

OSWALD J. SMITH

THE CHALLENGE OF LIFE  
THE MARVELS OF GRACE  
PROPHECY: WHAT LIES AHEAD?  
BUILDING A BETTER WORLD  
THE MAN GOD USES  
THE WORK GOD BLESSES  
THE REVIVAL WE NEED  
THE ENDUEMENT OF POWER  
THE SALVATION OF GOD  
THE SPIRIT AT WORK  
THE VOICE OF PROPHECY  
DAVID BRAINERD  
THE GOSPEL WE PREACH

An intimate picture of the Life  
and Work of the Pastor of The  
Peoples Church, Toronto

## ALWAYS ABOUNDING

BY

J. EDWIN ORR

The life story of Dr. Oswald J. Smith, told by one whose graphic pen has drawn a fascinating picture of the man and his work for God. Shows just what the Holy Spirit can achieve with a fully consecrated life—a real Gospel “thriller.”

Marshall, Morgan & Scott, Ltd.  
London :: Edinburgh

# THE SALVATION OF GOD ~ ~ ~

BY

OSWALD J. SMITH, Litt.D.

*Pastor of The Peoples Church, Toronto*

FOREWORD BY

REV. E. RALPH HOOPER, B.A., M.D.

MARSHALL, MORGAN & SCOTT, LTD.  
LONDON AND EDINBURGH

MARSHALL, MORGAN AND SCOTT, LTD.  
LONDON: 33 LUDGATE HILL, E.C.4  
EDINBURGH: 31 SHANDWICK PLACE

U.S.A.  
VAN KAMPEN PRESS  
222 EAST WILLOW STREET  
WHEATON, ILLINOIS

CANADA  
EVANGELICAL PUBLISHERS  
369, BAY STREET  
TORONTO

THE PEOPLES PRESS  
100 BLOOR EAST  
TORONTO

*First Edition 1934*  
*Second Impression 1937*  
*Third Impression 1946*  
*Fourth Impression 1949*

MADE AND PRINTED IN GREAT BRITAIN BY FURNELL AND SONS, LTD.,  
PAULTON (SOMERSET) AND LONDON

## FOREWORD

IT is with ready response and earnest endorsement that I write a word of introduction to Dr. Smith's book, *The Salvation of God*. It is a book for the hour; it is timely and greatly needed.

In recent years there has been an appalling confusion of the real issues and vital conditions of Salvation. Prevalent teaching has tended to obscure the central fact, and the introduction of extraneous and subordinate as well as hostile material has confused the true nature of the conflict between light and darkness, life and death, the Church and the world, Christ and Satan. It is impossible to state too clearly or too frequently the distinctions that are essential to the interests of God's Kingdom.

Adamic nature has, by no means, been abandoned as hopeless or helpless by the great mass of writers and teachers. They commend its virtues, defend its failures, exploit its values, press its claims, present its attractiveness, and conceal its deceitfulness with unabated zeal and disastrous results.

The substitutes for God's Salvation are so numerous and so subtle that the utmost vigilance is necessary to guard the life of the nation as well as the life of the Church. Thousands, unaware, have been ensnared and ruined by the ingenious counterfeits that man's inventive genius has multiplied.

## FOREWORD

I commend this book to the unsaved for its plain presentation of the Way of Life; to the personal worker that he may hold clearly before him the vital issues; and to the teacher that he may more effectively and earnestly press for decision and surrender to the implications and demands of Salvation as expressed in the reception of the Lord Jesus Christ by the action of the Holy Spirit.

E. RALPH HOOPER.

*Toronto, Ontario.*

### NOTE

Most of the verses and poems in this book are copyrighted and cannot be used without permission. Those *not* quoted are by the author; all others are in quotations, except where credit is given

## CONTENTS

CHAPTER	PAGE
I. THE MOST IMPORTANT TRUTH IN THE BIBLE .. .. .	9
II. MAN'S WAY—FALSE FOUNDATIONS	13
III. GOD'S WAY—UNION WITH CHRIST	34
IV. ETERNAL LIFE—WHAT IS IT? ..	38
V. WRONG CONCEPTIONS OF SALVATION	46
VI. THE QUESTION THAT SETTLES DESTINY .. .. .	57
VII. WHAT IS MEANT BY SAVING FAITH?	73
VIII. "GUILTY" OR "NOT GUILTY"	80
IX. THE GROUND OF SALVATION ..	90
X. THE DIVINE PLAN OF SALVATION	100
XI. WHAT AND WHERE? .. ..	106
XII. THREE SOLEMN FACTS .. ..	113
XIII. GOD'S JUDGMENT DAY .. ..	119

## Not These, But Him

Rev. Oswald J. Smith

B. D. Ackley

1. 'Twas not the church that saved my soul, Nor yet my life so free from sin;  
2. 'Twas not my works that saved my soul, Nor yet my zeal, my pray'rs, my tears;  
3. 'Twas not the law that saved my soul, Nor yet the deeds of vir-tue done;

'Twas Je-sus Christ, the Lamb of God, He res-cued me, He took me in.  
'Twas Je-sus Christ, the Son of God, He bore my sins, He calmed my fears.  
'Twas Je-sus Christ, the Gift of God, He bled, He died, my soul He won.

### CHORUS

Oh, hal-le-lu-jah, praise His name! 'Twas Je-sus Christ who made me whole;

He res-cued me from sin and shame, He bled, He died, He saved my soul.

Copyright 1933. Oswald J. Smith, owner.

## CHAPTER I

### THE MOST IMPORTANT TRUTH IN THE BIBLE

**N**O one will ever enter Heaven without Eternal Life. Nothing but God-Life can exist there. He who has *that* Life will be admitted; he who has not that life will be forever barred. Eternal life, therefore, is the most important truth in the Bible.

First, because every man needs eternal life—it is indispensable—since all men are spiritually dead—"dead in trespasses and sins" (Eph. 2. 1, 4, 5), and "the wages of sin is death" (Rom. 6. 23); not *will* be death, but *is* death. Death is not a funeral, but a present condition of being caused by sin.

Man is a triune being, composed of spirit and soul and body (1 Thessa. 5. 23), and was so created by God (Gen. 2. 7). But when the Lord God placed man in the garden of Eden to dress it and to keep it, He warned him concerning the tree of knowledge of good and evil,—“In the day that thou eatest thereof thou shalt surely die.”

When Adam fell, what was it that died? Was it his body? Certainly not. Physically, he was as much alive as ever. Was it his soul—his intellect and emotions? By no means. He was still able to think, plan and feel. Then it must have been his spirit. It was through his spirit that he communed with God. Until that day



his fellowship with God had been unbroken. But from the very hour he sinned he was out of touch with God. Communion had been interrupted. Hence, it is the spirit of man that is dead and must be quickened into newness of life. His body is alive for the present, his soul also; but his spirit is dead. It is in his spirit that he must receive eternal life from God, and thus he must be born again, or he will die eternally.

Second, because it was necessary for Christ to come to this world to give this new life. "I am come that they might have life, and that they might have it more abundantly" (John 10. 10). It was this purpose that brought Him all the way from heaven. He tasted death for every man that men might receive eternal life and never die. If He had not come to put away sin, which results in death, and provide eternal life for sinful men, every man would remain in that awful condition called "death" for ever.

#### TWO CLASSES ONLY

Men may appear to be alive simply because soul and body are both active, but as God looks down upon the human race He divides men into two classes only—the quick and the dead. You are at this moment in one class or the other. As far as God is concerned you are either alive or you are dead.

We look at a man walking down the street, and we say, "That man is certainly alive." What do we mean? Why, simply that his body is alive. He possesses physical life. But his spirit may be dead, and if so—if he has never been born again—then in God's sight he is dead.

We watch a keen business man at work in his office and we say, "There is a live man for you." But what do we mean? Merely that his soulish nature is alive. His intellect is active, his emotions are responsive. But God looks at him and gives a very different verdict: "He is dead." You see we speak of temporal life, but God speaks of eternal life.

We attend the funeral of a Christian and view the remains. So far as we are concerned the man is dead. By that we mean that his body is dead. He can no longer exercise his physical powers. But God says, "He is alive." You see, he had been quickened in his spirit; he had received eternal life and thereby had been born anew. Hence, though his body is pronounced dead, he is really alive, because he had received a life that sin and death could not touch—the same life that was in Christ.

#### DETERMINES MAN'S ETERNAL DESTINY

In the third place, eternal life is the most important truth in the Bible because that life determines a man's eternal destiny. Let me draw your attention to the following verses from God's Word, and remember, these statements are made not by man but by the Holy Spirit.

"Whosoever believeth in Him should not perish, but have eternal life" (John 3. 15). He who possesses eternal life will never perish. The inference is that without eternal life man must perish. What does it mean to perish? I cannot say. I only know that it is the antithesis of life, and that is inconceivably awful. God uses this word in declaring the doom of those who reject eternal life.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3. 16). Here again we have the same declaration.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3. 36). On the one side, life. On the other side, "the wrath of God." What does it mean? I don't know, but here it is, and you cannot get away from it. Unless you receive eternal life, unless your spirit is quickened from the dead, you must endure "the wrath of God."

"Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5. 24). Here again are the two sides, the two results—life or condemnation. The receiving of eternal life means the passing out of death. What is death? What is condemnation? God knows. I don't want to. It is sufficient for me to realize that my attitude toward eternal life decides my destiny. Without it there is death and condemnation.

"I give unto them eternal life; and they shall never perish" (John 10. 28). To reject the gift of life is to perish. You must make the choice. Man determines his own future. His attitude toward eternal life seals his fate. God has placed our destiny before each of us. Do you, my friend, possess this life or do you not? Upon the correct answer to this question depends your eternal happiness or woe.

## CHAPTER II

### MAN'S WAY—FALSE FOUNDATIONS

**T**HERE are a great many things that people are doing in order to get to Heaven. False foundations abound on every side. In what do we hope? Why do we expect God to let us enter Heaven? Upon what ground are we standing? These are the questions that must be answered, and they are of paramount importance. And if I can succeed in pointing out the things that can never impart Eternal Life, and then make plain the only possible way, I am sure that some, at least, will be forever grateful. So, then, let me mention one by one the false foundations upon which so many are standing, that no one may be deceived.

#### I. THE CHRISTIAN RELIGION

What is religion? It is something that man *does*. When we speak of a "religious man," we mean one who has been baptized, goes to church, partakes of the Lord's Supper, gives his tenth, and so on. Such a one is spoken of as a "good churchman," a "religious man." He lives a "religious life."

Now the word "religion" is only used five times in the New Testament, four times in a bad sense and once in reference to the believer's good works, but never as synonymous with Salvation

or spirituality. The so-called "Christian Religion," apart from Christ, has no more power to save than has Buddhism or Mohammedanism. It is a dead, cold, lifeless thing, and becomes a curse to thousands of souls, the devil's strongest and most dangerous delusion. And it is in this system the "Christian Religion," that millions, Catholic, Greek Orthodox and Protestant, are trusting for Salvation. Religion without Christ is but a lifeless corpse, a false profession, the form without the power. Like a wax statue, it has the appearance, but not the Life.

Do you know that it is possible to be converted without being regenerated? I verily believe that tens of thousands who have been converted will never get to heaven, because they have not been born again. They have been converted from certain forms of sin, converted from scepticism and indifference, and in many cases converted to some denomination, but not to God; converted to the evangelist or to the preacher, converted to the church and to respectability, but not born again, not regenerated. And, remember, "Except a man be born again, he cannot see the kingdom of God" (John 3. 3).

Pundita Ramabai, the noted Indian Christian leader, was such an one. She tells the amazing story. Converted from Hinduism and other false systems of religion to Christianity, she accepted baptism and joined the church, and for eight years she lived and wrought as faithfully as any English member, fully accepting the Bible as her standard of living, and shaping her life according to its teachings.

But Pundita Ramabai was not a Christian. She

herself says that she had never experienced the new birth. Christ as her personal Saviour she did not know. She had accepted Christianity, but not the Christ of Christianity. She had embraced the Christian religion, but knew absolutely nothing of personal salvation. There had been no change of heart. Her actions were prompted by a sense of duty rather than love.

But there came an hour in her life, eight years after she had embraced Christianity, when, for the first time, she saw herself as a lost sinner needing a Saviour, a dead spirit needing eternal life, and then came the great change. From that hour all life was different. She then knew the Christ of the Christian religion. She was born again; not merely converted, but regenerated by the Holy Spirit. Here is her testimony in her own words:

"I thought that repentance of sin and the determination to give it up was what was necessary for forgiveness; that the rite of baptism was the means of regeneration; and that my sins were truly washed away when I was baptized in the name of Christ. These and other such ideas, which are akin to Hindu mode of religious thought, stuck to me. I came to know, after eight years from the time of my baptism, that *I had found the Christian religion, but had not found Christ, who is the Life of the religion. I needed Christ and not merely His religion.*"

Friend, what about you? Have you, too, been converted, but not regenerated? Do you know the Christ of Christianity as your personal Saviour? If not, I warn you that you will never enter heaven. "Ye must be born again."

## 2. CHURCH MEMBERSHIP

Do you know that you can't join the Church? Let me explain. Suppose you were to join the royal family, do you think that *that* would cause the blood of the king of England to flow through your veins? Of course not! There is only one way by which such a thing could be accomplished. You would have to be born into the family. And so it is with the Church. I am not thinking now of the Catholic and Protestant churches; no, nor of any special denomination, but rather of the Church, the only true Church, the great invisible Church of God, the Body of Christ, members of which you will find in most evangelical denominations and some in none. God sets forth the Church as a great family; it is "the family of God," and no one can join that Church, that family; he must be born into it. He can no more have the life of God throbbing in his heart by simply joining a church, than he can have royal blood flowing through his veins without being born into the family.

My friend, have you ever been born into the family of God? Are you a member of the Church? Have you been "born again"? Or have you merely allowed your name to be placed on the roll of some local church? Church membership can never save. There is no church in the world that has power to save. Christ alone can do that. Hence, "Except a man be born again, he cannot see the kingdom of God. . . . Ye must be born again" (John 3. 3, 7).

There will be no Presbyterians in heaven, remember; no Methodists or Baptists. Nor will

there be any Plymouth Brethren, Anglicans, Evangelical Christians, Lutherans, Disciples, Roman or Greek Catholics. All man-given labels will be left outside, and only the blood-washed, who possess eternal life will be admitted. The question is not, "Am I a member of a church?" It is this: "Do I belong to the Lord Jesus Christ?" "Is my name written in the Lamb's Book of Life?" "Am I a sinner saved by Grace?"

## 3. ASCETICISM

Asceticism makes its appeal to those living in Catholic countries, both Greek and Roman, but especially in Eastern lands. Men, realizing something of the burden of sin and despairing of salvation in any other way, decide to enter upon a life of constant self-denial and meritorious deeds in an effort to save themselves, thus becoming ascetics. The theory is that it is impossible to be saved in this world on account of the many temptations to which humanity is subject. Hence, withdrawing from the world, the seeker lives apart in a cave or a monastery, and endures all kinds of physical privations in order to obtain salvation. Many go on long pilgrimages to so-called holy places, thus exhausting their bodies. Others wear irons, or feed on wafers, in an effort to get rid of sin. This, they think, is pleasing to God.

Thus acted "Uncle Vlas," a well-known character, depicted in a poem by the famous Russian poet, Nekrasoff, formerly a notorious sinner, as well as many others in Russia in days gone by. Night and day they repented, wept bitterly, and



in divers ways tormented themselves—renouncing the world, fasting and praying continuously. Yet in spite of all their efforts, they remained unsatisfied, still afraid of death and, in many cases, longing to return to the world. Self-salvation they found to be an impossibility, all because of ignorance of the simple plan of salvation, an ignorance that is unpardonable, inasmuch as the Word of God is accessible to all.

The Bible clearly and emphatically states that Christ died for our sins and provided a full and perfect salvation. Our own works, it declares, cannot save us. Neither suttee, nor any other dangerous or heroic deed, can avail in the least. God is not a terrible Moloch into whose glowing jaws children must be cast in order to appease Him. Our God is a gracious, loving, merciful Father who so loved us that He gave His only begotten Son to be our Saviour. "Him that cometh to Me, I will in no wise cast out," are the words of Jesus.

"Wherefore," writes Paul to the believers who sought by their own works to perfect themselves, "if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh" (Col. 2. 20-23). "Now where remission of these is, there is no more offering for sin" (Heb. 10. 18). Moreover, he boldly declares, "God was in Christ, reconciling

the world unto Himself, not imputing their trespasses unto them" (II Cor. 5. 19). Hence reconciliation is not through asceticism, but through the finished work of God's Son, the Lord Jesus Christ on Calvary. Have you, my friend, received this reconciliation?

#### 4. ORDINANCES

You say that no man can be saved unless he has been baptized. Now I believe in water baptism with all my heart, but I do not believe that baptism is necessary for salvation. Upon this question there can be no argument. God's Word is clear and emphatic.

If such is your position, then you have forgotten that Paul said, "Christ sent me not to baptize, but to preach the gospel" (I Cor. 1. 17). And think you that Paul would have gone away and left his work half done if baptism were necessary for salvation? Suppose the convert died before someone came along to baptize him, what then?

Remember, the thief on the cross was not baptized. There isn't a shadow of evidence in the Bible to show that he was. He was saved on the cross, and heard Christ say, "Today shalt thou be with Me in Paradise," and then he died. And if there is one exception, that is sufficient.

