



**The  
Great  
Separation**

By Dr. J. C. Ryle

## INTRODUCTION

John the Baptist spoke plainly *about the safety of true believers*. He taught that there was “a garner” (store) for all who are Christ’s “wheat,” and that they would be gathered together there in the day of His appearing.

This again is a teaching which human nature greatly requires. The best of believers need much encouragement: they are still in the body; they live in a wicked world: they are often tempted by the devil. They ought to be often reminded that Jesus will never leave them nor forsake them: He will guide them safely through this life, and at length give them eternal glory. They shall be hid in the day of wrath; they shall be as safe as Noah was in the ark.

Let these things sink down deeply into our hearts. We live in a day of much false teaching: let us never forget the leading features of a faithful ministry. Happy would it have been for the Church of Christ, if all its ministers had been more like John the Baptist!

By Dr. J. C. Ryle

# THE GREAT SEPARATION.

*"Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matthew 3:12*

The verse of Scripture which is now before our eyes contains words which were spoken by John the Baptist. It is a prophecy about our Lord Jesus Christ, and a prophecy which has not yet been fulfilled. It is a prophecy which we shall all see fulfilled one day, and God alone knows how soon.

I invite every reader to consider seriously the great truths which this verse contains. I invite you to give me your attention, while I unfold them, and set them before you in order. Who knows but this text may prove a word in season to your soul? Who knows but this text may help to make this day the happiest day in your life?

## THE TWO GREAT CLASSES

(1) Let me show, in the first place, *the two great classes into which mankind may be divided.*

There are only two classes of people in the world in the sight of God, and both are mentioned in the text. There are those who are called *the wheat*, and there are those who are called *the chaff*.

Man's eye looks at the outward appearance : - this is all he thinks of. The eye of God looks at the heart : - this is the only part of which He takes any account. And tried by the state of their hearts, there are only two classes into which people can be divided - either they are wheat, or they are chaff.

*Who are the wheat in the world?* This is a point which demands special consideration.

The wheat means all men and women who are believers in the Lord Jesus Christ, - all who are led by the Holy Spirit, - all

who have felt themselves sinners, and fled for refuge to the salvation offered in the Gospel, - all who love the Lord Jesus and live to the Lord Jesus, and serve the Lord Jesus, - all who have taken Christ for their only confidence, and the Bible for their only guide, and regard sin as their deadliest enemy, and look to heaven as their only home. All such, of every Church, name, nation, people, and tongue, - of every rank, class, condition, and degree, - all such are God's "wheat."

*Who are the chaff in the world?* This again is a point which demands special attention.

The chaff means all men and women who have no saving faith in Christ, and no sanctification of the Spirit, whoever they may be. Some of them perhaps are athiests, and some are formal Christians. Some are sneering Sadducees, and some self-righteous Pharisees. Some of them make a point of keeping up a kind of Sunday religion, and others are utterly careless of everything except their own pleasure and the world.

They bring no glory to God the Father. "He that honoureth not the Son honoureth not the Father which hath sent him." (John 5:23.) They neglect that mighty salvation which countless millions of angels admire. They disobey the Word which was graciously written for their learning. They do not listen to the voice of Him who condescended to leave heaven and die for their sins. They pay no tribute of service and affection to Him who gave them "life, and breath, and all things." And therefore God takes no pleasure in them. He pities them, but He reckons them no better than "chaff."

There are many different people in every congregation that meets for religious worship. There are some who attend out of formality, and some who really desire to meet with Christ, - some who come there to please others, and some who come to please God, - some who bring their hearts with them and are not easily tired, and some who leave their hearts behind them, and find the whole service weary work. But the eye of the Lord Jesus only

sees two divisions in the congregation, the wheat and the chaff.

There were two classes in the day of Noah's flood, those who were inside the ark, and those who were outside; - two in the parable of the ten virgins, those who are described as wise, and those who are described as foolish; - two in the account of the judgment day, the sheep and the goats; two sides of the throne, the right hand and the left; - two abodes when the last sentence has been passed, heaven and hell.

