

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."

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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 CORINTHIANS i. 4.

THE SHEPHERD OF THE SHEEP.

"*I am the good Shepherd.*"—JOHN x. 11.

IN this chapter our LORD makes three statements about Himself.

First, He says, "I am the DOOR" (verse 9).

Secondly, He says, "I am the good SHEPHERD" (verse 11).

Thirdly, He says, "I am the SON of GOD" (verse 36).

He and He alone is the way of entrance into the sheepfold. Through Him alone are we manifestly numbered amongst the sheep of His pasture. Through His blood we are reconciled to GOD. Through Him we are saved.

He, too, is the SHEPHERD. There are under shepherds, but He is the great SHEPHERD and the chief SHEPHERD. He is "the SHEPHERD and BISHOP of our souls."

Further, it is important to notice that He is the eternal SON of GOD. He is therefore the Divine SHEPHERD—a SHEPHERD possessing Divine attributes. His sheep are therefore safe in His hands.

Let us concentrate our thoughts on Him as the SHEPHERD of the sheep. This chapter sufficiently sets forth His Shepherd office.

1. *First, we learn that He is a SHEPHERD Who gives life and abundant blessings to His sheep.*

He came for that object. "I am come," He says, "that they might have life and that they might have abundance." This is the more literal rendering of verse 10. There is no suggestion,

we think, of giving life to some and more abundant life to others. He came to give life and abundance to all His sheep without exception. Moreover, He not only came with this object in view, but He really carries out His purpose in respect of all His sheep. He says, "I give unto them eternal life" (verse 28). The like blessing is given to them all.

Moreover, abundance of spiritual blessings is bestowed upon them all without exception. To the Ephesian saints, who were men and women like ourselves, the apostle says, "Blessed be the GOD and FATHER of our LORD JESUS CHRIST, *Who hath blessed us with all spiritual blessings in heavenly places in CHRIST*" (Eph. i. 3). All the sheep are chosen, predestinated, adopted, and redeemed, as the following verses show.

Spiritual life and eternal life are blessings which are bestowed through infinite grace on all the sheep of CHRIST. Having all of them like sheep gone astray, they deserve death, but CHRIST their good SHEPHERD, in rich mercy and grace, gives them life. Hence, though "the wages of sin is death," "the gift of GOD is eternal life through JESUS CHRIST our LORD" (Rom. vi. 23). Thanks indeed be to GOD for this unspeakable mercy.

The thief comes to steal from the sheep, to deprive them of property and life. CHRIST came to give them life and a rich abundance of all spiritual blessings, present, and to come. What a contrast between the thief and the good SHEPHERD!

2. *Secondly, we learn that CHRIST is a SHEPHERD Who laid down His life for the sheep.*

He really loved the sheep, and He had their spiritual, temporal, and eternal interests at heart. He "came to give His life a ransom for many." His sheep are many in number. They are a countless multitude, but He gave His life to ransom them all. They were in the bondage of sin and of Satan, but He, to rescue them from danger, "interposed His precious blood." Their sin in wandering away from GOD caused them to be condemned to eternal death. They were worthy of having to endure the curse of the Divine law for their sin, but CHRIST came and redeemed them from the curse, being made a curse for them. In other words, the death which they merited, He endured in their stead. To secure the remission of their sins, and to deliver them from condemnation,

He shed His blood, the blood of the new and of the eternal Covenant. He gave His life for the sheep. He did so because He loved them, in spite of their sins. He "loved the Church, and gave Himself for it" (Eph. v. 25). Each sheep can say, "He loved me, and gave Himself for me" (Gal. ii. 20).

He laid down His life *voluntarily* for the sheep. His death was not brought about merely because the chief priests hated Him, and because Judas betrayed Him, and because Herod and Pontius Pilate and the Gentiles and the Children of Israel were gathered together against Him. He died because He willingly willed to do so, and He willingly did so, because He graciously wished to redeem and save the sheep given to Him by the FATHER. The special character of His death is here clearly set forth.

He *particularly* and *specially* laid down His life for the sheep, given to Him by the FATHER. He knew for whom He shed His blood. The names of those whom He ransomed were all written in His book of life.

"JESUS is our SHEPHERD; for the sheep He bled;
Every lamb is sprinkled with the blood He shed;
Then on each He setteth His Own secret sign,—
'They that have My SPIRIT, these,' saith He, 'are Mine.'"

He laid down His life by arrangement with His FATHER. It was in harmony with the FATHER'S will, and well-pleasing to the FATHER'S mind that His dear SON should die for His sheep. "I come," He said, "to do Thy will, O GOD." "Therefore doth My FATHER love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My FATHER" (John x. 17, 18).

The FATHER gave Him a charge, an injunction to lay down His life voluntarily and to take it again. The FATHER loved the sheep, and hence He sent His SON to redeem them. The SON loved the sheep, and hence He voluntarily and willingly laid down His life for them. Think of it! The eternal SON of GOD voluntarily became flesh, and dwelt among men in poverty and trial, that He might humble Himself and die for His sheep. Can we

ever fully fathom the love, the grace and the mercy of which His death was the marvellous manifestation ?

3. *Thirdly, CHRIST is a SHEPHERD Who knows all His sheep.*

The more literal translation of verses 14 and 15 is, "I am the good SHEPHERD ; and I know Mine own, and Mine own know Me, even as the FATHER knoweth Me, and I know the FATHER ; and I lay down My life for the sheep." As the FATHER knoweth the SON with the most intimate knowledge and the SON in like manner knoweth the FATHER, so the SHEPHERD knoweth His Own sheep, and they know Him. CHRIST then has an exact and special knowledge of all His sheep and they have a real spiritual knowledge of Him. Some of CHRIST'S sheep lived in Old Testament times ; some have lived at different times since Our LORD'S first coming ; some may be yet unborn. But He knows them all. "I know them," He says (verse 27).

He knew Abel, Noah, Abraham, Isaac, and Jacob. He knew Joseph, Moses, and Joshua. He knew David and all the godly kings, and all the prophets. He knew all His people in Old Testament times, and He has known all His sheep since.

"The LORD knoweth them that are His." Does He know as His sheep all who read these pages ? They are His by gift and by purchase (John x. 29 ; Acts xx. 28). What an infinite mercy if He recognizes us as His sheep, and sees the marks of His sheep in us ! His true sheep *hear His voice* and they *follow Him*.

4. *Fourthly, He is a SHEPHERD Who brings His sheep.*

They have all wandered away and they are unable to come back themselves, but He goes after them until He finds them. Then He lays them on His shoulder, and says, "Rejoice with Me ; for I have found My sheep which was lost." O the love and grace which this indicates. He is not content with the sheep already in the fold. He says, "Other sheep I have," "them also I must bring." He holds Himself responsible to bring them.

"They *shall* hear My voice," He says. There is no free will here. There is no thought here of CHRIST wanting to save the sheep, and they won't let Him. He intends to save them. He intends that they *shall* hear His voice. They shall all, every one of them, hear it, and they shall be *one flock* under one Shepherd. Here is the Shepherd's responsibility. We often hear of man's

responsibility, and there is much wrong teaching in reference to it, but we never hear of the grand truth that the Divine Shepherd has made Himself responsible to bring all His sheep into the fold. O the mercy if He has brought us!

“Christ is responsible to the Father for the salvation of those He has given Him” (Rev. J. Ormiston).

5. *Lastly, He is a SHEPHERD Who preserves the sheep.*

“I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand” (John x. 28). Here is safety. Here is eternal security. Here is final preservation. Never perish! Take comfort from that. “We are not of them who draw back unto perdition.” Why? Because *He* keeps and preserves. We are in His almighty hands, and nothing can separate us from His love, and from His power. One of His sheep found comfort from this great truth when He wrote, “The LORD shall deliver me from every evil work, and will preserve me unto His heavenly kingdom” (2 Tim. iv. 18).

“JESUS is the LORD my SHEPHERD,
Then let fear be far away;
From the lion, and the leopard,
And from every beast of prey,
He will guard His helpless sheep;
JESUS loves His Own to keep.”

(*Thomas Kelly*).

THE EDITOR

*Whittington Vicarage,
Stoke Ferry, King's Lynn.*

(*Thomas Houghton*).

BISHOP J. C. RYLE'S EVANGELICALISM.

“I have never shrunk from exposing the utter contrariety to Scripture of the peculiar doctrines of Socinians, Neologians, Romanists, and Semi-Romanists. I have not been deterred from speaking out plainly by the dread of being thought ‘controversial.’ I have made no secret of my opinions. I have unhesitatingly avowed that I hold the plenary inspiration of every word of Holy Scripture, and that I thoroughly adhere to those views which are commonly called Protestant and Evangelical.”—(*Expository Thoughts on St. Luke*, vol. I, p. vii.)

Bayside Notes.

THE FRUIT OF THE SPIRIT.

II.—LONGSUFFERING, GENTLENESS, GOODNESS.

“The fruit of the Spirit is . . . longsuffering, gentleness, goodness.”

GALATIANS v. 22.

THE nine words setting forth the fruit of the Spirit may be divided into three triplets. We have thought of the first triplet—love, joy, peace. Our attention will now be directed to the second triplet—longsuffering, gentleness, goodness.