Dare anyone say that none of the Friends, or Quakers, or members of the Salvation Army are saved; that there will be none of them in heaven? They neither baptize nor partake of the Lord's Supper. Be careful now! If baptism is essential to salvation, they are going, every last one of them, to hell.



"But," you exclaim, "the answer in the Catechism to the question, 'Who gave you this name?' is, 'My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' And another Catechism says that 'Baptism is a sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven.'" True, but do you not know that you are quoting from man-made books and not from God's Word? There is nothing like that in the Bible. It is utterly false. You may have been both baptized and confirmed and still be a child of the devil, for rites and ceremonies have nothing whatever to do with salvation.

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16. 16). To believe the gospel is *the* important thing. Apart from believing the gospel, baptism has no meaning. Note carefully that Jesus did *not* say, "He that is *not* baptized shall be condemned"; but, "he that *believeth not*." Baptism is significant *only* when preceded by faith. Then it is the symbol of two things: 1. The washing away of sins (Acts 22. 16). 2. Death, burial and resurrection with Christ (Rom. 6. 1-6). Faith is absolutely essential to salvation; but nowhere in Scripture can be found the slightest indication that baptism is essential (1 Cor. 1. 17. Acts 20. 21). Baptism never precedes faith in the Lord Jesus Christ. If man reverses this order he does so at his own peril.

Peter puts the position thus: "Repent and be baptized" (Acts 2. 38). "Repent" covers the whole ground, and includes saving faith when it is

thus used alone. To turn from all reliance upon the law and dead works, and to trust in Christ only, constitute repentance, and, of course, salvation—salvation, however, that sets the recipient free from sin. Otherwise, there has been no evangelical repentance.

And now having repented, what is the next step? Why, confession of faith in the Lord Jesus Christ. "Be baptized," says Peter. And here you have "believer's baptism." Should baptism precede faith, then it becomes "unbeliever's baptism," a rite unknown in Scripture. Faith in Christ is *the* condition of salvation; baptism is the confession of that faith and the expression of its meaning. This is the Scriptural order.

"Except a man be born of water and of the Spirit" (John 3. 5). Water here as elsewhere, when used of spiritual birth, means "the Word of God" (Eph. 5. 26, 1 Peter 1. 23). "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10. 17).

There is one incident in God's Word that settles forever the question of baptism in relation to salvation, namely, the conversion of Cornelius and his household (Acts 10. 43-48; 11. 14-17). The Holy Spirit fell on them, they spoke in tongues, they believed, they were granted repentance unto life, and they were saved, so these verses tell us. And yet it was *after* all this that they were baptized. "Can any man forbid water, that these should not be baptized, which *have received* the Holy Ghost as well as we?"

But last of all—and this is an unanswerable argument—to make baptism a condition of salvation contradicts the whole of the great

Pauline teaching regarding the grace of God. Over and over again, we are told throughout the New Testament that faith is the only condition of salvation—and this mass of unmistakable evidence cannot be brushed aside. Thousands, yea, tens of thousands, have experienced the new birth when pointed to such texts as the following alone: Acts 10. 43; 13. 39; 16. 31; John 1. 12; 3. 14-18, 36; 5. 24; 6. 47; Romans 1. 16; 3. 19-28; 4. 5; Galatians 2. 16; Ephesians 2. 8, 9; Philipians 3. 9. What are we to say, then, when God's Spirit bears witness with our spirit that we are born of God, and yet we have not been baptized?

Salvation is either of works or of grace, but not both. Paul has made that very clear in Romans and Galatians, especially. He wrote to prove conclusively that salvation was all of grace, and "not of works, lest any man should boast" (Eph. 2. 9). Then, whatever man may do, whether it be keeping the law, being baptized and confirmed, partaking of the Lord's Supper, or anything else, it is works! Oh, this doing, doing, doing! Man, Christ did it all on Calvary! Stop doing and believe.

Works—good works—have their proper place in the Christian life, but they follow salvation and are the fruit of salvation, just as apples are the fruit of a live apple tree. A dead tree cannot bring forth fruit, and faith without works is dead. The Christian is not working in order to be saved, but he works because he is saved by the finished work of Christ.

## 5. MEDIATION

By mediation, I refer to the worship of the virgin Mary and the saints, in whose mediation with Jesus Christ many are trusting. The point of view held is as follows: "No doubt I am a great sinner and therefore cannot possibly save myself, or live a righteous life, but I have mediators in heaven whose merits and intercessions on my behalf can open the doors of the kingdom to me. They will pray for me and their prayers will influence Christ."

Thus many sinners, who do not want to part with their sins, depend upon somebody's influence with God. They believe that just as in the affairs of this world, people rely upon influential friends to speak on their behalf, so in heaven the same condition obtains. But this method, though in vogue in the reception rooms of the great on earth, has no place in the plan and work of God, for it is stated, "The Lord regardeth not persons nor taketh reward" (Deut. 10. 17). Bribery will never avail in the least, nor will friendship with those near the Throne furnish any sinner with a free admission ticket to heaven. "None of them can by any means redeem his brother, nor give to God a ransom for him" (Psalm 49. 7).

Neither the virgin Mary nor the saints can do anything for sinful man, and the numerous requests of those who thus believe, such as, "Pray to God for us," or "Save us," will never reach the Throne. Salvation was not accomplished either by the virgin Mary or the saints, but by Christ, and through Him we have access to God irrespective of any other mediator, for "there is

none other name under heaven given among men, whereby we must be saved" (Acts 4. 12). "There is one Mediator between God and men, the man Christ Jesus" (1 Tim. 2. 5). One, mark you, and not even two, and that One not the virgin Mary, nor a saint, but the Lord Jesus Christ Himself.

If a well-known advocate undertakes to plead your cause, why should you turn to others of inferior qualifications? Our heavenly Advocate, our only Mediator, as the Scriptures plainly state, is the Lord Jesus Christ. If He is sufficient, and God says He is, then why turn to others?

My friend, you need not be afraid to go to Him with your sin. He is not like an Eastern despot, or Satrap, or some modern dictator, to whom the admittance of ordinary mortals is prohibited. He is meek and kind. He receives every one. He is the Friend of sinners and of the oppressed. But if you insist on going to others, unwilling to part with your sins, hoping by this round-about method to obtain salvation, it will avail you nothing, for no one else can help you in the least. You must go straight to Him.

#### 6. KEEPING THE COMMANDMENTS

Is this your hope? Well, suppose you should succeed in keeping them all, you would only have a negative experience. Salvation does not consist in a number of "don'ts." It is not "do" or "don't," but "done." Not what you "do," but what Christ "did." It is *His* work, not *yours*, that counts.

Here is a man who has but a few minutes to live. "What must I do to be saved?" he cries.

"Keep the commandments," you reply. "Keep the commandments?" asks the dying man. "But I haven't time to begin. I am dying." Ah, yes, true, too true! No time to even start keeping commandments on a death-bed. It is too late then. But, thank God, commandment-keeping is but another of the many false foundations that will not avail. If keeping the law of Moses is man's only hope of salvation, then he is doomed already, for Jesus plainly and emphatically says, "None of you keepeth the law" (John 7. 19). And if you think you do, read thoughtfully Matthew 5. 27, 28 and 22. 34-40.

But suppose you do keep the commandments, that will not impart life—eternal life. I don't take God's name in vain. I don't murder or steal. I have never committed adultery. And there are thousands who can say the same, yea, and even infidels, who have no use for religion at all. I may keep all the commandments, including the observance of the Jewish sabbath, and yet ignore Jesus Christ and His atoning death. God does not promise eternal life simply because I *don't* do certain things. Ah, no, my friend, keeping the commandments will never impart life. Listen, "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3. 21). Read that verse again, and then ponder it deeply. No comment is necessary.

#### 7. SAYING PRAYERS AND READING THE BIBLE

It is doubtful if there is anyone who really believes that saying prayers and reading the

Bible could possibly save. And yet there are some, who, when asked to give a reason for their professed hope, are foolish enough to give such an answer. But here again, it would be human works, and Jesus settles it once and for all in John 5. 39, 40, where He says, "Search the Scriptures; for in them ye think ye have eternal life: and these are they which testify of me. And ye will not come to me, that ye might have life." Eternal life is found, not in the Scriptures, but in the Christ of the Scriptures. "Ye will not come to me, that ye might have life." It is one thing to read the Bible, it is quite another thing to come to Jesus. And as to saying prayers, read our Lord's denunciation in Matthew 23. 14—"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation." The Pharisees were the greatest prayer-sayers in the world, but instead of giving them life it brought down a curse upon them.

#### 8. PRAYERS FOR THE DEAD

"If in this life I do not get saved, there is still hope for me. I may obtain salvation after I am dead." Such is the belief of many a professing Christian in the established churches of the day. How do they expect to be saved after death? Oh, they say, the church will pray for the repose of our souls. With this in mind, special services have been introduced, such as masses, requiems, etc. Many, especially from the wealthier classes, contribute large sums of money to the church, with the understanding that after their death

the church will pray for them. What an innumerable number of churches in Russia have been built with the money that rich people have left, so that after their death the church might pray for their souls! How many a rich merchant, who during his life-time unmercifully swindled thousands, thus making himself rich, has bequeathed a large portion of his wealth to the church, thereby hoping to provide for himself a warm place in heaven!

Such a basis of salvation is against all common sense and also against all justice, for relying upon it the sinner indulges freely in iniquity, believing that after death the church will pray him through. Why, they argue, should I take the trouble to live a righteous life, if by the prayers of the church I can be saved at last? But, above all, such a basis finds no support in the Holy Scriptures. When the rich man in hades longed for alleviation from his torment, he was told that between him and Lazarus there was a great gulf and that it was fixed, so that neither he nor Lazarus could cross it. Hence escape was impossible (Luke 16. 26).

God accepts every sinner who sincerely repents, and justifies him on the basis of faith alone in the shed blood of the Lord Jesus Christ, thus bestowing upon him the gift of eternal life. Instead, therefore, of continuing in sin in this world with the hope that someone after death will pray for you and thus get you out of purgatory, the thing to do is to repent now and accept Jesus Christ as your Saviour while you are still here. "Behold, now is the accepted time; behold, now is the day of salvation" (11 Cor. 6. 2).



## 9. DOING THE BEST I CAN

Men talk of "doing the best they can." Allowing for a moment that it is possible to live such a life, let me ask you this question: "Was there ever a time when you failed just once to do the best you could?" You admit that there have been times when you could have done better than you did. Then you are lost! On your own confession, you are lost! For if "doing the best you can" is the ground upon which you base your salvation, you must perish, because you know perfectly well that no one has ever done his best at every point. The ground upon which you stand has given way.

The trouble is you are using the wrong material in your foundation. Wood, hay and stubble may make a beautiful structure in your eyes, but in God's sight your building is but a wretched hovel. "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isaiah 64. 6). Mark, it does not say all our badness, all our wickedness, all our vileness; but all our righteousnesses, our good deeds, our choicest works, the best that we are and have—all are as filthy rags in His sight. And yet you intend to take these "filthy rags" and with them attempt to make a garment that will cover your nakedness in God's sight.

Go, then, and throw away your vile garment, tear down your faulty structure, hand the work over to Him and let Him commence His own new building, the only one that will merit His approval. Gold, silver, precious stones—these are His building materials, and with them He will rear

a place so magnificent, so perfect, that you will hide your head in shame every time that you think of the miserable hovel you tried to build. And His edifice will satisfy Him through all eternity, for the materials are those of His own righteousness, His own matchless perfection and holiness.

Oh, my friend, though you build ever so well, though you do your best, of what avail if you are using materials that are valueless? Man's righteousnesses, in the eyes of the world may be beautiful; in the sight of God they are filthy rags. Such a character may please you; it will never satisfy Him. Which building will it be, yours or His?

## 10. REFORMATION

My friend, there is no spark of divine life in any man, hence the old nature cannot be patched up. Men talk of "turning over a new leaf," which is absolute folly. The school boy makes a blot of ink on his copy book and at once turns over a fresh page, clean and white. His teacher comes along to see his work, and the new leaf looks splendid. But she wants to see what has been done already; and turning back the page, lo, and behold! the awful blot of ink. It is all very well, my friend, to turn over a new leaf, but what about the old ones? Each must be accounted for; every one will be turned back. "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. 12. 14).

"But what about your record?" exclaims someone. Have you no blots of sin on your life,



and are you not afraid to have God turn back the pages? Ah, yes, my friend, I have, for "all have sinned." And yet I am not afraid. Why? you ask. Well, let me tell you about Martin Luther.

The devil, so the story goes, at one time came to Luther with a great scroll in his hands, written on both sides.

"What is this?" asked Luther.

"This," replied Satan, "is the record of your sins."

Very closely Luther examined the document, and found the devil's answer to be true, only too true. In fact, sins he had long since forgotten were there recorded, and he had to admit that he was guilty.

"Well," responded Luther, at length, "and is this all?"

"Oh, no," exclaimed his satanic majesty, "by no means. There is yet another."

"Go," said Luther, "bring it to me."

In a few moments the devil returned with a second scroll similar to the first. And again the great reformer had to plead guilty.

"Is this all?" inquired Luther.

"No, there is one more," said Satan.

"Go, then; bring it too," commanded Luther.

Soon the devil returned with a third scroll which Luther closely scanned.

"Yes," admitted he, "these are all my sins. I committed them, every one. Are there still others?"

"No," answered Satan, gleefully, "these are all."

Quietly Luther reached over to his desk, and

taking up a pen, he dipped it in a bottle of red ink, and then taking the scrolls one by one, he wrote triumphantly across each one these words:

"The *blood* of Jesus Christ His Son cleanseth us from *all sin*" (1 John 1. 7).

With a look of disappointment and rage on his face, the devil turned and disappeared.

So, my friend, I too, have sinned, and I, like Luther, am guilty. But, thank God, years ago I accepted Jesus Christ as my Saviour, and He washed my sins away. And now I, too, can write across the pages of my poor, unworthy life, those magic words: "The *blood* of Jesus Christ His Son cleanseth us from *all sin*." My sins are blotted out, and, praise God, they will never again be remembered against me. God sees me in His Son, clothed in the faultless righteousness of Jesus Christ, and my sins all under the blood. Hallelujah!

Reformation is not regeneration. You may paint up the old village pump, if you want to, and make it the most beautiful in all the countryside. But if the water is bad, no amount of improvement on the outside will ever make it pure. Ah, no, the trouble is within, and it is still nothing but an old, painted hypocrite. You will have to take off the planks and go down, down to the very heart of the well and find the poison that has defiled the water. It must be cleaned out. And so way down deep in the heart of man is a cesspool of sin, which no amount of outward improvement or refinement will ever affect in the least. The trouble is with the heart.

Law and education may deal with certain forms in which sin exhibits itself, such as intemperance,

immorality and the like, and thus, these specific forms of vulgarity be made impossible, and the world, like the old painted pump, appear to be improving; but for sin itself there is absolutely nothing but the blood of Jesus, no other remedy.

"Nothing can for Sin atone—  
 Nothing but the *blood* of Jesus!  
 Naught of good that I have done—  
 Nothing but the *blood* of Jesus!

It is the inside of the cup and platter that must be cleansed. Let us go to the heart of the disease and let the blood remedy be applied.

No surgeon, when dealing with an abscess, is going to plaster it over so that it looks better. If he knows his business, he knows that the knife must go in and that the abscess must be opened or cut out before healing is possible. And woe betide the man who ignores the sin-cancer, and seeks by reformation and outward improvement to effect a cure!

#### A SPURIOUS CONVERSION

One of the most striking examples of a spurious conversion is furnished by the experience of John Bunyan. The story, as related in *Grace Abounding*, is told in his own words, and is worthy of the deepest attention. Every sentence is pregnant with meaning. It reads as follows:

"I betook me to my Bible, and began to take great pleasure in reading. Wherefore I fell to some outward reformation both in my words and life, and did set the Commandments before me

for my way to heaven; then I thought I pleased God as well as any man in England.

"Thus I continued about a year; all of which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to see such a great and famous alteration in my life and manners; and, indeed, so it was, though yet I knew not Christ, nor grace, nor faith, nor hope; for, as I have well seen since, had I then died, my state had been most fearful.

"But I say, my neighbours were amazed at this, my great conversion, from prodigious profaneness to something like a moral life. Now, therefore, they began to praise, to commend, and to speak well of me, both to my face and behind my back. Now I had, as they said, become godly. But oh! when I understood these were their words and opinions of me, it pleased me mighty well, for, though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness, and, indeed, I did all that I did, either to be seen of, or to be well spoken of, by men."

These, then, are some of the false foundations. Is yours, my friend, one of them? And are you standing on sinking sand? Or are you trusting in Jesus Christ, the Rock of Ages for the salvation of your soul? Oh, then, be warned. All else is vain. Let no one deceive you. Salvation is through Christ and Christ alone. Man's way cannot avail.

### CHAPTER III

#### GOD'S WAY—UNION WITH CHRIST

"**G**OD hath GIVEN." You can't buy, earn or work for Salvation. It is a free gift and must be accepted as such or not at all. "The gift of God is Eternal Life" (Rom. 6. 23). "I give unto them Eternal Life" (John 10. 28). How clear and unmistakable is the Word of God! How emphatic! Eternal Life—a gift! And, therefore, being a gift it can never be obtained by works of human merit. "God hath given to us Eternal Life, and this Life is IN His Son"; therefore, "he that hath the Son (Jesus Christ), hath Life, and he that hath not the Son of God hath not Life" (1 John 5. 11-12).