And just so there are only two classes in the visible Church on earth, those who are in the state of nature, and those who are in the state of grace, - those who are in the narrow way, and those who are in the broad way, - those who have faith, and those who have not faith, those who have been converted, and those who have not been converted, - those who are with Christ, and those who are against Him, those who gather with Him, and those who scatter abroad, - those who are "wheat," and those who are "chaff." Into these two classes the whole professing Church of Christ may be divided. Beside these two classes there is none.

See now what cause there is for self-inquiry. Are you among the wheat, or among the chaff? Neutrality is impossible. Either you are in one class, or in the other. Which is it of the two?

Have you been born again? Are you a new creature? Have you put off the old man, and put on the new? Have you ever felt the guilt of your sins, and repented of them? Are you looking simply to Christ for pardon and life eternal? Do you love Christ? Do you serve Christ? Do you loathe heart-sins, and fight against them? Do you long for holiness, and follow hard after it? Have you come out from the world? Do you delight in the Bible? Do you wrestle in prayer? Do you love Christ's people? Do you try to do well to the world? Are you vile in your own eyes, and willing to take the lowest place? Are you a Christian in business, on weekdays, and in your own home? Oh, think, think, think on these things, and then perhaps you will be better able to tell the state of your soul.

## THE TIME OF SEPARATION

(2) Let me show, in the second place, *the time when the two great classes of mankind shall be separated.*

The text foretells a separation. It says that Christ shall one day do to His professing Church what the farmer does to his corn. He shall winnow and sift it. He "shall thoroughly purge His floor." And then the wheat and the chaff shall be divided.

There is no separation yet. Good and bad are now all mingled together in the visible Church of Christ. Believers and unbelievers, - converted and unconverted, holy and unholy, - all are to be found now among those who call themselves Christians. They sit side by side in our assemblies. They listen side by side to our sermons. They sometimes come up side by side to the Lord's table, and receive the same bread and wine.

But it shall not always be so. Christ shall come the second time with His fan in His hand. He shall purge His Church, even as He purified the temple. And then the wheat and the chaff shall be separated, and each shall go to their own place.

Who is there among you that knows his heart is not right in the sight of God? Do you see how you should fear and tremble at the thought of Christ's appearing? How sad, for the man that lives and dies with nothing better than an appearance of religion! In the day when Christ shall purge His floor, you will be shown up and exposed by the word of God. You may deceive ministers, and friends, and neighbours, - but you cannot deceive Christ. The paint and varnish of a heartless Christianity will never stand the fire of that day. The Lord is a God of knowledge, and by Him actions are weighed. You will find that the eye which saw Achan and Gehazi, has read your secrets, and searched out your hidden things. You will hear that awful word, "Friend, how camest thou in hither, not having a wedding garment?" (Matt. 22:12.) Oh, tremble at the thought of the day of sifting and separation! Surely hypocrisy is a loser's game. Surely it never benefits, like

Ananias and Sapphira, to pretend to give God something, and yet to keep back your heart. It all fails in the end. Your joy is but for a moment. Your hopes are no better than a dream. Oh, tremble, tremble: tremble and repent!

## CHRIST'S LOVE FOR HIS PEOPLE

(3) Let me show, in the third place, *the portion which Christ's people shall receive when He comes to purge His floor.*

The text tells us that, in good and comforting words. It tells us that Christ shall "gather His wheat into the garner."

When the Lord Jesus comes the second time, He shall gather His believing people into a place of safety. He will send His angels and gather them from every corner of the earth. The sea shall give up the dead that are in it, and the graves the dead that are in them, and the living shall be changed. Not one poor sinner who has ever laid hold on Christ by faith shall be missing from that company. Not one single grain of wheat shall be missing and left outside, when judgments fall upon a wicked world. There shall be a garner for the wheat of the earth, and into that garner all the wheat shall be brought.

It is a sweet and comfortable thought, that "the Lord taketh pleasure in His people" and "careth for the righteous." (Ps. 149:4; 1 Pet. 5:7.) But how much the Lord cares for them, I fear is little known. Believers have their trials, beyond question, and these both many and great. The flesh is weak. The world is full of snares. The cross is heavy. The way is narrow. The companions are few. But still they have strong consolations, if their eyes were but open to see them. Like Hagar, they have a well of water near them, even in the wilderness, though they often do not find it out. Like Mary, they have Jesus standing by their side, though often they are not aware of it for tears. (Gen. 21:19; John 20:14.)