1. *First, let us think of the fruit of longsuffering.*

The word translated “longsuffering” means patience, forbearance, and slowness in avenging wrongs. It implies patience in bearing offences and injuries, and such a mildness of disposition as is slow to resent and to punish injuries done. Under the influence of the flesh we are prone to give way to hatred, wrath, strife, and acts of retaliation, but walking under the powerful influence of the Spirit we are enabled more or less to be longsuffering and patient. Who is there, however, among the saints of God who does not feel how short he comes of the Divine standard?

This fruit of *longsuffering is a Divine attribute*. Jehovah is “longsuffering, and abundant in goodness and truth” (Exod. xxxiv. 6).

We see it in His gracious dealings with our fallen parents. Despite their sin He gave them a promise of a Deliverer, and He graciously condescended, ere He excluded them from the garden, to make coats of skin for them, to clothe them. In the days of Noah, when men had multiplied on the face of the earth, the manifestations of sin had also multiplied. The wickedness of man was great; and “every imagination of the thoughts of his heart was only evil continually.” God might justly have at once visited judgment upon the human race, but we read, “the longsuffering of God waited in the days of Noah, while the ark was a preparing.” In longsuffering mercy He waited. In longsuffering mercy He enabled Noah to be “a preacher of righteousness” (1 Pet. iii. 20; 2 Pet. ii. 5).

What the thoughts of the ungodly were when they heard Noah’s

preaching, and saw that He was preparing an ark to the saving of his house, we are not told. But the words of Solomon suggest what their conduct was. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. viii. 11). The long-suffering of God has no effect upon them. So it was in the days of Noah. Ungodly they were, and ungodly they remained until at last the flood overwhelmed them. The history even of the chosen people of Israel illustrates strikingly the longsuffering of God. Because of His compassion towards them He "sent to them by His messengers, rising up betimes and sending them. . . . But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy" (2 Chron. xxxvi. 15, 16).

It is even the same to-day. Our own nation, despite all its manifold privileges, has largely turned its back upon God, upon His Word, and upon His day. The Protestant denominations comprising the professing Church, through a large number of their leading men, deny the inspiration of the Bible and reject the old doctrines of sin and of the atonement. Worldliness abounds and men are lovers of pleasures rather than lovers of God. Yet God is longsuffering towards us. This longsuffering of God should at least lead to a natural repentance and an outward abandonment of sin, but so great is the depravity of the human heart that the longsuffering of God has no moral effect on them.

Mercifully, however, God does not abandon the whole race for its sin. Noah found grace in His eyes, and was spared with His family. Lot, too, was delivered from the awful judgment which came upon Sodom, and now at this time "the longsuffering of Our Lord is salvation." He is longsuffering towards His people, "not willing that any (of them) should perish, but that all should come to repentance" (2 Pet. iii. 9, 15). Thus we are sure, that on account of the longsuffering of our Lord, a great multitude which no man can number shall be eternally saved. All that the Father hath given to the Son in every part of the earth shall certainly come to Him. He shall certainly see of the travail of His soul, and be satisfied.

His longsuffering gives encouragement to every preacher of the Gospel. It indicates that His word shall accomplish that which He pleases.

What an encouragement is the case of Saul of Tarsus in this connection. Who would have thought that such a blasphemer and persecutor would have been saved, and made a preacher of Christ's Gospel, and a writer of a large part of the New Testament? It was the longsuffering of our Lord which brought about this marvellous result. Hear what the apostle himself says of this. "Howbeit for this cause I obtained mercy, that in me first Jesus Christ *might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting.*" Saul of Tarsus might have been in hell, but the longsuffering of our Lord arranged that he should be in heaven. The same longsuffering is graciously shown to all the elect people of God. Where is boasting then? It is excluded. No redeemed sinner should glory in himself. "He that glorieth, let him glory in the Lord" (I Cor. i. 31).

The fruit of longsuffering should increasingly mark God's regenerated people.

It should mark all *ministers* of the Gospel. The Apostle says to Timothy, "Preach the Word; . . . reprove, rebuke, exhort *with all longsuffering and doctrine*" (2 Tim. iv. 2). Forbearance and patience should mark all who stand forth to preach the unsearchable riches of Christ. Longsuffering should mark all the called people of God. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, *with longsuffering*, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 1-3). We are to put on as the elect of God, "humbleness of mind, meekness, *longsuffering*" (Col. iii. 12).

But who is sufficient for these things? In ourselves we are helpless. Hence we need to pray daily to be "strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness" (Col. i. 11).

2. *Secondly, let us think of the fruit of gentleness.*

Lightfoot says of the word translated gentleness, "a kindly disposition towards one's neighbours, not necessarily taking a

practical form." In harmony with this the word is translated by the Revised Version, "*kindness*." Just as longsuffering is a mark of God's character, so gentleness or kindness is also a mark of His dealings with His people.

His saving mercy towards His people is summed up by the word "*kindness*." Rich in mercy and abounding in love towards His people, He quickens and saves them "That in the ages to come He might show the exceeding riches of His grace *in His kindness toward us through Christ Jesus*." (See Eph. ii. 4-7.) Throughout eternity, it would seem, God will show the riches of His grace in His kindness towards His people through Christ Jesus. The redeemed throughout eternity will surely never tire of contemplating the infinite and unfathomable kindness which God has shown to them through Christ Jesus. This Divine kindness is again referred to by the Apostle Paul in his Epistle to Titus, where he speaks of "the kindness and love of God our Saviour" which issues in gratuitous salvation. (Titus iii. 4-7.) The outcome of His kindness is His saving mercy through which He regenerates and justifies His people by His Spirit, and makes them heirs of eternal life. Now if God is so infinitely kind to His people they ought to be kind to one another. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, *kindness*, humbleness of mind, meekness, longsuffering" (Col. iii. 12). Do you say, "I find it difficult to adorn myself with these beautiful graces. The flesh within me so often strongly asserts itself." Truly it is difficult. Nay, it is impossible if you rely on yourself. But *kindness* and all other graces are the fruit of the Spirit. Depend on His power and then these graces will more or less be manifested. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. v. 16).

Kindness should specially characterize ministers of the Gospel. "Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God . . . by longsuffering, by *kindness*, by the Holy Ghost, by love unfeigned" (2 Cor. vi. 3, 4, 6).

3. *Thirdly, let us think of the fruit of goodness.*

The word translated "goodness," Lightfoot says means, "*Active goodness, beneficence, as an energetic principle.*" He suggests

that the previous word gentleness or kindness is not necessarily practical, but the word for goodness is so. If we bear the fruit of goodness then, we shall not merely have a kindly disposition towards others, but we shall be actively and practically good towards them. Goodness will show itself in kindly acts and deeds. As we write we have heard of a Christian lady of means practically manifesting the fruit of goodness by sending spontaneously needed help to a poor servant of God. The Apostle John evidently had this practical goodness in mind when he wrote, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth" (1 John iii. 17, 18). We read of Dorcas that she was "full of *good* works and alms deeds which she did." We read of Barnabas that "he was a *good* man, and full of the Holy Ghost and of faith." He had showed his goodness by selling a piece of land and giving the money for the benefit of the Lord's poor. (See Acts iv. 37; ix. 36; xi. 24.) The Apostle was able to say of the saints in Rome that they were "full of *goodness*" (Rom. xv. 14).

There can be no doubt that some of God's people bring forth in larger measure than others this fruit of goodness. That practical goodness which is mindful of the poor saints, and is generous in helping forward the Lord's work at home and abroad, is not as manifest as it ought to be. There is always danger that the desire to possess old and new forms of luxury may lead even the Lord's children to fail in that practical goodness which generously helps the household of faith, and helps to forward the Lord's work both in our own land and in the dark places of the earth.

But again we need to be reminded that this fruit is a fruit of the Spirit, and only through His indwelling influence and power will the people of God abound in this, and all the other *graces* of the Spirit.

The consciousness of our failure to abound in spiritual fruit should send us to our knees. We need more and more to give ourselves to prayer that we may be "fruitful in every good work" (Col. i. 10).

THE EDITOR.

Pilgrim Papers.

WELLSPRINGS.

"He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for his law."—ISAIAH xlii. 4.

THE chapter before us starts out with a special declaration wherewith to arrest the attention of the spiritual mind. "*Behold.*" Take particular notice, look and see Whom I, Jehovah, am presenting to your attention. I will declare *Him*. "*Behold My servant, whom I uphold; mine elect, in whom my soul delighteth.*" What a beautiful statement! revealing, as it does, the Father's mind towards His beloved Son, upheld and delighted in by Omnipotence! Not that the Son of God needed upholding in the sense that we understand. But that God, His Father, upheld Him as One with Himself in His Co-equality, Righteousness, Holiness, and Perfection, and that, therefore, the work that He would undertake in the fulness of time, would have the seal and approval of His Father, Who gave all things into His Hand as Redeemer.

Look, too, at the sublime description and true picture of the Son of Man when He was to come forth from the Bosom of the Father. "*He shall not cry nor lift up, nor cause His voice to be heard in the street.*"

True, He was "born king" when He took flesh as that Holy Babe of Bethlehem, but there was no earthly Coronation; no befitting ceremonies on earth, although Heaven's angelic choir sang their song of joy and praise.

