

THE  
GOSPEL MAGAZINE.

"COMFORT YE, COMFORT YE MY PEOPLE, SAITH YOUR GOD."

"ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE."

"JESUS CHRIST, THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER." "WHOM TO KNOW IS LIFE ETERNAL."

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The Family Portion;

OR, WORDS OF SPIRITUAL CAUTION, COUNSEL, AND COMFORT.

"Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."—2 COR. i. 4.

HOLY INTIMACY.

"A people near unto Him."—PSALM cxlviii. 14.

ELECT sinners ever occupied the heart of GOD. In purposes of everlasting love, JEHOVAH enrolled in the Book of Life the spiritual seed of ABRAHAM—as the stars of heaven for multitude. Their persons and interests have never for a solitary moment been absent from His mind. The FATHER's they were—always were—and He gave them as a precious inheritance unto His beloved SON. "Thine they were, and Thou gavest them Me" (John xvii. 6). Loved, chosen, redeemed, quickened, called, and kept—they are wholly the LORD's, and for His service. The saints, once by nature "far off" from the GOD of salvation, come, one by one, to know experimentally the wondrous privilege of being "brought nigh," and of enjoying the holy prerogatives of the sons and daughters of the LORD ALMIGHTY. Ransomed by the atoning blood of the LAMB from the guilt, curse, and dominion of sin, they become vessels meet for the MASTER's use; and, as indwelt by the HOLY SPIRIT, delight to show forth the praises of their Covenant God.

"So near, so very near to GOD,  
Nearer they cannot be,  
For, in the Person of GOD's SON,  
They are as nigh as He."

They are near *by kinship* with JESUS. By His taking flesh and blood into union with His eternal Godhead He became one with them (Heb. ii.); and by their "partaking of the Divine nature" they become one with Him (2 Peter i. 4). These mysteries of spiritual union are at present too profound for us to explain. We, however, receive them by faith, and adoringly await the promised time when we shall "know even as we are known." Meanwhile, how full of sweet consolation and cheer is this most sure truth, which the LORD JESUS pleaded in His prayer, "That they all may be one: as Thou, FATHER, art in Me, and I in Thee, that they also may be one with Us" (John xvii. 21). The REDEEMER of the Body is inseparable from the

redeemed Church. He is "the kinsman" (Job xix. 25; Isaiah xlvi. 17), whose right is to redeem, and He has redeemed the FATHER'S "whole family in heaven and earth" (Eph. iii. 15). Hence, He is not ashamed to call them "brethren" (Heb. ii. 11). By faith they claim this exalted kinship, and long, beyond all things besides, to live as becomes so divine a relationship. How great are the privileges of these blood-bought, blood-cleansed sinners! What royal dainties are lavished upon them! Even on earth, they walk with God, they talk with God, they feast with God.

1. They *walk* with God. ENOCH was not the only man who ever walked with God. He was indeed a bright example of what it is to walk with God. He was a believer whose course was dead contrary to the evil age in which he lived. Not according to the course of this world, but in the power of God who indwelt him, did he hold on his way. The secret of true walking with God is God's walking in us! "For ye are the temple of the living God; as God hath said, *I will dwell in them, and walk in them*" (2 Cor. vi. 16). ENOCH dwelt in God by faith, and God dwelt in ENOCH by grace. It is so still in the experience of all who seek to follow the LAMB whithersoever He goeth. "CHRIST is formed" in them, and the power of His resurrection from the dead—communicated to their new hearts by the HOLY SPIRIT—enables them to walk according to the Divine mind and will. Their obedience pleases God. ENOCH, it is significantly stated, "had this testimony, that he pleased God" (Heb. xi. 5), and the Apostle PAUL tells the Colossians that he ceased not to pray for them that they "might walk worthy of the LORD unto all pleasing" (Col. i. 10). Two can indeed walk together—the FATHER and His obedient child—because they "are agreed." The fervent request of a filial heart consequently is, "Draw me, I will run after Thee."

2. They also *talk* with God, and enjoy fellowship of heart with God, "causing . . . the lips to speak" (Song vii. 9). Prayer, praise, and the exercises of spiritual worship form the communications which those who walk with their God by faith find themselves at liberty to carry on within the sacred courts of His presence. And their God finds pleasure in conversing with their hearts. "Therefore, behold, I will allure her, and bring her into the wilderness, and *speak to her heart*" (Hosea ii. 14, *margin*). When Jesus talked with the two disciples on the Emmaus road, we know their hearts melted within them. "Did not *our hearts burn within us while He talked with us* by the way, and while He opened to us the Scriptures?" (Luke xxiv. 32). The precious words of His lips caused a glowing cordial interest in the truths of the Gospel, and they saw the Evangelical meaning of the Old Testament writings as never before! The soul-kindling effect of the words of the LORD JESUS when He seasonably drops them one by one into the opened hearts of His people is past all describing. It must be *proved* by each of us. How He simplifies the difficulties and mysteries of both Providence and Scripture when we are found walking at His side and waiting to hear His blessed voice! "If

any man will do His will, he shall know of the doctrine." "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Oh, what joy unspeakable and full of glory is it to *really* hear His voice in the hidden chambers of the heart and to experience the personality of the adorable SPEAKER! A holy awe indeed possesses the entire new man. While a sweet intimacy between the soul and the LORD is realized, there is absent every disposition to familiarity and presumption. The holy "liberty of the sons of GOD" excludes every earth-born thought, and surrounds the Divine Person of JESUS with an excellent glory that causes flesh and blood to tremble. "The LORD is in His holy temple: let all *the earth* keep silence before Him." PETER, and JAMES, and JOHN "feared" as they entered into the glory-cloud which enshrouded the LORD JESUS in the mount of transfiguration. Not only is it true that "flesh and blood cannot inherit the kingdom of God,"—they are by their very nature excluded from it. The converse of the saints with their blessed LORD and SAVIOUR is in a tongue which the natural man knows not, and can never know. It is in the language of Canaan only that CHRIST and the saints commune together. Spiritual intercourse possesses a vocabulary peculiarly its own. Happy they to whom the use of it is a constant habit!

3. But lastly, the saints are privileged to *feast* with God. The "people near unto Him" are bidden, as welcome guests, to sit down at His palace table. All sense of estrangement and formality is dissipated by the freeness of the grace which has spread the table and brought in the guests. The infinite merits and worthiness of the SON of GOD constitute the ground on which the in-gathered ones partake of the Gospel feast and eat "the bread of GOD." In truth, it is the LAMB'S own feast! *He* is the altogether lovely One in the estimation of the FATHER, and for *His sake* poor worthless sinners are made partakers of "children's bread." The fountain in which every sin-defiled guest has been washed is the fountain of the LAMB'S blood. The banquet-garment with which the formerly far-off ones are clothed is the spotless justifying righteousness of the LAMB. The insignia visibly displayed on every forehead is the royal gift of the kingly LAMB. It is His very Name, for it is surely written, "And they shall see His face; and His Name shall be in their foreheads" (Rev. xxii. 4). The Marriage Supper of the LAMB, anticipated by faith, is the sustaining portion of the children of GOD, even in the house of their pilgrimage. It is that joy "set before" them which enables them—after the example of their LORD—to endure the cross and to despise its shame! Oh for grace to feast more liberally on the Gospel fulness of GOD—"that we may be *filled* with all the fulness of GOD" (Eph. iii. 19). The sweet refreshing tastes granted to us in the past may well quicken our hunger and thirst after our GOD, the living GOD, the GOD of our salvation, Who has made us a people "near" unto Himself!

### Wayside Notes.

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“ONCE IN CHRIST, IN CHRIST FOR EVER.”

“According as He hath chosen us in Him before the foundation of the world.”—EPHESIANS i. 4.

THE inspired words above quoted comprise indeed “a deep that knows no sounding.” They are the utterance of thoughts which occupied the infinite mind of the adorable Three—Father, Son, and Holy Spirit—in the abysses of the past eternity, and the outcome of them will engage the endless cycles of eternity to come! “According as He hath chosen us in Him”—is the theme of all themes for the contemplation of guilty sinners, whom a Spirit-wrought sense of ruin has compelled to flee unto Christ crucified for refuge from the wrath to come.

Fellow-believers in the Lord Jesus, let us seek grace to adoringly dwell on this truly Divine subject until our hearts melt, and break forth into a new song unto Him who loved us, and gave Himself for us, that He might exalt us unto His own right hand in His everlasting glory! Think of it! Think of it!—that in full fore-view of our hateful characters and utterly corrupt natures, the God of perfect holiness and justice should have deigned to set His love upon our persons and to take the responsibility of our salvation on His own shoulders, by becoming incarnate and bearing our sins in His own body on the tree! Yes, “He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.” And by the Holy Spirit, whose most gracious work in us the Lord Jesus secured by His precious death, resurrection, and ascension, we have been taught the efficaciousness of “the purpose of Him who worketh all things after the counsel of His own will.” We have been led to know that “godly sorrow which worketh repentance to salvation not to be repented of,” and to wash in the once-opened fountain which renders the penitent sinner “clean every whit” in the sight of Him “who justifieth the ungodly.” Clothed in the robe of Christ’s substitutionary, imputed righteousness, we are today numbered among the sons and daughters of the Lord Almighty. Indwelt by the quickening, sanctifying, edifying Spirit of grace, we await our heavenly call, and daily expect—by faith in God’s most sure promise—to be found unto praise and honour and glory at the appearing of Jesus Christ. The Covenant of grace in Christ cannot be altered. “My Covenant will I not break, nor alter the thing that is gone out of My lips.” The redeemed of the Lord are a people “kept by the power of God,” and we may well remember at our lowest times that His power is omnipotence. No weapon formed against the weakest saint can really prosper, for “the Lord God is a Sun and a Shield” unto the merest stripling in His spiritual family! “Let the weak,” then, “say, I am strong.”

"The lame," in this warfare, "take the prey." Victory over Satan, the world, sin, and death is pledged to the humblest believer in the Lord Jesus Christ in and by the blood of His cross. That blood is the sure title to the eternal inheritance of the saints, and Christ, by His entrance into "the holiest of all," has placed it beyond the reach of all the Church's enemies, whether terrestrial or infernal. That title will not be liable to impeachment in the great day of the Lord, but will be openly acknowledged by "the righteous Judge" "before the devil and his angels," before an assembled lost world, and before "an innumerable company of angels." The kingdom prepared for the children of God, "according to the riches of His grace," will certainly be bestowed upon those for whom it was lovingly designed. The very words of welcome to be pronounced by the King of kings have already been inscribed in the infallible Book of Truth: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Those very words shall every elect, redeemed sinner hear for himself in that advent day when the King shall be seen in His beauty by those who ever loved His appearing.

But let us keep well in mind, dear fellow-believers, that this consummation of bliss is directly traceable back to the original choice made of our wretched persons, as sinners, by the God of our salvation. It is "according to" the election of grace—free and sovereign.

"He hath chosen us *in Christ*." The mystical body of Christ was ever one with the Eternal Head. When He came into the world from the bosom of the Father, He representatively brought His people with and in Himself. Thus, onwards through all the various stages of His meritorious life, service, and ministry they were "in Him," and, by union with Him, shared in the merit of them all! It is this mystic oneness between the Redeemer and the redeemed, between the Head and the Body, between the Bridegroom and the Bride, that constitutes the chief wonder of our salvation. The Scriptures make it perfectly plain that from before the foundation of the world the delights of God's co-equal Son were "with the sons of men"; and that He considered the Members of His spiritual Body as, in a sense, complete, even "when as yet there was none of them." Before taking flesh He could admirably exclaim of the Spirit's Covenant work: "I will praise Thee, for I am fearfully and wonderfully made: marvellous are Thy works: and that My soul knoweth right well." Yes, "chosen in Him," the Church was present at, and mysteriously shared in all His ways both before and after the cross. She was in Him, as Eve—a bone yet to be manifested—was in Adam when he first came forth from the hand of God; she was in Him when He was born at Bethlehem, when He dwelt at Nazareth, when He was baptized with the Holy Spirit in Jordan, when He triumphantly overcame the tempter in the desert, when He fulfilled the law throughout His spotless life, when He passed through Gethsemane, when He stood at Pilate's judgment-seat, when He was led to Calvary, when He was crucified, died, and rose again, when He ascended up on high, and when He sat down at the right hand of the Majesty of the Father!

Believer, it is yours and mine, through infinite grace and mercy, to feed on these profound realities of Divine revelation. They are the pith and marrow of the Gospel, the riches of grace which may well satiate our souls! Oh, let us seek, by the Spirit's enabling, to drink largely of this over-flowing cup of joy and bliss. Trace we the streams of our mercy to their eternal fount—His love that chose us in Christ and made us to be "members of His body, of His flesh, and of His bones." We are His—wholly His—and for Him, Him only. May we have this all-practical truth always in remembrance, and seek to live, and walk, and serve in the full consciousness of it!

Clifton.

J. O.

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"WHY STAND YE GAZING UP?"

(Acts i, 11.)

Why stand ye gazing up  
At yonder sky serene?  
The Master whom ye love  
Hath risen to realms unseen.  
With triumph He hath passed  
To heaven's resplendent throne,  
And now He hath "all power"  
To succour well His own.

Why stand ye sad and mute?  
Ye should be full of joy—  
Your tongues should sing aloud,  
In spite of earth's annoy;  
For Christ hath blotted out  
Your sins of crimson hue—  
Hath won eternal life  
And opened heaven for you.

Why stand ye dreading sore  
The fiery test of pain  
Which future days may bring?  
O trust Him who was slain!  
Sure, He who for your sakes  
Once suffered death-pangs, here,  
Will sweetly soothe your souls  
In suffering seasons drear.

Why stand ye pondering  
On sin's terrific might,  
And your own feebleness?  
The Lord for you will fight.  
The great Almighty One,  
Who "all things" can "subdue"  
Who conquered death and hell,  
Will conquer sin in you.

Why stand ye doing nought  
In radiant light of day?  
The time for toil is short,  
And fast it flies away.  
Go, fill your hands afresh  
With glistening, golden grain—  
Go, sow unsparingly—  
Your work will not be vain.

Why stand ye, ransomed ones,  
Without expectance clear?  
The Master bade you watch,  
His bright return is near.  
Soon, soon He will descend  
With cloudless glory fair,  
And ye with rapture sweet  
Shall meet Him in the air.

ISA.

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BELIEVERS have a life that death can never touch.—*Romaine.*

THE work of Christ is an overthrowing, overturning work: the work of Christ is to slay, strip, and undo men; to strip them of all conceit of themselves, to lay them flat to the earth, to equal and level them with the worst of men. The work of the devil is to build up man in his own wisdom, in his own strength, to make him something, to cry peace, peace to him, when there is no peace; to put wrath far away, and to tell him he is thus and thus, he hath such love, and charity, and meekness, and conformity to the will of Christ, and therefore "fear not, none of these things shall happen to thee."—*J. Webster.*

## Pilgrim Papers.

“WHERE HAST THOU GLEANED TO-DAY?”

(ESTHER vi. 1.)

(Continued from page 158.)

“ON that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.” When God withheld sleep from Ahasuerus, though a great king he could not command it, therefore he sought to divert his thoughts by reference to noteworthy events chronicled in his reign. In every kingdom and empire such a book of recorded facts is, and was from antiquity, found. How much more is the minutest action of the children of men registered and kept by the King of kings against the great day when He shall judge the world in righteousness: when, as the Apostle John saw in vision, “The books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Rev. xx. 12). Blessed are they “whose names are in the book of life”!

“And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king’s chamberlains, the keepers of the door, who sought to lay hands on the king Ahasuerus.” Mordecai may have thought his vigilant care over the king’s person altogether overlooked and forgotten—but it was registered. “It was found written.” Fear not, ye faithful servants of our King, every little service, every care for His lowest members that still walk on earth, has its “Inasmuch.” It will be found written in the book of remembrance before Him who “shall neither slumber nor sleep.” Esther had certified the king of this matter in Mordecai’s name, and though after inquiry it was found correct and the offenders were hanged, but for the book of records it would have passed into oblivion. Though the king’s life had been saved, the saviour was forgotten! This incident recalls to mind a remark made by Rev. MARTIN REED on one occasion, when he was present at a Bible reading at the late Mrs. NETTLESHIP’S, on “golden vials full of odours, which are the prayers of saints,” conveying to us the thought that the prayers of God’s people on earth, yet unfulfilled, are preserved, as it were, in scent bottles, to be opened, *at His command*, and yield to Him sweet odours, when His purpose is ripe for their accomplishment, when by a train of mysterious circumstances or swift turn in providence, God will marvellously bring to pass the recorded prayer!

“And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king’s servants that ministered unto him, There is nothing done for him.” O my soul, what honour and dignity hast thou done for Him, who redeemed thy

life from destruction, who saved thee at the cost of His own life? Surely the most devoted of our King's servants who minister unto Him must acknowledge, There is *nothing* done for Him, in comparison with His worthiness of all honour, blessing, adoration and praise! Oh that our hearts were more occupied in giving the Lord the honour due unto His Name, extolling His great salvation, showing forth the dignity of His Person, sovereignty, and grace! "Thou art worthy, O Lord!"

"And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him." A most inopportune time to come with such a request. Happy believer who can say with the Psalmist, "My times are in Thy hand," and so is led to obey the counsel, "In all thy ways acknowledge Him, and He shall direct thy paths;" proving that divine wisdom regulates their steps, timing every purpose for them, speeding or hindering, so that he is not "snared in an evil time" as Haman was.

"And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in." Haman was come into the outward court of the king's house. Alas, we fear many like him are found there, who never enter into the "inner court" of communion with King Jesus, and are only used as instruments to carry out the purpose of God! Let us watch our hearts lest ours be only outer-court worship.

So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour?" It is beyond conception what glory transcending and eternal shall be done unto the God-Man whom the King of heaven delighteth to honour! "Behold My servant whom I uphold, Mine elect, in whom My soul delighteth." "This is My beloved Son, in whom I am well pleased;" and we have fellowship with the Father and with His Son Jesus Christ when we respond, "This is my Beloved, and this is my Friend." "He is chiefest among ten thousand, and altogether lovely." Contrast with such estimation of Him, what passed in the mind of Haman; it may lead to determining, "Who is on the Lord's side?" It is not good—

"When the battle is near,  
To leave it yet doubtful whose colours you wear."

"Now Haman thought in his heart, To whom would the king delight to do honour more than to myself?" Myself—the god whom he worshipped must be set on a high pedestal! Surely the king means *myself*. Alas! the principle is in every heart. "*My heart* sheweth me the wickedness of the ungodly." Self reigns; till the Stronger than the "strong man armed comes upon him and taketh away all his armour wherein he trusted." Then we desire to place the crown on the rightful head and exclaim, "None of self, but all of Thee." "I will extol Thee, my God, O King, and I will bless Thy name for ever and ever." What need there is for the apostolic

warning, "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think" (Rom. xii. 3). Its result is practically illustrated here, "He that exalteth himself shall be abased." Self is a subtle foe none can conquer but the victorious Captain of our salvation, who enables His soldiers, fighting under His banner and clad in the whole armour of God, to sing, *Non nobis, Domine*, "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy and for Thy truth's sake" (Psalm cxv. 1). Little did Haman think in that while seeking the highest honour for "myself," he was in reality furthering the aggrandisement of Mordecai, and prescribing the details of glory and pomp for him for whom he was plotting an ignominious end, in which proclamation he himself should take an unwilling and humiliating part.

"And Haman, answered the king, For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom [the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour." Royal honours this man of pride and power, elated with self, desired for—"myself!" All this, in its typical aspect of the God-Man is strikingly true. Thus shall it be done! every item carried out. "His glory is great in Thy salvation; honour and majesty hast Thou laid upon Him. Thou preventest [going before] Him with the blessings of goodness: thou settest a crown of pure gold upon His head" (Psalm xxi. 3, 5). "In Thy majesty ride prosperously because of truth and meekness and righteousness. All Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made Thee glad" (Psalm xlv. 4, 8). And when he rode into the city—Jerusalem—the multitude proclaimed before Him, Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest." As the Medo-Persian king delighted to honour the saviour of his life with all the symbols of regal state, so the King of heaven hath set the Saviour of sinners on high, and commands "that all men should honour the Son even as they honour the Father," "that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 10, 11).

"Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken." The king had before said, "Cause Haman to make haste that he may do as Esther hath said." Now he commands him to *make haste* to do honour to Mordecai: and there are two other noteworthy hastings in this man's life—hasting to destruction. "He that believeth shall not make haste." Now, "the king's business required haste." Loiterers are not approved courtiers, and a sovereign's

will must be obeyed without delay, or questioning why. Haman had particularized the mode of doing honour to his enemy, and now he is bidden to "let nothing fail of all that thou hast spoken." His royal master's purpose and will must be carried out minutely, nor shall jot or tittle of the Word of our King fail of accomplishment.

"Then took Haman the apparel and the horse, and arrayed Mordecai and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour." It is historically true of Mordecai, as a link in the chain of Divine providence for the deliverance of the chosen people, yet typically, though "now we see not yet all things put under Him, but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour" (Heb. ii.).

