## Plain Words,

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BY

C. S.

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## Plain Words.

No. I.

### THE LITTLE GARDEN;

OR,

"FRUITS OF REPENTANCE."

BY

C. S.

#### Fondon:

G. Morrish, 24, Warwick Lane, W. H. Broom, 48, Paternoster Row.

GOSPEL TRACT DEPÔT, 5, Carver Street, Sheffield.



### Plain Words.—Ao. 1.

### THE LITTLE GARDEN;

OR, "FRUITS OF REPENTANCE."

I was passing a little garden the other day, when I could not help standing to admire the beautiful order in which it was kept. Every foot of land was laid out in beds, and every bed growing something, bidding fair for fruitful crops. Peas, beans, plants, trees, nay everything looked well. I thought as I looked at this garden, what man in his senses, would expect vegetables and fruit, without the seed being first sown and the trees being first planted? There must be the seed, the plant, the tree, before there can be the fruit. Everybody knows that it is the tree that grows the fruit, and the fruit is sure to be what the tree is. Fruit there cannot be without the tree first. It is not good fruit that makes the good tree, but the good tree that grows the good fruit.

. I thought again, how many there are

that are perplexed about the FRUITS OF REPENTANCE, who might learn a lesson by this little garden? Next to it, there was a piece of land that had been dug and manured some time ago, but had had nothing sown in it. Oh, what docks and weeds! I thought that is all that mere education can do for fallen human nature. Exclude the seed, the word of the living God, and the more education, and the bigger the docks and weeds. "Do you know," said a lady to a Christian friend, who was carrying the good news of salvation to the lost, "what sort of people those are that you are visiting? what a life of infamy that woman has led ever since she was a child! and her husband, what must he be to take up with such a woman; They must be told to repent." know all about it," said the dear Christian friend, who was about to set Christ crucified before these two unhappy persons, who were both ill; and if I did not know that I was as bad in my fallen nature as they, I should not go to speak to them of Christ." My friend had learnt that we are by

nature all alike, lost, guilty sinners, and that it is only as we are upheld by God, that we are kept from the most fearful sins. Now what did this lady mean by "they must be told to re-pent?" She meant that they must be like this little garden, before ever they could be worthy of Christ, or before it was at all proper to set Christ and salvation before them. They must be told to bring forth the FRUITS of repentance; and then those fruits would make them good trees, or Christians. And how many would have told them to do so? They would have told them to be very sorry for their sins; to forsake them entirely; to lead a new life; to serve God and love Him, and then give them a faint hope they might be saved at last through Jesus Christ. One might just as well say to the crab-tree, Now you must cease to grow crabs, never grow another, and begin from this time to grow good apples: and if you do this, the gardener will come and make you an apple-tree. That man is a poor gardener that does not know that before anything but crabs

can be got from that tree, there must be a new nature; that is, apple-nature, grafted or implanted in that tree. And that man knows very little of the utter depravity of the human heart, or of what God says in His Word, that expects anything but sin from a sinful nature. No, there must be repentance, before there can be the fruits of repentance. There must be a new nature before there can be holiness of life. An apple graft cannot bring forth crabs, and that which is born of God cannot sin. The old nature of man is sin itself, and brings forth nothing but sin; the new nature implanted by God is holy and divine.

If my triend had told these persons to bring forth holy fruits of repentance in their sinful condition, she would have denied the depravity of man; and hypocrisy would only have been the result. But to the praise of the God of all grace, she set at once the finished salvation of Christ before them; and

they were both converted.

Many are perplexed as to what repentance is, and what difference

there is betwixt faith and repentance. This may make it simple. Suppose the inhabitants of Scotland had a very wrong opinion of her Majesty the Queen; they thought her austere and cruel, and consequently hated and dreaded her. Now she sends her son, the Prince of Wales, to make known her real character. He arrives in Scotland. Every act is an act of kindness: no expense is spared for the good of the people, and all he does is in the name of the Queen: and thus having given full proof first of her love to them, the Prince gives command that all Scotland shall now repent (or as the word always means in Scripture, to change their minds). Now this change of mind in Scotland would be by believing the Prince. To believe the son, would change the mind toward the Queen; there could not be one without the other.

It is so as to repentance toward God. This whole world has been deceived by Satan about God. All men have a dread of God: they think Him a hard master; and they hate Him, and in their blind-

ness they prefer sin and Satan's world to God. "The God of this world hath blinded their eyes." But "Gon so LOVED the world, that He gave his onlybegotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John iii. 16-19). "No man hath seen God at any time: the only-begotten Son which is in the bosom of the Father, he hath declared him." And was not every act of Jesus an act of love to lost sinners? Oh, look at Him. When did He spurn the sinner from His presence? Hear His sweet parable of the Father's joy in receiving the lost one who had spent all amongst harlots. His arms were wide open; little children were welcome Ah! the woman who was a sinner gave Him more heart-joy at His blessed feet, than the Pharisee's dinner on his table. (Luke vii. 37-50.) Was anything spared to show out the love of the Holy God to lost sinners? No! When the fearful hour for which Jesus came into this world arrived, when He said, "Oh, my Father, if it be possible, let this cup pass from me; nevertheless,

not as I will, but as thou wilt;" and again when on the cross He cried, "My God, my God, why hast thou forsaken me?" did God spare His own dear Son? No! And unspeakably fearful as was that hour of darkness, when the HOLY ONE OF GOD was made an offering for sin; yet He did not save Himself; He did not come down from the cross. He who made all things, endured the utmost penalty of sin. And did not God accept that amazing sacrifice? He did, and proved His eternal satisfaction with that one sacrifice, by raising Jesus from the dead. And all this reveals the LOVE OF GOD. "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for oursins." "In this was MANIFESTED the love of God towards us," &c. (1 John iv. 9, 10.)

Since Jesus then has proved that all men have an entirely wrong mind about God; yea, since Jesus has manifested undeniably the love of God to sinners, God now commands all men to repent, or change their minds toward Him. Hence, if there be real faith by the power of the Holy Ghost, in the Lord Jesus, there must be an entire change of mind toward God. The one implies the other, and where there is this wondrous change of mind about God, by the Holy Ghost, not a mere change of notions, there is the utmost certainty that this will produce the fruitsof repentance, sorrow for sin, forsaking sin, serving God from the heart, loving God, joy in God; yea, an entire change of life.

My reader, Dost thou understand? There must be fruit, there must be sorrow for sin, there must be holiness of life. But thou must have life first, faith first, a change of mind toward God first, just as the seed must be put in the ground first. The word of God is quick and powerful. May God, without whose blessing this paper is not worth reading—oh, may He open the eyes of the blind, and through Christ Jesus give thee repentance unto life; so that by the power of the Holy Ghost thy soul may be filled with all joy and peace. C. S.

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## Plain Words.

No. II.

A LESSON FROM

OLD SCHOOLMASTER.

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C.S.

#### Fondon :

G. Morrish, 24, Warwick Lane.W. H. Broom, 48, Paternoster Row.

GOSPEL TRACT DEPÔT, 5, Carver Street, Sheffield.

### Plain Words.—No. 2.

#### A LESSON FROM AN OLD SCHOOLMASTER.

"Wherefore the law was our School-master unto Christ, that we might be justified by faith." The apostle was speaking of the Jews. He does not say the law is a Schoolmaster to the Gentiles; but the law was so to the Jews. In that very ancient school, there were not only the ten commandments, which brought to light the wickedness of man (Rom. iii. 19; v. 20; Gal. iii. 19), but also there were many very wonderful picture lessons, all of which pointed forwards to Christ.

One very striking lesson demands our most serious attention. There was not a man to be found in all the earth fit to come into the presence of the Holy God, without the blood of a slain victim. No, not one; not even the high priest of Israel. The people of God, once a year, stood one nation out of all the nations of the earth, and out of

that nation one man; yet even that one man must not come into the presence of God without blood. "The high priest alone, once a year, not without blood, which he offered for himself and for the errors of the people." (Heb. ix. 7.)
"And the man that dare approach the mercy-seat of God, without the blood of the sin-offering; that man must die."
(Lev. xvi. 2.) The bullock was slain, and its blood did the high priest carry in and sprinkle seven times before the mercy-seat. Again, I repeat this lesson of the ancient schoolmaster, that no man could be allowed to go into the presence of the Holy God, without blood. And we are not left to guess what this picture or type meant; a reality; but pointing forward, as the word says, "The Holy Ghost, this signifying that the way into the holiest of all was not yet made manifest." (Heb.ix.8.)

We may now go a step further, it was so, and it still is so, for "Without shedding of blood is no remission" (verse 22); and in this very chapter, the present, the only way into the presence of God, is distinctly set before us.

"Christ, by his own blood, entered in once into the holy place, having obtained eternal redemption." Surely the death of this Holy One-made sin-the sinoffering is in itself an everlasting proof that there cannot be mercy and forgiveness to any sinner, but by His blood. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." (Acts iv. 12.) "To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins." (Acts x. 43.) There is not one thing any man can say with more certainty that he has than the certainty, with which believers in Christ say, "In whom we have redemption through His blood, the forgiveness of (Col. i. 14.)

Assuredly all men are sinners, "For all have sinned." (Rom. iii. 23.) I learn then that there is not one man now in the whole of this world that can either have forgiveness of sins, or be fit for the presence of the Holy God, except by the blood of the Lord Jesus,

who was the sacrifice once offered for sins. Oh, what swarms of despisers and rejectors of Christ in this day. Art thou one, my reader? Perhaps thou sayest, "I am not so great a sinner as many; I try to pay all I owe; and do no harm to any one! Hast thou believed in Jesus, to the saving of thy soul? Dost thou say, No? Then art thou the greatest of all sinners; for to reject Christ is the greatest of all possible sins, and this thou wilt find to thy cost for ever. To disbelieve Jesus is to sin against God, who sent him to die for sinners. To sin against that precious Christ, who died for sinners. To sin against thyself; oh, sin of all sins; to plunge thyself into eternal torment. Is this doing no harm? This is that monster sin, of which the Holy Ghost convinceth; "Of sin, because they be-lieve not on me." (John xvi. 9.) Ah! ponder this well. Thou hast but a mo-ment to live compared with eternity; and if thou shouldst continue to reject the pardon preached through the blood of Jesus, then, when thou liftest up thine

eyes in torment, then wilt thou know what thou hast done in rejecting Christ.

But perhaps thou sayest, "I do believe in Christ; I believe he was a good man, and if I follow his example, and be good as he was, I shall be saved." If this is thy Christ, it is a false Christ, an antichrist; of which there are scores. The true Christ is not only perfectly man, but the mighty God; as it is written, "But unto the Son, he saith, Thy throne, O God is for ever and ever." (Heb. i. 8.) This Christ of the Scriptures "hath once suffered for sins, the just for the unjust, that he might bring us to God; who is own self bare our sins in his own body on the tree. But now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." Art thou following THIS CHRIST? Then the very first step is to believe in His death and resurrection; and to know, for certain, that He "was delivered for our offences, and was raised again for our justification." Yea, to know assuredly, on the testimony of God, who cannot lie, that being justified by HIS BLOOD, we shall be saved from wrath through Him. Art thou thus justified by faith in the death and resurrection of the only one true Christ, set forth in the holy Scriptures? then follow on to know Him, and to walk worthy of Him. The God of peace be with thee.