And as Son of man, no striving, no noise, but just as the Holy Stranger that He was, quietly traversing the ways of life, seldom seen in the busy streets and haunts of men; much alone on the solitary mountain, holding communion with His Heavenly Father; nowhere to lay His Head when night came on; frequently borrowing the use of a boat wherein to cross the little Lake of Gennesaret "to the other side" to meet with in His Divine purpose some poor needy outcast. When needing to go as a solitary stranger "through Samaria" He met with *one* sinner at Sychar's well. When the people, seeing some of the mighty works wrought by Him would seek to make Him King, He passed through the midst of them and out of their sight. "*He shall not strive nor cry,*" and when the multitude would follow and crowd upon Him, He would withdraw Himself and seek some sequestered spot and hold communion with His Father. Nevertheless, He was always at hand to soothe a sorrowing heart and comfort a wounded spirit and heal a sick body. *He* could so time it, that He was at that City gate just at the moment, when a poor, sorrowing widow was going out to bury her only son, and He showed His pity and comfort by restoring him to his mother. All the sweet instances to which we might refer throughout the Gospels, go to show how He

would "not break the bruised reed, nor quench the smoking flax," but would with a word of encouragement and revivifying influences raise the dimly burning and smouldering embers to a flame.

"Behold My Servant," declares Jehovah. In reference to Christ, the Anointed Son; a Servant sent forth from the Bosom of His Father to accomplish a mighty work, and which He alone could perform and cry at the last, "*It is finished.*" Upheld by Divinity. Made Man, since Divinity could not suffer. Upheld by His Father, that He should not faint nor fail in that awful day for which He came to this sin-stained, curse-laden earth to take upon His sinless Head, the sins of a mighty multitude to be redeemed by His precious Blood. The spotless, sinless Victim, and our Sin-Bearer, cried out, "My God, My God, why hast Thou forsaken Me," when the Father turned away His Face and could not look on sin! He then suffered all He could suffer, and bore all He could bare, and died the Death which we must otherwise have died. Oh, ponder these deep and sacred truths, beloved, more and more. Treat not the smallest sin, nor the very appearance of evil lightly! Think of Jesus and what as Jehovah's Servant He was and did for you and how He has freed you from the curse and condemnation of the broken law! Never a harsh word from Him; never an impatient gesture; never a repelling look; never one word that sent a seeking sinner away from His Presence discouraged. No noise, no great éclat, nor foregoing announcements as that Holy Stranger, that meek and lowly Lamb of God "went about doing good," and enduring such contradiction of sinners and never proclaiming Himself nor His Authority whereby He did these things. Revealing Himself not to the multitudes who "thronged" Him, but here and there to just one poor self-condemned sinner who "touched" Him; a poor "bruised reed" healed and blessed and not broken. No condemning word, however much He seemed to put her off at first, when the poor Canaanitish woman, content to call herself a little dog or puppy, heard His gracious tender words, "O woman, great is thy faith, be it unto thee, even as thou wilt." He knows every bruised and broken heart and is at hand to-day, as much as ever He was, to heal and bind up. Not a single bruised reed but that He will restore; not a tiny spark of smoking flax, but that He will fan to a flame. A broken and contrite heart; true mourning for sin is the ground upon which He works. Something in that wounded heart is there which *He* acknowledges, and He will never despise such. Oh, the gentleness of Jesus! It may well humble the much forgiven sinner! And to think that it is the same Voice, the Voice of Divine Majesty which "rolls all the stars along and spake the promises," as dear Watts said, which speaks in the sinner's ear and sends him on his way rejoicing, a sin-pardoned, reconciled, much forgiven, much loved child of God.

Jesus did not fail, nor was He discouraged. The marginal word perhaps throws light upon this word. He shall not be *broken* "until He hath set judgment in the earth and the isles wait for His law." The work was yet before Him, when His blessed Body was to be

“broken” on the accursed tree. And in fulness of time, He failed not but could cry therefrom, “*It is finished,*” and finished indeed was the work given Him to do, and what had been declared centuries before that He would do.

To fail is to come short in purpose and performance. To fail in word is to break one’s promise. To fail is to deny when need arises. To fail is an evidence of weakness or inability. But blessed be His Name, and everlasting honours rest on His Head, Omnipotence knew of no “ifs” nor “buts” nor failure; no stopping short in the work given Him of His Father to do. He went the whole way to the Cross to accomplish the salvation of His elect. He carried through the whole mighty scheme of Redemption and His people are brought to rejoice by free and sovereign grace in the stability of His Throne; the security of His people; the sweetness of His love and the solid Foundation upon which all their hopes are built.

Child of God, rejoice in your Everlasting Portion in a Covenant-keeping God! As surely as He spake to Joshua, “I will not fail thee, nor forsake thee,” so surely will you prove the truth of that promise (Joshua i. 5). As surely as He has declared that He will not suffer His faithfulness sworn in Covenant to David, to fail (Ps. lxxxix. 33), so shall every child of His prove it to the end. He will supply all their need, and lead them in life’s pilgrimage, where springs of water “fail not” (Isa. lviii. 11). His Word will never fail nor pass away (Mark xiii. 31). And when heaven and earth perish, “Thou remainest” is still the sure anchor of His people’s Hope, and “Thou art the Same and thy years shall not fail” (Heb. i. 11, 12).

Oh! that from our pulpits sounded forth more of these glorious truths to-day, exalting a precious King and Saviour, the God mighty to save; Omnipotent to bless and carry on His own work, and Who will see to it that every one for whom He shed His precious blood *will* be brought Home to God. One sorrows to hear the God-dishonouring expressions so much on the lips of preachers and teachers to-day which give Him not all the glory of the sinner’s Salvation. To preach an incompetent God, Who cannot work until the sinner does *his* part in coming and believing, is robbing Him of the glory alone due unto Him, and teaching that which is contrary to the Word. But blessed be His dear Name, our text is one of all those Scriptures which declare the immutability of His Counsel, the sureness and completeness of His work, and that He alone is worthy of His people’s salvation from first to last. His Sovereign will can triumph over the hardest and most stubborn of hearts and break down every barrier that separates a soul from God, whom Jesus came to save. Divine command and gracious enabling accompanies the Voice that calls a sinner once dead in trespasses and sins to His feet. He, as Son of man, had but to say, “Follow Me,” and Simon and Andrew immediately follow Him, leaving their earthly calling and entrusting themselves forthwith to Him and to His care. It was sufficient for Zacchæus to hear that wondrously surprising word, to turn hearing into prompt obedience,

and that recently oppressing tax-gatherer into a new man when Salvation came to his house and heart that day. And the reader's mind will doubtless have gone to Saul of Tarsus, while he was in the midst of his hellish pursuit, "*yet breathing out slaughters against the disciples of their Lord.*" What turned a persecuting sinner into a preaching saint? What had Saul to do in his own conversion? And what had the poor fallen Peter to do with *his* salvation and the keeping power of his God, when he so basely denied his Lord, and the Lord's one look sent him out from His presence, weeping bitterly? Oh! it is all of sovereign grace and mercy and Jesus did not fail. He, Who came to do His Father's will, could say at the end of all His travail and toil in this sin-stricken world, "I have finished the work Thou gavest Me to do," and "now, Father, come I to Thee." May you and I, fellow-believer, in our lives seek to humbly testify and to pray much for those who in public lift up their voices, that from many a pulpit may go forth once more the glorious Gospel of a full Christ for empty, undone, helpless, hell-deserving sinners, and thereby give Him all the glory of His people's salvation.

"He shall not fail nor be discouraged till He have set judgment in the earth and the isles shall wait for His law."

This is He, God's King set upon His holy hill of Zion, the Mighty to save, and Who has pledged Himself and His Own honour to bring every son and daughter whom He has redeemed, safe Home to His Father's Home in glory!

Thrice happy they who have been brought to trust in an unfailing Redeemer and Friend.

R.

SUMMER AND WINTER.

"*The day is Thine, the night also is Thine. . . Thou hast made Summer and Winter.*"—PSALM LXXIV. 16, 17.

YES, gracious Lord, the day is Thine,
In which I view Thy wise design;
But faith can take the place of sight,
And trace Thy mercy in the night.

The wintry days are dark and brief,
With little to afford relief:
Then summer finds her lovely place
In Thy sweet calendar of grace.

Alternate pain and joy shall share
The wise provision of Thy care;
Until all shadows flee away
Before the dawn of endless day.

Feb. 3, 1937.

WILLIAM WILEMAN.

Sermons and Notes of Sermons.

THE GUILTY CLOTHED.

A SERMON BY THE LATE VERY REVEREND HENRY LAW, DEAN OF GLOUCESTER.

“Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them.”—GENESIS iii. 21.

THERE is one God and one access to His smile. There is one heaven and one door to it. The Saviour, Who was to come, and the Saviour, Who is to come, is one Christ. The faith of Abel and of the Baptist looked to the same object. Noah did not preach one righteousness, Paul another. The Patriarchs did not rejoice in one hope, the apostles in another. From first to last, all the pilgrims to the hill of Zion lean on one arm. All the voyagers, who cross the sea of life to the haven of eternal rest, are guided by one compass.

