

GRACE AND TRUTH;

BEING

SELECT GOSPEL PAPERS

FROM THE WRITINGS OF

DR. C. J. DAVIS.

New Edition.

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WHAT IS THE NEW NATURE?

THIS is a deeply important subject. Important because it affects *all*—high, low, rich and poor, old and young, alike. I want to try and interest all in this subject of the New Nature. What is it? When in the company of those not forgiven, not saved, I feel more than ever *anxious* to convince my readers of its immense importance to all; for this reason that *each* individual *has* an immortal spirit which must exist eternally in bliss or woe.

There are *three* certain truths revealed in the Bible, which many are anxious to deny—nay, are bold enough to question. They are—

1. The immortality of the soul.
2. The eternity of bliss.
3. Everlasting misery.

There is a thick curtain over the future, hindering us from seeing beyond the present, but God has told us what there will be. Eternal happiness for all who accept Christ as the sufficient Saviour, and woe never-ending to all that reject Him. Those who are saved will spend an eternity of bliss with Jesus—in heaven. There is not much description of the *place* given—we need not think so much about how *it* will look—how *it* is garnished—but it is where *Jesus* is, and that is enough for us who are resting in Him.

Our Lord has said, “Where I am, there shall ye be also,” is not that enough to satisfy us? Like a little girl to whom it was proposed on the eve of a long railway journey, that she should remain at home instead of sitting with her mama at the railway station, because of its discomfort and exposed situation, who replied, “Oh, mama, but *you* will be there; wherever *you* are is good enough for me.” The difference between the child’s home and the little wayside

station was just all that wealth and luxury could procure on the one hand, and the inconvenience of an ill protected cross country station, exposed to the inclemency of winter, on the other. But do you catch my thought? Do not the little girl's words find a response in many a believer's heart—"Wherever you are will do for me." Yes, to be *with* the Lord where He is, constitutes true bless. Thus we see the promise of the Lord (John xiv.) is that the disciples are to be with Him, and Paul's hope is to be with Christ. Again, in 1 Thes. iv. we find that the saints are to be "for ever with the Lord." Without quoting other Scriptures, it must be apparent that as a believer, *I* shall live in happiness for ever. Paul does not speak of *heaven*, but his longing was to be *with Christ*.

Again, the Lord also speaks of the wicked. He tells of a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day during his lifetime on earth, but our Lord adds—he died and was buried, and *that man* lifted up his eyes in hell, being in torment. Here we see that each unbeliever exists for ever where the worm dieth not, and the fire is not quenched. Solemn thought! I must live for ever in bliss or woe! Which is it to be with each of you? Surely my subject affects every one; and deeply so.

Our Lord said to Nicodemus, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man who is in heaven." (John iii. 13.) Is HE not a witness to be believed? In courts of justice to-day how much importance is attached to *evidence*. If there is not *sufficient* to establish a case it cannot stand. If I wish to take a long journey to India or Australia, I want to get all the evidence I can obtain respecting the strange country to which I am bound; and if I meet some one who has been there, how valuable is his testimony! I bring some evidence—evidence most weighty and important—evidence from the only person who has been in heaven and came to earth to tell of it. Our Lord speaks to Nicodemus as "the Son of man who is *in* heaven." *His* is the evidence of one who *cannot lie*; who could have no object to misrepresent. He is a witness that must be believed, for it is the Lord Himself, who makes this statement to Nicodemus. It is the Son of man, the Son of God, who speaks to you, and He it

is who says, "Except a man be born again he *cannot see—he cannot enter into*—the kingdom of God." This is the statement: weigh the evidence, listen to what the Son of God says. He can have no object in telling us this except for our good.

OUR OLD NATURE IS CORRUPT, IT CANNOT ENTER INTO THE KINGDOM OF GOD.

I will pause here to say a word on the difference between the kingdom of heaven and the kingdom of God. The kingdom of God always supposes *regeneration, conversion*. The kingdom of heaven may have in it many mere professors. Thus in Matt. xiii. the kingdom of heaven is compared to a field with tares and wheat, and to leaven, which always means some bad thing in Scripture. Again in chap. xxv. the kingdom of heaven is likened to five wise and five foolish virgins, but the kingdom of *God* always implies *conversion*. Our Lord did not say to Nicodemus, cannot see the kingdom of *heaven*; but cannot see, nor enter, the kingdom of *God*. All who believe this testimony, and rest on the finished work of our Lord Jesus Christ, are saved. Those on the other hand, who do not believe, are lost eternally. God tells us this in His word. Whether you believe it or not, the fact remains, for He tells the truth.

I have now to put a very solemn statement before *all* who do not receive this witness of our Lord Jesus. They are represented as—

"MAKING GOD A LIAR."

This statement you will find in 1 John v. 10. It is there distinctly stated, "He that believeth on the Son of God hath the witness in himself, he that believeth not God hath made Him a liar." Beloved friends, do you who are unsaved like to be charged with "making God a liar!" If you do not believe the gospel you are in reality doing so; and if there are some who are partly resting on and partly doubting God's word, do allow me to press upon you the conviction, that unless you *believe* you are making God a liar! Jesus says, "Look unto me, poor broken hearted sinner! just look; just believe." As when in the wilderness the Israelites were bitten, God said, "Look at the uplifted serpent and live;" those that refused to look were these

that did not have confidence in God's simple yet efficient remedy, they doubted and they died.

If you perish it will be for doubting (see John iii. 18).

The illustration I have chosen to express my thoughts on this subject, presents a person of more than ordinary standing among men. There are three things spoken of Naaman in that portion of God's word, 2 Kings v.

1. That he was a great man.
2. That he was an honourable man.
3. That he was a man of valour.

When, beloved friends, we look at Naaman, we must agree it looks like our own likeness if we are still in our state of nature. In the Bible God does not write a long list of our names, but He draws our picture—likeness—photograph. Look, and you will find your own photograph. If you will find yours and own it, God says He will give you life for your state of death. If you will own your likeness—as sinners—God will give you eternal life.

A mother once said to her children, wishing to explain this thought to them, "If you will each go to the album and bring your own photograph, I will give you a present!" they did so, and received her gift, and she pressed this idea home upon them. It may be an ugly photograph; sin is a wretched ugly picture, but you must *own* it—confess it to be yours—if you do, God will give you eternal life, which does not only mean pardon, but Christ Himself, who is life. I hope I shall show you now, or at some other opportunity, that on account of the finished work on the Cross, God not only puts away your sins, but yourself, and looks at you as you are in Him in whom you believe.

"BUT HE WAS A LEPER."

Those of you who are interested in this subject, read at your leisure Lev. 13th and 14th chapters. This is a picture of us all, of you and of me. We have inherited a sinful nature. Not one man, woman, or child, but has this disease clinging to us, and unless cleansed, we cannot partake of the bliss of the family of God! Respectability, honour, morality, and even loud profession, cannot save a soul or shelter it

from eternal death. Even to a religious Nicodemus, the Lord says,

“YOU MUST BE BORN AGAIN.”

It may be, you mix with the children of God, you may be found in their company; but unless cleansed and renewed, you cannot be a partaker of their joy. Though you sit with the people of God you cannot enjoy their bliss.

We as believers have many failings among us, to our shame be it spoken; yet we have a joy unspeakable, and full of glory. How do we know the difference? Jesus passed by, touched the leprosy, and it departed, and they knew the time when their eyes were opened; they saw the pitfall and the ruin before them; Jesus had said, “Look unto me,” and they looked and believed, for the Lord’s word is, “Whosoever believeth *hath* everlasting life.” They looked and found peace in believing. I heard—believed—have joy; Our Lord says “*hath*,” not “*shall have*” (John v. 24). It is a present possession—*hath* life—peace—joy. You who have not believed have no joy.