Eternal Life depends upon your relation to Jesus Christ; it is union with Him. "This Life is IN His Son." God has embodied Eternal Life in His Son. Hence, Christ must enter your heart if Eternal Life is to be yours. He Himself is Life (1 John 1. 2). Christianity is a Person—Christ. If you lack Christ you have nothing; if you have Christ you lack nothing. "He that hath the Son hath Life, and he that hath not the Son of God hath not Life." "And this is Life Eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17. 3). "Ye will not come to Me, that ye might have Life" (John 5. 40).

#### GOD'S WAY—UNION WITH CHRIST 35

But how can Christ enter your heart? Only by birth. Hence, "Except a man be born again, he cannot see the Kingdom of God" (John 3. 3). Apart from birth there can be no Life. Natural or physical life enters the world through birth, and so does spiritual. "Ye must be born again" (John 3. 3). Christ must enter your heart; and the moment He does, Life, Eternal Life, is yours. "Christ liveth in me," declared the apostle Paul (Gal. 2. 20).

Have you LIFE? This moment, now, can you say, "Christ liveth in me?" Never mind how religious you are, nor yet how good you have lived. My question is, Have you LIFE, LIFE, LIFE? If you have Christ you have Life; if not, you haven't. And if you have been "born again," you have Christ, and if not, you haven't. Does the Life of God throb in your heart? Are you conscious of His indwelling presence?

#### CHRISTIANITY A LIFE

Oh, my friend! Christianity is not a dead, cold, formal belief; not a set form or ceremony; not a special garb or attire; not a religious affectation; not a code of laws and commandments, nor yet an indefinable, far away, vague, mysterious something—no! Christianity is a LIFE, the Life of God in the heart of man, and that Life a Person—Christ. A vital, real, unmistakable, genuine, subjective, personal experience. God's Life throbbing in man's heart, or man inhabited by God. It's a LIFE! a LIFE! a LIFE! This is what Jesus came to

teach. That was why He died, namely, to impart LIFE. Think of it! Life out of death. The little seed dies, and, behold, a new life! That was His mission. "I am come," He declares, "that they might have LIFE" (John 10. 10). This is what makes Christianity unique. No need to give a set of laws and commandments; no need to found new institutions. It was LIFE that man needed, Eternal Life. Without it all else is useless. "And this is Life Eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent" (John 17. 3). Do you know Him? Is He in your heart this moment? Have you God's life? Is that Life throbbing within to-day? These are the vital questions, for if not, you are lost.

I take the Life of Jesus Christ,  
'Tis all that I can do;  
The Holy Spirit recreates,  
And I am born anew.

You may have thought that Salvation meant being religious, becoming a good church-man, obeying certain commandments, living an upright, moral life—a dead, cold, formal something that man must *do*. Now you know that Salvation is linked up with a Person—Christ; that LIFE, Eternal Life, is embodied in Him, and that to be saved means a New Birth through which comes the vital, living Life of God Himself; and that the moment you receive Jesus Christ into your heart, you possess that Eternal Life without which you must perish; for "he that hath the Son hath Life, and he that hath not the Son of God hath not Life." Christianity does not

consist in outward form and ceremony; it has to do with the heart. It is an inner experience. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1. 12). It is a case of receiving a Person—the Lord Jesus Christ.

Oh, then, let me beseech you to believe the Message, open the door of your heart to Jesus, and let Him come in! He is waiting even now to enter. Yea! He is pleading for admission. Listen! "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in" (Rev. 3. 20). Can you resist Him? Would you keep Him standing longer outside? Can you bear to hear Him knocking and still not open the door? Will you not do your part? He will not force you. And remember, the handle is on the inside only, your side, and you must open the door. The moment you do that He will enter. "I will come in," He declares. Will you let Him in?

Oh, my friend, come, close in with the offer of mercy before it is forever too late! The issue is now clear. It is between you and Christ. Will you accept, or will you reject? Take Jesus and Eternal Life will be yours. Oh, what a Gift! What a plan! "How shall we escape if we neglect so great Salvation" (Heb. 2. 3). "God hath given to us Eternal Life, and this Life is in His Son; he that hath the Son hath Life, and he that hath not the Son of God hath not Life." "Behold, now is the accepted time, behold, now is the day of Salvation" (2 Cor. 6. 2). Oh then, come, settle it now.

## CHAPTER IV

### ETERNAL LIFE—WHAT IS IT?

**E**TERNAL LIFE involves a radical change. "If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new" (2 Cor. 5. 17).

Apart from this change there is no Life. When Christ enters all things become new. Otherwise it is only a spurious conversion. The things you once loved, you now hate, and the things you once hated you love. New pleasures, new ambitions and aspirations, new ideals, new companions and friends, new associations—all things become new. Has it been so with you? Are you changed?

#### OUT OF DEATH INTO LIFE

First of all, it is a *passing out of death and into Life*. You do not enter the spiritual world at death. Death is simply the passing from one condition of that world to another. It is still the same world. The really great change takes place at conversion. All men are born in the natural world. The spiritual is another sphere altogether. All efforts at self-improvement can only end within the circle of the natural. There must come a Life from the spiritual world, entirely outside the natural, and that Life must enter the heart, thereby translating you from the

### ETERNAL LIFE—WHAT IS IT? 39

Kingdom of darkness to the Kingdom of Light, from the natural world to the spiritual. You enter the Kingdom of God while here. At death you simply enter a different compartment of the same Kingdom. Every man living is at this moment in one world or the other. He is in the Kingdom of darkness or the Kingdom of Light, the Kingdom of Satan or the Kingdom of God. He is a citizen of the natural world or of the spiritual. In which are you?

#### A NEW SPECIES

Furthermore, it is *an entirely new species*, a new creation. "Therefore, if any man be in Christ, he is a new creature (a new creation): old things are passed away: behold, all things are become new" (2 Cor. 5. 17). "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3. 6). Vegetables can never become fruit; fish will never be changed into birds; animals can never become men. Your pet dog will never be your child. It is not by growth or development, not by evolution, but by revolution. That which is born of the Spirit is spirit. Hence, there is a vast difference between the natural man and the spiritual, even though they look alike.

#### THE ACORN AND THE DIAMOND

I often think of the acorn and the diamond; the acorn dull and unattractive, the diamond sparkling in all its brilliancy. And many a church member, like the acorn, is dull and unattractive as a Christian, while many an unsaved



worldly man prides himself on his morality and boasts of how much better he is than the church members whom he knows, and rightly so. He resembles the diamond. But let us plant them and seventy-five years later return to the spot. What do we find? There where the acorn was placed is a lordly oak, strong and straight, well able to withstand the storms that beat against it. Now dig down in the spot where the diamond was buried, and lo! there is nothing but a diamond. What made the difference? Why, one had Life, the other did not.

And so it is with the natural man and the spiritual; the one has LIFE, Eternal Life, but the other is lifeless. The spiritual man has the Life of God and will live with Him in Eternity; the moral man, though outwardly attractive, is nevertheless dead. He does not possess the one great essential, namely LIFE. And so morality is not sufficient; it is void of Life.

#### TWO BOUQUETS OF FLOWERS

Here are two bouquets of flowers. At a distance both are equally beautiful. But upon closer scrutiny a vast difference is discernible. From one there arises a most exquisite perfume that pervades all the surrounding atmosphere. But from the other—nothing. It is found to be artificial, a manufactured imitation of the real thing. One is alive; the other dead. One has life; the other is lifeless. What does it lack? Life! What does it require that it may possess the true nature of the flower? Life.

And so it is with you. But imitation, pro-

fession, appearance will not do. To be *like* a Christian is not to *be* one. To profess is one thing; to possess is another. Artificial salvation is not Salvation. No painted hypocrite, however perfect, will pass. To have God's nature you must possess God's Life. It is Life you need. All else will avail you nothing. And remember, God is not deceived though man may be. He knows whether or not you have His Life.

Christianity is not merely a system of ethics or a moral code; it is the implantation of a new Life, the Life of God in the heart of man, by the operation of the Holy Spirit. "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5. 17). Obedience to the Sermon on the Mount (if that were possible) along with all the other ethical and moral teaching of the Bible, though the highest the world has ever known, would not merit Salvation. "He that hath the Son hath Life, and he that hath not the Son of God hath not Life."

#### A PRESENT EXPERIENCE

Then, too, *Eternal Life is a present experience.* "He that believeth on the Son *hath* Everlasting Life" (John 3. 36). "Verily, verily, I say unto you, He that heareth my Word, and believeth on Him that sent Me, *hath* Everlasting Life, and shall not come into condemnation; but *is* passed from death unto Life" (John 5. 24). "He that hath the Son *hath* Life" (1 John 5. 12).

Thank God, you can be saved now. The early Methodist circuit riders in England used to

be called "The Now Preachers," because they offered Salvation on the spot. "Now is the accepted time; behold, now is the day of Salvation."

#### AN INSTANTANEOUS EXPERIENCE

Again, *it is an instantaneous experience*. Birth is always a crisis, and spiritual birth is no exception. It was so with the three thousand on the day of Pentecost. In the morning they were lost; before the day was over they were saved. It was so with Paul. He left Jerusalem lost; he entered Damascus saved. It happened in a moment. The Philippian jailer had the same experience. When he retired for the night he was lost; at midnight he was saved. The process of conviction leading up to Salvation may be long, but when the crisis is reached birth is instantaneous. There must come a moment when the Life of God enters man's dead spirit, and he lives.

#### AN EXPERIENCE THAT MAY BE KNOWN

Furthermore, *it is an experience that may be known*. "These things have I written unto you that believe on the name of the Son of God; that ye may *know* that ye have Eternal Life" (1 John 5. 13). Not "that ye may hope or guess," but "that ye may know"—K-N-O-W—*know*. What! alive and don't know it! Born, and unconscious of it! Did you have your dinner to-day? How do you know? Oh, you were there, were you! Well, so was I. You tell me

I can't know! But, you see, you are just about twenty-six years too late. I was there when it happened.

God's Word is very definite. And if you are not sure, then if I were you I would not rest day or night until I knew. Better to be unsettled; better a thousand times to be filled with doubts and conviction; better to be disturbed until you can neither sleep nor eat, though you have Eternal Life, than to be lulled into the sleep of death, only to awaken on the other side, and make the terrible discovery that you have never been born again at all. "Make your calling and election sure." Leave nothing to chance; it is too important an issue. Know beyond a shadow of a doubt that you have Eternal Life.

#### MORE THAN FORGIVENESS

And *it is so much more than forgiveness*. Pardon covers the past only, and if we got no more than forgiveness for our past sins, then the very next one committed would damn us. Thank God for pardon, but Life and sonship—that is something far better. Not only does He forgive me; He takes me into His own family, and I become His child. Now He deals with me as with a son. If I grieve Him He convicts me, and if necessary, chastises me until I repent and confess my sin. Then He forgives me (1 John 1. 9). But He does not disinherit me. "They shall never perish" (John 10. 28). God's saints are secure. If, however, I persist in my rebellion, I am simply showing that I am not His child. A sheep cannot enjoy the mire.

## MAN'S WAY VERSUS GOD'S WAY

Well, now, has there been a radical change in your life? Have you experienced the New Birth? Or are you still dead in trespasses and sins? Oh, I know what you are saying: you are telling me that you have joined the Church, that you have become an active Christian worker; but I want to tell you, my friend, that you may have done all you say; you may be a college professor and stand high in education and intellectual attainment; you may be one of the world's wisest and greatest philosophers, and yet know nothing of spiritual things. And, on the other hand, you may be ignorant and unlearned, incapable of writing your own name, a down-and-out in the slums of London or New York, and yet be born again and understand spiritual things.

Man's so-called scientific way to find God is by his own wisdom and understanding. And yet God has stated in unmistakable language that "the world by wisdom knew not God" (1 Cor. 1. 21). "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence" (1 Cor. 1. 26-29). "But the natural man receiveth not the things of the

Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2. 14).

And so we must come God's way. Can the babe know the world into which it will enter before it is born? Of course not. So, too, with the natural man—he must remain ignorant of the spiritual world, which is a new realm, until he enters it. Life is the first pre-requisite.

The great question, then, is: Have I ever experienced the New Birth? Do I know what it is to be "born again?" For since the Bible is true, it is the most important question a man can ask. Upon the answer he is able to give depends his eternal welfare; for it positively states that, "Except a man be born again, he cannot see the kingdom of God."

Hearing, I believed,  
Trusting, I received—  
Turning from my sin  
Jesus entered in.

## CHAPTER V

### WRONG CONCEPTIONS OF SALVATION

**W**HEREVER I go I find people who are living in a false experience and resting upon a false foundation, believing that they are saved when they are not. Thousands upon thousands of church-members, hundreds of professing Christians are unable to give a reason for their hope of Eternal Life. They *think* they are all right; they *believe* they are ready to meet God, and yet when asked a few simple questions their answers reveal the fact that they are as ignorant of God's Way of Salvation as the heathen in Africa. The devil has blinded their eyes, stopped their ears, and darkened their understanding lest they should be undeceived and be converted. Their souls are shrouded in almost total night, and it is Satan's business to keep them so. Many of them are active workers in the church, faithful officials of its different boards and societies, good, moral and upright in their lives, but—unsaved. They have never passed from death unto Life.

And it is because of this fact, because I know that souls are dying in the belief that all is well, that I want to make the Way plain, and thus be the means of saving some from waking up in a lost Eternity. Oh, think of it! To be a professing Christian, a member of the church, and to pass out of this life fully expecting to enter

### WRONG CONCEPTIONS OF SALVATION 47

Heaven, only to find the gate barred, and the door closed. How bitter, how awful the disappointment!

Oh, then, my friend, let me clear myself of your blood. Let me point out the Way. And let me urge you, whether you are saved or not, to read thoughtfully, lest you, even you, are deceived.

#### MAN'S IDEA OF SALVATION

Inherent in the heart of man is the idea that he must *do* something in order to be saved. Far away in India there are men who, not knowing the Grace of God, nor the fact that Eternal Life is a gift, attempt by works of merit and efforts of their own to achieve Salvation. Here is one who lies on a bed of spikes in the scorching sun. Another swings over a slow fire. Others take upon themselves vows of silence, or hold up a hand until it becomes fixed. Many crawl or walk hundreds of miles on pilgrimages, stretching their length on the ground every six feet. Thousands wash in the waters of the Ganges, thereby seeking to merit Eternal Life.

So also with the Greek Orthodox Church, Judaism and Roman Catholicism—religions of works like all the rest. Doing, doing, doing! Oh, the awful bondage and slavery of man-made religion! How hard man makes it for himself! And all the while God had clearly and emphatically stated, again and again, that Life is a gift, and therefore can never be obtained by works. You must accept it as a gift or Eternal Life can never be yours.

## "WORK OUT" VERSUS "WORK FOR"

The Bible clearly says, "Work *out* your own Salvation," but it nowhere says, "Work *for* your own Salvation." You cannot even begin to work it out until God first of all works it in. And again, it does not say, "Work out your own Atonement." Christ did that nineteen hundred years ago. What a hopeless task would be mine if I had to work out my own atonement! No one but the God-man could do that.

Here is a young man who enters college. He goes to the registrar, pays his fee, and is enrolled as a student. "Now, young man," says the college registrar, "work out your college course." You see, he could not even begin to work until he had been enrolled as a student. And now through the next four or more years he will be working out his course of studies. You, also, my friend, must thus begin; you must get in before you can work at all. You work out what God works in, but you never, never work *for* God's gift.

## MAN CAN DO NOTHING

There is nothing that man can do to save himself. In the religions of the world, man-made, blood flows from man to God. That is merit. But in Christianity it flows from God to man. That is Grace. False shepherds, wolves in sheep's clothing, told our soldier boys that to die on the battlefield merited Everlasting Life, that if a man gave his life for his country he would go to Heaven. Thank God, the men themselves knew better, knew that they were not fit to meet a holy God. Man, listen! All the blood of all

the men of all the battles of the world's history would not suffice to wash away even one sin; but the blood of the God-man, shed on Calvary's cross nineteen hundred years ago, once for all, is sufficient to wash away all the sins of all the men of all ages. Man can do nothing to merit Eternal Life. Long, long ago the Lord Jesus cried, "It is finished" (John 19. 30). He made atonement. What can man add to a finished work?

If morality, if man's righteousness is sufficient, then Christ need not have died. "For if righteousness come by the Law, then Christ is dead in vain" (Gal. 2. 21). The greatest atrocity in the world's history was the death of Christ if man has power to save himself. God gave His Son because He knew that man was absolutely helpless, and needed a Saviour. Morality, my friend, will save no one, and morality will not save you.

## THE PHARISEE AND THE PUBLICAN

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess."

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner" (Luke 18. 9-14).

With the Pharisee it was all "I." "I fast, I give, I am not, I do." That was religion and self-righteousness to the limit. And when you ask men to-day the ground of their Salvation,



they will answer by thousands, "I go to church, I give my tenth, I teach in Sunday School, I have been baptized, I am an active church worker," and so on. It is all "I! I! I! I! I! I!" And there is no Christ in it at all. Not what "Christ" *did*, but what "I" *do*. How different from Paul, the chief of sinners: "Not I, but Christ," he said. Let us take our place as sinners, for this is our eternal character, and boast of what Christ did, remembering that all our righteousness is but filthy rags; and that "Jesus paid it all."