Reader, how all-important, then, is the thought for you, for me,—Have we escaped the many by-roads of destruction? Are we securely journeying along the one only track, which leads to life?

The Lord Jesus Christ is this one way.

The rays of His redeeming love burst forth, so soon as there was a sinner to be enlightened. The garden of Eden witnessed the dark sight of innocence destroyed; but it witnessed, too, an earnest of more than innocence restored. The parents of our race were not driven into the wide wilderness of the earth without a cheering prospect, and a strong comfort, and a precious promise, and a distinct figure of full recovery. The heavenward road was marked out before them in a clear map. Jesus was pictured to them in living colours.

Even the clothing made for them, and put upon them, preached the Gospel to them. Consider their case. They were conscious of shame, and blushed to meet the light of day. In their distress they sought concealment. They contrived—human invention could do no more—a shadow of a raiment. How flimsy, how tattered was it! But God in mercy came to their relief. He supplied all their need. He made “coats of skins and clothed them.”

Reader, it may be that hitherto you have seen nothing in these garments but a warmth for the body and a screen from the blast. But be assured, the meaning is far larger. It is spiritual. It tells us of the robe of Righteousness, which God has provided to adorn and beautify the naked soul. May the Lord, by His Spirit, show this wonder to us!

We gain light on the subject by examining the substance of which the coats were made. It was not leaves joined together—nor twisted bark—nor plaited roots. It was the skin of lifeless animals. Death, then, must have commenced its desolating work within the garden. But how did it approach its earliest victims? Not in the slow step of gradual decay. This was the morning of existence. Time was

in its infancy. The wastings of age were yet far off. These beasts of the field must have fallen by the hand of violence.

But why? Not to supply man with food. Before the flood, herbs alone sufficed for nourishment. Noah was the first who heard the enlarged grant, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. ix. 3). They were slain, then, for some other purpose.

It could have been no unholy purpose, for God regarded their slaughter with no displeasure. This He testified by using their skins. If, then, they died according to the will of God, but not to feed man, there remains only the solid conclusion, that they were offered in sacrifice. Thus they exhibited the Lamb "foreordained before the foundation of the world." And hence we learn that in Eden victims bled. Yes! the first drop, which stained the earth, the first expiring groan, proclaimed in the most intelligible terms, "the wages of sin is death"; and "without shedding of blood is no remission." The doctrine of these rites is the doctrine of the Cross.

All doubt is thus removed as to the skins, which supplied man's first apparel. They were taken from the offerings for sin. Hence each sacrifice presents to the eye of faith the double sign of full salvation. Each altar casts a shadow, not only of the blood, which buys from hell; but also of the Righteousness, which buys all heaven.

Reader, such is the figure. It is indeed admirable for simplicity. But who can express the length and breadth of the truth, which it unfolds? A truth, which is the very key of heaven, and the green pasture of the soul. Until we understand this, we are only at the threshold of the Gospel. Will you not, then, draw nearer with me to seek the full comfort of full knowledge?

I cannot doubt that your earnest desire is, when this short life is past, to enter into the joyous mansions of the blest. But have you robes of your own fit for such abode? To be in heaven is to be with God. All there are beauteous in holiness. All shine in purity. All are white in spotless perfection. The eye of God rests on each with delight. He can find no blemish in them. He counts them all meet to sit on thrones of glory. But how have they obtained this unsullied raiment? It can be nothing framed by man. Defiled hands can only work defilement. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." It is plain, then, that if we could dwell where nothing but Righteousness reigns, we must bring Righteousness with us. It is equally plain, that we can as easily make ourselves gods, as array ourselves in unstained robes. Who then will deck us, that we may be found worthy?

This reasoning leads us to the glad tidings of the glorious Gospel. All is provided for us in the Saviour Jesus. The Righteousness needed by us, and presented to us, is His obedience. He does for us what we could never have done. In Him we become what we never could have been without Him. He works out an infinite worthiness, that

He may be to us all that His name imports, "The Lord our Righteousness."

How precious is this well of truth! Let us draw deeper refreshment from it in gratitude and faith. Behold again and again the glorious fact. One, made of a woman, has passed through human life without once straying from the path of God. The earth has seen a man, pure as God is pure, holy as God is holy, perfect as God is perfect, sinless as God is sinless. He went round the circumference of the law without one deviating step. With strong wing He soared to its utmost height, and neither paused nor flagged. The searching eye of God always upon Him, could not once find the absence of heavenly love in any thought, or word, or deed. He had all trials, but no fault; all temptations, but no sin. The ground was oftentimes slippery, but He never slipped. He was assailed on all sides, but He never fell. Thus He stood before God, holding in His hands a full unbroken obedience,—accomplished,—completed to the minutest letter. But it was all for us. He wrought it, that He might give it; and He gives it to every naked sinner, who in faith flees to be thus sheltered by Him.

Reader, perhaps you eagerly exclaim, Are these tidings confirmed to me by the mouth of the Lord? They are. They are. Listen to His words: "The Righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe" (Rom. iii. 22). Fully trust this saying, and all peace is yours. It is "unto all," as payment placed to their credit in the book of account. Thus when God reckons with the believer, and asks the fulfilment of the law, behold! there appears on his behalf, deposited by the hand of Christ, an obedience extensive with the very uttermost demand. God neither desires nor can receive more. So, too, it is "upon all." Hence, when the believer stands at heaven's gate, he appears in heavenly robes. The righteousness of Christ is upon him. What more can be required? It is as bright and glorious as God Himself.

I would, indeed, that you should be satisfied on this point. In this affectionate desire, I beseech you to weigh well another Scripture: "He hath made Him to be sin for us, Who knew no sin, that we might be made the Righteousness of God in Him" (2 Cor. v. 21). Blessed is the man in whose heart these words take root! They are precious beyond ten thousand times ten thousand worlds. Do not they state that we—even we—who are all vileness by sin, if only we are one with Christ by faith, are made the Righteousness of God!

It is manifestly the Lord's will, that this provision for the soul should be always present to our adoring eye. Therefore it is that the object most familiar to our senses—even the covering of the body—is planned to portray it. Study, then, this lesson. It is suited to every mind. The palace and the cottage alike teach it. It is as clear to the unlettered as to the learned.

I would fain commend it to your faith and your affection; but I find that earthly shadows fall as far short of the heavenly reality, as the creature is nothing when compared with the Creator.

We admire Adam's robe of innocence. It was pure and lovely, but it was human. Not so this robe. It is Divine. The God-man, Jesus, it its Author. Adam's robe was soon soiled and lost. Satan touched it, and it crumbled into nothingness. This is kept in the height of heaven; the destroyer cannot reach it. The skins brought to Adam would soon wax old and perish. This is "everlasting Righteousness" (Dan. ix. 24). Age rolling after age brings no decay; its newness is unfading. Earthly robes are sometimes of surpassing splendour. But what would be the brightness of Solomon's royal apparel beside this?—dim as the fairest star before the sun in mid-day strength.

Here I stop, feeling that eternity cannot exhaust the praises of this garment. But I have not written in vain, if these few words make its preciousness more precious to the souls of any.

Reader, do you desire to possess it? Ask, and you have. Seek with earnest faith, and it is yours. The prodigal returns, and the father says, "Bring forth the best robe and put it on him" (Luke xv. 22). The weeping penitent comes, and heaven's best robe is cast around him. Be wise, then, and listen to the voice, which cries from above, "I counsel thee to buy of Me—white raiment, that thou mayest be clothed."

What can you desire more? Here is Christ's worthiness, for our unworthiness.—His sinlessness, for our sinfulness.—His purity, for our impurity.—His beauty, for our deformity.—His sincerity, for our guile.—His truth, for our falsehoods.—His meekness, for our pride.—His constancy, for our backsliding.—His love, for our hate.—In a word, His fulness, for our emptiness.—His glory, for our shame.—His one Righteousness, for our manifold unrighteousness.

Happy the man who replies, I hide myself in Thee, O blessed Jesus! I receive Thee, as of God made unto me Righteousness.—He sweetly sings, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of Righteousness" (Isa. lxi. 10). He humbly adds the note of transport, "Henceforth there is laid up for me a crown of Righteousness, which the Lord, the Righteous Judge, shall give me, at that day; and not to me only, but unto all them also that love His appearing" (2 Tim. iv. 8).

BISHOP J. C. RYLE ON BIBLE STUDY.

"I HAVE a strong conviction that we want more reverent, deep-searching study of the Scripture in the present day. Most of Christians see nothing beyond the surface of the Bible when they read it. We want a more clear knowledge of Christ, as a living Person, a living Priest, a living Physician, living Friend, a living Advocate at the right hand of God, and a living Saviour soon about to come again."—(*Expository Thoughts on St. Luke*, vol. I, p. x.)

LIGHT AND GLADNESS SOWN FOR THE RIGHTEOUS.

EXTRACT FROM A SERMON BY J. C. PHILPOT, PREACHED AT
PROVIDENCE CHAPEL, EDEN STREET, LONDON, JULY, 1849.