Not long ago a woman went to a doctor for advice in a trying complaint, from which she was suffering. After examining her for some time, he said, “There is something which must be removed at once, or you must lose your life!” She said, “I will consult my husband.” On her return she said, “Is there no hope for me, unless I submit to the operation?” He said, “No hope, unless the tumour is removed at once.” She said, “Then I will decide *at once*.” The woman was wise. She decided, and decided wisely. Oh, wonderful grace! Matchless love! The feeblest cry—the weakest touch can arrest the Lord! He is aware of the faintest desire towards Himself. Perhaps some one is saying, “O, I wish I were happy;” may not some young man be saying, “Oh, I wish I were saved.” He hears you! As when the poor woman who had long been suffering from an incurable disease, pressed in among the crowd following Jesus, and with her trembling hand touched the hem of His garment—that touch thrilled through Him—He knew who it was, and said, “Some one hath touched me.” “Somebody!” asked the disciples, “why pick one out? Multitudes throug thee, yet thou sayest *somebody* hath touched me.” But He said, “Virtue hath gone out from me!” He knew He had

blessed some one, and when the woman saw she was not hid, she came trembling, and with quivering lip confessed, "Lord, *I* touched," and that brought out the gracious response, "Daughter, depart in peace."

He is sensitive to the feeblest touch of faith! Matchless love! And yet, though this woman had suffered from hemorrhage for twelve years, and was healed by a touch of the hem of His garment, she had not peace till she confessed Jesus!

Have you who know Jesus any whose hearts are unchanged, yet covered with the leprosy of sin? And you may, often as you look at them, breathe this desire for them—Would God they knew and believed in my Saviour! You know the Lord is coming soon, what will become of them? Must they be left to go through the tribulation? Do you not often say these words of them—Would God they knew my Lord,—my Saviour,—my God! His word to such is,—Though your sins be as scarlet, He can make them as wool, though red like crimson, His blood washes them whiter than snow. We in England regard scarlet and crimson as indelible dyes, or *fixed* colours. Would God they would go to Him, who can cleanse, heal, save. Would God they would rest in His work.

Did not Jesus cross the Jordan, that river of death and judgment? Did He not leave His throne of glory, and come down to the lowest depth of woe? He crossed the Jordan. He came, and in wondrous grace went through and made a way for us. (He is the bridge.) There was a great chasm, no bridge over it, but He bridged it over, so that righteousness and love meet in Him, and through him we are found resting in a Father's bosom and sharing the joy of a Father whose joy is, in having His own heart satisfied in the return of the prodigal.

Have we not reason to speak of what He has done?

Old man, there is salvation for you! Young man, Jesus died for you! There is *life* in a look! He broke His rest for you! He performed creation's work in six days, but He broke His rest to come back and make aprons of skins. What a sight. The Father and the Son devised the whole grand scheme. Their plans completed, their purposes settled, in the fulness of time He came and passed under death, the death of the cross, on my account and yours.

What a sight for angels—for men, for Jesus, the ever pure spotless, faultless, to take the form of sinful man! That which angels desire to look into we see. The God-man—The Son of God veiled in flesh—and he passed the Jordan in the fulness of time.

When you and I are in the glory *then* we shall know more of this wondrous scheme of redemption. The Father said, I will send my Son. The Son said, I will go to make atonement. I will die. I will give myself to purchase my church, and fulfil a Father's will. So He goes under death.

“’Tis mystery all, let saints adore,
Let angel-minds enquire no more.”

In Gethsemane hear His words, “Father, if it be *possible*.” It was not possible. He yields His will to the Father's. If it be *possible*. If man could be saved without His drinking the bitter cup. But His was love stronger than death, He bore the shame, scorn, hiding of God's face. And why? He took the guilty sinner's place. He loved the church and gave Himself for it. The Father raised Him from the dead, and now angels see a Man *with five wounds* in heaven, its exalted Prince and Saviour. All heaven is astir, and echoing through its vaults are the praises of Him who died and rose again. Whoever believes God, and rests on the finished work of Jesus, will join the chorus. God grant not one here may be missing. The voices round the throne will say—“Worthy is the Lamb that was slain,” and we shall respond—“Worthy is the Lamb that was slain.”

But faith is satisfied now; for God has shown how He values and is satisfied with the perfect Sacrifice for *me*, in raising my Surety from the dead.

At the door of the tabernacle in the wilderness we might have seen a lamb on whose head the sin of one of the congregation was confessed. The man who laid his hand on the head of the lamb and there confessed his sin found pardon and peace. Enough for God. Enough for the man.

Here I would in passing say, there is a difference between sin and sins (*root and fruit*). If any could say he was not guilty of sins, which, however, none could, yet we inherit a sinful nature, transmitted from Adam. If it be sin of ignorance God does not excuse it, and has provided a way of pardon

and safety. See the lamb at the door of the tabernacle of the congregation. God does not leave men to find out a way for themselves. It is not done in a corner, but a public confession, in the presence of the whole congregation of the children of Israel. All is of God. Salvation is of the Lord. The man who comes to confess may have a sad miserable face, but he goes away with a very different one. He is conscious of sin atoned for. When he came sin was on him, now it is off, and he can rejoice because the Lamb has died on his account. Jesus has done all that God required. He laid down His life a ransom for me. Though guilty, my sin has been atoned for. By faith I can realize what Jesus has done and suffered for me. Jesus has done all that God required and I am free from condemnation, and I must now live for Him.

“Payment God will not twice demand,
Once at my bleeding Surety’s hand,
And then again at mine.”

Faith lays hold of this, and the word is, “*Go in peace.*”

The word of the prophet to Naaman was, “Go dip in Jordan seven times—go down into Jordan—dip seven times.” He did so, and was clean. *Seven* refers to perfection in Scripture. It is a perfect number. It is typical of the Lord’s perfect work, in which I must rest. Nothing more remains to be done. You cannot add to perfection. If a glass is full it can hold no more. What more can *we* do, when *God* says, “*I am satisfied.*” He has sent down the Holy Spirit in token. What can we add? Naaman did not like this simple method at first. Nor do some like God’s simple method now. They are willing to pray or do something; but the response of faith is—

“Just as I am, without one plea—
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God I come.”

It strikes me that the man who saw the Lamb die on his account (Lev. v.), must have had some pang of conscience: some sense of his own guilt which would have cost his life if a vicarious sacrifice was not provided. And who can think of the peerless, spotless Son of man, bleeding for

guilty ones, and not have a melted broken heart? I have no confidence in professed conversion, where there is no such brokenness of spirit, godly sorrow, deep heart-searching, true repentance. And to such as, with self-aborrence, cry "God be merciful to me a sinner," the word is, "He Himself bare *our* sins in His own body on the tree," who was delivered for *our* offence, and raised again for *our* justification.

The eternal day will declare whether my reader has believed to the saving of his soul; if so this word will not be lost. God grant that it may be a time of decided blessing—the birthday of some. We need not count the years spent in Satan's service, but from the day we believe in Jesus our life commences.