But if thou art trampling underfoot the blood of Christ; if thou art still rejecting the peace preached through His precious blood; oh, do not fool thyself to perdition by calling this fol-lowing the Christ of the Scriptures. Remember what the old schoolmaster teaches in his picture. No man was then fit for the presence of God, without the blood of a victim; and God declares now, "without shedding of blood is no remission." Oh! the utter vanity and delusion of trusting in anything but the blood of Christ for salvation. No matter how religious thou mayest think thyself, if thy religion is not based on the one sacrifice of Christ, thou art utterly unfit for the presence of God. It is "by the blood of Jesus that we have boldness to enter into the holiest." (Heb. x. 19.)

It is not by doing the best we can; and surely it is not by leading a life of sin, that we may ever expect to have boldness in the presence of God. Do the Scriptures say that if you follow the example of Christ then you will be saved? And if it did, do you follow that Holy One, who had not where to lay His head? He was without sin-are you without sin? Say, yes or no. If you say, "Yes, I am without sin," then you make God a liar. "If we say that we have not sinned, we make Him a liar, and His word is not in us." (1 John i. 8—10) If you say, "No, I have sinned, but I believe God is very merciful and will pass it by." Impossible! For when God gave shadows of these things, no man could approach the mercy-seat without the blood. And now, "without shedding of blood there is no remission." God is rich in mercy, but how has that mercy been shown? Was it not in His wondrous love in giving Jesus to die for our sins? May God, by the Holy Spirit, convince thee, as thou readest this little paper, that thou hast

deeply sinned, in not believing in the Lord Jesus Christ, and receiving Him

as thy whole salvation.

My reader, if thou hast thus been convinced; if thou hast, by the Holy Ghost, seen that the blood of Jesus doth cleanse thee from all sin; if He is thy very life, righteousness, sanctification, and redemption, oh! canst thou not say that no tale is so sweet to thee as the wondrous story of His redeeming love? In one word, if thou dost in thy heart believe on Jesus the Son of God, who died for thy sins and rose again, then know assuredly that thou art saved. Doubt it not; every doubt dishonours the risen Christ. Thy carnal reason would never have believed thus in Christ's death. The human mind hates the cross. If thou hast true faith in the true Christ, this is God's gift. (Eph. ii. 8.) And it is by the Holy Ghost, therefore, thou hast the Spirit, and He is the witness and proof that thou art a child of God. See! oh, see now, that thou walkest a child of God. But remember the walk is not to get to be one.

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# Plain Mords.

No. III.

# "CONVERSION."

BY

C. S.

#### Fondon :

G. Morrish, 24, Warwick Lane. W. H. Broom, 48, Paternoster Row.

GOSPEL TRACT DEPÔT, 5, Carver Street, Sheffield.

### Plain Words.—Ao. 3.

#### "CONVERSION."

"THAT which is born of the flesh is flesh; and that which is born of the

Spirit is Spirit." (John iii. 6.)

There are two families on earth; one family are the children of wrath, the other are for ever justified and made one with the glorified man, Christ Jesus. As he says, "Behold me and the children God hath given me." (Heb. ii. 11, 13.) Every child of Adam has the nature of Adam, fallen and utterly sinful; and every child of God has the nature of God, which cannot sin. "He that is born of God sinneth not." (1 John v. 18.)

Plain as the vast difference is betwixt the two, yet, I have met with many who know nothing of what it is to be born again; they are so blind as to think that that old Adam nature is not so bad, but that with education and training, it may be good and holy. Others again are so bat-blind as to suppose that a little water will regenerate a fallen, sinful child. We know it is not so, but that the child grows up a fallen, deprayed sinner.

But there is another class who think that conversion, or being born again, is a change of the old Adam corrupt nature (called in Scripture, "the flesh "), into a holy, pure nature. Many who are taught to pray for a new heart, mean this very thing; they pray to be converted, that is, they mean to get the old Adam nature changed into the new Christ nature. This is a very perplexing mistake, and one that gives great trouble to awakened souls. I cannot find any such view of conversion in the whole New Testament. It nowhere says, that that which is flesh (that is, our fallen Adam nature) shall be changed. We shall be perfectly freed from it at the coming of Christ: "Who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. iii. 21.) Until then, we who are born again, who are the children of God, who have the Spirit of adoption, who are joint-heirs with Christ—yea, the Apostle says, "Ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, the redemption of the body." (Rom. viii. 15-23.) Suppose a soul really quickened by the Holy Ghost; now, such a false view of conversion might keep that soul in doubt and bondage all his life. He who believes in Jesus, will most earnestly pray and desire to be fully freed from that evil Adam nature, which is the plague of his heart; and it is most certain that when Christ comes this will be for ever the case. "We know that when he shall appear WE SHALL BE LIKE HIM, for we shall see him as he is." Faith triumphs in this blest anticipation.

But now the soul really quickened by the Spirit, is told that at conversion this old vile nature is changed and made holy. Such an one is very happy for awhile, but by-and-by he finds there is still the same old fallen nature with its corrupt lusts, and now owing to this wrong view of conversion, he is utterly confounded, and begins seriously to question whether he ever was converted at all. No one can tell what misery such go through; for it is after we are born again that we know what the plague and sinfulness of sin in the flesh really is. "For the flesh lusteth against the Spirit;" and again, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Does not this prove that the regenerate believer has still an evil nature; the old man corrupt; and that if it were not that the blessed Holy Spirit dwells in him, he would doubtless fulfil its hateful lusts. The Lord keep each believer watchful.

What then is regeneration? It is wholly of God—a new creation. "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new, and all things of God." Mark in this matter, ALL THINGS OF GOD. Nothing of poor, corrupt, fallen man: "Which were born, NOT of blood, NOB of the will of the flesh, NOB of the will of mad, BUT OF GOD." In the begin-

ning when God created this world, that was not a making it or transforming it out of old materials; so in the new creation, it is not a remodelling or purifying of the old corrupt human

nature. Never in Scripture.

Christ, having finished redemption. arose from the dead, the Head of the new creation. The Spirit of God does not begin with something in the sinner, but communicates that which is entirely without the sinner; yes, the very resurrection life and nature of Christ, who is risen and at God's right hand; and thus are we "born from above." Oh, what a life! Christ must die in heaven before this risen life can be destroyed in a single believer. Because He liveth, we live also. It must be so; it is one life in Him and in us. And what a nature, to have the new nature of the risen man, Christ Jesus! "As He is, so are we in this world." (1 John iv. 17.) What a wondrous position this is, as to the old man, the old nature of Adam, reckoned dead! Before God everything of the old nature ("old things passed away"), all

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new in Christ; quickened with Christ; raised with Christ; seated with Christ in heavenly places. We have not to wait until death; all is now ours in Christ the risen Head.

How can these things be? How is a person converted? "The wind bloweth where it listeth, &c., so is every one that is born of the Spirit." "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This is how, and the only how-the only means whereby sinners are converted. All else is sham and delusion. It is foolishness to men, but the power of God unto salvation to every one that believeth. Just as the serpent was set before the death-smitten Israelite, so now Christ crucified, and risen again, is set before the lost, dead, sin-smitten sons of men; and he that believeth is passed from death unto life, is born of God, hath everlasting life. He that looks lives.

My reader may ask, How may I know that I am born of God—that I am a child of God; how do you know that your body was ever born? Why, your very human existence proves that. So does the existence of the new nature prove that you are born of God. I do not look within or go to the glass, to see if my eyesight is good. I look out at an object; if I see it clearly, that proves I have good eyesight. Have you seen Jesus dying on the cross for your sins? Have you seen Him rise from the empty grave, for your justifi-cation? Is He your ONLY trust? Do you see Him at the right haud of God, you see him at the right haud of God, having first purged your sins? Do you see Him interceding for you? Do you see Him clearly; glorious, yet precious, and full of tender love to such poor, lost sinners as you? Ah! if this is your sight of Jesus, it is not the eyesight of the old man. The old corrupt human heart never thus sees and trusts in Jesus. The old nature looks within, and wants to find something good for Christ. Faith, which is never of the will of the flesh, but of the Spirit of God, looks without to Christ, and sees Him to be everything from God to the poor sinner. "That which is born of the flesh is flesh."

"The carnal mind is enmity against God." Therefore the carnal mind, the flesh, can never trust in Christ. If therefore my reader trusts in Christ alone, you do not need ask, Am I converted? It is most certain. But do you say, "I find so much evil in my old nature?" That is just what every child of God finds and mourns daily; if you were not a child of God you would not mourn over it. But what saith the Scripture? "Sin shall not have dominion over you: for ye are not under law, but under grace." (Rom. vi. 15.) Precious promise! Happy state! Yes, if a child of God, however temptedyea, though you may have fallenthough you still find it a hard conflict—yet, through the grace of God, sin SHALL NOT have the dominion. Bad as the flesh is, and it could not be worse, the believer is not a debtor to it; but more than conqueror, through Him that loved him. So be it with thee.

C. S.

#### THE

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# Plain Words.

No. IV.

### THE TELESCOPE;

or,

"HOW MAY I KNOW THAT I HAVE THE RIGHT FAITH?"

BY

C. S.

#### Zondon :

G. Morrish, 24, Warwick Lane. W. H. Broom, 48, Paternoster Row.

GOSPEL TRACT DEPÔT, 5, Carver Street, Sheffield.

e Barrella

## Plain Words.—Ao. 4.

### THE TELESCOPE;

# OR, "HOW MAY I KNOW THAT I HAVE THE RIGHT FAITH?"

I RECEIVED a package the other day of samples of Telescopes, and other glasses. Of course I examined them to see if they were the right things or articles. When it began to be dark, I unwrapped one of the Telescopes to try it; after arranging the slides, I placed it to my eye, when to my astonishment a star was quite visible. I took away the glass again, and I found there was no star to be seen with the natural eye; but through the glass it was seen plainly, and seemed to be near. Well, thought I, the Telescope that gives such a sight of a star where to the natural eye there is not one, must be the right sort of glass.

True faith is exactly like this Telescope. The mind of fallen man is in darkness as to the things of God; and without faith, man gropes in darkness and knows not whither he goeth. Now

the moment the Holy Ghost imparteth faith to the soul, Christ is seen as the star was seen in the sky. And oh! what a sight! when Christ is seen by faith. If that is the right glass which reveals the unseen star; that only is true faith which reveals the glory of God in the face of Jesus Christ. "The light shineth in darkness, and the darkness comprehendeth it not." The natural eye without the glass could not see the star. Man without faith cannot understand why the glory of God shines in the face of a risen man in heaven, the Lord Jesus Christ; without faith he cannot see this glorious Christ. "What is faith?" said a doctor to his patient, who was an evangelist. "Well, doctor," said he, "when I came to you I put myself entirely in your hands; that is faith. When a lost sinner trusts himself entirely in the hands of Christ; that is faith."

Have you, my reader, seen Christ to be your Saviour; crucified for your sins; raised from the dead for your justification? Do you see Him to be all that you need, without a single make-weight? Oh! the wickedness of thinking of adding anything of our own, such vile worms, as a make-weight to the worth of Christ. God sees the sacrifice of Christ, the shedding of His blood, that which puts sin and sins away for ever. Are you in this light of God? And can you say, The blood of Jesus Christ His Son cleanseth me from all sin? Then most assuredly you have true faith. For the natural man without the faith of Christ will never believe this.