"And Mordecai came again to the king's gate." Here also the type is forcibly true. When the God-Man rode in royal state into Jerusalem, He came, as it were, again to the king's gate. He was still the Servant of the Great King, not yet exalted to His right hand as we see Mordecai afterwards was.

"But Haman hastened to his house mourning and having his head covered." What a contrast to Haman exulting in pride and self-sufficiency! Lord Jesus, clothe us with humility; make us lowly in heart, having Thy mind in us. Haman "hastened to his house mourning"; so shall "all the tribes of the earth mourn when they shall see the Son of Man coming in His kingdom with power and great glory! Haman's head was dishonoured, so he covered it; he was "one of the king's most noble princes." Now he has publicly been seen as the humble servant of the man whom he despised—who despised him. Well might his head be covered to hide his shame! Let us pause to consider: Do we seek to honour, extol to others and glorify the Man whom the King eternal, immortal invisible delighteth to honour now? Is it our joy to proclaim the grace of His lips, the glory of His Name, and His great salvation in this day of rebuke? If so, we shall lift up our heads with joy at His appearing and His kingdom, and sit with Him on His throne, or else we must ultimately "awake to shame and everlasting contempt."

"And Haman told Zeresh his wife and all his friends everything that had befallen him." This is a book of strong contrasts. Only the day before he had called them together to hear his jubilant exultation at the favour of the king and queen, and rehearsed his greatness, riches, and glory; to-day, mourning, covered with shame, he hastes to pour into their ears the tale of reverse which had befallen him. In haste he reared the gallows for Mordecai at their suggestion; now from the pinnacle of the glorification of "*myself*," as speedily he proves that "pride goeth before destruction, and a haughty spirit before a fall."

"Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely

fall before him." "Miserable comforters are ye all," he might have said, as Job did of his friends in the day of calamity. They held out the hope of going in merrily to the banquet, instead of which he is full of grief and shame. It was easy *now* to foresee his further fall, and it would be impossible to speak to the king to hang Mordecai on the gallows he had prepared; the saviour of the king's life must take precedence of all others, for he is worthy of honour. Besides, the seed of Amalek would know very well the antecedent history of the Jewish nation, and how often the God whom they worshipped had given them the victory in former conflicts with Amalek. Here is another under-current testimony to Jehovah as the God of Israel, mightier than all gods and all the goddess! Omnipotence is admitted as being on the side of the Jew; in any contest so unequal, Haman must be carried down headlong before it! If, *the seed of the Jews* come into conflict with *the seed of Amalek*, Amalek must fall before him. "His seed shall be mighty upon earth"—"the seed of the woman" and the seed of the devil, the serpent's seed, are brought into collision; the greater must prevail! What source of comfort is this consideration from the lips of enemies, to the people of God in their perpetual war with Amalek!

"And while they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared." The conversation is broken off abruptly by the coming of the king's chamberlains, hastening Haman, where but yesterday he gloried in being the only privileged guest beside the king. What remarkable issues had followed upon a sleepless night! "The wheel, as it were, in the midst of a wheel" had exactly reversed the position of Mordecai and Haman, exalting the lowly and casting down the proud oppressor. It had exchanged Mordecai's sackcloth for "the royal apparel which the king useth to wear," and ashes for the crown royal at the king's command! And now the king's chamberlains *hasten* to bring Haman unto the banquet that Esther had prepared. "He goeth . . . as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life" (Prov. vii. 22, 23).

Probably Haman, too, had a sleepless night, as well as the king, by his being in the outward court of the king's house so early. His mind, probably, too full of the plans to hang Mordecai to permit him to sleep, so he seeks an early audience of the king, and thus paves the way for his own downfall. All things serve Him, "who is over all, God blessed for ever. Amen."

Leicester.

MARY.

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MEN who know themselves feel they have plenty of that in their hearts which they condemn in others' lives.

FELT assistance from Jesus proves the existence of Him. So with each of the Divine Persons in the Holy Trinity.

## THE LOVELINESS OF CHRIST:—

AS THE TRUE VINE.

*"He is altogether lovely."*—SOLOMON'S SONG v. 16.*"I am the true vine."*—JOHN xv. 1.

THE final hymn had been sung. Jesus and His disciples had just finished the last Passover and the first Lord's Supper. They then left the large upper room, and went forth into the night. Somewhere between the precincts of the city and the brook Kedron, Jesus began to teach them wondrous things concerning Himself. A short distance from them the temple reared its majestic front, over the splendid porticos of which the golden vine trailed its glorious clusters, reflecting the silvery light of the paschal moon—now at the full. Often had Jesus and His little flock gazed on the scene, but this was the last time; and with infinite tenderness and love He unfolded to them more fully than ever before His own loveliness as the true Vine. These gracious lessons are recorded in John xv.—lessons of His people's oneness with Him, and of the necessity and certainty of trial and suffering. That oneness with Himself is expressed in the fact that they are in Him as the branches are in the vine; that is, they are part of the Vine. "I am the Vine, ye are

## THE BRANCHES."

The result of the union of the branches with the Vine is life. Many teach that life is the cause of union. This is to confound cause and effect. It is because the branches are united to the Vine they live.

Being made one with Jesus, by virtue of Covenant union, life divine is imparted at the moment of regeneration, and the quickened soul is brought into experimental oneness with Jesus. By nature springing from another stock, the branch chosen by the Husbandman ("My Father is the Husbandman") is cut off and severed from nature's stem by the application of God's holy law, and it is brought in the hands of grace, as (necessarily) a withering, dying thing to the true Vine to be grafted into Him. This separating work is the beginning of that prolonged discipline which those who are savingly united to the Lord Jesus are made partakers of. Separated from the world, cut off from all other hope and help, they prove it is only because He (the Vine) lives, that they (the branches) live. The branches live because there is a constant internal communication of life and power from the root to them. Life daily maintained produces growth and fruitfulness. Vine branches are not very beautiful objects in themselves. Divested of foliage and fruit, and severed from the vine, they appear as crooked and rugged as possible; nor is the wood fit for anything but fuel. These facts aptly describe what Christ's branches are in themselves, and they are made more and more to feel and know it.

Again, the branches of the vine are not strong and self-supporting,

like those of the oak and other trees. Quite the contrary, they are very weak, and need to be secured and supported. Unless upheld, they would trail upon the ground in the dust. The saints of God deeply realize their helplessness and proneness to grovel in the dust. They are taught their dependence, and know that they are only safe as upheld and secured by a power not their own. Such branches bring forth

#### FRUIT,

and because they are fruitful, they are purged to make them more fruitful (verse 2). Fruitless branches in merely external, apparent union with the Vine are dealt with in a way of judgment, they are "taken away" and "burned." The existence of fruit proves the reality of union. It is produced by degrees and almost imperceptibly. At the appointed hour of renewal, in its due season, the bud appears to develop into blossom, which is followed by the slow formation and gradual ripening of the perfect fruit. The fruition of the branch is the true criterion and test of reality. "By their fruits ye shall know them." These essential fruits are depicted by the Lord Himself in this wonderful chapter. Let us draw near and examine the grapes which are *from* Jesus as the Root, and therefore they are *to* the glory of Jesus as the Vine which produces them. The first is "*abiding*" (verses 4, 5, 7). There is no destruction of the fruit, however much temporary change and decay may be manifest, when the wind is in the east or the frost is sharp. At such seasons everything seems to fade, and wither, and shrivel up, yet the fruit and effect of our union with Christ is that it is an abiding and eternal union. The life communicated from the Vine to the branch is eternal life. Fruit proves life. Life is the result of union. That union never lapses or ceases, and nothing whatever can destroy it. Such a blessed thing is this "abiding."

The second fruit is "*Dependence*"—"Without Me ye can do nothing" (verse 5). The experience of entire and complete helplessness of the branch in itself produces the precious fruit of dependence upon the Lord Jesus Christ for everything, at all times and in all circumstances. This is so superior to nature's products that none possess it but living branches; even in them it only ripens very slowly, and has to struggle towards fruition against the whole force of the pride of that carnal mind which, even in the saints, is enmity against God. But, still the branch remains—hanging upon Jesus.

The third fruit is "*Prayer*" (verse 7). These words describe it most graphically. Jesus goes to the source at once, and begins with union—"If ye abide in Me." Then, He says His words will abide in the saints, even as the sap from the root abides in the branch—"and My words abide in you." The internal abiding Word brings the soul into subjection to that will of God which His words reveal, and from this flows the prayer of the faith which is always submissive to the Lord—"Ye shall ask what ye will." The buddings forth of petition and "askings" are followed ere long by gracious answers, "*it shall be done unto you.*"

The fourth point is "Obedience" (verse 10). Spiritual knowledge of His will always leads to earnest prayer for strength to do it; and in proportion to the strength vouchsafed will be the keeping of His New Covenant commands. In this connection we learn the Gospel-truth that He gives what He requires. For instance, if He bids "Believe," faith is wrought in the soul. If He commands, "Come unto Me," the applied Word imparts the power to come, and the soul joyfully comes. This is evangelical obedience. In respect to outward things, there will be a sincere desire to walk in the precepts of the Gospel, and to do whatsoever He commands (verse 14). The fifth and chief point of all is—"Love" (verses 9, 12). Love to Jesus! How precious is this grace! Dear reader, do you love Jesus? Do you desire His Presence and seek His Face? Love to Jesus is fruit and effect of His love to us. How wonderful is the love of Jesus! He loves us with the same degree of love with which His Father loves Him. Oh to continue, amid all changes, "in His love," which "no variation knows." The love of Christ shed abroad in the heart produces love to the brethren. "This is My commandment, that ye love one another as I have loved you." Now, the Lord Jesus loves us though we do not deserve it. If we are like Him, we shall love our brethren even when they do not deserve it. No slight nor even injuries can check such love as this. The homely couplet is true—

"He's an heir of heaven that finds  
His bosom glow with love."

"By this we know that we have passed from death unto life, because we love the brethren." Yet, these branches, bearing such manner of fruit, need

#### PURGING.

If the question be asked, Why do the fruitful living branches of the living Vine require purging? the exercised heart and tender conscience of the true Christian would find many answers. He is abidingly conscious of the deficiency of the fruit both in quantity and quality. It is so small in amount, and what little there is is so poor. Strange as it may seem, it is the living fruitful branches which complain of barrenness, lifelessness and fruitlessness. These experiences make them see in themselves the needs-be for trial, and tend to produce some measure of submission to the hand that smites. "Why should a living man complain, a man for the punishment of his sin?" The pruning of chastisement is in perfect love: "Whom the Lord loveth He chasteneth."

Further, the Husbandman does not entrust this work to hands other than His own. "My Father is the Husbandman" . . . "He purgeth it." The Father's hand holds the knife, and directs its keen edge, controlling all things connected with its searching, cutting power. The pruning of the branch is necessary to increase its fruitfulness.

But, besides this *deficiency*, there is also much that is *superfluous* about the branch, and this calls for the knife. Left alone for awhile, there is a tendency in the branch to run wild, to adorn itself

with more leaves than fruit. The real fruits of the Spirit are in this case hidden and hindered by natural and showy, but fleshly growths, which *must* be cut off. Pruning is the grace of God acting upon the branch, accomplishing the needful end. See Isaiah i. 25. The Husbandman knows the amount of purging requisite. He "does not willingly afflict," much less needlessly! Cannot the tried, exercised Christian, whose eyes may fall upon these lines, *trust* his Father? In the carrying out of His loving purpose, the Lord chooses the instruments by which He works. He has store of knives, some of them with keenest edge. Sometimes it is the Word, sharper than any two-edged sword. Sometimes it is bitter temporal trial, or the unfaithfulness of friends. Sometimes it is the bereavement of one dearer than life. Sometimes it is the oppression of the wicked, or the more painful cruelty of a brother. But, whatever the instrument, it is in the Father's hands. This is our mercy.

The pruning is effected, of course, by the *application* of the knife, and the power which makes it cut is not in it, but in the hand which wields, applies, and uses it. However deeply the knife may wound, it is only to that extent which Eternal Wisdom designs and Eternal Power accomplishes for good. The cutting instrument is never for an instant out of the Father's control. "All things" are in His hand, which is the reason why they must and do "work together for good."

By this purging process the branch is (so to speak) separated from self. Under the operation of His hand, self-righteousness, self-will, self-confidence, self-help, and self-trust fall to the ground piece by piece. This is the purging, and the Lord's object is

#### INCREASE.

"Every branch that beareth fruit, He purgeth it, *that it may bring forth more fruit.*" Often enough the child of God does not understand his Father's dealings at all, and the Lord does not always explain. In this instance, however, He condescends to inform us of the reason why He purges the branch. It is for increase of fruitfulness. There are many things to comfort Christ's members under trial and chastening. The Father's hand dealing with them for so gracious a purpose. It is for the child's truest welfare, and for His own highest glory. He seeks "much fruit" (verses 5, 8). Unless there is growth in fruitfulness, there is little real evidence of the Holy Spirit's operations on the soul, which are chiefly seen in sanctified trial. Much is lost, but something is gained. If He removes a great deal that seems valuable—which leaves and fruitless sprigs may do to our dim eyes—it is that He may make room for what is truly precious in His sight.

The subject of Divine chastening will surely experience an increase in the *knowledge of self*, and in like proportion he will grow in the knowledge of the suitability, preciousness, and *grace of the Lord Jesus Christ*. The former is growth in Humility, the latter is growth in Love. All graces are summed up in Humility and Love.

Bath.

E. C.

## THE ATONEMENT OF CHRIST.

BY THE REV. R. CORNALL, VICAR OF EMMANUEL, BRISTOL.

IN ordinary language the word "atonement," originally and properly, means the making "at one" of those who before were "two" in point of feeling; that is, who were in antipathy to each other, and so it means reconciliation, agreement, harmony, peace.

In the Authorised Version of the Old Testament the word *atonement* occurs not fewer than fifty-eight times; all but five of the places in which it is found being in the Pentateuch. It signifies, (1) expiation of sin by means of a typical sacrifice, generally of a victim, offered in faith. "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh *atonement* for the soul" (Lev. xvii. 11).

In the New Testament the word occurs only once, namely, in Romans v. 11: "And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the *atonement*" (in the margin, "reconciliation"). The Greek word is *καταλλαγήν*. In 2 Corinthians v. 18, 19, the same Greek substantive is twice rendered "reconciliation," and the Greek verb is rendered "reconcile."

Like the Clifton Suspension Bridge—*Suspensa viz via fit*—spanning the gulf uniting Clifton and Somerset, making a safe and convenient way across, Christ, by His atonement, by His death and resurrection, has bridged over the terrible gulf of separation caused by sin, so that Christ is the way, *the only way*, to the Father, for no man can come to the Father but by Him. He is the way, without whom there is no going—the truth, without whom there is no knowing—and the life, without whom there is no living. It is thus, by the union of the two natures, Divine and human, God and man, in the Covenant of grace, and under the influence of the Holy Spirit, Christ and His people become one—Jacob's ladder is set up between heaven and earth for direct intercourse between this world below and that above. It is thus that we sinners can ascend into the hill of the Lord.

Meritoriously considered, all the blessings of salvation are due to the atonement. It is the blood that makes the atonement. The Old Testament is crimsoned with the blood of sacrifices. To quote the words of another, "Grant that these sacrifices were valueless in themselves—that the blood of bulls and goats could never of themselves make atonement for sin; still, the Bible does not close with Malachi, it widens on to Revelation, and it is from the second part, where the cross rises, that the light falls over all. It shows the earlier sacrifices to have been the shadows—foreshadows—of the later substance that was to give them their worth, just as the bullion in the bank gives a value to the paper currency that is abroad. A Bank of England note for £500 is worth only a farthing in a way—as so much paper; in another way it is worth the full amount stated on it. The bullion that is behind it gives it its value. So with the cross and the sacrifices that went before it; their worth was not in themselves, but in what was behind them,

which was yet in due time to be revealed. Read over in this connexion the whole of the 9th chapter of Hebrews, and especially observe that Christ offered Himself through the Eternal Spirit, and so was fitted to extend His redemption backward as well as forward, for the transgressions which were under the first testament as well as for all transgression since." The core of the whole matter lies in the fact that this was the one great and perfect vicarious sacrifice—the Sinless One for the sinful, the Blameless for the blamable. Stand aside, all ye Jewish priests, all ye pretenders of Rome and their imitators, away with all your vain oblations, your sacrifice of the Mass, for by the *one* offering—the one atonement on the cross—He has perfected for ever them that are sanctified. The atonement is complete. Redemption is finished. Love's redeeming work is done, and is all of God—His in original conception, His in execution, and His in final consummation.

Then further, our *reception* of the atonement by faith is also the work of God. He "commends His love towards us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being [experimentally] reconciled, we shall be saved by His life," as our Great High Priest within the veil.

We are reconciled by Christ humbled, we are saved by Christ exalted. It is Christ in His exaltation who, by His Word and Spirit, effectually calls, changes, and reconciles us to God, and so completes our salvation. Christ dying was the testator who bequeathed us the legacy; but Christ living is the executor who pays it. He who provided the atonement applies it. The application is by the exceeding greatness of His power, quickening the dead, calling them into life, light, and liberty, making them new creatures, blessing them with the pardon of all their sins, lifting them off their shoulders and taking them away, covering them under the blood; not imputing them, blotting them out, burying them in the depth of the sea, and remembering them no more! The effect of which is peace with God, a joy unspeakable and full of glory, the privilege of continual access to God, habitual communion with Him, the love of God shed abroad in the heart—love, by which the believer is ever drawn, and by which he is constrained and securely held, so that to him there is now no condemnation, and hereafter no separation "from the love of God, which is in Christ Jesus our Lord."

The bearing of the atonement practically on the life, character, and testimony of the believer is exceedingly important. "We love Him because He first loved us." Loved with an everlasting love, chosen in love, redeemed by love, and drawn by love, we are, as believers, the Lord's peculiar people—His by choice, by purchase, and by conquest, and by a full and cheerful surrender. The Lord says of them, "This people have I formed for Myself; they shall show forth My praise." "Christ loved the Church, and gave Himself for it; that He might present it to Himself a glorious Church, without spot or

wrinkle, or any such thing." "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, and His father, to Him be glory and dominion for ever and ever. Amen."

Yes, all the glory of salvation belongs to God alone. The chief end of the redeemed must be to glorify God and to enjoy Him for ever; for "of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption; that, according as it is written, He that glorieth let him glory in the Lord" (1 Cor. i. 30, 31).

The blessed fact is, that as believers "we are *not our own*, for we are bought with a price; and are "therefore" commanded to "glorify God in our body and in our spirit, which are God's."

"Bought with a price," which we may measure by the bloody sweat, the desertion, the betrayal, the scourging, the cross, the heart-break. A wonder of wonders. It will remain through eternity the grandest, the most wonderful of all facts. It is a fact that should operate powerfully upon us both now and for ever.

The plain consequence is that being bought, not with silver and gold, but with the precious blood of Christ, we are bound down by the strongest obligations to glorify the God of our salvation, and in consideration of the mercies of God, to present our bodies to Him as a living sacrifice, holy, acceptable to Him, as that which is indeed our reasonable service—that we should cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. We are to glorify Him by bearing much fruit; by continually offering through Christ the sacrifice of prayer, praise, and thanksgiving; by holding forth the word of light and life in the way of decided testimony, in the refutation of error and in defence and maintenance of the truth of God; by letting the light of a good Christian example so shine before men that they may see the effect of Divine grace in all good works, and thus glorify our Father in heaven. Let us glorify God in our *body* by purity, chastity, temperance, industry, self-denial, patience, cheerfulness. Let us glorify God in our *spirit* by holiness, faith, zeal, love, heavenliness, humility, our joy in God's service. Let the redeemed of the Lord remember that—(1) They will be closely watched by the enemies of Christ. (2) That they will be expected to be more gracious than others, speech always with grace, actions upright and honourable. (3) If they are not holy, the sacred name of their Redeemer, their Proprietor and Indweller, will be compromised. (4) If they live a redeemed life, God will be glorified. Let us therefore glorify God by a holy life, a holy walk; by our cheerfulness in His service; by our readiness always to do His will, or even to suffer for His name; by holding fast our profession as His witnesses for the truth, and by consistent Christian practice, whatever we do doing all to the glory of God.

For our encouragement and comfort, let us remember that "if

Christ be glorified in His people here, how will He be glorified in them hereafter! In the vastness of their number, in the completeness of their deliverance, in the grandeur of their elevation, in the beauty of their residence, in the eternity of their joys. "Then shall He come to be glorified in His saints, and to be admired in all them that believe."

Bristol.

R. CORNALL.

### CONTINUANCE IN PRAYER.

By MR. JAMES WRIGHT, BRISTOL.

