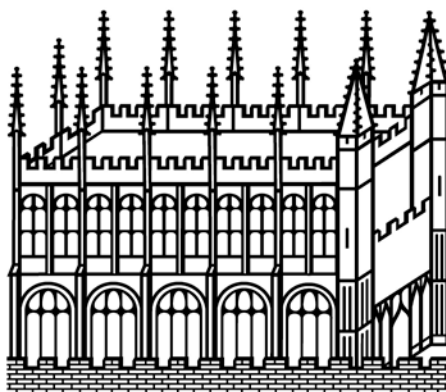




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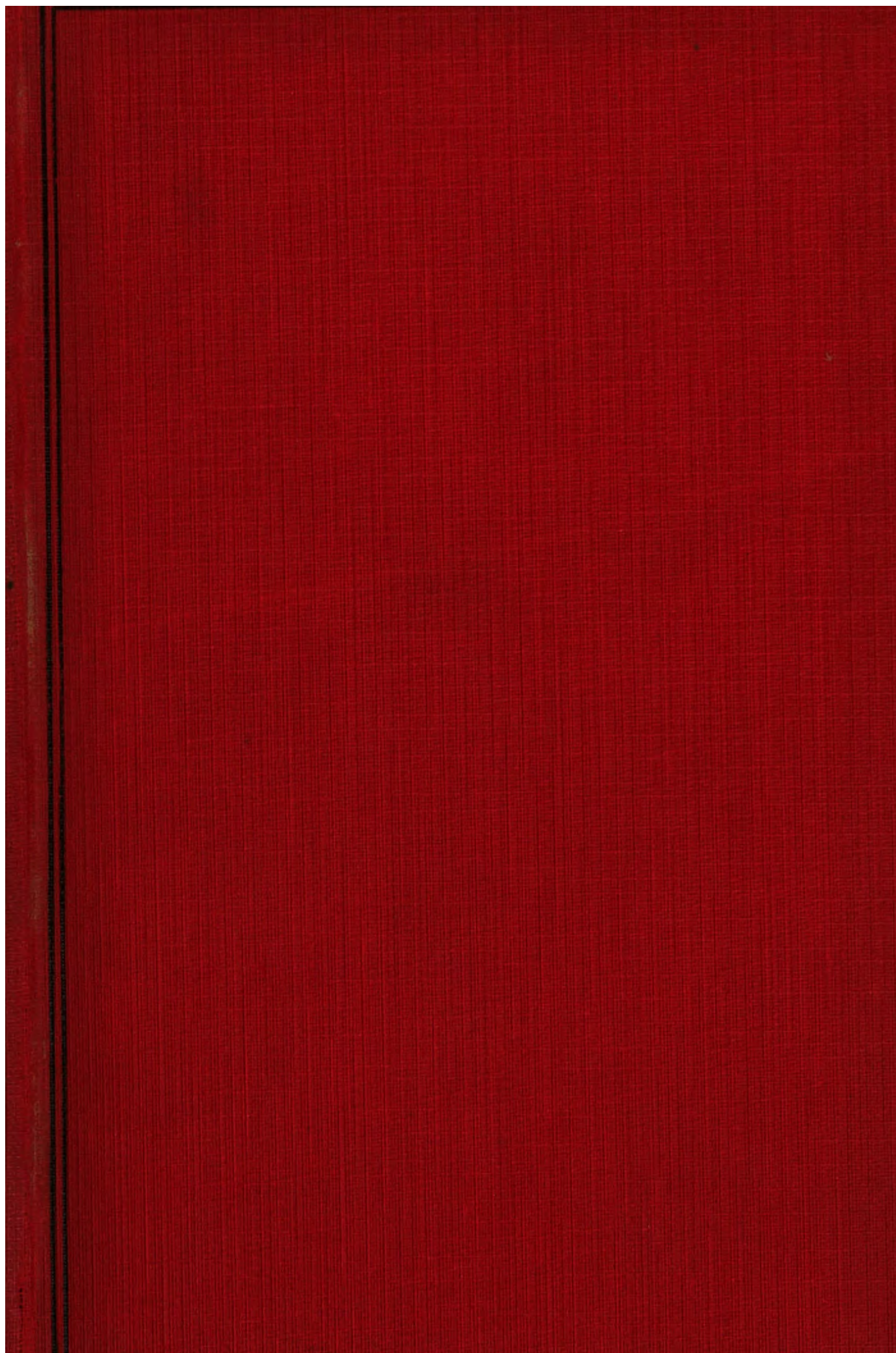
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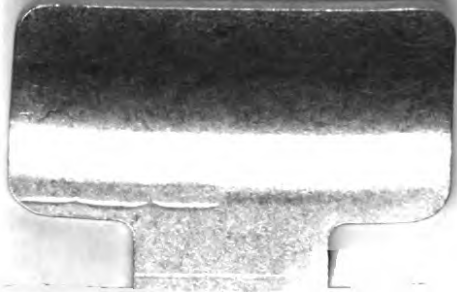


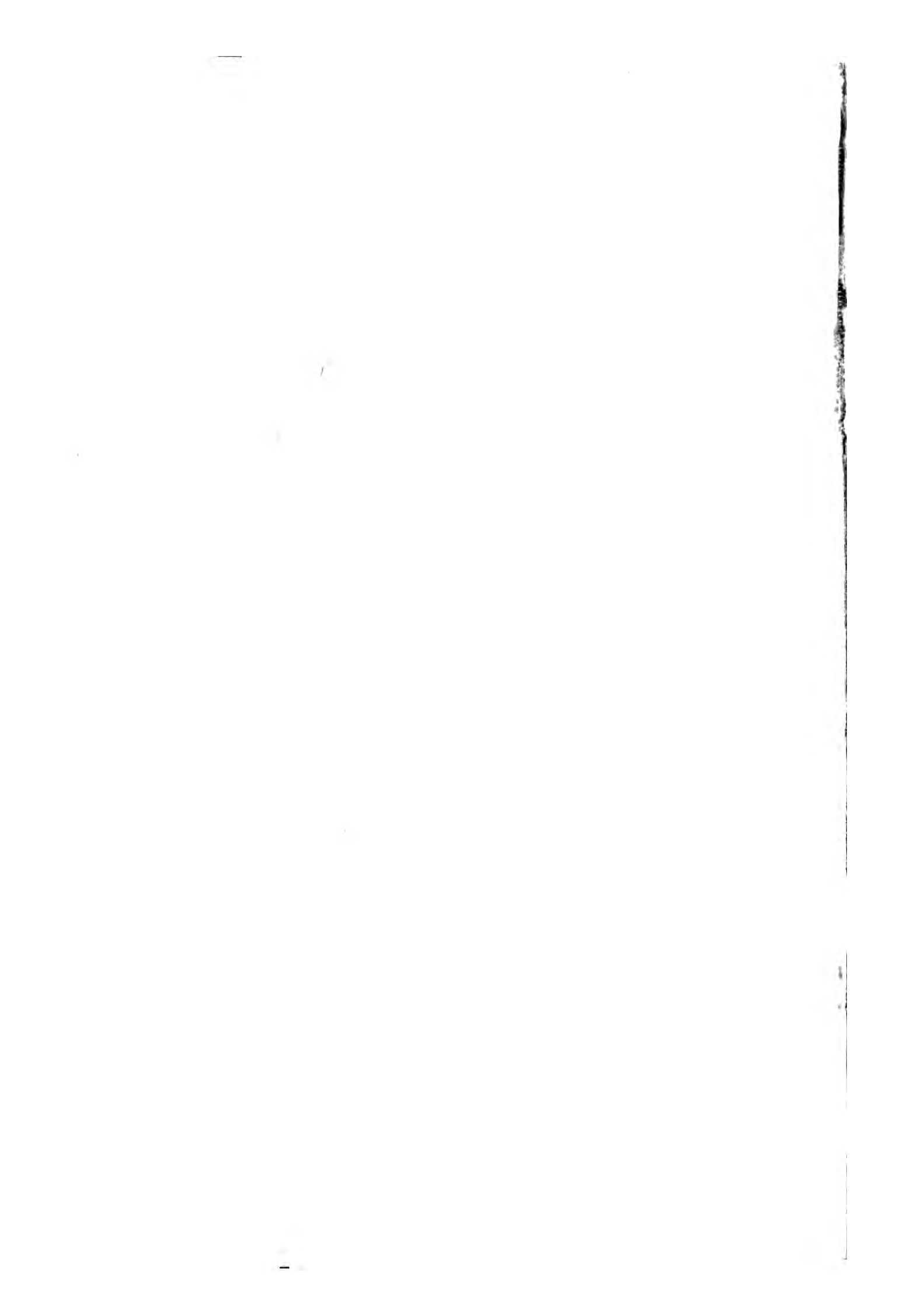
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SAFE THROUGH THE
BLOOD OF JESUS

SAFE THROUGH THE BLOOD OF JESUS

BY

WILLIAM REID

Founder of "The British Evangelist"

Also, Words by C. H. SPURGEON on "That
Memorable Night in Egypt" (Exodus XII.)



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That Memorable Night

EXODUS XI., XII.

AND the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh; . . . afterwards he will let you go hence: . . . he shall surely thrust you out. . . . About midnight will I go out into the midst of Egypt: and all the first born in the land of Egypt shall die. . . . And there shall be a great cry throughout all the land of Egypt. . . . But against any of the children of Israel shall not a dog move his tongue . . . that ye may know how that the Lord doth put a difference between the Egyptians and Israel. . . . Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb . . . a lamb for an house. . . . Your lamb shall be without blemish. . . . And ye shall keep it up until the fourteenth day, . . . and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. . . . And they shall eat the flesh in that night." And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast. . . .

"And the blood shall be to you for a token upon the houses where ye are . . . and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you.

"Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the Passover. And ye shall

take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians, and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come into your houses.

"And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt. . . . And Pharaoh rose up early in the night . . . and there was a great cry in Egypt; for there was not a house where there was not one dead."

THE Jews tell a story of that memorable Passover night. A Jewish father had one little girl, ten years old, of whom he was very fond. As the first-born, she would be the one to die if the angel's stroke fell on their dwelling. Before going to sleep, she asked her father if the blood had been sprinkled on their doorposts. He said it had, and she fell asleep. But she woke several times through the evening, asking anxiously if it was all right about the blood. Assured that it was, she tried to sleep, but woke before midnight in great alarm. She asked her father to carry her to the door, that she might see the blood, when he found to his horror, no blood on the doorposts! A servant had neglected to attend to it. Her father ran and sprinkled the blood on the doorposts with his own hand. Then he showed his child the blood there, and, knowing that she was safe, she went soundly to sleep.



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BY C. H. SPURGEON.	

