such a contrast to the shabby appearance of the man, that the one addressed was startled.

" Have you known Christ, then? " he asked.

" Yes, though I have wandered from Him. But I have come back to-night."

And he told his story. That poor tramp, begging a penny New Testament, had once filled the pulpit of one of the largest places of worship (so called) in a city the other side of the globe! His brother, at that moment, was representing his country in a foreign court! He had been learned, wealthy, honoured. But he had fallen. Little by little he had given way to his appetite; the Holy Spirit had been grieved; Satan had gained an advantage; instead of confessing his sin, he had gone on with it until he had had to relinquish his pastorate; he had left his native land in shame; sickness had followed him; lower and lower he had sunk socially, until he had become a homeless tramp, peddling wares from door to door. But a Father's eye had never left him; a Father's heart was yearning over him; an Advocate with that Father had been undertaking his case; and the Holy Spirit had wrought repentance. He was restored; the message that night *was for him.*

Years passed, and again the two who first met that night were in conversation.

“And are you still happy?”

“Oh, yes, I am healed, but the scars remain. I shall never again be what I was socially; and yet I doubt if even in the old days I could serve the Lord as now. Going from door to door, I often have the opportunity of speaking for Him; and by choice I put up at lodging

houses, that living among them, as one of themselves, I may tell the men of Christ. Yes, I am perfectly happy."

There are two parallel lines,—God's grace and God's government. They are distinct, but they run side by side. God's grace says, "Come now, and let us reason together, . . . Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1, 18).

"For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more" (Hebrews viii., 12).

That is GRACE, sovereign, free, unmerited *grace*.

But God's *government* says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians vi. 7).

"He that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons" (Col. iii., 25).

"There is a sin unto death . . . all unrighteousness is sin; and there is a sin not unto death" (I John v. 16, 17).

David sinned, and on his confession of it, the prophet declared, "The Lord also hath put away thy sin; thou shalt not die." That was *grace*. "Howbeit, because by this deed thou hast given occasion to the enemies of the Lord to blaspheme, the child also that is born unto



thee shall surely die ”; that was God’s *government*. To God’s just government every human being must be subject; if you refuse His grace, that government shall justly consign you to the lake of fire for eternity. Oh, be warned! Take your place as a sinner, accept His grace, and live according to it! T.

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## How to Treat an Outcast.

### 1 Samuel XXX.

The chapter at the heading of this paper commences with a very dark hour for David, and ends with a very bright one, suggestive of the “sufferings of Christ, and the glory that should follow”; only with this difference, that the sufferings of the first-named were brought about by his own self-will, and the spoil he obtained was given in unmerited goodness; whilst those of the latter were consequent on His obedience, and the glory He has obtained is an act of righteousness on the part of God.

It was terribly sad for David on his return to Ziklag, to find that the great enemy of God and His people Israel, the Amalekites, had invaded that city, smitten and burnt it, and carried away all that was dear to the heart of His anointed and his servants: but happily for David, Jehovah said to Moses, “the Lord will have war with Amalek from generation to generation.”

God delights to meet need; do you know it, my reader? David therefore sets forth with the assurance of victory; and on his way, his servants fall in with a poor outcast Egyptian, whom they bring to David, who gives him "bread, and he did eat; and they made him drink water," and otherwise met his need. We want, too, reader, to bring you to Jesus: none but He can do you good, be they who they may. He says, "He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." No terms are asked of you, nor were any of the Egyptian: his need was the occasion of the grace that met him. Grace, however, never makes light of sins that have been committed, nor of the sinner's utterly ruined and enmity-enshrouded condition; and when grace has been received and need met, then for our good probing comes, not in order to shake our confidence in the word, "Him that cometh to Me I will in no wise cast out" (John vi., 37); but that we may know grace fully, and enjoy it the more thoroughly.

Hence David questions the young man: "To whom belondest thou? and whence comest thou?" Two searching questions for any soul, which must be faced and answered, for there must be repentance towards God, as well as faith toward our Lord Jesus Christ (see Acts xx., 21). How does the youth answer?

“ I am a young man of Egypt, servant to an Amalekite.”

In other words, “ Nothing but a worldling, and a servant of the devil ”; and for the proof of this see Ephesians ii., 2 and 3. A nice service verily! For he adds, “ My master left me, because three days ago I fell sick.”

“ Whence comest thou? ” is met by (amongst other things), “ We burned Ziklag with fire.” All is now fully out; the man had acted as an enemy of David. Man is an enemy of God; “ the carnal mind is enmity against God,” says His word. Also, “ there is no difference, for all have sinned, and come short of the glory of God.” Hence His commendation of His own love (Romans v. 8) is so precious, for it was “ While we were yet sinners, Christ died for us.”

Now all is out, instead of killing the poor Egyptian, David trusts him: “ Canst thou bring me down to this company? ” he asks. And, wondrous to note, He who charges His angels with folly deigns to say, “ To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word ” (Isaiah lxvi., 2).

The young man, however, is not prepared as yet to rest in David. “ Swear unto me by God,” he says, “ that you will neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.” Will

the Lord Jesus do either? Nay. He says concerning those who believe in Him, His sheep, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand" (John x., 28).

The young man is now in the host of David, and with him when he falls on his foes, who were eating, drinking, and dancing; with him, too, when he smote them. David's Greater Son is coming again; and albeit His enemies may say, "Peace and safety," sudden destruction will come upon them, and "they shall not escape" (I. Thess., v. 3). Are you, my reader, one of these, or are you of those who will be with Him when "He shall come to be glorified in His saints, and admired in all them that believe?" (2 Thess., 1, 10). If the latter, it will be entirely because you have believed the testimony of God concerning His Son.

It is blessed to know that the Lord Jesus not only did all that was needed for the sinner's salvation on the cross, but He has obtained glory in doing it. And as David insisted on dividing the spoil among his friends, so the Lord Jesus says in John xvii., "The glory which Thou hast given Me, I have given them." Could love go further, dear reader? Surely not; and all, all is yours, if you believe in Him Whom God sent "not to condemn the world, but that the world through Him might be saved" (John iii., 18). W.N. Tomblin

## The Devil's Castaway.

For over 1900 years, God has declared the glad news from His own heart, that He wants the poor hell-deserving sinner; that He wants every niche of heaven to be filled with sinners! Is this message of salvation nothing to you? It goes out to all, "without money and without price," for "whosoever will may come!"

Just before David became King, his men found a young fellow who had fallen sick, lying in the fields, hungry and thirsty, the castaway of his master, an Amalekite. It reminds one of that famous preacher who said it was God's delight to bless the devil's castaways!

This young man had been left to die in the fields. He had no friends; he was only a slave; being sick, he was no further use, and an encumbrance; so, hungry and thirsty, he was left to die. Just the way of the devil, his hard way! When men have got money, or strength, or great natural gifts, they have many friends; but let them lose their wealth, or age tell on them, they are not wanted.

But David's men bring him to David; right into the presence of one able and willing to save him. So God, by the Holy Spirit, brings the lost soul into the presence of the blessed Lord, the One able and willing to save. And when they brought him there, they gave him bread to eat, and made him drink water. He was brought

out of the condition of death he had been in; he ate the bread, and drank the water given him. What does the blessed Lord say in John vi., 33? "The Bread of God is He which cometh down from heaven, and giveth life unto the world." And again in verse 35, "I am the Bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." Oh, how unsatisfying the whole world is! You see men and women bent on pleasure, or social position, yet perfectly unsatisfied. They need the Bread come down from heaven, come to give that which the soul needs. He who made the heart knows what alone can fill it. But David's men did not stop with bread and water. They gave him also "a piece of a cake of figs, and two clusters of raisins." Both the figs and the raisins had been brought into their then state by the burning heat of the sun. So the Lord Jesus has been through the fires of Calvary; has been judged on sin's account; and we have not only the fruit of His death, but also the fruit of His resurrection. We know Him "raised again for our justification." He took the responsibility of sin on Calvary's cross; He received the stroke; and where is He? God has put Him at His own right hand. Where are the sins, then? In God's presence? God forbid! They are gone; and I stand in the presence of God *justified* (Acts xiii., 39), because I believe on the Lord Jesus Christ.

“ And David said to him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite.” A man of the world, and a slave to the flesh. But he was not free from fear. He thought probably he would be handed over again to his master. But David swore to him that he would not do so, and then he acts as guide to David, and takes him down to the Amalekites. They were “ eating, drinking, and dancing.” They were like the world, going on with its frivolity and pleasure. Little they realised destruction was already upon them! “ David smote them from the twilight, even unto the evening of the next day.” He who was a saviour to the Egyptian was judge to the Amalekites; and the One who would be your Saviour now, who offers you the Bread, the Water, the Fruit, will (if you refuse the message of glad tidings), speak the word of judgment. He desires to give you peace and joy. Then what are you going to do with this message of glad tidings? It is an all-important question. There are two reasons why you should accept Christ *now*. First, *the Lord may come*. Where would you be to-morrow morning, if the Lord came to-night? Would you be with Him in heaven, or setting out on your morning's work *for ever lost*? Secondly, *death may come*. It comes oftentimes suddenly. Oh, why not settle it now? QUARTUS.

## In a Scotch Infirmary.

. . . When the doctors paid their regular visit next morning, she took no notice of them, but lay with her eyes closed, her face wearing that unmistakable impress which always shows that, whether the time be short or long, all human skill is now unavailing.

“Where did you serve, my poor girl?” said the senior physician, wishing to see if she was conscious. B—— evidently heard the question; her lips moved, but no reply came from them.

“Whose servant are you?” said he in a louder tone. Her eyes opened, and with a great effort she said solemnly, “*Christ’s.*”

“Poor thing, her mind is wandering,” said he, turning away to visit another patient.

“I wish there were more of us wandering in the same direction,” muttered the young surgeon, with tears in his eyes; and bending over the dying girl, he whispered in a low, soft tone: “His servants shall serve Him.” An expression of pleasure settled on her face; and seeing she perfectly understood him, he whispered again: “Jesus Christ, the same yesterday, and to-day, and for ever.”

To his surprise, she suddenly grasped both his hands, and raising her head from the pillow, exclaimed: “I am the Resurrection and the Life; he that believeth on Me shall never die.” It was a last effort, and poor, nay happy B—— fell back and died.

Extracted.

*from "Biddy"*



(iii.)

**“We have not followed cunningly  
devised fables.” 2 Peter 1.16.**

Some tell me that the Bible  
Is not God's sacred Word,  
And brand as cunning fables  
The records of the Lord.  
That Moses is a fiction,  
And Prophets never spake;  
And e'en the blessed Gospels  
As myths I should forsake.

There was a time I listened  
To these old serpent's lies,—  
My foolish heart sore tempted  
The Bible to despise.  
Its holiness rebuked me:  
Its precepts crossed my will;  
I wished to silence conscience,  
And thus my lusts fulfil.

I cared not for the Saviour;  
This present world I loved;  
Its lusts, and wealth, and glory,  
Alone my passions moved.  
I cared not for a heaven;  
I hoped there were no hell;  
I wished for no hereafter,  
I loved my sins too well.

Alas, in mad rebellion,  
I hoped there were no God;  
I cared not for His favour,  
Though trembling at His rod.  
I wished His word a fable  
That warned of wrath to come:  
“No God,” my heart would mutter,  
“No future weal, or doom!”

