

THE NEW BIRTH.

“YE MUST BE BORN AGAIN.”—John iii. 7.

BY

F. G. PATTERSON.

	PAGE.
WHAT IS THE NEW BIRTH? - - - - -	3
REPENTANCE. - - - - -	9
THE TWO NATURES, - - - - -	15
THE NEW MAN, - - - - -	20
WALKING IN THE SPIRIT, - - - - -	26
“IN THE LIGHT”—CONFESSION. - - - - -	32

SECOND EDITION.

LONDON :

ALFRED HOLNESS, 14 PATERNOSTER ROW.

GLASGOW :

THE GLASGOW BIBLE AND BOOK DEPOSITORY,
R. L. ALLAN, 143 SAUCHIEHALL STREET,

AND MAY BE ORDERED OF ANY BOOKSELLER.

~~THE NEW BIRTH~~

THE NEW BIRTH.

“YE MUST BE BORN AGAIN.”—John iii. 7.

BY

F. G. PATTERSON.

	PAGE.
WHAT IS THE NEW BIRTH? - -	3
REPENTANCE, - - - - -	9
THE TWO NATURES, - - - -	15
THE NEW MAN, - - - - -	20
WALKING IN THE SPIRIT, - -	26
“IN THE LIGHT,”—CONFESSION, -	32

SECOND EDITION.

LONDON.

ALFRED HOLNESS, 14 PATERNOSTER ROW,

GLASGOW: R. L. ALLAN, 143 SAUCHIEHALL STREET.

EDINBURGH: J. S. ROBERTSON, 52 COCKBURN STREET.

DUBLIN: THE TRACT DEPOT, 13 WESTLAND ROW.

And may be had of any Bookseller.

THE NEW BIRTH.

“YE MUST BE BORN AGAIN.”—*John iii. 7.*

CHAPTER I.

WHAT IS IT?

THE Word of God in the third chapter of the Gospel of John, is deeply solemn as to every poor sinner in this world: “Except a man be born again, he cannot see the kingdom of God”! (John iii. 3.) It cuts at the very root of all the pretensions, religion and self-righteousness of man.

Reader, if ever you would see God, except as a righteous Judge—if ever you would spend an eternity, in His presence where is fulness of joy, and would be saved from an eternity of woe with the lost, and with the devil and his angels; you “must be born again.” Pause, then, I beseech you, and think of this. It is the root of the matter of your precious soul’s eternal history. It meets you in whatever state you may be to-day, amid the varied characters and states of sinners around you, and embraces *all*, as on one footing before God—moral and immoral—honest man and knave—sober man and drunkard—religious and profane—young and old—teacher and taught—noble and ignoble—high, low, rich and poor, there is not one particle of difference in the

sight of God! If you would ever see God in light, and dwell with Him for ever, "ye must be born again"!

The grace of God in the gospel brings salvation now to man as lost! (Tit. ii. 11.) It treats him thus. This is the grand distinction between it and all God's previous dealings—previous dealings did not treat man on this ground. The law, for instance, addressed man as if he were able to help himself. God knew all the while that he was not able to do so, but gave it to demonstrate the fact to man's heart and conscience.

The gospel comes in at the "end of the world," *i.e.*, the end of all God's dealings with man, before judgment takes its course, and it proclaims him "lost!" How many deceive themselves by thinking that he is still in a state of probation or trial, as before the proclamation of the gospel. But it is not so. His history in probation *closed* with the Cross of Christ.

It had lasted for over 4000 years. When God drove out Adam from the Garden of Eden, *He* knew *what* he was; but it pleased Him to try out, under every dealing of His hand, the fallen race, so as to leave every man without excuse, and to demonstrate distinctly the ruin in which he lay; so that every man's conscience ought to bow, and must bow to the fact that he has been weighed in the balances, re-weighed, and found wanting.

Poor perishing sinner, if you would but bow to God's sentence on you, and accept His remedy, instead of trying the means which your fellow-sinner suggests to your acceptance; which flatters your pride of heart by setting you to work, to pray, to be religious, or ascetic, or whatever he has so multi-

fariously devised—perhaps giving you Christ to make up for your failures, or to be a make-weight with what you propose to help you in your salvation—perhaps telling you, and your poor vanity believes it too, that you can, of your own will, become a child of God; can be born of God of your own free will. Poor spinnings of human brains which never have measured what sin is in the presence of God, or known what man is before Him!

It is a blessing from God to be clear, simple, decided in our acceptance, without qualification, that man is utterly and hopelessly lost; unable to put forth one effort of his own. “Dead in trespasses and sins”—“without strength”—“none that seeketh after God”—without “holiness,” apart from which “no man shall see the Lord.” May the Lord grant to the reader to learn it now, as from Him who, that you may learn His remedy, declares it!

We read of those who “believed in his name when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man” (John ii. 23-25). The very same nature that is in your bosom this moment beheld Jesus doing the mighty works of God, and believed what they could not deny, and yet *such* belief never brought one soul from amongst them to heaven. You say, perhaps, as thousands do, “I believe in Jesus Christ; I know that He was more than man, nay, that He was God Himself; I know He died for sinners, and rose again, and ascended into heaven.” And it may be after all this you are one to whom, up to this moment, Jesus has not committed Himself—one who has no part or lot in the matter.

I write not to discourage, to dishearten souls, especially the souls of those who have the weakest *real faith* in Jesus—God forbid!—but with the desire in my heart of bringing the formalist, if this should meet his eyes, the careless, the professor of religion without vitality, to judge their state in view of these solemn truths.

If we see the necessity of this new birth, that man may see God and His kingdom, we then can go on to see how God in loving, living grace, not only reveals his ruin and his fallen condition, but also reveals how He has met this condition, and unfolds His rich mercy to all through His Son.

You will say, then, “How am I to be born again? I desire most heartily to have this new birth.” Now, the Lord gives us to understand how this new birth takes place, in answer to Nicodemus, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” He tells us that this new birth is “of water and of the Spirit.” This simply means that the word of God, which is the water, by reaching the conscience of the sinner, by the power of the Spirit of God, and received by faith into the soul, produces a nature which *man never had before*. It may be by preaching, reading, or a thousand other ways or means used of God: the first principle of this new nature is *faith*, and “Faith cometh by hearing, and hearing by the word of God” (Rom. x. 17).