Preface

I HAD been religiously inclined from my earliest years. When quite little, I was wont to say my prayers many times over; for I had heard it said that everything done on earth was written down in Heaven, and I wished to have as much as possible recorded there in my favour. When about ten years of age, I heard that there were some who did not believe that the Bible was the Word of God; and that led me to surmise that it was not sufficiently clear that it was from God; for if He had given a revelation of His mind to man, it must have come in such a form that it would have been impossible for any person to disbelieve in it. I pictured to myself that if God chose to do it, He could put up in great letters along the Heavens, "I am the Lord," and everybody would see it and believe; and if the Bible were from Him, its revelation would be so unmistakably clear, that it would be impossible to doubt its Divine origin. But this was not a settled conviction; and my incipient scepticism was soon dissipated.

When at school I was deeply impressed with the solemnity and propriety of daily worship, and fervently wished, on returning home, to be able to have family worship ; but my timidity was stronger than my convictions, and it was not attempted. Having no Christian friend to give me counsel, direction, or encouragement, my religious impressions by and by evaporated, and my character was left very much to the formative power of surrounding circumstances. But having been instructed when at school in a neighbouring town, in what was right, and counselled on leaving it, by a Christian lady of the town, as to how I ought to conduct myself on my return home, and being put in a responsible situation, I felt a moral weight upon my spirit, and gravitated towards the good, the right, and the true.

I was much given to reading, and from having abundance of the choicest books of a historical and literary character, I was permitted to gratify my taste. The acquisition of information was my great aim. I had an ardent thirst for knowledge, and every species of works, with the exception of light literature, for which I had a settled contempt, was

devoured by me both day and night. Solid literature suited my disposition, and I stored my mind with useful information on a variety of subjects. I was once so engrossed with books, that when about fifteen I left off going to church, that I might have the quiet of Sunday for reading. But this I soon discovered to be wrong, and it was discontinued.

In the course of years I became acquainted with the most evangelical minister in the town where I resided; and I left an eloquent preacher, whose discourses were only "a very lovely song," and attended the ministry of the Gospel of the grace of God. This materially changed the current of my thinking and kind of reading, and I became serious, devout, and religious. I carried my thirst for knowledge with me into my religion, and I searched the Scriptures and read religious books with an earnestness and constancy which were absorbing. I got Fleetwood's "Life of Christ," and read it many times; and so engrossing was it, that I sometimes sat reading it until two or three o'clock in the morning. The circumstances in which I was living, and the trials which thickened over my path, were no doubt

instrumental in sobering my buoyant spirits, and throwing me upon a course of religious duty.

From the instructions of the pulpit, and my own reading, I soon became, in some measure, acquainted with the system of Christian doctrine; and believing that I was a real Christian because I knew about Christian truth and Christian experience, and had a liking for all that was good, I thought it was my duty to join myself to the church. I was quite able to answer all the questions that were put to me, for I was not asked, "*Are you born again?*" I was admitted, and, as a member, received the Lord's Supper regularly. Even at that time I walked a considerable distance every Sunday to attend a prayer-meeting at eight o'clock in the morning; but it was all "works," for I felt as if I were acquiring extraordinary merit by the performance of this extraordinary duty. I had a real pleasure in doing well. After this I attended a Bible class, and prepared so thoroughly for it, that I was able to outshine all the rest in my knowledge of the subjects which were submitted for our consideration.

In order the more thoroughly to master the contents of the Scriptures, and satisfy my own mind, I set to reading the Bible with a commentary; and after having read it with one commentary, I got another, and pursued it with the most assiduous earnestness and perseverance. With these helps, I passed many hours in searching the Scriptures, and enjoyed it more than anything else; but it was from no love to God Himself, but simply to acquire information. I do not remember that I had a spiritual sense of sin, either before becoming a church-member, or for a number of years after doing so; and consequently I read the Bible more with my *intellect* than with my conscience and heart. I wanted "by searching" to find out God, ignorant of the fact that He can be known only through our spiritual necessities. I saw the truth, as I believed, clearly enough; but never having been really convinced that I was an utterly lost sinner, I had never prayed from the heart, "*Lord, save me, I perish!*"

In course of years I became less satisfied with my religion and with myself, but when unhappy I did not go direct to Jesus. On the

contrary, I tried to *read* myself right, or *pray* myself right, or *work* myself right; and for a time I succeeded. I was most strict in all my deportment, conscientious and exemplary; and having a sensitive conscience, I felt miserable if I failed any day to read a good deal, or perform other duties. Morning calls often annoyed me, proving, as they frequently did, an interruption in my round of prescribed duty; and when I met with agreeable, intelligent friends, and went thoroughly into their conversation, I forgot all about Divine things. When I was left to myself again, after a time of forgetfulness of God, I sometimes felt that I had a tremendous leeway to make up, and I set about doing it with all my might. When thus drawn away from religion, I would sometimes have a protracted season of forgetfulness of God, but it was generally followed by a season of conflict, remorse, struggling, and persevering penance. To keep up a religion on my plan, was a difficult matter, and very unsatisfactory. When I did well, read well, and stored up Scripture truth in my mind, did my duty as a Sunday School teacher, tract-distributer, and district-

visitor, and was sufficiently earnest, I felt myself all right; but if I failed in duty, I continued miserable.

Being perfectly sincere and conscientious, consistent in my conduct, and considered truly pious by myself and others—I waded on through this legal mire for years; during which time it never once occurred to me that there must be a radical defect about my religion. My heart was unsatisfied; my conscience (when in any measure awakened), was silenced by duty, but not satisfied by righteousness, nor purged from dead works by the Blood of the Righteous One. My error was in believing that religion consisted in *knowing* apart from *realizing*; and my conscience not being spiritually aroused, I persevered in my delusion for about a dozen years. I believe now that there was one error which I committed, which tended more than anything to keep me in my unhappy condition—I considered my prayers so utterly unworthy to be presented to God, that instead of throwing myself in all my sinfulness and unworthiness before the throne of grace, and getting into immediate contact with the God of salvation, I employed

exclusively the prayers of others. I frequently used ejaculatory prayers of my own throughout the course of the day; but when I came before God formally, I felt so utterly unworthy and unable to order my speech before Him, that I was always constrained to use the language of others; for, praying being regarded as a meritorious duty, I felt that it must be done well in order to be accepted, and I feared to commit myself to a lengthened address to the Divine Majesty. The Holy Ghost would have helped my infirmities, and made intercession within me, but I had not the most remote conception that I might, by a believing glance towards heaven, secure His gracious aid; and so, instead of "praying in the Holy Ghost," I prayed merely in the words of my fellow-men, which sometimes met my condition, but more frequently did not, and always seemed to keep me at a distance from God, and from enjoying direct *personal intercourse* with "the Father of mercies" (2 Cor. 1. 3).

In this unsatisfactory manner I wasted and lost my young years, "and was nothing bettered, but rather grew worse" (Mark 5. 26).

I had been religious, moral, dutiful, and consistent; but it had been a mere going about to establish my own righteousness, ignoring the central fact of Divine Revelation—that “*Christ Jesus came into the world to save sinners*” (1 Tim. 1. 15). “But God, who is rich in mercy” (Eph. 2. 4), had compassion on me, and by the grace of His Holy Spirit, then and there “revealed His Son in me” (Gal. 1. 16). The first gleam of Gospel light which entered my darkened mind, was in reading a little tract in which Luther’s conversion is referred to. When the words of the Creed, “I believe in the forgiveness of sins,” were pronounced in his hearing, he took them up and repeated them on his bed of sickness; but he was told he must believe not only in the forgiveness of David’s or Peter’s sins, but that *he must believe in the forgiveness of his own*. This truth became the inlet of pardon and peace to his soul; and on reading of this, I felt that my soul also was being visited with light from Heaven. I was soon led to see that pardon of sin was a present and personal blessing, but I was not satisfied that I believed aright.

Shortly after, I was reading Romaine's "Life of Faith," and came upon this sentiment, *That the weakest believer is as precious to Christ, and as safe, as the strongest.* The great Enlightener (God's Holy Spirit) filled my soul with His transforming presence. He who commanded the light to shine out of darkness, shined in my heart, "to give the light of the knowledge of the glory of God in the face of Jesus Christ." Christ from that moment became the great central object of my contemplation. Immediately Jesus appeared to be the centre, sum, and essence of revelation, and with Him as a key, I thought I could understand all that was ever written on the subject of religion. My spirit rejoiced in God my Saviour; and self, and its services, were thought of only to be condemned as utterly vile and worthless. *Christ was all.* And as my soul was filled with Divine light, and glowed with the love of Jesus, I said to myself, as, in amazement, I remembered the dreary past—How could I have been so blind as not to see the way of salvation when it is so clearly revealed that "Jesus Christ is all and in all, and we are complete in Him"—

not "in Him" *and* our own doings combined—but, *in Him alone*. The truth was as clear as the sun at noon-day, that Jesus is Himself the *Sin-Bearer* and Saviour, and I and my legal duties and even conscientious penances were nothing but "filthy rags." I had read it a hundred times that Jesus came "to seek and to save that which was lost," *and yet* I never saw it until now. Oh, how blind I was! How sad to think that I had read so much about Him with a veil upon my heart, and had never seen Him as a Saviour till that blessed hour!

I now wished that every one could see the Lord as I saw Him. I wondered that they did not, and I thought I could point Him out to them so clearly and distinctly, as made of God unto us "wisdom, and righteousness, and sanctification, and redemption," that it would be impossible for them not to believe in Him, receive Him as theirs, and be filled with heavenly joy; but I found that "old Adam was too strong for young Melanchthon."

About this time I heard a sermon which I wished to get good from; but the minister was drawing to a close, and I had found

nothing in all he had said to satisfy my soul, when as a concluding sentence he repeated the words, "*Christ is the end of the law for righteousness to every one that believeth*" (Rom. 10. 4); and that was borne in upon my soul with so much power of the Holy Ghost, that I again found my heart filled with the light, life, and love of God. How clearly it appeared to me that Christ *had* in my stead satisfied *all* the demands of the law, and abolished the law as a ground of justification, by fulfilling every one of its many demands; and that from the moment we believe this, He allows us to begin life with a righteousness as perfect as if we had fulfilled every iota that the law of God exacts. I had been ignorant of this and had been trying to do that which Christ had done for me, and had I gone on for ever in the same track, I never could have done for myself. When one's eyes are opened by the Holy Ghost, how monstrous does it seem for the sinful creature to have thus been attempting to work out a righteousness, which could be effected only by the Creator. "Christ is the end of the law for righteousness to every one that believeth"; and, believing in Jesus, I

found that, instead of needing to begin to fulfil the law for myself, I was privileged to begin at "the end of the law." Instead of looking forward to being able to complete the fulfilment, I found that (on believing in Jesus) what I fancied would be the termination of a life of obedience, I had now presented to me in the Gospel of Christ *as the point from which I was to start*. To get Christ in a moment as my perfect righteousness (after going about for the best part of my life to establish a righteousness of my own), was to me as "life from the dead."