An Emperor of Germany once asked an old man his age, when he replied, "Sire, four years." When asked how this could be, seeing his hair was white and strength failing, he said, "For eighty years I served sin and Satan, and I cannot take those years into account; four years ago I believed as a child the word of God about my ruined nature, and the new life in Christ Jesus, and I was then born again. I am four years old." God said to the people of Israel when they came out of Egypt on that memorable night, "This month shall be to you the beginning of months." (Ex. xii.) All the other years (215) spent under Pharaoh were lost to them and to God. Will not some hitherto unsaved one fix *this* for his or her birthday? *Now* is your time, for the word of God says *Now*—close with God's offer *now*. This is the place—the time of mercy. "This man receiveth sinners" is still over the door of the house of mercy; but soon the door may be shut: then another gospel will be preached, but not the gospel of the grace of God. It will then be the good news that the kingdom of Christ is set up—and that He is reigning over Israel.

A gentleman once put up a board on which was written, "All debtors by applying here can have their debts paid." Many passed and repassed, and did not believe the statement. At last one poor man, who owed five pounds, thought he would try if it were true; and accordingly he went to the gentleman, and soon rejoiced in finding it indeed true, and his debt of five pounds liquidated. He naturally spoke of his good fortune, and the news spread from one to another; next day some thought they would try too, and went to the

gentleman and said, "Is it true you pay people's debts for them?" His reply was, "Did you see the board hang outside my gate to-day?" They said "No, but it was there yesterday." He said, "When it was there you did not believe it, though I always mean what I say. Now I have taken it down, it is too late for you to apply." Many who hear the gospel say, "Oh, I am so young, there is time enough yet for me to consider it." Some say, "Oh, it is too good to be true." And others, "Oh, it is so easy, give me something to do." There is nothing to do but to believe what God says—what Jesus has done.

A short time ago, it was my duty to sit up during the night with a young man who was evidently dying. His life was slowly ebbing away. He had often been spoken to about believing in Jesus, but had failed to see the way of salvation. At last, seeing him draw very near death, I said, "William, you are dying, what do you think of the offer of Jesus' mercy now?" I explained to him as simply as I could, all we have to do is to believe the message and take God at His word. At length he said, "Oh, I see it, if Jesus came to save sinners, He saves me, for I am a sinner." He believed and was saved; but scores trifle and are lost at last. William, like the thief at the last moment, found mercy; but how rare are such cases? Young friends, what will you do? Will you believe at once? Those deep dyed sins will all be washed away. Jesus will receive you: God will abundantly pardon.

“THAT IS YOUR MAN, SIR;”

OR,

ANSWERING TO A DESCRIPTION.

A FEW weeks ago, a passenger, after travelling all night by a mail train, arrived very early next morning at the A—— Station. He was much fatigued, having been hard at work for some time previously. He greatly felt his need of some one (1) to direct him to his lodgings, which a kind friend had already taken for him—the way to which, however, he knew not; (2) he required some one to carry his *load*—a portmanteau—for him, as strength for it he had not. Standing on the platform, the station-master very courteously, yet confidently, said to him—

“That is your man, sir,” pointing to a porter not far off.

“Do you know me?” asked the passenger.

“By *description* I do, sir. Your friend, expecting you by the last train, was here, and begged me, if you came by this, to secure some one to take your luggage, and to show you to your house in —— Street, so I retained yon man for you, sir.”

“How did he describe me?”

“As being a tall, dark-coloured gentlemen, &c., &c., wearing a ——, and having —— in your hands, and I think that you answer to this description.”

“You are not mistaken,” replied the passenger. “Thank you very much for your kindness in looking out for me. Some one to carry my luggage, and to direct me to my quarters was just what *I* needed, and I find that this is just what my friend provided.” So saying he committed himself and his luggage to his guide and load-bearer, and in a very few minutes he was *safe* at home, and there he *rested*.

The above, dear reader, is a *true* story. I have sought to relate it in all its simplicity; and now, do sit with me for a few minutes before bed-time: ay, it may be just the last evening you shall be alive in this world, and let us see whether or not it is a word from God suited to *you*.

Have you been travelling up and down this world of pleasure, care, anxiety, and restlessness for all these years, and are *you* still unhappy? Does the sense of your guiltiness in *God's* sight make you miserable? Does the thought of *death* terrify you? Tell me, have you not tapped every earthen vessel around, and drunk greedily?

Yet you *feel* an aching void,
That nothing here can fill!

Why were you so *wretched* when you were ill not long ago? When you saw your dear relative lying dead by your side—when you witnessed the "dust returning to dust," and "the earth to earth," what was it, beyond the loss of the beloved one, that caused your poor breast to heave with such anguish? Thank God, I see the big tears roll down your cheeks; such are signs of *good*, and not of *evil*. But ponder seriously my questions NOW, and let us arrive at some conclusions AT ONCE. I ask you earnestly—Why are you not truly happy and peaceful? *You* believe that, sooner or later, you *must* die—for so it is appointed unto *men*; and you doubt not, moreover, that after death you are to wait for *judgment* only; not *pardon*, not *forgiveness*. (Heb. ix. 27.) FOR GOD SAYS SO. Now, can you not think of death and judgment, and be peaceful? "No, I cannot," you say; "and I shall be glad to be told why."

Well, I wish to tell you *why*. But I shall tell you from GOD'S WORD only. I take it for granted that you accept every truth in it, from Genesis to Revelation, as being *God's*. And surely what He says, you and I are bound to believe—or, woe unto us!

Now, let me say that all your neighbours are not as unhappy as you are. Indeed, you were once quite at ease, as they are still, without God—asleep on the very verge of eternal death, under the influence of some of Satan's *opiates*. You heard a "Peace, peace, when there was no peace." You were like a murderer of whom I heard, whose *friends* (!) beguiled his last hours with "*sweet music*," and to his *real*

condition he never soberly awoke till a minute or two before he swung from the scaffold! His piercing cries I must not now refer to—the awful oaths and curses which he hurled at his *friends* (?), whom, though TOO LATE! he found to be his *greatest enemies* in the last minutes of his earthly existence—I shall prefer you to *imagine*, than to read from my pen. But, beloved reader, I thank God on your account, that the Holy Ghost has awakened you now from your sleep of calm indifference. Your wretchedness is a proof to me that God is dealing with you. With every man living, either *God* works or the devil lulls to sleep. No *third* agent is recognised in the Word of God. But Satan *never* leads any one to think of his condition as a helpless, wretched sinner. It would not be his interest to do that. Therefore I say that GOD is dealing with you by HIS SPIRIT. He is convincing you of sin, and that to save you *now*; lest, dying unpardoned, you perish for ever. Be careful not to resist Him. Then you are thus unhappy, I say, because God has opened your eyes to see yourself in your true character.

Once more, tell me your serious, sober judgment of yourself. What word would describe your character? Is GOOD the word?—“Oh no, I am a miserable SINNER; and my cry is, God be merciful to me.” I thought so; and hence I felt sure that I had not made a mistake. The fact is, that not very long ago I *was* as you *are*—hence I knew you so well.

Now, tell me next, What do you need? Just what your messenger in the story wanted: (1) some one to ease me of my load of sin; (2) a person to lead me to a place of rest.”