And yet my mother taught me,  
In tones so sweet and mild,  
To know its holy pages,  
E'en when I was a child.  
She read to me of Jesus,  
Of all His grace and love;  
And sought with tears my blessing,—  
His blessing from above.

His mercy still pursued me  
 While wandering far away;  
 His hand with sickness smote me,  
 To wound, but not to slay.  
 His Spirit then convinced me,  
 And brought my guilt to light;  
 I saw my lost condition;  
 How awful was the sight!

The serpent's crafty teachings,  
 The heart's deceptive lies,  
 The sceptic's subtle reasonings,  
 All vanished from my eyes:  
 Naked, and lost, and guilty  
 Beneath God's searching eye,  
 Eternity before me,—  
 Oh, whither could I fly?

Oh, then what beautiful sunlight  
 Burst on my raptured sight!  
 It chased away the darkness,  
 And all was life, and light.  
 I saw how grace and glory  
 In God's free gospel shone;  
 Before the cross, my terrors  
 And unbelief were gone.

I love the Blessed Bible!  
 I know it all is true!  
 It is a faithful mirror  
 In which myself I view.  
 It shows me all my weakness,  
 My folly and my shame;  
 But makes thereby more precious  
 My Saviour's grace and Name.

Oh, what a light in darkness!  
 Oh, what a balm in woe!  
 What streams of consolation  
 Through all its pages flow!  
 What mines of richest treasure,  
 What glories fresh I meet,  
 When, pondering the Scriptures,  
 I sit at Jesus' feet!

His Name, like sweetest music,  
 Falls ever on mine ear;  
 I go to it, expecting  
 My Saviour's Voice to hear.  
 A monument of mercy!  
 Oh, may my life proclaim  
 The truth of God's salvation,  
 The glory of His Name!

# Gospel

# Gleanings



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—  
ONE PENNY.

**Bible Questions No. XLIII.**

“If a man die, shall he live again?” (Job xiv. 14).

People, like Job of old, are always trying to look beyond the grave, and go to every kind of human thought to find comfort, instead of going to the word of God, which alone can answer the above question.

The Lord Jesus Christ has declared: “ All that are in the graves shall hear His voice, and shall come forth: they that have done good, unto the resurrection of life: and they that have done evil unto the resurrection of damnation ” (John v., 29). These last are they who have rejected the offer of mercy which God has given to the world; who have refused to believe in the Name of the only Begotten Son of God, for the Lord Jesus Himself has also said: “ He that believeth NOT the Son shall NOT see life, but the wrath of God abideth on him ” (John iii. 36).

To those who have come to God, by Christ Jesus, as poor, lost sinners, deserving nothing but that eternal death, pleading the merits of the work of the Lord Jesus on Calvary, and believing on Him, life is given even now, for He says, “ 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). Such, have part in the “ first resurrection ” (Rev. xx., 6), and even now “ wait for His Son from heaven, Whom He raised from the dead, even Jesus, which delivered us from the wrath to come.”

*From the Life  
of Dr. Adoniram Judson*

(85)

## A Summer Vacation

“Old Virgil dug up,” was the nickname given to the minister’s son by his companions in the Grammar School, owing to his fondness for study; and when schooldays were ended, and college entered, he devoted every moment of his time to those same loved studies, so that he soon became the first man of his class.

But in that college was an undergraduate whose wit and talent soon won the affection of the clever boy. According to fashion, E— indulged in “free enquiry,” until he boasted of having

“Darkened and put out  
Eternal truth by everlasting doubt;”

he was a Modernist, denying the Bible to be the Word of God, and the Person and work of the Lord Jesus Christ as there revealed. With kindred tastes and sympathies in literature, the young student fell into the snare; and as soon as the minister’s son returned home, he told his parents his new infidel views. His father solemnly reasoned with him, but he cared not; his mother wept, and she prayed. Ah, he loved his mother, and those tears touched him. But he must spend his holiday in enjoyment, not cooped up at home; so off he went by himself on a trip, passing from one scene of gaiety to another, conscious of peril to his own morality, yet imagining he had too much self-respect to do anything vicious. By boat, by road, in town, and then

the country, he spent the first few weeks, until one night he found himself at a country inn.

“ I am obliged,” said the landlord, as he showed him his room, “ to place you next door to a young man who is very ill indeed. I fear he is dying, but I hope it won't occasion you any uneasiness.”

The young student was startled, and vexed, but affecting not to care, he assured him he did not mind in the least, and bade him goodnight. He went to bed, but not to sleep. Hour after hour he tossed about, listening to the sounds from the next room, which he could not help hearing; and as he thought of the landlord's words, “ He is dying,” the question would assert itself, “ Is he ready? Is he forgiven? ” Annoyed with himself, he hushed the query; was that all his boasted doubt was worth? What would E—— say if he knew of his weakness? And as the bright morning sun at length flooded his room, he laughed at his “ superstitious notions,” rose and dressed, and calling for breakfast, enquired for the young man.

“ He is dead,” replied the landlord.

“ Dead? ”

“ Yes, poor fellow, he is gone. The doctor said he probably would not last the night.”

“ Do you know who he was? ”

“ Oh, yes, a young man from —— College; a very fine fellow; his name was E——.”

Stunned as by a thunderbolt, the young man's heart sank within him. "Dead! lost! lost! The Bible *is true!*" he whispered to himself; "I know it, and I am undone." Abandoning his intended tour, he returned home.

Long afterwards he wrote of his experience then; "We refuse to open the window shutters, and we complain that it is dark. God is waiting to be gracious, and to make us happy, if only we will not run away from Him."

In the course of a few weeks, scarcely knowing how, a hope that through the work of Christ there was mercy even for him, awoke his soul, and he surrendered himself to God. "From the moment I believed God," he said, "I have never had a doubt. I am as sure I am a new creature, as I am of my own existence."

And his whole plans of life were at once reversed. Banishing for ever his old dreams of literary, political or clerical ambition, he enquired, "How shall I best please God?" "It may literally be said," says one who knew him, "that he became a man of one idea; and that was, love to Jesus."

Honoured to serve Him in a remarkable way, and to suffer for Him as few have in modern times, more than forty years after that memorable vacation, he said to his wife: "I am not tired of my work, neither am I tired of the world; yet, when Christ calls me home, I shall go with

the gladness of a boy bounding away from school. Perhaps I feel something like the young bride when she contemplates resigning the present associations of her childhood for a yet dearer home; though only a very little like her, for there is no doubt resting on *my* future. . . . Christ has not led me so tenderly thus far, to forsake me at the very gate of heaven."

Reader, do you believe God, or doubt His word? "He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son . . . He that hath the Son hath life: and he that hath not the Son of God hath not life" (1 John v. 10, 12).

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### A Gracious Invitation.

"Ho, every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price" (Isaiah lv., 1).

Here we get a declaration, and an invitation. It is a call to faith. The poor of this world especially are before the prophet's mind, "he that hath no money"; poverty stricken souls, and bankrupt sinners. Here are luxuries for you indeed, *wine and milk*, joy and sustenance, "without money, and without price!"

This declaration is first made to *thirsty* ones: "Ho, every one that thirsteth!" To those who



are dissatisfied, who have found this world but a barren land where no water is.

Take the case of Israel at Rephidim (Exodus xvii). They were in a vast howling wilderness, a sandy desert, and famishing for water. God was before them, and instructed Moses to take his rod, the rod with which he had smitten the Red Sea, and smite the Rock in Horeb, and water should come out of it, that the people might drink. Moses did so, and the waters gushed out. Can you think that any of those thirsty souls would refuse to avail themselves of God's rich provision? Surely none were so foolish! Yet there are thirsty souls perhaps reading this very paper, who hitherto have refused to drink of the river of God's grace. If you persist in this course, you must perish, yes, *perish eternally*. There is no alternative. The consequences are most serious and solemn; therefore we would persuade you to come to Christ and drink. That rock we are assured by the word of God (1 Cor. x., 4) was a figure of Christ. And again, do we not read in Isaiah xxvi. 4 (margin), "The Lord Jehovah is the Rock of Ages." We sometimes sing:

"Rock of ages, cleft for me."

Now this brings us to the cross of Christ, where we see the Lord Jehovah as the sin-bearer; when, because of the place He took for you and me, He was smitten of God, and

afflicted. He was the Holy Sufferer. He suffered for sins once, the Just for the unjust, to bring us to God.

Think of Him there, taking the guilty ones' place before a holy and righteous God. Think of the horror of that scene to His holy soul. The One Who knew no sin was made sin, that we might be made the righteousness of God in Him. Think of the agony of His holy soul. It is beyond our comprehension, but we learn something of it by the awful cry that escaped his lips: "My God, My God, why hast Thou forsaken Me?"

"His anguish of soul on the cross hast thou seen?"

"His cry of distress hast thou heard?"

"Then why, if the terrors of wrath He endured,  
"Should pardon to thee be deferred?"

Oh, receive the pardon of all your sins from His loving hand, and drink at mercy's stream. One draught will fill your longing soul with gladness!

Think, too, of the Lord's own words to the sinner in John iv.: "If thou knewest the gift of God, and Who it is that saith unto thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water."

Then again before the canon of Scripture is closed, the heart of God revealed in the Lord Jesus, still yearning over this sin-stricken world, still yearning over you, reader, sends His last gracious message: "Let him that is athirst

come! ” And as if that was insufficient for His boundless grace: “ And WHOSOEVER WILL, *let him take the water of life freely* ” (Rev. xxii., 17).

Oh, what grace! How the Lord lingers over you, unsaved one. Will you not respond to these gracious invitations ere it is too late? Think of the day of vengeance of our God which is close on our heels. No hope for you then, if you believe not the truth now. Oh, come to Christ, and you will find all your longings perfectly satisfied. “ Incline your ear, and come unto Me; hear, and your soul shall live.” “ Faith cometh by hearing, and hearing by the word of God.”

C.H.Cook

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## Making God a Liar.

A few years ago, it became necessary to alter the gas fittings in an invalid lady's bedroom; and as the Great War was then raging, one of the partners in the firm to whom the work was given came himself to do it, nearly all his employees being “ called up.” He was rather past middle life, a much respected tradesman in his native town. Shown into the aged lady's room, he looked at the work required to be done, and then requested the gas might be turned off at the meter. Her daughter left the room to do so, and he was alone with the invalid. For

very many years she had known the Lord Jesus Christ as her own Saviour; when a girl in her teens, she had received Him as God's great Gift to her; she had believed His word, and rested her soul on His finished work on Calvary's cross; and it had been her great delight to speak of Him to others who knew Him not. Many had been brought to Him through her word; and now, though extreme old age had come upon her, and entire deafness, it was too good an opportunity to be lost when she found herself alone with a stranger, who might or might not know her Saviour as his own. How she introduced the subject I cannot say, but her daughter re-entered the room in time to hear the words, "I am not going to heaven because I am a good woman; I am nothing but a poor sinner; but I am going there because the Lord Jesus, Who is good, bore my sins on Calvary's cross, and they are all forgiven. It is not because I deserve to go to heaven, but because *He* deserves it."

"Oh yes, you do, Madam. I am sure you deserve to go to heaven," replied the gas fitter.