.

Is all this foregoing my own experience? No, it is not mine; but the experience of another, which, having been submitted to me when about to write this preface, I considered so suitable that I have written it out, and given it as one of the most satisfactory reasons for issuing the present volume. There can be no doubt that there are many cases like the above. I fear that not a few of the strictly religious in all our churches, are really ignorant of the "true grace of God" (1 Pet. 5. 12), which gives Jesus as "the end of the law

for righteousness to every one that believeth." I fear also that, in some cases, on account of a *mixture* of law and Gospel in public instruction, inquirers, are left with the impression that they have something to do in order to obtain "justification of life" (Rom. 5. 18). And that when we consider the thousands who are being awakened by the Holy Ghost throughout our own and other lands, I believe that we could not engage in a more needful service, than the preparation of a work such as this, in which is set out "the righteousness of God *without the law, even the righteousness of God by faith of Jesus Christ, unto all and upon all them that believe*" (Rom. 3. 21, 22). We sometimes hear "the claims of Jesus" pressed upon sinners; but this is to confound Christ with Moses, and represent His salvation as only an amended republication of the law "given by Moses," forgetting that "grace and truth came by Jesus Christ" (John 1. 17). The Gospel, strictly taken, contains neither "claims," commands, nor threatenings, but is glad tidings of salvation to sinful men through Christ, revealed in doctrines and promises; and these, revealed to men as sinners,

stout-hearted, and far from righteousness. In the *good news* from Heaven for the lost, there are no precepts. All these (the command to believe and repent not excepted), belong to and flow from the law. The Gospel is the report of a peace purchased by the blood of Christ for every child of Adam, and it is offered to them. The Gospel brings liberty to captives, pardon to condemned criminals, peace to rebels, life to the dead, and salvation to them that are on the borders of hell. It is not, indeed, the Gospel of itself, but *Christ* revealed therein, that heals the sinner. It is Christ that is to be received; but He is received as offered in the Gospel, which holds out Christ to the eye of faith. The Gospel is with respect to Christ, what the pole was with respect to the serpent. The Gospel does not urge upon us claims to which we cannot respond, but it places before us the free grace of God in Christ Jesus, and permits us to claim the Son of God as our Redeemer, and through Him to enjoy "all things" pertaining to the life of faith and the hope of glory. We are asked to give God nothing for salvation. *He* Himself, is the great *Giver*. Our proper

position is to stand before Him as beggars in the attitude of *receiving*. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give all things?" (Rom. 8. 32).

The Gospel of the grace of God does not consist in pressing the duty defined by any such words as "*Give your heart to Christ*" (often unwisely pressed upon inquirers after salvation as if it were the Gospel). "*Give your heart to Christ,*" is rather *law* than *Gospel*. It is most proper that it should be done, for God Himself demands it; but merely urging the doing of it, is far short of the Gospel. The true Gospel is, Accept the free gift of salvation from wrath and sin by receiving Jesus Himself, and all the benefits He purchased with "His own blood" (Acts 20. 28); and then your heart will be His in a moment, being given to Him, not as a matter of *law*, but of *love*; for if you have the love of His heart poured into yours by His blessed Spirit, you will feel yourself under the constraining influence of a spontaneous spiritual impulse to give Him in return your heart, and all that you possess. It is right to give Him your heart;

but unless you first receive His, you will never give Him yours.

The design of the following pages is to exhibit "the true grace of God" "without the works of the law," and only "by the BLOOD of JESUS" (Heb. 10. 19). Our aim is the glory of Christ in the conversion of souls; and the means employed to accomplish that end, are simple statements concerning the great Scripture truth, that we are saved at once, entirely, and for ever, by the grace of God "Who is rich in mercy"; and that we have no part at all in the matter of our salvation save the beggar's part, of accepting it as a "free gift," procured immediately for us by "the precious blood of Christ" (1 Pet. 1. 19). And as many are struggling to get up something of their own, as a *price* to bring to God to *buy* salvation of Him, we have taken pains to show the entire uselessness of all such efforts; and to point out, that all true religion has a *distinct beginning*, and that *that* beginning dates from the time when a sinner, conscious of his utterly ruined condition, believes in his heart that Jesus so completely satisfied God for sin, that He could say before He gave up the ghost "*It is finished*"

(John 19. 30) ; and thus and thus only "we have redemption through HIS BLOOD, the forgiveness of sins" (Eph. 1. 7). He "His own self bare our sins in His own body on the tree" (1 Pet. 2. 24), and thereby, "having made peace by THE BLOOD of HIS CROSS" (Col. 1. 20), we may at once be "made nigh by THE BLOOD OF CHRIST" (Eph. 2. 13), without having anything of our own to do. God will pardon **all** sin through faith in Him; for He says that "THE BLOOD OF JESUS CHRIST His Son cleanseth us from all sin" (1 John 1. 7).

"THE BLOOD OF JESUS" is the ground of peace with God to every believing sinner on earth, and it will be the subject of the everlasting song of the redeemed in Heaven. It is our **all** for acceptance with God, for pardon of sin, for "justification of life," for adoption into God's family, for holiness and glory. As the altar with its streaming blood stood at the very entrance of the ancient tabernacle, so the Lord Jesus Christ and the BLOOD of HIS CROSS meet us at the very entrance of the Church of the redeemed. The blood-shedding of Jesus as "a propitiation for our sins" (1 John 2. 2) lies at the very threshold of the

Christian life. It is the alphabet of Christian experience to know the value of "THE BLOOD" (Heb. 12. 24). The first step in the Christian course is into the "*fountain opened*" (Zech. 13. 1).

"THE BLOOD OF JESUS" is our great, our only theme in the following pages. May the Divine Spirit make them to every reader "the power of God unto salvation" (Rom. 1. 26).

CHAPTER I

Forgiveness of Sins through
the Blood of Jesus

GOD, in His written Word, tells you that you may be saved—saved from **guilt, sin, and wrath**. That Word also informs you that your salvation depends not on anything you may do, but on what God has already done. Good news about God has reached our world, and in believing these glad tidings, you shall be saved. This is the good news, *“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). *“Christ died for the ungodly”* (Rom. 5. 16). *“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). By simply believing

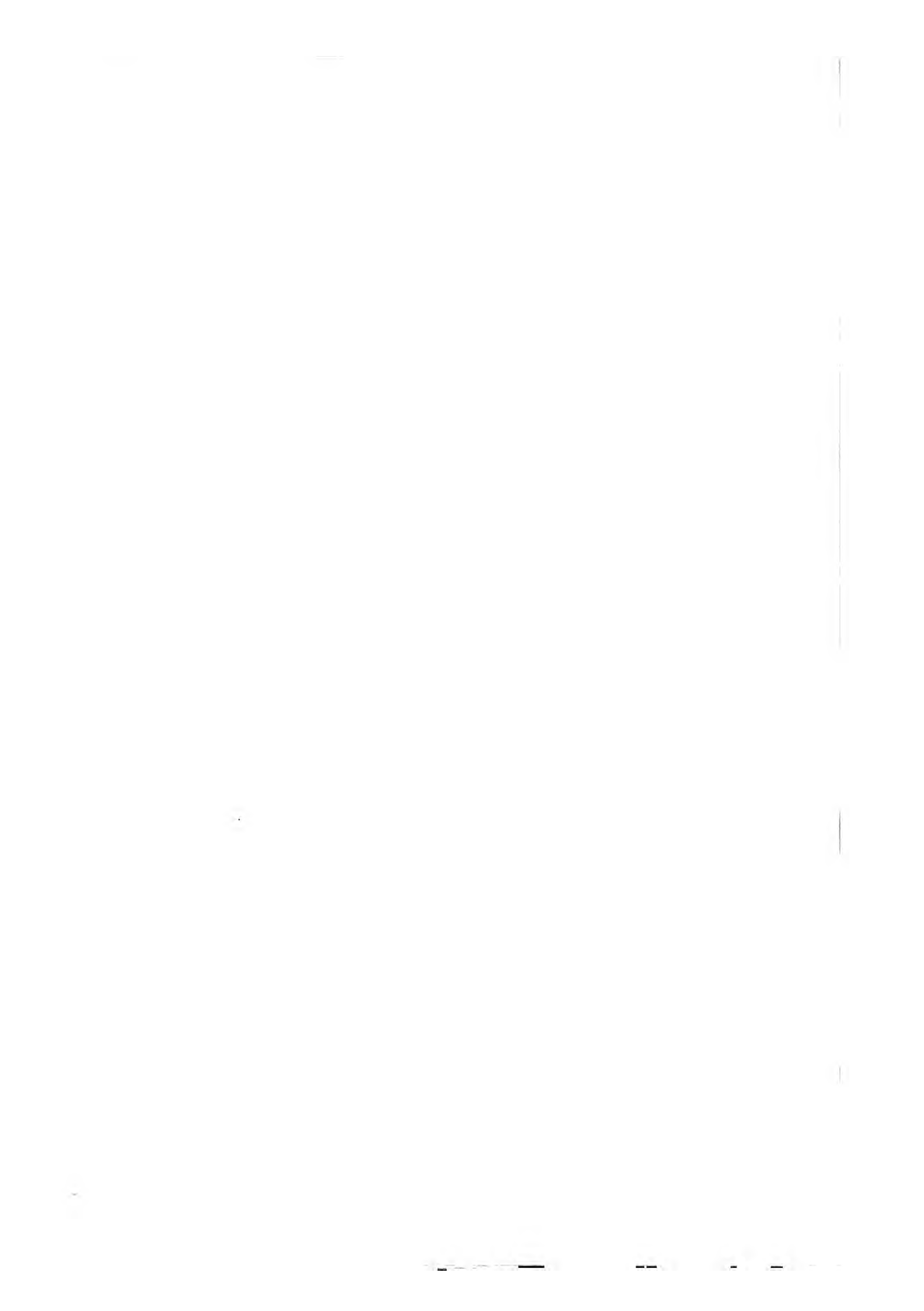
the good news about what Christ has done for sinners, God says, "We have redemption through His Blood, the forgiveness of sins" (Eph. 1. 7). Further He says, "*Be it known unto you therefore . . . that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things*" (Acts 13. 38). This "forgiveness of sins" lies at the very threshold of the Christian life. It is a blessing needed and obtainable now. You must have forgiveness, or perish for ever; you must have it now, or you cannot have peace. It is surely a most delightful thought, that you may have the guilt of all your past sins blotted out at once and for ever! God pardons freely and at once. He does not require any preparation in order to pardon. St. John testifies thus concerning it: "*If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness*" (1 John 1. 9); and this testimony was given on the ground of what he had just before affirmed, that "*The blood of Jesus Christ His Son cleanseth us from all sin*" (1 John 1. 7). He does not say, After you have repented more thoroughly, after you

have spent days and weeks in agonising prayer, after you become more thoroughly instructed in Divine things, and after you pass through years of "trouble and sorrow," *then* you may venture to hope for forgiveness. No; but, knowing that Christ died to put away sin, you are warranted, on simply taking the place of a sinner, and accepting Jesus as your Saviour, to believe that, through the all-perfect merits of Christ, you are pardoned that very moment, and may enjoy perfect peace with God; for God "*justifieth* the ungodly" (Rom. 4. 5). Peace with God through the forgiveness of all your sins may be obtained instantaneously, seeing that you do not have to repent for it, work for it, or wait for it, but simply to believe what God says regarding Christ "having made peace by the blood of His Cross" (Col. 1. 20). Being fully satisfied that your sin has been forgiven you in a righteous way, having been put away by "*the precious Blood of Christ*" (1 Pet. 1. 19), and believing that God is "*just, and the justifier of him that believeth in Jesus*" (Rom. 3. 26)—peace with God will immediately spring up in your soul.