I. Well, dear friends, *the* LORD JESUS is *just that person*. Just turn your attention to HIM now. Look not *within* any more. He who was Creator of everything (Col. i. 16) came 1800 years ago to this earth, and became a man. For 33 years He lived among men, manifesting in our midst, in the most practical way, what a God of love and grace was to His creature—ever *for*, never *against*, all that turn to Him. And He further showed in this scene, how a man should act for God. For One so peerless, so spotless, so holy—who, as a man like you and me (sin excepted), declared God, and set before believers such an example—all that love Him should feel deeply thankful. But to remove your load—to satisfy

the demands of a just God about the sinner for whom *blood must be shed*, this blessed One laid down His life, a sacrifice for you and me. Nothing less than this would have rendered God just in justifying the sinner who believes *Him*. And with His sacrifice, the God at whose feet He offered Himself has been so pleased, that He has raised Him from the dead, and seated Him at His right hand, and called upon all Heaven to adore the only One who is worthy of the praises of all His creatures. Hence, as far as atonement for sin is concerned,

Everything was fully done,
Long, long ago.

On the Cross the Saviour said, "It is finished." But, you ask, "How am *I* to know *now* that that sacrifice was for *me*?" Well, just turn to Romans v. In v. 6 we read, "Christ died for"—Now, attend to the *description*; for your *name* is not there, but your *character* is. And God never forewrote our *names* in the Bible; for then, that would do away with *faith* altogether. He records apt *descriptions* of us—draws strikingly corrects *photographs* of each one. You have found yours. It is indeed awfully ugly, and against it is written the word "*Ungodly*." Well, "Christ died for the *ungodly*." Are you in that dreadful class? Do you own it? Again, in v. 8, "God commendeth His love towards us in that, while we were yet *sinners* (note that last word—*sinners*) Christ died for us." So far, it must be evident that He died for *you*. I repeat that if He died for *sinners*, and you own that *you* are a sinner, then He died for *you*; for so SAYS GOD *the HOLY GHOST*. "Then, how is it that all are not saved?" Ah, dear friend, you have nothing to do with "all" at present. In the matter of salvation, each must for once be *selfish*. *Know* first that *you have a home*, and then you can give your attention to others. Better escape the fire yourself than remain to be consumed *with others*. On the other hand, first escape with your life, and then use your endeavours to help others out if you can. Again, let us for once turn the finger inwards, "Am *I* saved?" "Then how am *I* to be *sure* that Christ died for *ME*? I do long to know it."

Well, I will answer you by asking you one question. How did the passenger of my story *know* that the portor was his

man? “I suppose by believing the word of the station-master.” Just so, and only so, and in no other way, dear friend. And just so, and only so, and in no other way, shall *you* ever get pardon for sins—simply by *believing* God. That is *faith*, and it is *the right kind* too.

In Acts xiii. 38, 39, God the Holy Ghost says by the mouth of Paul, that, “Through *this man* (Jesus the Lord) is preached unto *you* the forgiveness of sins, and by *Him all* that BELIEVE ARE JUSTIFIED from all things.”

“THAT IS YOUR MAN.”

Believe it, and that is the divine link that connects you and God, beloved friends. Between Himself and the sinners He has placed *Christ* only. He is *the* mercy-seat where God meets every guilty believing one. (Ex. xxv. 22; Lev. xvi. 2—14; Rom. iii. 25.) The blood is there, and God is satisfied. Do you, in your heart, believe it?

Do you believe it's true,
And meant for every *sinner*,
And therefore meant for YOU?

Then that is the hand of *faith* which links you to God in perfect righteousness divine. Now, just *believe* God about this. You are not asked to *feel*, nor to *pray*, nor to *doubt*; for after doing all these you would still be left the “dark-coloured,” sin-stained descendant of the old Adam—needing the blood of Jesus, which only can wash away the *fixed* colours, and make you, in the presence of God, “whiter than snow.”

Owning this is BELIEVING; and then God says you are justified. More than forgiven, you see; called JUST, and made RIGHTEOUS in the sight of God. Not a stain remains against you; for it is justification from “ALL THINGS.” Now, is it not simple? Has not God made it easy? Can there be any excuse if you are lost? You *want* a sin-bearer, and God your sin-bearer long ago provided. Now, listen a moment—let God see you make a note in your memorandum-book *at once*. Put the date of this day, month, and year when you did believe God; quote the *Scripture* which He used to you; sign your name. Yes, set to *your seal* that God is true, and *never henceforth indulge a single doubt*

though Satan, and men, and your own heart, would have you do so.

Begin now to give Him the praise due to his name. Numbers of souls are not happy because they are *robbers*.—Can you expect a robber to be happy? Yes; they keep back the praise, the thanksgiving due to the Lord for dying for them; to the Holy Ghost for leading them to God; to God the Father, for receiving them and calling them His sons and daughters, and teaching them to say, "Abba."

The woman (Mark v. 25—34) never received the title of "daughter," nor the blessing of "peace" though she *touched* and *felt*, till she TOLD Jesus all the truth. She owned what He had done for her. Now, you just fall down before Him, and let your heart confess, in all honesty—

I the chief of sinners *am*,
But, Saviour, Thou *art* MINE.

And if peace be not yours, do tell me; and for such a strange event, for one soul to believe and not to get blessing—I say, if you call upon me, and assure me of such a thing, I will willingly—What shall I say? Such a thing would be simply impossible. "He that HEARETH and BELIEVETH HATH everlasting life." (John v. 24.) God has joined these three verbs together: who can dare to put them asunder?

So far your load is gone, and you feel happy. Think of death, think of judgment, think of God—and still the conscience has peace. To the Lord be praise: He alone is worthy.

II. Now, you must learn that you are brought to a *Father*. The Father of our Lord Jesus Christ is our Father (compare John i. 12; xx. 17; 1 John i. 3).

The love with which He loves the Son—such is His love to you and me (John xvii. 26.) This is also a question for *faith*. You believe that by the death of Jesus you *are* saved; so also believe that He suffered thus to bring you to God—His Father and our Father.

Refuse to own the former, and banishment from his presence for ever must be ours; but although the soul is saved—will not go to hell—yet if the second truth be disowned, the right affections of children will not flow out to the Father, nor towards all our brethren (1 John iii. 14).

Now, the Prodigal Son (Luke xv.) learned that he was with *his father*, else he might still have desired the companions of swineland. He *fed* upon the *father's* food, or he might have *lusted* for *husks* again.

Fellow-believer, it is the privilege of the child to know the Father (1 John ii. 13), and to let his affections rest on that which delights the Father. The only delight of God is Jesus the Lord (and the saints are so only as seen in Him).

Oh let us, with the Father, rejoice in the Lord *only*. Let us love Him and His words (John xiv. 23). Let Him be our constant food. The new nature needs feeding momentarily, and nothing but *Christ* can satisfy it (John vi. 32—51).

Remember that Israel, not valuing God's food for them—the manna—desired the flesh-pots of Egypt, and ultimately God sent them down to *Babylon* (Acts vii. 39—43). Oh may our *hearts rest* in the presence of the Father! Oh may we find such constant delight in Christ—so precious, so lovely!—so feed on, so live by Him, that the heart may desire nothing of this world's pleasure or goods—apart from Himself, using such as He commits to us for *Himself*. Thus also, the hollowness of *profession*, with its satisfaction for the old nature, finds no admirers, much less ritualistic devotees, in us, who see in Him enough the mind and heart to cheer.

Such, dear reader, is a brief introduction to One whom God, in grace, provided for you before the foundation of the world, hence long before *you* needed Him. Say now—Have you committed yourself and your burden to Jesus? Has He indeed carried your *load*? Has He brought you to His Father? Faith's prompt answer is, “YES.” Is that your answer?

Oh what a gift! His praise shall be
For ever on my tongue;
And mine shall be the loudest praise
That ransomed soul hath sung!