But some may say, “Is it not literal water, or the water of baptism, which is here meant—not the word, as has been stated?” The answer is simply, No! For if so, none of the saints of old could have had this new nature, and none, therefore, could

ever “enter into the kingdom of God.”* The water of baptism was not even spoken of before John Baptist’s time, and the Lord declares it (*i.e.*, the new birth) as a positive necessity for all; and, moreover, that Nicodemus ought to have known this from the prophets which he taught, who did not dream of water baptism. Ezekiel had spoken of Jehovah’s promise to Israel, to gather them out of the nations, and bring them into the land of Israel, and there He would sprinkle *clean water* upon them, and put *His Spirit* within them, cleansing them from all their filthiness, &c. (read carefully Ezek. xxxvi., 24-27).

The word of God is likened unto water, *i.e.*, that which cleanses morally, in Eph. v. 26, where it is said that Christ sanctifies the Church, cleansing it with the “*washing of water by the word.*” James (c. i. 18) writes, “Of his own will begat he us with the word of truth.” Again, Peter (c. i. 23), “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” The Lord Himself (John xv. 3), “Ye are clean through the *word* which I have spoken unto you.” These passages show the word and the water as identical.

But, is not the wicked nature which the sinner possesses, and all the sins he has brought forth, to be set aside, and put away, if a new nature is to be bestowed? Surely. The nature which offended God, and the fruits of that nature must be put away out of God’s sight—His righteous requirements against it must be met—His justice must be satisfied. All must be swept out of God’s sight for ever; that

* Baptism is the sign of death—born of water and the Spirit, the reception of life.

He may be set free, as it were, to bestow this new nature on every poor sinner who believes.

Now, sinners are represented of God as perishing under the effects of sin—under the sentence of death, wielded of Satan by the judgment of God. How then is the curse to be removed? For God does not undo the sentence of death which He has pronounced, as if it were a mistake. Like the Israelites of old who were dying under the bites of the fiery serpents (Numbers xvi.), who cried unto the Lord, and the Lord did not remove the serpents, but provided a remedy which answered His own demands, and the bitten Israelite who looked upon it lived; so now we read that for this end, *i.e.*, to remove the curse under which poor sinners are perishing, the Son of Man must be lifted up—must be made sin—and when crucified bearing the wrath of God for sin, be the object of faith for the perishing sinner, in order that whosoever he be of the fallen race, who believes on Him, might not perish and be lost for ever, but (not merely be born again) have *everlasting life*!

What a grand sight, then, for a poor perishing soul! The Son of Man bearing in His own spotless person the curse of a broken law, the judgment of God on ruined man—the sins—the nature from which the sins had come, and which had offended God. All these, for every poor perishing sinner who now gazes with a needy look of faith upon Jesus on the cross, effectually bearing all away that stood between his soul and the righteousness of God for ever!

This is God's remedy, fellow-sinner; look, then, and live! Are you conscious you need a Saviour? God has provided one. Was it for you He was

provided? Certainly. Why? Because you needed one. Blessed thought, to be able to know by one, simple, needy look of faith, that all that separated you from God is put away—and that your sins, nay, yourself, root and branch have been atoned for, and put away for ever, and that you have got what you never had before, eternal life!—not merely that you are born again, but that believing in the lifted-up and crucified Son of Man, you have eternal life!

You see, beloved, that Jesus did not merely die to put your sins and sinful nature away by His death on the cross, but died that you might live—that you might have eternal life as your *present possession*. The double effect of His work is stated in 1 John iv. 9-10, “In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might *live* through him.” Here we receive life through and in Him. But more, “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the *propitiation for our sins*.”

May you know this priceless portion as yours, for His name's sake!

CHAPTER II.

REPENTANCE.

In the last chapter we saw that a man is born from above, or born anew by the reception or belief of the word of God, applied by the Spirit's power to the conscience. In simple words, faith, or belief in the testimony of God by His word, whatever may be the subject He is pleased to use, or the means

employed in communicating His word—faith is the first principle of this new nature. “Faith cometh by hearing, and hearing by the word of God” (Romans x. 17); and, moreover, that the reception of this new nature by faith in God’s testimony is also, for every one who believes, eternal life.

Now, there is that which is an invariable *accompaniment* of the new birth, which troubles many an earnest soul who is looking for peace. I speak of repentance. There are so many perplexing views of this really important work in a soul that I desire to put it simply before my readers, as the Lord may give grace for it, knowing His love and goodness to souls.

There is one thing I would state, in beginning such a subject, that there is never a real effectual work of God in a soul apart from true repentance. Some have stumbled souls by saying that such a work is a necessary *preparation for faith*, and a reception of the gospel, that is, that it *goes before* faith, and hence *before* the new birth in a soul. Now, without hesitation, I would say that in *every* instance, in *all* Scripture, where the work of repentance is spoken of as a doctrine, or the fruits of it spoken of in a soul, it *invariably follows* faith. I do not say but that it has gone before *peace*. Peace with God may not be known for many a day, but the work of repentance has always followed *faith*, and consequently *accompanied the new birth* in every instance.

Many have thought that repentance is sorrow for sin, and that a certain amount of it is necessary before the reception of the gospel. Others have got into the other extreme, and have thought that it is a change of mind about God. Now, these

thoughts are both wrong. No doubt, as the apostle says—"Godly sorrow worketh repentance to salvation not to be repented of" (2 Cor. vii. 10); but the Corinthians had been converted long before, and their sorrow of heart for that for which He charged them, led to a judgment of their ways under the power of God's word to them through Paul. He says in another place that "the goodness of God leadeth thee to repentance" (Rom ii. 4). One, then, "works" repentance, and the other "leads" to it, but neither of them are "repentance" itself. Repentance is the true judgment which I form of myself, and all in myself in view of what God has revealed and testified to me, whatever may have been the subject He has used.

We will now examine some of the instances in the word of God.

Jonah the prophet, went to the men of Nineveh, by the command of God, to preach of judgment. He said—"Yet forty days and Nineveh shall be overthrown." The result of his preaching was, that "the people of Nineveh believed God, . . . and put on sackcloth, from the greatest of them even to the least of them" (Jonah iii. 4, 5). Here was a real work of repentance which *followed* belief in the preached word of God by Jonah. And we read, "The men of Nineveh . . . repented at the preaching of Jonah" (Mat. xii. 41). Here was a real work of self-judgment in view of the testimony of God. For this, simply, is repentance; it is the judgment we form of ourselves, and all in ourselves, under the effect of God's testimony which we have believed.