In reference to this pardon of your sins, there is no time to be lost, for the Holy Ghost says "*To-day*" (Heb. 3. 26); and if you now refuse to listen, and die in your sins, you will inevitably perish eternally, notwithstanding your conviction of sin, and your anxieties of soul; for Jesus Himself assures us that "*he that believeth not shall be damned*" (Mark 16. 16). And as pardon of sin is the first thing that you feel in need of, so it is the first thing which is presented by God for your acceptance; for God is still "in Christ reconciling sinners unto Himself, *not imputing their trespasses unto them*" (2 Cor. 5. 19). Your position, as well as destiny for time and for eternity, are now to be determined! It is, therefore, of the greatest importance that you should have an intelligent experience of the grace of God in the person and work of His Son Jesus Christ. For the character of your future service for God, and your success in winning souls, will greatly depend upon the clearness with which you realise your own salvation through the Blood of Christ; for how could you labour faithfully to bring others to feel the constraining power of

the love of Christ, unless you yourself felt assured that He had loved you personally and put away your sin?] The most useful life must ever be that which is firmly based on a knowledge of Christ crucified as the sole ground of acceptance with God, and on being justified, and having peace "*through our Lord Jesus Christ who died for us*" (1 Thess. 5. 9, 10). It will be found that those who do most for God and their fellow-sinners are such as the Rev. Robert M'Cheyne, who knew himself to be forgiven by God and safe for eternity, and who himself thus describes his own conversion :

"When free grace awoke me, by light from on high,
Then legal fears shook me, I trembled to die;
No refuge, no safety in self could I see—
Jehovah Tsidkenu my Saviour must be."



CHAPTER II

How our Sins are taken away by the Blood of Jesus

THERE is every reason why you should now intelligently and believingly behold the Lamb of God, "*which taketh away the sin of the world*" (John 1. 29). You are not directed in this verse to a Saviour who already has *taken away* the sin of the world, but to Him who "*taketh away*" the sin of the world. The meaning plainly is, that Jesus is the God-appointed *Taker-away* of sin. We find Him asserting this when He says, "*The Son of man hath power on earth to forgive sins.*" Jesus is the only and the all-sufficient *Taker-away* of your sin and mine. The whole world is brought in guilty before God, for He says, "*all have sinned*" (Rom. 3. 23); and when any one feels his sin oppressive, and comes straight to "the Lamb of God" with it, and tells out his anxiety regarding it, and his

desire to get rid of it, he will find that Jesus has both the *power* and the *will* to take it away; and on seeing it removed from him by "*the Blood of His Cross*" (Col. 1. 20), "*as far as the east is from the west*" (Psa. 103. 12), the believing sinner will be enabled to sing with a grateful heart:

"God laid my sins on Jesus,
The spotless Lamb of God,
He bears them all, and frees us
From the accursed load."

You can never make an atonement for your past sins, nor by personal obedience procure a title to the inheritance of glory; but "this is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to *save sinners*"; and He is ready to give *you* His own title to the glorious kingdom, if you will only consent to trust Him and Him alone with your salvation.

"Well," you may perhaps resolve, "I will go to Him, and cast myself upon His mercy, and *if I perish, I perish*." Ah, but you must not go to Him in that spirit, for it throws a doubt upon the all-sufficiency of His completed atonement for sin.

Jesus Himself says, "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). Then where, friend, is there the least cause for your saying, with hesitancy and doubt, "If I perish, I perish?" (Esther 4. 16). The proper thought you ought to have in reference to the glorious Gospel is this—God has so loved the world as to give His only begotten Son to die for sinners, and He assures me that if I, a perishing sinner, believe in Him, I shall not perish, but have everlasting life; I believe His Word; and if, in accordance with His invitation, I rest my soul upon Christ Jesus, it will be as impossible for me to perish, as for God to change His nature, or to cancel His word of grace and truth that "all that believe are justified from all things."

God the Father loved sinners so much as to send Jesus to die for them. Jesus loved sinners so much as to lay down His life for their redemption. The Holy Spirit loves sinners so much that He Himself has come down in person, to reveal that love to them that they may be saved. And if you will now agree to God's method of transferring all that

Divine justice demands of you to Jesus (who endured and exhausted the penalty due to sin), you obtain at once pardon and peace; and the full tide of the love of God, which passeth knowledge, will flow into your soul, and, in the spirit of adoption, you will cry, "Father" (Gal. 4. 6), and will live to His glory.

That I may make the method of a sinner's salvation so plain that he that reads may run at once to Jesus Christ as his Divine Sin-bearer, I will present the following homely illustration. While standing one day on the platform of the Aberdeen Station of the North-Eastern Railway, I observed a carriage with a board on it intimating that it ran all the way from Aberdeen to London. The doors were open, porters were putting passengers' luggage into the van, and a few individuals were entering, or were about to enter, its different compartments. They looked for this particular carriage as soon as they had passed through the ticket-office, and on seeing "London" on it, they threw in their travelling rugs, entered, and, seating themselves, prepared for the journey. Having furnished

themselves with tickets and railway guides, and satisfied themselves that they were in the right carriage, they felt the utmost confidence, and I did not observe any one of them coming out of the carriage, and running about excitedly calling to those around them, "Am I right? am I right?"

Nor did I see any one refusing to enter, because the carriage provided for only a limited number to proceed by that train. There might be eighty thousand inhabitants in and around the city; but still there was not one who talked of it as absurd to provide accommodation for only twenty or thirty persons, for practically it was found quite sufficient. Indeed, I noticed, that so ample was the accommodation, that one of the passengers had a whole compartment to himself.

God, in His infinite wisdom, has made provision of a similar kind for our lost world. He has provided a train of grace to take *as many* of its inhabitants to Heaven, *as* are willing to avail themselves of it.

If we want to know the Gospel and be saved, we must know Jesus *as our Sin-bearer*;

for Christ crucified is the sum of the Gospel. Paul was so taken with Jesus, that nothing sweeter than Jesus could drop from his pen and lips; the word JESUS occurs five hundred times in his epistles. "JESUS" was his constant subject of meditation, and out of the good treasure of the heart, his mouth spoke and his pen wrote. He knew that Christ was made of God unto him "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1. 30), and glorying in the Lord and in His Cross, he determined not to know anything among those to whom he preached and wrote "*save Jesus Christ*" (1 Cor. 2. 2).

"Death and the curse were in our cup:

O Christ, 'twas full for Thee!

But Thou hast drained the last dark drop,

'Tis empty now for me:

That bitter cup, love drank it up;

Now blessing's draught for me.

"Jehovah lifted up His rod;

O Christ, it fell on Thee!

Thou wast sore stricken of Thy God

There's not one stroke for me.

Thy tears, Thy blood, beneath it flowed,

Thy bruising healeth me."

CHAPTER III

The Blood of Jesus— the only Foundation of Peace and Joy

IF the Holy Ghost is awakening you to a true sense of your danger as a hell-deserving sinner—you must be deeply anxious, and such questions as these must be present with you, “What must I do to be saved?

What is the true ground of a sinner’s peace with God? What am I to believe in order to be saved?”

So far as laying the foundation of your reconciliation is concerned, you have *nothing to do*; for the almighty Surety of sinners said on Calvary’s Cross, “*It is finished*” (John 19. 30). Jesus has done all that the Righteous God deemed necessary to be done, to insure complete pardon, acceptance, and salvation to all who believe in His name. If you take Jesus as your Saviour, you build securely for

eternity. "For *other* foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3. 11). He is the foundation-stone of salvation laid by God Himself; on His finished atoning work alone, you are told to rest the salvation of your soul, and not on anything accomplished by you, wrought in you, felt by you, or proceeding from you. It is of the greatest importance to be clear as to the fact that it is the work of Christ *without* you, and not the work of the Spirit *within* you, that must form the sole ground of your deliverance from guilt and wrath, and of peace with God. You must beware of resting your peace on your feelings, convictions, tears, repentance, prayers, duties, or resolutions. You must *begin* with receiving Christ, and not make that the termination of a course of fancied preparation. Christ is the Alpha and the Omega. He must be everything in our salvation, or He will be *nothing*. Beware of the common mistake of supposing that you will be more welcome to Christ when brought through a terrible process of "law-work." You are as welcome to Christ *now*, as you will ever be. Don't wait for deeper convictions of sin, for why

should you prefer conviction to Christ? And you would not have one iota more safety although you had deeper convictions of sin than any sinner ever had. Convictions of sin are precious, but they bring no safety, no peace, no salvation, no security, but only war, storm, and trouble. It is well to be awakened from sleep when danger is hanging over us; but to awake from sleep is not to escape from danger. It is only to be sensible of danger, nothing more. In like manner, to be convicted or convinced of your sins, is merely to be made sensible that your soul is in danger—nothing more. It is not deliverance. Of itself, it can bring no deliverance; it tells of no Saviour. It merely tells us that we need one. Yet there are many who, when they have had deep convictions of sin, congratulate themselves as if all were well. They say, "Ah, I have been convinced of sin; I have been under terrors; it is well with me; I am safe." Well with you? Safe? Is it well with the seaman, when he awakes and finds his vessel going to pieces upon the rocks, amidst the fury of the storm? Is it well with the sleeper when he awakes at midnight amidst the flames of his

dwelling? Does he say, "Ah, it is well with me; I have seen the flames"? Anxiety to have *deep convictions*, and contentment with them, are too often the means which Satan uses for turning away the sinner's eye from the perfect work of Jesus, "Who Himself bare our sins in His own body on the tree." Our peace with God, our forgiveness, our reconciliation, flow wholly from the sin-atonement sacrifice of Jesus.