And now that your load is gone—and now that you can utter “Abba, Father,” by the Holy Ghost, let me say that you need Jesus the Lord now as your *guide* through this wilderness-world.

Are you willing to follow Him? He tells us (John x. 27), “My sheep hear MY voice, and I know them and they follow ME.” “Strangers they” (in their healthy condition) “will not follow.” Now His voice is heard in His WORD.

You should read it, and be guided by IT ONLY. There are numbers of ways in which persons are apt to walk who have their own will and not the Lord's—their own ways and not the Leader's.

In such cases they go *without* their Leader, and no surprise if they get into mischief here, and lose the *reward* for faithful discipleship hereafter. Of course, into the Father's house every saint shall be introduced (John x. 10) when the Lord comes; but to be true to Him in this day of His rejection by the world, the *disciple* must follow Him.

The path will have its briars and thorns. Men that hate *Him* will hate *you*. But one second in the glory which He will share with you *soon*—"quickly"—will much more than repay for the sufferings of the "little while."

Therefore, beloved, shrink not from standing forth boldly for Jesus.

FOLLOW HIM.

Perhaps my reader is a thoughtless young man, who cares for none of these things; an indifferent young woman, whose tastes would have been better indulged by a book of fashion, or by some comic newspaper—and she smiles now as she reads these lines.

Well, my young fellow-traveller, if there be a time to *laugh*, God says there is also a time to *weep*. But you see we are apt to do either at the *wrong time*. I saw a young lady laugh heartily as her sister lay dead by her side. Don't be surprised at the statement. It is curious, but quite explicable, for, poor child, her mind was wrong.

I have been alluding to the death of the Lord Jesus, the spotless, innocent One, for us guilty sinners, and I referred to everlasting perdition! torment for ever for His rejectors; and yet one can laugh? Are you in your senses? Surely not!

May you, like the prodigal, come to yourself, ere death, that unsparing, favourless monster, lays his icy hand on your graceful form, and changes your idol into food for worms. My entreaties, be they never so solemn, may fail to arrest you; but will you not listen to a beseeching God?

Read 2 Cor. v. 18—21.

Before we part, however, let me just say that, as surely as Jesus *is* the SAVIOUR of such as BELIEVE of the class

described as “*simmers*” and “*ungodly*,” so surely will He be the JUDGE—God says so (John v. 27 ; 2 Thes. i. 7, 8)—of such as “obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction in that day.”

Do, my fellow sinner, accept God’s offer now, and so escape those terrible judgments. If you own now that you need the Saviour, God’s word is “*Look, and live ;*” “*Believe, and live.*” That you may obey God for once (for until you come as a sinner to Jesus, you are a rebel against God), and so know the peace and rest that *follow*, prays yours very affectionately,

C. J. DAVIS.

GRACE APPEARING AND REIGNING ; GLORY TO APPEAR.

MY subject is GRACE and GLORY. To illustrate the former, allow me to bring before your minds a scene which will show in some degree what Grace is.

In the centre of a vast crowd stands a man, who, for having committed murder, is about to have the righteous sentence of death executed upon him. The man is a murderer. It is a dreadful spectacle. By his side stands the hangman, ready to perform his awful duty. But besides the crowd, the man, the scaffold, the officers of justice, and the wretched terror-stricken criminal—we see standing by with throbbing heart, the poor wife of the guilty man, so soon to be a widow ; and there are also his broken-hearted children, so soon to be fatherless orphans. But above the surging of the crowd and the tolling of the prison bell, comes a voice—and as they listen with breathless silence, it is heard to cry, “REPRIEVE !” The hangman’s hands are stayed, as a horseman galloping up presents a paper on which is written “Reprieve.” His excellency the Governor, the representative of Her Majesty in the colony, has taken upon himself to commute the sentence of death. How the whole scene is changed ! Is it not good news ? Do you wonder to hear, as the story tells, that the man fainted on the scaffold ? It seemed to him almost too good to be true.

How does this remind one of the voice from Jehovah full of grace ; “ Then He is gracious unto him and saith, deliver him from going down to the pit ; for I have found a ransom.” (Job. xxxiii. 24.) Let me say at once, Christ is God’s provided ransom. On His account, a holy and righteous God can act in grace ; see 1 Tim. ii. 6, “ Gave Himself a ransom.”

And those that accept God's offer are called "ransomed ones."

If asked, What is grace, how shall I explain it? Theological definitions are objectionable, because incomplete, imperfect. If I say grace is unmerited favour, a free gift, it would be the *truth*, but not the *whole truth*. The grace of God—the gospel of the grace of God—means much more than that—to say that it is unmerited favour is inadequate, incomplete. What is grace? The grace of God, what does it imply? What it does—what it holds out is shown in these two portions, Rom. v. 21 and Titus ii. 11. In the Epistle to Titus the Apostle uses a milder word than in Rom. v. 21. In Titus he speaks of grace *appearing*—in Romans of grace *reigning*. This is a much stronger term.

In Titus it is as if the Apostle Paul says, because grace has appeared it teaches us to act as the God of Grace has acted. Grace has appeared, but there is something yet to appear, that is glory.

In Rom. v. 21 we read grace *reigns*. The Apostle here uses stronger terms. Grace reigns in contrast to something else, in contrast to *sin*. When sin reigned its subjects got *death*. When grace reigns its subjects receive *life—righteousness*—"As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." It is grace that has appeared; the grace of God.

I would notice here in passing, that we are told the English word used by our translators in Titus ii. 11—13—"appearing"—is not strong enough. The Greek language, always so beautifully expressive, conveys the idea of darkness suddenly giving way to bright light; not so much as a star, but as a bright sun—the great orb of day. The grace of God now stands in contrast to the dark times before the law was given, when the mind of God was only communicated to the few; and in contrast to the time of the giving of the law from Sinai, then given to a nation only. And again, to the later times before the cross, when He sent His word to His own people by the prophets, who rose up early to go to God's people. But wonderful, beloved—wonderful truth, the grace of God in the person of Christ is presented to all—to all men in this dispensation; to ALL—not to a few—not to a nation—but to ALL MEN. We can only just

touch upon this here—when we are in glory we shall understand this wonder of wonders.

It pleased God—in love it pleased him who is full of grace, abounding in long-suffering and tenderness, that all fullness should dwell in Christ, and the Apostle adds, “Ye who believe are complete in Him!” What have I? If only saved from everlasting perdition—that is a great thing—but not all. What have I besides? Being complete in Him who is filled with all the fulness of God, I can never taste death: wrath can never rest on me. But besides all this; I am *justified*, counted a just man before God for the sake of the Lord Jesus! none can lift up a finger. Beloved! God can now look at us, with pleasure; with complete delight, upon us, who were once sinners, now saved—justified. Whom he calls He also justifies. Who can condemn since Christ has died and risen again?

Is there anything else that grace brings us? It gives us *peace*; “Being justified by faith we have peace with God through our Lord Jesus Christ!” Thus you see, we have pardon, life, justification, peace—no cloud above—no spot within—no defilement in God’s sight. We can have peace who all our lifetime might have been subject to bondage through fear of death.

In India, where there are many poisonous snakes, there are people—snake charmers—who are able to extract the stings; then they can allow the ugly creatures to crawl about over their persons; there being no fear when the poisonous sting has been removed. So when the sting of death, which is sin, has been taken away, and to faith it was done by the Saviour—what fear can there be to a believer in Jesus? The Apostle challenges death, “Oh, Death, where is thy sting? Oh, Grave, where is thy victory?” To a believer in Jesus, death is only a servant, not a terror. The sting has been taken away. My Lord went down into death, and took the sting out. He passed through the grave, and passed out again. Now we can triumphantly say, “Oh, Grave, where is thy victory? Oh, Death, where is thy sting?”

