

LEAVES FROM
THE TREE OF LIFE

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JESUS HIMSELF.

“Behold my hands and my feet, that it is I myself a spirit hath not flesh and bones, as ye see me have.”—
Luke xxiv. 39.

WHAT could be more wonderful than this—that we have **JESUS HIMSELF!** **HE IS NOT DEAD!** No, He is risen, and is alive for evermore! After nearly 2,000 years we have still **JESUS HIMSELF**, the Church's living joy! Three times over in this chapter, the evangelist brings before us that it was Jesus Himself they had on that grand resurrection day. “Jesus himself drew near and went with them;” “Jesus himself stood in the midst of them;” “Behold my

hands and my feet, that it is I myself." The disciples who saw Him then are dead, but not so Jesus. He never will nor can be a man of the past. He lives still, and He is loved still. We do not speak of loving others who lived in those early days. It is impossible to love the dead, though we may love their memory. We love to think what Jesus was. But **WHAT HE WAS HE IS STILL**—Jesus Christ, *the SAME* yesterday, and to-day, and for ever. True, He is not only risen but exalted, but **EXALTATION DOES NOT ALTER JESUS.** "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." There is no change whatever in Him, though the days of His flesh be

over, and He is beyond death in a new condition of manhood ; still it is the very same Jesus, and all the grace that was in Him down here, is in Him still. And what grace! No one ever touched man as he did, for His touch was the touch of God. His sympathy was divine ; He felt with God. it was no mere natural sympathy, nothing like it had ever been seen before. He felt the sorrow all the more because He felt it in relation to God. We read that "Jesus wept." Such tears as His were never shed before ; they expressed what the tears of no one else could do. God could not be indifferent to such tears. Nay, he treasured them : "Put my tears into thy bottle." God alone could fathom their deep meaning, but even to His people here they

spoke more powerfully and tenderly than any tears before. He was truly man, and had the feelings of a man; yet He was not like any other, for He was the perfect blessed Man, the Man out of heaven, and He brought all heaven's blessedness into manhood. He was the SACRED VESSEL OF THE WHOLE LOVE OF GOD AND OF ALL HIS VARIED GRACE FOR MAN. He just suited all the need in this world: the child He drew as only Jesus could. The aged could depart in peace when they had seen Him. And has His death put an end to all this? Nay, rather it has opened out a wider sphere than ever for His blessed service. For He is risen again, and every grace that was in Him here, is in Him still.

He has brought it all through death to resurrection ground. Nothing is lost. He has the same sympathising heart, the same attractiveness for the child, and the same grace and pity for the miserable and the needy sinner. Nay more, from the EXALTED POSITION OF THE RIGHT HAND OF GOD He has been carrying on His blessed ministry of grace to man. Who could tell the millions who during these nineteen hundred years have felt the wonderful touch of His loving hand? **READER, HAVE YOU?** If not, why not? Was there ever another man who could attract men, and shed such a blessed holy influence upon people of all nations, in all ages, century after century, young and old, rich and

poor, high and low, all sorts of men, whatever their tastes, or whatever their ideas may have been? All had to yield to His mighty living influence of grace and love, and have thanked God ten thousand times for such a Saviour, His own blessed Son! None but God's Son could hold so many millions in all time with the hold of a living love, the love of the living Jesus, who died for us and rose again! He is all you need, and He is just what you need. You have to die, and He has died for all. You have sinned and deserve to be judged, and you dare not think about the Judge, though you know the reckoning day must come when you will have to meet your God. Come then to Jesus, for He has once suffered for sins, the Just for

the unjust, to bring us to God; and instead of treating Him with the fearful indifference of this cold, selfish, and sin-loving world, you will glory in Him, and will find out as long as you live that He is all you want, and is more blessed than any human tongue can tell. HIS NAME WILL NEVER DIE. God will not let it die. He will in the world to come be the NATIONAL HYMN of all the nations. "His name shall endure for ever . . . and men shall be blessed in him: all nations shall call him blessed."
(*Psalm lxxii. 17.*)

"I Jesus."

Rev. xxii. 16.

- 1 How sweetly do those words "I Jesus," thrill
The hearts of all, O Lord, who love Thee still!
What joy to find in Thee no sign of change,
Though toward Thyself we've oft been cold
and strange!

- 2 Thou art the same as when Thou wast on earth;
 Jesus, Thy Name, announced before Thy birth;
 No other Name was ever loved so well,
 Yet all its meaning who could fully tell?
- 3 Oh, sacred vessel of all heaven's love!
 Filled full with grace for us from God above!
 Not one but Thee our griefs and sorrows bore,
 Nor tears like Thine were ever shed before!
- 4 Thy Name must live! whatever names may die,
 It must fill all the earth as heaven on high!
 Jesus! Thy Name by all shall yet be known,
 All kings and nations shall Thy greatness own!
- 5 Thou livest, Jesus, and all grace is there,
 That with such beauty shone in Thee down here!
 No trait is lost, each beautiful grace is found,
 All brought thro' death to resurrection ground!
- 6 Thy risen word was—"Handle me and see!
 'Tis I myself;" there is no change in Thee;
 In Thy blest Person Thou art still the Same,
 But death has had to own the Victor's Name!
- 7 Oh! joy of joys, we have Thee, Jesus, still!
 How many weary hearts Thy Name doth thrill!
 'Tis what Thou art—Thine own, Thy wondrous worth,
 That holds Thy people as when here on earth.
- 8 'Tis just Thy Name of Jesus wins a child,
 And bears him on all through the desert wild.
 The aged hiss that Name with dying breath,
 And prove its sweetness in the hour of death!
- 9 We are not poor, O Lord, for we have Thee!
 And now we're waiting just Thy face to see!
 In this cold world, how cheering is Thy love!
 "I Jesus" means no change in Thee above!