Another thing as to the Telescope: it did not make the star; it had nothing to do surely at all in producing the star; it only enabled me to see the star, and know that it was there. This illustrates a most important fact as to salvation. Many, when seeking salvation, though they know it cannot be had by works, yet suppose that salvation is in some way suspended, or incomplete in itself, until they have believed rightly? And thus they make faith to have something to do with producing salvation, and thus they are led to look at faith, instead of the finished work of

Christ. They say, "Oh, that I was sure I had the right faith, or believed enough, then I should be saved!"
This is making faith a Saviour. Faith has no more to do with producing salvation, than my glass had to do with producing the star. That star was created and shone in the heavens ages before I was born. I speak now of all those who through grace shall be saved. These were all certainly foreknown of God in eternity, before ever light twinkled from that distant star. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ." Surely it is plain that our faith had nothing to do with producing the grace that was given us in Christ Jesus, before the world began. And when Jesus was manifested, it was not our faith that induced Him to become the substitute and surety of all who should through grace be saved. No, not our

faith; it was His love. It was God who laid on Him the iniquity of us all; and it was God who justified Him from the iniquity of us all, when He raised Him up from the dead. He sat down having purged our sins from the sight of God, long, long before we were born. Our faith had nothing to do with Christ thus purging our sins, or with God justifying us in Christ. This was absolutely finished long before we had actual existence. God saw in the blood of Christ the perfect and eternal satisfaction for all our sins, and this one sacrifice put away all our sins from the sight of God. You will say then, "If Christ thus finished the work of salvation for all who through grace shall believe, what does take place when the sinner believes? Just what took place when I looked through my glass; I saw the star I had never seen before, and I knew it to be there. Just so when the Holy Ghost reveals the salvation already finished by Christ. I know now salvation; my salvation is there, though I never knew it before. Sin was purged from before God, when

Google

Christ died and arose from the dead; this saved me; it is now purged from my conscience by faith in that blood, when God calls me. God who justified me then in my representative, Christ, now gives me, by faith, the blessed knowledge of justification in my own soul. Faith does not produce this complete salvation, but sees it to be in Christ, and knows it is mine on the testimony of God. "Be it known unto you, that through this man (Christ crucified and risen) is preached unto you the forgiveness of sins; and by Him all that believe are justi-FIED from all things from which you could not be justified by the law of Moses." (Acts xiii. 38.) Do you believe what the Word of God says here? I do not ask what sort of faith have you; there is only one true faith, all else is unbelief; but I ask, Do you know in power this forgiveness of sins through Christ Jesus? Do you thus see Jesus? If you do, you have true faith as certainly as I had a good glass, when I saw the star. Oh! look nowhere but to Jesus. Is he seen? Do

you believe the forgiveness through Him, not through the merit of your faith but through Jesus? If you thus see Him, thus believe in Him, then you are justified. You say from your heart you believe in Jesus, then God says, you are justified. What do you make of that? Will not that give you peace? Cannot you now say, looking steadily through the glass of faith at Jesus, "Who was delivered for our offences" (hold steady and look at the cross), "and was raised again for our JUSTI-FICATION."

Stretch out your slides, and gaze at His glory. Oh! let faith take its utmost survey of the glory of the risen man, and as you look at Him, remember all you see is yours, as certainly as you see Him by faith; all, all is yours. The peace of Jesus is yours; yours for ever. Can there be condemnation laid on Him now? Never. And you are justified with Him; sanctified with Him; what shall I say? for ever blest with Him. Now do not let the glass shake with doubts and fears. Look again on His cross and resurrection.

Cannot you now say, with holy confidence, "Therefore, being justified by faith, we have peace with God тнвоисн оик Lord Jesus Christ." If you do not thus see Jesus, and know that you are justified, and have peace with God, then, I beg, do not pretend to have the true faith. There are many in this day who do not know Jesus at all; who do not know that they are justified; who do not know anything, in fact, and yet say they have the only true faith.

If my reader is one of these, wilt thou tell me how it is, that all who did believe in the days of the Apostles knew they were justified, and had peace with God; whilst thou sayest that thou art a believer, and yet thou neither knowest that thou art justified, or that thou hast peace with God? May God reveal His Son to thee, so that being justified, and having peace with God, thy whole being, body, soul, and spirit, may be cheerfully devoted to His

service of love.

C. S.

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# Plain Words.

No. V.

## REDEMPTION.

BY

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GOSPEL TRACT DEPÔT, 5, Carver Street, Sheffield.



## Plain Words.—No. 5.

#### REDEMPTION.

"When I see the blood."-Ex. xii. 13.

I KNEW a person who had, for some years, been deeply anxious about her soul. She longed to know, for certain, that she had redemption through the blood of Christ; even the forgiveness of her sins. She felt that if she died without redemption, she was lost for ever. She went from place to place, to hear the preaching of the word. Her anxiety became very great; yet nothing that she heard gave her peace. She was constantly thinking that she had something to do, before she could have redemption. She tried to lay hold of the promises; but they gave her no relief. She tried to serve God and keep His commandments; she found she failed at every step. She tried forms and ceremonies; but all in vain. She then thought she must have stronger faith, and tried to understand, more clearly, the value of the blood of Jesus; still all

was darkness. God would not even have her faith, as the price of her re-demption. Her heart sank in despair; she could do no more. It was when she was in that state of self-despair, she heard those words, "When I see the blood, I will pass over you." The Holy Ghost spake in her soul, in that moment, and said to her, "It was God who spake these words." In a moment she felt the vast difference betwixt herself seeing the blood of Jesus, and God seeing it. She thought, Yes, God sees such value in the blood of Jesus, that He will pass over me; and the destroyer shall not touch me. From that moment, she believed what God hath said about the blood of Jesus. From that moment, she had peace through the blood of Jesus. Now she knows, with certainty, that she has redemption through the blood of Christ, even the forgiveness of her sins.

Surely, this one case, out of many thousands that might be told, shows the importance of the subject before us.

Before speaking of these wonderful words, "When I see the blood," &c.,

let me remind you of the condition of this people, Israel, as described in the previous chapters. They were slaves under Pharaoh, in bitter bondage. "They sighed by reason of the bondage, and they cried, and their cry came up unto God." (ii. 2, 3.) God heard and pitied them; He said, "for I know their sorrows." Yes, such also is the plain fact, man has sold himself, a bondslave, to Satan. There is no denying it. Oh! what a cry of misery ascends from this world of sin. How bitter is the slavery of sin, if there were no lake of fire hereafter; even now, what bitterness and anguish has sin brought. Every heart knows its own bitterness. God heard their sighs; and has he not heard yours?

God is love! He heard their sighs, He knew their sorrows, and He came to save. The people heard that God had looked upon their affliction, (iv. 31), and they desired to go forth and worship him. Just like the person above, they anxiously desired to go forth and serve God; but, as it was with her, this only made their burthens the heavier. Their affliction and sorrow were now very great. How often is this the case, when the soul is awakened to thirst after God. Then Satan brings all his force to crush the sin-burthened soul. The next thing, we find the promises of God, in chap. vi. entirely fail to give the least comfort. "They hearkened not for anguish of spirit, and for cruel bondage." In the following chapters, to xii., we see, by the conduct of Pharaoh, how loth Satan is to give up his victims.

How many who read these lines will say, "How like me all this is! The more I have desired to serve God, the heavier has been my burthen. I have tried to get comfort from the promises; but all in vain. Still anguish of spirit; still the burthen of sin; still uncertain as to my interest in Christ." Poor soul! if this is your condition, let us now look at this redemption chapter. God grant that this may be the beginning of months to you. Do you see, the Lamb was slain, and the blood was sprinkled onthe door-posts? And do not you see, that every soul, young or old.

that took refuge in the blood-sprinkled house, had an interest in that blood. God said, "And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you." He did not say, When I see how good ye are; or, When I see that you deserve my favour; or, When you have repented enough or believed enough. No; the blood is first and uppermost in God's thoughts. It was His token of love to them, just as and where they were. He did not even say, When ye see the blood; but, "When I see the blood." Now, I repeat, did any person within that bloodsprinkled house need to ask, How may I know that I have an interest in the blood. It was most certain he had, on the authority of the word of God. And every soul that simply trusted in what God said about that blood was saved that night.

Now, we all know that redemption from Egypt was a type of redemption through "the precious blood of Christ, as of a Lamb without blemish and without spot." And, in the very same way, is not the blood of Christ God's token of love to lost, burthened sinners? Jesus did not die that God might love us; but because He loved us. "In this was manifested the love of God toward us." "God did so love the world, that he gave his only-begotten Son." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John iv. 9, 10.)

Mark, it is not what you see, but

what God sees, in the blood of Christ. He knows all your sins; and yet He sees the blood of Christ. He sees that the sufferings and atoning death of the sufferings and atoning death of His beloved Son justify Him, in passing over all your sins, however deep their crimson dye. He says so, plainly; and is righteous in "justifying freely every sinner who believes in Him, through the redemption that is in Christ Jesus." (Rom. iii.) Do you say, How am I to know that I have an interest in that atoning blood? Why do not you that atoning blood? Why, do not you see, every Israelite who believed God had an interest in the sprinkled blood. And if you search the New Testament

through, you will find that every sinner who trusted God about that precious blood shed on the cross, knew, with the utmost certainty, that he had redemption through the blood of Christ. Mark, you have not to trust in a promise. Redemption is no longer a promise, but an accomplished fact—a finished work. If you were dying with thirst, and a person promised to bring you water, you might trust His promise; but when he has brought the water to you, you have not then to trust in his promise, but to drink the water. God has fulfilled His promise: He has sent His Son. The blood has flowed through His pierced wounds. It is all finished. Peace through that blood is come to you. May God open your heart to receive that peace on the testimony of God, who raised up Jesus from the dead. Oh! how strange that men should forget this, and go back to the promises, as though God had still to do something to save sinners. It is done. The blood has been freely shed. God sees that blood. I only ask, Have you been brought to take your last refuge in that

blood? Can you say that the blood of Jesus is your only trust? Then it is most certain that you have an everlasting interest in that atoning blood. You have redemption through that blood, according to the infinite value that God sees in the death of Christ. Up, then, arise, and away from Egypt! With girded loins, and staff in hand, as the redeemed of the Lord, away, away! Adieu, adieu, to Satan's bonds and Satan's world! You are no longer your own, but bought with a price—and such a price. Christ died, the just for the unjust, to bring you to God—and to such a God.

C. S.

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No. VI.

# LIFE.

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### Plain Words.—Ao. 6.

#### "LIFE."

"WE do not deny," say the doubters of the Gospel, "that so long as a believer has Christ, he has life, or eternal life; but if he sin, he no longer has Christ; and, therefore, no longer has eternal life." This is, perhaps, the most seducing doctrine that Satan can bring against the real child of God. By this wile of the enemy, numbers of God's dear children are hindered from all enjoyment of peace with God.