Thus we have peace, justification, access to the Father, joy in God. It is not enough to know we are saved from eternal destruction, that is a great thing to know, but not all the knowledge of the fulness of God’s gift of grace. It may be all right on your part, but not so much to God’s

credit. It may be a kind action to take a little child out of a ditch into which it had fallen, but it would be more than that to adopt it into the family, and even make it your heir. Can you speak lightly of Him who picks us up in our fallen condition; gives us life, and becomes our Righteousness? Not tacking on His righteousness to us, which would be defying man—but He Himself, is, in God's sight, "The Lord *our* Righteousness." St. Paul says in 1 Cor. i. 30, "He is made unto us of God, Wisdom, Righteousness, Sanctification, and Redemption!" The Righteousness of God established in Him—so also in us. An eagle in the air would not see us seated in this building; it would see the roof but not those inside. So God does not see us, I mean judicially, who are in Christ—but He *sees Him*—and us only as we are complete *in Him*, never apart from Him. If any man be *in Christ*, the Apostle says, he is a new creature. *Complete in Him*. Wonderful thought! Will you not let God put you where *He would have you?*

"Cease your doing, all was done,
Long, long ago."

We are shown grace illustrated in the case of David's dealings with Mephibosheth (see 2 Sam.). David had previously promised Jonathan, the lad's father, that He would show kindness to his descendants. Though belonging to the house of Saul, his greatest enemy, David showed the kindness of God to him.

"Is there yet any of the house of Saul, to whom I can show kindness?" Faithfulness to Jonathan, not to mention David's own tender heart, would lead to this. He had promised and would be true to his word; hence we read, "For Jonathan's sake." A picture of my own God; my "Saviour God." In Timothy and Titus our translators have put, "God our Saviour;" the true rendering is, "Our Saviour God." He is willing to save and can save, even consistently with His holiness; to any one of the descendants of Adam He can show kindness *for Jesus' sake*.

Saul was the greatest enemy David ever had, yet he showed kindness to Mephibosheth for Jonathan's sake. Is not man God's greatest enemy? God told man the truth; but Adam believed Satan's lie—doubted God's word and

believed Satan's. Yet God asks, "Is there any of the descendants of Adam to whom I may show kindness for Jesus' sake?" Though man tried to stain and tarnish God's honour in the earth, yet Jesus undid it all. He could say to the Father, "I have glorified thee on the earth, I have finished the work thou gavest me to do." He has vindicated God's holiness, and now God blesses, binds Himself to do so, *for Jesus' sake*. He Himself, loving and kind, must be true to His Son. Grace reigns, righteously, for Jesus' sake.

God is no longer a judge to condemn, but a father with outstretched arms; seeking by His grace, to allure—woo—win all to Himself. Grace reigns *through righteousness unto eternal life!* The sinner is depicted in the epistle to the Ephesians, as *dead!* dead in trespasses and in sin; but in the epistle to the Romans as *alive* to do evil, feet swift to shed blood, not knowing the way of peace, having no fear of God before his eyes. In Rom. iii. God comes down to demand righteousness; but He demands what man cannot give: and thus man is proved to have none; neither as heathen without law; nor as the descendants of Abraham under law. Every mouth is stopped before God, and all the world appears *guilty*. At the end of chap. iv. the Apostle goes on to say, "He was delivered for our offences, and raised again for our justification." Where is my righteousness? He is in heaven, at God's right hand. God accepts *Him* for *me*. God's righteous demands have been fully met; now I have perfect peace—rest. Jesus has been raised, lives again; therefore I have peace. In Romans viii. we have four beautiful, lovely thoughts; a summary of what is given in the earlier parts of the epistle as the portion of the believer:—

1. God is for the believer (ver. 31), then why should he fear?
2. Christ *loves* the saints, and nothing shall separate from His love (ver. 35).
3. The Holy Ghost prays for the child of God: what more can he need (ver. 26, 27)?
4. Christ is coming for his loved ones (ver 11); that is my hope.

Thus we have four glorious truths. God for us. Christ

loves us. The Holy Ghost helping our infirmities. The Lord coming for us. So even when I am asleep, or delirious, or even a maniac; my link with God is kept up; for the Holy Spirit is for me, helping my infirmities, and doing so according to God. Is it not wonderful? and all this flowing out from the perfect work of Jesus!

I can stand by the grave stone of some loved one who "sleeps in Jesus," and, pointing to the corruptible dust, in view of God's word, say, "This corruptible shall put on incorruption;" and, laying my hand on my own breast, can add, "And this mortal shall put on immortality." This is my hope. There are four beautiful things mentioned by the apostle in that same chapter, Rom. viii. God (1) predestinates; (2) calls; (3) justifies; (4) glorifies. In God's estimation you are as sure of the last as of the first. "All things are of God."

All flow from the perfect work of Jesus. When God demands righteousness, I point to the Lord Jesus; He is the "Lord my righteousness." To say His righteousness is given to me is derogatory to grace. Jesus is the "Lord my righteousness." The apostle Paul says, "He is made unto us Wisdom, Righteousness, Sanctification, and Redemption!" Not some of His righteousness—He Himself is my righteousness—His whole self. I am, as a believer, *complete in Him*. Jesus the Lord *my* righteousness. Oh, why not receive Him as *your* righteousness, poor sinner? God asks you for nothing more; He will have nothing less.

Think you that He will refuse something of His own providing, or that He will take your Cain-like offering?

In Eastern marriages of great men, it is the custom for each guest to be provided by the host with a wedding garment, of the choice of the host. When each has put on that which has been provided, why should he not be pleased with his guests? It may be that one, not satisfied with the robe provided by his host, appears in one of his own. When remonstrated with, his reply may be, "Yours only cost £1, mine 100 guineas;" to which the host may well reply, "*It is not my gift; you despise my gift by not wearing it, and consequently you despise and offend me.*" What will you say at the bar of God, poor sinner, before the great white throne? What will you offer as excuse for the rejection of Christ, the only righteousness God provides—"the best

robo?" Will you say, "For fifty years I spent my time and substance in ministering to the poor. Will not that weigh for me?" God will say, "That is not the garment of my providing; you have despised my offer of mercy, and consequently despised Me. I offered to you Christ, my Son; you rejected Him, and so rejected *Me!*" The verdict will be, "Take him away into outer darkness, where there is weeping and gnashing of teeth." Will you go on despising the riches of God's grace? What will you do without a hope of deliverance, when the realities of eternity are before you? When you have to leave for ever—wife—children—riches—and awake to the realities of one about to plunge into *Eternity!* What will you do! How will you stand those eyes of fire? Every little nook and corner of your heart they will scan through and through—discovering every dark recess. Read at your leisure Psalm cxxxix.; see there the Omniscience of the Lord of glory. How will you stand those eyes of fire as described in Rev. i.? Do you wish me to stop? Shall I quite tire you? Do you feel—we have had enough of that? I do not speak because I merely wish my voice to be heard, or because I have engaged to fill up an hour; but because I, as a fellow man, believe in the awful reality of the things of which I speak.