Now turn to an example of repentance in the passage in Ezekiel xxxvi., to which we have before

alluded. It spoke of the new birth to Israel by water and the Spirit, which is necessary for them to enter into the earthly blessings of the kingdom. "I will sprinkle clean water upon you and I will put my Spirit within you. . . . Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and for your abominations" (verses 25-31). Here is again a real work of repentance in a soul which has been born again of water and the Spirit.

John Baptist's testimony to Israel was, "Repent ye, for the kingdom of heaven is at hand." Belief in his testimony, that the kingdom of heaven was at hand produced the truest repentance in their souls, *i.e.*, they judged themselves and their state as unfit for God's Kingdom, and they did works meet for repentance—works which proved the sincerity of their self-judgment.

The Lord Jesus Himself preaches in Galilee, "The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the gospel" (Mark i. 15). They could not repent till they believed the good news of the kingdom. Faith in the testimony as to it produced repentance, or the judgment of self in view of such a testimony.

The mission to the disciples, in Luke xxiv. 47, was, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." These things were announced *in His name*, but unless there was *faith in His name* no repentance or remission would follow.

Many instances could be adduced from the word of God to show that true repentance is always preceded by faith, or belief in the testimony of God,

and is inseparable from the new nature which is thereby implanted in the soul.

When a soul is born again, and has thereby a new nature which it had not before, it begins to discover the workings of the old. Sometimes this work is very deep and protracted, and often the most wretched experiences are gone through, ere the soul learns peace with God—tempted perhaps to think betimes that it is not a child of God at all.

Perhaps my reader is one who is in this state of misery and unhappiness of soul. You can look back, it may be, on a time when all went smoothly, and no trouble of soul came in to disturb your life. Then you had but *one nature* as a sinner. Some word of God awakened your conscience, and since then your life has been miserable. You enjoy moments of hopefulness, perhaps, in thinking of the love and grace of God, and the tenderness of Christ in dealing with poor, lost souls; and then come the accusings of conscience and a broken law; things that you know were right have been neglected, and things which were unfit for God's presence practised, and your soul is miserable and there is no peace. How like your state of soul must have been that of the poor prodigal on his way to his father's house, uncertain how all would end; at one moment looking at his rags and filth, at another at the fulness and plenty of the father's house! So with you; the very new nature which you have got is that by which you are discovering the workings of the old. As long as you had no new nature there was no trouble of soul, but now the very trouble is the result of having a new nature which you had not before. It is your new nature which, loving the things of God, and having its source from the Spirit of God,

which has learned to loathe what you find in self, and to long to be right before Him (see carefully the state of a soul in Rom. vii. 14-25).

How often, in such a case, does the soul seek for peace by progress in holiness, and victory over itself! It thinks, by suppressing this evil desire, and curbing that evil temper or disposition, to get peace—in other words, to get peace by endeavouring to get better, *instead of giving up all hopes of getting better and by surrendering every such pretension, and being cast over altogether upon Christ!*—to find that Christ has gone down under the waves and billows of wrath, not only for the sins which troubled the conscience before God, but also for that evil nature which so troubles and distresses the heart. When it was proved that you were utterly without strength, unable to do aught to deliver yourself, Jesus bore the judgment of it all before God, and rising out of it, God has transferred you to His side of the grave—that you live now by His life in resurrection, and that God sees you standing in redemption, alive in the life of His Son, and that the nature which so troubles you has been condemned and put aside for ever. How sweet to discover this—to find that all God recognises now is the *new* man; that all this terrible experience is but learning what your old nature is in God's sight; that it is a true work of repentance in your soul!

God has given your old nature the place of death in the judgment of the cross of Christ. He does not attempt to *improve* it in any degree. His testimony is, that He has given to you everlasting life in His Son; it is this life, and this only, which He owns and directs, and by which He trains and educates you—never recognising in any measure

the old nature. Nevertheless it exists in you, and His Spirit, through Christ's advocacy, deals with your conscience about it, never ceasing to deal with you about its workings (although never imputing them to you), that you may continue to judge them and keep them in the place of death which He has given them, by being engaged with Christ who is your life; and thus that the only thing which may be active is the life of Jesus in your body.

We will, in the next chapter (Lord willing), look into the fact that God does not change, or remove, or ameliorate, the old nature, in any degree, in imparting a new. Both natures remain as distinct as possible, but there is no necessity whatsoever that a Christian should live in the practice or power of any nature but the new; nay, rather, this is what God looks for in the Christian at all times.

CHAPTER III.

TWO NATURES: THE OLD NOT CHANGED NOR SET ASIDE.

In the first chapter we saw that it was a positive necessity that a man should be born again, ere he could ever see the Kingdom of God. This grand truth comes out in John iii. All was over with man's moral history when the Son of God came. If it were possible for man in the flesh, *i.e.*, in his state as a sinner, and responsible for it before God, to have been recovered or restored to God, it would have been proved by his receiving Christ when He came. It would have proved that man in the flesh was recoverable, though he had sinned. But no!

“He came unto his own, and his own received him not.” “He was in the world, and the world was made by him, and the world knew him not.”

How important it is for a sinner to accept this place of total, irrecoverable ruin! Then, and in this condition it is in which God meets his case, and discloses the purpose of His heart in His gift “of eternal life which God, that cannot lie, promised before the world began.” Like Israel, in the 21st chapter of the book of Numbers, who had wandered for thirty-nine years in the wilderness, and in the fortieth year, when they spoke against God, and loathed the light bread, and were dying under the bites of the fiery serpents, there was nothing now to *mend* in them, when God says, as it were: “I will disclose a purpose—I will bestow life where there is nothing but death.”

So, in John iii., God discloses His purpose by His Son. He does not mend man as He is—He bestows eternal life! To this end the Son of Man must be lifted up. A rejected Christ on His cross, outside the world, bearing the judgment of God against sin, is the door of exit for the sinner out of a charnel-house—a place of death and ruin, where there is nothing to mend, into a new sphere in His resurrection—and possessor of eternal life! The Son of Man on His cross must bear the wrath and judgment of God on the old man, setting aside that which offended God, and thus leave God free (so to speak) to bestow eternal life in Christ, as His gift to every one who believes. But if there was this necessity on man’s side, there was another feature which came out as well. It was not the need of man merely which was the occasion of His thus acting. It was to disclose *Himself*. His Son

comes down as the missionary of His heart, to ruined man, to reveal that it was the purpose of His own mind—the device of One whom man had maligned, and whom Satan had slandered, to give proof which none could now gainsay, that “God is Love”!—Love which gave, *unasked*, its most prized and valued possession—the Only Begotten of the Father—to reveal Himself—to give man a good opinion of God! It is “God” who “so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life” (John iii. 16).