Behold, then, O Spirit-convinced soul, in His death upon the Cross, the Lamb of God that taketh away the sin of the world! In His death upon the Cross behold the mighty sacrifice, the ransom for the sins of many! A work of stupendous magnitude, which He alone could have undertaken and accomplished! "*Who His own self bare our sins in His own body on the tree*" (1 Pet. 2. 24). Observe, it is not said that our duties, or our prayers, or our fastings, or our convictions of sin, or our repentance, or our honest life, or our alms-deeds, or our faith, or our grace—it is not said that these bare our sins; it was Jesus, Jesus alone, Jesus, and none but Jesus, Who "bare our sins in His own body on the tree."

Rest, then, in nothing short of peace with
God through our Lord Jesus Christ.

“Christ has done the mighty work;
Nothing left for us to do,
But to enter on His toil,
Enter on His triumph too.

“His the labour, ours the rest;
His the death and ours the life;
Ours the fruits of victory,
His the agony and strife.”

CHAPTER IV

What is Justification ?

SOME time ago, the Rev. Dr. Winslow, of Bath, received the following letter from a youth, apparently near death, asking him to reply to it in the columns of a certain periodical.

"To the Rev. Dr. WINSLOW.

"DEAR SIR—You would greatly oblige a sinner, if you would write a piece in the ——— for September, and tell him what he must do to prepare to die—what is the preparation required by God—and when he is fit to die. By your doing so, you will greatly oblige a young person who feels that his time is short in this world. What is justification? and when is a sinner justified?"

In this chapter we give the most important part of Dr. Winslow's reply:

"I urge you," wrote this eminent author to the dying man, "I urge you to cast yourself at once, in the simplest faith, upon the Lord

Jesus Christ; *I urge you to cast yourself at once upon the Lord Jesus*, and you shall be saved. All your true preparation for death, is entirely out of yourself, and in the Lord Jesus. Washed in His Blood, and clothed upon with His righteousness, you may appear before God divinely, fully, freely, and for ever accepted. The salvation of the chief of sinners is all prepared, finished, and complete in Christ (Eph. 1. 6). Again, I repeat, your eye of faith must be directed entirely, out of and from yourself, *to JESUS*. Beware of seeking any preparation to meet death *in yourself*. It is all *in Christ*. God does not accept you on the ground of a broken heart—or a clean heart—or a praying heart. He accepts you wholly and entirely on the ground of the Atonement of His own blessed Son. Cast yourself in childlike faith, upon that assurance, 'Christ died for the *ungodly*' (Rom. 5. 6), and you are saved! Justification is a poor, law-condemned, self-condemned, self-destroyed sinner, wrapping himself by faith in the righteousness of the Lord Jesus Christ. He, then, is justified, and is prepared to die, and he only who casts from him the garment of his

own righteousness, and runs into this blessed 'City of Refuge'—the Lord Jesus—and hides himself there from the 'avenger of blood,' exclaiming in the language of triumphant faith, 'There is now no condemnation to them that are in Christ Jesus' (Rom. 8. 1). Then look to Jesus, for a contrite heart—look to Jesus for a clean heart—look to Jesus for a loving heart—and He will give you *all* these. God is prepared to accept you in His blessed Son, and for His sake He will cast all your sins behind His back, and take you to glory when you die. Never was Jesus known to reject a poor sinner that came to Him empty and with 'nothing to pay.' God will glorify His free grace in your salvation, and will therefore save you, *just as you are*, 'without money and without price' (Isa. 65. 1). Remember Paul's reply to the anxious jailer, 'Believe on the Lord Jesus Christ, and thou shalt be saved' (Acts 16. 31). No matter what you have been, or what you are, plunge thus into the fountain opened for sin and uncleanness (Zech. 13. 1), and you shall be clean, 'washed whiter than snow' (Psa. 51. 7). Cast yourself at the feet of Jesus, and if you

perish, perish there! Oh no! perish you never will, for He hath said, 'Him that cometh to Me I will in no wise cast out' (John 6. 37). 'Come unto Me' (Matt. 11. 28), is His blessed invitation; let your reply be, 'Lord, I come! I come! I come! I entwine my feeble, trembling arms of faith around Thy cross, around Thyself, and if I die, I will die, cleaving, clinging, looking unto Thee!' "

CHAPTER V

Salvation through the Blood
of Jesus

AS I am anxious that the one grand theme (salvation through the Blood-shedding of Jesus alone) should be set before you in a variety of aspects, I would now present it as a gift of grace. "*For by grace are ye saved*" (Eph. 2. 8). "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6. 23). "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).

"I must say," wrote Dr. Chalmers in a letter to a friend, "that I never had so close and satisfactory a view of the Gospel of salvation, as when I have been led to contemplate it in the light of *a simple offer* on the one side, and *a simple acceptance* on the other. It is just saying to one and all of us, 'There is for-

givenness through the Blood of My Son: take it'; and whoever believes the reality of the offer, takes it. It is not in any shape the reward of our own services; . . . it is the *gift* of God through Jesus Christ our Lord. It is not given because you are worthy to receive it, but because it is a gift worthy of our kind and reconciled Father to bestow."

We are apt to stagger at the greatness of the unmerited offer, and cannot attach faith to it till we have made up some title of our own. This leads to two mischievous consequences. It keeps alive the presumption of one class of Christians, who will still be thinking that it is something in themselves and of themselves which confers upon them a right to salvation; and it confirms the melancholy of another class, who look into their own hearts and their own lives, and find that they cannot make out a shadow of a title to the Divine favour. The error of both lies in their looking to themselves, when they should be looking to the Saviour. "*Look unto Me, and be ye saved all the ends of the earth*" (Isa. 45. 22).

The Son of man was lifted up that whosoever believeth in Him should not perish, but

have everlasting life (John 3. 14, 15). It is your part simply to lay hold of the proffered boon. You are invited to do so; you are entreated to do so; nay, what is more, you are commanded to do so. It is true you are unworthy; but be not afraid, only believe!

God has promised that with His Son, He will freely give you all things (Rom. 8. 32), that He will walk in you, and dwell in you (2 Cor. 6. 16),—that He will purify your heart by faith (Acts 15. 9),—that He will put His law in your heart, and write it in your mind (Heb. 8. 10).

These are the *effects* of your *believing* in Christ, and *not* the services by which you become *entitled* to believe in Him. Make a clear outset in the business, and understand that your first step is simply a confiding acceptance of an offer that is most free, most frank, most generous, and most unconditional.

If I were to come as an accredited agent, from the upper sanctuary, with a letter of invitation to you, with your name and address on it, you would not doubt your warrant to accept it. Well, here is the Bible, your invitation to come to Christ. It does not bear

your name and address, but it says, "*Whosoever*," that takes you in; it says, "*all*," that takes you in; it says "*if any*," that takes you in. What can be surer or freer than that?"

"We glory," says another, "in any name of reproach (as the honourable reproach of Christ) that is cast upon us for asserting the absolute boundless freedom of the grace of God, which excludes all merit, and everything like it.

"We proclaim the market of grace to be free (Isa. 55. 1-3). It is Christ's last offer and lowest (Rev. 22. 17). If there be any price or money spoken of, it is *no price, no money*. And where such are the terms and conditions, if we be forced to call them so, we must say, that they look more like a renouncing, than a boasting of any qualifications or conditions. Surely the terms of the Gospel bargain are, God's free giving and our free taking."

It is quite natural for us, born, as we are, under the law, and brought up under the *restraining* influences of religion and civilisation, to suppose that we can be saved only by conforming to certain rules and fulfilling

certain conditions. It is difficult to lay aside the performing of all duties as a means of acceptance by God, and to submit to be sought and saved simply as lost sinners, by a loving Redeemer, who delivers us from guilt, corruption, and perdition, "*without money and without price*" (Isa. 55. 1).

An eminent writer of last century says truly, "The Gospel I desire to preach to you is, Will you have a Christ to *work* faith, repentance, love, and all good in you, and to stand between you and the sword of Divine wrath? Here there is no room for you to object that you are not qualified, because you are such a hardened, unhumiliated, blind, and stupid wretch. For the question is not, Will you remove these evils, and *then* come to Christ? but *Will you have a Christ to remove them for you?* It is because you are plagued with these sore diseases that I call you to come to the Physician that He may heal them. Are you guilty? I offer Him unto you for righteousness. Are you polluted? I offer Him unto you for sanctification. Are you miserable and forlorn? I offer Him as made of God unto you for complete redemption. Are you hard-

hearted? I offer Him in that promise, "I will take away the heart of stone" (Ezek. 36. 26). Are you content that He break your hard heart? Come, then, and put your hard heart into His hand. "

CHAPTER VI

“It is Finished”

WHEN you, who are anxious about your soul, are hearing much prayer offered by Christians for the forth-putting of the power of the Holy Spirit, you may conclude that the first thing you have also to do is to pray for the Holy Spirit; but Jesus Himself sets you right in this matter when He says, “*This is the work of God, that ye believe on Him whom He hath sent*” (John 6. 29). If you desire to do this at the throne of grace, by all means repair thither, but do not go to it to do anything else at present. And it is unscriptural to seek the *sanctification* of your heart through the Spirit, before the *justification* of your person through Christ; it is equally unscriptural to mix the two, and depend partly on the one and partly on the other; for Jesus, and Jesus *only*, is the object on which your anxious eyes must rest for peace with God and a change of heart. “It is

Christ that died" (Rom. 8. 34); and the Spirit's office is to direct you to Him who said on Calvary, "*It is finished*" (John 19. 30). It is nowhere written in Scripture, "The work of God's Holy Spirit cleanseth us from sin"; but it is written: "The Blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1. 7). What you are called upon, then, to do, is to *receive Jesus as your Redeemer*, that you may "have redemption through His blood, the forgiveness of sins" (Eph. 1. 7); for it is written, "As many as received Him, to them gave He power to become the sons of God" (John 1. 12). We are not required to be prepared as sons, and then to come and be accepted of God, be justified, and have our sins pardoned through Jesus; but we are instructed to come to Jesus in order to be justified freely by His grace, and made sons through living union with Him. We are justified freely *as sinners*; and being thus accepted in the Beloved, we become *sons* of God, and have the nature, experience, and walk of His children. Awakened sinner, begin at the beginning of the alphabet of salvation, by looking upon Him who was

pierced on Calvary's Cross for your sins; look to the Lamb of God, and keep continually looking unto Jesus, and not at your repentings, resolutions, reformatations, praying, reading, hearing, or anything of your own as forming any reason why you should be accepted, pardoned, and saved; and so will you soon find peace, and take your place among them that "worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3. 3).