Unable to catch his words, she looked at her daughter, who took up the conversation by saying, "None of us *deserve* to go to heaven, Mr. B. "All have sinned," and if I, for one, had what I deserve, it would be the lake of fire for ever."

“ Nonsense! ” he replied; “ I will never own either you or I deserve to go to hell! The Germans may, if you like, with what they are doing; but I will never own I do! ”

“ Mr. B., ” responded the lady, “ has anything any German has done to his fellow-man been so awfully bad as for a man to make the God Who created him a liar? Can you imagine anything so bad? Does not such an one indeed deserve eternal punishment? ”

“ Who is making God a liar? ” he asked, almost fiercely.

“ I am quoting His own words, ” she replied, “ *If we say that we have not sinned, we make Him a liar, and His word is not in us* ” (1 John, 1, 10); “ *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* ” (1 John v., 10-12).

“ I never argue about religion, ” he sullenly remarked, as he turned away to his work.

What the effect of that day's conversation was, the day of Christ will declare. Whether he still went on making God a liar, in spite of his respectability towards his fellow men, I know not: He who searches the heart knows. And He knows *you*, my reader. What have *you* to say

to this question? Have you "set to your seal that God is true?" Can you say with Paul the prisoner, amid all the horrors of a fearful and prolonged storm at sea, "Sirs, *I believe God?*" Or are you *doubting* His word, if not openly *disbelieving* or *denying* it?

Listen! He says, "All have sinned, and come short of the glory of God" (Rom. iii., 23). That includes YOU, and is His statement concerning *you*.

"Being justified freely by His grace, through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation (or mercy seat) through faith in His blood, to declare His righteousness . . . that He might be just and the Justifier of him which believeth in Jesus" (verses 24-26). That may include you too! That righteousness is flowing out towards you, guilty though you are.

You have sinned, but God has been glorified about sin. The punishment it deserved has been meted out to Another, even the Man Christ Jesus, God manifest in flesh. He has exhausted all the wrath, borne the judgment, and atoned for the guilt; and believing God's record of Him, God says you are justified, *cleared from every charge*, and made whiter than snow.

Oh, dear reader, if up to now you have made God a liar, will you not bow to His righteous verdict about yourself, and His gracious provision

of salvation alone through the redemption in Christ Jesus, and own with adoring gratitude

“ My sins deserve eternal death,  
But Jesus died for me? ”

Thank God He *did*, and *rose again*. “ And by Him all who believe ARE JUSTIFIED (Acts xiii., 39). T.

---

### My Dream.

I was asleep; I was dreaming. That which had occupied the mind in waking hours, had returned in distorted proportions; expected visitors had arrived, but all was in confusion; we had no water! Such was the dream; and the distress and annoyance were so vivid that I awoke, and as consciousness returned, like a flash the thought came,—*Why, there is the tap downstairs!* All the perplexity of the dream was dispelled, the nightmare gone, by that one sane thought,—“ The tap is downstairs.”

And as I rose, smiling at the foolish dream that had thus disturbed my rest, the thought came, how many are in the same condition,—troubled, distressed, seeking sustenance and refreshment here and there, from any and everything (except where it is to be found), because *in a dream!* They are asleep! To such we would cry, “ Awake, thou that sleepest! ” Your

restless efforts are futile, but "there is a tap downstairs!"

You have not to sink the well; you have not to labour to get water. The supply is brought to your door, and all you have to do is to avail yourself of it.

The Fountain of the water of life is in the eternal depth of the heart of God. He knew your need long before you had existence, and He has made provision for it. All that provision is found in the Lord Jesus Christ, Who has made atonement for sin. By His death on Calvary's cross, as the Sacrifice for sin, and the sinners' Substitute, He has laid the righteous basis whereby God can receive the sinner, having put away his sin. And the resurrection of the Lord Jesus Christ is proof that all is done. The One on Whom God laid iniquity, has been raised from the dead by the glory of the Father, and is now seated at His own right hand. All blessing is in His hand: if men were in their right mind they would seek it nowhere else. But Satan's poison gases are stupifying their souls; intoxicated by pleasure, or drugged by spiritism and "Modernism," they are in the sleep that soon will know no waking. "What meanest thou, O sleeper?" we cry. Awake! awake! May God the Holy Ghost rouse thee from thy deadly stupor, and lead thee to Christ, the Fountain of living water.

*HCT*



(iii.)

## The Sand and the Rock.

I built my house upon the sand,  
And saw its image in the sea,  
That seemed as stable as the land,  
And beautiful as heaven to me.

For in the clear and tranquil tide,  
As in a nether firmament,  
Sun, moon, and stars appeared to glide,  
And lights and shadows came and went.

I ate and drank, I danced and sung;  
Reclined at ease; at leisure strolled,  
Collecting shells and pebbles flung  
Upon the beach, for gems and gold.

I said unto my soul, "Rejoice  
In safety, wealth, and pleasure here!"  
But while I spake, a secret voice  
Within my bosom, whispered "Fear!"

I heeded not, and went to rest  
Prayerless, once more, beneath my roof;  
Nor deemed the eagle on his nest  
More peril free, more tempest proof.

But in the dead of midnight hour  
A storm came down upon the deep;  
Wind, rain, and lightning, such a pour,—  
Methought 'twas doomsday in my sleep.

I strove, but could not wake. The stream  
Beat vehemently on my wall;  
I felt it tottering in my dream:  
It fell, and dreadful was the fall.

Swept with the ruins down the flood,  
I woke; home, hope, and heart were gone;  
My brain flashed fire; ice thrilled my blood;  
Life, life was all I thought upon.

Downward I seemed to plunge through space,  
As lightning flashes and expires;  
Yet, how I knew not, turned my face  
Away from hell's terrific fires,

And saw, in glory throned afar,  
A Human Form yet all Divine;  
Beyond the track of sun or star,  
High o'er all height it seemed to shine.

'Twas He Who in the furnace walked  
With Shadrach, and controlled its power;  
'Twas He with Whom Elias talked  
In His Transfiguration hour.

(iv.)

'Twas He Whom, in the lonely Isle  
Of Patmos, John in spirit saw;  
And at the lightning of His smile,  
Fell down as dead, entranced with awe.

From His resplendent diadem  
A ray shot through mine inmost soul;  
"Could I but touch His garment's hem,"  
Methought, "like her whom faith made  
whole!"

"Lord, save, I perish!" While I cried,  
Some miracle of mercy drew  
My spirit upward. Hell yawned wide,  
And followed; upwards still I flew.

And upwards still the surging flame  
Pursued; yet all was clear above,  
Whence brighter, sweeter, kindlier came  
My blessed Saviour's looks of love.

'Till with a sudden flash forth beamed  
The fulness of the Deity:  
Hell's jaws collapsed; I *felt* redeemed;  
The snare was broken, I was free.

A Voice from heaven proclaimed, "'Tis done!"  
Then, like a homeward ray of light  
From the last planet to the sun,  
I darted through the abyss of night,

'Till He put forth His Hand, to meet  
Mine, grasping at Infinity;  
He caught me; set me on my feet;  
I fell at His in ecstasy.

What followed, human tongue in vain  
Would question language to disclose:  
Enough,—that I was born again;  
From death to life that hour I rose.

I build once more, but on a Rock  
(Faith's strong foundation firm and sure),  
Fixed mine abode, the heaviest shock  
Of time and tempest to endure.

Not small, nor large, not low, nor high,  
Midway it stands upon the steep;  
Below the storm-mark of the sky,  
Above the flood-mark of the deep.

And here I humbly wait, till He  
Who plucked me from the lowest hell,  
Prepared a heavenly house for me,  
Shall call me home with Him to dwell.

*J. Montgomery.*

# Gospel

# Gleanings



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**ONE PENNY.**

(ii.)

## Bible Questions No. XLIV.

“ Who art thou? ” (Ruth iii., 9 and 16).

To know oneself in relationship with God and the Lord Jesus Christ is indeed one of the greatest blessings we can have.

To believe the record that God has given us of Him, how He became the Substitute in the sinner's place, and bore the judgment of God against sin; and to know that God has accepted that sacrificial death in my stead, is to be born of God (see John i., 12). The title of a son and heir of God and joint heir with Christ, and all the blessings that God can bestow upon His children is yours the moment you believe in that finished work, and the One Who has accomplished it, and is at God's right hand. Ruth was twice asked the above question (see references); once by Boaz, when she confessed who she was, a Moabite stranger, but claimed him as her kinsman-redeemer; then again by her mother-in-law on her return to her. The answer to that second question was given by Boaz, later in the day: “ Ruth the Moabite I have purchased to be *my wife.* ”

Therefore let nothing deter you from taking your place as a guilty sinner at the feet of a risen Saviour; for if you refuse to heed His word and accept His salvation, you remain what you are, a child of wrath, because a child of disobedience, whose end is everlasting destruction from the presence of the Lord (see 11. Thess. i., 8, 9).

H. Baldwin

*Continuation  
7th. Anderson, as  
related by herself to me*

### Reflected Lights.

“ Well, I’ll go to-night, and see what sort of people they are at that Mission Hall, and if I don’t like them, I shall not go again.”

So said a poor woman to her husband, in reference to an urgent invitation from a neighbour to accompany her to hear the gospel preached.

Certainly the locality of the Mission Hall was not re-assuring, for even the police feared to enter the street in which it was situated except in couples, and the building itself was soon to be condemned by the authorities, while the congregation was the reverse of fashionable and well clad; but street, and hall, and congregation faded from the woman’s memory as she took her seat with her friend. Her attention was fixed on the workers, who were in various ways, by giving out hymn books and so on, showing their fellowship in the gospel. Like herself, they were working class people, mostly living in the poor streets around, but she, who could not read a word of her Bible, read the character of the Christians she saw for the first time there. It has been said, “ The world won’t read its Bible, but it does read Christians ”; and it was true of her. “ Ye are our epistle, written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us,” wrote the Apostle Paul to the

*Thomas St.  
Bible*

Corinthians (1st Ep. iii., 2, 3); and those whose eyes have never been opened to see in the Lord Jesus the perfection of every grace, as revealed by the Holy Spirit in the pages of the inspired Word of God, are very sharp to see what is, and what is not, of Him in those who profess His Name.

And what was of Christ shone out in those humble workers in the little Mission Hall. Their peaceful faces, their quiet, humble, yet happy manner impressed her; and as she looked at them, while waiting for the service to begin, she forgot all else, thinking "What godly people they look!"

But the service began, and the subject that night was the conversion of Mary Magdalene. The preacher described her awful condition, possessed by seven demons, under the complete power of Satan; and how the Lord Jesus Christ had come where she was,—probably when "He took ship, and came into the coasts of Magdala" (Matt. xv., 39);—somewhere, under some circumstances, He had met her, and He had cast the evil spirits out; He had delivered her from the power of sin and of Satan; He had set her free,—free to serve Him, and bound her to Him by an indissoluble bond of love. The preacher then told how she had followed Him from Galilee, ministering to Him (Luke viii., 2, 3) of her substance; how she had stood afar off from the

Cross, watching Him, as crowned with thorns, they nailed Him to that tree of shame, and left Him there to die. And then she had seen that awful pall of great darkness hide the noontide sun, and clothe the heavens with blackness, when God in His holiness and His wrath laid on His beloved Son the sins of all His people, and made Him Who knew no sin to be sin for us. Oh, those three hours of darkness, of agony, when God was dealing with the question of sin, and executing His fierce wrath upon it; and Christ, His Holy one, His well-beloved, only begotten Son, was bearing that wrath, because bearing our sins, in His own body on the tree! And Mary had heard that awful cry wrung from the lips of that Holy Sufferer,—“My God, My God, why has Thou forsaken Me?” *Why*, dear reader? Pause and supply the answer. Was it not that *you* might never be forsaken? If He was not your Substitute, and bearing your sins there, and exhausting the wrath in your stead, you must bear both for all eternity, in the place where hope and mercy never come.