IN connection with the subject of *Continuance in Prayer*, I should like to read some passages showing the connection between that and the grace of Patience. Thus:—Psalm xl. 1, The Lord Jesus not only "with strong crying and tears" poured out His soul in prayer to the Father, but "waited patiently" for the answer, and His testimony is, "He inclined unto Me, and heard My cry." Now, the father of the faithful, Abraham (Heb. vi. 13-18), "After he had patiently endured, he obtained the promise," that is, the thing promised. God gave him a promise, and confirmed it by an oath. Now, "men verily swear by the greater," the Apostle says; and if God condescended to swear to a creature, He could not find anything greater to swear by than Himself, and so glorified Himself in the very act of humbling Himself. Abraham had the promise, and took hold of God's hand outstretched in that promise, and held by it. "So after," &c, because God had promised, and so it was only for Abraham to hang on, and it was sure to come. "So, after he had patiently endured," the same thought as in Psalm xl. Now, Abraham is spoken of as an example of faith, and if we walk in his steps, we must follow in his steps, not only in fervent and untiring prayer, but also in hanging upon God. Every promise is God's hand stretched out to us, and in Christ "all the promises of God are Yea and amen," and it is for us to hang on. Every promise is a jewel, the lustre of which is undimmed. We may be unfaithful, but "He abideth faithful, He cannot deny Himself." And therefore the great point is, not to believe in our faith, but to believe in God; and, against every uprising of unbelief, just to look straight up to God and to Christ at the right hand of God, and to hold on. "So, after he had patiently endured, he obtained the promise;" and this will be the result in the case of every one who patiently endures.

Then this virtue of patience is one of the things to be added to faith (2 Peter i. 6). "Add [or supply] to your faith patience." The idea is that of a well-ordered banquet, in which one course succeeds another. God sets great store by the growth of this virtue in us (see James i. 4). Why? Isn't it because He is the God of patience? Patience is one of His attributes. How patient He was with us in the days of our unregeneracy! How patient He has been with us since we have known His name, and all our failures, and follies, and backslidings! How patient with the Church and with the world! Now, as an earthly father delights to trace his own

lineaments in his child, so God is pleased when He sees His children getting more and more like Him; and we get more and more like Him if we get more patient. This is the present result and reward of patience. But in 1 Peter i. 7, we get another aspect—a continual thing; enduring trial of faith patiently will have its reward in that day.

Then the last grand thought in connection with patience—"The patience of Jesus Christ" (Rev. i. 9). Dear HENRY DYER used to say that the Lord Jesus was the most patient Being in the universe, waiting for the time appointed of the Father. And we are called unto fellowship with Him (1 Cor. i. 9), and that means sharing with Him. Now we not only share His gifts—(John xvii. tells us these gifts: Eternal life; the words which His Father gave Him; to share His place of shame in the world, and His place of testimony; and then, in the end, His glory, not His essential glory, but the glory He received from the Father; five things which He shares with His own, an utter contrast to earthly partnerships: the whole value of it is on His side)—but it involves fellowship with Christ in this world as the despised and rejected One; and in His patience He is waiting for the fulfilment of His purpose to share His throne with us—the day of the manifestation of the sons of God. So let us have fellowship with Him in this wondrous matter of patience. And this applies not only to the great purposes of God but to the things of everyday life, because the more we walk with God we find every step illuminated by the Scriptures. And then, in perplexing, mysterious matters, we have to wait.

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#### EASTER.

CHRIST is risen! sons of earth,  
Is it ought to you?  
Do you know His wondrous worth?  
Have you risen too?

Is the beauteous robe He wrought  
Just the garb you need?  
Has the liberty He brought  
From sin's fetters freed?

Has the FATHER's loving voice  
Bid you hear His SON?  
Has the SPIRIT testified  
Another trophy won?

Has the TRIUNE GOD declared  
Endless love for you?  
Then begin Redemption's song—  
You have risen too!

*Brighton.*

M. L. SYKES.

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OUR prayers are apt to be short when we pray to glorify God only.

## WORDS IN SEASON.

BY THE REV. THOMAS DAVIS, VICAR OF ST. JOHN'S, HARBORNE,  
BIRMINGHAM.

THE following edifying and truthful comments on the Scripture, "To them that are sanctified by God the Father, and preserved in Jesus Christ, and called; mercy unto you, and peace, and love be multiplied" (Jude, verses 1, 2), appeared in the first "Monthly Letter" issued this year by our beloved brother, the Rev. THOMAS DAVIS. No doubt many of our readers see Mr. DAVIS's four-page "Letter" regularly, and highly value it for the Word of God's sake. We, however, venture to reproduce the appended extract as setting forth much precious truth suited to the New Year, and are sure that it will be appreciated by the Lord's people whom the "Monthly Letter" does not reach. Mr. DAVIS, after quoting the verses from the Epistle of Jude, says:—

There are two reasons why these words appear appropriate at this time. The first is that in the third verse the writer says: "It was needful for me . . . to exhort you that ye should earnestly contend"—the word is "agonize" in the original—"for the faith once (for all) delivered to the saints." And the other reason is that the whole of the Epistle is as clear a description of what we popularly call Ritualism as the Word of God in any part of it contains, and with it the attendant heresy of Broad Churchism. Now in order to discover the existence of these heresies, we need a spiritual understanding of the first portion of our motto, both doctrinally and experimentally; and in order to combat these heresies we need the enjoyment of the mercy, peace, and love of the second verse in our own souls.

Thus, then, we are met at the beginning of this very solemn and most contentious Epistle with one of the clearest and fullest statements of the "common salvation," that is, common to all the subjects of it, as we can possibly need.

It is a salvation founded on the Covenant work of the Three Persons of the Trinity, God the Father, God the Son, and God the Holy Ghost. And this is followed by a trinity of experimental blessing—mercy and peace and love.

The Revised Version gives an interesting and equally important rendering: "Beloved in God the Father, and kept for Jesus Christ."

The Father has set apart, and this is the primary meaning of the word "sanctified," those whom He has everlastingly loved. Nothing short of this fully sets forth the truth as revealed in the Word of God's love to His elect and sanctified people. Very little notice is taken of it in the religious publications of the day. It is seldom mentioned, and much more often denied, in what are called conventions and conferences. Almost the whole of the Keswick Conference, and all similar gatherings, would fall to pieces if this truth were made the basis of the various addresses. The majority would rebel at once.

"Preserved in or for Christ Jesus."—How much does this open up to the children of God! "Chosen in Him before the foundation of the world," "Giver to Him by the Father." A member of that mystical body of which our Lord speaks in Psalm cxxxix. 16: "In Thy book all my members were written, what days they should be fashioned; when as yet there was none of them." In Him when "He took upon Him the seed of Abraham" (*not of Adam*), obeying in Him all the jots and tittles of the law, dying in Him, and thus fully punished in Him on Calvary's cross, buried with Him, raised with Him, seated with Him in the Heavens, and, not to multiply further statements, shall be with Him for ever, share His glory, see Him as the King in His beauty, and be like Him.

"Shall find each hope of glory gain'd,  
Fulfilled each precious word,  
And fully all shall have attain'd  
The image of their Lord."

"And called."—The Spirit's work. Not one of the whole election of grace can ever die before he has experienced a "day of power," a "time of love." The long-suffering of God to a fallen and condemned world is to *them* "salvation," God "not willing that any of *them* should perish, but that all of *them* should come to repentance" (2 Peter iii. 9). A spring which often yields most blessed enjoyment of God's love to the believing family is that when "their feet made haste to hell," unseen power and grace watched over and kept them, till the destined day, place, and means were duly reached, and they "were called."

"The appointed day rolled on apace,  
Not to propose, but call by grace;  
To change the heart, subdue the will,  
And turn the feet to Zion's hill."

Now comes a Trinity of enjoyment—"Mercy unto you, and peace, and love be multiplied."

"*Mercy.*"—"But I obtained mercy," says one; "God be merciful to me the sinner," cries another; "Vessels of mercy which He had afore prepared unto glory," a divinely inspired description of every saved sinner. "He hath mercy on whom He will have mercy" declares the sovereignty of mercy, a truth which is now dropping out of nearly all ministry, both in the Establishment and among Nonconformists; "According to His mercy He hath saved us," says St. Paul to Titus; and "begotten according to His abundant mercy," echoes St. Peter.

"*Peace.*"—Christ is our "Peace." It is one of His glorious titles. He "made peace by the blood of His cross." It is a divine description of His work. "He will speak peace to His people and His saints;" this is His work within the sinner's heart. The legacy He left us is "Peace." It is the "umpire." "Let the peace of God rule"—be the "umpire in our hearts," is apostolic counsel to the children of God; "rule" in all questions between God and the soul, whether of guilt contracted, or sin in its felt presence, or

providences that run counter to our wishes, our prayers, our hopes, and expectations.

“Love.”—And what shall I say here? The Love of God to us. It has height and depth, and length and breadth. The Apostle prays that the Ephesian converts may know this, and then by a lovely paradox says “it passeth knowledge.” Its freeness, fulness, faithfulness and abiding character, are points well worked out in a hymn familiar to our congregation, and which has been sung more than once at our anniversaries.

What can I wish then better for the New Year's experience? Conflict is before us. Superstition and infidelity are rampant from the highest to the lowest in the Church of England. We are thus warned; we are thus taught where our strength and security lie, in Triune Love, in a threefold experience.

#### THE TOUCHSTONE OF ASSURANCE—LOVE OF THE BRETHREN.

IN order to our being assured that we have passed from death unto life, we must love the brethren. Love to the brethren is the test of faith. If our faith is not followed by love—love to all Christ's people—it is not saving faith. It is dead and inoperative. Can we say that we love Christ? We shall love Him as a Person, and as a Representative Person; loving Him thus, we shall then of necessity love all those whom He represents. “Who-soever believeth that Jesus is the Christ, is born of God: and every one that loveth Him that begat loveth him that is begotten of Him” (1 John v. 1). Therefore, whenever we see a professing Christian destitute of brotherly love, we see one in whom the root of the matter does not exist; for, lacking brotherly or sisterly love, all goes for nothing.

#### BAZAAR AND FANCY-FAIR RELIGION.

THE spirit of self-sacrifice, which used always to be the accompaniment of all true charity, is now being suffocated by the dense vapours of worldliness and excitement, which emanate from the bazaar and fancy-fair, *et hoc genus omne*. Almsgiving and the obligation of supporting the material need of the Church by free-will offerings were once looked upon as privileges, as well as the bounden duty of a Christian. Systematic liberality was inculcated as a Christian privilege; it is now reduced to an artificial and cunning device, having for its sole object to extract as much money as possible out of the pockets of the unwary; and the pleasure loving, by offering them in return a sensational *quid pro quo*.—*Old Paths*.

A CHILD of God sometimes enjoys a happy season when passing through what is contrary to his carnal reason.

## PASTORAL NOTES.

*(Continued from page 170.)*

## A NATION'S COVENANT, AND A KING'S SAD MISTAKE.

*"They entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul."*—2 CHRONICLES XV. 12.

LONDON has witnessed some very remarkable scenes, but probably none more remarkable than that which it witnessed recently, when its gallant band of volunteer warriors returned from their campaign in South Africa, and when they received from their fellow-citizens a most hearty and enthusiastic welcome. They had acquitted themselves nobly, so that the whole nation seemed to be filled with a feeling of admiration for and gratitude towards them, and nothing seemed too good which served to express that feeling.

Something of this kind we may suppose took place when king Asa and his victorious army returned to Jerusalem, after the wonderful victory which had been granted to them over the Ethiopians. We can imagine the intense anxiety which the people must have felt as their king and his soldiers went forth to meet their powerful foes; then the eagerness with which they looked for news from them, and that eagerness increased from day to day as particulars came of the enormous number of their enemies, and of the near approach of the two hosts to each other. The people must have felt that the result of the conflict was of enormous importance to them; their hearths and their homes, their lives and their property, and their very existence as a nation were at stake; how could they help feeling the deepest anxiety? Then perhaps a rumour came—as rumours travel so rapidly and sometimes so mysteriously in the East—a rumour that something wonderful had happened, and that the Lord Jehovah had fought for them and given them a glorious victory. We can imagine how earnestly they must have hoped that this rumour would prove to be true; and when it was proved to be true, and authoritatively confirmed, the whole heart of the nation must have been thrilled with tumultuous joy; and when their king and his victorious troops returned, laden with spoil and riches, their fellow-countrymen gave them as hearty a welcome as ever a victorious army received.

On the way a Prophet named Azariah met king Asa, and addressing him, said, "Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." Then the Prophet reminded them of what had happened in the past when the Lord's people had forsaken Him; or perhaps, more correctly-speaking, he prophesied to them of the future, and foretold to them what *would* happen; for it may be noticed that in the Authorized Version of the Prophet's address, several of the verbs used by him are printed in italics, showing that they are not in the original Hebrew, and consequently that the Prophet's words may be quite as legitimately, and much more probably, under-

stood to refer to the future rather than to the past. He seems, therefore, to have exhorted king Asa and his people to make the best use of the favourable time which they then enjoyed, and he concluded with these stirring words:—"Be ye strong, therefore, and let not your hands be weak; for your work shall be rewarded."

Asa was evidently greatly cheered by these words. He "took courage," we are told, and set to work immediately to complete the reformation which he had previously commenced. He removed his grandmother Maachah from her high position as queen-dowager, because she had made an idol, or "horror," as the Hebrew describes it, in a grove; and he cut down her idol, stamped it, and burnt it at the brook Kidron. He put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he possessed in Mount Ephraim; he renewed the altar of the Lord, which was before the porch of the Lord's house; and he gathered all his people together, and after offering up a great sacrifice to the Lord of the spoil which they had gained, he and they entered into a Covenant to serve the Lord with all their heart, and with all their soul, and they confirmed that Covenant with a solemn oath; and, we are told, "all Judah rejoiced at the oath; for they had sworn with all their heart, and sought the Lord with their whole desire, and He was found of them."

What a joyful occasion this must have been! And does not the believer know sometimes something of the same experience? When, perhaps, some special mercy or deliverance has been granted to him, and his heart is filled with thanksgiving and joy, and he is constrained to exclaim with the Psalmist: "I love the Lord, because He hath heard my voice and my supplications; because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." Then he resolves to dedicate himself afresh to the Lord's service, and to endeavour to show his gratitude in word and deed more fully than he has ever done before. How heartily at such a time he can take up the words of the Psalmist in his 101st Psalm, and say: "I will behave myself wisely in a perfect way. O when wilt Thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes. I will not know a wicked person." Such a dedication and Covenant are evidently pleasing to the Lord. Is it not well then for the Lord's dear children repeatedly to make it and to renew it? Thus we read in the autobiography of THOMAS BOSTON, the excellent pastor of Ettrick, such entries as the following:—"Having further examined myself, I renewed my Covenant with God, taking God in Christ as my God, the Father of the Lord Jesus Christ for my Father, the Son for my Redeemer, and the Holy Ghost for my Sanctifier; even that one God in three Persons, who is in Christ reconciling the world to Himself; taking Christ Himself for my Head and Husband, renouncing my own wisdom, and taking Him for my Prophet, to learn of Him, and receive from Him the light of life; renouncing my own righteousness, and laying the whole stress of my soul on His merits and righteousness, and taking Him for my Intercessor and Advocate; renouncing all my idols, and taking Him

for my King and Head of influence for sanctification to my soul; resolving in His strength, henceforth to hang on Him for sanctification; and to watch, and more narrowly to observe, providences, and the way of His dealing with me."

Then followed, in Asa's case, a time of much happiness and prosperity. The Lord gave him and his people "rest round about," and there was no more war for several years. During that time Asa still further showed his piety and gratitude by presenting special gifts to the house of God, gifts of silver, and gold, and vessels, besides other things which his father apparently had purposed to give towards the same object, but had failed to carry out his purpose.

At the same time he was greatly encouraged in another way, namely, by the support of a large number of the people of Israel, who, because "they saw that the Lord his God was with him," came to him "in abundance" from different tribes to join with him in worshipping the Lord. It has been said that "God's manifest favour with His people has a strangely attractive power with observant, thoughtful men of the world;" but how much more is this the case with those persons who really love the Lord, or desire to know and love and serve Him; and such persons these supporters of Asa from the Ten Tribes seem to have been.

This falling away of his people was the very thing that Jeroboam had feared would take place, and which he had adopted wicked means to prevent; but, as has often happened in the history of wicked men, the very means which he adopted to prevent this event occurring, was the very means which brought it about. Jeroboam thought that by setting up idolatry he would prevent his people from going up to Jerusalem to worship the true God, and from being brought back into re-allegiance to the house of David; but although it does not seem to have actually happened in his time, and during the early part of the reign of Asa, yet during his son Baasha's time, this wicked expedient of setting up idolatry was the very means of defeating his object, and causing his son's people to leave him. If evil doers could clearly foresee the practical results of their actions, how often we may suppose they would hesitate to do them! They anticipate a pleasant recompense, but how often do they fail to get it; and they do not think of the misery which the upbraidings of conscience, and the fear of being found out, besides punishment, entail. How wretched are the returns which they sometimes manifestly receive! Such, for example, was the case of a maidservant, who murdered her mistress for the sake of what was apparently a five-pound note, but she found, to her utter discomfiture, after she had done the awful deed, that the note was a "flash" or counterfeit one, and worthless! For this worthless note she lost her character and her life!

This falling away of his people seems to have greatly embittered Baasha against Asa, and he was always unfriendly towards him, and on the watch to do him some injury.

If Asa's life had ended at this period of his reign, his character would have been handed down to us as one of the most perfect and excellent recorded in the sacred annals; but a long time of ease and

prosperity seems to have severely tested him, and revealed weaknesses which otherwise would probably never have been known or suspected. We may perhaps be apt to consider that when a believer's life is prolonged in this world, and permitted to extend to old age, he is specially favoured; but on the other hand, it may be well to remember that a long life means a long campaign, and more numerous dangers, difficulties, and battles, and that such a life must test a character far more severely than a short one.

It seems probable, that during this time of ease and prosperity, Asa was thrown off his guard, both with respect to his personal character and also with respect to the dangers which threatened his kingdom. It has well been said:—"Beware of your best moments as well as of your worst; or rather, the moments which succeed the best. They are the most perilous of all. Just when the consciousness of a triumph seems to permit and justify disarmament for a moment, the subtle foe with whom you have to deal may steal in on you, and win a treacherous victory."

It is likely that at this time Asa ceased to take the trouble to train his army—which he had so carefully trained in the earlier part of his reign; and although he must have been well aware of the bitter feeling which his neighbour Baasha nurtured against him, and that that bitter feeling might at any moment be manifested in an open attack, he took no means to prepare for it. "Had not his father" (perhaps he thought) "completely defeated Baasha's father? and could not he—if necessity arose—as easily defeat Baasha?"

Consequently, when Baasha, with a powerful force, stole up to a place called Ramah (now identified with a village named "Er-Ram"), which occupied a strong position about five miles north of Jerusalem, and commanded the great road from the north to it, and when he began to build a great fortress there, to prevent his people wandering away from him, and to annoy and insult Asa, the latter found himself wholly unprepared to repel him.

Here was a fresh test of Asa's faith. He was, no doubt, placed in a great difficulty; but would not the same God, who so graciously and wonderfully helped him before, have helped him again, if in earnest pleading he had applied to Him? We may be sure that it would have been so. The truly wise course for Asa to have adopted would have been to have confessed his negligence, and asked for forgiveness; then to have assembled his forces, and equipped them to the best of his ability, using every means within his power to secure success; and then, offering up the same—or a similar—prayer as that which he had offered up before and found instrumentally to be so effective, marched boldly to meet his foes. Who can doubt but that if he had adopted this course he would have been granted a second and a wonderful victory?

But his faith failed, and he acted inconsistently and foolishly. He who had exhorted his people from the very beginning of his reign to seek the Lord God of their fathers, and who, having sought Him himself, and put his trust in Him, had found in happy experience how wonderfully the Lord was able and willing to help

and deliver him, now turns away from the Lord, and seeks for help to a heathen king, a bad and cruel man, of whom a prophet said that the Lord had "appointed him to utter destruction." To this man Asa applied, first despoiling the house of God of all the silver and the gold which its treasuries contained, and adding the contents of his own treasuries—probably amounting to an immense sum; and, sending this as a bribe by special messengers to Benhadad, the king of Syria, he endeavoured to induce him to make a league with him, and to help him by making war upon the king of Israel.

What a mistake this was, and how often afterwards, in all probability, Asa bitterly regretted it. It was not merely depending upon an arm of flesh, and a very discreditable arm too, but it was turning away from the Lord; and it was a sort of public confession that he did not expect to obtain any more help from Him. What could the people think of such a procedure as this? Might it not lead them to say, "Our king bids us trust the Lord and seek Him in our times of need, but he evidently does not do so himself?"

Have there not been times when we have made a similar mistake, and acted just as foolishly?

*(To be continued.)*

*Hatford Rectory, Faringdon.*

D. A. DOUDNEY.

### ALONE WITH GOD.

ALONE with Thee, my God! alone with Thee!  
 Thus wouldst Thou have it still—thus let it be;  
 There is a secret chamber in each mind,  
 Which none can find  
 But He who made it; none beside can know  
 Its joy or woe.

Oft may I enter it, oppressed by care  
 And find Thee there;  
 So full of watchful love, Thou knowest the why  
 Of every sigh;  
 Then all Thy righteous dealing shall I see,  
 Alone with Thee, my God! alone with Thee.

The world's false voice would bid me enter not  
 That hallowed spot;  
 And earthly thoughts would follow on the track,  
 To hold me back,  
 Or seek to break the sacred peace within,  
 With the world's din.