I do not know a more striking illustration of salvation by the Blood of Jesus alone, than that which is furnished by the sprinkling of the Blood of the passover lamb on the homes of the Israelites, on the eve of their redemption from the bondage of Egypt. *The blood on the lintel* secured Israel's peace. Nothing else was required in order to enjoy settled peace, in reference to the destroying angel, than the application of "the blood of sprinkling" on the doorpost. God did not add anything to the blood, because nothing more was necessary to obtain salvation from the sword of judgment. He did not say, "When I see the blood *and* the unleavened bread or bitter

herbs, I will pass over." By no means, These things had their place and value; but they never could be regarded as any part of redemption.

It is most needful to be simple and clear as to what it is which constitutes the groundwork of peace. So many things are mixed up with the work of Christ, that souls are plunged in darkness and in uncertainty. They know that there is no other way of being saved but by the Blood of Christ; but the devils also know this, and it avails them nought. What is needed is to know that *we are saved*, absolutely, perfectly, eternally saved. There is no such thing as being partly saved and partly lost; partly justified and partly guilty; partly alive and partly dead; partly born of God and partly not. There are but the two states, and we must be, we are, in either the one or the other.

The Israelite on that dreadful night was not partly sheltered by the blood, and partly exposed to the sword of the destroyer. He knew he was safe. He did not hope so. He was not praying to be so. He was perfectly safe. And why? Because God had said, "*When I see the blood, I will pass over you*"

(Exod. 12. 13). He simply rested upon God's testimony about the shed blood. He set to his seal that God was true. He believed that God meant what He said, and that gave him peace. He was able to take his place at the paschal-feast, in confidence, quietness, and assurance, knowing that the destroyer could not touch him, when a spotless victim had died in his stead.

If an Israelite had been asked as to his enjoyment of peace, what would he have said? Would he have said, "I know there is no other way of escape but by the blood of the lamb; and I know that that is a divinely perfect way; and, moreover, I know that that blood has been shed and sprinkled on my door-post; but somehow, I do not feel quite comfortable. I am not quite sure if I am safe. I fear I do not value the blood as I ought, nor love the God of my fathers as I ought"? Would such have been his answer? Assuredly not. And yet hundreds of professing Christians speak thus when asked if they have peace. They put their thoughts *about* the blood, in place of the blood itself; and thus, in result, make salvation as much

dependent upon themselves, as if they were to be saved by works.

Now, the Israelite was saved by the blood *alone*, and not by his thoughts about it. His thoughts might be deep or they might be shallow; but, deep or shallow, they had nothing to do with his safety. He was not saved by his thoughts or feelings, but by the blood. God did not say, "When you see the blood, I will pass over you." No; but "When *I* see it." What gave an Israelite peace was the fact that Jehovah's eye rested on the blood. This tranquillised his heart. The blood was outside, and the Israelite inside, so that he could not possibly see it; but God saw it, and that was quite enough.

The application of this to the question of a sinner's peace is very plain. Christ having shed His blood as a perfect atonement for sin has taken it into the presence of God and sprinkled it there; and God's own testimony assures the believer that everything is settled on his behalf. All the claims of justice have been fully answered, sin has been perfectly put away, so that the full tide of redeeming love may roll down from the heart of God,

along the channel which the sacrifice of Christ has opened for it. To this truth the Holy Ghost bears witness. He ever sets forth the fact of God's estimate of the Blood of Christ. He points the sinner's eye to the accomplished work of the Cross. He declares that all is done; that sin has been put far away, and righteousness brought nigh—so nigh, that it is "*to all them that believe*" (Rom. 3. 22). Believe what? Believe what God says; and because He says it, not because they feel it.

Now, we are constantly prone to look at something in ourselves, as necessary to form the ground of peace. We are apt to regard the work of the Spirit *in* us, rather than the work of Christ *for* us, as the foundation of our peace. This is a mistake. We know that the operations of the Spirit of God have their proper place in Christianity; but His work is never set forth as that on which our peace depends. The Holy Ghost did not make peace; Christ did this. The Holy Ghost is not said to be our peace; but Christ is. God did not send "*preaching peace*" by the Holy Ghost, but "*by Jesus Christ*" (see Acts 10. 36; Eph. 2. 14-17; Col. 1. 20).

But the work of the Holy Ghost is to reveal Christ; He makes us to know, enjoy, and feed upon Christ. He bears witness to Christ; takes of the things of Christ, and shows them unto us. He is the power of communion, the seal, the witness, the earnest, the unction. In short, His operations are essential. Without Him we can neither see, hear, know, feel, experience, enjoy, nor exhibit aught of Christ.

Yet, notwithstanding all this, the work of the Spirit is not the *ground* of peace, though He enables us to enjoy this peace. He is not our title, though He reveals our title, and enables us to enjoy it. The Holy Ghost is still carrying on His work in the soul of the believer. He "maketh intercession with groanings which cannot be uttered" (Rom. 8. 26). He labours to bring us into *more entire* conformity to the Lord Jesus Christ, "to present every man perfect in Christ" (Col. 1. 28). And His work in and with us will not be complete until we have taken our place with Christ in glory.

Not so the work of Christ *for* us: that is absolutely and eternally complete. He could say, "I have finished the work which Thou

gavest Me to do" (John 17. 4); and, again, "It is finished" (John 19. 30). The blessed Spirit cannot yet say He has finished the work; for He still works in the hearts of the people of God, to bring them up, practically and experimentally, to the Divine standard; but He never teaches a soul to lean upon *His work* for peace. His office is to speak of Jesus. He does not speak of Himself. He "shall receive of Mine, and shall show it unto you" (John 16. 14). He presents Christ's work as the only solid basis on which the soul must rest for ever. Yea, it is on the ground of Christ's perfect atonement that He takes up His abode, and carries on His operations in the believer. "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1. 13). No power or energy of the Holy Ghost could cancel sin; the blood has done that. "*The Blood* of Jesus, and that alone, cleanseth us from all sin" (1 John 1. 7).

Again we say, see the simplicity of the ground on which your peace is to rest. God is well pleased with the finished work of Christ, "well pleased for His righteousness' sake" (Isa. 42. 21). That righteousness is not

founded upon your feelings or experience, but upon the shed blood of the Lamb of God; and hence your peace is not dependent upon your feelings or experience, but upon the same precious blood, and its changeless efficacy.

What, then, remains for the believer? To what is he called? To keep the feast of unleavened bread, by putting away everything contrary to the hallowed purity of his elevated position. It is his privilege to feed upon that precious Christ whose blood has cancelled all his guilt. Being assured that the sword of the destroyer cannot touch him, because it has fallen upon Christ instead, it is for him to feast within the blood-stricken door, under the perfect shelter which God's own love has provided in the Blood of the Lamb.

"Until I saw the blood, 'twas hell my soul was fearing;
And dark and dreary in my eyes the future was appearing,

While conscience told its tale of sin,
And caused a weight of woe within.

"But when I saw the blood, and look'd at Him who shed
it,

My right to peace was seen at once, and I with transport read it;

I found myself to God brought nigh,
And 'Victory' became my cry."

CHAPTER VII

Regeneration through the
Blood of Jesus

JESUS spoke of *regeneration* as essential to salvation; and it is possible you may feel as if that experience stood between you and the "*precious Blood of Christ*" (1 Pet. 1. 19). It seems as if it did, but it does not; for we are saved by the washing of regeneration and renewing of the Holy Ghost, which is "shed on us abundantly *through Jesus Christ our Saviour*" (Tit. 3. 6). It can do you only good to consider the necessity of being born again; for it will show you at once your utter helplessness and the all-sufficiency of the Blood of JESUS alone to give you peace with God and a new heart. We do not shrink from the fullest statement of the truth of Scripture on this point; for it will be found that it does not clash in the very least with the truth, which I am specially desirous to emphasise,

that we are not accepted as righteous in God's sight otherwise than in Christ; for, says the Word, "He made Him to be sin for us who knew no sin, that we might be *made the righteousness of God in Him.*" The necessity of being born again, will show us only the more clearly that we must be saved by faith in Jesus Christ alone. Read the third chapter of the Gospel by John, and then ponder the following thoughts on this vitally important subject; and see how you are stripped of every plea for mercy arising from yourself, and laid down as a lost sinner at the Cross of Christ, needing to be saved by *grace* alone.

Jesus Christ, the incarnate Son of God, asserts the absolute necessity of regeneration, when He says, "*Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God*" (John 3. 3). And further on, He says, as solemnly and decidedly, "*Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God*" (John 3. 5). And He gives a *fact* as the reason of this necessity: "*That which is born of the flesh is flesh*" (John 3. 6). "Flesh," or corrupt human nature—man as he is—is

unfit to enter God's kingdom, and will ever continue to be so. No self-regeneration is to be expected. The total depravity of human nature renders a radical, spiritual change of absolute necessity. The whole race, and every individual "man," is utterly depraved in heart, his will is averse from good, his conscience is defiled, his understanding is darkened, his affections are alienated from God and set upon unworthy objects, his desires are corrupt; and, unless the Holy Spirit impart a new nature, and work an entire change on the whole faculties of his mind by "the washing of water through the word," cleansing away his filthiness of spirit as water cleanses away outward defilement, he must remain an unfit subject for God's holy kingdom.

And observe that Jesus spoke of two classes only—those who are "*fleshly*," and those who are "*spiritual*." We are naturally connected—as are all mankind—with those who are "*born of the flesh*," who, on that very account, cannot even so much as "*see the kingdom of God*"; and we can get out of our natural state only by a spiritual birth; for only "*that which is born of the Spirit is spirit*" (John

3. 6). All of us being born of parents who were themselves fallen and corrupt, are infected by the hereditary taint of depravity of nature; and, besides, "*the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be*. So then they that are in the flesh *cannot* please God" (Rom. 8. 7, 8), and they cannot enter into His kingdom. Attempts at morality are of no account with God. A moral Nicodemus was told he required something deeper and more comprehensive than conformity to a certain standard which passes with the world for morality. God's standard of holiness is not *morality* but *spirituality*, being *in Christ*.

But some may say that, by publishing such extreme views, we may make many well-meaning persons feel disgusted at religion, and go off from it altogether.

But it is not our fault if they do so on account of the insufferableness of Divine truth. Are you convinced that Scripture is right when it says, "The heart is deceitful above all things, and desperately wicked"? (Jer. 17. 9). Do you believe that, as a man in the flesh, you are more like Satan than God?—

incapable of knowing, loving, or serving God, and although held in reputation for the highest morality, that you are utterly unfit for entering into His holy kingdom?