"Nothing either great or small,  
Nothing sinner, no;  
Jesus did it, did it all,  
Long, long ago."

An old elder one time exclaimed: "I want you to know, Sir, that I have been a member of this church for forty years, and that I have sung in the choir for thirty." Well, suppose he had, that did not constitute Salvation. Nor did it prove that he had been "born again."

#### NO WORK CAN MERIT SALVATION

And you, too, my friend, may be in the same condition. You may be one of the most active members in the church, and still be unsaved, for church activity never saved any one. Doctrine and dogma, prayers, self-denial, tithes, tears and penitance, though good enough in their place, will not save you. No man, minister or priest can do that. "Neither is there Salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4. 12). Christ, and Christ alone can save. There is no work, either moral or religious,

that can merit in any degree whatever God's Salvation. The best life that man can live, along with the most active church work he can do, does not bring him one step nearer God. Beautiful as morality is, precious as works of righteousness, mercy, philanthropy, and sacrificial service on behalf of others may be, they cannot merit Salvation, nor gain favour with God. Let us start right, for Salvation is "not of works lest any man should boast" (Eph. 2. 9). So then, my friend, if you are depending upon what you are and what you are doing, you are lost. Self can never save.

#### THE NEED OF NICODEMUS

Nicodemus was both a moral and a religious man; strict in the observance of the law, a Pharisee of the Pharisees, and outwardly, perfect before men. Every act of his life was religious. In a word, he kept the law blamelessly. And yet we can imagine Jesus saying to him: "Nicodemus, it won't do. I know you are good and moral, you have most zealously observed the law, but, Nicodemus, there is one thing lacking: you have no spiritual Life; you are 'dead in trespasses and sins,' for all that you have done and are has not imparted LIFE. Nicodemus, you are void of LIFE, and you must have God's Life or you can never see Him. Therefore, Nicodemus, you must be born again, you must experience the New Birth."

My friend, have you LIFE, Eternal Life, or are you, too, resting on dead works.

#### THE PREVALENT IDEA OF REPENTANCE

How hard it is to get men to just simply take God at His Word and believe what He says!

They will insist on "doing" something in order to gain His favour. Take, for instance, the prevalent idea regarding Repentance. Inherent in the very nature of man is the idea that God demands a long period of contrition and sorrow, bitter remorse and anguish of heart, hours of prostration at the "penitent form" where he confesses his sins and prays for forgiveness and Salvation, before He can obtain mercy. And this he calls "repenting of his sins."

Well, convicted he may be; but conviction is not repentance, nor does it constitute conversion. And it is clear from God's Word that such an experience is by no means the basis of Salvation. Nowhere does God tell an *unsaved* man to go through a period of so-called repentance (which is not repentance) in the hope that if he *thus* "repents of his sins" long enough, God will on that ground pardon him at last.

"It is not thy tears of repentance and prayers,  
But the Blood that atones for thy soul."

True evangelical repentance, viz., a change of mind and purpose which results in a complete and wholehearted turning away from and forsaking of sin, is always included in saving faith, and must necessarily accompany Salvation. But suppose you do repent of your sins, pray for forgiveness and Salvation, confess your transgressions to God, bow at the penitent form again and again, and plead for mercy and pardon unceasingly—will that save you? Can you merit God's favour by such works? You know you cannot. There must come a moment in the midst of it all when you turn from everything of

your own "doing"—tears, prayers, confession and repentance, and trust Christ alone, receive Him, rely on His shed blood, place your faith in the finished work of Calvary, believing that "Jesus paid it all."

#### PLACES GOD IN A WRONG LIGHT

Such an attitude places God in an altogether wrong light. We were giving out tracts one day, urging upon all we met to take them. It was our desire that every person in the community should have a tract. That was our purpose in going from house to house. Now, suppose as we were walking along the street a man should come crawling behind us on his hands and knees, crying, begging and praying for a tract, what would the people think of us? They would say something like this: "Look at those mean men. That poor fellow is praying and begging for a tract and they simply turn their backs on him and go on. I wonder why they don't give him one?" But no, that was not our attitude at all. It was the joy of our hearts to give them away. All he needed to do was to get up and take one. We were even pressing them on the people.

Don't you see it? God's back is not toward mankind. Men do not need to plead and beg and coax Him to save them. Why, that is what He is waiting to do. That was the very reason for which He gave His Son. He stands with His face towards a fallen race, bending down in love and mercy and crying, "Come! Take! Believe! Receive!" And when man prays and entreats where he ought to be accepting and praising, it puts God in an attitude of one who is unwilling

and must be entreated, whereas it is man, ungrateful man, who is unwilling. God is offering a Gift, the Gift of Eternal Life, and beseeching men to accept it. Do men pray for the Christmas present as it is held out to them? Not if they know the giver. They would not insult his sincerity by falling down and pleading for that which had already been offered. They would simply take it and say, "Thank you." Then let us change our minds about God's attitude, accept His Gift, and thank Him.

#### THE PASSAGES IN ACTS

Take, if you will, the passages in Acts that answer the definite question, "What must I do to be saved?" The first incident is found in chapter ten, verse forty-three, where Peter preaches to Cornelius and the Gentiles assembled with him. The answer here given is as follows: "Whosoever *believeth* in Him shall receive remission of sins." The next incident is in chapter thirteen, verse thirty-nine, where Paul is preaching at Antioch. And this is what he says, "All that *believe* are justified from all things." The third passage is in chapter sixteen verse thirty-one, where Paul says to the Philippian jailer: "*Believe* on the Lord Jesus Christ, and thou shalt be saved."

#### FAITH AND FAITH ALONE

So then, Eternal life is obtained by faith and faith alone. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever *believeth* in Him should

not perish, but have Eternal Life. For God so loved the world, that He gave His only begotten Son, that whosoever *believeth* in Him should not perish, but have everlasting Life" (John 3. 14-16). "He that *believeth* on the Son hath everlasting Life: and he that *believeth* not the Son shall not see Life: but the wrath of God abideth on him" (John 3. 36). "Verily, verily, I say unto you, he that heareth My Word, and *believeth* on Him that sent Me, hath everlasting Life, and shall not come into condemnation; but is passed from death unto Life" (John 5. 24). "What must I do to be saved? *Believe* on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 30, 31). "For by grace are ye saved through *faith*; and that not of yourself: it is the gift of God: not of works, lest any man should boast" (Eph. 2. 8, 9). "But these are written, that ye might believe that Jesus is the Christ the Son of God: and that *believing* ye might have Life through His name" (John 20. 31). "Verily, verily, I say unto you, he that *believeth* on Me hath Everlasting Life" (John 6. 47).

I take the life of Jesus Christ,  
'Tis all that I can do;  
The Holy Spirit recreates,  
And I am born anew.

Yes, it is as simple as that. You take by faith and the Holy Spirit does the rest. The atoning death of Christ is the basis or ground of Salvation, and Faith is the connecting link between the sinner and Christ. Faith is relying upon God's provision; faith, however, that carries with it true evangelical repentance and results in a new

life and therefore a new walk. Otherwise it is not a saving faith. Old things must pass away, and all things become new.

Is not this Good News? Harken now! Let God speak to you. Listen to His Own Word: "*Faith cometh by hearing, and hearing by the Word of God*" (Rom. 10. 17). How do you get faith? By listening to what God has to say about sin, about you, and about His Son. Not by praying and agonizing over sin; not by introspection, searching your own heart, but by sitting still, and hearing God. Oh, how hard it is to get people to listen to what God says, to believe His Word, and to just trust the finished work of Calvary! And yet that is all that is necessary. Oh, then, accept Jesus Christ as your Saviour, and accept Him NOW.

Oh, hark to the Gospel, the Gospel of God,  
Concerning our Saviour Christ Jesus His Son,  
Who died in our stead, bore our sins on the tree,  
And cried, "It is finished!" Praise God, it is done!

Oh, hear ye the Gospel, the Gospel of Grace,  
And hearing believe what God saith of His Son!  
Yea, hear and believe, for there's no other way,  
And cease from thy doing—Praise God, it is done!

Glad tidings! glad tidings! the Gospel of Grace—  
Good news for the sinner, the work has been done;  
Imputing no longer trespasses and sins—  
Salvation a Gift through the Crucified One!

Let go every effort, oh, struggle no more—  
The work has been finished—Praise God, it is done!  
Thy faith in Religion and Goodness let go,  
For this is the Gospel: Believe on the Son.

## CHAPTER VI

### THE QUESTION THAT SETTLES DESTINY

"WHAT shall I do then with Jesus which is called Christ?" (Matt. 27. 22). That was Pilate's problem. Again and again he had tried to save Jesus and had failed. Then bringing out Barabbas he asked the Jews to choose. Surely, he thought, they will take Jesus in preference to a murderer. But they chose Barabbas. Then came Pilate's question: "What shall I do with Jesus?"

#### YOU MUST DO SOMETHING

You, too, will have to do something. You cannot get rid of Him. Pilate made several vain attempts to shift the responsibility, but even Pilate had to take sides. He first tried to have Him judged by the Jews, then he sent Him to Herod, and finally he washed his hands of the whole matter.

There is a legend told about Pilate in Hades. In front of him is a basin of water in which he is washing his hands. Every now and then he lifts them out of the basin and lo, they are red with blood. Again and again he plunges them into the water seeking to remove the stains, but in vain. And at last, in an agony of despair, he cries out, "Will they never be clean! Will they never be clean!" No, Pilate, your hands can never be clean; they are stained with the blood of the Son of God.



## ONLY TWO ALTERNATIVES

There are only two alternatives. You must either accept or reject Him; there can be no neutral ground. Before He was offered you could ignore Him, but not now. The moment a gift is tendered you are bound to make a decision. Until it has been presented you may, of course, ignore it, but as soon as it has been offered to you, you are forced to act. You may decide to reject it, or it may please you to accept; but ignore, you cannot. Now, Jesus Christ has been offered to you. No longer is it possible to ignore Him. He must be accepted or rejected. It is for you to decide.

"You must do something with Jesus,  
You must do something to-night!  
You must decide this great question;  
You must do something to-night.

No neutral ground can be taken,  
You must do something to-night;  
You must be for or against Him;  
You must do something to-night.

You must do something with Jesus,  
You must do something to-night;  
Will you reject? or will you accept?  
You must do something to-night."

And you have only the present in which to decide. God holds out no promise for the future. It is now or never. On the great Judgment Day it will be too late. The question then will be: "What will Jesus do with me?"

There is no other question at all important so far as you are concerned until you have satis-

factorily answered this one. The problem is not: "What shall I do about church membership, baptism, the Lord's Supper, turning over a new leaf, accepting this doctrine or that," but: "What shall I do with *Jesus*?"

The great question at the Judgment Day will not be: "How deeply have you sinned?" God will judge the world as to its attitude toward His Son. Not "sins" but "sin," unbelief, the rejection of Christ, will be the basis of condemnation. In other words, it is not a sin-question, but a Son-question. And in answering it, you are answering the one and only question that can settle your eternal destiny, namely, "What shall I do then with Jesus which is called Christ?"

## GOD NOT IMPUTING TRESPASSES

There never was a time when God did not love man. He always wanted to forgive, but He couldn't. Man had sinned, and the great barrier of man's guilt stood between. "The soul that sinneth, it shall die," was God's law, and it was unchangeable. The death penalty must be enacted. Then how could God be just and true to His own law, and at the same time justify the sinner? Ah, that was the problem! Sin must be dealt with, and God's law upheld.

Then came Jesus, His own well-beloved Son, and freely gave Himself to be a Sin-Offering, willingly became a Curse. He paid the penalty, and died in man's stead. Oh, what love! What wondrous love! At last the awful barrier was for ever removed, and sin put away. Also the law of God was upheld. The death penalty had been executed.



Where did He take our sin? I cannot tell. All I know is that He buried it, as it were, in the depths of the sea; He blotted it out as a thick cloud; "as far as the east is from the west, so far hath He removed our transgressions from us." Thank God, they are gone, gone, gone; to be remembered no more against us for ever.

And now, God is NOT imputing our trespasses to us, for He has already imputed them to His Son. Oh, blessed Word: "NOT imputing their trespasses unto them" (2 Cor. 5. 19). "The Lord hath laid on Him the iniquity of us all" (Isa. 53. 6). All the world, that means; not only the elect, but all—God is no longer condemning them for their sins. The Sin Question was settled once for all on Calvary's cross more than 1,900 years ago. You may not understand it, but you can believe and accept it. You can say from the depths of your soul,

'Twas for me He suffered so,  
Drank the bitter cup of woe;  
For I nailed Him to the tree,  
And He died, He died for me.

You have sinned; you have trespassed; you are guilty. But were I to tell you that God is imputing your trespasses to you, and that you must put forth all the effort of which you are capable; that you must struggle and work in order to make atonement, what awful darkness, hopelessness and despair it would plunge you into! That would be Bad News, indeed. "When have I worked enough? How long must I toil? Will I ever be able to pay the price? Oh, I wonder if I have done sufficient to be saved at

last?" These are the questions that would rend your heart, questions that would have to remain unanswered until the Judgment Day.

But, thank God, that is not my message. Rather it is this: "God was in Christ, reconciling the world unto Himself, NOT imputing their trespasses unto them; and hath committed unto us the message of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made Him to be Sin for us who knew no sin; that we might be made the Righteousness of God in Him" (2 Cor. 5. 19-21).

That is my message. God is not imputing your trespasses to you: He is imputing, counting them against, or reckoning them, to His Son, and you must believe it. "He hath made Him to be Sin for us." The debt has been paid by Christ. Sin had estranged you from God, but now the account is settled, and reconciliation made. Christ took the death, your death, in order that you might have the Life, His Life.

There will come a time, however, when God will impute your sins to you, both sins and sin, simply because you will not now accept His provision; but that day is not yet. "He is the Propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2. 2). This is God's day of grace.

#### WHY YOU WILL PERISH

And if you perish now, my friend, it will be because you will not accept the Lord Jesus Christ as your Saviour. The one thing that God is con-

cerned about is your attitude toward His Son. The one sin that the Holy Spirit convicts the world of is the sin of unbelief. "Of sin, because they believe not on Me" (John 16. 9). "He that believeth on Him is not condemned." Note, it does not say, "He that is a good church-member," nor, "He that is religious, moral and upright." It says, "He that believeth on Him is not condemned. But He that believeth not is condemned already." And why? Because he is a murderer, a thief, a liar? No! Because he is not a member of the church and has never been baptized? No! "He that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God (John 3. 18). That is the damning sin—unbelief.

Not "sins" but "sin." God holds you guilty of the rejection of His Son. That was the subject of almost every sermon preached by the early disciples. They mention only one sin; make but one charge—the rejection and crucifixion of the Lord Jesus Christ; men would not believe. And in your unbelief you identify yourself with the murderers of the Son of God. Will you continue in unbelief? Are you going to crucify Him afresh?

#### THE VITAL QUESTION

This, therefore, is the vital question: "What shall I do then with Jesus which is called Christ?" (Matt. 27, 22). You must do something; and there are only one of two things that you can do. You can accept Him or you can reject Him. It is a solemn question. The Word of God declares that "Christ died for our sins" (1 Cor. 15. 3),

and "to as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1. 12). Will you believe? Will you receive Him? That is all you have to do. And if you really and truly believe in your heart, you will find the desire for sin gone, the power of sin broken, and yourself "a new creature" in Christ Jesus. Old things will pass away and all things become new (2 Cor. 5. 17). Thus, the evidence of your conversion will be clear.

And this is the Gospel, my friend; this, the Good news. "He that believeth on the Son hath Everlasting Life; and he that believeth not the Son shall not see Life; but the wrath of God abideth on him" (John 3. 36). "He that hath the Son hath Life, and he that hath not the Son of God hath not Life" (1 John 5. 12).

#### THE REASON MEN ARE LOST

It is not so much because of what you *have* done that you must perish, but because of what you have *not* done. Again and again the invitation has been extended to you, but you have not accepted it. Scores, yea, hundreds of times you have listened to it, and each time you have deliberately turned your back on it. God has called, but you have not answered. He has pleaded, but you have not heeded. Over and over you have heard the summons, Come, for all things are now ready. Come unto Me. Whosoever will, let him come. Come! Come! It has thundered in your ears. On the street corner, in church and mission hall, from pulpit and platform, in tracts and books, through the pages of the

Bible—everywhere you have heard the call, you have been given the invitation. And in two sayings from the lips of Christ and one by the Holy Spirit through Paul and Barnabas your whole case is summed up: "How often would I, and ye would not. Ye will not come unto me that ye might have Life. It was necessary that the Word of God should have been spoken to you: but ye put it from you." That is the reason and the only one. And God help you when you have to admit it before the Judgment Bar!

But, you exclaim, that is not fair. Why should I be condemned simply because I have rejected Jesus Christ! My life otherwise has been most exemplary. Am I to be judged for this one sin?