But, by Thy grace, I'll cast them all aside,  
 Whate'er betide;  
 And never let that room deserted be  
 Where I may dwell alone, my God, with Thee!

**Sermons and Notes of Sermons.****"ALL FLESH IS AS GRASS."**

OUTLINE OF A SERMON ON 1 PETER i. 24, 25,  
PREACHED AT BIRKENHEAD, ON LORD'S DAY MORNING, JANUARY 27TH, 1901.

VERY highly did the Apostles of the Lord Jesus honour the Word of God in their preaching. That fact proves them to have been filled with the Spirit, and shows that the Word of Christ dwelt in them richly, in all wisdom and spiritual understanding. They thus honoured God the Holy Ghost in their testimony, and He, according to His promise, honoured them. In our day, men, destitute of the Holy Spirit, cast God's Word behind their backs, in order to propagate the Satanic errors of Socinianism. Men of corrupt minds and destitute of the truth, find it more congenial to set forth doctrines of demons, to overthrow the foundations of God in words of fleshly wisdom, great swelling words of vanity, enticing words of man's wisdom, than to abide fast by the words which the Holy Spirit teacheth, as the Apostles, comparing spiritual things with spiritual.

That was a great and solemn word of God of old to Noah when He said, "The end of all flesh is come before me" (Gen. vi. 13). That word was spoken of a world of ungodly, when they were all alive, in bodily health, strength, and vigour. They were filling up the measure of their iniquity, which ended for them on earth when God brought in a flood of water upon them. But that dread visitation, whereby He spared them not, did not put an end to their existence. No, they whose ears had once heard the voice of Noah preaching to them while they were alive upon the earth, have ever since been spirits shut up in the prison of hell, with God's everlasting wrath abiding on them.

But will not the same word, "The end of all flesh is come before Me," hold as true to-day as it did in the days of Noah? Doth not God at this present time see the end of all flesh alive as He did then? Doth He not see and behold through all time one generation passing away from earth, and another coming in its stead, and these again in their turn die, waste away, and give up the ghost. "All flesh"—that takes in kings, queens, princes, the great and the noble of earth, as well as the poor man and the indigent; young and old, rich and poor, high and low. "The end of all flesh," saith God, "is come before Me;" that must include your end, poor sinner, and mine. He hath appointed our bound and we cannot pass it: our days on earth are determined by Him who gave us a being, and the number of our months is with Him. Oh, how important, then, for us to know, by the Holy Spirit's witness in our souls, that sovereign grace has given us an interest in, and a vital union to Christ; and that now, notwithstanding all our sins and infirmities, felt and mourned, we do nevertheless live a life of faith in the Son of God, being quickened from a death in trespasses

and sins, and translated from the kingdom of darkness into the kingdom of God's dear Son.

The Psalmist, in the 90th Psalm, speaking of all generations of men that appear on the earth, says, "Thou carriest them away as with a flood; they are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." The writer of the 103rd Psalm says, "As for man, his days are as grass: as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more." This is as true of kings as it is of the obscurest of their subjects.

The Prophet Isaiah also says in his Spirit-breathed testimony, "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it. The grass withereth, the flower fadeth: but the Word of our God shall stand for ever."

It is doubtless from this testimony that Peter quotes in his Epistle, in the words of the text. Oh, what sure and safe ground is this to go upon; here is no vision of human brain, as the Socinian figment, founded in opposition to God and in vanity. The Lord knoweth the thoughts of such men, that they are vanity. And while, in His deep judgments, He leaves them to their vanity and lies, He, in sovereign mercy, lays hold on His elect and chastens them out of His law.

I. I will speak of four particulars in which mankind at large are compared to grass.

II. Of four things the Holy Spirit has spoken of God's elect, in connection with grass.

I. Of mankind at large.

(a) Grass has its root in the earth, it springeth of the earth; so man springeth of earth, that is, his body is made and formed of the dust of the ground: "Dust thou art, and unto dust shalt thou return." "He knoweth our frame, He remembereth that we are dust," said David. "I who am but dust and ashes," said Abraham to God. "Wilt Thou bring me into dust again?" said Job; and again he says, "How much less [doth God put trust] in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth." So fragile is man that he is crushed to death by a moth, for so good Mr. HERVEY paraphrases it; and therefore—

(b) As grass is weak, so is man weak and fragile, not like the mighty oak that can stand the storm of centuries, but weak like grass.

COWPER asks—

"Was man, frail always, made more frail  
Than in foregoing years?  
Did famine or did plague prevail,  
That so much death appears?"

(c) Grass flourishes for a brief space, and so also does man; and yet all his nature, flourish, and beauty is but a fading flower. There is an epitaph to be found in some churchyards, that marks the spot

where is buried some infant, or very young person, containing the couplet—

“To show how sweet a flower  
In Paradise should bloom,”

which has, no doubt, a sweet and pleasant sound to the ear of natural affection, but which is nevertheless contrary to Scripture, viewed as referring to nature-loveliness, and it is an error. And why? For the very good reason that no nature-plant will ever be found blooming in Paradise. We have Christ's own word for it, that the malefactor who hung on Calvary's tree beside Him, who sued for and obtained mercy, shall be found there, but not in any nature-beauty. His fall in Adam marred that most completely; and his life of crime did but prove how every part of his nature-beauty was marred by his fall in Adam. But that grace-beauty which he had in Christ as a vessel of mercy, chosen in Him before time, would make him bloom in Paradise, and will make him do so to a vast and blissful eternity. Not nature's children, then—no, not even David's child that Bathsheba first bore to him—will ever be found blooming in Paradise in any beauty derived from Adam the first, for there is none such. But as vessels of mercy washed in the blood of Christ, covered with His justifying righteousness, and filled with His Spirit, the infant seed elect, as well as all others, shall be found there, and upon that ground alone. With regard to all the bloom and flourish of men in a state of unrenewed nature, whether young or of riper years, it is as the grass upon the housetop, which withereth before it groweth up. There is a blight upon it. That blight is the curse of God upon the tabernacle of the wicked haters of Zion. If their bloom be riches, the Apostle James compares them to grass under a scorching sun, causing the grass to wither, the flower to fall, and the bloom to perish.

“The boast of heraldry, the pomp of power,  
And all that beauty, all that wealth e'er gave  
Await alike the inevitable hour:  
The path of glory leads but to the grave.”

And so—

(d) Grass is cut down with the scythe, and men likewise with the scythe of death. “For they shall soon be cut down like grass, and wither as the green herb” (Psalm xxxvii. 2). “When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever” (Psalm xcii. 7). Such is the Holy Spirit's testimony concerning man as compared with the grass of the earth. His foundation is dust, his strength weakness, his beauty a flourishing but fading thing, and his end to be cut down. Turn we now to—

II. The elect of God, and view them as interested in the love of a Triune Covenant God, and as the subjects of His free grace, view them under the Holy Spirit's divine watering.

(a) In the springing up. “They shall spring up as among the grass” (Isaiah xlv. 4). Grass is a thing which springs up after a

copious shower of rain. The powerful effect of the outpouring of His Spirit upon Christ's seed, and His blessing upon His offspring, is to make them spring up into *desire*; first the blade of desire. Hope toward God is a fruit of the Spirit in the hearts of spiritually quickened sinners. There are many things in and around them to damp both hope and expectation; but He is greater to work in them and maintain it than is Satan to cast them down. For after all their great and deep castings down He causes hope again to spring up in the soul.

(b) A tenderness is communicated to the soul by the blessed Spirit of God. "In the tender grass of the field," said Daniel (iv. 23). It is a beautiful and significant expression, for the Spirit makes God's elect tender of His honour as a God of truth and holiness, so that all error and ungodliness is a grief to them; tender of His presence, so that they would not, in their right mind, grieve the Holy Spirit of God, by whom they are sealed unto the day of redemption. Yea, they prize highly His presence in their souls—

"There, if Thy Spirit touch the soul,  
And grace her mean abode,  
Oh, with what peace and joy and love  
She communes with her God."

They are tender in His fear, as Joseph and as Nehemiah; and as Huldah the prophetess said to king Josiah, because his heart was young and tender, he should be gathered to his grave in peace (2 Kings xxii. 19-20). But how comes this tenderness of heart to a poor sinner? Even by the tender mercy of our God, whereby the Day-spring from on high visits him in mercy and in love.

(c) The elect of God are compared to mown grass. He shall come down upon their souls in a way of free grace, like rain upon the mown grass. Cutting dispensations in providence, troubles, trials, tribulations, and afflictions mow them down in their feelings before their God. By these things they seek and obtain meekness. David had many of these cuttings and mowings. Amos speaks of the king's mowings; these, spiritually considered, are the mowings of Him who is set as King upon God's holy hill of Zion, with which He shall surely fill His hand, and eventually gather His sheaves to His bosom.

(d) God's elect are a people not to be hurt by the locusts that issue forth of the smoke of the bottomless pit. "Hurt not the grass of the earth," that is, God's servants, who have His seal upon them—the love of God's truth in their hearts, and godliness in their lives. These locusts may mean the errors of Popery, Arminianism, and Socinianism, for these eat up and eat out every green blade of God's truth in the earth, where they prevail among men; and, unless I much mistake, they who live to see it will find it manifest in the corporate Union of the Free and United Presbyterian Churches that has now taken place in Scotland.

We might speak of David's two-fold, and of Solomon's three-fold glory, and how these and other righteous kings do bring their glory and honour into the city of God, but it must be reserved.

G. ALEXANDER.

## Triumphs of Grace Over Death.

GOD IS FAITHFUL.

IN MEMORIAM—LETITIA MARY BLACKITH.

LAST summer one of God's beloved children was taken home after great suffering. Wearisome days and nights were appointed to her, but now, in "the eternal weight of glory," she regards all, in the language of the Apostle, as "light affliction, which was but for a moment," and she sees in the brightness of the golden city—

"Right was the pathway  
Leading to *this*."

Dear LETITIA BLACKITH! her memory is precious, and the good seed lovingly and prayerfully sown will bring forth abundant harvest, to the Master's glory. She was a constant reader of our dear GOSPEL MAGAZINE, and was personally well known to many writers in it, and so I have thought other readers would be interested in having a glimpse into the inner life of one of ourselves, by means of the material so kindly placed at my disposal by her loving and only surviving sister and other kind friends. We see ourselves mirrored in her hopes and fears, the longings and triumphs, the joys and sorrows. The one family in heaven and on earth have many family features, and we love family portraits.

I knew Miss BLACKITH only during the last ten or twelve years, and met her very few times, but those seasons were quite sufficient to seal a warm friendship, and to reveal the sweet characteristics which were so marked in her life—gentleness combined with firmness, deep spirituality, tender sympathy, and bright energy.

From friends who knew her in her early days, in the busy day of worldly prosperity, I gather that she was brought to the knowledge of the truth in Jesus after she had passed her girlhood, and about the same time as her only dearly loved surviving sister, under the ministry of the late Rev. RICHARD HOARE, Vicar of Woodside, Leeds, whose preaching she valued most highly, as we all do under such circumstances. She had the joy subsequently of the knowledge of her beloved father and mother being led out of darkness into light. Once in the sunshine of redeeming love, she longed for others to share her delight, and her life was henceforth devoted to the service of Him who died for her.

Heavy earthly losses came to her family, and I have heard how bravely and sweetly she took up all burdens without a murmur, striving to lessen the cares and anxieties of those dear to her, and brightly accepting her altered circumstances as the Lord's appointment for her.

Some extracts from her diary in 1873 may be interesting and instructive. It was a year in which she had great bodily suffering—indeed, throughout her life she had weakness more or less. She seems

to have frequently dwelt upon the *Covenant* of God's love and faithfulness, and this was her special comfort through life up to the time of her home-call.

## DIARY.

*March 31st.*—Have been very poorly, and obliged to call in Dr. P—; he says it is great weakness, and I am to have every care. I have not been able to write anything for some time, owing to being in bed. How delightful it is to have Christ with you on your bed of sickness. He is indeed a precious Saviour. I seem lately to have seen more of His fulness, and feel myself very empty; but I enjoy feeding upon Christ and realizing I am indeed perfect in Him. It is only "in Christ" I wish to stand, to live and die. He is my All in all; I would not exchange with the richest worldling to have to part with Christ. I often feel how very ungrateful, cold, and proud I am, when I see what great love He has for me; and I do pray for more grace to overcome self and love my dear Redeemer better than I have ever yet done. I have had a great many kind friends to see me, including some of my dear girls. I hope this refining time may be productive of much fruit, to the honour and glory of God.

*April 6th.*—I have felt very happy to-day, realizing the presence of Jesus. How very rich in grace God has been to me. What love He has shown in drawing me to Himself. I feel how very sinful I am when I think of all His love for me. Five of my girls came to see me this evening.

*April 8th.*—I have been struck (in reading to-day) with a passage to this effect, that when we are refined it is Christ the gold which bears the trial—Christ in us.

*Easter Sunday.*—I have enjoyed to-day very much. My principal food has been the blood of Christ: may I value this precious blood more and more. Some of my girls came in this evening; we spent a nice time together. I pray God may bless what I said to them, though it was spoken in much weakness. I did it with an eye to His glory.

*April 17th.*—Pain very bad, which makes me depressed; I pray God to give me both submission and patience under this and all my afflictions, that I may glorify Him in all.

*April 18th.*—I feel a little better, but no energy for anything.

*April 19th.*—Much better to-day.

*April 20th.*—Enjoyed being alone; read the Lessons and Psalms for the day, and some of *The Gospel of the Old Testament*, by Dean LAW, on the Jubilee year, and how we should rejoice who are washed in the blood of the Lamb. Some of my girls came, and I told them about the Good Shepherd and His sheep; they seemed impressed. I trust a blessing may rest upon these gatherings.

*April 24th.*—Have had bitter trial to-day. Oh for grace to lay my burden upon the Lord, and He will sustain me.

*May 11th.*—Very wet. I felt too tired to walk to church. I feel very much the deadness of my affections and the sinfulness of my heart, which makes me low and dull, more so when I see the love of

Christ to me. The girls came. May God bless His own Word to them. I believe these gatherings will not be without a blessing, for He is faithful.

*May 13th.*—My sins still lie heavily on me, but I have enjoyed the ought of God having joy in His people and rejoicing in Jerusalem.

*May 14th.*—I realize more of Jesus and His love to me, and that God looks upon me *in Him*. Oh, how thankful should I be.

*May 21st.*—Travelled to Southport; had a pleasant journey, but felt very tired. What mercies that the Lord should bring me here. May His blessing rest upon my visit.

*June 22nd.*—We went to Christ Church morning and evening. Dr. C—preached a most impressive sermon. Mr. B— in the evening. Remained for the Lord's Supper; it was a most blessed feast. I realized the presence of Christ much, and was able to feed on Him by faith.

*June 26th.*—We travelled home safely. Oh, what blessings the Lord has showered upon me. How very thankful should I feel for them all.

*June 28th.*—Feel drawn near to God to-night. I have so many blessings to be thankful for. Mamma feels a little better. How blessed to have a God to go to with all my cares and anxieties: "He cares for me."

*July 8th.*—Accept my hearty thanks, dear Lord, for a special answer to prayer in putting forth Thy restraining power when no man could help. Dear mother not so well; I remained with her this evening while the others went to their respective meetings.

*July 12th.*—Mamma does not gain strength so quickly as we could wish; her illness has left great prostration. I feel ill; what poor mortal creatures we are.

*July 18th.*—Still very weak, but I feel much happier in my mind, as I am enabled to decide to give up my class for a while, not having strength for teaching. It has been a great conflict to me. Dear mamma a little better.

*July 29th.*—Anxiety has drawn me very near to my God to-day. What a privilege to have a heavenly Father to go to.

*August 10th.* Had the Word very faithfully preached and a solemn prayer-meeting. Oh that we could have more blessings! Is the hindrance *in me*? If so, dear Lord, show and convince me of it.

*August 13th.*—Mr. H—addressed us on "The Salvation of God;" very edifying. Visited poor Miss B—, and spoke to her of the sympathy of Jesus. Had prayer together.

*August 15th.*—Happy day. Enabled, through the blessed Spirit, to rejoice in Christ Jesus. Oh, that I lived more up to my privileges and not so much for self and the empty things of earth.

*August 16th.*—Still rejoicing in Christ. Had a profitable time this evening. The Spirit being poured out, I pleaded a blessing on the Lord's people here, that they might rejoice with me.

*August 20th.*—Very foggy, and prevented my going to Golden Bank. Had a profitable time at home, my subject, "The Holy Spirit." What a precious gift in the Covenant of grace!

*September 7th.*—Enjoyed Mr. H— very much to-day, and realized much of the mercies and goodness of God, but felt grieved to find

how often my thoughts wandered during worship. O Lord, pardon this sin, and grant me more grace to subdue the old nature.

*September 13th.*—Enjoyed my evening, but mourn over my worldly thoughts.

*September 14th.*—A blessed Sabbath, but my thoughts wander. How grieved I feel that I cannot worship better, when Jesus has done so much for me.

*September 17th.*—Much comforted at Golden Gate. Dear Mr. H— dwelt upon the Shepherd and the sheep in the everlasting Covenant.

*September 20th.*—Had a very happy evening, dwelling much upon God's Covenant blessing to an unworthy sinner like me.

*September 21st.*—Enjoyed to-day much—two good sermons, very stirring, faithful, and warning. May God's Word come home with power to all our souls. We commemorated the dying love of Jesus in the evening. Few in number, but our Jesus was present, which is far better. My soul was refreshed.

*September 22nd.*—Visited some people in Batchelor Row; tried to persuade them to come to the means of grace, and spoke to them solemnly about their souls and eternity. Sad to see such indifference. How great a debtor am I to Divine grace!

*September 27th.*—Enjoyed communing with God, and was drawn to plead earnestly with God for the Holy Spirit to be poured out upon His people, and that I might have more compassion for souls.

*October 4th.*—Had an enjoyable time this evening, feeling I was in the very presence of Jesus. Oh, how rich these Covenant blessings! One with Christ. God's everlasting love, unchanging character, &c.

*October 20th.*—Visited Mrs. H—, who is very anxious about her soul, but fancies she can do something. I pointed out Christ had done it all. "It is finished."

*October 29th.*—Derived much profit from dear Mr. H—'s address, 1 John ii. 1-4. Have felt the burden of sin so much, may I realize more the power of Jesus' blood.

*October 30th.*—Been walking in darkness the last day or two, owing to self and the world taking up my thoughts. Oh for more grace to subdue these enemies.

*October 31st.*—All day busy at Golden Bank. To-day I have not had so many doubts and fears. Dear Lord, do enable me to realize more of Thy presence and my completeness in Jesus.

*November 1st.*—Very tired. Enjoyed a quiet time, and realized a full pardon of all my sins, and a complete salvation in Christ. What great love of the dear Lord to my soul. I change, He changes not.

*November 14th.*—Visited Mrs. H—, who is still anxious. Read and spoke to her on the invitations and promises of the Gospel, and tried to dissuade her from trusting in herself instead of accepting God's way.

*November 16th.*—Two sweet sermons. God's Spirit was with us, and I believe we shall have a blessing. I pray it may be to dear father's soul. The truth has come home to him, and raised opposition, but the Spirit wounds before He heals.

*November 19th.*—Rested this afternoon, and went to Golden Bank

in the evening. Dear Mr. H— was very earnest; the Spirit was with us, and brought home the Word with power, and my heart was glad.

*November 24th.*—Visited Mrs. H—; spoke to her of the blood of Jesus, the sinner's only plea.

*November 30th.*—Mr. H— preached this morning on the death of the righteous. Mr. C— in evening. Good congregations; above all, felt the presence of God in our midst. There are signs of His grace at work amongst us, for which I am truly thankful.

*December 2nd.*—Just heard of another soul brought to the feet of Jesus. How full my heart feels for this second token of God's love to us lately.

*December 4th.*—Visited Mrs. G—; Mrs. D— was with her. Spoke to them about their souls; the latter has been much impressed at Emily's meeting. May it not end there.

*December 15th.*—Visited Mrs. H—; read and prayed with her, and pointed out what sin is, and how we must know ourselves sinners before we come to Christ.

*December 17th.*—Went to Golden Bank, the subject just suited my need. It was on faith, and I felt stirred up.

*December 18th.*—Visited Mrs. C—. The power of yesterday's word is still upon me. Lord, I bless thee for it; do Thou increase my faith.

*December 20th.*—Had a blessed time this evening—indeed, all day been drawn near to God, pleading His promises on behalf of dear father's soul. He will answer (Matthew xviii. 19). Had a trial of faith, but it stood the test.

*December 21st.*—Doubts and fears very strong, but the Lord gave me faith to plead His promises. It has been a blessed Sabbath, and I have been lifted up above the world. We must have a blessing. The Lord is not slack concerning His promise.

*December 24th.*—Address at Golden Bank on the power of Satan, and the power of Christ over Satan. Very suitable for me, and it has strengthened my faith.

*December 31st.*—Reckoning day. How many, many mercies have I received this year, and how many sins of omission and commission! Oh for grace to glorify God, and bring forth more fruit.