H. D'A. C.

THE KING.

"We were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased."—*2 Peter, i. 16, 17.*

THE apostles never forgot that sight when they were **EYE-WITNESSES OF HIS MAJESTY!** Peter, in his old age, speaks of it in his last epistle. That sight affected his whole life, more so than if he had seen all the crowned heads of Europe pass before him. On that mount of Transfiguration they saw beforehand the fulfilment of Isaiah's prophecy: "Thine eyes shall see **THE KING IN HIS BEAUTY.**" His face shone

“as the sun,” and His raiment was “white as the light.” Four different inspired writers have related this wonderful scene. Luke tells us it was: “as he prayed the fashion of his countenance was altered.” They saw beforehand the Son of Man coming in His kingdom. But what a King! and what a kingdom! The kingdom of the praying Man! Psalm xlv. is full of The King: “Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.” He alone has the glory of having died for us. And what glory! The glory of grace! **HIS SUFFERINGS ARE HIS GLORY!** His glory is seen in what He did on the cross, of which His resurrection is the triumphant proof. Soon myriads will own

Him as He comes forth King of kings. Sinner, you need not be afraid to look at the majesty of Jesus, for His majesty and greatness are the witness that He has died for us, and overcome every enemy, even death itself. His majesty is that He is the Son of God, in whom He is well pleased, come forth from God, to make Him known, come forth to die for us, to be the sinner's Saviour, the Saviour of the world. In the world's coronations only a few get near enough to see the King in his glory, nor does the sight produce any moral change in any one. It cannot make a drunkard sober, nor save a poor sinner from the power and dominion of sin, nor give life to a single soul, much less to a whole nation. God would have all to look at the glory of

His Anointed, the King of kings ; and all who look, live ! It is the glory of grace. It tells the sinner of a Saviour God, who would have all to be saved, of One who has been into death for us. It is unparalleled in its brightness, and yet the more you gaze at it, the more you want to gaze, for that glory attracts you and says—I died for you ! The dying thief caught sight of that glory, and it overcame him, his hard heart was broken, and believing that Jesus was King and would come in His kingdom, and give even him a place in it, said : “ Lord, remember me when thou comest into (or in) thy kingdom.” And he was not mistaken. It was the very kingdom for a poor hopeless brigand. He had never seen such grace in anyone as he did when,

in the face of the most hardened crowd ever collected, Jesus said : " Father, forgive them, for they know not what they do." The glory of the King, the glory of grace, shone out in those words for the dying thief, and the Lord's own words to him : " Verily I say unto thee, to-day shalt thou be with me in paradise," assured him he had not mistaken the glory of the King—it was saving glory, and that at the cost of the King's own blood ! It was for him that Jesus was dying, it was his sins that Jesus bore, as indeed He bore the sins of all who believe in Him. He has been into death for us, broken its power by resurrection, and now we see the risen and ascended Jesus crowned with glory and honour at the right hand of God. Soon He will return and

take the earth as King of kings and Lord of lords, then He will have universal dominion and will hush every groan, remove poverty and suffering, give life to the world, and take away its lawlessness. He will bring in the rights of God and maintain them for ever. He will be owned as "the blessed and only Potentate," greater than all the Emperors and Cæsars, "Prince of the kings of the earth." To Him will be the glory of having died to secure a world for God, that He might bring in eternal life where all was death. Reader, be encouraged to look at the glory of the Lord. ONE RAY OF HIS MAJESTY AND GLORY will, if received into your soul, *affect you for life*, and the more you see what His glory is the less you will think of

the passing glory of this world. The glory of Jesus not only saves you, but it will so affect you that you will become like Him, you will be part of His glory, and one of the King's companions when He comes forth as Conqueror. Then all nations will sing: God save the King. "Prayer shall be made for him continually, and daily shall he be praised!" May your eyes be opened to see the majesty of the Son of God, HIS MAJESTY IN DYING FOR US, and in breaking for ever the power of death. The truly great One came to serve all, "not to be ministered unto, but to minister, and to give his life a ransom for many!" Such is the true greatness of the King of kings, He died to save us and to secure a world for God! Blessed be His name.

(Tune—Hark, the song of Jubilee!)