Mary could supply the reason in her own heart: this was the price of her deliverance from the power of Satan. And she heard another cry break the silence, as with a loud voice Jesus cried, *It is finished*, and bowed His head, and dismissed His Spirit.

And Mary had seen more. She had seen

the reverent hands of Joseph and Nicodemus take that sacred, lifeless Body from the Cross, wrap it in fine linen, with a hundred pounds of spices, and lay it in Joseph's new tomb. She had seen them roll a great stone over the opening, and broken hearted Mary had retired to her own home. But before it was light on the first day of the week she was again at the tomb, to find it open, the stone rolled away, and to hear the enquiry from angel lips, "Woman, why weepest thou?" And to hear the same question repeated by One Whom she supposed the gardener, but Who followed it with her own name, uttered in tones none else could use,—"*Mary!*" "*Rabboni*"; "my Master!" And Mary was at the feet of her risen Lord, to be sent by Him on that wondrous errand: "Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God."

Such was the wonderful tale of grace unfolded that night in the Mission Hall; and the reflected light she had been attracted by in the faces of the workers, faded before the brighter rays of the "light of the knowledge of the glory of God in the face of Jesus Christ," as the question forced itself on Mrs. A——: "Will He save me as He saved her? If so, I'll follow Him!"

She went home, but the line of a hymn they had sung still rang in her ears: "Follow, follow, I will follow Jesus!"



Get it out of her head she could not: "I will follow Jesus!" She did not at first realise she must come *to* Him, before she could come *after* Him; but Sunday by Sunday, and Thursday by Thursday she continued to attend the services, to hear more of this One Who came to seek and to save that which was lost; and then, compelled by a power she could not resist, she returned to the Hall one evening, after leaving it, and walking almost the length of the street; and there on her knees she unreservedly yielded herself to the Saviour Who loved her enough to die for her.

Just as she was she trusted herself to Him, and rested her soul on His finished work, and found (as everyone does who takes Him at His word), "*Him that cometh to Me I will in no wise cast out.*"

She was saved, and satisfied; she became a new creature in Christ; and within four months it was her joy to know that her dear husband had been won by the godly conversation of his wife to accept her Saviour, too, and to walk with God for many a long year, till called to rest in His presence.

Mrs. A—— still lives, aged, widowed, but radiantly happy. Only this very day the writer met her, and clasping the hand now holding the pen writing this, she exclaimed, with a face that told of "joy unspeakable and full of glory," "I was just speaking of my Lord!" Dear reader, is He *yours*?

T.

## “Come Unto Me.”

The weak and simple ones are those who receive the words of Jesus. How many a woman, laden with sins, came to Jesus, and received blessing from Him, while others were wondering if He had known what sort of person had touched Him! But *she* had the joy of knowing her sins were forgiven, by the word of the Lord. If there is the least confidence in Him, He is ever ready to receive a soul who comes trembling to Him, and to bless it.

When the cities where most of His mighty works were done would not repent, He said, “All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him” (Matt. xi., 27). It is the delight and joy of His heart to tell of the Father and His love. So He revealed the love of the Father to anyone who would come to Him. Another time He said, “The Father Himself loveth you.” His joy was to reveal the Father’s heart.

But there was no love in those cities to Him after all His love and kindness to them. They could see no beauty in Him. They were struck with wonder at the gracious words He spoke, on one occasion; but when He pronounced judgment on them, they took up stones to stone Him. Even to-day men are too wise for Christ: they

lean on their own understanding. There is no one so dear to God's heart as Christ, and He is ready to bless if there is the least turning to Him, for there is none so gracious as God.

When God gave the law, and the sight was so terrible that all around the mountain quaked, then God said, “ I am gracious.” The Lord Jesus Christ felt the coldness of these cities, but He said to any poor soul,—“ Come unto Me! ” There is nothing causes joy to the heart of Christ like one coming to Him for blessing. As He said about the sheep: “ Rejoice with Me, for I have found My sheep which was lost.” By coming to Him you give joy to the heart of God, and the angels witness it. Again we say, there is none so gracious and kind as God.

When the Lord was born, Jerusalem was troubled. They did not want Him; they had no heart for Christ. But God will have His Son honoured. He ever will. If you reject Him, others will receive Him; but oh, *don't* reject Him! Think what you are losing,—the Father's heart, the Father's house, the glory! He wants you to come to Him, to know you have peace, and rest, and pardon of sins; and then to have the Father's heart revealed to you, too!

It is the delight of the Lord to reveal the Father. “ I am the Good Shepherd, and know My sheep, and am known of Mine, as the Father knoweth Me and I know the Father.” The sheep

knew the Father as Christ knew Him, knew His heart of grace; and He wants you to know Him too. “ *As many as received Him, to them gave He power to become the children of God.* ” Oh, how blessed! What love is going out! He wants you to know His love, to know that God created man to find His pleasure in him; and though man is a fallen creature, that has not altered God’s heart at all. He wants you to acknowledge your sin, and humble yourself before Him. If you take the place of acknowledging your sin before God, He is ready to save you. Oh, if you turn from such grace as this, so much the worse for you!

Christ has been lifted up, and the terrible wrath of a sin-hating God has been poured on His holy head when He bore the judgment of God. “ He hath made Him to be sin for us, Who knew no sin ”; and the believer can say, “ Who His own self bore our sins in His own body on the tree.” There was no eye to pity, no heart to sympathise with Him; lover and friend were far away. Men looked at Him, and said, “ He saved others; Himself He cannot save.” “ Come down, and save Thyself.” Oh, there was no eye to pity. And after all the mockery and jeering, *God* turned away from Him. He stood in our place, made sin; and God cannot look upon sin. Now God has a righteous ground to save you; He hid His face from that blessed One Who was

bearing sins. Jesus says, “ Come unto Me! I have a pardon for you! ” Oh, do you feel the burden of your sins? “ Come unto Me, and I will give you rest. ” If you believe the gospel of your salvation, you will have perfect peace; the Holy Spirit will come and dwell in your heart, and reveal the Father’s heart. He is ready to bless. There is peace and pardon for you; whoever you are, you can have rest and peace in Him.

But God looks for your repentance, for your humbling yourself. Then shall you know the blessedness of sins forgiven and covered. But that is only the first start of it. There are bundles of blessings for you! There is the Father’s love made known; there is the not coming into judgment, which others do, who refuse the grace of God; there is abundance of blessing.

Yes, God comes out in wondrous blessing now; but oh, what awaits us in the Father’s house? To be with Jesus wherever He may be throughout eternity, for He will never be separated from us. His companions will be poor sinners who have come to Him, linked with Christ Himself. “ The glory which Thou gavest Me I have given them . . . that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me. ” How He delights to tell over again, “ The Father hath sent Me! ” There is a coming day when the world will *know* the Father sent the Son to be the Saviour, and has

loved those who believe as He loves Him. God has not two loves, one for the Son, and one for you. No; the selfsame love will rest on you. Oh, will you have this love, or will you go on with your sins, and refuse the love?

If you accept it, you will have a purged conscience,—no more sin on your conscience; and when He comes, He will change you, so that you can stand in His presence, and find joy there. Will you have it? You must come to Jesus; look to Him; believe on Him. " He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life; but the wrath of God abideth on Him " (John iii., 36). Are you going to turn away from such grace as this? " Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." " For I came down from heaven, not to do Mine own will, but the will of Him that sent Me." Now you see the Father's heart. Jesus says, " I won't cast you out, for it is the Father's will I should receive you." " I'll give you rest," rest of soul. And there is a rest awaiting the people of God, rest in heaven. " He shall gird Himself and make them to sit down . . . and serve them." All the glories of God He will reveal; and oh, what joy to see Him as He is! It will vibrate our hearts more and more for His joy and glory!

J. E. *Evans*

## Corporal Candy.

“ If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved ” (Rom. x., 9).

Has every one reading this complied with that wonderful verse? If you have, there is not a question, or a doubt, and never ought to be one, that you are saved for time and eternity; saved for the glory of God, and saved to serve Him. “ For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

I remember the story of one I knew at Gibraltar, who was saved through this Scripture. He was a Corporal in the Lancashire Regiment, stationed at Europa; and he was a Roman Catholic, so it was difficult to get him under the sound of the gospel. He was the postman of the Regiment, and frequently had to deliver letters at the Europa Home, and was often asked to the services held there; but he always replied he was a Roman Catholic. His name was Candy. But one night he did come to the gospel, and the word went forth: “ Whosoever shall call upon the Name of the Lord shall be saved.” Corporal Candy was affected. He had never heard the good news of the gospel before; that God was a Giver, and gave His Son to die for poor sinners like him! And then to be told he had to do

nothing to save himself, but simply call on the Name of the Lord as the dying thief did; a truth that stands good for all time. But it was news indeed to Corporal Candy; news that seemed to him too good to be true.

Well, after that, he came again and again; and by and by his eyes were opened to see that *Jesus died for him, and rose again.*

The workers in the Home knew he was in a Regiment that did not care for God or man, and that most of his company were card players. But they told him to confess Christ in the barrack room. It weighed on him very much; and as we were going down from the Home together, he thought of his chum, an officer's groom. The Lord gave him grace, and he went straight to him and said, "I have been to the Home to-night, and I have been converted."

His chum waited a moment or two, and then said, "I wish to God I was!"

That was the beginning of his confession; it produced desire in another to be converted too. So he went to the barrack room, and knelt at his cot with oaths and curses all round him. But he never wavered; and he became a striking testimony to the grace of God, and was able to praise Him for His wonderful saving grace.

When the Boer War was taking place, Corporal Candy was shot at Spion Kop, and went home to be with the Lord Who had saved him.

C.H.Cook



## The Hearing Ear and the Seeing Eye.

We may well enquire for what purpose it is that the prophecy of Is. vi., 9, 10 should be quoted five times in the New Testament (Matt. xiii., 13-15; Mark iv., 12; Luke viii., 10; John xii., 39-40; Acts xxviii., 26 27). Solemn it is to observe that hardening of heart is the consequence of rejection of a full testimony and warning. We can see the same thing operating around us. Are there not many who have often heard the gospel without their hearts being touched and without any spiritual understanding of the word which they have heard? Hearing they hear and do not understand. Again they can see continually the effects of the gospel in the changed lives of believers well-known to them personally; they see, and yet perceive not that these things are due to the mighty work of the Spirit of God in the hearts of men and women. They hear without hearing, and see without seeing. What was true of the Jews in our Lord's day, and in the Apostles' day, is true now in the twentieth century.