Thus ends the diary of 1873, from which I have taken the above extracts. In 1876 she was called upon to part from her dear father, and she writes thus:—

*April 24th.*—I returned from London, and find dear father has been ill all the time we were away, but in love they did not wish to spoil our pleasure through making us anxious.

*May 5th.*—Had Dr. HALL from Leeds, to meet Dr. P—. They consider dear father in a serious condition, and his sufferings are terrible to witness. It is a privilege to read to him.

*May 10th.*—Dear father much worse, had Dr. H— again. He loves us to read the Word for a short time, but too ill to bear much. He is very patient under so much pain; the doctor comes several times a day to inject morphia.

*May 16th.*—Had another physician from Leeds. Three doctors made an examination but find they can do nothing; they do not hold out any hope of his recovery. Our trouble is great, and dear mother heart-broken. "God is our refuge and strength, a *very present* help in trouble." Told dear father the solemn fact, and felt much broken down. He was beautifully calm, and said his only trial was leaving us all. Dear E—— read to him, "The Lord is good, a strong hold in the day of trouble" (Nahum i. 7), and he said, "Ah, we prove that now." We have seen a great change in him this last year, and been very hopeful; he has been so inquiring about the priesthood of Christ, and so often asked us to explain things to him out of the Bible, which has rejoiced our hearts. He so often has said, "I understand so little;" but how sweet to know "*He* can have compassion on the ignorant."

*May 27th.*—Dr. W—— been again, and finds our dear one very much worse, suffering terribly, but so calm, and grateful, and patient.

*May 30th.*—Dr. W—— does not think dear father can last many days, and he seems conscious of it himself. He called us all three around him, and told us he might not have the power much longer to speak to us, and he wanted us to kiss him, and say Good-by. He then offered up a most touching prayer, commending us each one to God, thanking Him for all His care through life, and telling us He would be our Helper, and would never leave nor forsake us. It was most solemn, and we are so thankful for this testimony. Truly God hears and answers prayer.

*June 1st.*—Dear Mr. HOARE is over. He came and prayed with dear father, which he enjoyed, though very weak. He expressed himself as a lost sinner needing Jesus.

*June 2nd.*—Delirious at times; spoke sweetly, when conscious, about Jesus his Saviour.

*June 3rd.*—Very low, not able to see or speak.

*June 4th.*—Much worse. Poor dear mother!

*June 5th.*—Dying all day. Sufferings terrible.

*June 6th.*—Dear father taken home, very quietly, at 2 a.m. this morning. "For ever with the Lord." "The Lord is a stronghold in the day of trouble."

*June 9th.*—Took dear father to his last resting-place, Adel Cemetery. Dear Mr. H—— kindly remained to read the solemn service, and had reading and prayer with us at home, which was very helpful and comforting. Thus grief was softened to know the sufferer was at rest, free from pain, in the happy city.

Some time after this they removed to Southsea, and were members of the congregation at Circus Church, of which the Rev. J. C. MARTIN is the faithful pastor. My own introduction to the two dear sisters occurred after an evening service in St. Mary-le-Port Church, Bristol, just after one of the sweet Clifton Conferences, in October, ten or twelve years since. Always bright, hospitable, and cheerful, I little thought what was before dear Miss BLACKITH the last time I saw her, now nearly three years ago. Her fears then were all for her

loved sister, who was upon the eve of undergoing an operation. After this had been successfully accomplished, and recovery advancing, she herself commenced to be ill with symptoms which alarmed her. Hope was held out by doctor and London physician almost to the last. Her sufferings were acute, yet she was sanguine and hopeful. She was very patient, and full of faith in the love which appointed even this bitter cup of pain. Dear friends who visited her saw no gloom—only tenderness, gentleness, and sympathy, with gleams of the old merriment which characterized her when well. She was lovingly concerned about her dear sister, and most wishful to glorify her Saviour in the fires of agony.

The following extracts from letters to friends at this period testify her constant zeal, her inward conflicts, and the strength the Master gave:—

“Do pray, dear friends, that I may have more grace, patience, and submission. It is such a sweet thought to know ‘a loving Father’s hand prepares the cup, and what He wills is best.’

“All are dealt in weight and measure,  
Yet how little understood;  
Not in anger,  
But are sent in Covenant love.”

I cannot say *I realize always the love*, but this, I am thankful to know, does not alter the *fact*.

“I cannot tell you what a time of wrestling it has been, but all through I have felt God was with me, and that He would not suffer us to be tempted above that we were able. I had been brought, too, to be willing to go through the operation if He saw good to order it thus. I felt sure He would not leave me nor forsake me; but, oh, how faithful He is not to suffer this, and in answer to so many prayers by loving friends, who, I believe, have only asked for *His will* to be done. I have such a fear of asking anything *not in accordance* with His will. I am sure all this discipline is for my good and His glory. Our loving Lord knows just how much we could bear, and has dealt so tenderly and lovingly. Even in the journey I kept up wonderfully. This affliction of mine is painful and tedious. Do pray that I may be helped, and kept patient and submissive. I *know* but cannot *always realize* love and mercy in it, and were it not for the Covenant should often be in despair. It is so long since I was at church on Sundays. How I should like to be there again!”

“The Lord has been favouring me much lately in sealing home the Word with much sweetness. I have so much enjoyed reading Isaiah and our morning readings (Children’s Scripture Union Portions) in St. John’s Gospel. Oh, what a mercy to belong to the family of God, and how many privileges, if we were only able to live up to them.”

Referring to a time of special trial she wrote:—“God is faithful; He never failed us, but brought us through. Though we were brought very low, we proved His love and tenderness all the way through.”

(To be continued.)

## Protestant Beacon.

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### MULTUM IN PARVO.

THE most serious incident during the past month was the organised attack by the Roman Catholic authorities on the Protestantism of the Throne, as formally expressed in the Royal Declaration against the idolatry and superstition of Popery, and in the Coronation Oath. The Government have so far surrendered to Papal clamour as to grant a Joint Parliamentary Committee to enquire into the question of altering the Bill of Rights, of which the Declaration and Oath form integral parts. No adequate protest against this traitorous proceeding has yet been forthcoming from the Protestants of England, Scotland, Ireland, and the Colonies—a portent full of solemn possibilities. The country should be ringing from North to South with indignant protestations, and all our Protestant societies should be working day and night to defeat one of the deadliest conspiracies against the Constitution and Religion of the Kingdom since the blessed Reformation.—The appointment of Dr. WINNINGTON-INGRAM to the Bishopric of London augurs evil for the cause of Evangelical truth. The Bishop Designate is a High Churchman, whose administration will, it is feared, contrast unfavourably with even that of the late Dr. CREIGHTON. The Ritualistic law-breakers are, of course, delighted with LORD SALISBURY'S latest episcopal nomination.—The *Ladies' League Gazette* gives some startling particulars of the Romish services held at Alderholt, Verwood, Woodlands, and Cranborne, parishes quite near together in the diocese of Salisbury, and in the hands of members of the Society of the Holy Cross, who were appointed by the MARQUIS of SALISBURY and the Bishop of the diocese. LADY WIMBORNE contributes an important article on "Ritualistic Teaching on the Holy Communion."—"It is of vital moment to the future of the Church of England," says the *Globe* "that her ministers should be guaranteed an income upon which, they can live. There can be no doubt that clerical poverty is the greatest factor in the falling-off of candidates for Holy Orders, of which there is such a general complaint. The DEAN of NORWICH, in a recent letter, writes forcibly, but not too forcibly:—"The income of the clergy is the very gravest question in the wide and varied range of ecclesiastical progress. It is far more important than every mission. You must hammer this into the heads of Englishmen."—According to a recent telegram from Lemberg, the chief town of Austrian Poland, a person named FRAU ANNA LOZINSKA has just been tried there for having kidnapped a Jewish girl eleven years of age, and taken her to a convent, where she was baptized against the will of her parents. The jury found a verdict of guilty, and she was condemned to three years' hard labour. It is not a year ago since a similar case, which created a great sensation at the time, occurred at Cracow, also in Austrian Poland, when a girl of, thirteen, who suddenly disappeared from her home, was traced to a convent. Not-

withstanding the intervention of the highest authorities in the State, she was never recovered. Possibly the case above referred to is an indication of the impression produced on public opinion in Galicia by the previous scandal, which was not an isolated instance of the kind. The logical conclusion from this case and the two similar examples of conventual abduction which have just been the cause of popular demonstrations in Spain and Portugal seems to be that these religious communities in different parts of Europe are becoming reckless in their methods of fanatic propaganda.—The Committee of the Additional Curates Society—an institution which makes grants to Ritualistic Churches—have decided to make a general reduction in the Society's grants in view of the serious diminution in 1899 and 1900 in the contributions received, which were during those two years £3,900 below the usual standard.—The following is a description of the Papal Church by a clergyman named FFOULKES, now deceased. It is a remarkable statement. He said:—"I have occupied the greater part of my life in the study of ecclesiastical history; first as a member of the Church of England, then as a member of the Roman Communion; and the deliberate conviction to which I was constrained to come, while yet a member of the Roman Catholic body, was this: that if ever there was a system that deserved to have the words 'manslayer,' and 'liar' branded on the most conspicuous part of it in indelible characters, it is the existing system of the Roman Catholic Church."—The voluntary contributions made by Church people during the past financial year again show an increase—in spite of the many conflicting claims during the past twenty months. For home work just £600,000 was raised; for foreign missions, £831,000; and for philanthropic work, £522,000. In addition to these sums, £822,000 was raised for the support of the clergy, £1,119,700 on behalf of elementary education, and no less a sum than £3,561,700 for parochial purposes. The grand total amounts to £7,770,990!—The BISHOP of NEWCASTLE has written the following letter to the Secretary of the Funeral Reform Association:—"There is a need of greater moderation in respect of funeral floral decorations, which are becoming a burden or a display, and what in some cases is a touching tribute of love and respect is liable to become a mere form." And the BISHOP of WAKEFIELD has written as follows:—"The custom at funerals is becoming as extravagant in the matter of flowers as fifty years ago it was in such things as gloves, scarves, and other like appurtenances." We agree.—The Egyptian Research Account announces the discovery in Upper Egypt of the Royal tomb of NETER-KHA, the king credited with the building of the famous step-pyramid of Saggara. His name appears on a rock in Sinai near others of the Fourth Dynasty, but relics now being found in his tomb are analogous rather to those of the Second Dynasty. The nature of the tomb itself is remarkable, and had caused it to be regarded in the past as a fort. The arched roof of its descending stairway is the earliest yet recorded, and carries back the history of the Egyptian arch many thousands of years

—The Committee of the Spanish and Portuguese Church Aid Society has invited BISHOP CABRERA to pay England and Ireland a three months' visit, as it feels that his personal account of the work in Spain will attract interest and deepen sympathy with the Reformers. BISHOP CABRERA left the Church of Rome, of which he was a priest, before the Revolution of 1868, and in Gibraltar endured great privations until he won an assured position as Spanish instructor to the garrison officers. When GENERAL PRIM proclaimed religious liberty in Spain he surrendered a good income for the smaller stipend of a minister of the Gospel, and after the unceasing labour of over *thirty-five* years, is now considered to be the leader of the Spanish Protestants by all classes in the community. Friends who wish to invite the Bishop—a fluent English speaker—to their pulpits, parish rooms, or drawing-rooms, will do the Society a service by kindly communicating their willingness, with proposed date, to the Rev. THOS. J. PULVERTAFT, Secretary, Church House, Westminster. BISHOP CABRERA hopes to remain in England from mid April to mid July.—The KING of PORTUGAL, who came to England to attend the funeral of our late beloved QUEEN, received at Buckingham Palace a deputation of the Evangelical Alliance, who presented his Majesty with a petition, signed by LORD KINNAIRD, Vice-President of the Alliance, and Mr. J. PATON, Chairman of the Council. The following extract from the petition will interest our readers:—"Early in the present year, whilst the various Protestant congregations in Lisbon were assembled in the week of prayer arranged for all countries by the Evangelical Alliance, their representatives were summoned before the Criminal Judge in Lisbon, and were told that they must cease at once their religious meetings on pain of prosecution; that subsequently the Presbyterian native congregation, as well as the meeting of the Young Men's Christian Association, had been stopped by the police; that we have heard that some assurance has been since given by the Civil Governor of Lisbon that the interruption of the services by the police would not be persisted in; that the Evangelical Alliance would feel most grateful to the KING if only he would consent to endorse such a promise for the future, not limiting its operation to Lisbon, and that he would of his free grace and sovereign mercy grant to all Christians throughout his dominions full liberty of religious worship in the same manner as has long been bestowed upon all Roman Catholics throughout the British Empire." We are informed that the KING of PORTUGAL received the deputation most graciously. He said he was glad to welcome the Council of the Evangelical Alliance, and to tell them that when the matter had first been brought under his notice by their letter he at once ordered the authorities to cease further undue interference. He was very much pleased to assure the members of the Evangelical Alliance, representing all the Churches, that it was his distinct wish that religious liberty should be granted to all Protestant Christians throughout his dominions, and it was his determination to enforce this rule. He also said that he had now given the necessary orders to ensure this. The deputation, on behalf of all Protestant Christians

expressed their sincere gratitude to HIS MAJESTY for his kindness and the graciousness of his promise, and for the very friendly spirit which he at all times had shown to the English people.—The following address to KING EDWARD VII. has been submitted by COLONEL SANDYS on behalf of the National Club, of which he is Chairman:—"We, the General Committee of the National Club, founded in 1845, specially to maintain the Protestant principles of the Constitution, the Protestant Faith as established by Law, and the authority of Holy Scripture in the conduct of national education, desire permission to offer to your MAJESTY, to the QUEEN CONSORT, and to the other members of the ROYAL FAMILY, our heartfelt sympathy and condolence on your MAJESTY'S irreparable loss in the decease of your revered and beloved mother, our late Sovereign, QUEEN VICTORIA, whose noble character, benign sway, universal sympathy, and prosperous reign, will ever be remembered with gratitude by the people of the whole Empire. We humbly desire to congratulate your MAJESTY upon your accession to the Throne of your ancestors, and to assure your MAJESTY of the satisfaction with which we have heard the expression of your intentions to follow in the footsteps of your Royal and Imperial mother, to maintain the Protestant Constitution of the country, and to defend the rights and to seek the welfare of your people. We humbly pray that the blessing of Almighty God, the King of kings, may be abundantly bestowed upon your MAJESTY and your illustrious and gracious CONSORT, QUEEN ALEXANDRA, and also that your MAJESTY may long be spared to reign over a united and prosperous Empire, and in the affections and hearts of your loyal and devoted subjects."

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#### THE ALTOGETHER LOVELY.

CHRIST is a rare Jewel, but men know not His value; a Sun which ever shines, but men perceive not His brightness nor walk in His Light. He is a Garden full of sweets, a Hive full of honey, a Star always bright, a Fountain ever full, a Brook which ever flows, a Rose which ever blooms and emits lovely fragrance, a Guide who never errs, a Friend who never forsakes. He is the Source of all good, the Mirror of perfection, the Light of Heaven, the Wonder of earth, eternity's Glory. "He is altogether lovely," says the saint; a morning without clouds, a rose without a thorn. His lips drop like the honeycomb, His eyes beam tenderness, His heart gushes love. The saint is fed by His hand, carried in His heart, supported by His arm, nursed in His bosom, guided by His eye, and warmed by His love.

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WERE all the treasures of ten thousand worlds displayed to my view, the sight of them, the mere sight, would not make me the richer nor the happier; it is the knowledge of peculiar property in any blessing that felicitates my soul. In this the comfort lies, and, thanks to Divine grace, I can look upon all the unsearchable riches of Christ as my own.—*Toplady.*

## THE DECLARATION AGAINST POPERY.

THE Chairman of the Church Association Spring Conference, Mr. ANDREW S. LAMB, Barrister-at-Law, delivered a valuable address at the opening of the proceedings at Liverpool last month, the main portion of which dealt with the attack of the Papal authorities on the Royal Declaration and the Coronation Oath. We make the following extracts from the address, which our readers will read with interest and approval. Mr. LAMB said :—

Since the Association met in conference at Birmingham, in November last, its members have been called on, in common with the rest of this nation, to mourn the loss of her who for so many years had reigned over us. The multitudinous tributes of respect to her memory, evoked on the occasion of her so deeply lamented death, sufficiently well attest the world-wide prevalence of the admiration, esteem, and veneration so deservedly entertained for our beloved late QUEEN. Full of years, nobly, ably, and religiously spent in hearty devotion to the discharge of the various duties of her exalted, responsible, and difficult position, she has been taken from us. We may thank God that her careful regard to the proper befitment of her Royal offspring for the faithful discharge of the sacred obligations of Royalty, has already borne fruit in the Declaration by her son, now our noble KING EDWARD VII., when opening his first Parliament, of a worthy determination to follow in her steps. He then said :—

“ My beloved mother, during her long and glorious reign, has set an example before the world of what a monarch should be. It is my earnest desire to walk in her footsteps.” That he may, by God’s grace, be guided, directed, and enabled so to do all the days of his life, and that they may be many, should be the hearty prayer of each one of us. Assuredly he is likely to have need of much grace. There are difficulties of the gravest character, and complicated by the most embarrassing perplexities, which will have to be faced in legislation possibly sooner than many imagine ; and the treatment of which will call for grace to know and grace to do God’s will. Already this very occasion, on which KING EDWARD uttered such words of welcome assurance, has been utilized to inaugurate an open assault on the wise, prudent, and most justifiable provisions of the Reformation Settlement. As in duty bound, he then made the statutory Declaration, required of the new Sovereign on such an occasion, as to his personal belief with reference to the sacrifice of the Mass ; and, as a result, there was formal and united remonstrance on the part of representative Romanists, members of the peerage. That such an assault as the present was bound, sooner or later, to be made, as opportunity should offer, may well have been for long patent enough to every thoughtful observer of the signs of the times. It was reasonably to be looked for as a natural if not inevitable outcome of the gradually developing disregard which has been displayed to the obligations, on the promised observance of which the passing of the Catholic Emanci-

pation Act of 1829 was conditionally obtained. The ill-advised, inconsistent, and suicidal measure, without actually formally dis-Protestantizing the British Constitution, did most certainly very effectually open the way to a most anomalous condition of affairs. Whenever the question of doing away with or of modifying the terms of the Declaration is brought under the serious consideration of the Legislature, the dire reality of such risks will, it is to be feared, be evidenced only too clearly. The zealous and tactful activity which has made so much of the opportunities, afforded through the ignorance, listlessness, or disloyalty of Protestants, to extend the ramifications of Romish agencies in this land, has been only too conspicuously ever more and more successful in its endeavours. Now, indeed, the time has arrived when insouciant assumption of power to treat contemptuously the law of the land is ever and anon ostentatiously exhibited with perfect impunity in illegal public ceremonial. The members of the National Church—National because, and simply because, Protestant—have a right to the assurance on the part of their Sovereign, as the recognized *ex officio* supreme earthly head of that Church, of absolute, utter, and unequivocal personal abjuration of the Romish doctrine of the Mass. Of course, the duty is, so to speak, incumbent in a special degree upon the members of this Association. Such are naturally expected to take a prominent, determined, and unequivocal stand in the matter. Such a position we were recently enabled to occupy by the outspoken, able, and opportune letter of our worthy chairman, Captain COBHAM, to the *Times*. That letter was written whilst there was a feeling of uneasiness in the minds of many, lest through the successful result of some sinister machinations, the absolute necessity for the making of the Declaration might under any specious pretext have been plausibly obviated. There was, indeed, as afterwards came to be known, inquiry made concerning the practicability of securing its omission or modification. But the LORD CHANCELLOR'S unqualified announcement, to the effect that so long as the law of the land continues unchanged, as regards the constitutional obligations of the successor to the Crown, the making of that Declaration remains an absolutely imperative necessity, showed clearly the utter futility of hoping that on that occasion its terms might possibly be modified or its use excused. It was, thank God, made. As an immediate result there was a remonstrance on the part of a number of Roman Catholic peers. Questions have also been put in the House of Commons, and we may now fairly anticipate the more or less rapid development of an organized, systematized, and persistent attempt to get rid of it by Parliamentary action. In that endeavour it is to be feared that the advocates for the abolition of the Declaration may receive the support of some who profess and call themselves Protestants. They certainly ought not to obtain any from the consistent members of the National Church. . . In conclusion, we may be very near a time of great conflict for the truth. Let us be thoroughly well prepared for the struggle. We may have zeal, we may have discretion, we may have ability, we may have devotion ; but there is one other qualification

the possession of which is absolutely necessary to enable us to surely please God and to justly expect His blessing, in the even most diligent exercise of these other gifts. It is an abiding, governing, and sustaining belief of the truth, that whatever we may be enabled to do, by thought, word, or act, for the maintenance, defence, and advancement of Protestant Truth can be acceptable Christian service only through and on account of and for the sake of Him who is "the Lord our Righteousness." "Although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord." Such should be ever the hearty, sincere, and faithful prayer of each one of us, who would "earnestly contend for the faith which was once delivered unto the saints." To do so is our duty, privilege and honour. God, for Christ's sake, give us grace to discharge that duty, to realize that privilege, and to appreciate that honour.