I will try to tell you something about Christ's care for poor sinners that believe in Him.

(a) The Lord *takes pleasure in His believing people.*

Though black in their own eyes, they are comely and honourable in His. They are all fair. He sees "no spot" in them. (Song of Solomon 4:7.) Their weaknesses and shortcomings do not break off the union between Him and them. He chose them, knowing all their hearts. He took them for his own, with a perfect understanding of all their debts, liabilities, and infirmities, and He will never break His covenant and cast them off. When they fall, He will raise them again. When they wander, He will bring them back. Their *prayers* are pleasant to Him. As a father loves the first stammering efforts of his child to speak, so the Lord loves the poor feeble petitions of His people. He endorses them with His own mighty intercession, and gives them power on high. Their services are pleasant to Him. As a father delights in the first daisy that his child picks up and brings him, even so the Lord is pleased with the weak attempts of His people to serve Him. Not a cup of cold water shall lose its reward. Not a word spoken in love shall ever be forgotten. The Holy Ghost inspired St. Paul to tell the Hebrews of Noah's faith, but not of his drunkenness, - of Rahab's faith, but not of her lie. It is a blessed thing to be God's wheat!

### THEIR STEPS ARE ALL ORDERED

(b) The Lord *cares for His believing people in their lives.*

Their homes are well known. The street called "straight," where Judas dwelt, and Paul lodged, - the house by the sea-side, where Peter prayed, were all familiar to their Lord. None have such attendants as they have: angels rejoice when they are born again; angels minister to them; and angels encamp around them. None have such food; - their bread is given them and their water is sure, and they have meat to eat of which the world knows nothing.

None have such company as they have: the Spirit dwelleth with them; the Father and the Son come to them, and make their abode with them. (John 14:23.) Their steps are all ordered

from grace to glory: they that persecute them persecute Christ Himself, and they that hurt them hurt the apple of the Lord's eye. Their trials and temptations are all measured out by a wise Physician: - not a grain of bitterness is ever mingled in their cup that is not good for the health of their souls. Their temptations, like Job's, are all under God's control. - Satan cannot touch a hair of their head without their Lord's permission, nor even tempt them above that which they shall be able to bear.

"Like as a father pitieth His children, so the LORD pitieth them that fear Him." He never afflicts them willingly. (Ps. 103:13; Lam. 3:33.) He leads them by the right way. He withholds nothing that is really for their good. When they are placed in the furnace, it is that they may be purified. When they are chastened, it is that they may become more holy. When they are pruned, it is to make them more fruitful. When they are transplanted from place to place, it is that they may bloom more brightly. All things are continually working together for their good. Like the bee, they extract sweetness even out of the bitterest flowers.

(c) The Lord cares *for His believing people in their deaths.*

Their times are all in the Lord's hand. The hairs of their heads are all numbered, and not one can ever fall to the ground without their Father knowing. They are kept on earth till they are ripe and ready for glory, and not one moment longer. When they have had enough sun and rain, enough wind and storm, enough cold and heat, - when the ear is perfected, then, and not till then, the sickle is put in. They are all immortal till their work is done.

There is not a disease that can loosen the pins of their tabernacle, until the Lord gives the word. A thousand may fall at their right hand, but there is not a plague that can touch them till the Lord sees fit. There is not a physician that can keep them alive, when the Lord gives the word. When they come to their death-bed, the everlasting arms are round about them. When they die, they die like Moses, "according to the word of the Lord," at the right time, and in the right way. (Deut. 34:5.)

And when they breathe their last, they fall asleep in Christ, and are at once carried, like Lazarus, into Abraham's bosom. Yes! it is a blessed thing to be Christ's wheat! When the sun of other men is setting, the sun of the believer is rising. When other men are laying aside their honours, he is putting his on. Death locks the door on the unbeliever, and shuts him out from hope eternally. But death opens the door to the believer, and lets him into paradise.