Fellow men, don't treat lightly this grace of God. In proportion as you have grace, so in proportion, if it is rejected, you will have judgment, for grace has reigned through righteousness. God's arms are open now; and the vilest may go, in assurance of not being rejected. It is now His joy to bless, for grace reigns righteously. But soon the door shall be shut. Death may soon cut off the opportunity from some of you. *Now* is your time.

There is a touching story of a daughter who, having left the shelter of her mother's home, in company with an abominably wicked one, her destroyer, returned one night to have a look at the old home of her childhood, and found to her surprise the door of her mother's house ajar. On entering, she found her mother sitting near it. In the girl's astonishment, she said, "How is it, mother, that at this late hour I find your door open?" "Oh," replied the mother, falling on the neck of her child, "my door has never been closed since you went away. I always left it open, so that if ever you returned, you should find a welcome to a mother's home and heart."

So is it with God in Grace. His hands are stretched out, His arms of mercy are open wide, His door of love is open still.

The second part of my subject is THE GLORY WHICH IS TO APPEAR. On this I will only say a few words.

The Apostle says the grace which brings salvation teaches us to live as possessors of grace. Those who have received God's gift of grace, ought in every sphere of life to be the very best in the performance of their duty. As servants they ought to be the most faithful at the desk or scrubbing a floor. Christian servants ought to be the best in the world, and so for masters. The followers of Him who came to exhibit grace, ought in every position to be the best servants or masters in the world. I have no confidence in any who profess to be partakers of grace, if not faithful to the trust reposed in them; for the Grace of God which brings salvation teaches us that, denying all ungodliness, we should live soberly, righteously, and godly in this present world. This is the time for exhibiting what grace is—when the glory is revealed your work here will be completed. Christian, now is the time for you to work. If you have no duties as a wife, go out and visit the sick—feed the hungry; and if you have the gift, explain the word of life to the poor and ignorant—each in his or her own sphere. All can do good in some way; with time or worldly goods, address, or other gifts; this is our time to do as receivers of grace. In health or sickness to adorn the doctrine of Christ our Saviour.

Then the glory is to be revealed. Let me tell you, beloved, that through grace, you who believe in Jesus not only know of eternal life here, but can look out for the glory that is to be revealed at His appearing. I can not only speak of joy—peace—but I rejoice in hope of the glory that is quickly to be revealed. Of this I hope, the Lord permitting, to speak more fully at another time. Here let me say, however, your hope must be henceforth to see Him whom now you love, and whose word is "I come quickly." I was speaking to some boys one afternoon at Woolwich, and asked them what was meant by "quickly" One of them, pointing to the clock, which was at the stroke of three, said, "Three o'clock, sir." In the Lord's estimation 1800 years has been "quickly"—that is because of His long-suffering.

He is not willing that any should perish, but that all should come to the knowledge of the truth. He has waited long—but He may come to-night; the door is not shut yet, but we cannot tell how soon it may be.

What may well strike terror into the hearts of the unsaved, is sweetest comfort to the believer in Jesus. We may fancy a poor man and woman waking some morning without a halfpenny to supply the family's wants; with this thought coming into the good man's mind, he may cheerfully say to his wife, "My dear, the Lord said, Behold, I come quickly; it is not breakfast-time yet, and the Lord may be here before, then we shall not be unhappy about breakfast." May not the hope of the Lord's coming suggest comfort to the believing wife who is weeping beside the coffin of her husband, who departed to be with Christ. "The Lord may come before his precious remains are committed to the grave. It may be my joy at once to hear the shout of the Lord in the air, and my husband may rise out of his coffin, and together we shall ascend to meet the Lord." Why should we weep? If God gives us a full cup of sorrow in the one hand, He gives us a full cup of joy in the other.

But, beloved friends who are not saved, that revelation of glory which fills us with gladness and joy, must fill the unsaved ones with woe! Little do you think, when you say the words, "Thy kingdom come," what you pray down on your heads. If the Lord comes, and finds you unsaved, He will come in judgment to you. But let me tell you, those who doubt—the unbelieving, are classed with liars, whoremongers, etc., and are to be cast into the lake which burns with fire, Rev. xx. 8!—Those, viz., *who will not accept the grace which reigns through righteousness unto eternal life by Jesus Christ our Lord.* Rom. v. 21.

“I AM BOUND TO LET YOU PASS.”

P R E F A C E.

THIS letter, written at first to some children in London, is now addressed to young ones everywhere.

Assured that the Lord will use it for blessing to some, I crave the fellowship in prayer of every Christian parent and teacher, and of all who desire the salvation of precious souls.

You will have something to go to God about, and who can go to Him and not be himself blessed? and when prayer is answered, which we should *expect*, then again we return to give thanks.

The Lord will soon—“quickly”—be here for us, who are His. Are any of our children and brothers and sisters to be left in this poor condemned world after the saints are gone? May faith's answer be, “No.” God cannot refuse the prayer of faith. Let us then be before Him about them. But let not our walk and ways stumble them.

MY DEAR YOUNG FRIENDS,

Soon after the above sentence was uttered in my ears, it occurred to me to write to you and explain it, as I knew it would interest you. I trust the blessed Lord will use what I shall say to your souls, for His own name's sake.

The above words were spoken to me by a youth who kept the entrance to the pier at Dunoon.

Dunoon is a nicely-situated watering place on the Clyde. Steamers frequently go to it from Glasgow, stopping for just a minute or two, to land passengers and take in fresh

ones. Each passenger must pay a penny as he goes through the gate of the pier at which the steamers stop.

One morning I stood at the gate, and soon began to speak with the lad that kept it. My desire was to let him understand the simple way in which God can now be just, while He pardons the sinner, and calls him a child of God for believing in Jesus.

"If I do not pay you a penny," I asked the lad, "should you let me pass?"

"No, sir," he answered. "It is the rule that every passenger must pay a penny."

"Then, if I can't pay it, I must lose my boat, must I?"

"Well, sir," he said, "I can't help that, but I could not pass you."

"But," I continued, "suppose some person gave you a sovereign, and requested you to take a penny out of it for every poor man that could not pay, what then?"

"Oh, then," he replied, "if you like to be treated as a poor man, you could tell me, and I would draw out a penny for *you*."

"Well, and if I do come as a poor man, what then?"

"I am *bound* to let *you* pass," he replied very strongly, putting force on "bound" and on "you."

"But suppose that although you had the pound for supplying each that could not pay for himself, I did not *believe* that I could make use of it for myself, that it was for me?"

"Then you could not pass, and the steamer would leave you," he promptly replied.

I told him his remarks were quite true, and I showed him how that was just a beautiful picture of God's merciful and gracious and righteous plan for saving *him*.

I am very happy to say that the Lord blessed the Scriptures to him, which I reminded him of, and he confessed that Jesus was his Saviour, before I left Dunoon. I trust he will never lose the joy of such salvation. Now I wish to ask you, dear children, if you would "pass," to be for ever with the Lord, if He were now to come to take away His saints?

Just as the steamer at Dunoon took away such as the lad passed on the pier, which was the only way to the steamer, even so, when the Lord descends in the air, He will take away only those that have passed by Him who is the way to God. Aye, there is no other way.

I want each of you to answer me for himself and herself. Would *you* like to be left behind when the Lord Jesus takes away His people? If you would not, are you ready? Do you know all is paid for you?

I know that you would not like to be among those who shall cry to the mountains to cover them, and rocks to fall on them, because the great day of the wrath of the Lamb was come. But if you read the 16th and 17th verses of the 6th chapter of Revelation, you will find that such will be the cry of people who are not saved, when the Lord Jesus comes to make them know His power; and this will be immediately after the men, women, boys, and girls that love Him are caught away—as you know they will be according to 1 Thess. iv.