Let not my reader, however, suppose that a mere profession, covering over a wilful course of sin and wickedness, is what is defended in this paper. No; there are thousands of unconverted professors hastening thus to destruction, to whom that passage applies, "He that committeth sin is of

the devil." (1 John iii. 8.) Yes, be not deceived; if the Holy Ghost has not brought you, as a lost sinner, to receive Jesus as your Saviour—your Saviour from the guilt and condemnation of sin, by His death on the cross, and your living Saviour to deliver you from the present power of sin—no matter what profession you make, no matter what you have; if you have not Christ, you have not life. "He that hath the Son, hath life; he that hath not the Son of God, hath not life." (1 John v. 12.) Indeed, this first Epistle of John was written to meet these two very deadly errors, so pre-valent in our day; on the one hand, that it is enough to take the name of Christ, and attach it to an unconverted, unholy life; and, on the other hand, if a true child of God should be overcome and sin, he no longer has Christ, and, therefore, no longer has eternal life. Now, the true child of God, one of whom this verse speaks—"I write unto you, little children, because your sins are forgiven you, for his name's sake" (1 John ii. 12), yes, one who

is born of God, has the very nature of Christ, and this new, divine nature cannot sin; as it is written, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Yes, though every child of God has this new, divine nature, in which he stands before God, and which shall endure, in unspotted holiness, for ever and ever; which cannot be killed, nay, which cannot be touched, because "as he is, so are we, in this world." Yea, though no language can express the perfect, blameless standing of every new-creation believer IN Christ, yet every child of God must, at once, admit, that we have, whilst here below, still to wage fierce battle with our old nature, corrupt with all its lusts: ney, further, that "if we say that we have no sin, we deceive ourselves, and the truth is not in us." (chap. i. 8.) Yes, the beloved disciple, John, puts himself with us, in that little word, "we." If you, my reader, are a child of God, can you not say, that this very sin itself, in your old nature, is the greatest

trouble you have. "If we say that we have not sinned, we make him a liar, and his word is not in us." Can you say, you have never sinned since your conversion? Impossible; nay, sin, before your conversion, appears nothing compared with sin against one who has so loved you.

And now, says the wily enemy (spoken of 2 Cor. xi. 14) to the true little children of God, "If any man sin, he no longer has Christ; and, therefore, no longer has eternal life." Dear fellow-tempted believer, if this were true, what would become of the and me? If we had no Christ, when we need Him most, oh, where would be the use of His living priesthood on high? But, blessed be the God of all grace, we can meet the adversary with, "it is written." "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is a propitiation for our sins," &c. I do not see how it could be plainer. Satan, through men, says to the children of God, If any

man sin, he no longer has Christ. The word of God says, carefully limiting this to the children of God, that though this is written that we may not sinand surely it is the inmost desire of every true child of God not to sin yet, if any man sin, showing that every child of God is liable to fall, in the hour of temptation, that if he should sin, we have then Christ, in a very special way. And now, mark, it does not say, if he repent, or if he weep bitterly—no, it is, if he sin. I say, above all things, is not this just where the weak, failing believer needs Christ -if he sin. When he sees, in that look of unchanged love, such as Jesus gave to Peter, that he still, though so utterly unworthy, has Christ, and, therefore, still has eternal life, he will repent, and he will be sorry. But lest this should be put as a merit, it is plain out, "if any man sin." Now, at such a sad moment, what is Christ to him? An advocate. And what is an advocate? It is one who stands up, in open court, to plead and maintain the cause of another.

And is it true, that, even when the true Christian sins, that he not only still has Christ, but that Christ stands up to plead and to maintain his cause? Yes, it is written so. "Oh!" says the believer, "on whatever ground can Christ maintain my cause, in the high court of heaven? Whatever can He plead, when I sin?" He pleads His own prevailing blood. He is the righ-teous One. And He is the propitiation for our sins. And, mark, whom he pleads with: it does not say, with His Father; no with the Father. Even when we sin, still he owns us brethren. It is my Father, and your Father, the Father. Oh, what a secure restingplace for the weary heart is this endearing name, the Father. He does chasten us, as sons, but is ever the Father. How perfect this living work of Christ! Oh, blessed, loving, watchful shepherd! oh, thou all-prevailing priest and advocate! my only security is thy faithfulness to me, not my faithfulness to thee.

Fellow-believers, let us walk in the light, as He is in the light. With such

an advocate, let us fully confess our sins "for he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The blood of Jesus Christ his Son cleanseth us from all sin." Everlasting is the efficacy of that precious sacrifice for our sins. Everlasting is the life we have in Him. Everlasting is His love to us. He cannot break His promise; "and this is the promise that he hath promised us, eternal life." God will not alter His own record, "and this is the record, that God hath given to us eternal life, and this life is in His Son."

It is not because we do this or that, but "because he liveth, we shall live

also."

Before one of Christ's sheep can perish, one must be found more mighty than God. For, says Jesus, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." (John x. 28). Oh! my fellow-Christian, reject

not these precious words of life. Thou surely needest them, or they would not be given thee. Say not, if this be true, then, I may sin as I like. Nay, no true believer can say so. He can-not like sin. Sin cannot be the believer's object. It was so with Judas; he sought opportunity to betray Christ. Not so with Peter, yet he fell. Oh, beware! Watch and pray, lest thou enter, into temptation. Still, child of God, for thy comfort, remember-" My little children, these things write I unto you, that ye sin not; and, if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

C. S.

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# Plain Words.

No. VII.

### THE JUSTIFIER.

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### Plain Words.—Ao. 7.

### "THE JUSTIFIER."

A DEAR little boy, who loves the Lord Jesus, wrote me a letter some time since, asking me to write a tract, to show what it is that children should believe, so that they might be quite sure of going to heaven. There are many besides children who want a plain answer to this very simple but deeply-important question. Many even who have been born of the Spirit have not this blessed assurance. The cause of this, no doubt, is, in great measure, because they cling to opinions which are not scriptural. How all-important, then, it is to search the Scriptures, and receive nothing but what is in strict accordance with God's revealed word. If I am resting my soul's salvation, in the least, on what is false, the Holy Ghost cannot bear witness to what is untrue; and therefore I cannot enjoy His witness in the full assurance of faith.

That plain answer to the stricken jailor is often quoted: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." But it is also added, "And they spake unto him the word of the Lord, and to all that were in his house." Now, the question is, What is the word of the Lord about Jesus, on whom they must believe? Or what is it that must be believed, so that you may be quite sure of going to heaven?

No doubt, the word of the Lord which Paul preached was the same as the word of the Lord which he has written, and which we find especially in the Epistle to the Romans—for this is the epistle of the gospel of the grace of God to guilty sinners. Try every thought, then, that you hold by what is written in this word of the Lord.

The great subject in this epistle is the righteousness of God in justifying the ungodly. The first to the third chapter is occupied in proving all men alike utterly lost, guilty sinners. "For there is no difference; for all have sinned, and come short of the glory of God." (Chap. iii. 23.) The twentieth verse proves the utter impossibility of anyone being justified by works. So that no little or great children can be sure of heaven by good works. "Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." So that I hope the reader will remember this once for all, that he cannot be saved by keeping the commandments. The more he tries, the more he will find he is a sinner, and breaks them.

Let me ask you now to notice, when man is thus proved guilty, and that he cannot justify himself by keeping the law, then the righteousness of God in justifying the sinner is revealed. Now, I am a sinner; and if I know and believe the righteousness of God in justifying me, I may be quite sure of going to heaven. Do note in these passages, it is not the righteousness of Christ in His holy life on earth—precious as that is; it is something far deeper. The spotlessness of Christ in His life could not help to justify the sinner in the least. Let me give an

illustration. A criminal is under sentence of death. He stands before the judge. The judge longs to acquit the prisoner; for, though a vile criminal, the judge loves him. Now, how can the judge acquit the prisoner, and still maintain the dignity of his own office, and of the just laws which demand his life? That is just the question. A man steps forward, and says, "I am perfectly innocent. I never committed a crime against the laws of my country. And now, my lord (addressing the judge), I wish you to impute, or reckon, my righteousness to the poor prisoner." The judge replies, "Your righteousness only makes this man's sins the blacker. The law demands his life." Another man steps forward. "I am a criminal also, like the prisoner at the bar; and I offer to give my life for his. Will not that justify you and uphold the law, in forgiving the prisoner at the bar and saving his life." "Officer," says the judge, "take that man into custody; he is also guilty; the law demands his life. How, then, can he be the substitute of another?" A

servant enters, and presents a note to the judge. The judge is greatly moved; he knows the hand: it is from the prince of the whole realm. He opens the note. "Gentlemen of the jury," says he, rising from his seat, "this is the most wonderful message I have ever received." He reads: "My lord, knowing your great love for the prisoner, and my love to him being the same; as also I know your righteousness in upholding the laws of this realment and life is aid and the laws of this realm; my life is without spot, that life I freely give in redemption for the life of the prisoner. Let me be executed: let him be spared." The judge sits down. The foreman rises and says, "I hasten to express the united verdict of this jury, that in such a ransom the prisoner can not only be acquitted, but my lord the judge is perfectly justi-fied, and the integrity of the law maintained to the utmost."

I have, then, to believe that God loved me when a guilty, lost, condemned sinner. "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation

for our sins." I have to believe that God so loved me, as to take my part, though a sinner—that God is for me—that it is God who justifies me. I have to believe in the righteousness of

God in justifying me.

Oh! let me ask you, reader, has the Holy Ghost given you this precious faith in the righteousness of God in justifying you? Have you thus seen God in the gospel, meeting you in perfect love, through the propitiatory blood of Jesus? Satan and conscience may accuse of ten thousand sins. In this. Rom. iii. 21-26, it is as though God said to you, "I know you are a sinner: for all have sinned, and come short of the glory of God." But, pointing to the blood of Jesus, God says, "Now let Satan set forth, all your sins: I also set forth the propitiatory death of Jesus to declare my righteousness in forgiving your sins, I justify you freely by my grace through the redemption that is in Christ Jesus. I have found a ransom. My righteousness is revealed to the utmost in His death. The law demanded thy life And what a life has

been given for thee, believer! Not the life of one like thyself, a sinner. No; would have had to die for himself. No: I have given my Son, without spot or stain, equal with myself. I tell thee, poor sinner, if thou believest on me, the utmost penalty of thy sins was borne by the Holy One, the Prince of Life. Peace be to thee through His blood. When He was put to death for thy sins, did I leave Him in the grave? No; I raised Him from the dead for thy justification. (Rom. iv. 25.) I justify thee. My love to thee is infinite and everlasting. Nothing shall ever separate thee from my love.

You, then, reader, do you in the secret of your own heart believe the love and the righteousness of God, in thus saving by the death of His Son Jesus Christ?—all this "to declare his righteousness: that He might be just (or righteous), and the justifier of him which believeth in Jesus." What, then, can possibly hinder your going to heaven? God, who has forgiven you

your sins, and justified you freely, is perfectly righteous in doing so, and He is for you. I say, in conclusion, if you believe God, you may be quite sure of going to heaven. But, "he that believeth not is condemned already." Fearful is the doom that awaits every unbeliever. If you are, and remain, a rejecter of Christ, the day is coming when God will be for ever against you. You have rejected Him in the day of mercy, and He will reject you in the day of judgment.

Believers, "we love Him, because He first loved us." Is He not worthy of the surrender of our whole being body, soul, and spirit? May our hearts be filled with praise, and our lives be devoted to His happy service!

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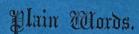
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No. VIII.

### WORSHIP;

OR

"ONE IN TEN."

BY

C. S.

Fondon :

G. Morrish, 24, Warwick Lane.W. H. Broom, 48, Paternoster Row.

GOSPEL TRACT DEPÔT, 5, Carver Street, Sheffield.

### Plain Words.—No. 8.

### WORSHIP; OR, "ONE IN TEN."

LUKE xvii. 12-19.

IT must have been a grievous sightten men met the Lord Jesus; and these men were "lepers, which stood afar off." Suffering from that loathsome, incurable disease, they might wander from place to place, seeking relief, but none could give it; nay, none dare touch them or be near them. Such is the awful picture of man's condition as a sinner. His very nature itself corruption and sin. Afar from God-utterly unclean and incurable. He may wander from place to place, but none can give him relief. No remedy can he find for loathsome sin. There was this difference however: the poor lepers knew their condition. And when Jesus met them, they cried to Him for help. How many thousands of leprous sinners know not their condition. Fearful to think, yet such is the case! In the sight of a holy God their sin is far more loathsome than leprosy is in the sight of man. If my reader has not been cleansed by the blood of Jesus, then certainly this is his awful condition, though he may not know it.