### THEY SHALL ALL BE CHANGED

(d) And the Lord *will care for His believing people in the dreadful day of His appearing*. The flaming fire shall not come near them. The voice of the Archangel and the trump of God shall proclaim no terrors to their ears. Sleeping or waking, living or dead, decaying in the coffin, or standing at the post of daily duty, - believers shall be secure and unmoved. They shall lift up their heads with joy when they see redemption drawing nigh. They shall be changed, and put on their beautiful garments in the twinkling of an eye. They shall be "caught up to meet the Lord in the air." (1 Thess. 4:17.) Jesus will do nothing to a sin-laden world till all his people are safe. There was an ark for Noah when the flood began. There was a Zoar for Lot when the fire fell on Sodom. And there will be a garner for all the wheat of the earth in the last day. Yes! it is a blessed thing to be Christ's wheat!

If you have not yet taken up the cross and become Christ's disciple, you know little of the privileges you are missing. Peace with God now and glory hereafter, - the everlasting arms to keep you by the way, and the garner of safety in the end, - all these are freely offered to you without money and without price. You may say that Christians have tribulations; - you forget that they have also consolations. You may say they have peculiar sorrows; - you forget they have also peculiar joys. You see only half the Christian life. You don't see it all. You see the warfare; - but not the food and the wages. You see the tossing and conflict of the outward part of Christianity; you don't see the hidden treasures

which lie deep within. Like Elisha's servant, you see the enemies of God's children; but you do not, like Elisha, see the chariots and horses of fire which protect them. Oh, do not judge by outward appearances! Be sure that the least drop of the water of life is better than all the rivers of the world. Remember the garner and the crown. Be wise in time.

If you feel that you are a weak disciple, don't think that weakness shuts you out from any of the privileges of which I have been speaking. Weak faith is true faith, and weak grace is true grace; and both are the gift of Him who never gives in vain. Fear not, neither be discouraged. Doubt not, neither despair. Jesus will never "break the bruised reed, nor quench the smoking flax." (Isa. 42:3.)

The babies in a family are as much loved and thought of as the elder brothers and sisters. The tender seedlings in a garden are as diligently looked after as the old trees. The lambs in the flock are as carefully tended by the good shepherd as the old sheep. Oh, rest assured it is just the same in Christ's family, in Christ's garden, in Christ's flock! All are loved. All are tenderly thought of. All are cared for. And all shall be found in His garner at last.

### THEIR PUNISHMENT SHALL BE ETERNAL

(4) Let me show, in the last place, the *portion which remains for all who are not Christ's people.*

The text describes this in words which should make our ears tingle: Christ shall "burn up the chaff with fire unquenchable."

When the Lord Jesus Christ comes to purge His floor, He shall punish all who are not His disciples with a fearful punishment. All who are found unrepentant and unbelieving, - all who have held the truth in unrighteousness, - all who have clung to sin, stuck to the world, and set their affections on things below, - all who are without Christ, all such shall come to an awful end. Christ shall "burn up the chaff."

Their punishment shall be *most severe*. There is no pain like

that of burning. If you doubt this, then put your finger in a flame for a moment, and try. Fire is the most destructive and devouring of all elements. Look into the mouth of a blast-furnace, and think what it would be like in there. Of all elements, fire is most opposed to life. Creatures can live in air, and earth, and water; but nothing can live in fire. Yet fire is the portion to which the Christless and unbelieving will come. Christ will "burn up the chaff with fire."

Their punishment shall be *eternal*. Millions of ages shall pass away, and the fire into which the chaff is cast shall still burn on. That fire shall never burn low and become dim. The fuel of that fire shall never waste away and be consumed. It is "unquenchable fire."

Alas, these are sad and painful things to speak of! I have no pleasure in dwelling on them. I could rather say with the Apostle Paul, as I write, "I have great heaviness and continual sorrow." (Rom. 9: 2.) But they are things written for our learning, and it is good to consider them. They are a part of that Scripture which is "all profitable," and they ought to be heard. Painful as the subject of hell is, it is one about which I dare not, cannot, must not be silent. Who would desire to speak of hell-fire if God had not spoken of it? When God has spoken of it so plainly, who can safely hold his peace?

I dare not shut my eyes to the fact that a deep-rooted unbelief lurks in men's minds on the subject of hell. I see it oozing out in the utter apathy of some: they eat, and drink, and sleep, as if there was no wrath to come. I see it creeping forth in the coldness of others about their neighbours' souls: they show little anxiety to pluck brands from the fire. I desire to denounce such infidelity with all my might. Believing that there are "terrors of the Lord," as well as the "recompense of reward," I call on all who profess to believe the Bible, to be on their guard.