#### A KIND FATHER BUT CRUEL HUSBAND

Listen! Suppose a husband and father has a reputation in his community for being unusually kind to his children, to his aged mother who is living with him, and to his neighbours. But suppose he ill-treats his wife, whom he has sworn to love and cherish, thrusts her out of the door, and, after beating her unmercifully, kicks her into the street—what would be the verdict? Is there a court in the land that could acquit him? Even if he could summon witnesses to declare how kind he had been to his neighbours, his children and mother; even if his character apart from the treatment accorded his wife was of the very highest standard—would that suffice? You know as well as I do that there isn't a judge in the country but who would condemn and sentence him because of the cruelty shown to

his wife, in spite of the kindness lavished on others.

And so it is with you, sinner friend. Your life may be most exemplary. Possibly no one could bring a charge against your character. You have obeyed the Golden Rule to the best of your ability. To your friends and neighbours you have been most kind. Your treatment of your associates in this world has been all that could be desired, and yet you have ill-treated the Son of God. Again and again you have rejected His offers of mercy. Outside the door of your heart He has stood for years, but never yet have you been kind enough to let Him in. Now what do you suppose God will say when you stand in His presence? Will your kindness to your fellow-men make up for your unkindness to Jesus Christ? Is there a possible hope of acquittal? Not if the Bible is the Word of God. Hence, it is fair after all. Your other sins fade into insignificance in the face of this, your greatest of all crimes, the rejection of the Son of God.

#### A YOUNG LADY'S DREAM

\*A few years ago there was a young lady who was a reputable member of the church and who supposed herself to be a good Christian. One night she had a remarkable dream. She seemed to die, and her disembodied spirit, in her dream, ascended to the gate of Heaven, which she expected to enter. She felt sure that her name was written there, and she had no fear.

Gravely the angel ran his eyes over the pages

\* Selected.

once and again, and then, with serious face, he told her he could not find her name.

"Oh, look again," she cried out in agony, "my name must be on record."

Again with patience the angel scanned the mystic page, but all in vain, and he said: "Your name is not recorded, and you must go down to the left hand into the awful regions of despair."

The young lady said: "But what have I done that I should merit such a terrible doom?" She was in great anguish of soul.

"You are lost," said the angel, "not for what you have done, but for what you have not done. You have neglected the great Salvation, and you cannot escape punishment."

And so in her dream she was led by the ministers of God's justice down to the pit of perdition.

She was so full of anguish that she awoke, sprang from the bed, and falling upon her knees, thanked God that she was still out of perdition and yet might escape the doom of the lost.

#### "WHAT HAVE I DONE?"

Let us imagine, my friend, that you, too, have died and been ushered into the presence of God, only to hear Him say, "Depart from Me."

"But, Lord," you exclaim in amazement, "what have I done?"

"Nothing; that's the trouble," God replies. "You utterly ignored my invitation. The Holy Spirit followed you all the days of your life. You were given opportunities without number. But you did nothing, paid no attention, would not

come. My Son was offered to you night after night, and you passed Him by. The Gospel feast was again and again spread before you, but though you sat beside it, starving to death, you would not take. Hence you are out because you would not come in. Mercy was offered, but you despised it. Salvation was yours for the taking, but you would not have it. Everlasting Life was held out before you, but you cared nothing for it. And now you are lost, lost because you would not be saved. Oh, why did you not come? Why did you not close in with the offer of mercy? Why did you keep putting Salvation, the Salvation of your soul, off until it was too late?"

But, sinner friend, you are still in the flesh, and for you, thank God, it is not yet too late. You may even now believe the Good News, accept Jesus Christ, and live. Will you do it? Will you believe the Message? Will you be reconciled to God? Will you take Life, Eternal Life? Oh, what wondrous News! What marvellous Grace! That was what Paul meant when he said, "By Grace are ye saved through Faith; and that not of yourselves; it is the Gift of God. Not of Works, lest any man should boast" (Eph. 2. 8, 9). Oh, then, "believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31).

#### YOUR ENEMY

But do you still insist that God is unjust, that He has no right to condemn you for refusing to accept Jesus Christ as your Saviour?

Listen! You have an enemy. Every injury that lay in his power he has done you. He hates

the sight of you, and curses the ground you walk on. Through him your home has been broken up and your family life ruined. Every cherished ambition he has sought to blight and spoil.

But there comes a day when he is hungry, starving to death. You hear of it, and in the kindness of your heart you search him out and persuade him to come to your home. Every wrong he ever did you is instantly forgiven. You hold them against him no longer. Food is brought and placed before him, abundance of it, and he is urged to eat. But all the urging and coaxing, all the invitations and entreaties are unheeded. By the side of the table loaded with life-giving food he sits, but never raises a hand to take. Finally he sinks down and expires at your feet, right in the presence of that which would have saved his life, had he but taken it.

Now tell me, why did he die? How account for his death? What more could have been done? Nothing! He died because he would not live. Life was within his reach, but he chose death. Yea, more, he was urged to take and eat, but he would not. Hence, he died. And how could it have been otherwise? If a man is poisoned and will not take the only antidote that can counteract the poison, he must die. Why? Because he is poisoned? No! Because he will not take the antidote, the remedy.

Have I made it plain? Are you ready now to hear what God says? Will you believe the Message? Do you this day receive the Lord Jesus as your Saviour, recognizing that He put away sin by the sacrifice of Himself, and that a Way has now been opened through His death

whereby you may be saved? And will you this moment be reconciled to God, approaching Him as a poor, helpless sinner, utterly undeserving of His mercy and Grace, in and through the merits of His Son alone? Or will you remain as you are and thereby incur the awful wrath of God?

I have laid before you the only Way. There is no other. I have tried to tell you the Good News. And I plead with you in the name of the One Who died for you, to believe the Message, to receive Jesus Christ as your Saviour.

#### THREE IMPORTANT QUESTIONS

Now let me ask, in closing, three very important questions. First, What shall I do with Jesus in view of all He has done for me? He loved me with an everlasting love and left His home in Glory to rescue me from death. He lived the life of a man, and finally died as a criminal, and all for me. What shall I do with Jesus in view of all this?

Second, What shall I do with Jesus in view of the eternal issues involved in my decision? To reject Him means death, to accept Him, Life. To refuse His proffered mercy means eternal separation in Hell, to accept means an eternity in Heaven with my loved ones, and, best of all, Himself. And so I ask. What shall I do with Jesus in view of the eternal issues at stake?

#### WITHOUT JESUS

But let me add, in closing, this third question, and may I express it just a little differently from



the others. What shall I do *without* Jesus? Ah! that is the heart of the matter after all. What shall I do without Jesus in times of sorrow, when the anguish of a great grief fills my heart and I long for "the touch of a vanished hand and the sound of a voice that is still?" Who else can fill the vacancy? No one, but Jesus.

It was in British Columbia. A little Indian baby had died. The mother stood at her grave, weeping and wailing as though her heart would break. And, as the earth was thrown in on the casket, she clutched her hair in great handfuls and tore it out of her head until the blood flowed freely. Then wailing at the top of her voice, she made her way back to the village.

There was another funeral. Again it was a baby. We bore the little casket to the rocky cemetery on the Pacific Coast, the Indians following in a long file behind. Quietly the mother stood by the graveside as it was filled in. She did not tear the hair from her head, nor did she wail aloud. But, weeping silently, when all was over she made her way back to the village.

What made the difference? Both mothers had lost their babies, and each loved her little one as much as any white mother could love her children. One was able to bear her grief, the other was not. Again I ask, what made the difference? The answer is not hard to find. The first was a heathen mother. She knew nothing of the Saviour, and *without* Jesus Christ she attempted to bear her sorrow. No wonder she wailed. No wonder she tore the hair from her head. Looking down into the face of her little one she had to say

to herself: "He will not return to me. Never again can I see him. We are separated for ever." But the other mother was a Christian. The glad hope of life beyond the grave throbbed in her heart. She gazed down into the face of her little one and exclaimed with a joy greater than all her sorrow: "He shall not return to me, *but*, I shall go to him." What a difference! How impossible to face the great crisis experiences of life without Jesus Christ!

#### DEATH, JUDGMENT, ETERNITY

What shall I do without Jesus when *death* faces me and I stand on the brink of the great Beyond? How dare I face it apart from Him? Some day it will come, unless He returns first. No one can escape. The last hour of life must be mine, the final moment arrive. What, then, shall I do *without* Jesus?

What shall I do without Jesus on the *Judgment Day*? No advocate to take my part, no Saviour to stand by my side. No intercessor. None to plead my cause. Can I bear the thought? "It is appointed unto man once to die, but after this the judgment." Dare I die, knowing that judgment awaits me on the other side, unless I have made Jesus my Saviour here?

What shall I do without Jesus in *Eternity*? As I think of those unending centuries that stretch on and on into the vastness of unnumbered millenniums, an Eternity apart from God—how, I ask, can I face it without Jesus Christ? Dare I even contemplate such an experience? I may do without Him here, but what about Eternity?

Oh, my friend, let me beg of you to answer the first question and to answer it right, for then you will never have to answer the second. "What shall I do then with Jesus which is called Christ?" That is your only problem, for this is the question that settles destiny. Answer it, therefore, and answer it now. Accept Jesus Christ to-day as your own personal Saviour, and all will be well.

## CHAPTER VII

## WHAT IS MEANT BY SAVING FAITH?

**N**EVER will I forget that period in my life when my soul was in agony to know whether I was saved or lost. As I walked along the country roads, I cried aloud to God, "O Lord, tell me, am I saved or am I lost? If I am lost, let me know it so that I may get saved, and if I am saved, tell me, that I may get rid of this awful uncertainty." I had but little interest in the scenery; the Salvation of my soul was my one and only concern. Many a time, as I walked through underground passages when working for the Massey-Harris Co., did I groan aloud under the awful burden of doubt, crying out, "Tell me, oh, my God, tell me once for all, am I saved or am I lost?"

I well remember attending Chalmers Presbyterian Church, Toronto, and listening to the minister in the hope that he would define Faith, for that was my difficulty. What was the meaning of the word "believe," and when has a man believed? were the questions I was asking. And, strange to say, he preached on that very subject. Over and over again he exclaimed: "Believe on the Lord Jesus Christ and thou shalt be saved." But never once, though I waited expectantly, never once did he stop to explain what he meant, by "believe." And I went away in darkness.

Hence, I have made it a point in my ministry to always define my terms, especially the expression, *Saving Faith*. For so many are in a false experience, resting upon a false foundation, and trusting in a spurious faith, that it is necessary to make it very clear. There are literally thousands of church members who know nothing at all about Saving Faith, or what it means to believe on Christ.

Now there are four definite steps involved in Saving Faith, though only the third actually brings Salvation. But the third cannot be taken apart from the first two, and if the third is taken it will be immediately followed by the fourth. These four steps are "Hear," "Believe," "Trust," "Confess."

#### HEAR

"Faith cometh by hearing." Before it is possible to believe, one must hear. There must be something to believe. Hence, again and again, we have the injunction in the Bible, "Hear ye the Word of the Lord." That is why we send missionaries to the foreign field. The Good News must be presented for their acceptance before they can possibly be saved. For, as the Word has it, "How shall they believe except they hear?" But those of us who are living in Christian lands have already heard. The Story is well known. And yet a knowledge of Salvation is not sufficient. Hearing is necessary but it is only the first step.

#### BELIEVE

Now, the second aspect of faith, is *belief*. And right here is where thousands of people stop and

perish. For Belief is merely the intellectual side, a head experience, assent to the truth. It is "about" and nothing more. My friend, you may believe all you like "about" Jesus Christ and you will be no nearer Salvation than you were before. You may believe the Bible from cover to cover and still be unsaved. All the doctrines and dogmas of the Christian religion, all the historical facts "about" the life and death of the Saviour—you may believe them all, and yet perish eternally. You may believe that Jesus is God's Son and that He died for you on Calvary's Cross, and still be lost. God did not say, "Believe *about* the Lord Jesus Christ, and thou shalt be saved."

Why, that is the faith of the devils. Don't you remember how the Word of God declares that "the devils believe and tremble?" Ah, yes, they believed, knew and believed far more than you do. They had no doubt about the deity of Jesus. They addressed Him time and again as the Son of God. And they tremble because they know that their doom is sealed. But that doesn't save them. Such a faith effects no change. Hence, it is a spurious, not a Saving Faith.

#### TRUST

Trust is the final and important aspect without which there can be no Salvation. You may take the first two steps—you may have heard and you may believe with all your heart, but unless you trust you will most assuredly perish. This is Saving Faith.

Now what are the elements of "trust"; what

does it imply? Well, to begin with, it excludes *effort*.

Have you ever seen anyone floating? Looks easy, doesn't it? Well, suppose you try. Down you go. But try again; throw yourself back on the water, and—float. Now then! Ah; a few struggles, a slight tightening of the muscles, and—you are gone. Now suppose you just stop trying. Yes, I mean it, stop trying; let those muscles remain relaxed and easy; don't struggle; lie back, steady, let go, that's it, let go—there! floating! Easy, isn't it? Well now, that's what I mean by "trust." It excludes effort. It is not "try", but "trust."

"Not saved are we by trying,  
From self can come no aid;  
'Tis on the blood relying,  
Once for our ransom paid.  
'Tis looking unto Jesus,  
The Holy One and Just;  
'Tis His great work that saves us—  
It is not Try, but Trust!

No deeds of ours are needed  
To make Christ's merit more;  
No frames of mind, or feelings,  
Can add to His great store;  
'Tis simply to receive Him,  
The Holy One and Just;  
'Tis only to believe Him—  
It is not Try, but Trust!"

Then, too, trust implies *committal*. The attitude of the woman towards the man of her choice as she stands at the marriage altar by his side perhaps best expresses it. In that moment

she "commits" her life to him, gives herself up for all time to come. And no marriage is complete that lacks committal.

Committal means to "give up." And if you will just use "give up" wherever the word "believe" occurs, you will better express the relationship that must exist. For instance, "God so loved the world, that He gave His only begotten Son, that whosoever *giveth himself up* to Him should not perish, but have Everlasting Life" (John 3. 16). Or, this: "*Give thyself up* to the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 31). In other words, "*Commit thyself to the Lord Jesus Christ, and thou shalt be saved.*"

So then, there must be a definite committal to Jesus Christ. It is not a case of simply growing into the Christian life; to be a Christian demands action. Or, to change the figure, the struggling swimmer, hopeless, helpless and incapable of saving himself, gives himself up to his rescuer, receives him as his saviour, and thus having committed himself, simply trusts him to do the saving.

I am not suggesting that you have something to give, something of value or merit, for you have nothing at all. Rather it is the idea of surrendering, yielding, giving up the struggle, and receiving One who is able to undertake your case. That is trust.

#### CONFESS

This fourth step does not save, but the man who truly takes the first three will take the fourth as well, for when something worth while is received it is only natural to tell about it.

There is always a cry when a child is born. That is the audible sign of life. And there will be a cry when you, my friend, are born of the Spirit. Otherwise, there is no evidence of your conversion.

You remember the woman with the issue of blood. Unobserved she stole up and touched the hem of the Saviour's garment.

"Who touched me?" inquired the Master, stopping and gazing around.

"Why, everybody is rubbing shoulders with you," replied Peter.

"Yes, but somebody touched me in a special way," responded Jesus. "Virtue has gone forth."

She could not be hid. He knew, and could have pointed her out immediately. Well then, why did He ask and wait? He wanted her own voluntary testimony. It would mean so much. And in a trembling voice she made her first public confession.

My friend, if you have anything worth while, you will tell it out; you will want to confess what you have received.

#### WHY FAITH IS NECESSARY

But why is Faith necessary? Why does it hold such an important place in the plan of Salvation? Simply because it is the only way God can get into the heart to re-create and impart Eternal Life. That is true, even in the things of this life. Every transaction you make is based on faith. You could not live a day without it. The woman who marries does so in faith. She trusts the one to whom she commits

her life. The man who deposits his money in the bank does so in faith. He believes in and trusts the bank. The traveller who boards the train does so in faith. He has perfect confidence in the engine and trusts it to carry him to his destination. And so on. Without faith you could do nothing.

Faith opens the door. "Behold, I stand at the door, and knocks: if any man hear My voice, and open the door, I will come in" (Rev. 3. 20). Jesus is standing now at the door of your heart, yearning and longing to enter. But the lock is on the inside, and the door is closed against Him. Now, Faith opens the door; and the moment you truly believe in Him, and throw open the door, He enters. His word is, "I will come in."

Will you open the door? Will you trust Him now? Has Satan deceived you and made you believe you were saved when you were not? Has it been simply an intellectual belief, a head knowledge? Have you been living in a false experience and resting upon a false foundation? Oh, then, let me beseech you "to make your calling and election sure." Take the third step—*trust* Jesus Christ, and trust Him *now*.



## CHAPTER VIII

### "GUILTY" OR "NOT GUILTY"

**T**HERE are only two companies of people in this world to-day, whose who are "guilty" and those who are "not guilty," the saved and the lost, the sinners and the saints. And you, my friend, belong to one or the other. You are either a Christian or you are not a Christian.

There are only two ways, the Broad Way that leads to destruction and death, and the Narrow Way that leads to Heaven and Eternal Life. And you, my fellow traveller, are on the one or the other, the Broad or the Narrow, for there is no third—no place between—you are either travelling to Heaven or to Hell.

#### ONLY TWO

There are only two Masters, God and the Devil, and you are serving either one or the other, for "no man can serve two masters." You are living for this world or the next, but not for both.

Therefore, let me ask you: To which company do you belong? Where are you going? Whom are you serving?