But how refreshing to turn from this sad picture to the portion of the children of God, for "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit,

(iv.)

for the Spirit searcheth all things, yea, the deep things of God " (1 Cor. ii., 9, 10). Here we have things that do not enter into the heart of man, things that are incomprehensible to the natural man. Man's complete alienation from God is shown by his utter inability to understand what is of God. Man was able to understand God in Eden for a brief season, but sin brought in death and deprived him of communion with God. But in and through Christ man can again have fellowship with God, even with the Father and with the Son; by the Holy Spirit. " Wherefore, to-day if you will hear His voice, harden not your hearts," for far more than man has lost is given him in Christ, therefore " hear, and your soul shall live," for He has 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). But alas, hardening of heart is increasing against the grace of God, which we are told will go on till delusion from God fully possesses Christendom, and multitudes who have known the Gospel will worship an idol yet to be set up. Then will judgment have begun. Now the acceptable year of the Lord is still proclaimed, though in the face of increasing unbelief, and will be, till our Lord's return for His church ends it. Then, dear reader, " To-day, if ye will hear His voice, harden not your heart."

J.C.B. 

# Gospel

# Gleanings



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**ONE PENNY.**

(ii.)

## Bible Questions No. XLV.

“Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?” (Job. vi., 6).

For the soul to be eternally blessed by God the taste has to be exercised. Man having partaken of that which God had forbidden him (Gen. iii.), has lost (because a sinner) the relish for that which God provides, and finds it insipid, and unsavoury. But God, Himself, through the psalmist, in Psalm xxxiv., 8, gives the invitation, “O *taste* and see that the Lord is good, blessed is the man that trusteth in Him!” It is open for any, for all, to come thus to God, and prove the love that He has shown, in giving His well-beloved Son, the Lord Jesus Christ, to die, in order that propitiation for your sin and mine might be made. and to “*taste* death for every man” (Heb. ii., 9). Thus He has made it possible for God to righteously pardon you, if you believe in Jesus; and the portion of those who believe, or trust, is that they “shall never taste of death” (John viii., 52), that is the wages of sin (Rom. vi., 23), the second death (Rev. xx., 12-15), since the Lord Jesus has exhausted it in their stead. Can you then, dear reader, still go on heedless of God’s love for you; still careless about your soul, yet knowing sin and unbelief call for judgment? Stop, and from to-day, accept Christ as your Saviour and “*taste* that the Lord is gracious” indeed (I. Pet. ii., 3).

H. B. Babcock

*Related  
by Mr. Anderson*

## Two Rashers of Bacon.

Mrs. W.'s husband was in South Africa, fighting in the Boer War, and she was left with her three children. But she was terribly unhappy. The love of strong drink held her as with a vice, and sorely her conscience troubled her as to this, her besetting sin. She went to the priest, confessing it to him; but she got no strength, no help, no comfort.

Now she had a neighbour who felt deeply for her. Mrs. A. had once been under the power of sin and Satan herself, but she had found a Deliverer. An uneducated woman, not even able to read, she could pray, and she could tell of her own experience, and the Saviour who had washed her from her sins in His precious blood. And she spoke of Him to Mrs. W.

"Ah, but I'm an Irish woman, and a Catholic. And the priest tells me our Saviour is too holy for me to go to Him. I must go to the priest, and he will go to the blessed Virgin, and she will go to her Son. I am too great a sinner to go to Him, He is too holy."

"I'm Irish, too, but I have been to the Lord Jesus, and He saved me, and so He will anyone, no matter what nation they are."

But Mrs. W. could not believe it. More wretched she grew; "she wanted Jesus, but she did not know it," as her friend said, and she tried to drown her misery in drink.

One morning she rose, ill in body, and suffering more in mind. "Something tells me to go and see Mrs. A.," she remarked to her little son.

"Then why don't you go, Mother?"

"She'd bless me going to her on Saturday morning!" replied the wretched woman, who well knew her Christian neighbour's thrifty habits.

"No she won't, Mother. You go, and I will dress the little ones."

Mrs. A. was busy upstairs in the bedroom when she heard her neighbour's voice; she knew of her outbreak, but called over the bannister, "Come up, my dear. I'm too busy to come down"; and up the poor creature came, beseeching her to pray for her, for she could not pray herself. Down on their knees they went, and earnestly Mrs. A. pleaded for the deliverance of this poor slave of sin and Satan, by Him Who had given Himself a ransom for all,—therefore for her.

"I don't feel any better," said Mrs. W. as they rose from their knees.

"No, but you will. Go home now"; and away she went.

Midday came; Mrs. A.'s husband came home to his dinner, and had to return quickly to work; she sat alone finishing her's, and noticed some potatoes left on the dish,—an unusual thing. Then a voice seemed to speak to her, "Go and

fetch Mrs. W. and cook her a rasher of bacon." Away to her neighbour; "Come, my dear, you must come and have some dinner with me. I've a rasher of bacon all ready for you!"

"I can't eat anything," replied the slave of drink.

"Yes, you can. The Lord has left the potatoes for you, and you can eat them all right," was the firm and unexpected rejoinder of this simple Christian, accustomed to take everything from her Lord.

Mrs. W. returned with her, and was soon enjoying a decent meal. "Now come into the front-room"; and there, closing the door, Mrs. A. poured out her soul again for her poor sin-enslaved friend. Her words were interrupted by a loud cry, which caused her to raise her head. Mrs. W. was standing with her hands clasped, and tears streaming down her face. "Oh Lord," she cried, "If I have been going to the wrong one, forgive me. You know I have been told to, but oh, I come now to You!" And for some minutes she continued confessing her sins, not to a priest, but to a living Saviour at God's right hand.

Mrs. A. rose from her knees at length; and then, burying her face on her shoulder, Mrs. W. wept again for joy.

"Fanny," she said, "*He says, Look unto Me.* Oh, what has happened? Where is my

burden? I feel as light as a feather! He says, Look unto Me!"

"*Look unto Me, and be ye saved.* You are saved, my dear!"

"Oh, tell me what I am to do!"

"Go home, shut yourself in your room, and get alone with Jesus. Tell Him anything you want, and believe that you have it!"

"I want Him to keep me!"

"Tell Him so, and He will keep you!"

And He did. But the priest missed her from Confession, and went to seek his straying sheep.

"You told me the Lord Jesus was too holy for me to go to Him, but He has taken my burden away." Such was her testimony, and the priest found he could not interfere.

Months passed, and then Mrs. W. had the happiness of welcoming her husband back from South Africa. The news of his return quickly spread in the neighbourhood, and that evening Mrs. A. went round to rejoice with her friend. She found the little room full of relatives and friends come to welcome him back, and before them all was introduced to the husband with these words, "This is Mrs. A., Jimmy, who prayed for me, and led me to my Saviour, Who took my burden away!"

"Talk of prayers!" returned the soldier, as he heartily grasped Mrs. A.'s hand; "You should have heard Roberts pray before we went into battle! No wonder I'm come home safe!"



But though he could appreciate the Christianity of the late gallant Field-Marshal and noble Earl, and also the loving concern of the humble Christian woman who had been such a blessing to his wife, of the Saviour they both knew, and served, and owned, he was still ignorant. Quickly returning to his former employment in a large railway works, he soon joined his mates there in drunkenness and vice, and a sorry time his poor wife had. One day she again sought Mrs. A. in deep trouble.

“ Oh, my Jimmy is so ill, ill through the drink. Do come and see him,” she pleaded.

Now, Mrs. A. had wisely abstained from visiting her neighbour when she knew the husband would be at home, and she hesitated. But the poor wife was importunate. “ God used you to lead me to the Saviour, and the One who saved me, can save my husband,” she insisted; and Mrs. A. at length consented. She found him looking exceedingly ill (for sin is a cruel tyrant) suffering in body as well as mind.

“ Do you like tomatoes?” she asked, in her cheery way; and, answered in the affirmative, she asked the wife to fetch some, adding “ I’ll cut you a rasher of bacon, and cook it, and you’ll feel ever so much better.”

Though her husband’s money was but small, she spent it wisely, and knew it was economy to buy a large piece of bacon, and cut the rashers as

required for her family, rather than run to the shop for a small quantity daily; hence her ability to produce a rasher when required. In spite of the poor drunkard declaring he could not eat, she persisted in cooking it, talking kindly and wisely all the while; and before long he was partaking of the tasty meal. When he finished it, he exclaimed, "Mrs. A., I'll never touch a drop of drink again!"

"Hush!" she exclaimed. "That's no good! It is no good telling *me* that! You have no power to keep from it; but go to God, and ask Him to save you from it."

What took place between that soul and God is only known to Him; but "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"; for "the blood of Jesus Christ, His Son, cleanseth us from all sin." From that time, W. was a changed man. He was delivered from the *power* of sin, from its tyranny, as well as from its judgment. He was cleansed from the moral defilement of the love of strong drink, as well as from the guilt of sin, by the blood of Christ; his fellow workmen saw the change, and accused him of being "mad," but husband and wife walked as "heirs together of the grace of life,"—eternal life, the gift of God, through Jesus Christ our Lord, until it was Mrs. A.'s sad but sweet

privilege to watch Mrs. W. depart to be with Christ, and prepare the lifeless remains for the grave, where they await the resurrection of the just, at the coming of the Lord.

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### “ So Great Salvation ”

There are two reasons why God's salvation is called “ great.” One is the greatness, dignity, and glory of the Person who did the work of salvation; and the other, the extent and depth of the work accomplished by the Saviour.

God, in His pity for man, looked down from heaven, and saw the awful havoc sin created in this world; where could a remedy be found for the ruin of His once fair creation? There was One Who in the counsels of God thought about the salvation of man, and His delights were with the sons of men, and He said “ Lo, I come to do Thy will, O God.” He undertook to come from the glory above to fulfil the will of God, and do a work which, if believed in, would save *and does save* the vilest of sinners. Thus God's plan of salvation is all His own.

In course of time, God sent the Saviour. He came into this world, and one who received Him into his arms said, “ Mine eyes have seen Thy salvation.” The Lord Jesus, though in the arms of Simeon, was God's Salvation. He was no less than God, manifest in flesh, in a Body prepared for Him, as we read in Psalm xl. He was no

less God, because in that Body prepared for Him;—God manifest in flesh. There was a Divine necessity He should become Man, and stand in the breach between God and men (1. Timothy ii., 5, 6). Understand, He was One Who could put His hand on the Throne of God; and also put his hand on a poor sinner, and bring the poor sinner from his sinful estate into the very presence of God, and fit for that presence! Oh, what a transformation!

We never knew it till we came to Christ; but when our eyes were opened, and we saw God's love in providing such a Saviour, and Christ's love in going to the Cross of Calvary; and when we saw His sufferings as the Sin-Bearer in Matthew xxvii., and Psalm xxii., then we saw how much the work of salvation entailed. The Holy One of God was made sin for us; and that was the only possible way any of us could be saved. The obstacle that shut us out from God's presence must be removed; and only One was capable of doing it. But at what a cost! To be taken by wicked hands, and nailed to the tree! There never was such a Spectacle for demons, or for angels; for angels enquired about the great salvation. They failed to understand, and we fail to understand how the Son of God should endure all at the hands of man. But He did. He was the Just One Who suffered for us, the unjust, to bring us to God. Reader, have you believed on

Him? and do you rest on His gloriously finished work?