(a) I know that some do not believe there is any hell at all. They think it impossible there can be such a place. They call it inconsistent with the mercy of God. They say it is too awful an idea

to be really true. The devil of course rejoices in the views of such people. They help his kingdom mightily. They are preaching up his own favourite doctrine: "Ye shall not surely die." (Gen. 3:4.)

(b) I know, furthermore, that some do not believe that hell is eternal. They tell us it is incredible that a compassionate God will punish men for ever. He will surely open the prison doors at last. This also is a mighty help to the devil's cause. "Take your ease," he whispers to sinners: "if you do make a mistake, never mind, it is not for ever." A wicked woman was overheard in the streets of London saying to a bad companion, "Come along, who is afraid? Some ministers say there is no hell."

(c) I know also that some believe there is a hell, but never believe that anybody is going there. All people, with them, are good as soon as they die, - all were sincere, - all meant well, - and all, they hope, got to heaven. Alas, what a common delusion is this! I can well understand the feeling of the little girl who asked her mother where all the wicked people were buried, "for she found no mention on the grave-stones of any except the good."

(d) And I know very well that some believe there is a hell, and never like it to be spoken of. It is a subject that should always be kept back, in their opinion. They see no profit in bringing it forward, and are rather shocked when it is mentioned. This also is an immense help to the devil. "Hush, hush!" says Satan, "say nothing about hell." The poacher wishes to hear no noise when he lays his snares. The wolf would like the shepherd to sleep while he prowls round the fold. The devil rejoices when Christians are silent about hell.

All these notions are the opinions of man. But what is it to you and me what man thinks in religion? Man will not judge us at the last day. Man's fancies and traditions are not to be our guide in this life. There is but one point to be settled: "What says the Word of God?"

## A THRONE OF JUDGEMENT

(a) Do you believe the Bible? Then depend upon it, *hell is real and true*. It is true as heaven, - as true as justification by faith, - as true as the fact that Christ died upon the cross, - as true as the Dead Sea. There is not a fact or doctrine which you may not lawfully doubt if you doubt hell. Disbelieve hell, and you unscrew, unsettle, and unpin everything in Scripture. You may as well throw your Bible away at once. From "no hell" to "no God" there is but a series of steps.

(b) Do you believe the Bible? Then depend upon it, *hell will have inhabitants*. The wicked shall certainly be turned into hell, and all the people that forget God. "These shall go away into everlasting punishment." (Matt. 25:46.) The same blessed Saviour who now sits on a throne of grace, will one day sit on a throne of judgment, and men will see there is such a thing as "the wrath of the Lamb." (Rev. 6:16.) The same lips which now say, "Come: come unto Me!" will one day say, "Depart, ye cursed!" Alas, how awful the thought of being condemned by Christ Himself, judged by the Saviour, sentenced to misery by the Lamb!

(c) Do you believe the Bible? Then depend upon it, *hell will be intense and unimaginable woe*. It is vain to talk of all the expressions about it being only figures of speech. The pit, the prison, the worm, the fire, the thirst, the blackness, the darkness, the weeping, the gnashing of teeth, the second death, - all these may be figures of speech if you please. But Bible figures mean something, beyond all question, and here they mean something which man's mind can never fully conceive. The miseries of mind and conscience are far worse than those of the body. The whole extent of hell, the present suffering, the bitter recollection of the past, the hopeless prospect of the future, will never be thoroughly known except by those who go there.

(d) Do you believe the Bible? Then depend upon it, *hell is*

*eternal*. It must be eternal, or words have no meaning at all. For ever and ever - everlasting - unquenchable - never-dying, - all these are expressions used about hell, and expressions that cannot be explained away. It must be eternal, or the very foundations of heaven are cast down. If hell has an end, heaven has an end too. They both stand or fall together. - It must be eternal, or else every doctrine of the Gospel is undermined.