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#### PRAYER FOR ALL SAINTS.

WE are to love all saints, therefore to pray for all. Love in a saint is the picture of God's love to us; and God's love looks not to one saint more than another. The beloved Apostle Paul commends Christians for the grace of love (Col. i. 4, and Philemon, 5). Now, if we love all we cannot but pray for all; to say we love one and do not pray for him is a contradiction. Love prompts a man to do that wherein he may express the greatest kindness to his friend. Mary pours the most precious ointment she has upon Christ. Prayer is the most precious ointment thou canst bestow upon the dear saints. Save it not for some few of them that belong to thy private society, a particular acquaintance, but let the sweet odour and fragrance of it fill the whole house—the Church. Pray for all.—*Gurnall*.

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#### WONDERFUL CONSOLATION.

GOD our everlasting Father in Christ always leads His dear children about in this wilderness world, and they may always depend there is not a distress, trouble, trial, or want they are in, but it is by the Lord's special and direct appointment. They may be often very sorely tried because of the roughness of their pilgrimage, yet it is always the right way, and the best way, for "He does all things well," and He cannot make mistakes, too wise ever to err, and much too good to be unkind.

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It is sad when the thoughts of dying men are more highly prized than the words of the living God. When discourse with the Lord's children arises from intercourse with Him, it is truly edifying and God glorifying. Oh for more such! (Mal. iii. 16, 17.)

## DIVINE JUSTICE AND MERCY.

"In Achor's vale a door of hope."—HOSEA ii. 15.

(See also JOSHUA vii.)

IN Achor's gloomy vale I've been,  
And with the tribes assembled seen  
Achan, and cruel stones—  
Have seen them raised, and viewed  
their fall  
Upon his head and children all,  
And heard their dying groans.

And while I thought, "What  
meaneth this?  
What hath this Hebrew done  
amiss?  
And why such dreadful ire?"  
A garment rich, with wedge of gold  
And silver coins, I did behold  
Devoted to the fire.

"Yes," cried our holy Joshua,  
"This man you see hath broke God's  
law,  
And must be put to death;  
And, as the first transgressor  
cursed  
The human race, those children  
must  
With sire now yield their breath.

"And, to denote deserts of sin,  
All his belongings are brought in,  
And, burning, waste away;  
Yes—offspring, cattle, and the  
whole  
(Including goods his heart has stole)  
Must be consumed to-day."

Now, as I stood and viewed it all,  
Reflective on our Adam fall,  
And its extending curse,  
Which reaches me, among the rest,  
I felt a voice within my breast  
Which seemed to reason thus:—

A door of hope for sinners vile,  
Which, as it lifts, emits the smile  
Of Mediator's face;  
Yea, as its heads in mercy rise,  
It shows the way to Paradise,  
Through our Redeemer's grace.

Rowley Regis.

ALFRED DYE.

"How holy and how just is God  
How tribulative is His rod!  
How far the curse doth reach!  
How terrible His holy law!  
How burns His wrath for evermore!  
E'en for a single breach."

"Yes," that is so, experience said;  
"And were Jehovah sternly led  
To vindicate that law,  
No soul could stand before His  
face;  
And yet, where justice burns dis-  
grace,  
Mercy reveals its door."

"That is the truth" (cried Muse),  
"I know;  
E'en when my heart was full of  
woe,  
And lay consigned for death,  
In Achor's vale, where Achan died,  
Jesus appeared as crucified,  
And with His dying breath

"Cried, 'It is finished!' Soul, believe,  
And from My flowing veins receive  
Pardon for every sin;  
Yes, law is well fulfilled," He cried,  
"Stern justice, too, is satisfied,  
And righteousness brought in."

My heart received the tidings well,  
And as redeemed from death and  
hell,  
Reflected in the law,  
Faith and repentance, stooping  
low,  
Took sides with love and hope to  
show  
In Achor's vale a door—

A GOOD man is more for a merciful reconciliation than an unmerciful retaliation. The sword the Lord sends accomplishes His ends.

## JEHOVAH'S CARE FOR HIS PEOPLE.

*"Casting all your care upon Him, for He careth for you."*—

1 PETER v. 7.

How precious is this portion of the Word to tried, afflicted, and tempted souls, when the Lord the Spirit is pleased to apply it to the heart with almighty power, unction, and savour; for, let the trial be never so heavy, the affliction never so painful, or the temptation never so keen, they are then enabled to rejoice in and through all, knowing them to be among their choicest mercies, inasmuch as this Scripture is fulfilled in their soul's experience, "We know that all things work together for good, to them that love God, to them who are the called according to His purpose" (Rom. viii. 28).

*"To His Church, His joy and treasure,  
Every trial works for good;  
They are dealt in weight and measure,  
Yet how little understood;  
Not in anger,  
But from His dear Covenant love."*

Yes, blessed be God, all His dealings with His people are in love. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth" (Heb. xii. 6). "Thus saith the Lord, Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction" (Isaiah xlvi. 10). Those of God's dear people who know most of furnace work, know most about that Almighty One, of whom it is written, "And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. iii. 3). Oh, beloved, this refining, this purifying process, brings us to the feet of the dear Saviour; it is here we are willing to be nothing, that He may be all; we learn of Him, drink into His spirit, our hearts become soft, our spiritual affections warmed, our manners refined, our tempers sweetened, and our spirits meekened. Communion with God in Christ, through the anointing of the Holy Ghost, will produce in us the fruit of the Spirit, and as ARCHBISHOP LEIGHTON truly observes, "the grace of humility will be the guardian of all the other graces." We have sometimes seen in a well-cultured garden a stately tree, whose boughs, laden with precious fruit, bend in graceful humility to the ground, fit emblem of the true Christian who is ever ready to acknowledge what God has said to be true, "From Me is thy fruit found" (Hosea xiv. 8). Oh then, beloved, how sweet, how blessed the privilege of being enabled to cast our every care upon the Lord; for it is only as we are led to apprehend His tender care over us that we can in any way act thus wisely. How encouraging to the family, under the teachings of the Spirit, are the repeated testimonies we meet with in the Scriptures of the Lord's watching over and taking care of His people. He cared for them when they were lost and ruined in the Adam transgression, and "sent His Son to be the propitiation for their sin." So near and dear are

the Lord's people unto Him that He hath said, "He that toucheth you toucheth the apple of His eye." Again, "Sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: and lest any hurt it, I will keep it night and day" (Isaiah xxvii. 2, 3). Yes, bless His dear name, His is a perpetual care, caring for His people at all times, under all circumstances. Not merely when His heart of love is open towards them in sweet manifestation, but when they walk in darkness and have no bright shining; "when neither sun, moon, nor stars appear form any days;" when unbelief is rampant, infidelity rears its ugly head, and the soul has to grapple with the powers of darkness in all their dreadful forms. This Scripture is then fulfilled in our experience, "They reel to and fro, and stagger like a drunken man, and are at their wit's end." This is doing business in deep waters. What is the language of the soul under such circumstances? "O Lord, I am oppressed, undertake for me." And what is the glorious mercy arising from His ever-open heart of love? "He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death"—or the children of death—"to declare the name of the Lord in Zion, and His praise in Jerusalem" (Psalm cii. 19-21). "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows" (Exodus iii. 7).

How sweet and precious! and how it harmonises with that declaration of the Holy Ghost by the Apostle Paul concerning "Jesus Christ, the High Priest and Apostle of our profession," "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. iv. 15).

What, then, is the cause of the Lord's care and mindfulness of His people? It springs wholly and solely from love; as it is written, "Yea, He loved the people; all His saints are in Thy hand" (Deut. xxxiii. 3): and it is manifested to the Church on the ground of dear relationship; "For we are members of His body, of His flesh, and of His bones" (Eph. v. 30). So that "both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren." And as Christ is appointed by God the Father heir of all things, His people being "joined to the Lord are one Spirit," "are joint heirs with Him." Can He, then, forget His Church, which is His body, "the fulness of Him that filleth all in all"? Listen to His own gracious words, "O Israel, thou shalt not be forgotten of Me" (Isaiah xlv. 21). Again: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me" (Isaiah xlix. 15, 16). "And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him" (Mal. iii. 17). Every elect vessel of mercy will be a jewel in that

mediatorial crown which will adorn the head of the dear Redeemer through the countless ages of eternity.

“ O happy day when round His throne  
His jewels shall appear,  
And not a vacant throne be known  
Without a jewel there !

“ And shall this worthless name of mine  
Amongst them numbered be ?  
A sinner saved by grace Divine,  
A jewel bought by Thee !”

Oh yes, if the Lord have called thee by His rich, free grace, quickened thee by His Spirit from death into life, bondage into liberty, darkness into light, thou shalt most assuredly be brought home to glory, to “see Him as He is,” and be “for ever like Him.” Come, then, thou poor, afflicted, tried, and exercised one, “Cast thy burden upon the Lord, and He will sustain thee!” for, “The eternal God is thy refuge, and underneath are the everlasting arms.” You have not a care or trouble too many; their number, weight, and measure were all arranged in infinite wisdom, according to the good pleasure of our Covenant God. By these trials Jesus becomes experimentally precious, for the Holy Ghost is pleased to take of the things of Christ and show them unto us, “granting us fellowship with Him in His sufferings.” As we are thus taught something of the tribulation, and our safety in Christ above and beyond it, we are enabled to rejoice in the mercy that “we are more than conquerors through Him that loved us.” Let us, then, beloved, hang our every burden and care upon Jesus, the “nail fastened in a sure place,” and bring our daily trials to His dear feet, thus following out the admonition of the Apostle, “Be careful for nothing: but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. iv. 6).

“ Remember one thing (oh may it sink deep),  
Our Shepherd and King cares much for His sheep;  
To trust Him endeavour, the work is His own,  
He makes the believer, and gives him his crown.”

*London.*

H. PARKER.

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### A DIVINE CORDIAL.

HERE is a sovereign elixir of unspeakable comfort to those who are called of God; their salvation rests upon God's purpose. “The foundation of God standeth sure, having this seal” (2 Tim. ii. 19). Our graces are imperfect, our comforts ebb and flow, but God's foundation standeth sure. They who through grace are built upon this rock of God's eternal purpose need not fear falling away; neither the power of Satan, the power of man, nor the violence of temptation shall ever be able to overturn them.—*Watson.*

## PAGE FOR THE YOUNG.

NOTES OF AN ADDRESS DELIVERED TO THE ORPHANS OF ASHLEY DOWN, BRISTOL, ON FEBRUARY 2ND, 1901, BY MR. JAMES WRIGHT, ON THE OCCASION OF THE FUNERAL OF HER GRACIOUS MAJESTY QUEEN VICTORIA.

It is little more than fourteen months ago that the larger number of you dear boys and girls looked into the face of that beloved QUEEN whose lifeless body is now being carried to its last resting-place. You will never forget that day, nor that face; and I think you will never forget that proof of her motherly heart that we had on the morning after, in the expression of her hope to the LORD MAYOR that all the children had reached home safely. She was a mother, if ever there was one.

The 15th day of November, 1899, will never be forgotten; and I trust the 2nd February, 1901, also, will ever live in your remembrance. That was a day of rejoicing; this is a day of mourning.

You remember that there is a passage in the Word of God which says, "It is better to go to the house of mourning than to go to the house of feasting," and I hope we shall find it so to-day.

If God comes closer to us and speaks to our hearts, and in consequence we come to know more and more of Him, this day will be very much better than that day. We are met this morning to hear what God the Lord will speak to our souls.

*"Them that honour Me I will honour."*—1 SAMUEL ii. 30.

QUEEN VICTORIA, of blessed memory, honoured God from the very beginning of her reign. When on the early morning of June 20th, 1837, the ARCHBISHOP of CANTERBURY arrived at Kensington Palace, it was so early that he had to wait a little while before she could come downstairs to receive him. At last she came, half dressed in a white dressing-gown and slippers, and when told that, in consequence of the death of her uncle, WILLIAM IV., she had become QUEEN of ENGLAND, she turned to the Archbishop and said, "I beg your Grace to pray for me."

Notice, this request meant two things. First, that she realised fully a burden had come upon her. On another occasion, speaking of her position, she said, "It is one of great splendour, but it is one of terrible responsibility." Then it meant that, young as she was, and conscious as she was of the great gulf between her ability and the work to be done, she yet knew there was One who could help her: and so she said, "I beg your Grace to pray for me."

And she not merely honoured God at the beginning of her reign, but she continued to do so. Between fifty and sixty years after, she heard that there was a poor woman at Windsor who was dying. The QUEEN ordered her carriage to be stopped at the house, and she went in. In speaking of this visit, the woman afterwards said, "We were in a great frustration; but the QUEEN soon put us all at ease by saying, 'I have come to see you, not as the QUEEN of ENGLAND, but as a Christian lady.'" The QUEEN asked if they had a Bible,

and on receiving it she read John xiv., after which she knelt down upon the floor and prayed for the sick person. She had not given up praying though she had been QUEEN for more than fifty years; and though she had reigned over a wide empire, she was still dependent upon the King of kings.

Come down later still, and we find that within the last month the QUEEN was prevented on three successive Sundays from going out, as she usually did, to the church in Whippingham, at Osborne. What did she on those three Sundays? Did she say, "I cannot have prayers unless I go to church and worship in a consecrated building"? No! she had services in her own drawing-room; and some of the hymns sung on those occasions were those you are familiar with: "How sweet the name of Jesus sounds," and "Jesus, refuge of my soul," which were particular favourites with the QUEEN. I want you to notice that she was a praying woman within a month of death. The QUEEN also knew that, if she could not go out, she could draw just as near to God in her own way, in her own drawing-room, and so can you.

Another thing in connection with our beloved departed QUEEN was, that not only did she hang entirely in lowly dependence upon God, but she was very fond of the Scriptures. She revered God's Word. The incident I mentioned before showed this, when she would not trust to her own power to comfort the poor dying woman, though she was QUEEN of ENGLAND and a great lady, so she read the Scriptures.

Mr. ARNOT, who was once a missionary in Africa, told me the other day that he personally knew some of the cottagers in the Highlands at whose homes the QUEEN had visited, and where she had read the Scriptures, and explained the way of salvation. She herself must have known the way of salvation, otherwise she could not have told others about it. Thus the QUEEN honoured God in two ways: by hanging upon God in believing prayer, and by loving His own inspired Word.

God says, "Them that honour Me I will honour." You all know enough of the history of the life and reign of the QUEEN to see how He has honoured her in the length of her reign, with a happy family of children and grandchildren.

KING EDWARD VII. with his own hands helped to lay her precious body in the coffin. She has been honoured in the increasing affection and loyalty of her people, so that it had grown year by year, and had never reached such a point as when that message flashed through the world, "The QUEEN is dead!" She has been honoured in the constant increase of her dominions. I do not think she set great store by that, or even prayed for it, and yet her empire was extending year after year.

You will remember that Solomon asked God for something which pleased Him very much. He asked for wisdom, because he felt just as the QUEEN did when she asked the Archbishop to pray for her. And God not merely gave Solomon great wisdom, so that he was wiser than all the kings; but, in addition, God gave him many other blessings.

It is interesting to notice how God honoured her in allowing her to reign to witness such vast advancements in science, art, and discoveries for the comfort of the people. The whole railway system of England has been developed during this reign. There was only one line in Lancashire when the QUEEN came to the throne. I remember going up to London again and again, and travelling by a four-horse coach. On one occasion, in the year 1838, I went from Bristol as far as Maidenhead in a four-horse coach, and thence to London by train.

During her reign, the whole of electricity as an agency for carrying messages from one end of the world to another, for driving cars, electric trams, and for lighting purposes, has been put into use. The whole system of the penny postage has come in. At the beginning of the QUEEN'S reign it cost 1s. 1½d. to send a letter from Bristol to London; but now you can send a letter to India for 1d., and all these advancements since that morning when, as a young girl, she was told that she was QUEEN. In all these ways God heaped and poured honour upon her.

When the QUEEN came out of her first great sorrow, she said, in a letter, "I have had the teaching of God." That stroke almost killed her, but she survived it. God had been, in His own secret way, drawing and binding that heart to Himself.

The greatest honour of all was to keep her resting her soul upon Jesus, holding fast to Himself; and thus she was ever at peace, because her mind was stayed on Him.

In the year 1864, a German by birth, who had been resident in England for some thirty years, and was at that time a subject of the EMPEROR WILLIAM I., wished to become a subject of QUEEN VICTORIA. He desired to transfer his allegiance from WILLIAM I. of Germany to QUEEN VICTORIA. He had bought a large quantity of land, and there was a hint dropped that it might be said that he had negotiated the purchase of the land, and that he had done so as an alien. So he wished to become a naturalized British subject. The name of that German was GEORGE MULLER, a name very dear and very familiar to you, and the ground he bought was that upon which the Orphan Houses are standing.

It was necessary that one or more gentlemen who had known him a long time should testify that Mr. MULLER was one who was not likely to do the QUEEN any hurt, and that he was loyal to her. And I remember Mr. MULLER asking me if I would call on Mr. RICHARD BALL. I did so, and said, "Mr. MULLER has reasons for wishing to be naturalized, and it is necessary that he should have testimony as to his being loyal to the QUEEN." I shall never forget the exclamation of Mr. BALL, "Testify to GEORGE MULLER'S loyalty to QUEEN VICTORIA, that I will! The QUEEN has not a more loyal subject in all her dominions." And he *was* loyal to the QUEEN.

He often talked to me of WILLIAM I. of Germany, whom he revered, and BISMARCK his Chancellor. He had, too, a very high estimate of the QUEEN, a warm-hearted affection for her, and he was never tired of extolling the advantages of living in England, with its freedom, religious and othe

Mr. MULLER had great faith in the living God who answers prayer; and just as the QUEEN felt her need and hung upon God, so did he. A favourite saying of his was, "A little more prayer, a little more faith, and a little more patience, and we shall get the blessing."

The Orphan Houses on Ashley Down show what can be accomplished by believing prayer. He used to say, "Presumption can do without prayer, but faith cannot."

Mr. MULLER honoured God by honouring the Scriptures. I suppose he read the Bible through two or three times every year. How great was his delight in the Word of God! He hid it in his heart that he might not sin against Him. But, look you, did not God honour him? Not in the same way in which He honoured QUEEN VICTORIA—not by giving him a great army, a great navy, making him ruler over countries and granting him high titles—but I will tell you how He did honour him. You know that "God is the Father of the fatherless," and God made his heart tender about motherless and fatherless children; and though at first he had only about thirty or forty boys, before his death he had been permitted to care for nearly ten thousand orphans. Both these servants of God trusted in Him, prayed to Him, revered His Word; and to both of them was God's Word fulfilled, and they were honoured beyond their expectations.

The courses of these two servants of God just coincide in point of time. Mr. MULLER began his work in 1834 and fell asleep in 1898, sixty-four years. QUEEN VICTORIA commenced her reign in 1837 and she passed away in 1901, sixty-four years.

Now, I want every boy and girl, as they think upon this Scripture, to remember in connection with it the word which Peter spake, "I perceive that God is no respecter of persons." Not because the QUEEN was right, noble and honourable, did God honour her, but because she honoured Him. So in the case of her humble subject. God honoured him on the same principle, because he honoured God. The word, therefore, is for us; and as assuredly as we honour God, so will He do the same for us.

Mark, it says, "I will." It is a positive declaration of God's purpose. It is impossible for God, who cannot lie, not to keep His Word to the girl who trusts in Him, to the boy who honours Him.

I verily feel that there are some here who have not even begun to honour God. It is a terrible thing, but as long as we continue in a state of unbelief, we are living every moment dishonouring God. 1 John v. 10: "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made Him a liar: because he believeth not the record that God gave of His Son."

If you are making God a liar, are you honouring Him? As long as we remain in our unbelief—as long as we neglect to take Jesus in the character in which God sent Him into the world, as the Saviour of sinners—as long as we do not accept the salvation which God has provided in the death of His dear Son upon the cross, every moment of our lives we are making God a liar. Thus are you treating God in the most dishonourable way you can.

It is a most terrible charge, a most terrible piece of injury, to

charge anyone with lying, and yet some of you are doing this every day. It shows what our evil hearts are capable of, how hard they are. I do not desire that any girl or boy shall go on still making God a liar; and that is why I bring it before you. Had you committed no other sin, this would be enough to damn your soul—you have been making God a liar.

We begin to honour God when we confess ourselves as poor, lost sinners, and trust alone in the Lord Jesus Christ for the forgiveness of our sins. Then, for the first moment, we begin to honour God, and through all the rest of our lives we shall be constantly honouring Him; and we shall find His Word to be true, "Them that honour Me I will honour."

Notice this word: "To *Him* give all the prophets witness, that through *His name* whosoever believeth in *Him* shall receive remission of sins." Where the sinner is referred to once, the Saviour is referred to three times, suggesting to us that we should look three times to Jesus for every once we look at ourselves.

Then, "Happy is the man whose sins are forgiven;" and such will be your position if you look to Jesus. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "Him that cometh to Me, I will in no wise cast out."

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"AS CHRIST IS BEFORE GOD, SO AM I."