But when Jesus meets a sinner, then, like the poor lepers, the sinner both knows his condition, at least in measure, and knows that He alone can save.

I fear great numbers who profess to be Christians have never really known their condition. How can they? They are either quietly careless about it, or they are still going about from place to place, trying ordinances, commandment-keeping, or one remedy or another, to heal the poor, old, leprous self, which can never thus be healed. But when Jesus meets the poor sinner, then He comes to a dead stand, like the poor woman who had spent all that she had upon physicians, and yet was no better. There is now nothing but Jesus. The poor lepers cried in the bitterness of their hearts to Jesus. I wonder if you have ever thus cried?

What a strange reply did Jesus give them. "Go show yourselves unto the priests." Now it was not the least use going unto the priest, unless they were healed. The leper was to go unto the priest, in the day of his cleansing; and the priest would look to see if he were healed. (Lev. xiv. 1—3.) And Jesus told them to go and show themselves to the priests; and yet there was not the least sign in themselves that they were healed. They had only the bare word of Jesus to rest upon. And did they stay until they felt they were healed, or did they look at themselves until they saw some amendment? Oh no! They might have stayed for ever, mourning and sighing, and saying, I cannot feel I am cleansed; I cannot see any amendment in myself. No, they be-lieved the bare word of God the Sonthey went. "And it came to pass that, as they went, they were cleansed." It is so with the sinner. Oh, those wretched doctors that set you looking into yourselves for signs of amendment! You have not to wait until you feel you are cleansed. The sinner is saved by faith, not by feeling. God declares that the blood of His Son cleanseth from all sin.

And the moment the lost, leprous sinner believes the bare word or God, that moment he is cleansed. Blessed Jesus, He is the only anointed one, to heal the sin-burthened, broken hearts.

One of the ten, "when he saw that he was healed, turned back, and with a loud voice glorified God, and fell on his face at his feet, giving him thanks: and he was a Samaritan." But why did he not go to the priest and fulfil the law? Why was not one bird killed over running water, another bird dipped in its blood and let fly upon the open field—shadows of death and resurrection? Why did he not need the washings for his cleansing, and the blood of the sinoffering, as commanded in Lev. xiv.? He came to Jesus, the substance, of which those offerings were but mere shadows. He goes not back to the shadows, but comes to Jesus, the substance, and owns Him God-falls at His feet a cleansed worshipper, giving glory to God with a loud voice.

Jesus said, "Were there not ten cleansed? but where are the nine? There are not found that returned to

give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole."
This poor Samaritan stranger had not
the Jewish religious tendencies of the
other nine to draw him to the law and its shadows. The religion of the nine kept them from taking that happy place at the feet of Jesus as cleansed worshippers, giving glory to God. And it is so at this very day. Is there even one in ten, of those who are cleansed, who are Christians, who heartily give glory to God, and know their happy place as purged worshippers? No, their minds are full of dismal doubts, whether it is so or not. Oh, this sin of unbelief, how easily it besets! and especially how it besets the nine, who have their self-righteousness to contend with. I believe we are little aware how the pure gospel of God's pure grace has been corrupted by Jewish leaven.

How many washings and offerings were required under the law. But one word from Jesus, and the leper is cleansed. The many sacrifices of bulls

and goats could never take away sins—could never bring the sinner to God. But "Christ hath once suffered for sins, the just for the unjust that he might bring us TO GOD." Has He failed? Oh no. Every sinner that believes on Him is brought—not half way—no! but really into the happy presence of God, a cleansed worshipper. Perish the thought that would undervalue the death of Christ. It cannot possibly be true that the believer is half saved, or half cleansed, or brought half way to God, or made half fit to be a wor-Fellow-believers, "we are shipper. sanctified through the offering of the body of Jesus Christ once.' It is done-yes, and still more wondrous, " by one offering HE HATH perfected for ever them that are sanctified." Yes, I repeat, Jesus died to do all this, and He has done it. If God has given my reader faith, in his own bare word, like the one in ten, then pause and survey what Jesus has done for you. He has sanctified you by His death, and brought you, perfected for ever into the very holiest, to God. That is your

place, without sin through the blood of Jesus. I say you have not to hope to get there; you are there; it is your home. Jesus expects you to open your mouth and give glory to God, with a loud voice. His blood cleanseth you from all sin. It is written of Him, "who being the brightness of God's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." Oh, do you know that Jesus sits there, the living proof that your sins are all purged away? Was it not amazing love for such a one to be made a sin offering for you, that you might be brought to God, happy with Him, a purged worshipper? Your sins would shut you out of His presence for ever. His blood brings you into His presence for ever. place, without sin through the blood of for ever.

Now look once more at the leper cleansed. He gave Jesus thanks. He did not hope he was cleansed. He gave thanks because he was cleansed; and this drew out unfeigned worship.

Are you a believer, and would you dishonour Christ with a cold hope that you are cleansed? or will you honour Christ, worship Him, and give Him thanks, because you are cleansed by His blood? It is every believer's privilege, with holy boldness, by the blood of Jesus, to worship in the holiest. (Heb. x.)

Where are the nine? Are you one of them? Have you believed in Jesus, and are you now going to ordinances to be made perfect? Surely not. Would you add anything to the blood of the Lamb? Oh, return to Jesus — fall down — worship Him!— give Him thanks!—give the full glory to God with a loud voice Do not be ashamed of Him. Do not doubt Him. Trust in Jesus with your whole heart. Trust in His blood. Trust in Him alive from the dead, and trust in nothing but Christ. From this moment may you walk in the blessed, present, certain assurance that you are a cleansed worshipper by the blood of the Lamb.

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# Flain Words.

No. IX.

# THE BURIAL OF THE ETHIOPIAN.

BY

c.s.

#### Fondon:

G. Morrish, 24, Warwick Lane. W. H. Broom, 48, Paternoster Row.

GOSPEL TRACT DEPÔT, 5, Carver Street, Sheffield.

### Plain Words.—No. 9.

### THE BURIAL OF THE ETHIOPIAN.

Whilst there is life, however ill the patient may be, there is hope; and the anxious friends will naturally get the best medical aid they can; but when the person is dead, then the funeral must take place—a town full of doctors can do no good then. This is the light in which Scripture now views man's spiritual condition. Dead in trespasses and sins.

An Ethiopian, of great worldly authority, was driving through the desert; he had been to worship in the city of God. If anything could have been done, in any city, to improve his spiritual condition, that was the place. It was full of moral doctors, but he was returning as he went. As yet he knew not his dead condition. Reading the Word of God, where the prophet Isaiah describes the adorable Substi-

tute, he read these words, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation, his judgment was taken away; and who shall declare his generation? for his life is taken from the earth." At this moment the Spirit of God sent His servant, Philip, to give joy to his anxious and troubled soul.

Philip opened his mouth, and from the 53rd of Isaiah, preached unto him Jesus. Now men of God in those days were wont to show plainly that, if Christ died for all, than all were dead. The Ethiopian might well be no better for going to Jerusalem, how could he? What could the doctors do for a dead man? or what even could the law do for a dead man? Just as much as physic or doctors can do for a corpse. The death of Christ had shown that man's case was beyond the reach of anything but boundless grace. what had God done in boundless grace for dead, lost man? He had given His Son to die for him—to take his place in death—that He might be the firstborn

from the dead—that He might rise from the dead, and be the beginning of a new creation, in which death and sin should be no more.

Yes, men of God in those days did not preach the death of Christ for the improvement of man, but as the death of man before God; and the resurrection of Christ as the life, and the only life, of every believer in Christ. Now, it always followed in those days, the moment a person believed he was dead, and that Christ had died for him, he had his funeral there and then. Indeed, the Lord Jesus expressly taught his disciples to bury everybody that believed. On the day of Pentecost 3,000 believed, and immediately there were 3,000 funerals that very day.

It was just so with this Ethiopian. The moment he believed, he pulled up at once and said, "See, here is water; what doth hinder me to be buried, or baptized?" How simple this is. He had learnt he was a dead sinner, and what should hinder his funeral? The way it was done was this: "They went down both into the water, both Philip

and the eunuch; and he baptized him." That is, he buried him in water, as a dead sinner, a figure of the death and burial of Christ the adorable substitute. And then he was raised out of the water, and went on his way rejoicing. He did not surely go down into the water to wash the black man white; no, it was to bury him. The water of baptism surely is not the infusion of some virtue or grace into the dead sinner. And do not for a moment suppose it can wash him from his sins and blackness. No; it is simply the figure or expression of the death, burial, and resurrection of Christ; and shows most strikingly how God looks upon every believer as dead, buried, and risen with Christ. This is fully shown in Rom. vi., "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death, that, like as Christ was raised up from the dead, by the glory of the Father, even we also should walk in newness of life. For if we have been planted together in the likeness of his

death, we shall be also in the likeness of his resurrection," &c.

Is it not a great blessing that this all-important foundation-truth of death and resurrection should be set forth so plainly by baptism? No wonder that Satan should use every effort to pervert the use of this striking figure. Just mark what peace it gives to the soul when once understood. Suppose a person struggling with anxious perplexity, deceived with the notion that to be a Christian means to have the old nature made better; oh, what years of wearisome disappointment! What doubts and darkness, ending in self-righteousness, infidelity, or despair. What a deliverance for such a one to see the truth as it is in Christ, and to submit gladly at once to the funeral of the old That is, to the fact that he has been fully judged, condemned, and put to death, in the person of Jesus on the cross. Oh, wonder of all wonders, "dead with Christ," "buried with Him," "risen with Him."

Oh, my reader, do you believe this in your heart? Is Jesus thus revealed to

your soul, as thus bearing your sin and curse on the tree?

Who, then, shall now condemn you? You believe that your sins have once been laid to the charge of Christ, and borne to the uttermost in the bitterness of death. Nay, more, that precious body, which could only die for others' sins, has been laid in the grave, buried. Yea, God has raised Him from the dead, and received Him to glory. The glory of God, shining in the face of this exalted Jesus, shows plainly that your condemnation, once laid on Him, is gone, gone for ever. Precious Jesus; divine, holy substitute; the wrath of God will never more be laid on thee; thou canst not be condemned again. And yet thou wouldst have to be before the least of thy chosen believing ones could be. Thou art their Surety. What a place hast thou taken. Oh, my precious, once bleeding substitute, now living surety, all glory and praise be unto thee! Believing this we gladly give our whole old selves to be buried in water-the likeness of his death. What a deliverance, no more vain struggling

to wash the black man. I now look at my old self as a black dead mass of moral putrefaction, utterly incapable of improvement or amendment, only fit to be buried. And thus ends the standing of man in the flesh before God. Yes, as one may say, here ends old self as a child of Adam. The first man sinned, and by sin came death, and death is passed upon all men, for all have sinned. The Lord from heaven descends, takes a human form, and receives the sentence of death, and bears the curse due to sins in his own body on the tree. This, as to man's standing before God, is the end and crucifixion of the whole world before God. The believer is passed from this old world of sin, darkness, and death, to the new creation of righteousness, light, and everlasting life. The death of Christ is the end of the old, and His resurrection the beginning of the new, world, of which we speak.