- 1 See, the glory of the King!
How His Majesty doth shine!
All His greatness we would sing,
How it tells of love divine.
Tells us how Himself He gave,
Shed for us His precious blood.
Broke the power of the grave,
All to get a world for God!
- 2 See, the glory of the King!
Shining in His blessed face,
Universal praise we bring
For His glory is His grace!
We extol the One who died,
Died to have us for His own,
And His sufferings! tell them wide,
For His sufferings are His crown!
- 3 Truly, He is King of kings,
Soon to rule the world for God.
Great the blessing that He brings,
All secured by His blood!
Brighter than the sun will shine
All the glory in His face,
And His Majesty divine
Tells the greatness of His grace!

THE WOUND OF SIN.

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And . . . a certain priest . . . and likewise a Levite . . . passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him," etc., etc.—*Luke x. 25-37.*

THERE is no wound so impossible to heal as soul-wound; only God can heal it. SOUL-WOUND IS THAT MAN HAS LOST ALL CONFIDENCE IN GOD and all true knowledge of Him. Distrust of God, of His goodness and love, is the deepest wound

ever made in the soul of man. It was made in the garden of Eden when man was surrounded by every proof of the goodness and kindness of God, and of His delight to make man happy. It was inflicted by the poisonous shaft of Satan himself, who insinuated that it was downright unkindness and selfishness on the part of God that kept from man the tree of the knowledge of good and evil! Then a lie quickly followed: "Ye shall not surely die." They trusted a perfect stranger rather than their kind and blessed God, they acted for themselves in self-will and lawlessness, and fell from the exalted and blessed place in which God had put them. They lost all true knowledge of God, and brought in death. All that man could do never healed that wound.

The giving of the law, with all the services of priest and Levite, did nothing for poor wounded man but to prove he was under the curse, as it says, "As many as are of the works of the law are under the curse," and again, "By the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin."

At last, when it had been well proved that man could do nothing to heal the wound and save himself from death, **GOD HIMSELF CAME TO HEAL IT** in the person of His Son! No wonder there is exquisite beauty in this parable, for the Samaritan is Jesus Himself. The Jew hated the Samaritan, but help came from a most unexpected quarter—our God, whom we had offended and distrusted, He came down to

save! for Jesus is our God. He alone knew how deep was the wound, and He alone can heal it. The physician, far more than the wounded man, knows how serious the case is. The fact is, man is bleeding to death, he is more wounded than he thinks: it is an awful thing to have lost all confidence in God, and all sense of His blessedness and goodness. **THERE IS NOT A MAN IN THE WORLD TO WHOM GOD HAS NOT BEEN KIND.** Yea, He is more than kind, He is love, and has proved it in the gift of His Son to die for us. **NONE CAN DRESS THE WOUND BUT JESUS,** and He does it by pouring in the oil and wine, by making known the love of God. He has come near to the wounded and dying

man ; yea, He has died for him, He has once suffered for sins, the Just for the unjust, to bring us to God. In dying for us He has proved that God is love ; it is all a lie that He is not good, or He would never have given His Son. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Oh, how tenderly does Jesus dress the wound, and encourage you to trust in God ! All the stars in the heavens, and all the beauty of nature could never give you the knowledge of God as you learn it in Jesus. In all His grace and tenderness, in the way, when on earth, He encouraged poor sinners who came to Him, and in the way He made Himself accessible to every needy soul, you may learn your God. But

the grandest and greatest proof of the love of God, showing that He is more to be trusted than any being in the universe, is when Jesus died for us. Then the veil was rent, and our God came out in all His glory and proved Himself, beyond all contradiction, a Saviour God!

Reader, **DON'T DESPISE YOUR HEAVENLY NEIGHBOUR.** Jesus has come down into death to serve you, to remove your distrust of God, and prove that God has not been against us, but has, in grace, acted for us when we were lost. Don't despise the services of Jesus, or you will die on the road to the curse, and your wound—your wilful ignorance and distrust of your God—will be your ruin. Christ alone can pour in the oil, can give

the Holy Spirit, by whom "the love of God is shed abroad in our hearts." He will give, too, the wine of holy joy in God, and He will carry you, and care for you till He comes to take you to glory! What a Saviour, and what a God!

THE WOUND OF SIN.

- 1 O God, to Jesus' blood we owe
That in Thy grace Thyself we know.
How great the price that Thou hast
 paid
To heal the wound that sin had made!
- 2 We were in darkness as to Thee,
Until shone forth Thy majesty,
And Thou didst send Thine only Son
To heal the wrong that sin had done.
- 3 For this it was that He came down
In word and deed to make Thee
 known,
And brightly shone Thy love and grace,
When Jesus suffered in our place!

- 4 When Thou didst turn man back to
dust,
Who his own God refused to trust,
Then into death did Jesus go,
That we thy love and grace might
know.
- 5 His tender hand has healed the wound,
And we would tell it all around,
How we ourselves have learned to
prove
Thy grace, Thy goodness, and Thy love.
H. D'A. C.



THE RIGHTS OF GOD.