“Light is sown for the Righteous, and gladness for the upright in heart.”—
PSALM xcvi. 11.

TRUE religion is not learnt in a day ; in most cases, it is the slow growth of years. In grace, as well as in nature, the most lasting and solid materials are usually of the slowest growth. It takes twenty-five years to build up the body of a man ; it takes near double that time to build up his mind. A gourd grows and withers in a night ; the oak, the monarch of the forest, is the slow growth of a century. And thus, where there is a solid, substantial growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ, it is, generally speaking, the fruit of years of trials, temptations, and corresponding mercies, favours, and blessings. We may find, perhaps, this train of thought not altogether unconnected with the words before us ; which as they consist of two clauses, I shall, as the Lord may enable me, endeavour to open up this morning, by showing first—How light is sown for the righteous. Secondly, How gladness is sown for the upright in heart. We have a certain character set before us in the words of our text, who is called in the first clause, “the righteous” ; and, in the second, “the upright in heart.”

It will be my business, therefore, before we proceed any further, to describe, as the Lord may enable me, who this character is ; for all depends upon that ; it is the base on which the whole superstructure stands ; it is the hinge and pivot upon which the whole text turns. A mistake here is fatal throughout. Personal preaching I abhor ; discriminating preaching I love. We cannot have too little of the one ; we cannot have too much of the other. Individuals we should never desire to bear in mind, but characters we cannot bear in mind too much ; for describing character we enter into the very secret thoughts of God’s people ; and by unfolding, as the Lord may give light, their experience, we have a witness in the hearts of those who know the truth, that they are possessed of these divine marks which show that their names are in the book of life.

The Word of God describes the children of the Most High under various names. They are called, sometimes, children of God, heirs of God, saints, brethren, temples of the Holy Ghost ; but, perhaps, there is scarcely any title more frequently used, especially in the Old Testament, than that before us, “the righteous.” What, then, is meant by this word “righteous,” Who is the character described thereby ? We may say, then, that in order to be righteous a man must be possessed of three qualifications. He must first, be righteous by the imputed obedience of the Lord Jesus Christ put to his account. He must, secondly, be righteous by the impartation of a righteous principle ; and, thirdly, he must be righteous by the bringing forth of

this righteous principle in godly acts, in his life, conduct, and conversation. So that we may say, a person is righteous in three points of view. He is so by righteousness imputed, righteousness imparted, and righteousness manifested. And if a man is not partaker of these three distinct kinds of righteousness—if all three do not meet in the same individual—if he is not a partaker of imputed righteousness, he is not such a character as God Himself in His holy word has called righteous.

I shall not dwell this morning upon the imputed righteousness which is put to his account, though it is the foundation of the whole, as it is not closely connected with my text; but shall confine myself chiefly to the second qualification, whereby a man is accounted righteous, as being made a partaker of imparted righteousness; for we shall find it is for him as righteous in this sense that "light is sown."

Now this righteousness, as described in the Word of God, stands in various things. Thus, it stands in light; as we read, "Who hath called you out of darkness into His marvellous light" (1 Pet. ii. 9). It stands in life; "And you hath He quickened" (Eph. ii. 1). It stands in power. It stands in divine teaching (Isa. liv. 13). It stands in the fear of God (Jer. xxxii. 40). It stands in faith. It stands in hope, as an "Anchor of the soul" (Heb. vi. 19). It stands in love (1 Cor. xvi. 22). It stands in the leadings of the Spirit: "as many as are led by the Spirit of God" (Rom. viii. 14). It stands in simplicity and godly sincerity, in righteousness and true holiness. In a word, it stands in the work of the Spirit upon the soul. Therefore, all these qualifications—light, life, and power; the fear of God, faith, hope, love; righteousness and true holiness; sincerity, and godly simplicity—all meet in the same individual; and so far as they meet in the same bosom, and a man is made partaker of them by the power of God, so far, and so far only, is he inwardly a righteous man.

Now we read in our text that light is sown for such. There is to my mind something very sweet and expressive in the figure; which I may observe is one of the simplest in nature. The casting of seed into the ground, and out of that seed a crop springing up, is a figure common to every country, and familiar to every understanding. When, then, the blessed Spirit declares that "Light is sown for the righteous," he means that seeds of light are sown for them, which in time spring up and bear a produce. But what is there couched in the figure? Let us examine it a little more minutely, and look into it a little more closely.

Before seed is cast into the ground, there must be a preparation. The soil in its natural state is not fit to receive seed. It must undergo a certain process whereby it is brought into a state suitable to receive it. In other words, there must be a seed-bed in which it must be sown, in order that it may germinate and send down a root. But, there is another thing equally necessary, which is, that the seed when sown must be covered up in the soil; for only as far as it is thus covered up and concealed, does it germinate, grow, or bring forth a crop.

Let us bear these two ideas in mind, because they are the two leading characteristics of the figure. First, then, there must be a preparation; the soil must be fit for the seeds of light to be sown in it. This we see in various ways.

For instance, there are certain providential leadings, and there is scarcely any child of God who is not more or less acquainted with them. These providential leadings are often of the greatest importance, as it concerns spiritual things. Nay, I may add further, that some of the most important events of our life were connected with apparently trivial incidents. The most important event in my life was my going to Ireland in 1826, when a young man at Oxford. I call it the most important event in my life, because it was in 1827, now twenty-two years ago, that eternal things were first laid upon my mind, that I was made to know myself as a poor, lost sinner, and a spirit of grace and supplication poured out upon my soul.

I may have had doubts and fears since as to the reality of the work of grace upon my soul; but I have never doubted, and never shall doubt that if I possess grace in my heart, it was then first implanted. That important event, connected as it is with my standing before you at this moment preaching the word of life, depended upon a very simple incident. It was this. A gentleman, sleeping at Oxford, instead of going off early the next morning, remained two or three hours later. That circumstance gave me an interview with him, which resulted in my going to Ireland. Upon that simple incident, then, of a gentleman staying a few hours in a town, hinged the whole work of grace in my heart.

I may mention another thing, which may excite a smile, that the foundation of my present ministry turned upon the death of a horse; when I was first a clergyman, I used to ride backwards and forwards to my parish from the University; but my horse dying, and it not being convenient to buy another, I was induced to go and reside in that parish. And it was during several years that I lived there in separation and privacy, that the foundation of my present ministry was laid in the exercises of mind I then experienced. It was then I began to speak to the people of God of trials and exercises; and to trace out the difference between the teachings of God and the teachings of man. I merely mention the circumstances to show how the most important events (for what can be so important to us as the things of God) may depend upon apparently minute circumstances. Now when we are in these circumstances we have no light upon them; but light is sown in the circumstances. When I went to Ireland, I had no idea that the Lord meant there to visit my soul with his grace; I went merely from carnal motives; but light was sown in that circumstance, and has since sprung up. When my horse died, it was a trouble to me; but light was sown in that circumstance, to bring me more into an acquaintance with the inward workings of my heart, and lay the foundation of an experimental ministry.

You may have experienced a similar thing. You may have gone

up a street, and there met a person ; and that meeting have turned out an important event in your life. You may have changed your residence, and that change may have led to most important consequences. These are providential leadings. Light is sown in them ; seeds of light, which are as different when they have sprung up as the blade from the seed. They are sown in the bed, covered with darkness, concealed by the soil ; yet they spring up and bear a crop of light. Now we are as passive in the matter as the very soil in which the seeds are sown. But by these providential dealings and leadings, whether afflictions or mercies, a preparation is made for the seeds of light to be sown.

Providential dealings are often as the ploughing, the furrowing, the removal of the weeds, the preparing a bed for the seeds to fall in. Nay, more, when the seeds are sown in providential circumstances, in affliction or mercy, they are covered and concealed in the soil, yet in due time spring up and bear a crop. But there are not only providential leadings, afflictions, and mercies in which light is sown ; there are also spiritual dealings, and in these more especially light is sown for the righteous. The seeds of light, then, are sown in the very first teachings and dealings of God with the soul in the very first cry for mercy ; in the very first pang of conviction ; in the very first heartfelt prayer ; in the very first sincere desire ; but so covered up, so concealed, so buried, as not to be seen ; and yet all the time taking root downwards, and pushing a blade upwards. And here is the difference, as the Lord Himself has described it, between those who bring forth fruit, and those who do not. These latter, " because they had no root, withered away." But where the Lord has sown in the heart of the righteous—in troubles, afflictions, temptations, griefs, and sorrows—the seeds of light, a crop will come up. The root will bury itself deeper, take firmer and stronger hold ; and after a time will spring up, first the blade, then the ear, then the full corn in the ear. To carry out the proof of this, look at the Lord's providential leadings. When the first providential leadings took place, the seeds of light were sown in darkness ; but by and by light began to spring up, and the hand of God began to appear more manifestly.

You were brought through a leading in providence to sit under a certain minister, to read a certain book, to hear a certain sermon, to peruse a certain portion of God's word. Now, as grace began to work, the seeds of light began to spring up ; you began to see why God placed you in that village, why you went down that street, why you came under that ministry, or met that individual ; light began gradually to spring up, and cast itself over the providential circumstance, just as the blade springs up, and casts its shadow over the ground. You begin to see now clearly the hand of God in your change of situation, in your leaving that town or village, in coming to that house, reading that book, hearing that minister, or opening that chapter.