It is, no doubt, hard to believe that one's own self is so bad as I have indicated, and none but the Holy Spirit can truly *convince* us of it; but does not Jesus represent our condition as utterly depraved—as "*flesh*"? Does He not solemnly aver that, without *a new birth from above*, not one—no, not even a moral, learned, inquiring Nicodemus—can *see* or *enter* the kingdom of God? He does not say that he *may* not, but that he *cannot* enter—leaving it to be inferred that it is *morally impossible*. And this arises from the fact of its being *a kingdom*, as well as from the fact of our depravity. An anarchist has a decided dislike to constitutional and settled government; so a man, who hates the laws by which God's kingdom is governed, cannot be a loyal subject of His holy administration. God would require to change *His nature*, before He admitted any of us into His kingdom with *our nature* unchanged. But as God cannot change, *we must be changed*, if we would *see* or *enter*

His kingdom. Before we can be happy and loyal subjects of it, we must be "*born again*" and, being new creatures, have its laws written in our minds and hearts.

Besides, as a professor in one of our colleges has well remarked, "It is a principle of our nature that, in order to get happiness, there must be some correspondence betwixt the *tastes*, the *dispositions*, the *habits* of a man, and the *scene* in which he is placed, the *society* with which he mingles, and the *services* in which he is employed. A coward on the field of battle, a profligate in the house of prayer, a giddy worldling standing by a death-bed, a drunkard in the company of holy men, feel instinctively that they are misplaced—they have no enjoyment there." And what enjoyment could unregenerate men have in God's kingdom, on earth, or in heaven? For "*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 is it not important truth, that this being "*born again*" is not a making of ourselves better, but a being made anew spiritually by God Himself?

This appears evident from what Jesus said during His conversation with Nicodemus. His words are these, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God" (John 3. 5). This great change is effected by the Holy Spirit, through means of the living "water" of the Word of God. It consists not in outward reformation, but inward transformation. We must be regenerated in soul in order to be truly reformed in life. The change is of such a nature that it is sure to be manifested outwardly, if it exist inwardly. If you wish to have a holy life, you must be born again. Praying, weeping, striving against sin, and obeying God's laws, is just so much labour lost, unless you have in the first place this "*born again*" experience.

Ah! but you say, as you read this hard saying, This lays me entirely prostrate before God, a sick and dying sinner; and I may give myself up to despair at once, for such an experience is utterly beyond my reach.

No, not at all! You may well despair of *self*, for *self* is incurably bad, but you are by this shut up to trust in "*Jesus only*" (Mark

9. 8). You want to be born again? Well, Jesus would have you look to the Son of man lifted up, as Moses lifted up the serpent in the wilderness, and you will thus be pardoned and made to live. You say you are prostrated and helpless, sick and dying, and you want to live. Well, Jesus says, in this conversation with the inquiring ruler, that "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).

God sent His Son not to condemn the perishing men of the world to lie in their corrupt and diseased condition, and perish for ever, but that He Himself might die that they might be pardoned and *saved*! And those who are recovered from the disease of corruption, tell us that they were "born again," not by lying in their corruption and crying for a new nature, and expecting it to come in some arbitrary and different way from that of faith; but their uniform testimony is, "Of His own will begat He us *with the word of truth*" (Jas. 1. 18); we are new creatures, "*being born again by the word of God*" (1 Pet. 1. 23); and "*whosoever*

believeth that Jesus is the Christ is born of God"* (1 John 5. 1). The *realisation* of regeneration being by faith in Jesus, you must fill your eyes with the atoning cross if you would have your guilt removed, and you must direct your eyes to the risen Living One at the right hand of God, through whom you are taken out of the old creation with its condemnation and death, into the new creation with its justification and life, if you would know what it is to be "born again" and have your "life hid with Christ in God" (see Rom. 6 and Eph. 2). This is the truth which Jesus taught in His conversation with Nicodemus; and the whole drift of the Gospel in which it occurs is a copy of the mind of Christ on this point; for the writer says, towards its close, "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).

If you still feel that you know nothing of

* "Every one who *really believes* is said to be *born of God*; and as every true believer is a converted man, it follows that *the production of saving faith is equivalent to the work of regeneration*. . . . Conversion properly consists in a sinner being brought actually, intelligently and cordially, to close and comply with God's revealed will on the subject of his salvation." Professor BUCHANAN, D.D., LL.D.

being "*born again*," bring your mind into broad and immediate contact with the whole of this conversation. Do not close the book and moan over the misery of your state, as it is now discovered to you by the awakening truths contained from ver. 3 to ver. 9; but go on until you take in the discovery of the plain, gracious, free, and righteous way of getting out of your death and misery, as you have it laid down by Jesus, when He speaks (from the fourteenth to the seventeenth verse) of His own all-sufficient sacrifice, and His Father's unexampled love and gracious purpose towards perishing sinners, and His willingness to save and give eternal life to every one who believes in Him. "*He that hath the Son hath life*" (1 John 5. 12).

CHAPTER VIII

Faith in the Blood of Jesus
Essential to Salvation

IT is our belief of God's testimony concerning His own grace and Christ's work, that brings us into possession of the blessings concerning which that testimony speaks. Our reception of God's testimony is confidence in God Himself, and in Christ Jesus His Son. Hence it is that Scripture sometimes speaks of confidence or trust as saving us (see the Psalms everywhere, such as 13. 5; 52. 8; also 1 Tim. 4. 10; Eph. 1. 12), as if it would say to the sinner, "Such is the gracious character of God, that you have only to put your case into His hands, however bad it be, only to trust Him for eternal life, and He will assuredly not put you to shame." Hence, also, it is that we are said to be saved by the *knowledge* of God or of Christ; that is, by simply *knowing* God as He has made Himself known to us (Isa. 5. 3, 11; 1

Tim. 2. 4; 2 Pet. 2. 20); for "this is life eternal, that they might *know* Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17. 2). And as if to make simplicity more simple, the apostle, in speaking of the facts of Christ's death and burial and resurrection, says, "By which also ye are saved, if ye *keep in memory* what I preached unto you" (1 Cor. 15. 1, 2).

God would have us understand that the way in which we become connected with Christ, so as to get eternal life, is by "knowing" Him, or "hearing" Him, "trusting" Him. The testimony is inseparably linked to the person testified of; and our connection with the testimony by believing it, links us to the person. Thus it is that faith forms the bond between us and the Son of God, not because of anything in itself, but solely because it is only through the medium of truth known and believed, that the soul can take any hold of God or of Christ. *Faith is nothing, save as it lays hold of Christ; and it does so by laying hold of the truth concerning Him. "By grace are ye saved THROUGH FAITH; and that not of yourselves; it is the gift of God"* (Eph. 2. 8).

Faith, then, is the link, the one link between the sinner and God's gift of pardon and life. It is not faith, and something else along with it; it is faith alone; faith that takes God at His word, and gives Him credit for speaking the honest truth when making known His message of grace, His "record" of eternal life concerning "the Lamb of God, that taketh away the sin of the world" (John 1. 29).

"If you reply that you *cannot believe*, this indicates that you are proceeding in quite a wrong direction. You are still labouring under the idea that this believing is a *work* to be *done* by you, and not the acknowledgment of a work done by another. You would fain *do* something to get peace; and you think that if you could only do this great thing, "believing," God would then at once reward you by giving you peace. Thus faith is reckoned by you to be the *price* in the sinner's hand by which he buys peace, and not the mere holding out of the hand to get a peace which has already been bought by another. So long as you are attaching any meritorious importance to faith, however unconsciously, you

are moving in a wrong direction—a direction from which no peace can come. Surely faith is not a *work*. On the contrary, it is a ceasing from work. It is not a climbing of the mountain, but a ceasing to attempt it, and allowing Christ to carry you up in His own arms. You seem to think that it is your own *act of faith* that is to save you, and not the object of your faith, without which your own act, however well performed, is nothing. Accordingly you bethink yourself, and say, “What a mighty work is this believing, what an effort does it require on my part, how am I to perform it?” Herein you sadly err, and your mistake lies chiefly here, in supposing that your peace is to come from the proper performance on your part of an act of faith; whereas it is to come entirely from the proper perception of Him to whom the Father is pointing your eye, and in regard to whom He is saying, “Behold My servant whom I have chosen, look at Him, forget everything else, everything about yourself, your own faith, your own repentance, your own feelings, and look at HIM!” It is in Him, and not in your poor act of faith, that salvation lies; and out of Him, not out of

your own act of faith, is peace to come.

But perhaps you may object further, that *you are not satisfied with your faith*. No, truly, nor are you ever likely to be. If you wait for this before you take peace, you will wait till life is done. The Bible does not say, "Being satisfied about our faith, we have peace with God;" it simply says, "*Being justified by faith, we have peace with God*" (Rom. 5. 1). Not satisfaction with your own faith, but satisfaction with Jesus and His work, this is what God presses on you. You say, "I am satisfied with Christ." Are you? What more, then, do you wish? Is not satisfaction with Christ enough for you, or for any sinner? Nay, and is not this the truest kind of faith? To be *satisfied* with Christ, that is faith in Christ. To be *satisfied* with His blood, that is faith in His blood. What more could you have? Can your faith give you something which Christ cannot? Do not suppose that your faith is a price, or a bribe, or a merit. Is not the very essence of real faith just your being satisfied with Christ? Are you really satisfied with Him, and with what He has done? Then do not puzzle your-

self about your faith, but go upon your way rejoicing, having thus been brought to be satisfied with Him, Whom to know is peace, and life, and salvation.

You are not satisfied with your faith, you say. I am glad that you are not. Had you been so, you would have been far out of the way indeed. Does Scripture anywhere speak of your getting peace, by your becoming satisfied with your faith? Nay, does it not take for granted that you will, to the very last, be *dissatisfied* with yourself, with your faith, with all about you and within you, and satisfied with Jesus only? Are you then satisfied with Him? Then go in peace. For if satisfaction with Him will not give you peace, nothing else that either Heaven or earth contains will ever give you peace. Though your faith should become so perfect that you were entirely satisfied with it, that would not pacify your conscience nor relieve your fears. Faith, however perfect, has of itself nothing to give you, either of pardon or of life. Its finger points you to Jesus. Its voice bids you look straight to Him. Its object is to turn away from *itself* and from

yourself altogether, that you may behold Him, and in beholding Him be satisfied with Him; and in being satisfied with Him, have "joy and peace."

"Faith is not what we FEEL or see,
It is a simple TRUST
In what the God of Love has said
Of JESUS, as the 'Just'."

What must I do to be saved? believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16. 30, 31).

"There is life in a look at the Crucified One;
There is life at this moment for thee;"
Then look, sinner, look unto Him and be saved,
Unto Him Who was nailed to the tree.

"It is not thy tears or repentance or prayers,
But the Blood, that atones for the soul;
On Him, then, Who shed it, thou mayest at once
Thy weight of iniquities roll."

"When we were yet without strength, in due time Christ died for the ungodly" (Rom. 5. 6).

"My sins deserve eternal death,
But JESUS died for me!"

"O Christ, what burdens bowed Thy head!
Our load was laid on Thee;
Thou stoodest in the sinner's stead,
Didst bear all ill for me.
A victim led, Thy Blood was shed;
Now there's no load for me."