This gift of eternal life does not in any way mend or remove the old man. True, the old man is judicially made an end of before God in the cross. Nor is it something in man apart from Christ. “This is the record that God hath given to us eternal life, and this life is *in his Son*” (1 John v.).

Has my reader accepted this—learned that his evil nature, as it is now, will never dwell in the presence of God? If so, have you accepted eternal life in the Son of God—thus owning by faith as dead, as God has done, your evil self, in Christ upon the cross?

This life comes to the sinner, who by faith accepts it, through death. The sinner lies in death;—“You being dead in your sins and the uncircumcision of your flesh” (Col. ii.). God sends His own Son, a sacrifice for sin—He enters this domain of death. When entering into it, He bears the judgment of God which was on man, so fully, that God, glorified in all His nature and attributes by its perfection, raises Him up from the dead; and every one who believes, “hath he quickened together with him.” The believer now lives in Christ before God—God

recognises no other life than this; and "all his trespasses" have been "forgiven" (Col. ii. 13)—all left behind, as it were, in the grave of Christ—the nature atoned for, and set aside judicially in the death of Christ. The believer lives now on the other side of death and judgment, in the life of the Risen One, who was dead; while at the same time his old nature remains *in* him. This eternal life is something that he had not before: he is now a child of God, having put off "the old man," and put on the "new" (see Eph. iv. 21-24; Col. iii. 9, 10).

Let us be clear and distinct in our apprehension of this, where so many are at fault. It is true, that for condemnation, and before God, the old nature is set aside—root and branch—tree and its fruits—and is gone for ever: it is not *on* the believer in His sight, and yet, all the while, the old nature is *in* him—an enemy, and to be treated as such, and overcome. He will bear about this nature till he dies or is changed.

God had sought fruit from man in the flesh, and had got none. The Lord, in His own ministry in the gospel, always addresses man in the flesh, in this state as responsible. When He had tried him out, and had got no fruit in the flesh, we find Him saying of it, "The *Spirit* is willing, the *flesh* is weak." He then takes upon Himself the judgment due to it, dies, and rising out of the judgment, He imparts as God's gift His own life, as risen, to the believer, who now lives in Him—Christ is his life—his life is hid with Christ in God (Col. iii. 3, 4). God never seeks fruit again from the old man—never addresses it, or recognises it in any shape whatsoever. Souls, when they are not in liberty, *do* recognise it, and often with deep sorrow—often

seek fruit from it—seek, too, to repress its workings in their own strength, and with the desire and conviction that it should be repressed before God. God addresses the new man, recognising the Spirit as life, and as making good the life of Christ in the believer. This nature never amalgamates with the flesh. Each has its own distinctive character. “That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit,” *i.e.*, it has its nature from the Spirit of God, who quickens, or gives life; the flesh profits nothing.

Now, although this is so, there is no necessity in any wise that the Christian should walk in the power of the old nature, or practise its outgoings in any sort whatever. Nay rather, God gives grace and power, as we may see, to overcome its workings, and keep it practically in death, where He has placed it—to reckon it dead, as He reckons it.

Paul’s own case is a remarkable one, and illustrates the fact that the old nature, the flesh, is never set aside in the believer, nor changed, nor improved by the very highest realization of the place he has in Christ. Even then, it needs the dealings of God to correct it, and enable the believer to hold it dead. We find in 2 Corinthians xii., that he had been in the third heaven, and could glory as to his being a “man in Christ.” He comes back to the consciousness of his life here below, and the flesh in Paul is so incorrigible, that God is necessitated to send him a thorn in it, to buffet him, lest the old man might be exalted above measure, through the abundance of the revelations. One would have thought that if ever a man’s evil nature was likely to be removed, or extracted, or changed, it was Paul’s. Yet no. Paul comes back to his conscious existence as a

man, and he discovers that God in grace sent the needed corrective to that which would otherwise have hindered him. Paul thought at first it was something he had better be rid of, and he prayed thrice for its removal; but when he discovered that the Lord in His grace had sent that which kept him in the sense of his weakness as a man, that the strength of Christ might be unhindered to act in him, he then says, "I glory in my weakness" (as a man—not infirmities), for "when I am weak, *then* am I strong."

In fine, God does not remove the old nature when He imparts the new,—nor is His working the making better of the old. The believer is a compound creature, having two natures as distinct as possible the one from the other—"The old man which is corrupt, . . . and . . . the new man which after God is created in righteousness and true holiness" (Eph. ix. 22-24).

CHAPTER IV.

THE NEW MAN—ETERNAL LIFE.

LET us now gather up what we have learned in our former meditations before we pass on.

1st. The absolute necessity that a man should be born again—that is, born anew—before he could even see God's Kingdom. This new birth is not the putting the *same* nature into another condition, but the impartation of another which is totally distinct from the old. This nature is produced by the word of God reaching the conscience by the Spirit's power, and thus laying bare the roots and

springs of one's being, as unmendable, evil and bad; and the soul, cast over upon Jesus, and believing in Him, has eternal life. Thus the person who believes in Jesus has received Him as his life, having been born again, on the ground of redemption, through the blood of Jesus Christ.

2nd. The new birth (*i.e.*, the word of God reaching the roots and springs of one's nature) has produced such a judgment and a loathing of self, that the soul has been, perhaps, thrown into the deepest distress before it has got peace. All this was the true and necessary work of repentance, the learning what the old nature is in God's sight, which followed the new birth.

3rd. This new nature is quite distinct from the old—never amalgamates with it, never improves it, and never sets it aside. Both natures remain to the very end, until the Christian is changed at the Lord's coming, or until death. Yet he is entitled to recognise only the new man as *himself*, and the old as an enemy to be overcome.