Now you can see the hand of God was in it. Here is light springing up ; light sown in the very providential dispensation, now springing

up and casting its blessed light on that circumstance. I see now why I went to Ireland, while a carnal young man at Oxford; I view now the hand of God in it; light shines upon that providential circumstance; and, though dark then, it is clear now. By this the children of God are distinguished; and this is what we should be doing—watching the hand of God. Why, if we lived like Christians, we should scarce speak to a person, or leave our door, without praying and watching, or mentally lifting up our hearts that the hand of God might be with us. We should be waiting for and watching the hand of God all through the day; and tracing out his providential leadings and guidings in every event of life.

“Whoso is wise, and will observe these things, even he shall understand the lovingkindness of the Lord” (Ps. cvii. 43). So with all our afflictions, exercises, sorrows, and griefs. Are not all overruled in a most wonderful way to teach us more what we are, to unloose us from the creature, separate us from the world, and bring us nearer and nearer to the Lord Jesus Christ? How in all these things light is sown; and, yet, such is the nature of it, that though thus sown, we can only see it as light springs up. Thus the light springs up out of the very circumstance in which it is sown. How blessed this is! What ever circumstance may arise, however painful, however perplexing, however opposed to the natural feelings of the heart, or whatever we may pass through in our minds—still to believe that side by side with every trouble God sows the seeds of light; how this should reconcile us to all our afflictions and difficulties. Afflictions and light are sown together; and as the affliction spreads and grows, so light spreads and grows, till at last it is clearly seen rising up out of the dark clods, and by and by bears a crop, till the whole harvest of light covers the dark soil, and strangles the afflictions which once seemed as if they would strangle it.

Wherever, then, there is imparted righteousness, and the soul is possessed of light, life, and power; the fear of God; faith, hope, and love; sincerity and godly simplicity—there are the seeds of light sown. It may be in some cases long before it springs up. It is in nature as in grace. Some seeds spring up soon, mustard and cress spring up quickly. The cone of a fir tree may be two years before it germinates. Months and months may roll over our heads before a blade of light is produced, and years more before the ear is ripened, and the harvest gathered in. So that gladness is sown for the upright in heart in all their troubles, afflictions, castings down, sorrows, and exercises. There is gladness lodged at the root of all. The seeds of gladness were sown in sorrow; but when it springs up, it is true gladness; the joy which “the stranger intermeddled not with,” the “peace of God which passeth all understanding.”

Are you in trouble, sorrow, and darkness now? Light is sown in them. The seeds of light are in the trouble, in the affliction, in the temptation, in the perplexity; and you shall see light upon it; it will spring up in due time. O these seeds of light! How sweet it is to have

some of the seeds of light in the soul! And the seeds of gladness and joy. Sweet smiles and heavenly favours! And for whom? The upright in heart; these two characters, "the righteous," and "the upright in heart." Light and gladness sown for them. In due time they will bless and praise God for His wisdom, goodness, and love.

WHAT MANNER OF MAN?

"THEN said he" (Gideon) "unto Zebah and Zalmunna, what manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they, each one resembled the children of a king." In walking along a crowded pavement one evening, I passed two men standing talking to each other. One of them said, in a large and arresting voice, "This is the sort of man *I'm* like." Some great one, surely; so it sounded, and it reminded me of a remark I once saw in a book about one who had done much good to the poor and abandoned of his generation and neighbourhood. His trials and triumphs were detailed, and the writer, in a sort of generalization, said, "How great is man." A few pages of the book brought the reader to the end of his life. "Man dieth and wasteth away: he cometh up as a flower and is cut down: he fleeth also as a shadow and continueth not": so at best his greatness is but comparative. While he lives, what has he that he has not received, and the inevitable grave asks no permission to hide him for ever from mortal sight. I did not, of course, wait to hear what the speaker on the road was like. He would not, would he? be like Judah, who was so consumed in the well-being and heart of His father, that his pleading with the lord of Egypt for the restoration of "the lad" has beggared all pleading since, except His, of which it was a shadow and type. Was the man like Diotrephes, who loved to have the pre-eminence and destroyed the peace of the church? Was he like Adonibezek who watched the providence and righteousness of God, and learned to his cost that "as a man sows, so shall he reap"? Or was he like Publius, who being in himself "The Shipwrecked Mariner's Society," so courteously and lavishly entertained and comforted Paul and his dripping companions and crew? I do not really think that my man was like any of them: but this fact seemed at the time to be emphasized—what multitudes and varieties there are. They might, indeed, be summed up in a few words. Job, when he spoke of the grave, left out no human being from his census. "The small and the great are there, and the servant is free from his master." "Jew and Gentile" is class enough for every name that has ever been named, both in a literal and spiritual sense—at least since God called Abraham alone and blessed him. But the divisions and sub-divisions could be multiplied endlessly before a list would be complete as to what men are like. Moreover, one man in himself is many. He is spoken of as a rarity who is "always the same." What had Jacob

done that Laban's countenance should not be "toward him as heretofore"? David had not changed when Saul—from delighting in him, now threw a javelin hoping to kill him. "How are the mighty fallen," David sang in his dirge over the dead monarch. But he himself was subject to change. It was a fearless youth, the least in his father's house and in subjection, who lifted the head from Goliath. It was the king of Israel with thousands of loyal subjects who sighed, "I am weak, though anointed: and these men the sons of Zeruiah be too hard for me." God had weakened his strength in the way; but if his natural force was abated, his spiritual force was augmented, and he looked up with confidence, deeper quieter confidence than at the first, and poured out his heart to Him Who was the unchanging One. "Thou art the same" in power, in love, in resources, in deliverances, in mercy. It is because He changes not that His people go, and still go to His footstool. They would not be allowed to go, if He changed. He is, so the Lord said in the days of His sojourn with us, "Even the same that I said unto you from the beginning."

To return to the sorts of men, varying in character, in calling, in views and feelings, in age, wealth, and family, as much as in appearance and language. There is a beautiful title in Jeremiah xxxv. 4. Hanan, the son of Igdaliah, was "a man of God." No more is heard of him—that seems to be all, but it means that he was one of the pillars of the earth, and that for his sake his generation was blessed. Elijah was a man of God, and Timothy was also with all his diffidence and fears and weaknesses. How wonderful to be made and to be called such. Some of the men who went with David to the battle were "men of Belial." They were the ones who wanted to keep the spoil for themselves, and to give none to those who, being too faint to go any further, were left by the king to take charge of the stuff, and to wait with a welcome for his return. "Sons of Belial"—they were ignorant of their own law which God had given to Moses, and more ignorant of the heart of their king. With *David*, to go down to the battle and to return with spoil, meant not any prowess of *theirs*. It meant that God alone had preserved them in danger and had given to them freely of what had been their enemies. And so David sent of the spoil to all the places where he had been wont to haunt. Judas, perhaps, was a successor to these sons of Belial. If only *he* had the money; Christ might go without the love. What manner of Man was He on Whom Mary bestowed her costly and willing gift? What manner of Man, He Who stilled the storm, brought back the lost lamented, and comforted all that mourned, reviling not when reviled? Even the same from the beginning, and now, loving righteousness, and hating iniquity, but forgiving it; doing the will of the Father in laying down His life and taking it again; sending His holy Comforter to bring back to living hearts what had been heard by listening ears; "Seeking the wealth of His people, and speaking peace to all His seed."

A FAITHFUL MIRROR AND A BIOGRAPHY.

QUITE recently a poor man, who seemed to be of the tramp class, was seen to stand before a large mirror fixed to a shop front, and as he thus stood he endeavoured to adjust his ragged attire and to re-arrange his collar and tie. Had the sight not been so sad it would doubtless have brought a smile to the face of each onlooker. The mirror was truly faithful. It revealed to the man his actual condition. It was evident the man had known better days, but he had gradually fallen lower and lower. There had been a time when he had known what it was to take some interest in his personal appearance, and now when the mirror showed his sad and ruined state there was a passing effort to "pull himself together," to re-arrange his clothing and to re-adjust his neckwear.

To those who have understanding there is much in this poor man's attitude which corresponds with the behaviour of many persons when suddenly made conscious that they are sinners. Such seek to make themselves—as they falsely imagine—presentable to God, without having recourse to the Lord Jesus, Who is the One and only Way whereby sinners can be reconciled to God (Gal. v. 14-21; Isa. i. 18-20; Rom. i. 16-17).

A pull here, a tug there, or a shuffle somewhere else may make a slight alteration in our appearance before our fellows and gratify our self-esteem, but a mere outward adjustment cannot make us fit to stand before God.

The poor man might pull at his coat, he might tug at his collar, and he might wriggle in his clothing as much as he felt inclined, but he still remained unclean in appearance, and his clothes were just as worn-out looking as before. No doubt he was better pleased with himself after he had gone through these evolutions, but they were not sufficient to restore him to the good opinion and high esteem of those from whom he had fallen away.