"I am not ashamed of the gospel of Christ . . . for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."—*Rom. i. 16, 17.*

HOW ready we all are, naturally, to stand up for our rights, but how little have we thought of **GOD'S RIGHTS!** How constantly do we see nations standing up for their rights; but what nation stands up for the rights of God? Both nationally and individually we have set aside His rights, and done our own will, and gone our own way. "There is none righteous, no, not one." Yet God can justly claim the first place in our hearts, and in our thoughts. If God had

His rights, and the affections of every man were governed and controlled by Him, there would be universal peace and joy, and the whole world would be living for the pleasure of God! But the terrible truth is we have trodden in the dust the rights of God, and, in consequence, we have to go to dust: death is upon us as the just judgment of God. What then is to be done? We can do nothing, for death is already upon us; but in marvellous grace **GOD HAS ASSERTED HIS RIGHTS IN THE DEATH OF JESUS**, and that for us. The blood of Jesus is the grand witness to God's righteousness. Instead of sweeping man away in judgment, He has provided an ark, so that all who believe might go, as it were, right through the

judgment in the person of Jesus, who died for us, without any judgment ever touching us! That ark is Christ. God, in a manner worthy of Himself, has maintained His rights. He has sent His Son to die for us, and has thus made good all His righteous claims, so that He has set forth Christ as a mercy seat, in His blood, and every one who believes is justified. The heart is subdued, and gained by the grace of God, and **HE GETS HIS RIGHTS FROM ALL WHO BELIEVE!** But for the blood of Jesus there would be no gospel to preach, and every man must suffer the just judgment of God.

Reader, have you submitted to the righteous claims of God? I mean, have you believed in the Lord Jesus? Will you not, in

the presence of One who died for us, submit to God's righteousness, and own you deserve judgment? The death of Jesus proves you need a Saviour. He would not have died for all, if all were not dead in the eye of God. You know you have to die, you know you must be judged. Let Jesus be light from God to your soul. Believing in Him you will have Christ for your righteousness, and in that wedding garment you will be approved at the great marriage feast, when the King comes in to see the guests, and all the glory will be to His Son, who died for you! In receiving Christ you submit to God's righteousness. This was just what Israel would not do (Rom. x.). They tried to establish their own righteousness, their own character, on the principle of

works. But all in vain, for God says, "There is none righteous." It is therefore useless for any one to try and establish his character before God. "YOUR LADDER IS TOO SHORT," I once said to a woman who was very ill, and was relying on herself, and on her works for righteousness. She was very angry at the time, but years after she told me she had found my words were true, and that she had come to Christ.

Reader, if you believe in Him you will have CHRIST FOR CHARACTER, AND CHRIST FOR RIGHTEOUSNESS! The righteousness of God is "by faith of Jesus Christ unto all, and upon all them that believe." They are clothed with it. Believing in Jesus, you are justified, the will is broken, and

the heart is gained by the wonderful grace of God in giving His Son for us. The righteous "live by faith," that is, by the light of Christ. Faith is imputed to us for righteousness, as "we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." In the death of Jesus, God has removed the man that offended Him, the sinner who ignored His rights, and in Christ risen He has given us the guarantee of our acceptance, and that our sins are gone. How wonderful, and yet how simple it all is!

Then Christ is to us who believe our daily sun, "THE SUN OF RIGHTEOUSNESS," that under His constant rule and influence we may walk down here

in a regular path for the will and pleasure of God. We witness, through grace, to the rights of God, and that those rights have been vindicated in the blood of Jesus. In the coming age **THE CHURCH WILL BE THE GLORIOUS EXPRESSION OF HIS RIGHTEOUSNESS**, when, as the heavenly City, we shall illuminate the nations with the light of God. All glory to His Name!

THE RIGHTS OF GOD.

- 1 How brightly Thou hast made to shine,
O God, Thy righteousness divine!
Thy rights Thou could'st not justly waive,
But hast Thyself come forth to save!
- 2 What glory shines in Jesus' face,
Declaring all Thy love and grace!
How Thou hast in Thy Son come down
That Thou might'st have us for Thine
own!

- 3 Thou hast Thy every right maintained,
And in the cross great glory gained,
Hast shone forth as a Saviour God,
At priceless cost, e'en Jesus' blood!
- 4 Thy righteousness shall we display,
When glory crowns the coming day,
But grace, our God, has made us bow
And own Thy rights upon us now.
- 5 The rays of righteousness divine
Tell more and more that love of Thine.
We love to sing that Jesus died,
'That by His blood we're justified.

H. D'A. C.



THE TREE OF LIFE.

Genesis ii., 9, 10—"THE TREE OF LIFE also in the midst of the garden and the tree of knowledge of good and evil. And a RIVER went out of Eden to water the garden."

Genesis iii., 24—"So he drove out the man: and he placed Cherubims. . . to keep the way of the tree of life."

Revelation xxii., 1, 2—"A PURE RIVER OF WATER OF LIFE, proceeding out of the throne of God and of the Lamb. . . . and on either side of the river was there THE TREE OF LIFE."

HOW wonderful to see the TREE OF LIFE WITHIN OUR REACH, and put there by God Himself, in precious grace, after man had turned his back on his good Creator God in eating of the forbidden tree of the knowledge of good and evil! How wonderful that after we had

forfeited all right to the tree of life, and were under the just judgment of death, God should send His Son to die for us, and open the way to the tree of life! It was even before God drove man out of the garden, the glorious promise was given that the woman's seed should bruise or crush the serpent's head! That seed was Christ. For "when the fulness of the time was come, God sent forth his Son, made of a woman." Thus in Christ we have right to the tree of life, and that in a far better way than in an earthly paradise. But all this is at the cost of His death, for the serpent was to bruise His heel.