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee" (Isa. 44. 22).

"My hope is build on nothing less
Than Jesu's Blood and Righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesu's Name;
On Christ, the solid Rock, I stand,
All other ground is sinking sand."

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"Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

That Memorable Night

"When I see the blood, I will pass over you" (Exod. 12. 13).—See page 87. By C. H. SPURGEON.

GOD'S people are always safe. But God's people are only safe through *the blood*; because He sees the blood-mark on their brow. They are bought with the precious Blood of Christ. Nothing can hurt them, because "the blood" is upon them. It was so that night in Egypt; God spared, because He saw the blood-mark on the lintel and on the two sideposts. And so it is with us. In the case of the Israelites it was the blood of the Paschal Lamb. In our case it is the blood of the Lamb of God. The blood—the blood of *a Divinely appointed victim*. Jesus Christ did not come into this world unappointed. He was sent by His Father. Sinner! the Blood of Christ is well-pleasing to God; for God Himself did choose Christ to be the Redeemer; and He Himself did lay upon Christ the iniquity of *us* all. It was God's will that the

Blood of Jesus should be shed. Jesus is God's chosen Saviour for men. Sinner! He is able to save *you*.

Christ Jesus, like the lamb, was not only a Divinely appointed victim, but He was *spotless*. Had there been *one* sin in Christ, He had not been capable of being our Saviour; but He was without sin. Turn, then, your eye to the Cross, and see Jesus bleeding there and dying *for you*. Remember those words:

"For sins not His own, He died to atone."

The Blood of Jesus is able to save thee, *because* "He died, the Just for the unjust." But some will say, "Whence has the Blood of Christ such power to save?"

Because *Christ Himself was God*. If Christ were man only, there would be no efficacy in His blood to save.

The Lamb was slain every year, but Christ, once for all, hath put away sin by the offering of Himself. He has said, "It is finished." Let that ring in our ears.

The Blood of Jesus Christ is Blood that hath been accepted. Christ died, He was buried; but neither Heaven nor earth could tell whether God had accepted the ransom.

Until God had signed the warrant for acquittal of all His people, Christ must abide in the bonds of death. But now is Christ risen. The blood was accepted, and sin was forgiven.

For a moment try to picture to yourself Christ on the Cross. Lift now your eyes and see the three crosses put upon that rising knoll. See in the centre the thorn-crowned brow of Christ. See the hands nailed fast to the accursed wood! See His face, more marred than that of any other man, see it now, as His head bows upon His bosom in the agonies of death! He was a real man, remember, it was a real cross. Do not think of these things as fancies and romance. There was such a Being, and He died as I describe it. Sit still a moment and think: "The blood of *that* Man, whom now I behold dying, must be *my* redemption; and if I would be saved, I must put my only trust in what *He* suffered for *me*. God says, "When I see the blood, I will pass over you."

The Blood of Christ, nothing but it can ever save the soul. If some foolish Israelite had despised the command of God, and had said, "I will sprinkle something else upon the door-

posts," or "I will adorn the lintel with jewels of gold and silver," he must have perished; *nothing* could save his household but the sprinkled blood.

And now let us all remember, that "other foundation can no man lay than that is laid, Jesus Christ." My works, my prayers, my tears, cannot save me; *the blood*, the blood *alone*, has power to redeem. Sacraments cannot save me. Nothing but the blood of Jesus has the slightest saving-power. Oh, you that are trusting in baptism, confirmation, or the Lord's Supper (for salvation), nothing but the Blood of Jesus can save. I care not how right the ordinance, how true the form, how Scriptural the practice; it is all a vanity to you, *if* you rely in it to save. God forbid that I should say a word against ordinances, or against holy things; but keep them in their places. If you make them the basis of *your soul's salvation*, they are lighter than a shadow. There is not—I repeat it again—the slightest atom of saving-power anywhere but in the blood of Jesus. That blood has the only power to save. The Blood stands out the *only* rock of our salvation.

It must save *alone*. Put anything with the Blood of Christ, and you are lost ; trust to anything else *with* it, and you perish.

"It is true," says one, "that the sacrament cannot save me, but I will trust in that, and in Christ too."

You are a lost man. So jealous is Christ of His honour, that anything you put with Him, however good it is, becomes, from the fact of your putting it *with* Him, an accursed thing. And what is it that thou wouldst put with Christ? Thy good works? What! wilt thou yoke a reptile with an angel, yoke thyself to the chariot of salvation with Christ? What are thy good works? "filthy rags"; and shall filthy rags be joined to the spotless righteousness of Christ? It must not be. Rely on Jesus *only*, and thou canst not perish ; but rely on anything *with* Him, and thou art as surely damned as if thou shouldst rely upon thy sins. Jesus only—this is the rock of our salvation.

"Oh," says one, "I could trust in Christ if I *felt* my sins more." Sir, is thy repentance to be a part-Saviour? The blood is to save thee, not thy tears; *Christ's death, not thy repentance*. Thou art bidden this day to trust

in Christ; not in thy feelings on account of sin. Many a man has been brought into great soul distress, because he has looked more at his repentance than at Christ:

"Could thy tears for ever flow,
Could thy zeal no respite know
All for sin could not atone,
Christ must save, and Christ alone."

"Nay," says another, "but I feel that I do not value the blood of Christ *as I ought*, and therefore I am afraid to believe." My friend, that is another insidious form of the same error. God does not say, "When I see your estimate of the Blood of Christ, I will pass over you; no, but when I see *the blood*." It is not your estimate of that blood; it is the blood that saves you. As I said before, that magnificent, solitary blood must be alone.

"Nay," says another, "but if I had more faith, then I should have hope. "That, too, is a very deadly shape of the same evil. You are not to be saved by the efficacy of your faith, but by the efficacy of the Blood of Christ. I bid you believe, but I bid you not to look to your believing as the ground of your salvation. No man will go to Heaven if he trusts to his own faith; you may as well trust to your own

good works as trust to your faith. Your faith must deal with Christ, not with itself. Faith comes from meditation upon Christ. Turn, then, your eye, not upon faith, but upon Jesus. It is not "*your hold of Christ*" that saves you; it is "*His hold of you.*" It is not the efficacy of your believing in Him; it is the efficacy of His blood, applied to you through the Spirit.

I do not know how sufficiently to follow Satan in all his windings into the human heart, but this I know, he is always trying to keep back this great truth—*the Blood, and the Blood alone, has power to save*; but anything with it, and it does not save.

"Oh," says another, "if I had such-and-such an experience, then I could trust." Friend, it is not experience; it is the Blood. God did not say, "When I see your experience," but "When I see *the Blood of Christ.*" "Nay," says one, "but if I had such-and-such graces, I could hope." Nay, but He did not say, "When I see your graces," but "When I see *the Blood.*" Get grace, get as much as you can of faith, and love, and hope; but oh, do not put them where Christ's Blood ought to be.

Yet again, we may say of the Blood of

Christ, it is *all-sufficient*. There is no case which the Blood of Christ cannot meet ; there is *no* sin which it cannot wash away. There is *no* multiplicity of sin which it cannot cleanse, no aggravation of guilt which it cannot remove. Ye may be double-dyed like scarlet, ye may have lain in the lye of your sins these seventy years, but the Blood of Christ can take out the stain. You may have blasphemed Him almost as many times as you have breathed, you may have rejected Him as often as you have heard His name ; you may have denied His Godhead, you may have persecuted His servants, you may have trampled on His Blood ; but *all this* the Blood can wash away. "The Blood of Jesus Christ cleanseth us from *all* sin."

There is no sort of a man, there is no abortion of mankind, no demon in human shape, that this Blood cannot wash. Hell may have sought to make a paragon of iniquity, it may have striven to put sin, and sin, and sin together, till it has made a monster in the shape of a man—a monster abhorred even of mankind ; but, the Blood of Christ can transform that monster. Magdalene's seven devils,

it cast out. The madness of the demoniac, the deep-seated leprosy, it cured. There is no spiritual disease which the great Physician cannot heal. This is the great medicine for all diseases. *No* case can exceed its virtue, be it ever so black or vile; all-sufficient, all-sufficient Blood.

But go further. The Blood of Christ saves surely. Perhaps, says one, who is believing in Christ, "Well, I *hope* it will save."

My friend, that is a slur upon the honour of God. If any man gives you a promise, and you say, "Well, I *hope* he will fulfil it;" is it not implied that you have at least some doubt as to whether he will or not. Now, I do not hope that the Blood of Christ will wash away my sin.

I know it is washed away by His Blood; and that is true faith, which does not hope about Christ's blood, but says, "*I know it is so; that blood does* cleanse. The moment it was applied to my conscience, it did cleanse, and it does cleanse still."

The Israelite, if he was true to his faith, did not go inside, and say, "I hope the destroying angel will pass by me"; but he said, "I

know he will; I know God cannot smite me. There is the blood-mark there, I am secure beyond doubt; there is not the shadow of a risk of my perishing. I am, I must be saved."

"Whosoever believeth on the Lord Jesus Christ shall not perish, but have everlasting life."

O sinner, I have not the shadow of a doubt as to whether Christ will save you, *if* you trust in His Blood. I know He will. I am certain His Blood can save; and I beg you, in Christ's name, believe it; believe that that Blood is sure to cleanse; not only that it may cleanse, but that it must cleanse.

And yet again, he that hath this Blood sprinkled upon him is saved *completely*. Not the hair of the head of an Israelite was disturbed by the destroying angel. So he that believeth in the Blood is saved from all things. I like the old translation of the chapter in the Romans. There was a martyr once summoned before Bonner; and after he had expressed his faith in Christ, Bonner said, "You are an heretic, and will be damned." "Nay," said he (quoting the old version), "there is therefore now *no* damnation to them that believe in Christ Jesus." Sweet thought! *no* damnation

to the man who has the Blood of Christ upon him. Impossible. Let the Blood be applied to the lintel and to the door-post, there is no destruction. There is a destroying angel *for Egypt*, but there is *none for Israel*. There is a hell for the wicked, but none for the righteous. Christ saves completely; every sin washed, every blessing ensured.

I have dwelt upon the efficacy of His Blood; but no tongue can ever speak of its worth. I pray that God the Spirit may lead some of you to put your trust *simply, wholly, and entirely*, on the Blood of Jesus Christ. See the Saviour hanging on the Cross, turn your eye to Him, and say, "Lord, I trust Thee; I have nothing else to trust to; sink or swim, my Saviour, I trust Thee." And as surely, sinner, as thou canst put thy trust in Christ, thou art safe. He that believeth shall be saved, be his sins ever so many; he that believeth not shall be damned, be his sins ever so few, and his virtues ever so many. Trust in Jesus *now*!