In like manner no mere outward alteration in external behaviour and conduct can change the heart. Men and women, young or old, need to be made new creatures in Christ Jesus. There must be true faith in Him. Each one needs to come to Him to do for them that which they cannot do for themselves, and all who do truly come to Him are washed and made white in the Blood of the Lamb (1 John i. 9 and 7). Their "filthy rags" (see Job ix. 30-31 with Zech. iii. 4) are taken from them, and they are covered with His perfect robe of spotless Righteousness (2 Cor. v. 17; Acts xvi. 31; Matt. xi. 28; Rev. i. 5; vii. 14; xix. 8; Isa. lxi. 10).

If the poor man previously referred to had any real friends, and if he desired to amend his ways and if he had applied to his friends, it is possible he might have been helped, but the steps he took at the looking-glass were of no real lasting benefit to him.

If a sinner desires to amend his ways (Jer. vii. 3) and if he does really turn to the Lord Jesus in his need, then the Lord will do for him all

that is implied in the words "washed us from our sins in His Own Blood" (Rev. i. 5) and "clothed us with the garments of Salvation" (Isa. lxi. 10).

A faithful mirror cannot hide a man's rags or his dirt or his dishevelment. It discloses them. In like manner God's Word faithfully sets before a man all his sins and defects. This is the reason why so many individuals turn away from this Book of strict accuracy. It is the Book and the only Book that truthfully reflects the condition of all who test themselves by it. It neither adds to nor diminishes ought.

In opposition to the faithfulness of God's Mirror, that is to say, His Word, many persons choose to present the biased opinions and writings of their fellow men. Human biography is often misleading. It cannot adequately reflect and impartially set forth the life and character of its subject. The most it can do is to indicate the condition of the mind of the writer. Biographers may add to the virtues of their heroes and they may hide the failures of those concerning whom they write, or they may deal unfairly with the character of a person whose good points they seek to diminish and whose shortcomings they strive to exaggerate.

Not so God's Word. Like its Author it is faithful and true. Hence it is that the failures of God's people are recorded as well as their steadfastness, and in so doing God gives both warning and encouragement in His Word. Warning not to sin—not to walk in the way of the ungodly, not to forsake God and His Truth, and yet a declaration that if any believer does fail, if he does sin and if he does mourn over his sinfulness and confess the same to God, that he has an Advocate with the Father, even Jesus Christ the Righteous, and that His precious Blood can and will cleanse from all such sins (1 John i. 7-10, ii. 1).

This faithful mirror does reflect in its pages the many failures and transgressions of God's people, but its pages also show that "when they in their trouble did turn unto the Lord God of Israel, and sought Him, He was found of them" (2 Chron. xv. 4). Its words are still the same as when God said to Israel—if ye depart from Me and serve other gods I will chasten you sore and you shall become captives, "but if from thence thou shalt seek the LORD thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul" (Deut. iv. 29). These last words are so important. It is the heart God looks at and as a man is in his heart so is he in reality (Prov. xxiii. 7). "When ye seek Me with all your heart, ye shall find Me," saith the Lord (Jer. xxix. 13).

God records it as a very evil thing that Judah would not take warning from Israel. He says "Judah hath not turned unto Me with her whole heart, but feignedly" (Jer. iii. 10). God's knowledge is so accurate He cannot be deceived. David experienced this truth (2 Sam. xii. 7) and it brought him to cry, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. cxxxix. 23-24). God's teaching made David honest and led him to pray that

God would so deal with him that he might be kept with a tender conscience, with a hatred of sin, and with a constant cleansing from sin's guilt and pollution.

What does this prove? That David saw himself in the looking-glass of God's Word, that he was taught by the Holy Spirit and that he learned that truth which the Lord taught Peter (John xiii. 4-10)—his daily need of cleansing from daily failures and daily shortcomings. May each reader as well as the writer take heed to this fact.

P. I. B.

SUBSTITUTING THE SPIRIT FOR THE WORD.

IN reference to the wild extravagances which characterized some sects and parties in Puritan days, Professor Smeaton says, "Their great error was to *substitute the Spirit for the Word*, the mischievous results of which all epochs attest. They set forth that though it was not absolutely useless to peruse the Scriptures, the mere knowledge of the latter was wholly unavailing, and could not promote the soul's salvation; that the man must learn from the Lord Himself and be immediately instructed by the Spirit. The arrogance and presumption of such a claim was at once apparent. Though these enthusiasts had little if any learning, and a small and very inadequate acquaintance with any of the Christian doctrines by instruction from others or personal study, they claimed to be better informed than the greatest theologians who had spent their life in the humble and prayerful study of Christian truth with all the available aids of learning. It was alleged, however, that these last were but letter-learned men, untaught by the Holy Spirit. They proclaimed that the Divine light, kindled in men by an immediate operation of God's Spirit, taught them what was needed for salvation; that more or less of Bible knowledge was of small moment, and that man had, by sin, entirely forfeited anything like a salutary use of reason. They claimed *spiritual illumination apart from the Scriptures*; and they both taught and acted on the principle that they were to act as the Spirit moved them. There were Antinomian enthusiasts professing to be mechanically acted on by the Spirit. Rutherford, who has fully described them in his *Spiritual Antichrist*, was a contemporary and a true witness of what he read and saw.

"It was to defend truth thus imperilled, and to correct extravagant opinions which repelled many and drove them into antagonism to the whole subject, that Owen prepared his masterly work on the Holy Spirit."—(*The Doctrine of the Spirit*, pp. 367, 368.)

[If we understand the Oxford Group Movement aright, its teaching on guidance contains within it this danger—the danger of *substituting the Spirit for the Word*. The Spirit is the Author of the Word, and He cannot guide anyone contrary to His Word.—EDITOR, *Gospel Magazine*.]

REGENERATION AND FAITH.

THE Synod of Dort met on Nov. 13th, 1618, to May 9th, 1619. Its Articles XII and XIII on the subject of Regeneration are as follows :—

“ This is the regeneration so highly celebrated in Scripture and denominated a new creation, a resurrection from the dead, a making alive, which God works in us without our aid. But this is no wise effected merely by the external preaching of the Gospel, by moral suasion, or such a mode of operation that, after God has performed His part, it still remains in the power of man to be regenerated or not, to be converted or to continue unconverted ; but it is evidently A SUPERNATURAL WORK, most powerful and at the same time most delightful, astonishing, mysterious, and ineffable ; not inferior in efficacy to creation or the resurrection from the dead, as the Scripture, inspired by the Author of this work, declares, so that all in whose hearts God works in this marvellous manner are certainly, infallibly, and effectually regenerated, and do actually believe. Whereupon the will thus renewed is not only actuated and influenced by God, but in consequence of this influence becomes itself active. Wherefore, also, man is himself rightly said to believe and repent, by virtue of that grace received.

“ The manner of this operation cannot be fully comprehended by believers in this life. Notwithstanding which, they rest satisfied with knowing and experiencing that by this grace of God they are enabled to believe with the heart, and to love their Saviour.”

The same Synod in Article XIV goes on to say, “ Faith is therefore to be considered as the gift of God, not on account of its being offered by God to man, to be accepted or rejected at his pleasure, but because it is in reality conferred, breathed, and infused into him ; not even because God bestows the power or ability to believe, and then expects that man should by the exercise of his own free-will consent to the terms of salvation, and actually believe in Christ ; but because He Who works in man both to will and to do, and indeed all things in all, PRODUCES BOTH THE WILL TO BELIEVE AND THE ACT OF BELIEVING also.” (Quoted by Smeaton, *Doctrine of the Spirit*, pp. 360, 361.) It should be noticed that the Synod teaches that those who are “ effectually regenerated do actually believe,” i. e., that faith *follows* regeneration. The sinner must first be regenerated, quickened, made alive, ere he can exercise faith. Faith does not *precede* but *follows* regeneration. A dead sinner cannot exercise faith in Christ. Thus God, by His Spirit, must begin the good work. The popular doctrine that we must do our part, and then God will do His part, making salvation depend on man’s free-will, is opposed to the teaching of Scripture.

We need to give to God the whole glory of our salvation.

“ A CHRISTIAN never falls asleep in the fire or in the water, but grows drowsy in the sunshine.”—*John Berridge*.

THE NEED FOR REVIVAL.

THE truth is, however unpalatable it may be, that for years there has been a steady drift away from religion on the part of the mass of the people. The causes are various and it is difficult to fasten upon any particular one as the chief, but the fact remains. It surely is a cause for congratulation, that the leaders of the Churches are beginning to realize the seriousness of the position, but can they stem the tide?—we fear not.

Have they not themselves contributed much to the very conditions of things we all deplore, by encouraging in the Churches, theatrical and variety shows, card playing, dancing, and film exhibitions of the unedifying type; under the specious plea of holding the people. And where these things have not been adopted, the pulpit teaching has been of a weak and negative kind. The sermons have been little better than moral essays. The Scriptures' authority and inspiration have been denied or qualified, till men have lost respect for its teachings, fear of its warnings, faith in its promises, and at best regarded by them as simply a religious classic. Human reason has been exalted above the Word of God and men have followed the light of fallen human wisdom. The evangelical doctrines of sin, redemption, and the future state have generally become discarded, derided, and denied. Can we wonder that the Churches and their leaders have lost their grip upon the minds of men?