Thus, in the funeral of baptism, the believer is buried, expressive of the death and burial of Christ, the judgment and end of his old self; and he

is raised out of the water, a figure of his blessed resurrection in Jesus, the beginning of the new creation. Oh, my reader, have all things thus passed away with you? Have all things, and all things of God, thus become new with you? You need not be left in any, no, not the least uncertainty as to this. The precious words of Jesus left on record are these, "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. As certain as these are the words of Jesus, then if you do hear them, if you do believe on God that sent Him, is it not quite as certain that even you have everlasting life, shall not come into condemnation, but are passed from death unto life? God be with you now, and give you power to walk, as one alive from the dead

C. S.

G. Morrish, 24. Warwick Lane, Paternoster Row, London.

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# Plain Words.

No. X.

THE

### RISEN CHRIST.

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### Plain Words.—No. 10.

### "THE RISEN CHRIST."

I was speaking in Woolwich the other day, and in trying to set forth the risen Christ, the following illustration came to my mind:-Suppose God had made known, that nothing could possibly save England from invasion and conquest but the resurrection from the dead of her greatest general, the Duke of Wellington. The enemy is on our shores: the moment of peril has arrived. The good news flashes along the wires: what is it? Wellington is risen! England is saved! Yes; the good news would not be merely the history of his past life, great as were his victories; but the fact of God having fulfilled His promise in raising him from the dead. "Wellington is risen" would be the joyful sound. What his resurrection would be to England, the resurrection of our blessed Jesus, the Captain of our salvation, is to every one who believes the good news of God.

The Apostle Paul had seen the risen Christ in heavenly vision above the brightness of the sun. This heavenly vision had to do with every thought and step of his after-life. In that risen Christ a new creation was opened up to him. Every thought in his heart was changed. He had been struggling hard to establish his own righteousness and blameless life. All this he now tramples under foot as dung and dross. Old things passed away; all things became new. The risen Christ is everything to him. "If Christ be not risen, then is our preaching vain, and your faith is also vain," and "ye are yet in your sins." Some in this day can preach what they call gospel without any risen Christ at all. They will point to the life of Leys on earth in the to the life of Jesus on earth in the flesh, and tell men the way to heaven is to imitate the example of Christ as He lived on earth. Such a gospel was not worth a straw to the apostle. He says, "If Christ be not raised, your faith is vain; ye are yet in your sins." And again he says, "Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more."

In all the preaching of the apostles the promises of God are shown to be fulfilled in this one thing—the raising of Jesus from the dead. They had been slow to understand the Scriptures, that Jesus must suffer and rise from the dead. The Jews expected the Messiah to improve their condition as a nation. They knew no need of death and resurrection. They did not understand the solemnities of Calvary. When Jesus died, the appointed, sin-bearing sacrifice—the holy One, the righteous One, was laid among the dead. But they knew not the everlasting destinies that were sealed in that sepulchre.

Let us stand by the tomb of Jesus in solemn meditation. What a mystery of love! What a place for the Son of God to take. The atoning Lamb, slain for us, dead and buried. All this foreordained of God. His purpose was not the improvement of the old creation, but the beginning of a new creation. Jesus must be the first to rise from the

dead. The great stone was rolled away from the door of the sepulchre. Jesus arose from the dead. The linen cloths that bound His body are calmly laid aside. The napkin that was about His head was folded and laid in a place by itself. God has triumphed gloriously. Jesus has passed through death, and now He is "THE BEGINNING, THE FIRST-BORN FROM THE DEAD." (Col. i. 18.) "All this is the Lord's doing, and it is marvellous in our eyes." The rejected stone becomes the beginning of a new creation. Oh! behold this living stone, the risen Christ. Adam was the beginning of the old world, and he began it in sin and death. But what a creation must that be which has the risen Christ for its beginning and foundation. Oh! blessed first-born from the dead, all thy brethren are one with thee in resurrection. We do not yet see this new creation, but we see Jesus, crowned with glory; and we know that what He is before God, that God sees us to be; "for as he is, so are we in this world." (1 John iv. 17.) Surely what a translation it is when a sinner is brought TO

God. From darkness to light, from death to life, from sin to holiness divine.

Through this risen Christ, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts xiii. 38.)

These are the words of God, who cannot lie. So that he who believes God is as certainly forgiven all sins as that Jesus has died and is risen. My fellow-believer, how plain this is! If Jesus is risen, then you are forgiven: and not only forgiven, but justified through Him from all things. This is what gladdens my heart—dead with Christ, risen with Christ, justified with Christ. When He arose from the dead, He was justified of God from all things: my every sin was laid to His charge, and from my every sin He was justified when He arose from the dead. He is the first risen man: behold Him. Is He not sinlessly perfect, absolutely righteous, glorious in holiness? Brightness of the Father's glory, there can be no spot on thee. Fellow-believer, this risen Christ is thy righteousness. Thou art certainly justified from all things, through and in Him. If thou thus lookest at this risen Christ, and believest this one blessed fact, that thou art risen with Him, then mayest thou be well assured that there can be no condemnation to thee in Christ. Who can condemn the holy, risen Jesus? Then who can condemn those who are risen with Him? Think what it is to be one with Him, in resurrection, life, standing, and spotless, cloudless righteousness. Boundless grace to take our place, and be made sin for us in the old creation; that we might be made the righteousness of God in Him, the beginning of the new creation.

The justification of the believer is thus the risen state of Christ. Not the justification of himself—his old, sinful self. No; all that he was and is has been, not justified, but condemned, and put to death, and buried in Christ. So that God is now perfectly righteous in giving the believer this justified state

in the risen Jesus, who first bore our sins in His own body on the tree. How complete, then, the justification of the believer in the risen Christ. We shall be amazed, when all this is manifested in glory, that we did not more fully believe it and declare it to the whole world.

Now, if the risen Christ is thus the believer's justified state, mark, it never alters, never varies. It must be what He is, unchanging, perfect, and everlasting. You must see plainly the risen Christ is ever spotlessly perfect before God; yea, more, He is incapable of failure; therefore the believer's justification in Him, yea, his perfection in Him, must be everlasting. It cannot, it need not, be repeated. Yea, even further, so real is the oneness of the believer with the risen Christ, so really is he risen with Christ, that the new nature is incapable of failure. He that is born of God cannot sin. His standing before God is in resurrection, in that new creation of which the risen Christ is the beginning, and into which not a breath of pollution can ever come. In one word, the standing and justifi-cation of the believer is identical with the standing and justification of the risen Christ, and, therefore, perfect and everlasting. The first words of the risen Jesus were, "Peace be unto you." And what a peace this gives the poor heart! Oh, my reader, is it yours? The peace of the risen Christ. Perhaps you say, But my walk and my works are not perfect as you describe. That is quite true; and if your standing and justification were according to your works, it would be as imperfect as them. No; the believer is not justified by works, but justified freely through divine grace, and called to walk according to his justification. And as many as walk according to the rule of the new creation, as risen with Christ, peace be on them. Whilst our standing before God is perfect in the risen Christ, the *enjoyment* of God's peace reigning in our hearts depends much on our walking in the Spirit, as dead and risen with Christ. C. 8.

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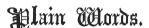
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No. XI.

# TET LOOSE.

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GOSPEL TRACT DEPÔT, 5, Carver Street, Sheffield.

## Plain Mords.—No. 11.

## "THE LIVE BIRD LET LOOSE."

LEV. xiv. 7.

How very good God has been in giving us such plain pictures in His word; setting forth man's moral condition, and his own great deliverance, through the death and resurrection of Jesus. And certainly there are few more striking than the picture of the two birds. To a person deeply anxious to know with certainty that he is cleansed from sin, this picture is most valuable. I have seen such brought by the blessed truth set forth in this type into the most abiding confidence of faith. And God gives me this confidence, that many more will be brought, by this little paper, into His own perfect peace. Let us now look at the picture. This

Let us now look at the picture. This was the law appointed of God in Israel:—"The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry 'unclean, unclean,' all the days wherein the plague shall be in him, he shall be defiled; he

is unclean; he shall dwell alone, without the camp shall his habitation be."

What a terrible picture of sin leprosy is—what a living death of wretchedness and desolation. The disease itself most loathsome; the person covered with sores so as to be unfit for human eye; wandering alone, or with others in like wretchedness; those most dear to him not allowed to come near; his food left him by a brook, or under a tree; or living as best he could from the wild fruits of the desert. At times there must have been heart-aching longings for home. One thing was very remarkable, if the leprosy had covered him all over, from head to foot, all turned white, then he was clean.

The priest is appointed of God to express God's mind or judgment in the case. The manner of his cleansing was this—"Then shall the priest command to take for him that is to be cleansed two birds (the margin reads sparrows) alive and clean, and cedar wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running

water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over running water. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open fields."—Lev. xiv. 4—7.

Then the priest comes down to this poor anxious leper by the brook in the valley. Solemn moment for the poor leper. Will he be rejected and left in his wretchedness, or cleansed and restored to his longed-for home? He watches every movement of the priest. One bird is killed: its blood falls into the earthen vessel. How expressive of the death of Christ. And now the priest takes the other bird in his hand; watch him. He dips it in the blood of the dead bird; you see the blood on its feathers. He sprinkles the blood on the poor leper seven times, the perfect He is about to speak the number. sentence of God on the poor, anxious leper; the leper listens with breathless silence. He fixes his eyes on that live bird, held captive in the priest's hand—thoughts of happy home rush into his mind—his liberty is bound up in that little captive bird. If it is let go then the leper is free. The priest pronounces him clean—the bird is let go loose into the open field—tears of joy gush down the cheeks of the cleansed leper—his streaming eyes gaze on the flight of the blood-stained bird, a living witness of his cleansing and liberty.

Ask him how he knows he is cleansed, and his reply would be, the priest of God pronounces me clean. The bird is free and flown away, that is how I know. Yes, as certain as the living bird is flown away, so certain is it that he is cleansed. For this is the way God has made known his mind to the poor leper. The bird could not be set free, until he was pronounced cleansed. Then followed the washing of his person in water. Nothing could be more plain or more precious than the truth thus set forth. The one bird shewing the death, and the other the resurrection of our blessed Lord. This is God's

only way of cleansing the wretched sinner from his sins. And, blessed be God, your case cannot be too bad for God's cleansing. If you are a sinner all over; if, like the leprosy, having spent itself turns white; if you have spent all in sin; if character, health, friends, home—if all is gone; if weary of life; however wretched and desolate, God meets you in the death of His own beloved Son, with the certainty of the forgiveness of all sins, through His blood, to every one that believes.

I think I hear my reader saying, Yes, yes, I have read that the blood of Christ cleanseth from all sin, but how am I to know that it cleanseth me? You say, "my poor, trembling, anxious heart wants to know that! can you tell me?" Oh, yes, blessed be God, His word leaves no uncertainty. How did the leper know he was cleansed? He believed God's priest, and the token he gave him in the living bird. And has not the precious blood of Jesus been shed, has it not been spilt on this earth, as the blood of the bird that was killed? One bird could not be killed and then

let fly, so there had to be two, to show the death and resurrection of our precious substitute. Watch that bleeding surety die for sin and then laid captive for you (trembling believer) in death. Now, as the blood of the bird was sprinkled seven times on the leper before the living bird could be set free, has not God as surely pronounced his judgment as to the perfect and everlasting efficiency of the blood of Jesus for every one that believes him? The bird was let loose because the leper was cleansed—Christ is risen—the believer is purged. You do not suppose that the priest, if he had the mere feelings of man, would pronounce the words so as that the leper could not tell whether he was cleansed or not nothing could be more cruel than such uncertainty. There was the priest's word, and the bird was flown loose away. This gave him the utmost certainty and joy. And can we then suppose that God has spoken in His word so indistinctly as to leave the anxious believer in cruel uncertainty? Oh, no. God could not have spoken more plainly.