We have examples in the Scriptures which afford us illustrations of those who believe, and are saved. You have often been reminded of one who was a most hard-hearted man, and so hated the saints of God, that when he had a chance, he “put them into the inner prison and made their feet fast in the stocks.” There never were more filthy places than some of the prisons in Eastern countries; and it must have been a most filthy place in which Paul and Silas were placed at Philippi. But there they sang praises to God; and they were the happiest men in that city!

Then God awakened the jailor by an earthquake. He would have taken his own life, if God had not interposed. But there was the voice of the Apostle “Do thyself no harm!” And what did he say? What some of us have said to the Lord: “What must *I* do to be saved?” It was a personal matter. Then the blessed answer: “Believe on the Lord Jesus Christ, and *thou shalt be saved.*” And we read that he did believe, and all his house. Did he do anything to save himself? No; he was entirely dependent on the work of Christ, which, if believed in, saves the soul. Everyone, in order to be saved, must come to and believe on this precious God-sent Saviour. He deserves all the praise, and we would give it to Him, too.

And "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."

C.H. Cook.

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### A Strange Coincidence or Who is the Liar?

I had just received a letter from an old friend, now in Australia, in which he wrote:

"It is so sweet to know of souls born again! Why, it was not till 1884 that I saw my Saviour in all His matchless glory, and His forgiveness. I could not understand how people could speak of being saved; I thought none could know till they arrived in heaven.

But one day, one of our men at the Railway Works, said to me, 'Peter, you are saved!'

I said 'Stuff! I'm not.'

'Then,' John answered, 'you call our Lord Jesus a liar!'

'I do not,' I replied.

'All right,' John said, 'listen to these words: *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).

Those words arrested me; I held up my hands, and said, 'Lord, I believe!' From that moment a great light came upon me, and has remained. Through all our trials and sorrows,

He, Jesus, has been our Guide and Stay. I was so overjoyed that I gave my darling wife no rest till she, too, saw the light. Her passing away to the better land was most beautiful, 'safe in the arms of Jesus.' Oh, dear friend, I pray that my passing away may be like hers! But His will be done, for I am quite ready when He shall come."

Closing the letter, I took up *Gospel Gleanings* for August, 1926, and opened on page 91, "Making God a Liar." Thus was the same truth brought before me by these two instances, one taking place years after the other, and on two opposite sides of the globe, that "*he that believeth not God hath made Him a liar.*"

God's word twice says (Psalms xiv., 1, and liii., 1), "The fool hath said in his *heart*, There is no God." It does not say with his *lips*. Many an one has done that when all the time they knew they did believe there is a God, but they did not *wish* to. They then were liars, and on the road to become fools.

I knew a girl who had a good opinion of her own wisdom, and when annoyed by her brother would say, "Don't be a fool!" "Thank you," was his answer, "very good advice!" Yet all the time she was one herself, refusing to believe what she did not understand. Her mind had been so warped that it was not till she had passed through much painful experience, that at last the light of God shone into her heart, chasing away

the doubts and misunderstandings, and leading her, not only gladly to own the existence of God, but to *know Him*, and to rest implicitly on His word, and His work as a Saviour.

Should this reach the eye of one who, up to the present, thinks more of their own abilities than of God's word, for *your own sake*, stop at once. Believe God. Trust in the Lord Jesus Christ. Forsake your own thoughts, and accept Him as your own and only Saviour, giving Him all the glory. Then shall you possess that "eternal life which God Who cannot lie promised before the world began" (Titus i., 2), but has manifested in the Person of His Son, who went to the Cross and died in the sinner's stead; Who is risen again, and at God's right hand; and "to Him give all the prophets witness, that through His Name, whosoever believeth in Him shall receive remission of sins."

Nune  
Barns

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EXTRACT.

Faith is that principle which puts sinners into immediate contact with Christ, and makes them independent of all that man can do for them.

J.G.B.



## Christ or the World.

Well do I remember the words heading this paper, "Christ or the World?" and what they meant to me about 48 years ago, when I was on my knees by my bed-side, and I thanked God the other day, that He then gave me to say, "*Christ!*" for, I thought, "where might I have been now if living without Christ?"

I believe it was my opportunity when it came to that point "*Christ or the World?*" You cannot have both, dear reader. My first convictions were in a cemetery, when thoughts came like this (no doubt of God), "What would they put on the stone on your grave, if you were to die?" I thought, "Better to be a Christian now than leave it till my death-bed." But I was young, and the pleasures of the world were sweet. Then the Scripture came to me, "Ye have set at nought all My counsel, and would have none of My reproof. I also will laugh at your calamity; I will mock when your fear cometh" (Prov. i., 25-26). Still I thought it was good people that went to heaven; but again Christ said, "Him that cometh to Me I will *in no wise* cast out." "Christ for me," I said, and through life I have found Him faithful to keep, till He comes and takes His beloved church to glory.

Reader, only trust Him; He has done the work on the Cross. May it be yours to say, "Christ for me," now, and eternal glory will be yours for ever. Amen.

A.C. Wallace

## Absolvo Te

(I absolve thee).

One Priest alone can pardon me,  
Or bid me "go in peace";  
Can breathe that word "Absolvo te,"  
And make these heart throbs cease.  
My soul has heard His priestly voice;  
It said, "I bore thy sins; rejoice!"

He showed the spear-mark in His side,  
The nail-print on His palm;  
Said, "Look on Me, the Crucified;  
"Why tremble thus? Be calm!  
"All power is Mine; I set thee free;  
"Be not afraid; absolvo te."

By Him my soul is purified,  
Once leprous and defiled;  
Cleansed by the water from His side,  
God sees me as a child:  
No priest can heal or cleanse but He;  
None other say, "Absolvo te."

He robed me in a priestly dress,  
That I might incense bring  
Of prayer, and praise, and righteousness,  
To heaven's Eternal King.  
And when He gave this robe to me  
He smiled and said, "Absolvo te."

In heaven He stands before the Throne,  
The Great High Priest above,  
"MELCHIZEDEK";\* His Name alone  
Can sin's dark stain remove;  
To Him I look on bended knee,  
And hear that sweet "Absolvo te."

"A little while," and He shall come  
Forth from the inner shrine,  
To call His pardoned brethren home.  
O grace, supreme, divine!  
When every blood-bought one shall see  
The Priest Who said "Absolvo te!"

\* King of Righteousness.

# Gospel

# Gleanings



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—  
ONE PENNY.

**Bible Questions No XLVI.**

“ I have sinned ; what shall I do unto Thee, O Thou Preserver of men ? ” (Job. vii., 20).

It is a great moment in the history of a soul when one discovers one's self to be a lost sinner, and a sinner that must have dealings with a holy God. David, when his sin was so brought home to him, that he also said, “ I have sinned, ” cried to God for mercy (see Psalm li.) because he knew God's righteousness in judging it.

Dear reader, have you discovered you are a sinner,—(and *all* have sinned, Rom. iii., 23)?—If so, how do you expect to face God?

Job realized he needed a Daysman or Mediator to stand between him and God (Job ix., 33); and so do you. Yet, wonderful to say, the One you need God has provided in the Person of His beloved Son, the Lord Jesus Christ, the one and only Mediator between God and man, Who gave Himself a ransom for all (I. Tim. ii., 5, 6). Himself, God over all, blessed for ever, He could lay His hand on the Throne of God, and satisfy all the claims of its holiness and justice; and as Man, holy, harmless, undefiled, and separate from sinners, He could stand in the sinner's stead, and bear his guilt.

Think of it, God incarnate made sin, and bearing its penalty, that guilty, rebellious sinners might have pardon and be brought back to God! “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”

H. Baldwin

**John Cannon**

High Mass was being sung in a well-known Roman Catholic church in the South of England, and among those present, none were more devout in their behaviour than Mrs. C— and her family. She was a firm adherent of the Church of Rome, and brought her children up strictly in that faith. And now they knelt with bowed heads beside her, at the "elevation of the host." Suddenly, to her extreme surprise, her son, John, raised his head, and looked enquiringly all round. "Bow your head! Bow your head," whispered his mother sternly, and the curly head was at once reverently lowered. But what had happened that the youth, usually so devout and punctilious in his behaviour, had thus forgotten himself? As he knelt there, above the tones of the priest's voice he had heard four words, spoken not in Latin, but in his own mother-tongue; and it was this which had caused him to look round in surprise to see the speaker. But no speaker was visible! In the secret of his own heart and conscience the words had been uttered by the Holy Spirit of God: **THIS IS NOT WORSHIP!** Startled, alarmed, annoyed, he tried to get rid of them, but he could not; and from that moment he began to doubt the efficacy of the religious observances to which he had been accustomed; the authority of the Church to which he belonged; and what his own condition

was as a sinner before God. He was disturbed, troubled, and restless. If the ornate services, the beautiful music, the solemn ritual, was not worship, what was? If they did not please God, and were not acceptable to Him, what did He require? What could he do to make himself agreeable to Him? He did not know. He had lost confidence in the Church, and the priest; the Bible he had never read, and he had nothing to help him.

Discontented with everything, the boy threw up his situation, and thought perhaps he would be happier in other surroundings. Soon he heard of a vacant place, and applied for it, getting about a shilling a week better pay. He heard the master was a religious man, and he soon found out that the foreman, under whom he worked, was one, too; since it was his custom to read what the boy knew was the Bible during his dinner-hour. "I wish he would speak to me, if he is a good man," thought the lad, little knowing that the foreman had from the first day he saw him been praying specially for the soul of the young workman, and asking for wisdom to speak at the right time.

The moment came. One afternoon they were alone. It was a cold day, and the lad had been to a neighbouring eating-house for a warm meal.

"Did you enjoy your dinner?" asked the foreman.

“ Yes, thanks. But they are religious people there, aren't they?” replied the lad, who had been surprised to find several texts of Scripture on the walls of the dining-room,—texts he had read with interest, but entirely failed to understand.

“ Are they?” rejoined the foreman. “ Being religious will not take you to heaven, though.”

“ Won't it? What will then?” was the astonished answer; and then the lad listened, for the first time in his life, to the wonderful story that the Son of the living God had gone unto death for his sake, had borne the punishment due to his sins *once and for ever*; that there is “ no more offering for sins,” because His work is a finished work. He declared it so, before He bowed His head and died, and in proof thereof God raised Him from the dead, and seated Him at His own right hand. And the foreman opened his Bible, and read His own blessed words: “ 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 judgment, but is passed from death unto life ” (John v., 24). Wonderful peace-giving words!

Many such conversations did foreman and lad have together until the young man rested his soul implicitly on the word of God respecting the work of Christ; trusted the precious Saviour

whom God has sent, and received the witness of the Spirit that he was a child of God. And as he rested on the finished work of the Lord Jesus, so he saw that the "sacrifice of the mass" must be a delusion, and a denial of the work He accomplished once and for ever. There is "no more offering for sin," because God is satisfied, nay, *glorified*, about the question of sin through that perfect sacrifice.

Bitter persecution befell him at home. His mother, once so loving, turned against him, burnt his Bible, cast him out.

But for nearly half a century he went on his way, telling to those with whom he came in contact the blessed news of salvation,—complete and free through the work of the Lord Jesus, and that alone.

Not long since it was the writer's privilege to stand by his side, and bid him "Good-bye" for a little while, as the attenuated form, the laboured breathing, the utter weakness told that the end of his earthly pilgrimage was very near. In answer to some remark of his sorrowing wife, the writer said, "There is one thing that present circumstances, however trying, cannot do; they cannot separate us from the love of God in Christ Jesus our Lord."