We will now meditate on the eternal life of the Christian, which he possesses in Christ. The soul is often feeble in this. There are often vague thoughts of what eternal life is. One thinks it is eternal blessedness; another thinks it is heaven when they die; another that it is future bliss, &c. *Eternal life is Christ! He is the life* of every one who has been born again. In God's sight, man—the whole race—lay in moral death. He had a purpose before the world was, to bestow eternal life (Titus i. 2, 3). None had been entrusted before Christ came to make this secret known. It was too glorious a thing for God to tell through man, even though he be a Moses or a David. It was reserved

for His Son to disclose! *He* is the eternal life, which was with the Father, and was manifested unto us in the Son of His love (1 John i. 1, 2). He came down from heaven—became a Man upon earth, and displayed before our eyes the virtues and beauties of eternal life. It was characterised by two features; *i.e.*, complete dependence upon God, and undivided obedience to Him. He was the bread of God which came down from heaven to give life unto the world. When He came, it brought out that there was not one single principle that governed the heart of man, that governed His; and not one principle which governed the heart of Christ governed the heart of man! His love was straitened—for His love He had hatred and scorn; a Man of sorrows and acquainted with grief. Yet the mighty love of God was pent up in the heart of that lowly Man! He found no channel for it to flow in here, and so He was straitened till He poured it out unto death! God's righteousness required that an end be made before Him of the first man, that He might, so to speak, be free to treat the race as dead—gone out of moral existence before Him. The Lord Jesus comes in and enters on the cross as the victim, in divine and mighty love and grace, into that scene of moral death where man lay. The world was shrouded with a pall of judgment, and no effort of man could cast off or break through the pall! He goes down into the scene. The pall of judgment, like a shroud, enclosed the Blessed One. He bears in His soul, on the cross, the judgment of God which enshrouded the race—the first man—and pours out His soul unto death, and was numbered with the transgressors. He rises out of the mighty waters, having exhausted their power,

and established the righteousness of God—breaks through the shroud which wrapped itself round Him—annuls death—destroys him who wielded its power; He emerges from death and stands—the last Adam—in His victory, in the majesty of His resurrection, the fountain, the stem, and source of life to every one who believes!

He is the last Adam—the Second Man. The history of the first man in God's eye is ended excepting the judgment of the lake of fire! Faith believes this, and lives by the faith of the Son of God. The believer knows he has the old man *in* him, but that in the mind of the Judge it has been judged on the person of Christ! His life is Christ risen out from among the dead. It is hid with Christ in God.

How feeble are our souls in this! How constant is the recognition of the old man—some looking for fruit from it still; some giving it a place in their soul's experience, hearkening to its unbelieving suggestions; others giving it a place before God in their religion; others too, looking for a status, a recognition in the world for it again—reviving the man that God has swept out of His sight for ever!

How glorious to know that there is *but One Man alive* before the living God!—One man on whom His eye can rest with full complacency—One life which fills the sphere to which it belongs with its beauty; and that He is my life—the One in whom I live for ever! This life is not in me—God hath given to us eternal life, and this life is *in His Son!* His Spirit, through whom I am born again, has communicated this life to me, and united me with the Son of God for ever! Oh, for the soul to gaze, and gaze, and

take in His excellency; to breathe the air, so to speak, where that life alone is; to draw down the supplies from Him; to live this life here below, and thus rise superior to a world and a scene where there is not a breath of air but is detrimental to its display: and yet to be sustained in vigour and power in the midst of it all; to know experimentally the power of the word, "Christ liveth in me"!

Do you say, I have never experienced it—never tasted its wondrous power, and yet I see 'tis all true?

I have been reviving and recognising the old man—yielding to its dictates—hearkening to its unbelieving suggestions—seeking a place of recognition for it in this evil world—supposing I could serve God with it—giving it a place of recognition in all my practical ways—obeying its lusts—its pride—its vanity—its gratification; and now I find that one throb of its whole being has never had recognition in God's eye. How am I to drink in the excellence of this other life, and live in its power?

Well! this is not learned in a moment, yet it is where God *begins* with us. All our exercises of soul and conscience have been leading up to the consciousness of that glorious level—the new creation in Christ! but *there* it is where we have begun—it is there where God has begun with us. When our soul is consciously there, we are in the state in which we should begin to put forth leaves and fruit, and Christ be magnified in our body here below.

Now the great point is this, *Do you accept it fully and wholly; and, by His grace, are you determined to have nothing else?* This is the great thing, the acceptance of it! People go to work to curb this

propensity, and clip that folly: to give up this lust and that vanity, in order to get into the consciousness of this life. If they but once accepted and tasted it, they would find that the things which minister to the old nature are not looked for in heaven. They would begin to hate the things and dread the things which come in to interrupt the soul's joy of abiding in Christ. They would not be looking for the scene around to minister to them; but they would discern that they are down here, with the sweetness of their own things flowing through their hearts, to minister to it the life of Him who has delivered them from it.

Many a Christian here fails. He knows he is in Christ before God, and wonders why he has not the joy of it. Look at him in his daily life, and you will find he is ministering to the old man; surrounding himself with those things which fill *his* eye; yielding to those things that belong to *him*; nurturing those desires and propensities which emanate from the old man; giving it a place of recognition and revival; taking it up again out of the death where God has placed it; and all the while wondering why he is not happy in Christ!

Oh, for the soul to be peremptory with itself through His grace; to get the vision upon Christ in the sense and acceptance that He is its life! Would it not then be easy? If you have known the joy of this even for a moment—if ever you have tasted its sweetness, you will rise above yourself and everything around which would distract your eye from Him. You would dread the encroachment of aught which would turn your eye from Jesus, or fill your heart and engage your mind to the displacement of Him.

May the Lord give His beloved people to know this—to live, and move, and abide in Christ; to feed upon that death which severed your connection from the whole scene—yourself included—that death which was your deliverance from it, and which—fed upon—sustains the severance, and links up the heart to Him who died, and rose, and ascended into the bright and blessed presence of God!

CHAPTER V.

WALKING IN THE SPIRIT.

WE now come to look at the *power* of this eternal life in Christ, which is possessed by the believer.