Over the one group is written the word "guilty," and over the other "not guilty," and "there is no difference." It matters not whether

### "GUILTY" OR "NOT GUILTY" 81

you have been very good or very bad, whether you consider yourself a great sinner or a small sinner; you are either "guilty" or "not guilty," and must stand with all the rest in your allotted place.

You may have your name on the rolls of a thousand churches, you may be the most active worker in the church; or you may have spent the years of your life in the penitentiary for some great crime, but it makes no difference; if you are unsaved you are guilty—the curse of God is resting upon you, and you belong to the company that is travelling on the Broad Way to destruction.

You may be cultured and refined, and have many things to commend you, but God places you in the same class with the most debauched sinners of the world, and brands you "guilty." All in that company are not equally degraded, but all are equally guilty, for "there is no difference."

#### THE GREAT DELUGE

What an awful picture presents itself as we think of the great deluge, when the flood destroyed the entire race with the exception of Noah and those who were with him in the ark! Sinners who had lived good moral lives along with the most degraded and depraved, drowned beneath the mighty waters that swept them into Eternity. Only two classes, only two companies, those in the ark and those outside. It mattered not whether their sin had been small or great, whether their lives had been, as people say, good or bad, they had disobeyed God; they had refused to be warned and to enter the ark of safety, and there was no alternative. It was the ark or

death. Oh! the weeping and wailing as they clambered to the highest mountain peak, only to find that their prayers and tears came all too late, and availed them nothing; there was no escape. All alike must perish. They had neglected to enter the ark.

Not because you have committed murder, not because your hands are red with blood, will your doom be sealed; not because of these or other things, but because you have neglected the only Hope of escape offered you, must you perish. Have you not ignored the unanswerable question, "How shall we escape, if we neglect so great salvation?" (Heb. 2. 3). Listen! "The wicked shall be turned into hell and all nations that forget God. You may have lived a very good life outwardly, and may never once have committed any of the glaring outstanding sins of the age, but you have "neglected," you have "forgotten," you have failed to enter the Ark of Safety, Jesus Christ, and therefore you are guilty, and must perish.

#### THE CITIES OF THE PLAINS

When God destroyed the cities of the plain, think you that all in Sodom and Gomorrah were equally sinful and degraded? Were there not sinners great and small? Was every man a criminal? But all were sinners, and therefore all were guilty before God. And when the fire and brimstone fell, it destroyed them all alike, old and young, great and small, good and bad. All were in the city and in the same company, and all were branded "guilty."

No one would think for a moment of saying that all the first-born of Egypt were equally depraved. Many were, no doubt, the finest living men of the land: statesmen, poets, philosophers and priests. But God said, "When I see the blood I will pass over you" (Ex. 12. 13). Therefore every house sprinkled by the blood was passed over, and every one not so sprinkled was smitten, and the eldest son slain. It was not a question of the heinousness of sin, it was a question of obedience. Was the blood there or not? And once again there were only two companies, those sheltered by the blood and those not so covered.

My brother, are you sheltered by the blood of Jesus Christ? Remember, "it is the blood that maketh an atonement for the soul" (Lev. 17. 11). "And without shedding of blood is no remission" (Heb. 9. 22). God has said in words that no man can alter: "When I see the blood I will pass over you" (Ex. 12. 13). Otherwise you must perish. Are you covered by the blood, my sister? Has the blood of Jesus Christ His Son cleansed you from all sin? (1 John 1. 7). If not, be warned: the floods of God's judgment will overtake you. Death and Eternity are still before you, and there is no escape.

The blood of Jesus, this thy plea,  
 However black thy sin may be;  
 'Twas shed for thee on Calvary—  
 Oh, precious blood of Jesus!

In the great penitentiaries of the world, you will find all classes from murderers to conscientious objectors, sinners deep dyed, whose hands are

red with blood, along with those who simply refused to take up arms and slay their fellow men, but thereby failed to meet the requirements of the laws of their country, all guilty, and all under condemnation.

It is not necessary for a man to sink a mile below the surface of the water in order to drown. A foot will do quite as well. A horse that breaks in only one place the fence that encloses him, gains his freedom just as completely as one that breaks the entire enclosure.

And so, one sin will bar you out of Heaven, and place you in the company of the lost just as surely as though you had transgressed a million times. For has God not said that "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?" (Jas. 2. 10). Will you believe God's Word? Think of it, to fail in one point, to break only one commandment, to commit but one sin, and yet be guilty of all.

#### A CHAIN OF TEN LINKS

Suppose I am hanging by a chain of ten links. Suddenly the chain breaks and I fall. Upon examination I find that only one link gave way; the other nine were still unbroken. And yet the chain broke. And so it is with sin. We are held by a law called the ten commandments; we break one, just one, and are lost, for we have broken the law. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Have you kept the whole law? Has not one commandment been broken, and are you not

guilty of at least one sin? I do not ask which one it is, for that does not matter. It may be murder, or it may be falsehood; it may be adultery, or it may be theft. But if you have broken one commandment, if you have failed in one point, you have broken the law, and you are branded "guilty"; you are classed with the deepest-dyed sinners of the world. The wrath of the Almighty hangs over you, for you are under the condemnation of God.

You tell me you are not guilty! You say you have never sinned! I want to tell you that you are guilty of the greatest sin it is possible for a human being to commit. I accuse you of the blackest crime of which man can be guilty. You have rejected the Lord Jesus Christ. You have spurned His love, ignored His pleadings and trampled under foot His precious blood. You have refused to accept God's offer of mercy; and you are guilty of the sin of unbelief, the greatest sin that the Bible knows anything about. It is the sin of ingratitude. God offers you the gift of His Son, and you, ungrateful wretch that you are, refuse His Gift. "When He is come" (the Holy Spirit), said Jesus, "He will reprove the world of sin." What kind? Murder? Adultery? Theft? No! Listen! "Of sin, because they believe not on Me" (John 16. 8-9). Unbelief! That is the great unpardonable sin. You wouldn't dream of hurting the feelings of an earthly friend by refusing a gift, but you think nothing of rejecting God's Gift, upon whom depends your eternal Salvation. And if you are not saved, then at this moment you are guilty of unbelief—the greatest sin it is possible to commit.

## NOT A QUESTION OF THE DEPTH OF SIN

It is not a question of the depth of sin. The question is, What is your attitude toward Jesus Christ? Have you owned Him as Saviour or not? There is no more important question than the one asked by Pilate, "What shall I do then with Jesus which is called Christ?" Your relation to Jesus Christ will determine your eternal destiny. Then how are you treating the Son of God?

Will you plead "guilty" now? Are you not already convinced of sin? And do you not know that one sin will bar you out of Heaven eternally? You say it is not fair. But you forget that Heaven is a prepared place for a prepared people. It would not be just on God's part to allow you to enter Heaven with your sin, for you would be the most unhappy person there. How do you feel when you are thrown in the company of holy people? Do you enjoy it? Are you not more at home among your own associates in sin? You must be prepared, you must have a new nature and be born again to enjoy the things of God. Remember that nothing unholy can ever enter Heaven. Only the pure in heart will see God (Matt. 5. 8).

When we are able to realize the holiness of God, it is then that we know something of the heinousness of sin. It is because men know so little of God's holy character that they make so light of sin.

## A STATEMENT BY PTE. —

I read a statement made by Pte. —, in which he said: "This war is doing one big thing—

it is wiping hypocrisy out of men's hearts. We cuss and grumble all right, but God understands and surely our sacrifice is bigger than those sins."

Oh, how little he knows of the holiness of God! As if all the sacrificial blood of the human race could ever blot out even one sin, aside from the blood of the God-man. Our sacrifice bigger than our sins! If he were to read the Word of God he would discover, to his amazement, that his smallest sin is bigger in God's sight than all his sacrifices put together. "For God shall bring every work unto judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12. 14). And "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12. 36).

It was not until Peter saw Jesus that he realized his own unworthiness and cried: "Depart from me, for I am a sinful man, O Lord" (Luke 5. 8). And it was only when the holiness of God appeared to the prophet Isaiah that he exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts" (Isa. 6. 5). And Job also, the man whom God pronounced holy and upright, after Satan and his friends had tried in vain to detect a flaw in his character, even he confessed his sinfulness when confronted by the holiness of God. "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 52. 5. 6).

Oh, sinner! sinner! what will you do when

you stand in the presence of such a God? For just as the unseen dust is revealed in the rays of the sun, so your sin, though unknown to you, will be displayed in all its awfulness when you appear in the presence of the holy and righteous One.

I have sinned! I have sinned! I have wandered away,  
I am lost in the darkness, there shineth no ray;  
And I tremble to think what the future may be  
When God's condemnation shall fall upon me.

But, thank God, there is another side! You have sinned, you are guilty, for "there is no difference," but God has provided a Remedy for you. And with joy untold I proclaim unto you to-day that "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7). Oh, glorious message! Wonderful news! Will you not believe the tidings? Will you not accept the Remedy? Oh, then, come; take your place as a lost and guilty sinner; believe His Word that "there is no difference"; plead "guilty," and cast yourself on the mercy of God.

Are you now willing to part with your sins? Are you not conscious of the Holy Spirit pleading in your heart and saying, "Turn ye, oh, turn ye, for why will ye die?" God is calling upon you to turn from everything that separates you from Him—the world and all its pomp, the cherished idol of your heart, the evil companions who drag you down, and every other sin that bars your way to Him. You must give up all for Christ; He will not enter and dwell with sin, for He came "to save His people from their sins." And

He will save you if you will let Him. He will take you from among the company of the "guilty" and place you on the Narrow Way with your face toward Heaven. Leave, then, the "City of Destruction," and begin at once the journey back to God.

It matters not how dark thy sin may be,  
The blood of Jesus still avails for thee;  
Though heavy be thy load of guilt and woe,  
His blood can make thee whiter than the snow.

Thy guilt is great, thou canst not stand alone,  
No act of thine can e'er for sin atone;  
Turn then to Him, the Lamb of Calvary,  
And trust His blood, for lo, 'twas shed for thee.

Wilt thou not come, come and receive Him now?  
He bids thee come, and in repentance bow;  
'Tis Jesus calls; His arms are open wide;  
Then come, oh come, and turn Him not aside.



## CHAPTER IX

### THE GROUND OF SALVATION

ON a memorable afternoon in Palestine, four thousand years ago, two weary travellers might have been seen, slowly toiling up the side of Mount Moriah—father and son; the poor old father bent and stooped with age; the son, a lad of seventeen, easily keeping pace by his side. They are Abraham and Isaac. Few words are spoken, for Abraham's heart is too heavy for speech, and Isaac is silenced by expectant wonder. But presently the silence is broken.

"Behold the fire and the wood: but where is the lamb for a burnt offering?" inquires the son.

"My son," answers the Spirit-inspired father, "God will provide Himself a lamb for a burnt offering."

And now the altar has been erected and Isaac in obedience to the command of God is laid upon it. Presently Abraham grasps the knife, and, with arm uplifted, prepares to plunge it into the heart of his son, when, suddenly, a voice from above cries out:

"Abraham, Abraham: lay not thine hand upon the lad."

"And Abraham lifted up his eyes and looked and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him for a burnt offering *in the stead of his son.*"

### THE GROUND OF SALVATION 91

"In the stead of his son." And hundreds of years after, God Himself provided a Lamb, His own well-beloved Son, to die "in the stead of" sinful, guilty man. But when He hung on the cross there was no voice from Heaven, for there was no other who could take His place. And so He died, Jesus Christ, a Substitute for you and for me.

'Mid a crimson tide  
Jesus bled and died!  
Suffered death for me,  
Made Salvation free.

On the Cross He died,  
Christ, the Crucified;  
Gave His life for me,  
Bore the penalty.

I deserved the tree,  
Death belonged to me;  
I was full of sin,  
Foul was I within.

Christ, the Son of God  
Bore the sinner's rod,  
Hung upon the tree,  
Died instead of me.

This, then, is the *ground* of Salvation. Christ's work is the only Foundation, and every other is sinking sand. Hence, Salvation is "not of works." Christ did the work on Calvary's Cross nineteen hundred years ago.

#### THE NATURE OF HIS WORK

And first of all I want you to think of the *nature* of His work. If Calvary teaches any-

thing at all, it teaches Substitution. The work of Jesus Christ was a substitutionary work. Such is the plain and unmistakable interpretation of Abraham's sacrifice of the ram, which, we are told, he offered up "in the stead of" Isaac, his son.

Suppose I let this desk represent the sinner, my hand Jesus Christ, and this book, sin. Lifting the book (sin) from the desk (the sinner) I place it on my hand (Christ). That was what the Holy Spirit meant when he wrote through the prophet: "The Lord hath laid on Him the iniquity of us all" (Isa. 53. 6). God took your sin and mine and laid it on His Son, Jesus Christ, who bore it, and died in our stead.

Think you that any one could have convinced Barabbas that the work of Christ was not substitutionary!—Barabbas, condemned to die on the cross, lying in his cell awaiting the awful moment when the key would be turned in the lock, the door fall open, and the jailer drag him forth to suffer death for his crimes? Let us follow him and see, for at last the dreaded moment arrives; the key does turn in the lock, the door does fall open, the jailer does appear, but—Barabbas is not dragged to the place of execution. Instead, his chains are knocked off, his hands untied, and in a few minutes, to his utter bewilderment, he finds himself out in the open, a free man.

"Why am I free?" he exclaims. "This is the day I was to have been crucified. Tell me, what has happened?"

"Do you see yonder cross?" answers the jailer, as they stand together at the foot of Golgotha.

"Yes, I see. What of it?" replies Barabbas.

"Well, that was the cross upon which you should be hanging now. But the Man on it has taken your place."

"Then He is dying for me!" exclaims the amazed criminal.

"Yes," quietly responds the jailer, "He is dying for you."

And for you, too, my brother, and for you, my sister, yes, for you, Jesus Christ died that day. He took your place; He died in your stead; He became your Substitute.

Let me draw one more picture. It is the great Day of Atonement. All Israel is gathered around the temple in Jerusalem. The great High Priest leads a goat into the centre of the vast assembly. An awe-inspiring silence overspreads the multitude. All eyes are fixed on what the priest is doing. Laying his hands on the head of the goat, he confesses the sins of the people over it. Then it is led by a man out through the multitude, and away into the wilderness. Every eye follows. Not a move is made until the animal disappears behind the hills in the distance. Not until then is the great silence broken, for the people know that their sins have, as it were, been transferred to the goat. It became their substitute.

And just as the scape-goat bore the sins of the Israelites far away and out of sight, so the Lamb of God of whom the scape-goat was the type, became our Sin-Bearer, and bore our guilt. Hence it was written of Him: "Behold the Lamb of God which taketh away the sin of the world" (John i. 29).

Thus He paid the sinner's ransom,  
Bore the awful penalty;  
Bled and died to make atonement—  
Blessed Lamb of Calvary.

In that awful hour when darkness covered Golgotha, and at the moment when the Lord Jesus Christ sent out that piercing, never-to-be-forgotten cry: "My God, my God, why hast Thou forsaken Me!"—then it was that the foul thing called Sin, yours and mine, was laid upon Him. So terrible was the experience, that even God Himself had to turn away His face—Jesus was compelled to bear it alone. It was man's sin that rent His heart and forced the bitter, bitter cry. He, Christ, the Son of God, died as your Substitute—as mine.

My Saviour died for me,  
The Lamb of Calvary;  
God's well beloved Son,  
None other would have done.

He saw my fallen state,  
And knew my awful fate.  
He bore the penalty,  
That I must bear or He.

#### THE SUFFICIENCY OF HIS WORK

Now let us think of the *sufficiency* of His work. "It is finished!" was the cry that echoed over Golgotha as He neared the end of His gigantic task (John 19. 30). Oh, what a glorious, triumphant cry it was! The work of man's Redemption finished, completely accomplished at last.

Nothing more to be done. A way of escape opened. Salvation provided.

What has man to do with a finished work? Can he add anything to it? Does God require more than His Son has accomplished? Isn't the Father fully satisfied? Ah, yes! Atonement has been made. Reconciliation is now possible. Jesus has met every demand of the law. "He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5. 21). Does man honour God by attempting to add to a finished work? He can do nothing but accept and rest upon what has already been done.

Professed ministers of the Gospel told our men that if they died on the battlefield they would merit Heaven. Thank God, the men themselves knew better, knew in their own heart of hearts that they were not fit to meet God. But oh, how it dishonoured the finished work of Calvary! Jesus Christ was branded as a liar. For if the death of our soldiers could add any merit to what God has already done, then the work of Christ was not finished, as He said, over nineteen hundred years ago. If death on the battlefield can save us, then let us hasten to the Front, for we have an easy entrance into the Celestial City.

But, oh, my friend, listen to me!—The blood of all the soldiers in the battles of all the world would not be sufficient to blot out or wash away the smallest sin of one man. But the blood of the God-Man, shed on Calvary's Cross, once only, is sufficient to wash away all the sins of all the world of all ages. Nothing else is necessary.

"Nothing either great or small,  
Nothing, sinner, no—  
Jesus did it, did it all,  
Long, long ago."

## THE MOTIVE OF HIS WORK

But what was it that caused Him to make such a sacrifice? What was the *motive* of His work? What could it be but *love*? "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5. 8). "For God so loved the World, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life" (John 3. 16).