"No, *the bond is too strong*," rejoined the invalid; and before forty-eight hours were over he had entered the presence of the Saviour Who had loved him and given Himself for him.



To a relative who had visited him a short time before, and who still adhered to the Church he had left, he remarked:—"The difference between us is this: I *know* that the Lord Jesus has *done* all the work, and I am resting on what He has accomplished; and when my call comes I *know* I shall go to be with Christ. You are still *doing*; you are still seeking to fit yourself for God's presence; and when you pass away, you expect to go to purgatory, while prayers are offered for the repose of your soul. How long will you remain there? When will enough prayers be offered to release you? Is not that an unsatisfactory foundation to rest on?"

Oh reader, will you not, as John C— did, rest on God's testimony concerning His Son, and His one work, once accomplished, a bond that neither death nor life can sever; and adopt the words that fell from his dying lips:

"The Saviour's precious blood  
"Has made my title *sure*;  
"He passed through death's dark raging flood  
"To make my rest secure?" T.

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### The First Inspired Song and Why it was Sung.

The people who sang it had not, as far as we know, ever sung a song to the Lord. Their circumstances were such that they had no desire to sing. They had a master from whom there

was no escape, as far as their own effort was concerned; and when God began to interpose for their deliverance, the tyrant strengthened his enmity against the people of God.

But God came down to deliver them, and He plagued Egypt, as we know; and He completed His judgments by bringing death into every house in Egypt where no blood was seen on the doorposts and lintels. It was the blood sprinkled there, in obedience to the word of God, that kept the judgment of God away from His people. They were sheltered by the blood of the lamb, while God acted in judgment on their enemies.

And some of us have learned that the position of the Israelites does but set forth our own, as sinners against God. We were unconscious of the bondage we were in. Our sins did not appear a burden, we went on with them, till God allowed His word to shine on our souls, and we discovered the bondage we were in, and our hatred to Christ and to God. But He delivered us, and put away our sins; and then, for the first time, we sang with joy:—but not till then. We may, perhaps, have sung the songs of the world; but everything belonging to it perishes with the using: not so the things of God. The joy of heaven never ends.

The Egyptians knew nothing about it; but God had come down to deliver His people through

death. And *there is no escape from judgment for a sinner except by death,—THE DEATH OF JESUS.* There was the Substitute Who bore our sins :

“ God Who knew all, laid them on Him,” ALL of them ; and Scripture assures us that when God puts these sins away from us, and from His presence, He puts ALL away. If you read the types, you will find they are most emphatic about it. Aaron laid “ *All the iniquities of the children of Israel, and all their transgressions in all their sins* ” upon the head of the scapegoat (Lev. xvi., 21).

The people of Israel were delivered the very night when the Egyptians said “ We be all dead men.” God was at work, and the people were hurried out of the land.

But although all Egypt had lost its firstborn, the enemy said, “ I will pursue.” He was on their heels ; he was going to have his prey. “ I will draw my sword, my hand shall destroy them.” There was a great issue at stake that night. It was between God and Egypt. The people could not return. But the enemy was behind ; rocks on either side : what else was there ? *The sea in front.* The people of God were hemmed in. Have you, dear reader, been brought to that point, when you saw that, as far as you were concerned, there was no help at all for you ? That if there was to be deliverance, God must do it ?

Israel began to murmur; they had known the power of Egypt, and were afraid. But as they murmured, Moses said, "Stand still, and see the salvation of the Lord"; and God said, "Speak to the children of Israel that they *go forward*." Go forward! The sea is there! What is the sea to God? "Go forward. I will open the way. This is My Work, this is My deliverance." All the hosts of hell could not stop what God had begun to do. He had said "I have come down to deliver." On the Cross it was verified. We were in worse plight than Israel, but God said, "I am come down to deliver." "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." That was why He was on the Cross. He had come down to where the sinner was, in the very place of death and judgment; and He bore it all. Such is the fulfilment of God's word concerning all who put their trust in Jesus now. God sent His Son; but the very Scriptures that tell us He sent Him, tell us that He, Himself, is God, blessed for ever. God has been into this scene in wondrous love, to reconcile it to Himself; but it would not be reconciled, and sent Him back to heaven, saying "We will not have this Man."

The people were told to "Go forward," and there we see faith in exercise. To go forward with the sea in front, is, to the natural man,

absolute folly. But "the sea is His, and He made it," and He is able to control it. As the people approached, the sea opened, and the people went through. You can read in Exodus xiv. of the darkness, and of the chariot wheels of the enemy being taken off when he said, "I will pursue." He had a hard task, but he would not give up his prey without a tremendous fight. And Satan was at the cross, exerting all his power to frustrate the Christ of God.

But God overthrew Pharaoh and all his host; and in the morning, when Israel were all across, they turned to see their enemies, and found every one totally destroyed, all dead on the sea shore. God had won the victory, and you can get some little idea of the joy that filled their hearts. "Then sang Moses!" How can you sing if you do not know your enemies are gone? But God has shown us that every enemy is gone.

I want just to call your attention to part of their song. You notice all the glory is ascribed to God Himself. "I will sing unto the Lord, for *He* hath triumphed gloriously." Have you ever done so, in the conscious sense of what the Lord has done for you? How can you help it, when you know what He has done for you, and the cost of it? It is not deliverance by power only, but by the precious blood of God's Son. "I will sing"; how can you, if you are not forgiven? But if

you know your sins are gone, you cannot help it!  
 "For He" (not "I"), "He hath triumphed  
 gloriously!"

W. Young

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### The Object of Faith.

The other day I heard two men talking of a younger one, and they said, "Well, he has his life to live." And we all have our lives to live; but the life of the believer is a life of faith, for "without faith it is impossible to please God."

In Hebrews xi. there is a list of worthies who had faith, and passed away in that faith; but we read, in verse 40, "God having provided some better thing for us, that they without us should not be made perfect." Whatever joy they had, or privilege, they never knew what it is to be associated with a living Saviour at God's right hand in glory, or to have the Holy Spirit indwelling them; the latter in consequence of the former. The "better thing" is to be associated to-day with the Lord Jesus Christ, up there in heaven; the Saviour of sinners, and therefore *our* Saviour; and to be so closely associated with Him that nothing can separate us from Him; though we may, by our conduct, hinder, to our discredit, the joy we should have.

One blessed Person is put before our souls as the Object of faith; that blessed Person is the Lord Jesus Christ, Who came from God, and walked this earth to the glory of God, and

expressed all the wonderful glories of heaven on earth. For if heaven was ever seen on earth, it was in that blessed Person; and from the manger to the Cross, no one could gaze on Him without seeing something of heaven in His ways; and all His walk went up to the praise of God. He is the Object of faith,—the Object God puts before you and me as the Saviour of sinners; the Object for our hearts, for the great antidote to the troubles and trials of this life is to have Christ in the heart. If troubles and trials fill the heart, there is no room for Christ; but if He fills the heart, there is precious little room for the cares and trials of this scene. He is the Object of faith; and we are exhorted to be “looking unto Jesus, the Author and Finisher of faith, Who for the joy that was set before Him, endured the Cross.” When we think, in any feeble manner, of the bitter anguish He passed through on the Cross, from the people round about; and then what He passed through during those fearful hours of darkness, Oh, we cannot comprehend it! “He *endured* the Cross, *despising* the shame.” In the language of Psalm lxi., He could say “Shame hath covered Me.” He was, and He still is, the Object which the world treats with disdain,—the great Object of shame; yet He *despised* the shame. The One Who was entitled, as none other, to the homage and worship of all, was on

the Cross, the Object of shame, gazed on by angels, by men, by demons. That perfect, holy, blameless Son of God, as the Son of Man was in the place of shame. He went down to the very lowest; but He Who went down to the depths, has ascended up to the very highest, and is set down at the right hand of the Throne of God! He is up there as a risen Man, as the great Victor, the mighty Conqueror, Who has been into death and the grave; and having bound the strong man, has spoiled his goods. He sits up there to-day as the Object of faith; and of those who have placed their faith in Him, God says, "Their sins and iniquities will I remember no more."

QUARTUS.

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### Jesus' Precious Blood.

What sacred Fountain yonder springs

Up from the Throne of God;

And all new covenant blessings brings?

'Tis Jesus' precious blood.

What mighty sum paid all my debt,

When I a bondman stood,

And has my soul at freedom set?

'Tis Jesus' precious blood.

What stream is that which sweeps away

My sins, just like a flood;

Nor lets one guilty blemish stay?

'Tis Jesus' precious blood.

What voice is that which speaks for me

In heaven's high court for good,

And from the curse has set me free?

'Tis Jesus' precious blood.

What theme, my soul, shall best employ

Thy harp before thy God,

And make all heaven to ring with joy?

'Tis Jesus' precious blood.

*Found among Mother's papers, in Grandmother's handwriting*



Found  
among Mother's  
papers in Aunt  
Emmie's  
writing

(iii.)

## A Half-Sheet of Note-paper, and what it Contained.

It was yellow with age, the ink very faded, and the handwriting that of one who passed from this scene over thirty years ago. How long it had lain in the desk in which I found it, I know not; whether a quotation, or an original composition, there is no clue; but the statements are as true to-day as when they were penned. May they prove a message from God to you, dear reader!

“ If man could save himself by saying prayers, then he does not need the atonement of Christ; and God should have told sinners *not* what He has done, ‘ Believe on the Lord Jesus Christ, and thou shalt be saved,’ but ‘ Pray, and thou shalt be saved.’ Instead of this, there is no such text in the Bible.

“ The gospel offers salvation to each believing sinner to-day, as a gift *bestowed* without money and without price. All that is required on the sinner’s part is that he take it. If you believe your sins were laid upon Christ, and that He finished what He undertook to do, how can you doubt but that your sins are for ever put away? The words ‘ *It is finished* ’ would not be true, the atonement would not be complete, if a work, a prayer, or even a tear were required to make it more perfect. ‘ *It is finished,*’ does not mean that Christ has paid the chief part of

the debt, and left an instalment, however trifling, for you yourself to pay. No, '*It is finished*' means that Christ has paid the whole; and that all you have to do, to be at peace with God for ever, is to take Him as your sin-Bearer and Surety, Who has paid the debt, and by His precious blood-shedding has wrought out on your behalf, a full, complete, and free salvation. 'He that believeth . . . . is *not* condemned.' So surely then as you believe that the Lord Jesus Christ bore your sins, and by this sacrifice of Himself put your sins away, so surely you are this moment a pardoned man. 'He that believeth on the Son *hath* everlasting life.' The verse says the believer **HAS** it."

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If we receive the witness of men, the witness of God is greater: and this is the witness of God, which He hath testified of His Son. 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. 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 (I. John v., 9-13).

# Gospel

# Gleanings



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PATERNOSTER ROW, E.C. 4**

**ONE PENNY.**

(ii.)

## Bible Questions No. XLVII.

“But will God in very deed dwell with men on the earth?” (II. Chronicles, vi., 18).

God's thoughts have always been to dwell with men since the day that He chose Israel as His people (see Exod., xxv., 8), for His “delights are with the sons of men.”