He says, having raised the captive surety from the dead, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified in all things."

Do you believe that Jesus died on the cross, bearing your sins in his own body on the tree, there taking our place as substitute for our sins? Just as the bird could not be let go unless the leper was pronounced clean, so Christ our surety could not be let go from the prison of death if His blood had not purged our sins. But God, by the very raising of our substitute from the grave, pronounces every believer justified from all things. I repeat again, the leper knew HE WAS CLEANSED; the priest said so; the bird was free in the open field. I know I am forgiven, and justified from all things, God says so, and my captive surety, the blessed Jesus, is risen and free in the highest heavens. God could not give me a greater proof of the certainty of my justification than he has in raising Jesus from the dead for my justification.

Then do you believe the precious blood of Jesus has been shed? And do you believe that God hath raised him from the dead? Then God pronounces the forgiveness of all your sins through Jesus. Nay, more, he pronounces you and every believer justified from all things. God pronounces every believer justified. This gives you the clearest certainty.

Now, as the leper, being cleansed by the sprinkled blood, then washed his person in water, so, my fellow believer, being justified, let me beg of you to seek the constant washing of the word. Your standing is certain, justified from all things in the risen Christ. But your walk needs the constant washing of His precious, priestly service. As the blood upon the ear, the thumb, and the toe of the cleansed leper, and the oil upon the blood, so may we, who are bought with his precious blood, be filled, led, and kept by the Holy Ghost. Yea, may body, saul, and spirit be henceforth sanctified wholly unto Him. Amen.

C. S.

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# Plain Words.

No. XII.

# THE GREAT SUPPER, A PROMISE OF ONE.

BY

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## Plain Words.—No. 12.

## THE GREAT SUPPER,

#### OR A PROMISE OF ONE.

Read Luke xiv. 16-24.

How utterly contemptible are all human thoughts of God, when compared with the revelations of Himself in his blessed word. Here is a short parable spoken by our Lord, which scatters to the winds our dark, uncertain thoughts of God. God's great salvation is likened to a great supper, which a certain man made.

I was speaking about this parable lately to a man who had been butler in a family for many years. I said to him, "Just tell me what you do when dinner or supper is on the table." "Oh," said he, "I merely open the drawing room doors and say dinner is on the table, which means that all is ready. The guests then take their seats." "Well, now," said I, "suppose, when you took off the covers, that there was

a bit of paper on every dish, with this sentence on it, 'a promise of a supper,' what would you say?' "Say! why, sir,' he said, "I should not know where to put my face. I never heard of such a thing!' I said, "No, I suppose not, no man would ever think of serving his fellow men, as unbelief would represent God. Now, this is the simple question, is the gospel feast a present, certain reality, or is it the mere promise of salvation, leaving the anxious sinner in disappointment and uncertainty? Is it a real supper, or the hope of one? Is it the certainty of salvation, or the hope to be saved?

Let us now look at the parable. How plain the words, "A certain man made a great supper, and bade many." The supper was made before the invitation was sent. "And sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready." In Matthew xxii. it is very emphatic, "I have prepared my dinner; my oxen and fatlings are killed, and all things are ready." It is quite true, before Christ came, faith

had then to do with the promise. But now Christ has come. He has died; he is risen; he is in glory. All is finished. All things are ready. The promise is fulfilled. It is no longer the promise of salvation, but salvation itself. "But they made light of it."
"And they all with one consent began
to make excuse." How truly this was fulfilled, and is still, in the rejection of Christ by the Jews, who were the fathers, and unto whom the promises had been made. And though the gospel feast has been spread before all nations, man, if left to the freedom of his own choice, invariably makes light of it. The ground, the oxen, the wife, yea, the slavery of Satan is chosen by the human heart before God's great gospel feast. But divine, boundless grace goes still further. "Go out quickly into the streets and lanes of the city, and BRING IN hither the poor, and the maimed, and the halt, and the blind." And again, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Truly, every believer can say"Why was I made to hear thy voice, And enter whilst there's room; Whilst thousands make the wretched choice, And rather starve than come?"

It is now supper time; the table is filling fast. Do you say, "I am such a poor, wretched sinner, the gospel feast cannot be for me until I am better?" Poor, do you say? Why, you are of the very sort who are to be brought in quickly; and why that word quickly, but to show you must be brought to Jesus at once, just as you are? "Ah, but," says another, "sin has so blighted and ruined, and maimed me, I am not fit for the gospel feast." Maimed? Why, it is the maimed one that is to be brought to Him. "Ah," says another, "but I have been a professor, and have halted so shamefully and so often." Halted? Why you are the very person, for the halt were to be brought. " But I am no scholar, I do not understand anything, all seems dark to me." DARK? Why it was the very BLIND that were to be brought; and what a welcome. What a real supper. Now, when a man is brought, and sits eating at the supper table, is it presumption for him to know with certainty that he has his supper? You would take the man to be mad if he said he hoped he had a supper, or he hoped he should get one. And is not God's salvation as great a reality as any man's supper? How can it be presumption, then, to believe God, and know with certainty that since He has given me faith in Christ, and brought me to believe in Him, I am saved, forgiven, and justified from all things?

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

shall perish.

There is one point we must notice in Matthew. "And when the king came in to see the guests, he saw there a

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man which had not on a wedding garment." He was speechless; cast out into outer darkness, where there is weeping and gnashing of teeth. This is most solemn. The vilest sinner is welcome at the supper table; but let no man presume to come there in his own clothes; or, as the figure evidently means, in his own righteousness. The clothing of the saved sinner must be of the brightest white. But his very best suit is filthy rags. These filthy garments must be taken away, and he must have a change of raiment.

Come with me to the grave of Jesus. Whilst he lay there, where was righteousness? Look abroad on the face of the whole earth; and I repeat, where was righteousness to be found? Nowhere; all had sinned. The whole world stood guilty before God. All was darkness, sin, and death. The only righteous one lay dead in the grave. But look, the stone is rolled away; the Prince of Life arises from among the dead. Ah, there, and there alone, is righteousness, perfect, bright, unsullied righteousness. Believer, that risen Christ is thy

change of raiment, God's best robe for thee and me. What a change of raiment-my old rags, my old self, put off in thy death, Lord Jesus; and thou risen Christ, my everlasting righteousness, to shine for ever in the brightness of the glory of God. Thus poor, maimed, halt, blind one, has God not only met thee in unbounded grace, but has provided thee a robe of righteousness, that fits thee for his holy presence. Yes, the father not only fell upon the neck of the prodigal, and kissed him, just as he was, but the best robe was ready, and the ring and the shoes were ready-all things were ready for the feast of joy. The prodigal could not have been happy in the father's house clothed in rags. The redeemed saint could not be happy in the presence of God in the filthy rags of self-righteousness. But God has given him the best robe-better than Adam wore in innocence; better than the highest angels wear; for both have failed, and the robe has been polluted. The son of the morning sinned, and Adam, the lord of the lower creation, fell. But the risen

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

lievers, so certainly are we made the righteousness of God in Him.

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

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

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# Plain Mords.

No. XIII.

# HOW DID THE JEW KNOW HIS SIN WAS FORGIVEN?

BY

C. S.

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GOSPEL TRACT DEPÔT, 5, Carver Street, Sheffield.

## Plain Pords.—No. 13.

# How did the Jew know his Sin was forgiven?

"Or if his sin, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the goats, a male without blemish: and he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt-offering before the Lord: it is a sin offering. And the priest shall take of the blood of the sin offering, with his finger, and put it on the horns of the altar of the burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering. And he shall burn all his fat upon the altar, as the fat of the offering of peace-offerings: and the priest shall make an atonement for him as concerning his sin, AND IT SHALL BE FORGIVEN HIM." Lev. iv. 23-30.

Suppose you had met the Jew, returning from the priest; and you had asked

him, how he knew that his sin was for-given him? what would he have said? Would he not have said, "I know my sin is forgiven, because God says so. My sin came to my knowledge; and I could get no rest to my spirit until the blood of my sin offering flowed. This hand has been laid on the head of the goat. It thus became my substitute. It was killed—I saw it bleed and die— Its blood touched the horns of the altar -It was poured out at the bottom of the altar-The atonement was made for my sin-and God said, 'And it shall be forgiven him.' Thus, by those words of God, I know, with the utmost certainty, my sin is forgiven."

Now this was a shadow of good things to come; a Type of the great atoning sacrifice of Jesus, the sinner's substitute; who died, the just for the unjust, to bring us to God. Ah my reader, you are still going on in sin, blinded by Satan? Your sin may seem a very light matter—oh, you think, God is not so particular. "Poo, poo," you say "God

will never cast me into the lake of fire; I am not so bad." But ah, when the Spirit of God convinceth of sin-when man's sins cometh to his knowledgethen there is no rest, day nor night. The most fearful, the blackest sins, have been committed, in ignorance of their full, fearful character—the very murder of Jesus. Peter says "I wot that through ignorance you did it, as did also your rulers." Acts iii. 17. And Paul speaking of himself, says, "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly in unbelief."—1 Tim. i. 13. When Saul's sin came to his knowledge, he was three days, and nights, and ate nothing. Oh my reader, has your sin ever come to your know-ledge, in the presence of God? Do you feel something of its fearful vileness? Have you not loved the world, that murdered Jesus? Yea, have you not long rejected him? May God bring you into the light of his presence now, while there is mercy. For most certainly, your sin shall come to your 13 A 2

knowledge, either now, before the mercy seat; or hereafter, before the judgment seat. Ah, there will be no sinoffering then; no mercy then; no for-giveness then; but the awful weight of sin, in that place where the fire shall not be quenched. It will be a fearful thing to fall into the hands of the living God. Be not deceived. But perhaps my reader says, "This is no comfort to me. The weight of my sins is more than I can bear; they crush me down, down, down. I can get no relief. I know that without shedding of blood I don't doubt there is no remission. the blood of Jesus has been shed; but how am I to get to know, that my sins are forgiven? That is the question of all questions to me."

Remember the Jew; how did he know that his sins were forgiven? Laying the hand on the victim, shewed identification—or substitution. In each offering, where blood was shed for atonement, this took place. In the burnt-offering it was so. "And he shall put

his hand upon the head of the burntoffering; and it shall be accepted for
him, to make an atonement for him."—
Lev. i. 4. And so with the peace-offering. Lev. iii. 2. And so with the
sin-offering, in this chapter before us.
—Lev. iv.

Now though man could not reach his hand to heaven, and put it on the head of the Son of God, (Oh, who could even have thought of such a substitute?) Jesus could, nay Jesus has come down from heaven, and freely offered himself, the sinner's substitute. He has put forth his hand, and identified himself with, and for, the vilest of the lost. Yes, look at him going up to Jerusalem. See him give his hand to be nailed to the tree—His body to be broken on the cross. Yea, he was made an offering for sin. Oh hear his dying cry, "My God, my God, why hast thou forsaken me!" His precious blood has been poured out. Full, infinite atonement has been made. God hath accepted him for the justification of every sinner, who shall believe God, who raised up Jesus from the dead. All this is done. It is finished.