As Jesus is before the throne,  
The perfect, spotless One,  
So God sees me as righteous too,  
Complete in His dear Son.

Complete in Jesus! blessed thought,  
Though full of guilt and sin,  
In Christ I've everything I want,  
And God wants nought but Him.

Complete in Jesus! yes, I am;  
Nay, more, I move with Him—  
A member of His flesh and bones,  
An actual part of Him.

Oh, sacred union! one with Christ,  
One by a living faith,  
Uniting me in sweetest bonds,  
Which time nor death can break.

Oh, may I live as one with Thee,  
While waiting for Thy call  
To join the ransom'd Church above,  
My Lord, my life, my all.

LUTHER.

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THOUGH a child of God glories in this, that "where sin hath abounded, grace doth much more abound;" yet no child of God can sin that grace may abound.—*Sir R. Hill.*

WE have received our freedom of citizenship of the New Jerusalem of the King of kings and Lord of lords. He carries the keys of the gates of the city upon His shoulder. He opens and no man shutteth. He shutteth and no man opens. He has given for us a roll, on which is inscribed our freedom, elect, favoured and honoured. Who holds this token of citizenship is free to pass through the gates of the city, "Every one of them in Zion appeareth before God."—*George Cowell.*

## PSALM III.

VERSES 1, 2. A beautiful illustration of real prayer. David very well knew that Jehovah knew his trouble, and did not need to be informed about it, but he knew that it was the will of Jehovah that he should spread his case before Him. Then comes a pause. Three times he has spoken of the "many." Now, how does he meet all these? By confidence in One: "*Thou, O Lord*" (ver. 3), entering in spirit into that Word, "If God be for us, who can be against us?" Three things he recognises in God: "A Shield," to defend him from the continually increasing enemies. "My glory." As the history in 2 Samuel xv., xvi., shows, there were those who were bent on casting him down from his excellency, and laying his honour in the dust, but this is how he meets the loss of honour and reputation in the world, he finds God his glory, the One to whom he can look, and the One whom he knows has promised in Covenant to glorify him. He never lets slip the Covenant promise of God, which was to make him a house, do him good, and bless him more and more, and lift him up. "The lifter up of mine head."

Verse 4. "I cried unto the Lord with my voice." That was audible prayer. David, no doubt, knew what silent prayer was, but on this occasion he poured out his soul in audible prayer. Have you noticed the different expressions in the Psalms in connection with prayer? "I cried with my voice"—audible prayer; "I cried with my mouth"—articulate prayer, putting the requests in words. I cried—simply a groan, and much true prayer is inarticulate. The Holy Spirit is said to make intercession for us "with groanings which cannot be uttered." Inarticulate groaning is most acceptable prayer to God, and most powerful and prevailing prayer, when it is groaning expressive of the mind of the Spirit. But then comes articulate prayer, expressing our wants in prayer, and this same Spirit helps our infirmities, and teaches us "what to pray for as we ought;" and the more the believer is yielding himself to the leading of the Spirit, and is subject to the Spirit, and subject to God's revealed will in His Word, the more his prayers will be according to God's will. Then in Psalm cxix. 145, "I cried with my whole heart," what is the use of groaning, or crying with the lips, if the heart does not go with it? But when the words are the outpouring of the real desires of the heart, then that prayer prevails.

"And He *heard* me." David had no doubt he was heard, he anticipated the principle set forth by the Faithful Witness, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." That is the command and promise of Jesus. Believe that it is the purpose of God that you should receive them, because He loves you, and because they are according to His will, and because you are asking them solely on the grounds of the merits of Jesus, the incense of His merit going up with your prayers, and you have them in effect, because God has promised to give them. Now, between the receiving them and having them in the hand,

there may be a long interval, but Jehovah has prepared the answer. The moment Daniel's prayer was heard, a messenger was despatched from the throne, but a whole day elapsed between the time when he received the blessing in the purpose of God and when he had it actually in experience. Now, dear friends, we greatly dishonour our Father if we do not follow David's example when there is intercourse between the soul and God, and believe that He hears us. There may be a thousand others crying to Him, but the infinite mind of God is not affected by that; millions may be crying to Him, but that does not touch the fact that your heavenly Father pays as much attention to you as though you were the only one speaking. Why, doesn't He count the hairs of our head? and don't you think He hears every word of our lips, when there is real intercourse of spirit with Him?

"Out of His holy hill," *Zion*. (See Psalm ii. 6.) Where was David? A poor exile from the sanctuary, and from the presence of God, justly suffering the chastisement of sin. God was dealing with him on account of sin, and bringing punishment through his family, because it was in the family relationship he so failed, and God used his beloved son to be a scourge in His hand, and yet he says, "He heard me." Now, there is a beautiful incident in his history that comes in here to illustrate the strength of his faith. When he had left Jerusalem the priests brought the ark after him, the symbol of God's presence. But the moment David saw it he said, "Carry back the ark of God into the city: if I shall find favour in the eyes of the Lord, He will bring me again, and show me both it and His habitation." Oh the magnificence of that faith! David would not have the mere outward symbol of God's presence if God had forsaken him. If God was not with him, he did not care a straw about the symbol. Just put in contrast with that the action of unbelief in the days of Eli, when the Israelites said, "Let us fetch the ark . . . that it may save us out of the hands of our enemies." Did it? No, the ark itself God suffered to be taken captive. But mark the contrast of faith; David, though under the chastening hand of God, had such an apprehension of His *fatherly* relationship, that he says, "I am His child, and if His hand is not with me, I will wait till He manifestly shows Himself on my behalf—take it back." Now, that was altogether beyond the dispensation, which was, that "Jerusalem is the place where men ought to worship." But David went beyond, "I cried out of my heart, and He heard me."

How do we know that this was real faith? "I laid me down, and slept." No man will sleep if he is in a worry, and no Christian can sleep if he is tossed two ways whether God is with him or not? the fact that he lies down like a little child and goes to sleep shows it was real faith. Peter goes to sleep in prison with soldiers round him, and the prospect of execution next morning; and pretty sound sleep, for the angel had to smite him to wake him up. And oh, how beautiful this calm sleep of David's. He spoke to God, and knew that God had heard him.

Now you see with what confidence he speaks, "I will not be

afraid of ten thousands of people." It sounds rather boastful to an unspiritual ear that does not see the connection. We should say, "Take care, David, you are talking very big; better wait a little, and see how events turn out before you talk like this." Now, how do we prove that this was the language of real trust in God? Because of what comes in the next verse, where we see David crying on his face, "Save me, O my God." What a contrast! but it is a contrast that the spiritual mind perfectly understands—real confidence in God, and a sense of perfect helplessness. "Out of weakness made strong," that is God's principle. So this verse (7) is a magnificent expression of confidence in God, and proves his faith.

And then the whole subject of the Psalm is condensed in the last verse, "Salvation belongeth unto the Lord." And we glorify God when we hang on that, and from the depth of our souls say, "Not unto us, O Lord, but unto Thy name give glory;" it belongs to Him. "Thy blessing is upon Thy people." The people of God are called to inherit a blessing, and can't be deprived of their inheritance.

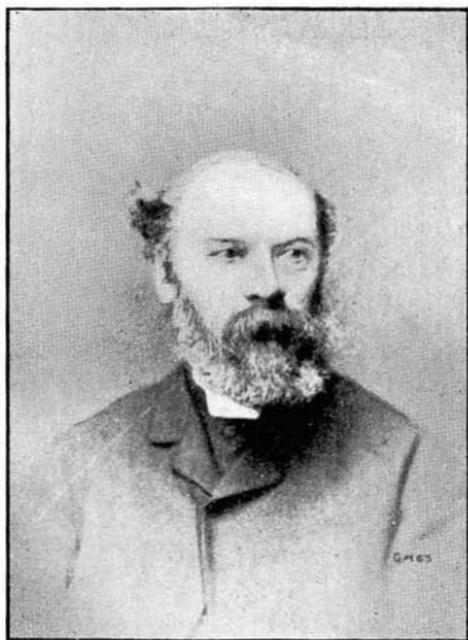
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#### THE PORTRAIT.—THE REV. R. R. A. DOOLAN, B.A.

AFTER some thirty years of separation, we lately, in GOD'S good providence, had the pleasure of renewing personal fellowship with the esteemed subject of this month's portrait—the Rev. R. R. A. DOOLAN, of Gonville and Caius College, Cambridge, and, till recently, rector of the parish of Corscombe, Dorsetshire.

Mr. DOOLAN'S experience of Christian service has been exceptionally wide and varied. After passing several years as a layman in Victoria, Australia, and at Otago, New Zealand, he returned to England, and graduated at Cambridge, in 1863, whereupon he was ordained for service in the mission field, the committee of the Church Missionary Society having selected him to open up new ground in British Columbia. After working for a while with Mr. DUNCAN at Metlahkatlah, he was led to found a Christian Mission on the Naas river, following the method pursued by Mr. DUNCAN among the Tsimshians, namely, withdrawing, after a time, from their heathen surroundings those whom the SPIRIT OF GRACE had called unto salvation, and forming them into the nucleus of a Christian village at the mouth of the Naas river. This method of missionary policy is undoubtedly a wise one under certain conceivable circumstances, and we are glad to learn from Mr. DOOLAN that the Lord has greatly owned and blessed His servants who subsequently carried out the plan in North America. Now there is an extensive colony at Kincolith—the name of the convert village in question. Mr. DOOLAN'S earnest ministry in British Columbia extended over five years, when he returned to England.

In 1872 his way was remarkably ordered to quite another sphere of labour. The interesting Evangelical and Protestant Mission work, originated by the late Rev. LEWEN STREET TUGWELL, was at that



From a Photograph by FRIESE GREENE, Bath

THE REV. R. R. A. DOOLAN, B.A.

*(Late Rector of Corscombe, Dorchester.)*

period wonderfully developing in benighted Spain, and decided ministerial agents were in demand to preach the Gospel to the Spanish people at Seville, Barcelona, and other centres of population in the Peninsula. Mr. TUGWELL, like his friend and brother Mr. DOOLAN, had worked among the natives in North America, and they were now found interested in a common field of Christian service in Europe. In the year already named, Mr. DOOLAN consented to take charge of the Spanish and Portuguese Church Aid Mission, residing at Seville and carrying on a greatly prospered spiritual work, both by preaching the glorious Gospel of God's Grace in stated places opened for Protestant worship, and by teaching in schools for the young, numbers of whom sought Bible instruction. For five years he continued this important missionary work, receiving no small encouragement at His Divine MASTER'S hands.

Returning to England in 1877, he took up parochial work as a curate in London and in the county of Somerset. Subsequently, for fifteen years he held the rectory of Corscombe, a rural parish in Dorset. This charge, however, he was, through impaired health, reluctantly obliged to relinquish last year, when he removed, with his devoted wife, to Clifton, Bristol. Although his bodily powers are far from being equal to continuous work, he delights to preach CHRIST'S Gospel when a door is providentially opened for him; and last month he twice occupied the pulpit at Mary-le-Port church— church with which he was associated in the days of the Rev. SAMUEL ABRAHAM WALKER, of blessed memory. Mr. DOOLAN is "a lover of good men," and those who know him best love him much "in the LORD."

THE EDITOR.

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EXTRACT FROM AN ADDRESS BY MR. MULLER.

*"Thy blessing is upon Thy people."*—PSALM iii. 8.

OH, how precious this is! Wherever we may be, on the land or on the sea, at home or abroad, in sickness or in health, surrounded by friends or enemies, in our business or resting upon our beds, in whatever position we may be, "Thy blessing is upon Thy people." God's blessing is now on every one of the children of God throughout the land and the earth. Our business is to lay hold on it, to believe it, to take it as the Word of God, and this not now and then merely, but habitually. When we awake in the morning to say to ourselves, "The blessing of God is upon me. I am a vile, worthless creature in myself, I do not deserve to be noticed in the least by my heavenly Father, yet His blessing is upon me." When dressing in the morning, the blessing of God is upon us. When we sit down to our meal in the morning, the blessing of God is upon us. When we give ourselves to prayer and reading of the Word, the blessing of God is upon us. When we go to our earthly occupations, the blessing of God is upon us. And thus all the day it goes on, hour by hour, moment by moment. And when we go to rest at night, the blessing of God is upon us. And thus it goes on all the next day, and the next day, to

the end of our course, and the blessing of God is never removed from us. Oh, how precious this is!

And hence we see how deeply important it is to take the Word of God as the Word of God, for it is God Himself who speaks there to us by the Holy Spirit. It is just as if the Lord Jesus were literally in Person in our midst, and told us this, or if God the Holy Ghost, now, with an audible voice, were to speak to us, or if God the Father were now to speak to us, and say, "My blessing is upon every one of My children." Our business is to take the Word of God as the Word of God, and the result habitually will be peace and joy in the Holy Ghost, brimful of happiness we shall be when we are able to enter into it, that it is God speaking to our hearts in the revelation He has been pleased to make of Himself. I do not know what more we could want than this single sentence—"Thy blessing is upon Thy people." Oh, let us carry it home, let us say it till we go to rest to-night. If we awake in the night, let it be freshly again before us, "The blessing of God is upon me, because I am His child." And to-morrow morning let it be present to us, "The blessing of God is upon us."

And thus, in all our various positions and business, we should never lose sight of this precious truth contained in these words, "Thy blessing is upon Thy people." We have not to look at our own unworthiness, that is perfectly true: it is not that we are in the least deserving that it should be so, it is all in the way of grace. And all the dealings of God with us are in the way of grace, never of merit, for the one single thing we should have if we had what we deserved, is hell. But it has pleased God to deal with us poor sinners in the way of grace, and hence we are cleansed by the blood of Christ Jesus, and have peace and joy in the Holy Ghost and the forgiveness of all our sins, and hence it is stated, "Their sins and their iniquities will I remember no more;" and hence it is stated, "I will never leave thee, nor forsake thee."

All, every blessing is in the way of grace, for it is true that God always acts according to it. And I, by God's grace, a poor, vile sinner, have found it precious true seventy years and five months, and I expect to find it thus to the end of my course.

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BELOVED, it is well to have our gracious deliverances brought to mind. We know that past mercies will not do for present exigencies; but who is there among us that cannot call to mind marvellous interpositions of God's providences on our behalf, signal deliverances that made us stand astonished at the goodness of our God, times and seasons that we ought never to forget, but fall back upon the assurance—

"His love in times past forbids me think  
 He'll leave me at last in trouble to sink;  
 Each sweet Ebenezer I have in review  
 Confirms His good pleasure to help me quite through" ?

—George Cowell.

## "HE HIMSELF KNEW WHAT HE WOULD DO."

(JOHN vi. 6.)

ARE we to suppose that the meaning of this expression is limited to the knowledge of the way in which to reach the bodily hunger of that great multitude on the hill? No, the subsequent part of the chapter forbids this thought. The immediate use He makes of this miracle is in reference to the great truth that He Himself is the Bread of Life for perishing souls (verse 51). "I am the Living Bread which came down from heaven: if any man eat of this bread he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world," plainly referring to His sacrifice on the cross, where His precious body was broken, and His blood poured out. So the teaching of the remainder of this chapter is present to His mind when it says "He Himself knew what He would do."

There is a deeply important principle in this utterance applicable to our daily life. We are often, as it says, in Psalm cvii., "At our wit's end," like Jehoshaphat, who said, "Neither know we what to do." Now, the Lord Jesus, our Head, is never in that position, He always knows what He will do. And it is so blessed to apply this to the exigences of daily life, and to look up into His face and say, "Now, Lord, I do not know which way to turn, but Thou who seest the end from the beginning hast ordered this. All things are given into Thy hand, it is not come to pass without Thy permission. Thou hast brought me into this place, and Thou knowest what Thou wilt do. I do not know, but Thou knowest."

Oh, the unspeakable rest this brings to the soul! It is doing in spirit what John did, who leaned his head on the Lord's bosom. And when we are spiritually very weary and worn, and do not know what to do, and cannot hold up our head, let us just lean it on Jesus' bosom. "Thou, Lord, knowest what Thou wilt do, and whatsoever Thou wilt do is glorious and worthy of Thyself. And what Thou doest at this moment with me is worthy of Thyself, and I shall one day know this for myself. It may be very painful, it may wring my heart, but whatever it is, it is worthy of Thee."

Oh! this blessed word, "He Himself knew what He would do." It is one of those eternal words that form a rock foundation for our faith, and it is this that meets us in our weakness and weariness."

"Unless above himself he can erect himself,  
How poor a thing is man!"

But if a man can link himself with the living God, then is man hidden in God Himself (Col. iii. 3), and God's strength is made perfect in the weakness that leans upon God.

"He Himself knew what He would do." It is a word of infinitely wide application.—*From an Address by Mr. James Wright.*

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It is vain attempting to measure Divine and unchanging truths by human and changeable opinions.

## Correspondence.

## MY HOLIDAY.

*To the Editor of the Gospel Magazine.*

DEAR SIR,—In leaving home for a season, to seek rest and change for the body and also for the soul, thoughts of an unpleasant nature will sometimes crowd in on the mind, which tend to disturb our peace and mar our happiness, such as the following:—We may never return home again, or see again the loved ones left behind; or Satan suggests that God will not take care of us, or protect us by the way during our absence from home. All such thoughts—blessed be God—were banished from the mind when on my late holiday. I was enabled to enter a little into the preciousness of the following Scriptures of truth: “He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty” (Psalm xci. 1); again, “Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee” (Isaiah xxxvi. 3); also, “And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places” (Isaiah xxxii. 17, 18). JOHN NEWTON observes, that we need God’s protecting care to be over us just as much when we are sitting by our firesides as when we are travelling by land or by water. “This witness is true.” After reading Psalm cxxi., commonly called the travellers’ psalm, I committed myself to the care of Him of whom it is written, “The eyes of the Lord are over the righteous, and His ears are open to their prayers” (1 Peter iii. 12).

I left Waterloo Wednesday morning, September 5th, by the 10.15 train. After a pleasant run through the beautiful county of Surrey we safely arrived at Southsea about 1 p.m. After spending a few hours by the seaside, I attended the evening service at the Circus Church, where the ministry of the Rev. J. C. MARTIN has on different occasions been much blessed to my soul. On this occasion Mr. MARTIN was away; Mr. DAY—a dear young man, who is a true helper to Mr. MARTIN in the ministry of the Gospel—preached an excellent sermon. Thus ended the first day. “O give thanks unto the Lord, for He is good: for His mercy endureth for ever” (Psalm cvii. 1).

*Thursday, 6th.*—Took steam-boat to Alum Bay, a pleasant run of two hours down the lovely Solent. Alum Bay is in close proximity to the Needles, at the west end of the Isle of Wight. The cliffs, which are of prodigious height, are tinted with a variety of colours, which, when the sun shines, afford a beautiful and charming effect. After spending a few hours at this lovely spot, returned in safety to Southsea, much refreshed and gratified. “Praise ye the Lord.”

*Friday, 7th.*—Spent a quiet day by the seaside. Here I was

reminded of Him—even “the Lord Jesus Christ,” “By whom all things were created, and by whom all things consist.” “The sea is His, and He made it, and His hands prepared the dry land.” What a field for contemplation, especially to the spiritual mind, is “the great and wide sea!” All things in nature work in perfect harmony with the mind and will of God, according to those rules which He in infinite wisdom has ordained. Respecting the sea, He has said, “Hitherto shalt Thou come, but no further; and here shall Thy proud waves be stayed” (Job. xxxviii. 11). Again, “He appointed the moon for seasons: the sun knoweth his going down” (Psalm civ. 19). As I stood gazing on the calm and unruffled ocean, the beautiful and pathetic lines of *TOPLADY*—on the death of the believer—came to the mind:—

“Shudder not to pass the stream,  
Venture all thy care on Him—  
Him, whose dying love and power,  
Stilled its tossings, hushed its roar.  
Safe in the expanded wave,  
Gentle as a summer eve;  
Not one object of His care  
Ever suffered shipwreck there.  
See the haven full in view,  
Love divine shall bear thee through;  
Trust to that propitious gale,  
Weigh thine anchor, spread thy sail.”

*Saturday, 8th.*—Went to Brading, a village four miles inland from Ryde. Here it was the late *LEGH RICHMOND* commenced his labours in the ministry of the Word. In the churchyard lie the remains of *LITTLE JANE*, who was the first-fruits of his ministry: a touching account of whom, and also of the *DAIRYMAN'S DAUGHTER*, is given in his annals of the poor. *LEGH RICHMOND* was endowed with superior talents, a very refined mind, and a genial disposition, and the grace of God in him added a lustre to them all. The following tribute to *LITTLE JANE'S* memory is on the headstone of her grave:—  
“Sacred to the Memory of *LITTLE JANE*, who died January 30, 1799, in the 15 year of her age.”

“Ye who the power of God delight to trace,  
And mark with joy each monument of God,  
Tread lightly o'er this grave as ye explore  
The short and simple annals of the poor.  
A child reposes underneath this sod,  
A child to memory dear, and dear to God;  
Rejoice, yet shed the sympathetic tear,  
*JANE*, the Young Cottager, lies buried here.”