And a wonderful answer to that question is found in the New Testament, which tells how God in marvellous grace to guilty, sin-stricken men, gave His well-beloved Son to come to this earth, as a Babe in Bethlehem's manger, to live as Man amongst men, and then to become the Victim on Calvary's Cross, where He bore the punishment due to sin, thus effecting atonement. When He was here on earth God did indeed dwell with men, even as the Apostle John says (John i., 14). “The Word was made flesh, and dwelt among us.” Think of it! The Mighty God, Whom the very heaven of heavens cannot contain, in order that you might know His love dwelt among men as the Lord Jesus Christ. “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” If you put your trust in Him, and believe in Him, it is to the salvation of your soul; that you might receive “the Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you and shall be in you” (John xiv., 17). H. Baldwin

## Have a Grip on the Future.

Walking along the main thoroughfare of a provincial town lately, I noticed a group of people standing on the pavement, evidently watching something on the other side of the road; and turning to see what it was, I found they were attracted by a mechanical advertisement in the window of the local office of a very well-known insurance company. At the moment I looked up it was displaying a large hand, firmly grasping a bundle of policies, with the words above in big letters, "Have a Grip on the Future!" The machine rotated, showing other devices depicting what might be in the future, and which the company's policies would make provision for: but as I went on my way those words continued before my mind, "Have a Grip on the Future."

North  
Street  
Brighton

"Rubinoid"

Yes, dear reader, what lies before *you* in the future? We are approaching the close of another year: time is hurrying on with lightning speed; how soon your little space of life may be done, who can tell? Eternity lies before you: have you a "grip" on *that* future?

Perhaps you say, "We do not know what will be in the future." One thing is *certain*; and if you deem it wise to make provision for exigencies that *may* occur in the future of time, oh, how far more important to prepare for that which **MUST** be in the future of eternity: **SO THEN**

EVERY ONE OF US SHALL GIVE AN ACCOUNT OF HIMSELF TO GOD (Romans, xiv., 12).

That is a certainty that lies in the future of every individual of the human race. Black, white, red, yellow,—whatever branch of mankind you belong to, rich or poor, educated or illiterate, cultured or savage, every one into whose nostrils God has breathed the breath of life, every human being shall give an account to God. Are you prepared, my reader, to render that account? Have you that which shall meet the demands of the absolute holiness, inflexible righteousness, and stern justice of the Almighty Creator God? He created you to glorify Him: have you done it? Have you sought His will or your own pleasure during the past history of your life? Has your aim been so to live that others may think well of *Him*, or that they should think well of *you*? And to gratify your own desires, and pleasures, and pride?

Every thought, and word, and action of your being lies open before His omniscient eye; "God is light: and in Him is no darkness at all" (I. John, i., 5); and you and I, "*every one of us shall give an account of himself to God.*" My reader, my fellow-sinner, have you *a grip on THAT future?*

Come with me to the quiet of a sick-room, where the doctor is paying his last visit. He

knows his skill has been unavailing, and all present know it, too, none better than the sufferer, who calmly tells his medical attendant that he feels the end has come. The doctor, too honest to deceive him, but surprised at his calmness, asks, "Then you are not afraid to go, Mr. R——?"

"Doctor, I have the righteousness of God as my title; I have the blood of Christ for my sins; and I have the communion of the Holy Ghost to accompany me: what more can I want?"

Ah, that dying man had "a grip on the future" indeed! It was the Hand of the Triune God Himself that held his there! The policies that secured that future as one of endless bliss to him, were his on the authority and by the seal of God Himself. Some forty years before, in the flush of early manhood, he had faced the question of his eternal future, and as a guilty sinner, he had rested his soul on the work of atonement wrought on the Cross of Calvary, when God Himself, in the Person of the Lord Jesus Christ, took up the question of sin and settled it, the Holy One in the stead of the guilty, "the Just for the unjust," the Sinless for the sinner. It is written, "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor., v., 21), "even the *righteousness of God*, which is by faith of Jesus Christ, unto all, and upon all

Father's dying testimony

*them that believe*” (Rom., iii., 22),—for He “was delivered for our offences, and raised again for our justification” (Rom., iv., 25).

With nothing wherewith to pay, he had accepted that “free policy”; he had grasped it by the hand of faith, and God the Holy Ghost had affixed the seal. And the imminence of his departure from this life made no difference; to depart and to be with Christ was “very far better.” “He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty” were almost his last words; and then he quietly “fell asleep” just twelve hours after the doctor’s visit.

Come again to another sick-room. Here cerebral softening is doing its work, and the once astute business man, a London banker, lies in absolute helplessness, for the disease has taken the physical powers before the mental. He cannot articulate, for his speech is affected, yet he is trying to say something; he wants those by to understand, but they cannot. It is a last effort, and then, three words come from those almost silent lips: “JESUS PAID IT.” Blessed truth! the policy was his; it long had been, but on the verge of eternity it held true, for “Jesus paid it!” Then will *you* not accept it? It is for you: it is held out unto you: will you not *take* it, and set to your seal that God is true? T.

*Such a last word  
except as declaration*



## Jeconiah Assir.

Jeconiah Assir [the prisoner], or Jehoichin, was a young man, eighteen years old, when he became king, and he only reigned three months and five days, but he "did evil in the sight of the Lord." And the time had come for the judgment to fall, when God would take the power from the King of Judah at Jerusalem, and give it to the King of Babylon, as the executor of His wrath.

So after a reign of only three months, the wicked young king found the armies of Babylon surrounding Jerusalem. He and his people were hopeless; they had no strength before the enemy.

Remember, not only "God is *love*"; He is also *light*: He not only exercises grace, but righteousness. Because God's righteousness has been met by the sacrifice of the Lord Jesus Christ, our salvation is not on the ground of what we have done, but on the ground of what He accomplished on Calvary's Cross.

These people were besieged in the city; and God, in His mercy, set before them a way of life, also declaring what was the way of death. And what was the way of life? Look at Jeremiah, xxi., 9, and let us make no mistake. "He that abideth in this city shall die . . . but he that goeth out and falleth to the Chaldeans that besiege you, he shall live, and his life shall be

unto him for a prey." Very plain, but very humiliating!

Now what does Jehoiachin do? He is an evil man; he has done nothing but evil in the eyes of the Lord, but *he goes out*. He treads the path of life, though an evil man. Jeconiah, submitted to the righteous judgment of a sin-hating God. "There is none good, no, not one"; but the question is, have we submitted to that sentence, that as sinners, we die, and after this the judgment?

This man submitted himself to the just judgment of God, and delivered himself into Nebuchadnezzar's hands. Jehoiachin found himself in a prison-house for thirty-seven weary years, barred against liberty, for he had to learn many deep lessons of the evil he had committed before the Lord his God.

A generation passed away, but God had not forgotten the man who had submitted to His appointed way of life.

A new king is on the throne; and on a memorable day, "the twelfth month, in the five and twentieth day of the month" (Jer. liii., 31), the prison doors open, and "Evil-Merodach, King of Babylon, in the first year of his reign lifted up the head of Jehoiachin, King of Judah, and brought him forth out of prison." He lifted up his head, so that he could look up. Ah, no doubt he did look up,—up to the God of Israel,

to the God of David his father; and he rejoiced in the fact that this was the way of life to him and he was proving God's promise true. And he is given liberty; is brought out of darkness to light. It is a great thing to be brought out of the chains of sin, to be freed from all wherewith Satan would bind us, to have liberty to come into the sunshine of God's love, to be able to praise Him for all He has done for us in the Person of His Son, the Lord Jesus Christ.

And he "spake kindly to him," or "good things to him." That is just what our God delights to do to the prisoner He has freed from the prison-house of sin! Has He not spoken peace to us? Has he not given us rest in the Lord Jesus Christ, and told us we are members of His family, and children of God? He has spoken "good things," "spoken kindly" to us indeed! But there was more. He "set his throne above the thrones of the other kings." That is grace; and that is the place God's grace would give you and me. For as our blessed Lord took our place on the Cross of Calvary, so has He given to us who believe a place up there with Him, and we are going to sit with Him in His throne. Consider what we were, and what we are by nature; yet we are to sit with Him in all that scene of glory, for ever and ever! Although there will be angelic hosts there, the place of prominence is reserved for sinners saved by the

precious blood of Christ, sinners who can tell something of its wondrous value.

But more: he “changed his prison garments.” No man could sit on a throne in a convict’s garb. We could not think of a convict, marked with the broad arrow, sitting with the King of England. It would be dishonouring to the king. So the convict’s garments are all done away with. Even man’s righteousness is nothing but filthy rags. How could one sit with the King of Kings in heaven in filthy rags? Nay, they must be changed for the royal robe of Divine righteousness,—the Best Robe, Christ Himself.

But that is not all. There is no limit to His goodness to those He has set His love on! “He did eat bread continually before him all the days of his life.” Here is the late prisoner, who had done evil, not only at the palace, but feeding on royal dainties in the presence of the king, “continually,” *satisfied*.

May you, dear reader, submit yourself to the righteousness of God, and close the year as Jeconiah closed his, with life, light, love, and liberty.

QUARTUS.

(iii.)

## God's Last Invitation.

“ Whosoever will, let him take the water of life freely ” (Rev., xxii., 17).

Oh, my dear reader, there is One Whose love is infinite, Whose grace is boundless, Whose tender sympathies are a refuge for the troubled soul, Whose heart is the hiding place of all who flee to Him. This One, this peerless, matchless One, says to every weary thirsty soul, “ Ho, every one that thirsteth, come ye to the waters and he that hath no money, come ye, buy and eat; yea come, buy wine and milk, without money, and without price ” (Isaiah, lv., 1). “ If any man thirst, let him come unto Me, and drink ” (John, vii., 37). Mark the freeness of the invitation: “ every one,” “ any man.” Then mark the One to Whom the thirsty sinner is invited to come: “ Come unto Me,” the blessed Jesus, in Whom all fulness dwells. God has sounded the deepest depths of the sinner's need, and met it all in Christ. Only believe it, and you must be perfectly and for ever satisfied. “ Come unto Me, and *drink*.” Drink in the truth of the Saviour's love, His grace, His finished work for sinners, His resurrection from the dead, His glory at the right hand of God, and His coming again to receive us unto Himself.

But may any sinner venture to drink of these living waters? “ Every one,” “ any man,” are the Saviour's own words.

*From Thine's New and New*

## The End of the Year.

Another year has passed,  
Another year of grace;  
These moments are its last;  
Sinner, now seek God's Face,  
And as these solemn seconds flee  
Haste to the One Who died for thee.

His wondrous grace still waits  
Longsuffering to save;  
His glory still awaits  
All who the Saviour have.  
The day of grace is nearly run,  
Then judgment's day shall be begun.

Ne'er has His mercy called  
More widely, nor more loud;  
Strange that the message palled  
Upon the giddy crowd!  
But no excuse is that to thee  
When God required *thy* soul shall be.

Sinner, arise and flee!  
God's only time is NOW;  
To-morrow may not be;  
To-day before Him bow.  
Then shall the dawning hours be  
The happiest of new years to thee!

Another year of grace!  
Beloved in the Lord,  
Let us the record trace,  
And humbled by His word,  
Gird up our loins to serve the while  
We wait His glad and welcoming smile.

Another year has passed;  
Still absent is the Lord,  
But He will come at last,  
And at His gathering word  
His saints to Him shall upward rise  
To be with Him beyond the skies.

HCT