There is nothing so wonderful as Christianity. The light of Christ and the grace of Christ have done

more for man than anything ever heard of. CHRISTIANS ARE THE ONLY PEOPLE THAT HAVE ANY GLAD TIDINGS TO TELL TO THIS DYING WORLD.

They alone can tell them of the love of God—that instead of keeping a tree from man as if He were unkind, He has even given His Son to die for us, that we might not die, but live, and live in the knowledge of the love of God !

No glad tidings can the heathen tell us, for they worship Satan, nor the Jews, for they have rejected their Messiah and Saviour. Christians are the only evangelists with good news for the whole world. Those who turn away from Christianity—have no hopes beyond the grave. To Christians — to the church

of God alone belongs the joy of telling the world that the river of God's grace, the water of life, is flowing for all, and that the Tree of Life, a living Christ, has been put within reach of every man. Rev. xxii. describes the church in the day of glory enjoying the fruit of the Tree of Life, the leaves of which are "for the healing of the nations." Thus God has interwoven in the most striking way the Book of Revelation with the Book of Genesis written long before. THE WHOLE ARCH OF TIME IS SPANNED BY THE TESTIMONY OF CHRIST, from the fall of man till the present time, and indeed till the day of glory burst, when testimony will be needed no more. Abel, Enoch, and Noah all gave

their testimony, and Adam lived to the time of Noah's father, so that Noah must have known about the fall and about God's promise that the woman's seed should crush the serpent's head. Then again, Noah lived till the days of Abraham's father, and Shem, who was also in the Ark, lived till the early days of Abraham, so that the deluge and the fall and the promise of God must have been known to Abraham. Then Abraham himself was called out as a witness against the nations around, who had already given up God for idols and the worship of Satan. The God of glory promised to make of him a great nation, and that in his seed, which is Christ, all the nations should be blessed. Thus Israel, Abraham's children

were taught to look for Christ, and Moses and all the prophets gave their testimony to Christ. **AT LAST CHRIST CAME, EXACTLY AS SCRIPTURE SAID HE WOULD,** and "died for our sins, according to the scriptures, and was buried, and rose again the third day, according to the scriptures" (1 Cor. xv., 3, 4), and the testimony of a living Christ has been carried on by living voices from that day to this, through the power of the Holy Ghost sent down from heaven. **THE TWENTIETH CENTURY** shows that ever since the time that God sent His Son the testimony of Christ has been maintained against all opposition till this very hour. Quite early people began to date from the birth of Christ, and have

done so ever since. In this dry world how beautiful to hear Jesus, in the close of Revelation, bid the thirsty one come and whosoever will "take the water of life freely"! In a world of death how wonderful that God should give us right to the Tree of Life! What a striking contrast between God's driving man out of paradise and His own word of grace—"Compel them to come in that my house may be filled"! Come then to Christ for the Spirit, the living water, and He will give you to eat of the Tree of Life.

GOD'S GRAND ANSWER TO SATAN IS CHRIST. In Him God has come out as Saviour, that He may have man for His pleasure, and that man may live in the love of God.

The Tree of Life.

Glory to the blessed God,
And the Lamb who shed His blood !
From their throne the river flows
Bringing life where'er it goes.

On each side the Living Tree
In our reach, by faith, we see,
Tree of life for every one,
Who believes in God's own Son.

'WHOSOEVER,' glorious word !
Telling out the heart of God ;
He His judgment has delayed,
Wishing all men to be saved !

'Tis for every bitten one
Just to look on God's own Son,
Live, and tell out far and wide,
That for all men Jesus died !

'WHOSOEVER'—every man,
None can limit God's own plan ;
He who did the world create,
Opes for all men mercy's gate.
Now may all, who enter there,
Know that Christ their sins did bear,
Live in all the love of God,
Cleansed through Jesus' precious blood.

None but He, divinely great,
Could have opened such a gate—
God in worldwide love come down,
In the Person of His Son !

God the Serpent's work has foiled,
For the man that Satan spoiled,
Is redeemed through Jesus' blood,
Saved and brought to love his God !

H. D'A. C.

HE FRANKLY FORGAVE.

“And behold a woman in the city which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment, and stood at his feet behind him weeping and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. . . . And he said unto her, Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace.”—*Luke vii., 35-50.*