In Gal. ii., we find the language of one who has experimentally accepted this wonderful portion. The apostle writes, “I am crucified with Christ,”—here is the distinct and positive acceptance by faith, that, in God’s sight, Paul the sinner existed no longer! The unrighteous being’s existence had come to a termination in the Cross! God’s righteousness demands that the whole race of the first Adam, which had revolted from Him, be ended judicially in His sight. He could no longer allow the unrighteous thing to continue. In love He provided a sacrifice which would satisfy fully His demand. In His gift of His Son, He expressed that love which was without measure or end. “In the end of the world” His own Son comes in—enters in grace, when His hour came, into that terrible judgment to which the first man became subject—He bears its fullest outburst—dies—and is buried. He is then raised up and glorified of God, whose righteousness it was at once to set on

His throne, the Man who had done so. He thus brings to a judicial ending the whole race. Until this was done God never gave man the place of *death*—never pronounced the sentence that man was “dead in trespasses and sins.” We read, “If one died for all, then were all dead” (2 Cor. v. 14). This was the state which Christ’s death proved them to be in. Here, then, is the unspeakable privilege for faith’s acceptance, to know that I am *dead*! It is not that God asks me to be *better*, but tells me I am *dead*! “Nevertheless, I live,” says Paul the believer. “Yet not I.” No! that sinful “I” is swept away—gone for ever! “But Christ liveth in me.” Yes! He has brought to an end, in God’s sight and to faith’s acceptance, the “I” that broke my heart with its vileness; and rose up out of judgment, having done so, the only life, the life of every one who believes! “And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.” Here then is the whole matter out, to the acceptance of faith:—I live by an object—I have my eye upon Him who is my life in heaven; the Holy Ghost has come down, and dwells in my body (1 Cor. vi. 19), linking me up to Christ, and making good His life in me; so that it is “not I, but Christ liveth in me.”

The Holy Ghost, then, is the power of this life. It is by the Holy Ghost, in the first instance, using the water of the word, that the soul is born again. The word, reaching the conscience, made the conscience *bad*. But the water and the blood came out of the side of a dead Saviour (John xix. 34). The blood purges the conscience, and makes it *good*. So that he that believes has got life out of the death of the One who had borne, when He died, the judgment

of God ; and who has Himself, as risen, become His life. The Holy Ghost then makes good this life—Christ in the believer: “And if Christ be in you, the body is dead because of sin (its only fruit), but the Spirit is life because of our righteousness” (Rom. viii. 10)—the practical righteousness which flows from this. This life is in resurrection, at the other side of death and judgment. It is *Christ risen* who is the life in which we rejoice and live before God.

Now we have a principle in Scripture which we but feebly apprehend. It is *walking in the Spirit*. We read, “Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (Gal. v. 16); “That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit” (Rom. viii. 4, &c.). If we may characterize one thus walking in the Spirit, it would be by saying, He has got his eye solely upon Christ. The soul has got the apprehension that Christ is its life, and that it is united to Christ by the Holy Ghost. The Holy Ghost, when ungrieved, maintains the soul in unbroken engagement with Christ Himself, who is the life ; and the Christian thus walks in the Spirit, outside the flesh and what his evil nature loves and lives in. The thoughts of Jesus—His lowliness and meekness, gentleness, grace, separation from all evil while surrounded by it in this evil world—the tenderness of His gracious heart—the absence of all living to self which was found in Him—the moral beauty, and grace, and mind of Christ, thus engage the soul, which adoringly worships in the thought, *that He is my life!* The result of all this is, that the soul thus occupied is walking outside itself, outside the flesh, in the life of another, by the Spirit. He

walks in the Spirit, and no trace of His evil nature appears. It is not that it is removed or changed; but it is kept in the silence of death, where God has graciously put it. It is not by efforts to reduce it to order, and so to get the victory—a victory which would only restore the flesh to its own importance and recognition—but by the engrossment and engagement of heart with Him who is my life, outside of self altogether. Thus the flesh is left in its true place—*dead*, not made *better*.

How frequently does the Christian excuse himself for failure, by pleading the fact that he *has* got another nature: a horrible nature in him! How frequent are the excuses which come up before the soul! because, forsooth, he *has* got two natures, while in practice he should have but one.

The case of Stephen, in Acts vii., gives an example of a man walking in the Spirit. In Acts i. 9, the disciples gazed after the ascending Lord Jesus, till a cloud received Him out of their sight; but they saw nothing more. In the second chapter, when the day of Pentecost had come, the Holy Ghost descended, and took up His abode in and amongst the disciples. In the seventh chapter we find a man “full of the Holy Ghost, who looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God” (v. 55). Here then is an example of a man living and walking in the Spirit; his eye is upon Christ. His testimony follows, as suited to those around him (v. 56). This provokes the enmity of the world, and they stone him with stones; but so completely superior is he to their murderous hate—so engrossed is he with Him who is his life in heaven, that he is living as much in the translated state here below as if he were there

altogether. He is spending his last moments here for Christ, without an anxiety or troubled thought about himself. He is delivered unto death for Jesus' sake, and the "life of Jesus," is manifested in his body (2 Cor. iv. 10). All the passions and resentment of evil in his nature are so completely subdued that they appear no more than if they had no existence whatsoever.

How often we find souls trying to reduce to order their evil nature in their own strength—true souls too—conscious that it should be reduced to order in God's sight, as before man! Many a long fruitless life is spent thus—praying, perhaps, and mourning over a nature which distresses and breaks the heart, in the laudable effort to subdue its workings, and quell its risings; but without effect. The soul has not apprehended the power to subdue it in anywise. As one has said, "The flesh of man likes to have some credit: it cannot bear to be treated as vile, and incapable of good—to be excluded and condemned to nothingness, *not by efforts to annul itself*, which would restore it to all its importance; but by a work that *leaves* it in its true nothingness, and that has pronounced the absolute judgment of death upon it, so that, convicted of nothing but sin, it has only to be *silent*. If it acts it is only to do evil. Its place is to be *dead*, not *better*. We have both right and power to hold it as such, because Christ has died, and we live in His risen life. He has Himself become our life." Rather should the soul turn away in abhorrence of the evil thing, and get the eye distinctly upon Christ. This is the normal office of the Holy Ghost in the Christian, to keep the soul engaged with Him—to give thoughts of Jesus, and keep them flowing through the soul.