Again, you know how persons now fear death, if they are not saved. They would run away from it if they could. But at that dreadful time when the Lord comes to punish people that would not obey the Gospel (read 2 Thess. i. 7, 8), then men will be so tormented as to beg for death, but they shall not die, death will depart from them. (See this in the 6th verse of Revelation ix.) Will not that, my dear children, be awful? Tell me will it not? Do ponder over it, and then tell me. Would each of you like to be left behind after the believers in Jesus are taken away? Pause, and answer me.

I think I hear some of you say, “Oh, no, I should not, indeed. Papa loves Jesus, Mamma does, too; and my brothers and sisters do, also; and they will be caught up. I would like to be also; I would not like to be left.”

Then I ask you my second question: Are you ready? Are your sins forgiven?

“But what is it to be ready?” you ask me. Very well, I shall try to answer you; and may the Lord very graciously help you to know, and each to say to himself and herself

“ I AM READY.”

Do you know that you are sinners? by nature children of wrath, even as others? (Eph. ii. 3.) If you do not know that, God tells *you* that you *are*. And if you do not believe it, then there can never be any Christ for you, for He never

saves good people. "Christ Jesus came into the world to save *sinners*." (1 Tim. i. 15.) "Christ died for the *ungodly*." (Rom. v. 6.) "This man receiveth *sinners*." (Luke xv. 2.)

The collector at the pier had the pound to pay for the *poor* only—Christ shed his blood for *sinners* only.

Now, tell me, my dear ones, Do you believe God that you were so bad that nothing could save you but Christ Himself, and for that He must die ?

"I believe, with all my heart, that I am a sinner : I feel it, I know it ; and I want to know how I could be made ready to meet Jesus, if He were now to come."

Let me then remind you of two things said by my young friend at Dunoon.

1. That if a pound was given him out of which to pay for any poor person, that if I applied as a poor person he was bound to let me pass. And why ? Because he could not expect payment *twice*.

Now you know very well that when the blessed Lord Jesus was dying on the cross, He said, "It is finished." Now, tell me, What was finished ? Have you never thought over that question ? Does it not concern you to hear such words from the mouth of Him who made all things, and yet humbled Himself to die on the cross ? Now that was just the act of His for finishing such a perfect work—for paying all that God's justice could demand. God had demanded blood as the payment, so to say, for sin—your sin and mine. God was righteous and holy in doing so, else Satan would say that God could trifle with sin. But the Lord Jesus came here to show that God could not make a light thing of sin. This He did by dying ; and hence we see what all of us deserved. But He being innocent, could die in the room of the guilty ; and this is enough for God. So He can now receive us, and save every one who comes in the name of Jesus ; because the Lord Jesus has already glorified God in dying unto sin once. Surely nothing but the purest love for the sinner could have led Him to do this. Do think of the precious love, my dear young friends, and pause for a few minutes, and let each ask, Shall I let Him die in vain ? If you go to hell, you will let Him have died in vain *as far as you* are concerned, although His death is sufficient (if you believe it) for your salvation. Tell me, will you ? I do long

for your happiness ; I do desire His glory ; I am eager for Satan’s disappointment in you.

I ask you again, Will you let Him die in vain ?

Now, nothing would more gratify a kind gentleman who keeps the collector always supplied with money for *poor* persons’ pennies, than to see the poor using them, just as when your teachers give a “tea” or a “treat” for the children, they like to see the children come and enjoy the treat. Nothing more delights God than to see children accepting, with all their hearts, Christ as their Saviour, now and for ever—and this because of the work done by the blessed Lord. With reference to this work it was that He said,

“It is finished,”
 Yes, indeed,
 Finished every jot !
 Children, this is all you need,
 Tell me, is it not ?

God will never require more from you than Christ ; less than this God cannot have ; and He binds Himself to pardon all who come in this name. He accepts us in the beloved One. (Eph. i. 6.) For

Payment God will not *twice* demand—
 Once at your dying Surety’s hand,
 And once again at yours.

2. The other point in the collector’s remarks which I want you to notice is this. He said that “Although the penny was paid for me, if I did not believe it, I would not pass, and the steamer would go and leave me.” Now let me ask you, my dear children, if you should be lost for ever. (O, how terrible is the thought involved in the phrase, “Lost for ever !” You would not like to be—I know you would not. But should you be ?) Why would it be ? Would it be because the work of Christ is not sufficient ? But I have already showed you that His was a perfect work, and is sufficient. Would it be because God is not willing ? How can it be, when He says, “As I live, saith the Lord, I have no pleasure in the death of the wicked.” (Ezek. xxxiii. 11.)

In my case at Dunoon, the steamer was there, and could

take me in—the pier was there, and stood between me at one end and the steamer at the other. I could have walked on it and stepped off it into the steamer, yet the collector truly said "The steamer may leave me." And why? **SIMPLY BECAUSE I WOULD NOT BELIEVE THAT I COULD PUT IN MY CLAIM AS A POOR MAN.**

Now, I ask you again, if the Lord Jesus now came and took away your parents that love Him, and your friends who rest on His word for salvation, why should you be left behind? Perhaps some of you say, "Because I am a sinner," and another, "Because I am a bad boy." Neither of you are right. God will surely punish sins. Everything done in the body will be judged at the great white throne, where the *rejectors* of Jesus will have to appear. But the Lord says (John iii. 18), "He that believeth not is condemned already." Now mark this—" *Because he hath not believed on the name of the only begotten Son of God.*" Do you believe that Jesus died for you? I ask each of you. Will you say, "I believe that I am a sinner; I am sure I am." Then I declare unto you, "THAT THROUGH JESUS IS PREACHED UNTO YOU THE FORGIVENESS OF SINS: AND BY HIM ALL THAT BELIEVE ARE JUSTIFIED FROM ALL THINGS." (Acts xiii. 38, 39.)

And now, my dear young friends, before closing this appeal to you (and which may be the last I shall ever make on earth, and the last you may ever hear), let me with tears in my eyes beseech you not to refuse this word, which I believe God has told me to send you. Do listen to Him. It is a fearful thing to trifle with God; the Lord may soon be here. He says, *Quickly*. Death may overtake you soon, and are you to venture into the land of deepest shade without Jesus? Solemn thought! I do long for you, and I am praying to my God to let you heed this message. Some of you do love Jesus, I know you do. But how much? Is He the chief among ten thousand, and the altogether lovely? Do you love Him above all others? Then cultivate acquaintance with Him more. There is much more to see, admire, and adore in Him, than any astronomer could ever find in the starry heavens; and as you occupy your thoughts with Him, so you in spirit and ways will be more like Him. (2 Cor. iii. 18.) And if you live as followers of Christ should, you may soon win to Him your friends who

do not love such a loving Saviour. Do not forget to be found frequently reading your Bible *in private*; and let the heart own in it the voice of God, which you must heed. Let the *truth* in it be for your guidance, and not what you see other people do. *Private prayer* should be frequently indulged in, then our souls get into God's presence. Let us all be found as those who expect our Lord *to-day*, that, should He come at any moment, we, being ready, and found watching and waiting, may at the sounding of the trumpet at once say, “Even so, come, Lord Jesus.”

Your very affectionate friend,

C. J. DAVIS.

GOD IS JUST, AND THE JUSTIFIER OF ALL
THAT BELIEVE IN JESUS. (Rom. iii. 26.)

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