HOW full of meaning was the presence of Jesus here on earth! It meant **FRANK AND FULL FORGIVENESS** for **EVERY MAN** who would turn to God. People did not require to be very learned to find that out. Those who felt their need and miserable condition easily

found what the presence of Jesus meant—that God had sent Him in His love to man. Jesus too made it perfectly clear that He had come to encourage men to repent, and that God, instead of judging the sinner, had come down to save him. The poor sinful woman of Nain found that out: she saw in Jesus a grace never seen before. She had seen His compassion for the widow and His power in raising her only son from the dead, she heard the wonderful words of Him who alone could say “Come unto me, all ye that labour and are heavy laden, and I will give you rest,” she was thus attracted to the Friend of sinners and followed Him into the house of the Pharisee, and saw the cold reception He got there. Her tears

flow freely, she stands behind Jesus and washes with them the sacred feet which were so tired in His journey of grace. What could be more refreshing to Him who came to seek and to save the lost? He knew what those tears meant. They were tears of true repentance, but which only the grace that was in Him could ever have produced in one so hardened in sin. Those tears spoke volumes to the heart of Jesus, for Jesus had spoken volumes to her. All her false pride is gone and she stoops to wipe His feet with her hair, and then by the costly ointment she expresses the value in her eyes of Him who had served her in grace. The Pharisee says to himself that Jesus was no prophet or He would have known the

woman was a sinner. But Jesus was the greatest of all prophets. A prophet spoke words given him from God, but Jesus *was* God's Word — God's wonderful and blessed word of love and grace to man. God was speaking in His Son, and none could speak like Him who came to cheer the hopeless and save the lost. The Pharisee made a tremendous difference between himself and the sinful woman, between owing 500 pence and 50, but he had never thought they were in the same hopeless plight, for they both had nothing wherewith they could pay the debt, they were both equally dependent on the mercy of God. Jesus knew the woman's sins were many, had man not been in need He would not have come from heaven, but

He does not throw them at her, and He knew what Simon did not know—why it was she loved so much—SHE HAD HAD MUCH FORGIVEN. But what did the poor Pharisee know of God's forgiveness? No wonder he was so lacking in love for "to whom little is forgiven, the same loveth little." Happy is the man who has had much forgiven. That man is bound to love much, nor can he hide the love which he has to Jesus, any more than the woman could prevent the ointment poured on Him being perceived by those around. LOVE MUST SERVE THE ONE TO WHOM IT OWES SO MUCH. Not one word of encouragement had Jesus for the Pharisee, He convicts him before all, but the woman He publicly

encourages and comforts—"Thy sins are forgiven." Then He tells her how it was this blessing had come to her—"Thy faith hath saved thee." She had understood that Jesus had come on purpose for sinners, yea for her, and she was saved. No power of evil shall now disturb her, for Jesus adds—"Go in peace." Sinner, all this is written for you, that you may come to God, and you will find He is the very same Jesus whose feet were washed with a sinner's tears, and you too will love much because you have had much forgiven. You will find no difficulty in Him, for **THE MEANING OF JESUS IS PERFECTLY PLAIN TO THE NEEDY SOUL.** The dying thief found that out, and it is easier now than when Jesus was on earth, for the

Holy Spirit has been given, to unfold to us why He came, and why He died, and to let us know that Jesus is still the same in glory as when on earth. There can be no mistake about it. He died for us that we might live and live to God. In Christ the mind of God is declared as plainly as possible—frank, free forgiveness for every man!

HE FRANKLY FORGAVE.

“Thy sins have been forgiven”—sweet the word
 Addressed the sinful woman by the Lord;
 He knew the meaning of the tears she shed,
 And how they deep repentance plainly said.

For with those tears she'd washed the sacred feet
 Of Him, who sinners did so love to meet;
 His words and acts had made her seek His face,
 For she had seen in Him amazing grace.

She washed the feet and wiped them with her
 hair;

For but for Him she must indeed despair,
 She kissed them, too, in answer to that love
 Which, her to serve, had journeyed from above.

Then costly ointment gladly she outpoured ;
She could not spend too much upon her Lord ;
Sweet savour, too, it was of heavenly grace
In Him who came to suffer in our place.

The host, a Pharisee, in pride looked on,
And thought a prophet surely would have known
How far this woman in her sin had strayed,
But Jesus knew his thoughts and thus He said—

A man two debtors had, who nought could pay,
Five hundred pence, and fifty pence owed they,
But frankly he forgave, said Jesus to His host,
Now tell me, which of them will love him most ?

No courtesy to Jesus had he shewn,
No tears he shed, for he had never known
How sinful he, nor what sweet grace divine
Did in his house, and all around him shine.

They love so much, who much have been for-
given, [heaven,
They little love, who know no grace from
The woman's sins Christ knew, how great her fall,
But knew they were forgiven, even all.

It was indeed for this that Jesus came,
That she and we might know His saving Name ;
One word He adds, and all her troubles cease—
"Thy faith hath saved thee, go thou now in
peace."

'Tis thus we learn that God would have us live,
That Jesus means—*He frankly doth forgive,*
That God delights to save and act in grace
Towards every sinner who will seek His face.

