

**WITHIN THE WICKET GATE:
OR, BEGINNING TO
LIVE FOR CHRIST, A BOOK
FOR YOUNG CHRISTIANS**

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Within the Wicket Gate: Or, Beginning to Live for Christ, a Book for Young Christians by
Robert Tuck

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ROBERT TUCK

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OR,

BEGINNING TO LIVE FOR CHRIST.

A BOOK FOR YOUNG CHRISTIANS.

By ROBERT TUCK, B.A.

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Figure 1. Scatter plot showing the relationship between the number of fish traps (X-axis) and the number of fish (Y-axis). The data points are plotted, and a straight line of best fit is drawn through the origin (0,0) and the point (10,10).

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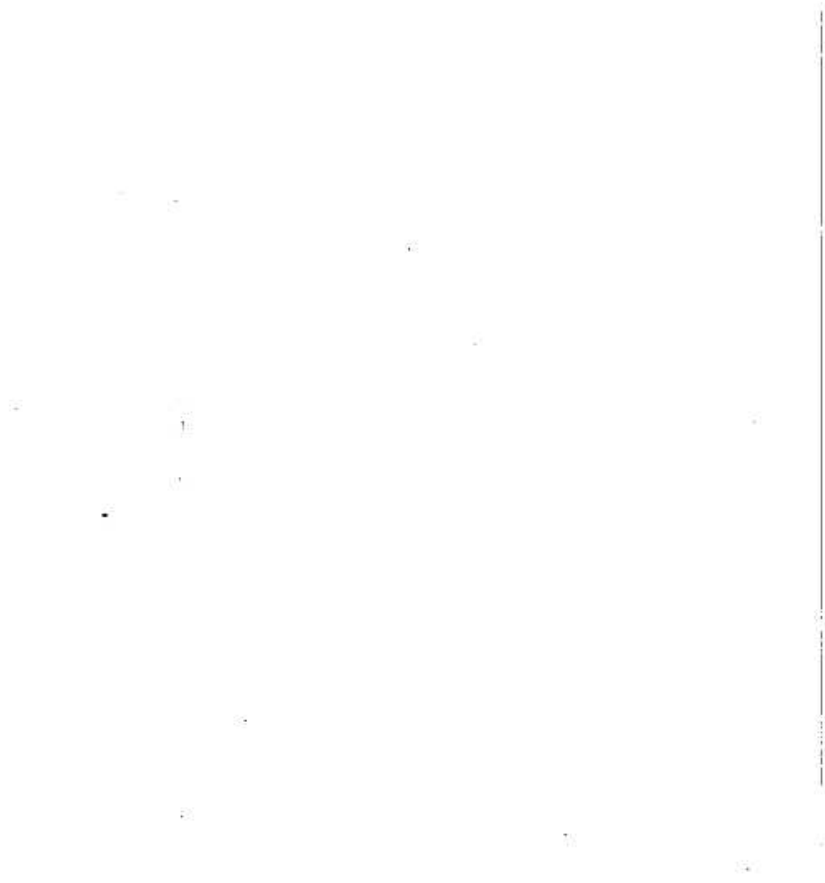


Figure 1: A line graph showing the relationship between the number of people and the number of people per room. The x-axis is labeled 'Number of people' and ranges from 0 to 100. The y-axis is labeled 'Number of people per room' and ranges from 0 to 10. A horizontal line is drawn at y=2. A vertical line is drawn at x=50. The intersection of these two lines is marked with a dot and labeled '50, 2'. The graph shows that as the number of people increases, the number of people per room also increases, and vice versa. The horizontal line at y=2 represents a constant number of people per room, and the vertical line at x=50 represents a constant number of people.

WITHIN THE WICKET GATE.

CHAPTER I.

On the Threshold.

"For all within you, Guido, which sighs after a redemption, is Christ come as a Redeemer; He has redeemed your heart and your reason; He has redeemed your spirit and your body; He has redeemed yourself, and Nature which surrounds you."—THOUROUX.

ONE of the first and greatest of the mysteries that are about us is the mystery of *life*. What is that in-breathing of God which makes of some of the masses of matter living beings, capable of motion, of growth, of thought, of good and evil? Over how wide a range this thing *life* appears to extend! Even in its lowest forms, as we observe it in the vegetable world, how it escapes our comprehension! The seed has a secret, inward power; it will throw up into the light new forms, which shall unfold, grow, and develop into beauty. In the scale of life we rise from the tiniest insect to the mammoth creature, and are further bewildered by life showing itself in sensibility, motion, and instinct. Man crowns the earthly types as he presents life with developed sensibilities, mental powers, and the amazing faculty of speech. Reaching beyond earth, we imagine hierarchies, and orders of angel and archangel, manifesting

higher modes of life; and beyond, above, and over all, the Lord God Almighty proclaims Himself the "living God," named with this great name, "I am;" "I am that I am."

But there is a kind of life whose mystery surpasses that gathering round any of these forms, save round the life of God Himself. We call it *spiritual life*, the life of the soul. We may not be able exactly to define or explain what this spiritual life is, but there are multitudes who can say, they have felt it; they feel it within them now; it has been quickened in them by the power of the Holy Ghost; they have "passed from death unto life," this higher life.

We can hardly wonder that this most subtle and yet hallowed form of life should escape the notice and study of those who are absorbed in inquiries concerning natural laws. Satisfied that the human mind can reach all needful truth, they stumble at the demand made on them to receive the help of a book-revelation; in proud independence, and undue satisfaction in the attainments of unaided intellect, they resist all authoritative help. They even question whether this thing, spiritual life, has any existence; whether it is not the delusion of superstitious minds. I could sooner doubt the reality of vegetable and animal life than doubt the reality of that spiritual life to which inner consciousness gives constant and emphatic testimony. No man knows the glory and the mystery of *life*, save as he takes into consideration that form of it which is now before us—religious, spiritual life; the life of the soul in God.

Our interest in life is not absorbed with it as a phenomenon, or as a fact; it gathers also round all the forms and stages of its growth and development; it dwells with peculiar pleasure on its *beginnings*. Midsummer, with its fulness of leaf and flower, is very beautiful to us; autumn with its rich fruits, and winter with its bare branches, which the hoar frost may tint with silver, is very beautiful; but their interest cannot surpass, or even equal, that