Now I ask, with all reverence, Is not the blood of Jesus of as great value as the blood of a goat? And is not what God says, about the blood of Jesus, as true as what he said about the blood of the goat? Many learned teachers (blind leaders of the blind) deny this. For whilst the blood of a goat gave the certain knowledge of sin forgiven, to the Jew, they say that the blood of Jesus does not give this certainty. Is this your estimate of the sacrifice of Jesus? Yea, it is exactly the thought of every unbelieving heart. Is it not this that keeps you, my harassed, anxious, reader, in such bitter bondage? Oh how fearful, to lower the sacrifice of Christ below the blood of a goat. Why, there was no value, in itself, in the death of bulls, and goats. These only pointed forwards to the one sacrifice, of infinite and everlasting value; through the value of which, and

on the certainty that it would be offered, God pardoned the sins of every believer, from Adam to the Cross.—Rom. iii. 25.

God proclaims forgiveness through that blessed Jesus. "To him give all the prophets witness, that THROUGH HIS NAME, WHOSOEVEE believeth in him shall receive remission of sins,"—Acts x. 43. And again, "Be it known that through this man is preached the forgiveness of sins; and by him all that believe are justified from all things."—Acts xiii. 38.

Now, if the Jew knew that his sin was forgiven because God said so; then if you do believe God, about the blessed Jesus, do you not see that you must be forgiven, for God says so. He says, "whosoever," and "all who believe are justified." Can you not, from your heart, now say "I have believed; I do believe; that Jesus died for me." Then

praise the Lord, and tell everybody you are forgiven. God says so. "The blood of Jesus Christ His Son cleanseth from all sin."

"Blest Lamb of God, thy precious blood Shall never lose its power, Till every ransom'd saint of God Be saved to sin no more."

C. S.



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## Plain Words.

No. XIV.

## NAAMAN THE LEPER DIPPED SEVEN TIMES IN JORDAN.

BY

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### Fondon :

G. Morrish, 24, Warwick Lane, W. H. Broom, 48, Paternoster Row.

GOSPEL TRACT DEPOT, 5, Carver Street, Sheffield.

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### Plain Mords. No. 14.

# Naaman, the Leper, dipped seven times in Jordan.

This man was "captain of the host of the King of Syria; was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour; but he was a Leper."

—2 Kings v. 1.

What does earthly greatness afford after all? A man may be ever so popular; he may prosper in business to his utmost cravings; or he may climb the highest pinnacle of political honour or military greatness. Naaman was all this: but he was a leper. And man, no matter what his position in this world, he is a sinner. Ah, this spoils all, makes every cup of this world bitter.

Leprosy was incurable. Still it spread, until the whole person was filthy—bloated, pimpled, and scabbed—wretched picture of man's ruined, utterly ruined, lost condition through sin. And, what is still worse, like the leper he finds every effort in vain to cure himself. The fearful poison spreads. Oh, how loathsome is sin! My reader may have long hoped to get better, but have you not rather got worse? Not a physician in Syria could cure the leper. Not a remedy on earth is found for sin. Search all nations, man has found no cure for sin. The whole world is one great leper-house. God hath chosen the weak things of this world. A little captive maid is God's messenger to this mighty Syrian. She says, "Would God my Lord was with the prophet that is in Samaria, for he would cure him of his leprosy." And I can say to my read-er, "Would God thou wert at the feet of Jesus, He would cleanse thee from thy sins."

The King of Israel had no such faith as this little maid; he only thought the Syrians sought a quarrel. He, thinking of himself, said, "Am I God to kill and to make alive?"

"And it was so, when Elisha the man of God had heard," he sent for the leper to come to him. "So Naaman came." So like man was his way of coming! Such gifts, such horses and chariots! And he stood at the door. But Elisha received none of his gifts. The salvation of God is not to be sold. And Elisha sent a messenger unto him, saying, "Go wash in Jordan seven times and thy flesh shall come to thee, and thou shalt be clean." He does not even come out to him; he sends a messenger. It must be by faith, not by sight, or by sign. God gives his bare word. He that believeth is saved.

Now Jordan was the type or figure of death. The ark had stood there, whilst all Israel passed over dry shod into the land of Canaan. Most striking illustration of Jesus taking our place in the river of death. There was no cure for this great leper, but to be seven times dipped in the river of death. There is no means in the universe by which a sinner can be cleansed, but by the death of Jesus. His blood alone cleanseth from all sin.

This made the leper uncommonly, or rather commonly angry; for it is the anger of the human heart against God's mode of cleansing from sin. Surely, the leper thought, there would have been some great thing done to him. And so with the sinner; surely, he thinks, God must do some great thing to me or in me, by which I shall be saved. Burial in Jordan; why this is contemptible!

Besides, are not the rivers of my own country, "Abana and Pharpar, better than all the waters of Israel?" may I not wash in them and be clean?"

And he went away in a rage. So now, one poor leprous sinner will say, Are not the doctrines of my own church better than this salvation through the death of Christ alone? My church tells me to fast; to keep the vows of my orders; in fact, to keep all the orders of my church. Is it not far better to wash in these rivers of my own religion, than to simply believe God about the death of Christ? Well, try hard; wash, wash, wash: but find me one, out of all the millions who wash in man's own religious rivers, that is clean from sin. Find me one who knows even his sins forgiven by all his fasting, praying, and order-keeping. No, there is not one who washes in the old man's rivers who either does, or even can, know, with certainty, that he is saved. Naaman's servants say, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then when he saith to thee, Wash, and be clean?" nations bear witness what man will do

(if doing would do it) to get clean from sin.

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again as the flesh of a little child, AND HE WAS CLEAN."

How beautifully, to be sure, this does set forth death and resurrection, the two great lessons of God. The death of Christ the end of sin; the resurrection of Christ the beginning of an entire new existence. The old leper goes down into death; burial with Christ. The new man comes out in all the freshness of the new-born child. Oh how spotlessly clean is that new creation. "And he was clean." This is God's only way of cleansing. "In the body of his flesh through death, to present you holy and unreprovable in his sight." (Col. i. 22.) Jesus went down into death. Every believer is dead with him, buried with him, risen with him, per-

fect in him; without spot or wrinkle, or any such thing. (Rom. vi., Eph. v.) Oh. to know the power of resurrection; being made conformable to his death. To leave poor old leprous self in Jordan. Ah, the old leper takes so medipping. Often, when we think we have learnt the death of self on the cross, self still needs some dipping. Ah, you are occupied with the old leper still; remembering his sorry scabs and running sores. Oh, down with the leper, down. down to Jordan. Down, down in death is the only fit place for self. For its righteousness and its wickedness the grave of Christ is the only place. Look away from the old leper, to the risen Christ. If Adam were full of the poison of sin, God hath made the risen Christ to be our wisdom, sanctification, righteousness and redemption.

There is no leprosy in the risen Christ. And "as he is, so are we in this world." (1 John, iv. 17.) "For ever perfected." "Clean every wit." Oh, my reader, hast thou learnt this wondrous lesson? Hast thou gone down into death? Art thou risen with Christ? Then set thine affection on things above. Every old spot of leprous sin is gone. "If any man be in Christ he is a new creation; old things are passed away, all things are become new, AND ALL THINGS OF GOD." (1 Cor. v.)

C. S.



<sup>6.</sup> Morrish, Printer, Warwick Lane, Loudon.

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## Plain Words.

No. XV.

# AS IT WAS IN THE DAYS OF NOAH.

BY

c. s.

#### Zonden:

G. Morrish, 24, Warwick Lane.

W. H. Broom, 48, Paternoster Row.

GOSPEL TRACT DEPOT, 5, Carver Street, Sheffield.

### Plain Words. No. 15.

# "As it was in the days of Noah."

"And as it was in the days of Noe, so shall it be also in the days of the Son of man, they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the Ark, and the flood came and destroyed them all." Luke xvii. 26, 27.

If these words were but the mere opinions of men, we might disregard them, but since they are the words of the Son of God, they must, and will be fulfilled to the very letter. Let us then carefully enquire, how it was in the days of Noe.

"God saw that the wickedness of

man was great on the earth, and that every imagination of the thought of his heart, was only evil continually." Gen. vi. 5. Yes, God saw. It does not tell us what man thought, but what God saw. There is no deceiving God. God sees all that takes place under the sun. Just think of God seeing the imagination of the thought of the heart. Could my reader bear to be in the presence of a fellow man, if he knew every thought you ever had in your heart? and what was the wickedness of man them, compared to the wickedness of man now? Has not man murdered the Son of God, and for 1800 years rejected him? and Jesus fortells that this wicked rejection of himself, will go on up to the very day that Christ is revealed.

I dare say man thought the days of Noah were days of wonderful progress. But "the earth was corrupt BRFORE God, and the earth was filled with violence," what is it now? let it even speak for itself. The world's newspapers say, We have no sooner recorded one deed of violence, but we are called to report another. But what is it before God? and what will it be very shortly, when the true church of God, shall be taken up to meet Christ, and Satan deceives the whole world? Peace shall then be taken from the earth. Revelations vi. And men shall kill one another, in that day of tribulation, tribulation such as never was, and never will be again. It will be as literally true, as it was in the days of Noah, when the earth was filled with violence; yes, far more literally true than men expect.

I look upon the translation of Enoch as a type of the translation of the whole Church of God. 1 Thess. iv. And then all the world becomes infidel, filled with blasphemous wickedness, except a small remnant of godly Jews, who will be saved as Noah and his family. So that it may be asked, When the Son of Man cometh, shall he find faith on the earth?

15

And God revealed His purpose to Noah, that He would destroy man from the face of the earth. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness, which is by faith." Heb. xi.

And still the world went on; its buildings, its commerce, its pleasures, and its sins,-men would not believe God. The ark grew larger every day, a witness of the coming judgment; certainly there was no appearance of the coming flood. Indeed, human reason would have said it was impossible,—what! God destroy this beautiful world, only just in its infancy? Many of the wise men of this age would have said, Oh no, Noah; you are quite mistaken; it is only your opinion; be-sides, a great many prophecies have to be fulfilled yet,—all the world has to be blessed, and filled with righteousness, so that you must be mistaken, Noah;

you had better give over working at that great ship, and give up preaching such peculiar views, as you hold; come and enjoy yourself, man, and don't be such a narrow-minded bigot; do you think everybody is wrong but you? But the flood came, and destroyed them all. "And they went in unto Noah into the ark, two and two of all flesh;" "and the Lord shut him in." Every soul that was not shut in with Noah, was shut out. There was then no hope; it was too late. Yes, and it shall be so in the day of the Son of Man. We read in the parable of the Ten Virgins, "They that were ready went in with him to the marriage, and the door was shut; afterwards came also the other virgins, saying, "Lord! Lord! open to us." But it was too late.

A Jew, as he listened to the discourse of Jesus, in Luke xxi., foretelling the certain destruction of Jerusalem, and the scattering of the Jews, amongst all nations, might have said, "Ah,

that must be a mistake; why this city is to be the centre of the whole earth, and blessing shall flow out through it, to all nations: we scattered among all nations! nay, all nations shall come up, and worship in Jerusalem." But the day of fierce destruction came; and the city is trampled under foot; and they are scattered amongst all nations.

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c. s



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## Plain Words.

No. XVI.

# AS IT WAS IN THE DAYS OF LOT.

BY

c. s.

#### Mondon:

G. Morrish, 24, Warwick Lane. W. H. Broom, 48, Paternoster Row.

GOSPEL TRACT DEPÔT, 5, Carver Street, Sheffield.

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C. S.

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