If a man may escape hell at length without faith in Christ, or sanctification of the Spirit, sin is no longer an infinite evil, and there was no such great need for Christ making an atonement. And where is there warrant for saying that hell can ever change a heart, or make it fit for heaven? - It must be eternal, or hell would cease to be hell altogether. Give a man hope, and he will bear anything. Grant a hope of deliverance, however distant, and hell is but a drop of water. Ah, these are solemn things! FOR EVER is the most solemn saying in the Bible. Alas, for that day which will have no tomorrow, - that day when men shall seek death and not find it, and shall desire to die, but death shall flee from them! Who shall dwell with devouring fire? Who shall dwell with everlasting burnings? (Rev. 9: 6; Isa. 33:14.)

(e) Do you believe the Bible? Then depend upon it, *hell is a subject that ought not to be kept back*. It is striking to observe the many texts about it in Scripture. It is striking to observe that no one says so much about it as our Lord Jesus Christ, that gracious and merciful Saviour; and the apostle John, whose heart seems full of love. Truly it may well be doubted whether we ministers speak of it as much as we ought. I cannot forget the words of a dying hearer of Mr. Newton's: "Sir, you often told me of Christ and salvation: why did you not oftener remind me of hell and danger?"

Let others hold their peace about hell if they will; - I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on that broad way that leads to it, and I

would gladly arouse them to a sense of the peril before them. What would you say of the man who saw his neighbour's house in danger of being burned down, and never raised the cry of "Fire"? What ought to be said of us as ministers, if we call ourselves watchmen for souls, and yet see the fires of hell raging in the distance, and never give the alarm? Call it bad taste, if you like, to speak of hell. Call it charity to make things pleasant, and speak smoothly, and soothe men with a constant lullaby of peace. From such notions of taste and charity may I ever be delivered! My notion of charity is to warn men plainly of danger. My notion of taste in the ministerial office is to declare all the counsel of God. If I never spoke of hell, I should think I had kept back something that was profitable, and should look on myself as an accomplice of the devil.

### BEWARE OF STRANGE DOCTRINES

I beseech every reader, in all tender affection, to beware of false views of the subject on which I have been dwelling. Beware of new and strange doctrines about hell and the eternity of punishment. Beware of manufacturing a God of your own, - a God who is all mercy, but not just, - a God who is all love, but not holy, a God who has a heaven for everybody, but a hell for none, - a God who can allow good and bad to be side by side in time, but will make no distinction between good and bad in eternity. Such a God is an idol of your own, - as true an idol as any snake or crocodile in an Egyptian temple, - as true an idol as was ever moulded out of brass or clay. The hands of your own fancy and sentimentality have made him. He is not the God of the Bible, and besides the God of the Bible there is no God at all. Your heaven would be no heaven at all. A heaven containing all sorts of characters indiscriminately would be miserable discord indeed. Alas, for the eternity of such a heaven! there would be little difference between it and hell. There is a hell! There is a fire for the chaff! Take heed lest you find it out, to your cost, too late.

And now, let me say four things in conclusion. I have shown the two great classes of mankind, the wheat and the chaff - I have

shown the separation which will one day take place. - I have shown the safety of the Lord's people. - I have shown the fearful portion of the Christless and unbelieving. - I commend these things to the conscience of every reader, as in the sight of God.

(1) First of all, settle it down in your mind that the things of which I have been speaking are *all real and true*.

I do believe that many never see the great truths of religion in this light. I firmly believe that many never listen to the things they hear from ministers as realities. They regard it all, as a matter of "names and words," and nothing more; a huge shadow, - a formal piece of acting, - a vast sham. The last novel, the latest news from France, India, Australia, Turkey, or New York, - all these are things they realise: they feel interested and excited about them. But as to the Bible, and heaven, and the kingdom of Christ, and the judgment day, - these are subjects that they hear unmoved: they do not really believe them.

If you have unhappily got into this frame of mind, I trust that you will cast it off for ever. Whether you want to listen or not, awaken to a thorough conviction that the things I have brought before you are real and true. The wheat, the chaff, the separation, the garner, the fire, - all these are great realities, - as real as the sun in heaven, - as real as the paper which your eyes behold. For my part, I believe in heaven, and I believe in hell. I believe in a coming judgment. I believe in a day of sifting. I am not ashamed to say so. I believe them all, and therefore write as I do.