The question has sometimes been asked: Was love the cause of the Atonement or was the Atonement the cause of love? In other words: Is the God of the Old and the New Testament the same? People sometimes think of the God of the Old Testament as a God of judgment and power, and the God of the New as a God of love and compassion. Ah, no! God never changes. He has always been a God of love. It was love that caused the Atonement. The Atonement did not give us a new God. His great heart of infinite love and compassion felt so deeply for man in his lost estate that He, of His own free will, gave Jesus Christ, His only begotten Son, to die. Oh, what wondrous love! Who can fathom its depths! To think that God, the great, omnipotent God, "so loved that He gave!"

Oh, the love that gave me Jesus,  
Hope of life in Heav'n above;  
Shall I ever know its fullness—  
Know the greatness of His Love?

God loves the sinner but hates his sin. It isn't that He loves us when we're good and hates us when we're bad, as some parents teach their children. He loves us just the same as He always has all the time, but He loathes the sin that separates us from Him, just as a father loves his child when it has smallpox and at the same time hates the disease that isolates the child from him.

Love beyond all human thought  
In redemption's wonders wrought,  
With eternal blessings fraught—  
Love of God the Father!  
Greater than the greatest woe,  
Deeper than the depths below,  
Higher than the stars that glow—  
Love of God the Father!

And remember, you did not ask God to love you. It was freely bestowed. He took the initiative. Oh, my brother, my sister, think of it! God loves you! God loves you! It matters not who you are nor what you have done—God loves you! You may be the most debauched sinner in the world, the most miserable wretch that ever breathed, I care not—God loves you! You may have broken every commandment in the decalogue and trampled the blood of Jesus Christ, His Son, underfoot—still I tell you that God loves you! Oh, that you would venture on His love and enter those wide open arms

waiting to receive you! My brother, my sister, how can you spurn such love, such matchless love!

#### THE SCOPE OF HIS WORK

There is one last thought and with that I close. The *scope* of His work is universal. "Him that cometh to Me, I will in no wise cast out," He declares (John 6. 37). "Whosoever" is the word He uses over and over again to denote the universality of His work. And that big word "whosoever" just means you. Put your own name in wherever you find it. Make it personal. You have the right to say,

'Twas for me He suffered so,  
Drank the bitter cup of woe,  
For I nailed Him to the tree,  
And He died, He died for me.

Ah, yes, the vilest as well as the best; sinners of the deepest dye as well as the good and moral. None have gone too far, none have sunk too low. The Lord Jesus is able to save the worst that can be found. You are not too great a sinner. He can save even you.

His blood atones for all my guilt,  
However black it be.  
On Him my every hope is built—  
His death is all my plea.

In fact, the sinner is the only one who has any claim on Him at all. "Christ Jesus came into the world to save sinners" (1 Tim. 1. 15). And Jesus Himself said: "I came not to call the

righteous, but sinners to repentance" (Mark 2. 17). And so, if you insist that you are good enough already, well, Jesus will have absolutely nothing to do with you whatever. You have no need of Him at all. He never came for you. But if you are a poor, guilty, lost and undone sinner, having no righteousness of your own, you are the very one whom He will welcome and save. It was for you He came.

Oh, my friend, let me beseech you in the name of my Saviour, to take your place now, this moment, as a lost and guilty sinner, and claim the sinner's Saviour, for "He will have mercy and abundantly pardon." Rest your all on His work for you, not on yours for Him. Admit that you have nothing to offer, that all your righteousness is as "filthy rags," that you have no merit of your own, and rest upon what He did for you on Calvary's Cross. Plant your feet firmly on the Rock, Christ Jesus, for it is His righteousness, His work, that must be the *ground* of your Salvation.



## CHAPTER X

### THE DIVINE PLAN OF SALVATION

**M**AN'S plan of Salvation is always based on "Merit"—God's on "Grace." Man is occupied with "doing" something or "being" something in order to obtain Salvation. God says: "By Grace are ye saved" (Eph. 2. 8). And Grace is the very opposite of Merit; the one excludes the other. If Salvation is by Grace, it cannot be through Merit; and if it is through Merit, it cannot be by Grace. It is either wholly of Merit or wholly of Grace.

Grace is one of the greatest words in the Bible. "The Gospel of the Grace of God" is the "Good News" that we are given to proclaim. One of the most wonderful statements ever made about God's Salvation is found in Rom. 3. 23, where it says: "Being justified freely by His Grace through the redemption that is in Christ Jesus." Every word is pregnant with meaning.

Take, for instance, that great word "Redemption," which means "to buy back." The race had been sold to Satan, Sin and Death, by the first Adam. Jesus Christ came and paid the ransom by taking upon Himself Sin and its penalty, and so wrought Redemption. He bought us back from the slave-market of Satan.

Thus He paid the sinner's ransom,  
Bore the awful penalty;  
Bled and died to make atonement—  
Blessed Lamb of Calvary!

100

### THE DIVINE PLAN OF SALVATION 101

And the price He paid was His own life's blood. "Ye were not redeemed," declares the inspired apostle, "with corruptible things, as silver and gold; but with the precious blood of Christ" (1 Peter 1. 18-19). It wasn't money by which the ransom was paid, but "the precious blood of Christ." Hence, now that the ransom price has been fully paid, God is able to justify "freely."

In John 15. 25, you have the same Greek word which is here translated "freely," rendered, "without a cause." "They hated me without a cause." That is, without any reason or ground for their hatred. And that is the way that God justifies the sinner. It is "without a cause," "freely." There is nothing good in us that merits His favour. He justifies wholly on the ground of the redemptive work of Jesus Christ.

"If my discharge Thou hast procured  
And freely in my room endured  
The whole of wrath divine,  
Payment God cannot twice demand,  
First at my bleeding Surety's hand,  
And then again at mine."

Thus Grace is "unmerited favour"; and Salvation is of Grace, freely bestowed upon the undeserving; it is all of God. Man can do nothing to merit or deserve it. It can neither be earned or purchased.

There are two ways to satisfy law. One is to keep it; the other is to bear its penalty if broken. Man could not keep it, and so it was broken. Its penalty was "death." "The wages of sin is death" (Rom. 6. 23). "The soul that sinneth,

it shall die" (Ezek. 18. 4). Law always carries with it a penalty and the law cannot be broken without incurring the penalty.

"The soul that sinneth it shall die,"  
So reads the law of God;  
Oh, then to Christ for refuge fly,  
For He hath borne the rod.

But God, desiring to save the sinner, and yet deal in justice, "that He might be just and the Justifier of him which believeth in Jesus" (Rom. 3. 26), gave Christ "to be the Propitiation" or "Satisfaction" for man's sin—"Whom God hath set forth to be a Propitiation through faith in His blood, to declare His Righteousness" (Rom. 3. 25). "And He (Jesus) is the Propitiation for our sins; and not for ours only, but also for the sins of the whole world—" (1 John 2. 2), thus making it possible, by bearing the penalty of sin, which was death, for God to deal with man in Grace.

Jesus looked and saw  
That beneath the law  
Man could only fail,  
Law could not avail.

So, for me He died,  
Yea, was crucified,  
Bore the penalty  
I must bear—or He.

Law was satisfied,  
God, now glorified;  
Grace had done it all,  
Triumphed o'er the fall.

Now this "Grace" method brings us to the "Gift" plan of Salvation. "If thou knewest the Gift of God" (John 4. 10) remarked Jesus to the woman at the well. And Eph. 2. 8, 9 is most emphatic: "For by Grace are ye saved through faith: and that not of yourselves; it is the Gift of God, not of works, lest any man should boast."

Thus, Salvation is a Gift, absolutely free; and not a prize awarded for successful achievement, an examination or a deed of valour. It must be received as a Gift if it is to be received at all.

Would any one ever dream of paying or working for and thus earning a Christmas present? How then could it be looked upon as a Gift? For the moment payment is made it ceases to be a gift. Now Salvation is received exactly as a Christmas gift.

Did the prodigal son have anything to pay or offer in return for his father's kindness? Did he pay anything for the shoes, the robe, the ring and the fatted calf? No, indeed! It was all on the "gift" plan. And so it is with Salvation.

Here is a book. Suppose I promised to give it to the first one who calls at my house. Would you expect to pay for it? Not if you knew me and trusted my word.

I hold out this dollar bill to you. If anyone will come forward and take it, it is his. Well, why don't you come? Why will you not accept my offer? Oh, here is one who believes that I mean what I say, and only a child! Here, little girl, it is yours. You have no idea of paying me for it, have you? And you haven't earned it?

No, you just heard the offer, believed my word, and took it.

Now, why don't you act like that with Jesus Christ. God offers you Salvation as a free Gift, in his Son, and you don't believe that He really means what He says. You go about trying to earn His Gift, trying to merit His Salvation, endeavouring to "do something" that will make you more worthy. You give God the lie, and seek to establish a righteousness of your own. Oh, why will you not come in simple, childlike faith and take the Gift of Salvation from the outstretched hand of God, just as that little girl came in the simplicity of her faith and took the dollar from me?

The debt has all been paid, paid to the full, and God now offers Eternal Life through Christ as a free Gift. "The Gift of God is Eternal Life through Jesus Christ our Lord" (Rom. 6. 23). This is the only plan upon which He saves. He has no other.

Will you not have it? Will you not accept His Son? Can you refuse such a Gift? Would you accept a present from an earthly friend, and reject the Gift of gifts from God? Oh, what base ingratitude! You can commit no greater sin than that of rejecting Jesus Christ. Everything else that you ever did fades into insignificance in the face of your refusal of the Gift of God. He is your only hope. If you spurn God's offer of Salvation in Christ, you are lost eternally. Oh, I beseech you, confess your utter worthlessness, admit your inability to pay for your own Redemption, and simply accept the Lord Jesus Christ, God's "unspeakable Gift."

"Come, ye sinners, poor and needy,  
Weak and wounded, sick and sore;  
Jesus, ready stands to save you,  
Full of pity, love and pow'r.

Now, ye needy, come and welcome,  
God's free bounty glorify;  
True belief and true repentance,  
Ev'ry grace that brings you nigh.

Let not conscience make you linger,  
Nor of fitness fondly dream;  
All the fitness He requireth  
Is to feel your need of Him.

Come ye weary, heavy laden,  
Bruised and mangled by the fall;  
If you tarry till you're better,  
You will never come at all."

## CHAPTER XI

### WHAT AND WHERE

IT is not so much a question of *what* you are, so far as God's salvation is concerned, as it is a question of *where* you are. Let me illustrate.

Here, for instance, is a sinking ship. On board is a man who has lived a vile, wicked, dissolute life. Along comes the lifeboat, and the captain orders all to leave the wreck. But this old sinner gets out a Bible and hymn book and, for the first time in his life, commences to read, pray and sing. And while the others are going aboard the lifeboat, he walks up and down the deck, outwardly at least, an utterly changed man. Loudly the Captain calls to him to leave the ship, but, confident that his "works" are sufficient and that his "doing" will avail, he heeds not the warning, but remains where he is. Suddenly the lifeboat backs away; the vessel gives a last lurch, heels over and goes down, and the last sound heard is the singing of the wicked sailor as he sinks with the ship.

Hence, you see, it is not a question of "what" you are so far as God's plan of salvation is concerned; it is a question of "where" you are. The old sailor was a completely changed man when he sank, but he was still on the ship instead of in the lifeboat. It was not because of *what* he was, vile or good, happy or miserable, wicked or

reformed, that he was lost; rather it was because he was on the doomed vessel, and he should have been in the lifeboat. Then he would have been saved. Saved, not because of "what" he was or was not, but because of "where" he was.

Now, the lifeboat is the Lord Jesus Christ. The sinking ship is the old life, the adamic nature, the natural world in which you were born; and, according to divine revelation. God has utterly condemned this world and all in it. It is doomed. In Bunyan's words it is "the city of destruction." Hence, if you remain in it you, too, must perish, for there is no escape, no alternative. It matters not what you are, good or bad, church member or infidel, perish you must, simply because of "where" you are. You are in something that God has condemned.

What then, is to be done? Why leave the world. I mean, renounce the old life, the adamic nature. How? Simply by getting into the Lifeboat. The moment you get in you are safe. But get in and get in just as you are. No self improvement is required. Don't try to dress up. It is not your business to better yourself. God will do all that after you get in. And by getting into Christ you automatically get out of Adam. You are either in the old Adam or the New, but not both. Naturally, you belong to the old. But, since the old is doomed, if you are to be saved, you must enter the New.

There are only two families, the family of Satan headed up by the first Adam, and the family of God, whose Head is the new Adam, Jesus Christ. Which family, then, are you in, the old or the new? That settles the question;

for in the new you are eternally safe. Thus, you see, it is not a question of "what" you are, but a question of "where" you are. Are you in Adam the first, or are you in Adam the Second? To which family do you belong?

Friend, let me press my question. Most earnestly do I ask it. *Where* are you?

"Well, I am a good Christian," you reply.

I didn't ask: "*What* are you?" but: "*Where* are you?"

"I'm a member of the church."

Again, my friend, you are answering the question: "What?" I am asking: "Where?" Are you on the sinking wreck or are you in the Lifeboat? Are you in Adam or in Christ? Are you in the family of Satan or the family of God? Tell me, *where* are you? Nothing else matters. That is the only important question.

Let us imagine that you are standing before the Judgment Bar of God.

"What did you do with My Son?" God inquires.

"Well, Lord, I have always lived a good, upright and honest life. I have done my best, and—"

"I did not ask you about the kind of life you lived," interjects God. "I asked you what you did with My Son."

"I joined the church, Lord. I was baptized, and I have been very religious. Moreover—"

"I never inquired about your religious life," remonstrates God, again breaking in. "I only want to know what you did with my Son."

"Why, Lord, I always thought of Him as a

good man, in fact the very best, and as an example I thought—"

"Friend, I did not ask what you *thought* of Him, I asked what you *did* with Him. That is all that matters."

"Well, Lord, I—"

"Did you accept Him?"

"No, Lord, I was good and moral, respectable and religious, but your Son—no, I passed Him by."

And out of your own lips, by your own confession, you stand condemned.

But now at your side another takes his place, a notorious, vile blasphemer who has been guilty of every sin and crime known to man. He, likewise, is condemned, and together you hear the words, "Depart from me."

"But, Lord," you cry in amazement, "you are condemning us both alike: he, a known sinner of the deepest dye; I, a respectable church member! Is that fair?"

"My friend," replies God, "that man is not going to Hell because of his vile, sinful life."

"He isn't! Well, then, why is he?" you exclaim in astonishment.

"Listen, friend! He is doomed because he never accepted Jesus Christ, My only begotten Son, as his Saviour. And you, virtuous man though you are, you are condemned along with him for exactly the same reason. You, as he, had a chance, but you would not receive My Son. Hence, it is fair. You are both lost for the same reason."

So, you see, your weal or your woe depends upon your personal relationship to the Lord



Jesus. Nor is there any other way. For you He died; your sins were laid on Him. Therefore, you need not perish, whether your sins are as scarlet, or whether you have lived your best. Christ took your place, became your Substitute; and God now offers you salvation, without money and without price. This, my friend, is the Gospel. And the Gospel is Good News. It would not be good news to tell you to "do." You might not have time to "do." Nor would you know how much to "do." You would have no way of knowing when you had "done" enough to satisfy God. To tell you to "do" would be to bring you bad news instead of "Glad-Tidings of Salvation."

I used to travel by steamer from Vancouver to Alaska, some six hundred miles. I could have refused the boat and gone my own way. I might have tried to walk. But by my own work, my own efforts, I never could have reached my destination. I would have died in the attempt. But here, ready provided, was a steamer. All I had to do was to pay my fare, go aboard, and in a short time I would be at my destination.

Thus God, long ago, provided a boat, the Lord Jesus Christ. And Christ Himself paid your fare. He redeemed you with His own precious blood. You may try your own way, attempt to reach Heaven by your own efforts, but, my friend, you will never get there. Then why not take God's way? Why not accept His provision? Is not His plan best? There are no two ways. Only one. "There is a way that seemeth right unto a man, but the ends thereof are the ways of death." God help you not to take it, then.

"It is finished." This was His pronouncement from the cross. Think of it, man's redemption accomplished, finished, completed. Why try to add to a finished work? Why, it was all completed centuries before you were born. What had you to do with it *then*? What can you do now? He did it alone. And He did all that was necessary. Nothing remains to be done. This is God's plan for man's Salvation, and He has no other—a work already completed. Are you not satisfied? Can you manufacture a better? And all He asks is that you accept His, and renounce your own. There are no two roads to Heaven. With Christ God is perfectly satisfied. He met every requirement of the law. His atoning work God has approved. If in Him, you are as safe as He is. Then why not accept what God has accepted and receive the One who has satisfied God?

Most people have an idea that Christianity is character, or that the development of character is real Christianity. That is not true. "Christianity is not character; Christianity is Christ."

You might try to build character from now until doomsday and you would miserably and utterly fail. Your structure has been ruined by the fall. It is now but a dilapidated hovel. To try to build again out of such ruined material is absurd. It simply cannot be done. To attempt it is to attempt the impossible. God neither asks nor expects a restoration, nor will He be satisfied with any reformation that you can effect. He has condemned the whole building. It has been

wrecked beyond reconstruction. What He wants is the lot, you yourself, and there on that lot, He, not you, will erect a building that will meet with His approval. But it must be a brand new building, a new life, a regeneration. Most people are trying to patch up the old shack, to improve the Adamic nature. But it cannot be improved. Whitewashing will not do; you must be washed white.