JONAH & GOD'S SALVATION

“For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh. . . repented at the preaching of Jonas ; and, behold, a greater than Jonas is here.”—*Matthew xii., 40, 41. Jonah i-iv.*

FEW stories in the sacred writings are so encouraging as that of Jonah, and yet few have been more ridiculed by men who know not the mercy and power of God. Salvation came to Jonah in a way no one could have conceived of, in a way that was really impossible unless God had prepared the fish and made it possible. The Lord Jesus alludes to it several times. Jesus

could not lie, nor could He be deceived. It is a wonderful sign of the unexpected intervention of God in mercy when all hope of salvation is gone. Jonah knew the storm was sent on his account; the lot had found him out; he had to confess to the heathen sailors that he, a Jew, who had the light, had turned his back on his God, and had refused to be His witness against Nineveh. He even seals his own doom; he tells them there is no hope of saving the ship except by throwing him into the sea and putting him, as he deserved, into a watery grave. Then GOD SAVES HIM IN THE MOST UNHEARD OF WAY. A great fish had been prepared to swallow him up, and Jonah has three days'

and three nights' experience of what it is to be cast out of God's sight in the belly of hell, and yet without actually being in hell. There he learns that *his only hope is God*, and there he prays to God and says: SALVATION IS OF THE LORD! Then in answering mercy God spake to the fish, and it vomited out Jonah upon the dry land. Jonah is saved! And more, Jonah becomes a sign of God's mercy to you and me. When we had sinned and had nothing before us but a grave and the just judgment of God, when all hope of saving ourselves was gone, *salvation came from the most unexpected source*, for the very God we sinned against came down to save us. No learned man however clever could have conceived that God

would send His Son, that when man had fallen and was hopelessly lost his Creator should become his Redeemer; but so it is, the Son of man three days and three nights in the heart of the earth is to us what the great fish was to Jonah—GOD'S GREAT SALVATION.

No one knew there was such love for man in the heart of God, or such power in His arm, but Jesus expresses both. In the death of Christ, who was made sin for us, the man that judgment was upon, has gone in judgment, and in a risen Christ we learn that God's pleasure is that we should be justified and live before Him, and to Him for ever. The man that deserves death is not left to perish; Jesus died for him! God's mercy has come in

for us, and we may live! The third day saw Jonah delivered from death, the third day saw Jesus risen as the first fruits of them that slept. What welcome news! We need not die, we need not perish; it is not God's mind, but rather that we should be saved and know His mercy and His love. In Christ, who died for us and rose again, God has shone forth most unexpectedly as a **GREAT AND SAVIOUR GOD**. His mind for the guilty, hopeless sinner is forgiveness, life, and glory! If Jonah preached: Yet forty days and Nineveh shall be destroyed, Jonah, like the Christian, was himself A **GREAT MONUMENT OF MERCY**. The Ninevites learnt in him the mercy of God; they cried mightily to God "and God

54 JONAH AND GOD'S SALVATION.

saw their works, that they turned from their evil way," and He spared that great city. And He is the same God to-day. He has opened a door of repentance for every man. Then turn to God and you will find forgiveness and salvation, for Jesus is indeed our Saviour God.

Jonah and God's Salvation.

- 1 Arise, thou prophet, said Jehovah, go,
Proclaim to Nineveh its judgment woe,
Its pride is vain, its boast an empty void,
Yet forty days and it shall be destroyed.
- 2 But Jonah took his way across the deep,
And in the vessel soon fell fast asleep,
When suddenly there burst an awful storm,
The waves beat o'er the ship in fearful form.
- 3 The frightened mariners now, one and all,
To heathen gods and idols vainly call,
They wake the sleeper and they cast the lot
Which soon convicts the prophet on the spot.
- 4 "The storm full well I know is due to me,
So take me up and cast me in the sea":
Thus spake the prophet, but the men rowed
hard,
For Jonah's life they hoped might yet be
spared.

JONAH AND GOD'S SALVATION. 55

- 5 To bring the ship to land in vain they tried ;
To Jonah's God, at last, those heathen cried,
Lay not on us his blood, we pray O Lord,
For Thou hast done Thy will, it is Thy word.
- 6 Then, since the will of God alone must be
They cast the prophet in the raging sea ;
The tempest ceases and now all is calm,
The seamen worship God and own His arm.
- 7 One moment more and Jonah must be
drowned,
Of saving help there is no sight nor sound,
Death stared him in the face and death
deserved,
For he his God had only faithless served.
- 8 But what's IMPOSSIBLE to finite man
WITH GOD IS EASY, for He will and can
Bring out His glory where all hope is gone,
In death itself His love and power make
known.
- 9 When every human aid did Jonah fail,
A Saviour God prepared for him a whale ;
Three days and nights he felt the power of
hell, [tell.
Then saved by God, went forth His grace to
- 10 Their mercy they forsake and death deserve
Who false and lying vanities observe :
" Salvation, " Jonah cried, " is of the Lord. "
And then the fish obeyed Jehovah's word.
- 11 It threw the prophet forth upon the land,
And Jonah gets again divine command
To preach that Nineveh should be o'er
thrown,
The fate of all who God refuse to own.

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- 12 The preacher was a monument of grace
Which cheered the Ninevites to seek God's
face ;
The people God believe, proclaim a fast, [last.
Through Jonah's preaching turn to God at
- 13 They cry to God the greatest and the least,
No food nor drink they give to man nor
beast ;
The king himself descending from his throne,
Arrayed in sackcloth, seeks his God to own.
- 14 The God that saved Jonah now relents,
The city's overthrown, for she repents,
Her pride is now no more, she owns her God.
And mercy saves her from his judgment rod,
- 15 And Jonah's sign still tells us that God can,
And loves to, save us through the Son of
Man,
Three days and nights was Jesus 'neath the
earth, [worth.
That we might know God's mercy, love and
- 16 None could have thought that God would
send His Son,
Or had resource when man was all undone ;
But God is greater than the mind of man,
And love works out her grand redemption
plan. [word,
- 17 Our God must have the last and closing
As Jonah would have pity for the gourd,
Much more our God in mercy could and
would
O'er evil triumph and o'ercome by good.