(2) Settle it down in your mind, in the second place, that the things of which I write *concern yourself*. They are your business, your affair, and your concern.

Many, I am satisfied, never look on religion as a matter that concerns themselves. They focus on its outward part, as a decent and proper fashion. They hear sermons. They read religious books. They have their children christened. But all the time they never ask themselves, "What is all this to me?" They sit in our churches

like spectators in a theatre or court of law. They read our writings as if they were reading a report of an interesting trial, or of some event far away. But they never say to themselves, "This concerns me."

If you have this kind of feeling, you can be sure that it will never do. There must be an end of all this if you are ever to be saved. You are the man I write to, whoever you may be who reads this. I write not specially to the rich. I write not specially to the poor. I write to everybody who will read, whatever his rank may be. It is on your soul's account that I am pleading, and not another's. You are spoken of in the text. You are this very day either among the "wheat" or among the "chaff." Your portion will one day either be the garner or the fire. Oh, that men were wise, and would lay those things to heart! Oh, that they would not trifle, linger, live on as half-and-half Christians, meaning well, but never acting boldly, and eventually awake when it is too late!

### JESUS IS WILLING TO RECEIVE YOU

<sup>(3)</sup> Settle it down in your mind, in the third place, that if you are willing to be one of the wheat of the earth, *the Lord Jesus Christ is willing to receive you.*

Does any man think that Jesus is not willing to see His garner filled? Do you think He does not desire to bring many sons to glory? Oh, but you little know the depth of His mercy and compassion, if you can think such a thought! He wept over unbelieving Jerusalem. He mourns over the unrepentant and the thoughtless in the present day. He sends you invitations by my mouth this hour. He invites you to hear and live, to forsake the way of the foolish and go in the paths of understanding. "As I live," He says, "I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live." (Ezek. 18:32.)

Oh, if you never came to Christ for life before, come to Him this very day! Come to Him with the repentant sinner's prayer for mercy and grace. Come to Him without delay. Come

to Him while this subject is still fresh on your mind. Come to Him before another sun rises on the earth, and let the morning find you a new creature.

If you are determined to have the world, and the things of the world, - its pleasures and its rewards, - its follies and its sins; - if you must have your own way, and cannot give up anything for Christ and your soul; - if this be your case, there is but one end before you. I honestly warn you, - I bluntly tell you: - You will sooner or later come to the unquenchable fire.

But if any man is willing to be saved, the Lord Jesus Christ stands ready to save him. Jesus says "Come unto Me," weary soul, and I will give you rest. Come, guilty and sinful soul, and I will give you free pardon. Come, lost and ruined soul, and I will give you eternal life. (Matt. 11:28.)

Let that passage be a word in season. Arise and call upon the Lord. Let the angels of God rejoice over one more saved soul. Let the courts of heaven hear the good tidings that one more lost sheep is found.

Take comfort, I say once more, if you have really come to Christ. Take comfort, and know your privileges. Cast every care on Jesus. Tell every want to Jesus. Roll every burden on Jesus: sins, - unbelief, - doubts, - fears, -anxieties, - lay them all on Christ. He loves to see you doing so. He loves to be employed as your High Priest. He loves to be trusted. He loves to see His people ceasing from the vain effort to carry their burdens for themselves.

I commend these things to the notice of every one into whose hands this booklet may fall. Only be among Christ's "wheat" now, and then, in the great day of separation, as sure as the Bible is true, you shall be in Christ's "garner" forever.

## That Day

See the eternal Judge descending,  
View Him seated on His throne!  
Now, poor sinner, now lamenting,  
Stand and hear thine awful doom!  
Trumpets call thee,  
Stand and hear thine awful doom!

Lo, the last long separation!  
As the cleaving crowds divide;  
Words of life or condemnation  
Send each soul to either side!  
Lord of mercy!  
How shall I that day abide?

Yonder sits my slighted Saviour,  
With the marks of dying love  
Oh that I had sought His favour,  
When I felt His Spirit move  
Golden moments,  
When I felt His Spirit move

---

### INVITATION

You are invited to send for samples of Leaflets and Tracts. Write to- Revival Movement Association, 2 Clara Street, Belfast, BT5 6CB, N. IRELAND.