His interests and engagements, aims and ends, become those of the Christian who has His life: and the result of engagement of heart with Christ is the easy and natural subjugation of the evil thing. It is treated with the non-recognition it deserves: its desires, aims, and lusts are checked; they are held in death and practical subjection; they are passed by without recognition; and the soul drops easily and happily into practical life in the Spirit. Members are mortified; not by trying to mortify them, but by the superior engagement with "things above, where Christ sitteth at the right hand of God" (Col. iii.). It is "through the Spirit" we "mortify the deeds of the body" (Rom. viii. 13); and the consequence is that, instead of the continual unhappy strife between the two natures, the flesh "lusting against the Spirit, and the Spirit against the flesh," the Christian walks in the Spirit, and does *not* fulfil them in anywise. Instead of the sad "works of the flesh," the "fruit of the Spirit" is the easy and natural outflow of that life which the believer possesses in Christ—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

"If we live in the Spirit, let us also walk in the Spirit," is the exhortation founded on the fact that the Spirit is our life, connecting us with Christ. "And they that are Christ's *have crucified* the flesh with the passions and lusts." The flesh *has been crucified*, and faith acts upon this wondrous privilege and deliverance, and "walks in the Spirit," who is the power of this eternal life. The good Lord give His people to know it, and practise it for His name's sake!

CHAPTER VI.

“IN THE LIGHT.”—CONFESSION.

THE question remains, what is the sphere and measure of walk for the new man? It is a deeply interesting one. May the Lord give us to apprehend it!

The blow of judgment which fell on God's dear Son on the cross, rent the veil which was between God and the sinner. The same blow which disclosed and expressed, at the same moment, the love and the righteousness of God; removed for ever the sins and sinful condition which shut out His people from His presence. Thus the Christian who possesses eternal life in Christ, has been introduced into the presence of God in light!

The sphere of his walk, then, is the *presence of God in the light*! God has cleansed him, and begotten him anew for such a sphere: and now the standard and measure of his ways are nothing less than the *Light—within the veil*! Everything inconsistent with God's presence in the light is judged as of the “old man;” thus the “new man” rejoices in liberty, in the presence of God. He was “once darkness,” now he is “light in the Lord;” and the exhortation is, “Walk as children of light.” The light makes manifest all that is not of God in his ways.

What a wondrous measure is this! Yet the new man rejoices that no less a standard is given of God.

Called into fellowship with the Father, and with His Son Jesus Christ, how could there be this fellowship, except in the power of eternal life?

Impossible. Fellowship is the proper issue and outgoing of eternal life. The Christian can walk in no other place; he can have no other standard than this. The life he possesses in Christ brings him to the presence of God in light. The light does not judge him, as questioning his title to be there. The brighter the light the clearer the title is seen to be. But the light makes him judge himself for all that is inconsistent with it. When the flesh is at work in one way or another (even if the action is purely inward), if there is anything whatever that the conscience ought to be exercised about, the soul is not, cannot be, in the enjoyment of communion with God in the light, because the effect of the light is to bring the conscience into exercise. But when the conscience has nothing that is not already judged in the light, the new man is in action with regard to God.

The possession of an evil nature never makes the conscience bad in God's presence. It is only when it is at work in any way, that then the conscience becomes defiled. The cloud is felt, preventing the soul's enjoyment of communion in the light. Here then comes in God's blessed dealing with that which is made manifest in His presence, where there is failure in our ways as Christians. It is the advocacy of Christ, which, when exercised, bows the heart in self-judgment and confession of sins. Just as a man with his dress soiled or in disarray, enters a room full of light and mirrors, and instinctively arranges his dress—the light discovers whatever was astray; so one cannot help confessing when, in the light, there is the slightest soil, anything which the light reveals: "For whatsoever doth make manifest is light;" and God is "faithful and just to forgive us

our sins, and to cleanse us from all unrighteousness" (1 John i. 9).

Alas! when the sinful nature is yielded to, and permitted to appear in the shape of "sins" the conscience is defiled and unhappy, the Spirit is grieved; and the more sensitive the conscience, the more keenly it feels the stain. Here it is that we learn what has produced this bowing of the heart and conscience before God about the sin. The *advocacy of Christ has been in exercise*—not because I have repented of the sin, and judged myself about it, but because I had sinned, and it needed that my soul should be bowed because of the failure before the Lord. A living person—Jesus—deals by His word and His Spirit with my heart and conscience, makes me feel the sin, and bows my heart in confession to Him who is "faithful and just to forgive," and "to cleanse us from all unrighteousness." It is, "If any man *sin* (not "repent of his sin"), we have an Advocate with the Father" (1 John ii. 2). He forgives the sin, and cleanses the heart from the remembrance of that which had caused the sorrow and distress of soul.

True confession is a deep, deep, painful work in the soul. It has not merely to do with the actual failure, but with the root of the matter, which, unjudged, had produced the sin. Peter's case, in John xxi., gives an illustration of this dealing of Christ, when he needed a sense of his sin not heretofore possessed. Peter had "wept bitterly" over the sin (his denial of Christ), yet the roots were unreached, and liable to break forth again. The Lord deals with him—not charging him with the sin, or even making mention of it. "Lovest thou me more than these?" Hast thou still that over-

weening confidence in thyself? For he had boasted that if all others would deny Him, yet he would not. The Lord did not look to the stream, but to the source; He laid it bare, exposed it to Peter's heart and conscience. The root was reached, and all was out before His eye. The spring was laid open, judged, and dried up. Blessed dealing of One who loves us perfectly, and cares too much for us to spare us when we need to learn ourselves! Nothing charged upon us, as imputed to us, but nothing allowed—to allow it were not love—were not God. The heart adores Him when it sees His ways! But oh, how little do souls profit by His ways! By-and-by it will be seen how He had vindicated His own care—and how the exercised souls profited by them, and the careless ones lost by the way.

How wonderful is the place, the calling, the sphere of walk, of the Christian! Walking in the Spirit, outside flesh and self, in and by the life of Jesus, the light of God's presence its sphere, where no soil of sin, no spirit of the world can ever come. His whole being is open and simple in His presence; finding no motive for concealment from Him now, even if such were possible; God Himself the resource of the heart, against all that is within. Thus the "light" is "armour to the soul." It learns to be peremptory with itself, in refusing all that is not of God: it thus walks in the joy of uninterrupted fellowship with Him. It has the consciousness, too, of being well pleasing to Him. The eye is not turned inward to look for fruits there, but outward and upward to Him. It lives by another. Christ is before the soul distinctly and undistractedly. Flesh is detected in its roots—the fruits need not appear to learn what it is. It is seen as that which would

break the communion and separate the heart from the joy of walking with God, and is refused. Things around are seen in their true value. The soul grows in His presence—not as contemplating its growth, but as not having yet attained, or being already perfected, in full and actual conformity to Christ in glory, it presses on towards the mark for the prize of its high calling of God in Christ.