H. D'A. C.

FULL OF GRACE AND TRUTH.

“The Word was made flesh and dwelt among us . . . full of grace and truth.” (John i. 14).

IT was a wonderful moment when there was found on earth One in whom was expressed all the grace that is in the heart of God for man! In that humble, lowly, and despised Jesus there was **AN IMMENSE RESERVOIR OF GRACE** able to supply the need of every man on earth! Such grace could not have been expressed on paper, or like the law have been written on stone. It needed to be presented in a living Man amongst men,

and that Man "the only begotten Son, which is in the bosom of the Father."

The law written on tables of stone never made God known. It declared what God expected from man—what man *ought* to be, but it did not tell what he *is*, nor the extent to which he has fallen: nor could it tell how God loves to give, and to meet the need of the sinner. But "grace and truth came by Jesus Christ." Truth as well as grace came by Him, the whole terrible truth about our sinful state never came to light till Jesus was here with grace to meet it. Then what a terrible contrast between us and Him! How altogether for God was He! How perfectly pleasing to God! He could not go along with any of our motives, for He

had not one of them. He was completely a stranger and foreigner to all our ways. There could be no understanding between Him and us. He never thought like us, nor we like Him. No, all was strange to Him, and He was strange to us. Jesus never wished to leave out God from His motives, and we made no room for Him in ours. His presence exposed man, that "God is not in all his thoughts." Jesus knew nothing of ambition, nor of vanity, nor of self-pleasing, nor of exaltation, nor of pride, nor of any other evil in the heart of man. What place had pride of birth, or family, or nation, or religion, or learning, or position with Him? It must have been a strange sight to Jesus to see man walking in a vain show. Men were as strange to

Him as He was to them. And yet He did not despise them, though so different from Himself; nay, He came to save them, to die for them, and to bring them out of all their misery and evil, for He was full of grace as well as truth. The cross expresses both—the truth that all have sinned, and grace, for Christ “suffered for sins, the just for the unjust, to bring us to God.” In Him was GRACE—to meet all the need in this poor world of sin and death and the power of Satan, and at the same time TRUTH, which, like the daylight, makes manifest everything—what God is, what Jesus is, His anointed One, what the world is, what Satan is, its prince, what the lusts are which govern the world, and what its pride. The lawless and godless

spirit which prevailed everywhere was all brought out in the presence of the truth. In the presence of Christ, the world's great system falls to the ground like a child's tower of bricks falls at the slightest touch. It has no righteous, no moral foundation, nor has it the binding power of divine love. But it was not till the grace of God was here presented in Jesus that the whole truth was known. Then, whatever our terrible guilt and state, there was grace in bountiful supply to meet it all. "Where sin abounded grace did much more abound." The more man's wickedness and hatred came out, the brighter was the shining of grace and of divine goodness in Jesus. But GRACE IN CHRIST NEVER ENCOURAGED A LIE! If He,

the Saviour of the world revealed Himself to the woman of Sychar, and made her a witness to His grace in the very place of her sin, it was not until He had convicted her of her sinfulness, and in a few words exposed all her sad history. Truth in Christ would not allow her to be false, and the grace in Him encouraged her to be true by making known to her the heart of God for a poor sinner. (*See John iv.*) It would be more than the mind could bear if one were to see the whole of our sin and guilt and there was no grace to meet it, and not a ray of light from God. It was in the presence of a suffering Saviour, who prayed, "Father, forgive them, for they know not what they do," that the dying thief was convicted and

confessed the truth that he was justly condemned. It was in all truth that he looked to Jesus and said, "Remember me," etc. And it drew forth the answer of heavenly grace in Christ — "Verily I say unto thee, to-day shalt thou be with me in paradise." One word more—the apostle could thankfully say: "Of his fulness have all we received and grace for grace." Reader, can you? There is abundance of grace for you—grace upon grace. If A CHEST OF TEN THOUSAND SOVEREIGNS were put in front of a man who was in great need, and he was told to help himself, would he not do it? Will you not then help yourself to all the grace that is in Christ? He is as it were the great treasury of God, like a great bank

which all may draw upon, and He is as rich as ever, though millions of needy souls have drawn from Him from the first day until now!

GRACE AND TRUTH.

How full of grace and truth
Was Jesus here on earth!
It is our deepest joy to tell
His priceless worth.

How great that moment was
When Jesus Christ was here,
With all the grace of God for us,
In Man, brought near!

That fulness was for all
Who sought His blessed face;
How welcome they to His full store,
To grace on grace!

O God, we love to gaze
On Him, Who came to die
To break the mighty floodgates down,
And grace supply.

It is Thine only Son,
Whose glory we behold,
And of His fulness we receive,
And wealth untold.

Of grace and truth how full,
The Father's only One!
For He, Who in Thy bosom is,
Has made Thee known! H. D'A. C.