Now, to erect that building; He uses Christ. He starts not with you but with His Son. When you accept Jesus, immediately the work commences. Christianity is Christ. It is Christ who builds character, not man. And He does it by simply taking possession of the vacant lot which you offer Him. In other words, He enters your heart, and you become His child, His property. Once He gets possession, the rest is easy. He reproduces Himself, lives out His life from within, transforms you into His likeness, and builds, Himself, a character that will satisfy God. Hence, character is the outcome, the result, the fruit of Christianity. Or, to be more exact, of Christ.

And so, my friend, I offer you the biggest thing in the universe—salvation, salvation through the Lord Jesus Christ. And I beg of you right now to open the door of your heart and receive Jesus Christ as your own personal Saviour. Do not put it off; there is danger in delay. "Now is the accepted time, behold, now is the day of salvation." To-morrow may be too late. This night thy soul may be required of thee. Therefore take Christ, and take Him now.

## CHAPTER XII

### THREE SOLEMN FACTS

**T**H**ERE** are *three solemn facts* that must be emphasized to-day as never before, facts of such vital importance that to ignore them is to wilfully reject the warning and entreaty of God's infallible Word and deliberately disregard the danger signals of prophetic truth. Therefore, beware! Eternal issues are at stake. The facts are these: First,

#### ALL WILL NOT BE SAVED

There is no such thing as universal salvation; some will be saved, others—lost. Make no mistake! let no one deceive you—a day of separation is surely coming, a separation of the wheat from the tares, the good from the bad, the sheep from the goats. On one side or the other, every man and woman will be arraigned. Such is the solemn declaration of Scripture over and over again.

"The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13. 14-43).

"The angels shall come forth and sever the wicked from among the just" (Matt. 13. 49).

"He shall *separate* them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life Eternal" (Matt. 25. 32-34, 41. 46). Second,

#### THE MAJORITY WILL BE LOST

Many think that the great mass of men and women will be saved, and that only a few—those whom people call "the great sinners"—will be lost eternally. But the man who reads and believes the Bible, knows well enough that such will not be the case. In fact, the reverse of this is true; the majority will perish, for thus saith the Scriptures, "few there be that find it."

Think you that I love to tell you this, that I enjoy proclaiming such a message? God knows I do not. But I find it in the Bible, and it is my business to tell you what God says. I must preach the truth.

I remember that when God destroyed the world with a flood only eight persons were saved—the *majority perished*. And when the fire and brimstone fell on Sodom and Gomorrah none save Lot and his two daughters escaped—the *majority were lost*.

And so it will be in the last day, "for *many* are called, but *few* are chosen" (Matt. 22. 14). Oh, that you would heed the warning, *lest you, even you*, should be in the majority, the company of the lost!

"Then said one unto Him. Lord, are there *few* that be saved? And He said unto them, Strive to enter in at the strait gate: for *many*, I say unto you, will seek to enter in, and shall not be able" (Luke 13. 23-24).

Let a man look on the so-called Christian world of to-day, let alone the dark portions where Christ is still unknown, and he will be compelled to admit that the Broad Way is already thronged, that multitudes are engrossed and taken up with the things of this life, while the narrow way is trodden by but few. Then let him make allowance for the hypocrites, pretenders, and mere professors, and he will find it only too true that the *majority will be lost*.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and *many* there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto Life, and *few* there be that find it" (Matt. 7. 13-14). Third,

#### MANY WILL PERISH WHO EXPECT TO BE SAVED

And this is the saddest part of all. To think that men and women will actually pass out of this life into that beyond, confidently expecting to spend their eternity with the saints in Heaven, to find at last their hopes swept aside, their foundation giving way, and themselves facing the

dreadful wrath of God, unsaved, self-deceived, and lost eternally. Then, alas! the bitter cry will be, "Too late! too late!" Oh, awful thought! to be on a false foundation, to have a false experience, a profession, but no possession—the door of Mercy forever closed, and themselves shut out!

There were two men who built their houses on the seashore, one on the rock and the other on the sand. The weather was ideal, the sea calm and quiet. Both were beautiful to look at and comfortable to live in, and the people in each seemed equally happy and contented, safe and secure. All went well until—as the Scriptures relate it—"the rain descended, and the floods came, and the winds blew, and beat upon that house" and then the house on the sand "fell and great was the fall of it" (Matt. 7. 24-27).

Oh, my brother, my sister! can it be possible that this will be *your* fatal doom? Has Satan blinded *your* eyes; are you deceived? *You* who have listened to the Gospel all your life; *you* who have been brought up in a Christian home, and trained in the Sunday School; *you* who have been an active member of the Church—tell me, are *you* resting on a false foundation; and will *you* discover when it is too late that *you* were never saved at all? For, remember, *many will perish who expect to be saved*, and *you* may be among the number.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name?

and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity" (Matt. 7. 21-23).

And some there may be who read these words, who have often said, "Lord, Lord"—and really think they are saved, who will find out when it is too late their awful mistake, even as the five foolish virgins described in Matt. 25. 11-12: "Afterward came also the other virgins, saying, Lord, Lord, open to us. But He answered and said, Verily, I say unto you, I know you not."

But you need not be deceived; you need not perish. There is Everlasting Life for you; that is, if you will have it. May I not prevail upon you to accept the offered mercy of God? Is it a small thing that Jesus Christ should take your place on the Cross and die in your stead? Oh, then, come; lay hold on Eternal Life, be entreated, yield to Him now. Yea, hearken to His promise, and be encouraged: "*Him that cometh to Me I will in no wise cast out*" (John 6. 37), "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in" (Rev. 3. 20). Is that not enough? Is He not willing? Yes, but—are YOU? Do you not know that He loves you, loves with an everlasting love? Has He not given His Son to die that you might live? What more can He do? Then, why still delay? Are you not ready—ready now to forsake your sin, renounce the world, and turn to God?

Would that I could persuade you! Oh, that you might hear! But how shall I entreat?

What can I say? God's only Son is pleading: and must it be said of you, "Ye will not come to me, that ye might have life?" (John 5. 40). Will you not come? Do you not know there is danger in delay? Soon, soon, it will be too late, the day of grace will end and death will find you still unprepared. Oh, then, sinner, in God's name. I invite you; be warned, be entreated! "*Prepare* to meet thy God" (Amos 4. 12). The door of mercy still stands open; a welcome and pardon await you; for "Whosoever will, may come." Leave, then, your sins; turn to Jesus; yield to the striving of the Holy Spirit, and say this moment, NOW: "O Lamb of God, I come!"

Will you not come to the Saviour,  
Come and receive Him to-day?  
Will you now yield to His pleading?  
Or, will you turn Him away?

Hark! 'tis the voice of the Saviour,  
Bidding you come while you may;  
Why do you answer Him nothing?  
How can you turn Him away?

Come to the dear, loving Saviour,  
He will not turn you away;  
Now is the day of salvation,  
Why should you longer delay?

Come, and no longer refuse Him,  
Hark! He is calling to-day!  
Why do you murmur, "To-morrow"?  
Why do you answer Him "Nay"?

## CHAPTER XIII

## GOD'S JUDGMENT DAY

THE Great White Throne is set. The Judge is seated, angels and archangels in attendance. All Heaven assembles. Unnumbered millions, in breathless wonder, survey the august scene. With awe on every face, they wait. Time's final drama is to be enacted. Nothing else matters now. Everything of a secondary nature has been forgotten. 'Tis God Almighty's Judgment Day.

Presently, amid the awful silence, the Dead appear; sinners great and small, from every clime and race, sinners of the deepest dye; murderers, sorcerers, liars, thieves, idolaters, adulterers, drunkards, revilers, extortioners, blasphemers, Sabbath breakers, infidels, atheists, agnostics and criminals of the blackest type, along with those who have neglected and forgotten God.

From the world's great battlefields where their dust has lain for hundreds of years; from the ocean depths where ships have been sunk long centuries ago; from graveyards innumerable, long since forgotten, they come. Oh, what a company! And how they keep coming, millions upon millions of them, once the men and women of earth, now summoned to appear before the God whom they have ignored and despised, to render an account. They glance this way and



that, looking for a means of escape. They call for the mountains to fall on them, and hide them from Him who sitteth upon the Throne. But there is no escape, no help. It is the day of their doom.

And the books are opened, the books filled with the record of their earthly lives. Every sin is recorded, every transgression entered, every failure and neglected opportunity written down. Deeds long since forgotten, vile things carefully hidden from the eye of man, all, all are now revealed, and the universe listens to the awful revelation. Aghast they stand; terror-stricken they wait; dumb they hear. Finally, the Book of Life is brought; "and whosoever was not found written in the Book of Life was cast into the Lake of Fire" (Rev. 20. 15). It is not now a question of the depth of their sin; for all alike are guilty. Only one enquiry, only one thought:

"Is my name written there  
On the page white and fair,  
In the Book of Thy Kingdom—  
Is my name written there?"

In vain they search, in vain they scan its pages! Their last chance is gone, their final hope extinguished.

"And oh, what a weeping and wailing,  
As the lost were told of their fate;  
They cried for the rocks and the mountains,  
They prayed, but their prayer was too late."

"And I saw a Great White Throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great,

stand before God; and the Books were opened: and another Book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the Books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the Lake of Fire. This is the Second Death. And whosoever was not found written in the Book of Life was cast into the Lake of Fire" (Rev. 20. 11-15).

Such is the dreadful and solemm description of God Almighty's Judgment Day, not by the pen of man, not from the imagination of the human heart, but from the mind of the Eternal. God the Holy Spirit gave these words of warning, and thus revealed to the world something of the nature of the Judgment.

My friend, will you be there? Are you still unsaved and yet unmoved? And if so, will you not be warned to-day, now, before it is for ever too late? Do you not know that you will be judged? God's Word is very plain. It says, "So then, each one of us shall give account of himself to God" (Rom. 14. 12). No one else can appear in your place, nor will you be judged for the sins of another. You must answer for yourself. And unless you are saved, you will certainly be present.

'Tis God Almighty's Judgment Day!  
The heav'n and earth have fled away;  
He stands before the Great White Throne,  
A sinner lost, undone, alone.

On earth his life he would not give  
 To Him who died that he might live,  
 Nor make the Coming Judge his Friend,  
 And now, too late, his prayers ascend.

No advocate to take his part,  
 Because on earth no change of heart;  
 And yet he knew Christ taught that He  
 A Saviour or a Judge must be.

He knew full well, yet made his choice,  
 And would not heed the Saviour's voice;  
 Behold him now with naught to say  
 In God Almighty's Judgment Day!

My friend, there is nothing more certain than the Judgment. That momentous Day was set long ago by the omnipotent God. The pages of the Bible clearly depict this great and final adjustment of the human race; and every day brings us nearer to the Great White Throne, when the Books will be opened and the character of man revealed.

#### CERTAINTY

Hence, there is no question as to its certainty; it is plainly stated again and again. Take, for instance, Acts 17. 30-31, where it states that "God now commandeth all men everywhere to repent; because He hath appointed a day, in the which He will judge the world." And Heb. 9. 27 is also equally plain and emphatic: "It is appointed unto men once to die, but after this the Judgment."

Therefore, make no mistake! Judgment is certain. Judgment is coming. And there can be no escape for the one out of Christ. Men may

make and break appointments here, but God has made this appointment, and He will not allow it to be broken. You, my unsaved friend, will be there if you remain impenitent. God will see that you are.

#### PURPOSE

The purpose of the Judgment is not for the ascertainment, but for the manifestation of character; not to decide whether a man is guilty or innocent—that is already known to God; his character is fixed—but it is to manifest, classify and assign him to his own place, the destiny for which he has prepared himself, and to which he now belongs. God's Word declares that "He that believeth on Him is not condemned (judged, R.V.); but he that believeth not is condemned (judged, R.V.) already" (John 3. 18). Like a criminal who has been tried and condemned, and now sits in the death cell under sentence, awaiting execution. It is the pronouncing of sentence; the assignment of outward condition corresponding to revealed character, or inward state.

#### CHARACTER

First of all, it will be a THOROUGH judgment. Nothing can escape the eye of Him with whom we have to do. Our Lord declares that, "Every idle word that men shall speak they shall give account thereof in the Day of Judgment" (Matt. 12. 36). "For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil" (Ecc. 12. 14). The most secret thoughts of the heart will then be revealed. Can you bear that? Are there not

things that you would not want your dearest friend to know now? But on that day not only one friend, but all the universe will hear and know the innermost secrets of your heart.

Then, too, it will be a **RIGHTEOUS** judgment. People often question about Eternal punishment as taught in the Bible, and find it difficult to reconcile it with the love of God. But I prefer to fall back on the inspired Word which declares that "He will judge the world in righteousness" (Acts 17. 31). God's judgment will be a righteous judgment, a just verdict. How unlike many of the judgments of earthly courts! And again, "Shall not the Judge of all the earth do right?" (Gen. 18. 25). I am willing to trust God, to trust both His love and His righteousness, for I know He will judge righteous judgment. God will vindicate His own righteousness.

In the third place, it will be an **IMPARTIAL** judgment. Thank God, there will be no favouritism, no partiality shown. God's judgment is impartial. Earthly position, class divisions, social attainments, wealth, fame, honour, education, and worldly distinctions of all kinds will avail nothing there; all are equal in God's sight. "There is no difference" (Rom. 3. 22).

And lastly, it will be a **FINAL** judgment. In this world it is possible to appeal to a higher court and so reprieve the sentence; but not so there. The Judgment of the Great White Throne is the last and highest of all. There can be no appeal, no change of sentence when it is once pronounced. God's judgment is absolutely final; it is eternal. The sentence can never be revoked. No second chance, no other opportunity. Oh,

the awfulness of it! Would to God we might have our eyes opened and be warned before it is for ever too late!

#### GROUND

The ground of the judgment is man's attitude toward Christ. Not morality nor religion, but relationship to God's Son. "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God" (John 3. 18). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5. 12). Only one question, therefore: "What did you do with Jesus Christ?" "Well," you reply, "I was a faithful church member, and I lived a good life." That is not the issue. Did you accept Jesus Christ as your Saviour? That is the acid test. "He that believeth not shall be damned."

#### JUDGE

There is one last thought, and with that I close. The Judge will be none other than Jesus Christ, the Babe of Bethlehem's manger, the Boy of Galilee, the Man of Sorrows, who once walked this earth and lived the life of a man. Listen to the Word once more: "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5. 22). "It is He (Jesus) who was ordained of God to be the Judge of quick and dead" (Acts 10. 32). "He (God) will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance

unto all men, in that He hath raised Him from the dead" (Acts 17. 31).

A criminal was about to be run over by a car when a man sprang out and saved him. Later on he stood in the prisoner's box, charged with a great crime. The judge was the man who had saved him from the car. The criminal appealed to him, expecting he would do for him again what he had done before. "That day," explained the judge, "I was your saviour: to-day I am your judge." And he was sentenced.

Well now, how have you treated Jesus Christ? What is your attitude toward Him to-day? Do you love and obey Him? Well and good. But do you still ignore and slight Him? Then God have mercy on you; for He will be your Judge. Oh, think of it!—Jesus Christ, who longs to be your Saviour, your Judge! Some day—God grant it may be now—you will own Him as Lord of lords and King of kings, for "every knee shall bow, and every tongue confess that Jesus Christ is Lord" (Phil. 2. 10-11). The choice is yours. Will it be now or then? Now of your own will, or then by compulsion? Will you have Him now as a Saviour, or then as a Judge? It must be one or the other. Which is it to be? My friend, what will you "do with Jesus which is called Christ?"

You will meet in sin or grace,  
Meet the Saviour face to face;  
'Tis for you the question—"when?"  
You must meet Him now, or—then.

Oh, that you would decide! If only I could entreat you! Now is the time to come; then it

will be too late. "Now is the day of Salvation"; then, the Day of Judgment. Now, there is hope; then, despair. Will you come—now?

How dare you longer delay? What promise have you of the future? Suppose God were to give you thirty days to repent, how you would seek Him! Only thirty days to live! Would anything else interest you besides the salvation of your soul? If He were to say, "Yet twenty days, and you will die," how would you live those twenty days? Or, suppose He should give you but ten, or five, or one, what would you do? How would you spend the last hours of your life?

But listen! you are in a far worse state than that. You haven't the promise of even one day, yea, even one hour of life. There is no way at all by which you can be absolutely certain of even another minute. Now is God's only time. To-morrow you may be cold in death; yea, to-night you may be in the presence of your Maker. There is not a single moment to lose. In God's Name, I bid you come. Tarry not! "It is appointed unto men once to die, but after this the Judgment" (Heb. 9. 27). Death stares you in the face; judgment comes nearer every breath you draw. Oh, that I could make you see it! Would to God you would turn from your life of sin and rebellion and flee to the Shelter before the storm of Judgment bursts! My brother, my sister, come! "Escape for thy life." Hasten, oh, hasten! There is mercy yet.

Great Spirit of God, will no one come? Will none be persuaded? Must all perish? Oh, go to them, speak to them, tell them to delay no longer. And, if need be, lay hold upon them, or

the Day of Judgment will overtake them in their sin; divine wrath will be poured forth. God, open their eyes, remove the scales. For me, they will not come, but for Thee—O Holy Spirit! that is Thy work, and I trust Thee to awaken their dead and careless souls. I can do no more: if they perish, they perish.