Beloved Christian reader, we have got a life which connects us with heaven *now*, but which is to be displayed while we are here on earth. We have members to mortify, but no recognised life below (Col. iii.). It is fashioned in us *by the putting off of self*—living in the denial and non-recognition of self. *Its* issues and outgoings are only those which God can own. The life of Jesus here was a life of perfect dependence, of undivided obedience; His perfect will was surrendered—“not my will, but thine be done.” He is our life—“He that is joined unto the Lord in one Spirit.” His words tell us what He was when here—they were *Himself*! They are they by which we live; they form and fashion us in conformity to Him. When we are not formed by them, *we are checking the outgoings of our life*—stunting our growth up to, and in, Christ!

The Lord give us, with steady growth, to go on from day to day, growing in grace and in the knowledge of Him, the life within us springing up to its source, in the brightness of the Father's presence where He is, until we are fully conformed to Him, spirit, and soul, and body, and are with Him for ever! Amen.

LONDON: ALFRED HOLNESS, 21 PATERNOSTER ROW.
GLASGOW: R. L. ALLAN, 143 SAUCHIEHALL STREET.

THE

CHILDREN'S HYMN BOOK.

Edited by F. J. R.

Containing, with Appendix, 252 Choice Hymns, suitable for Sunday Schools and for private use in Families, &c. *Classified for convenience of Reference in five different divisions.* Price 2d.; in cloth limp, 3d.; in cloth, *Sewed*, with gilt stamp, 4d.; strongly bound in cloth boards, price 6d.; in French Morocco, gilt edges, price 1s.; in best Morocco, circuit edges, price 2s. 6d.

THE CHILDREN'S HYMN BOOK will be supplied in quantities of Fifty copies and upwards to Sunday Schools, &c., at *Special Rates*. Apply direct to the Publishers.

THE

GOSPEL HYMNAL.

Edited by Dr. WOLSTON.

Containing, with Appendix, 330 Select Hymns for Gospel and other Meetings, price 2d.; cloth limp, sewed, 4d.; *strongly bound in cloth boards*, price 6d.; in French Morocco, gilt edges, 1s.; and in *best Morocco*, circuit edges, price 2s. 6d.

THE GOSPEL HYMNAL will be supplied in quantities of 50 copies and upwards, for Meetings, &c., at *Special Rates*. Apply direct to the Publishers.

LONDON:

ALFRED HOLNESS, 21 PATERNOSTER ROW.

GLASGOW: R. L. ALLAN, 143 SAUCHIEHALL STREET.

Edinburgh: Robertson, 52 Cockburn St.
Dublin: T. Weston, Westland Row.

Toronto: S. W. Hallows, 364½ Yonge St.
Melbourne: Seelenmeyer, 110 Swanston St.

AND MAY BE ORDERED OF ANY BOOKSELLER.

Two New Packets of

LITTLE PEARLS FOR BOYS AND GIRLS

(Illustrated), forming Packets III. and IV. of the Series, to be had as follows:—

LITTLE PEARLS, PACKET III.

- | | |
|---|---|
| 1. "Please, Sir, try to save Me:" or, the Strong Swimmer. | 4. "I am Clinging fast to Jesus." |
| 2. The Irish Lad and the Lost Sheep. | 5. The Aged Soldier: or, the Story of the Substitute. |
| 3. Story of the Coloured Preacher. | 6. "Have I Nothing to do?" |

Price 3s. 6d. per 100, post free. May also be had in a Packet containing 12 little books assorted, price 6d. Two Packets post free for 1s.

LITTLE PEARLS, PACKET IV.

- | | |
|---|--|
| 1. The Sailor Lad: or, "Praying Jack." | 4. The Little Girl who was not Afraid |
| 2. Fanny and the Flowers. | 5. The Railway Accident. |
| 3. "They are all at the Bottom of the Sea." | 6. How a little Boy Testified of Jesus |

Price 3s. 6d. per 100, post free. May also be had in a Packet containing 12 little books assorted, price 6d. Two Packets post free for 1s.

Packets I. and II. may also be had as follows:—

LITTLE PEARLS, PACKET I.

- | | |
|-----------------------------|---------------------------------------|
| 1. Teddie in the Sea. | 4. Story of the Wicked Captain. |
| 2. The Little Shepherd Boy. | 5. Little Maggie and the Prison Keys. |
| 3. Disobedient Alice. | 6. Fly to a Safe Place. |

Price 3s. 6d. per 100, post free. May also be had in a Packet containing 12 little books assorted, price 6d. Two Packets post free for 1s.

LITTLE PEARLS, PACKET II.

- | | |
|---|--------------------------------|
| 1. Hungry, Thirsty, and Tired. | 4. Little Catherine's Journey. |
| 2. Not One to Spare. | 5. Willie in the Gravel Pit. |
| 3. Short Weight: or, Weighed in the Balances. | 6. Looking to Jesus. |

Price 3s. 6d. per 100, post free. May also be had in a Packet containing 12 little books assorted, price 6d. Two Packets post free for 1s.

LITTLE PEARLS FOR BOYS AND GIRLS now form in all a Series of 24 neat little books, printed on *Coloured Paper, assorted tints*, and all contain true and interesting Stories for the young, *Illustrated*, to be had as above-noted.

JUST PUBLISHED.

A New Series of Small

FOUR-PAGED PICTURE TRACTS,

called **THE WHITE FLAG LEAFLETS**. Each little paper contains an interesting narrative, embodying a clear statement of the Gospel, suitable for both Old and Young. To be had as follows:—

PACKET I.

The White Flag.
"It was for me."

What Faith is.
No more conscience of sin.

In a packet containing 50 Copies assorted, price 4d. 3 Packets postage free for 1s.

PACKET II.

The Closed Door.
Clinging to the Wreck.

Coming to Jesus.
Rest.

In a packet containing 50 Copies assorted, price 4d. 3 Packets postage free for 1s.

12 of Packets I. and II. assorted, will be supplied for 5s., postage free. These little papers will be found very suitable for broadcast distribution amongst both Old and Young.

London: A. Holness, 21 Paternoster Row. Glasgow: R. L. Allan, 143 Sauchiehall St.