Returned to Southsea in the evening, having spent a very enjoyable day. “Blessed be the Lord God of Israel.”

*Sunday, 9th.*—Attended divine service at the Circus Church, both morning and evening. Heard the Word with profit, and realized something of what the Psalmist says respecting Jehovah: “God is greatly to be feared in the assembly of the saints, and to be had

in reverence of all them that are about Him." If the heart be right with God, a becoming reverence will be rendered, apart from all formality, when in the house of prayer. As Mr. HART sings—

"Remember the ends for which we are met :  
Alas, my dear friends, we are apt to forget.  
The motives that brought us the Lord only sees,  
But if He has taught us, our ends should be these :—

"To worship the Lord with praise and with prayer :  
To practise His Word, as well as to hear ;  
To own with contrition the deeds we have done,  
And take the remission God gives in His Son."

*Tuesday, 11th.*—By boat to Ryde, and from Ryde to Sandown by rail—a lovely place on the south coast of the Island. The scenery around was most enchanting. The lofty downs and the fields clothed with native green, on which cattle and sheep were grazing, the sun shedding its rays on the same, gave a lustre and glory to the whole. Well may the Psalmist exclaim, "O Lord, how manifold are Thy works ! in wisdom hast Thou made them all : the earth is full of Thy riches" (Psalm civ. 24). "All Thy works shall praise Thee, O Lord"—in silent but expressive eloquence—"and Thy saints shall bless Thee." "Such honour have all His saints." Returned in safety by the same route. In crossing from Ryde to Southsea and *vice versa*, we pass a buoy, which has fixed on its top a bell, that rings at the swelling of the tide or the commotion of the sea, to warn the mariner by night of surrounding danger. "Here," thought I, is a fit emblem of the true Christian, who does his duty to God, to his fellow Christians and in the world, quietly and without ostentation. My soul, take a lesson from this unobtrusive monitor, and "go, and do thou likewise."

*Wednesday, 12th.*—Went to Southsea Cemetery, where rest the remains of Dr. DOUDNEY, who for over fifty years edited the GOSPEL MAGAZINE. Here also repose the remains of that elect lady, Mrs. MARTIN, the beloved wife of the Rev. J. C. MARTIN, the honoured and respected minister of the Circus Church. The following is the inscription on her tombstone:—"To the hallowed memory of ANNE SOPHIA WESTCOTT, the beloved wife of the Rev. J. C. MARTIN, Rathmines, Southsea. At home with the Lord January 31, 1899. Aged 72 years. For her to live was Christ."

*Friday, 14th.*—Went to Newport, the chief town in the Island. The railway from Ryde to Newport runs through the centre of the Island. The whole route is very picturesque, being richly adorned with plantations, interspersed with mountains, valleys, and pasture land. One has said—

"'Twas great to speak a world from naught,  
'Twas greater to redeem."

Mr. HART, in his beautiful hymn, strikingly illustrates this—

"How wondrous are the works of God,  
Display'd through all the world abroad !  
Immensely great ! immensely small !  
Yet one strange work exceeds them all.

“ He formed the sun, fair fount of light ;  
The moon and stars to rule the night ;  
But night, and stars, and moon, and sun  
Are little works, compared with one.

He rolled the seas, and spread the skies ;  
Made valleys sink, and mountains rise ;  
The meadows clothed with native green,  
And bade the rivers glide between.

“ But what are seas, or skies, or hills,  
Or verdant vales, or gliding rills,  
To wonders man was born to prove,  
The wonders of redeeming love ! ”

“ O sing unto the Lord a new song, for He hath done marvellous things.”

*Saturday, 15th.*—Attended the evening prayer meeting in the Circus schoolroom,—a quiet gathering for prayer and praise to the “ God of grace and glory,” from whom cometh every good and perfect gift.

*Sunday, 16th.*—Attended the Circus Church both morning and evening ; found it good to be there. “ Pray for the peace of Jerusalem : they shall prosper that love thee ; ” for “ the Lord loveth the gates of Zion more than all the dwellings of Jacob.”

*Monday, 17th.*—Took my last sea trip to Bembridge, where I remained five hours. Bembridge is at the east end of the Island ; it has a small haven called Brading Harbour, for yachts and vessels of light draught. The tide being out I was able to walk on the strand for more than two miles, which is composed of rock, sand, and shingle. Here the lines of JOHN NEWTON, composed by the seaside, were very appropriate—

“ On every object here I see  
Something, O Lord, that leads to Thee :  
Firm as the rocks Thy promise stands ;  
Thy mercies countless as the sands ;  
Thy love a sea immensely wide ;  
Thy grace, an ever flowing tide.

“ In every object here I see  
Something, my heart, that points to thee :  
Hard as the rocks that bound the strand ;  
Unfruitful as the barren sand :  
Deep and deceitful as the ocean,  
And, like the tide, in constant motion.”

On my return to Southsea, the Bay and Spithead were covered with yachts, and ships of greater burden, gliding majestically on the face of the deep. “ O Lord, our Lord, how excellent is Thy name in all the earth ! ” “ The heavens are Thine, the earth also is Thine ; as for the world and the fulness thereof, Thou hast founded them.” Amen.

*Wednesday, 19th.*—Returned home in safety, my health renovated, the mind invigorated, and my spirit cheered. “ Bless the Lord, O my soul, and forget not all His benefits ; who crowneth thee with lovingkindness and tender mercies.” Hallelujah.

*September, 1900.*

HENRY PARKER.

## GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

*To the Editor of the Gospel Magazine.*

DEAR SIR,—There is a great need in this present day of circulating Protestant literature amongst our brave soldiers and sailors. We earnestly ask the help of all who love the truth to enable us to spread it in the Army and Navy. The times are solemn and eventful, and require every warning voice which can be brought against an ungodly and unrighteous age. We owe much to our sailors and soldiers. The *Life of George Cowell*, mentioned in the following letter, we were able to send forth through the kindness of Miss RUTH COWELL, who kindly and thoughtfully presented one hundred copies to the Mission. The book has been highly appreciated wherever it has been sent.

FROM LONDON.

Your kind note received yesterday, and just now your most excellent parcels have come. I am so glad to see some of GEORGE COWELL'S books; the frontispiece brings back old times, when I used to meet him at the Circus Church, Portsmouth. Your good reading matter will be heartily welcomed on the river on Saturday, and I trust may be the means, under God's blessing, of winning many hearts to God.

I am requested to acknowledge 2s. 6d. from Southwell, towards the Mission, and a small sum for my own personal use, also a parcel of GOSPEL MAGAZINES from A. H. CRONDALL. Many thanks for the books and welcome help. Please note new address.—Yours sincerely,  
*Campbell Road, Salisbury, March, 1901.* R. E. BRIDER.

## ACCESS TO GOD.

OH, beloved, admire that grace which has brought you from the dunghill and made you "sons and daughters of the Lord God Almighty." Then, access to God is your privilege, rejoice in it, and often avail yourselves of it. It is the greatest blessing you can enjoy on earth; it is the greatest blessing enjoyed in heaven. If a man have this, if he have sorrow on sorrow, and if visited with the most painful bereavement, yet he has a priceless blessing in having access to God. But if a man has not this, what has he? He may have money, talent, honourable station, loving friends, influence, but if he has not this he has really nothing at all.—*Harington Evans.*

OH for grace to live much with God, near to Him, divorced from an enticing world, and devoted to a gracious God; and so shall we know Him and enjoy Him. True Christianity is a hidden thing, the very essence of it consists in those secret transactions which are carried on between the soul and God in private, far from the observation of our fellow creatures.—*Watts Wilkinson.*

## Passing Events.

### A MONTHLY RECORD.

AN interesting letter from South Africa has been placed in our hands. It was written by a pastor there at the close of last year, and we cull from it the following extracts:—"Oh! what a terrible year it has been! Our military hospitals all through the war have been full. The ambulance trains, within the last fourteen months, have arrived every few days; every week the living freight has come. For some months now, however, the arrivals have been fewer by far, and not such serious cases. Last Christmas the dear fellows were arriving in a terribly shattered condition. It was heart-rending. Yet we cannot but believe that the issue of all this will be for the glory of God, and will, in some inscrutable way, be in keeping with the fulfilment of His purposes. One thing comforts me: the natives are not in danger of slavery again. Dutch power would have meant, if not *slavery*, at least untold *sorrow* for them. One does not wonder they have been on our side all through. They know Britain's flag means FREEDOM! The humane commander, 'BOBS,' has been lenient in his policy; true to COWPER'S couplet:—

"That where England's power is felt,  
Mankind may feel her mercy too."

Throughout the war I have done what little I could in visiting the sick and wounded in the hospitals. . . . I am thankful to say we have been able to continue our work during the year as usual, although amid fearful excitement. The Lord has given us, in conversions, tokens of His presence with us." The writer then gives details of his work; of a mission hall crowded every Sunday with native children, of a mission day school, attended by two hundred scholars, in which Scriptural instruction is daily given; and he adds:—"In a letter received last week from Mrs. A. D. HEPBURN, widow of the late Rev. A. D. HEPBURN, who for twenty years was KHAMA'S missionary, there is an interesting passage. It is from Bulawayo. Mrs. H— writes:—"We are staying with old missionary friends, Mr. and Mrs. KELM. They are now beginning to see the work take root and spring up. In LOBENGULA'S time the people dared not come as enquirers to the missionary; they were immediately suspected, and something terrible was done to them; in some cases they were put to death. Several of the pioneer missionaries have been removed without being permitted to see the dawn.' Thus the war which removed that tyrannic chief has, under God, ushered in brighter times for missions in that country. Bulawayo was the spot in which the king's kraal stood, and was truly 'the place of blood,' as I believe the name implies."

A LETTER from Natal, published in a contemporary, states:—"Amongst the Boers the work of God has suffered terribly. Dutch Reformed churches have been closed, and congregations scattered,

many members being shot or in prison. Both in Natal and Cape Colony the same thing happened to our churches and stations. Ministers are returning, and, with the missionaries, seeking to collect their scattered flocks; but the war has left a sad mark which it will take long to erase. In the midst of all this gloom, the wonderful work of God done amongst our soldiers stands out in bright contrast. It is freely admitted that never before in the history of our country has such a united effort been made to reach the souls of our men. On all sides we hear of willingness to listen to the message of God's love. The South Africa General Mission has been privileged to help very considerably, and has sent forth a band of consecrated men and women who have been greatly used of God. Words fail to tell of the blessing attending the distribution of the Marked Testament. We have given away quite five thousand in Natal and parts of the Transvaal. Our stock is exhausted, and still we get daily urgent requests from the front for 'that nice Testament I have seen my comrade use.' I close with an extract from a soldier's letter:—"The Testament has cleared the mist from my eyes, and caused a few comrades to see the right way, and I am pleased to say we are walking in the same. I have got a Christian wife in England. I was a bad drunkard, and I used to make fun of religious meetings in England before I came out here, but by the Lord's help I can go home a better and a happier man than I was when I came out to this war.' This is one of many received. Eternity will reveal all the hidden blessing."

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AFFAIRS in China still seem to be in a very unsettled state, but some of the demands of the Allied Powers have been complied with, and probably the others will be so if they remain firm and united. A singular fact respecting the recent massacres in China is reported from St. Matthias, Lozells, Birmingham. A letter just received from that parish's "Own Missionary," the Rev. TING CHUNG-SENG, a native C.M.S. clergyman at Sieng-Ju, in the Province of Fuh-kien, says that upon the outbreak of the Boxer rebellion Prince TUAN despatched two officials with written orders to the Governor for the destruction of all the Fuh-kien Christians. The bearers of the letter, however, substituted the word "protect" for the word "destroy," with the result that the Christians were preserved from harm. The two men paid, however, for their heroism with their lives.

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AN illustration of the extremely valuable and successful work which has for so many years been carried on by the Evangelical Alliance has been furnished in connection with a serious interference with religious liberty at Lisbon. Early in the present year, whilst the various Protestant congregations in Lisbon were assembled in the Week of Prayer arranged for all countries by the Evangelical Alliance, their representatives were summoned before the criminal judge, and were told that they must cease at once their religious meetings on pain of prosecution. Subsequently the Presbyterian native

congregation, as well as the meeting of the Young Men's Christian Association, were stopped by the police. This persecution would probably have been continued and perhaps extended, but the Evangelical Alliance took the matter up, and when the KING of PORTUGAL visited London on the occasion of our late QUEEN VICTORIA'S funeral, the Alliance sent a deputation to wait upon him at Buckingham Palace, and to present a petition to him that he would grant to all Christians throughout his dominions full liberty of religious worship, in the same manner as has long been bestowed upon all Roman Catholics throughout the British empire. HIS MAJESTY received the deputation most graciously. He said he was glad to welcome the Council of the Alliance, and to tell them that the matter had been brought under his notice by their letter. He also added that he at once ordered the authorities to cease further undue interference. He was much pleased to assure the members of the Alliance that it was his distinct wish that religious liberty should be granted to all Protestant Christians throughout his dominions, and that it was his determination to enforce this rule. He also said that he had now given the necessary orders to ensure this. The deputation, on behalf of all Protestant Christians, expressed their sincere gratitude to the KING for his kindness and the graciousness of his promise, and for the very friendly spirit which he had shown to the English people.

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A SPECIAL Simultaneous Mission has been conducted in London by members of ever-so-many Evangelical denominations, and it seems to have been very successful. There were no less than three hundred different Mission centres, and if an average of five hundred be allowed for each (and this is probably a low estimate), it means an attendance of 150,000 persons day by day at the Mission services. This is not including those present at the Bible readings in the afternoon, or at the children's services, which, as a rule, were crowded, and were attended with much blessing.

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THE returns of the Census which is just being taken throughout the United Kingdom will probably be looked for with much interest. It is expected that they will show a very large increase in our population. A similar Census has recently been taken in Italy, but the Papal party there are extremely indignant because in the Census papers which were circulated for the purpose of taking the Census the question was inserted, "To what Church do you belong?" This is the first time that such a question has been asked in an Italian Census, and the Papal party regarded it as an insult. "As if there could be more Churches than one, and as if an Italian subject could belong to any other Church than the Holy Roman Catholic Apostolic Church! It is an insult to the Pope! It is nothing short of blasphemy!" So they appear to have thought. Nevertheless, the question was asked, and it has had to be answered. The

Papal Church feels aggrieved that a Census should be taken at all, for such a thing never fails to set in relief the happy, prosperous state of Italy under the House of Savoy, compared with its state before the fall of the Temporal Power, under the misgovernment of the Pope. Taking Rome, the capital, for illustration, we find that, whereas in 1870 it had but 180,000 inhabitants, it has now 500,000; whereas the mortality amongst children in 1870 was forty per 1,000, it is now twenty-five; whereas in 1870 the illiterate formed 75 per cent. of the population, now they form about 35 per cent.; and whereas twenty out of every 1,000 of the population were guilty of grave crimes in 1870, mostly stabbings, poisonings, and murders, now such crimes have practically disappeared. Under the temporal power of the Popes, there was no liberty, all persons were confined to their houses between sunset and sunrise; there was no lighting, lamps and candles were forbidden, lest people might meet to form plans for freedom; there were no newspapers, no sanitation, no law and justice. People were imprisoned at the nod of a priest, and lay without trial in the prison cells to die. Spies were everywhere. The *sbirri* (hired assassins) were in the employ of the Church. The brigands went regularly to Rome for absolution, for which they paid heavily, thus practically sharing their spoils of robbery and murder with the Pope. Medical advice was denied to the sick who did not first see a priest, and all wills were cancelled which did not convey legacies to the Church. Yet this is the state of matters the DUKE of NORFOLK desires to see re-established!

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THE National Sunday League has just held its anniversary meeting, and the members present appear to have been in a high state of jubilation over the wonderful work which they consider that they have accomplished. The daily press extols that work in ecstatic terms, one leading paper, for example, saying:—"It is probably no exaggeration to say that no institution claiming to advance the public weal deserves better of the community at large than the National Sunday League;" and it denounces opposition to the League as "prejudice, bigotry, intolerance, and hypocrisy." Is this fair criticism? We affirm that it is not. The more that the National Sunday League gains its way the more toil will be enforced upon tens of thousands of busy workers, and the less and less will the Sabbath be known amongst us as a day of rest. Witness the effect of the excursions which it organizes on a Sunday. We have been personally present at a quiet seaside resort when its excursion trains have arrived filled with pleasure-seekers, and the whole place seemed to be changed. It seemed as if a large fair was being held there; public-houses were filled, and ever-so-much drinking apparently went on; all refreshment places and many shops were open; and there were different—and in some cases very noisy—kinds of amusement going on in and near the beach; whilst boats were continually plying to and fro, music was playing, &c., &c. It gave one the idea of a Continental and not of an English Sabbath Day. How

much additional labour all this must have entailed upon a large number of already busy toilers! but the promoters of these Sunday excursions do not seem to take this into consideration at all. Truly, the increasing desecration of the Lord's Day calls loudly upon all professing Christians to bestir themselves, and to use all their influence in endeavouring to check it, although in doing so they may be charged with "prejudice, bigotry, intolerance, and hypocrisy;" and it behoves them to be especially careful that they themselves set a good example in this respect, and *on no account travel on that day*, or cause in any way on it unnecessary labour.

D. A. D.

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### AGED PILGRIMS' FRIEND SOCIETY.

BY THE SECRETARY OF THE SOCIETY.

Two lectures have recently been given in the Hall of the Hornsey Rise Asylum, to a large number of inmates and friends of the Institution. The first one was by Mr. E. ASH, on "Egypt," and the second by Mr. G. HUME, on "Eight Months in Sinai;" both were illustrated by a large number of excellent limelight views. Such gatherings are most useful to the Maintenance Fund of the Home, and also afford an agreeable change for the dear aged ones who dwell in this "quiet resting place."

A public meeting has also been held at Woolwich, Mr. THOMAS GREEN in the chair. Addresses upon the Society's work were given by the SECRETARY, and Mr. A. BOULDEN and the Rev. E. WHITE. A liberal collection was taken.

The Lady Visitors of the Hornsey Rise Asylum are arranging for their Annual Sale of Work on July 5th, and a circular has been issued inviting gifts of useful and fancy articles. The proceeds are devoted to the Benevolent Fund for the help of the sick and infirm inmates.

The Annual Election of Pensioners on the lower list to the Ten Guinea Pension, will take place on June 4th, at the Cannon Street Hotel. In addition to twenty-five to be elected, ten of the oldest recipients upon the books will be raised without election.

The late Rev. JAMES HARRINGTON EVANS, whose remarks upon "Love of the Brethren" appeared in last month's issue, was a warm friend of the Society, and frequently preached on its behalf. His portrait appeared in a recent number of the *Quarterly Record*.

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WELL, I trust I have a habitation in the heavens, and a treasure there in certain reversion. Blessed be the Lord! Oh for grace to be enabled to view these things as realities, and to be making up my happiness in them. Jesus mine, His kingdom mine, His throne mine—what things are these? Shall I one day see Him, be with Him, and like Him? Think of this—like Him! Glorious prospect!—*Watts Wilkinson*.

## Reviews and Notices of Books.

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*The Biblical Illustrator ; or, Anecdotes, Similes, Illustrations, &c., on the Verses of the Bible.* By the Rev. JOSEPH S. EXELL, M.A. Joshua, Judges, and Ruth, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther. London: J. Nisbet and Co.

WE heartily welcome the appearance of two more volumes of this useful and valuable work. The volumes of the New Testament are complete, and these volumes make the fifth and sixth of the Old Testament. Other volumes are in an advanced state of preparation, and are expected to be published shortly.

*The Fireside.* No. for March. London: *Home Words* Publishing Office.

THIS number contains an interesting account of "The Royal Throne" and of the late beloved Queen; a meditation for Good Friday, on "Divine Forgiveness," "How to Reach the Chinese," by Miss Gordon Cumming; "The Fishermen's Warnings," &c., illustrated; with tales and other articles.

*Home Words.* No. for March. London: *Home Words* Publishing Office.

THIS number of this popular periodical contains a further account of "The Crew of the Khyber," a true story of the sea; "Our Parish Camera and its Takings;" "Beyond the City" (Jerusalem); "Washing Days and Washing Ways," illustrated, &c.

*Hand and Heart.* Illustrated Tales. London: *Home Words* Publishing Office.

A COMPLETE story is contained in each monthly number. The story for the March number is entitled "Jack of all Trades; or, Right makes Might."

*The Day of Days.* March No. *Home Words* Publishing Office.

THIS number is called a "Royal Number," and contains, besides serial tales, "Our King and Queen," by the Editor; "A New National Anthem;" "The Early Days of Queen Victoria;" "The Poet of Home Life," &c.

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DEAR READER, if you drink into the richness of that wonderful converse which God holds with his servant the Prophet, do read for yourself, and ponder over that twelfth chapter of Jeremiah. One point is this—that it is no unsanctified familiarity; the child of God does know what it is to say to his beloved Redeemer, "Let me talk with Thee," and he does hold converse with Him, and "talk with Him as one talketh to his friend." I would not on any count live without this hallowed nearness to Christ. It proves one's heart is in love with Him who is the joy of one's life.—George Cowell.