The worthy Archbishop calls for a revival of religion. What kind of religion? For there is false religion, as well as true. If it is to be of the type and character we have summarized—then we shall be better off without it. If, however, by religion, he means manifest sorrow for sin, calling upon God for forgiveness, returning to simple and spiritual worship and solemn recognition of God's Word, and God's day, simple faith in the finished work of the Lord Jesus Christ upon Calvary; restoring of the family altar, a godly walk and conversation,—then we agree that such a revival would indeed be good.

This, however, will not be attained by priestly pleas, or spasmodic evangelism of the American pattern. It must begin with the Churches and Church members—it is they that need reviving. How many of the former, as such, have departed from the faith, have turned from the Word of God to the traditions of men, idolatrous practices in worship and worldly methods of raising money. And members of the Churches who attend God's House as seldom as possible, are never seen at the prayer meeting, or mid-week service, who spend more upon selfish pleasures than on the cause of Christ. And what of the professed ministers of the Gospel, who by teaching false doctrines and introducing ritualistic practices have misled the people in the Anglican Church? Or the men in the Non-conformist Churches, who have exalted reason above revelation, and have spoken lightly and sometimes in a sneering fashion of the doctrines for which their fathers suffered martyrdom, and have made their chapels and churches nothing better than religious

and social clubs? Yes! we need a revival, we need God's power to be felt in our midst, we need the Holy Spirit's gracious unction and influence to be poured upon us, and unless and until that is experienced there will be no real revival. All our help must come from Him, Who has declared that, "It is not by might, nor by power, but by My Spirit, saith the Lord."

"Lord revive us, all our help must come from Thee."

PASTOR S. W. WHITE.

THE LITERAL FULFILMENT OF PROPHECY.

"We learn, for another thing, in these verses (John xii. 12-15), *how minutely the prophecies concerning Christ's first coming were fulfilled.* The riding into Jerusalem on an ass, which is here recorded, might seem at first sight a simple action and in no way remarkable. But when we turn to the Old Testament, we find that this very thing had been predicted by the prophet Zechariah five hundred years before (Zech. ix. 9).

"We find that the coming of a Redeemer some day, was not the only thing which the Holy Ghost had revealed to the Fathers, but that even the least particulars of His earthly career were predicted and written down with precise accuracy.

"Such fulfilments of prophecy as this deserve the special attention of all who love the Bible and read it with reverence. They show us that every word of Holy Scripture was given by inspiration of God.

"They teach us to beware of the mischievous practice of spiritualizing and explaining away the language of Scripture. We must settle it in our minds that the plain, literal meaning of the Bible is generally the true and correct meaning. Here is a prediction of Zechariah literally and exactly fulfilled. Our Lord was not merely a very humble Person as some spiritualizing interpreters would have explained Zechariah's words to mean, but he literally rode into Jerusalem on an ass. Above all, such fulfilments teach us what we may expect in looking forward to the second advent of Jesus Christ. They show us that we must look for a literal accomplishment of the prophecies concerning that second coming, and not for a figurative and a spiritual one. For ever let us hold fast this great principle. Happy is that Bible-reader who believes the words of the Bible to mean exactly what they seem to mean. Such a man has got the true key of knowledge in looking forward to things to come. To know that predictions about the second advent of Christ will be fulfilled literally, just as predictions about the first advent of Christ were fulfilled literally, is the first step towards a right understanding of unfulfilled prophecy."—(*Expository Thoughts on St. John*, by Bishop J. C. Ryle, Vol. II, pp. 367, 368.)

THE PRECIOUS BLOOD OF CHRIST.

By MR. J. E. FLEGG, Secretary of the Aged Pilgrims' Friend Society.

See COL. i. 20; REV. v. 9; 1 JOHN i. 7;
ROM. v. 9; JOHN vi. 54; REV. vii. 14; REV. xii. 11.

THERE is one word which is common to these seven passages of Scripture—the word “blood.” Here are seven precious blessings—Peace, Redemption, Cleansing, Justification, Life, Purification, and Victory—all through the precious blood of Jesus Christ.

There is a wonderful charm about the life of the Lord Jesus Christ. Its purity, sweetness, tenderness, humility, and grace attract; no other life can for one moment compare with it. He was perfectly unselfish and scattered blessing and left a fragrance wherever He went. He has left us an example that we should follow His steps. That life of perfect obedience was necessary, but, as all have sinned, something more was required. It was essential that sin should be dealt with.

The Holy Scriptures in many places refer to blood from Genesis to the Revelation, from the Altar of Abel to the Song of Paradise. Blood sprinkled on the lintel and doorpost in the land of Egypt was the protecting token throughout the land of Goshen. By Divine command multitudes of sacrifices were offered in the Land of Promise. Thus the fact was constantly proclaimed, “Without the shedding of blood is no remission.” But—

“Not all the blood of beasts,
On Jewish altars slain;
Could give the guilty conscience peace,
Or wash away the stain.”

It was not possible that the blood of bulls and goats could put away sin. They derived their value from the fact that they pointed to, and were typical of, the One Great Sacrifice.

By the expression, “the Blood of Christ,” is meant His sacrificial death. The blood is the life, and the shedding of blood is the taking of life. “This is My blood of the New Testament which is shed for many.” He laid down His life for us. We think of the glorious achievements of the Cross and, contemplating the vast benefits which flow to us, sinners, we rejoice in the doctrine and sing of the precious blood,—

“What stream is that which sweeps away
My sins, just like a flood;
Nor lets one guilty blemish stay,
’Tis Jesus’ precious blood.”

Think of the *Glorious Person* by whom this blood was shed.

He Who died on Calvary was truly man. As we follow the path He trod while sojourning here, we cannot fail to see how like to us He was. He knew what it was to be hungry; He suffered weariness. Tired with His journey, He sat by the well. Exhausted with the labours of the day, He fell asleep in the boat. He shared the sorrow of the

sisters of Lazarus—and “Jesus wept.” He tasted sorrow,—aye! None ever knew sorrow so real and deep as He experienced.

Because “the children are partakers of flesh and blood, he also Himself likewise took part of the same.” “Being found in fashion as a man.” Yes, He was one with us,—bone of our bone and flesh of our flesh. In the nature that had sinned atonement was to be made. The Redeemer must be a kinsman. In the very nature that had known defeat, victory was to be won.

But in order that Jesus should be Redeemer it was essential that, though truly man, He must be more than man. No man can by any means redeem his brother. Had He been only man as other men, His obedience and sacrifice could merit nothing for others.

But Jesus Christ was as truly God as He was truly man. His existence prior to His incarnation is very plainly taught in the Scriptures of Truth. He claimed to have come forth from the Father, to be one with the Father. He acted as none but God has any right to act, when He pardoned the sinner. He did what no one in his own power can do, when He raised the dead. One with the Father from eternity and equal in power and glory, He is the Eternal Son of God.

Thus in our Lord Jesus Christ we have one Person but two natures, Godhead and manhood. He is the God-man Mediator. God manifest in the flesh. He can lay His hand upon both and bring about reconciliation. He Who was God became man for a definite purpose—to save His people from their sins, and thus finish the work given to Him by the Father. The glory and dignity of His person imparted to His work a value which otherwise it would not possess, and that which is affirmed of the blood of Christ can be affirmed of no other.

We may then notice *the sacrifice* which He offered. This offering was made according to an eternal purpose. The Apostle Peter on the Day of Pentecost declared, “Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain.” He was the Lamb slain from the foundation of the world. There was nothing accidental about the sacrifice of Jesus Christ.

When sin had entered into the world and cast its lurid shadow over God’s fair creation, and man stood self-condemned before His Creator, then the first intimation of the eternal purpose of God was given when He said, “the seed of the woman shall bruise the serpent’s head.” It was foreshadowed in the sacrifice of the ram in substitution for Isaac. The object for which Christ came into the world was plainly declared to Joseph prior to His birth, “Thou shall call His name Jesus, for He shall save His people from their sins.” At the back of the solemn scene of Calvary was the eternal purpose of love. “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.”

This great Sacrifice was purely voluntary. Our Lord said, “Therefore doth My Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, I lay it down of Myself.”

His was a life untouched by the contagion of the fall and was not forfeit. In the most absolute and unqualified sense He voluntarily surrendered His life. He came expressly to do so. "The Son of man came not to be ministered unto but to minister and to give His life a ransom for many." Jesus went steadily forward to fulfil the eternal purpose of the Father, and accomplish the emancipation of His people from the curse of the law. When He knew that His hour was come that He should be received up He steadfastly set His face to go to Jerusalem, well knowing what His going there involved. To the Garden of Gethsemane, the trial and the cross, doing the will of the Father until with a loud voice He cried, "It is finished" and "conquered when He died."

"Hark! the voice of Love and Mercy
 Sounds aloud from Calvary;
 See! it rends the rocks asunder,
 Shakes the earth, and veils the sky;
 'It is finished.'
 Hear the dying Saviour cry."

The life thus sacrificed was free from imperfection. Behold the Lamb of God without the slightest blemish. Not one of Adam's race is free from sin. "All have sinned and come short of the glory of God." But the Lamb of God was holy, harmless, undefiled. He could challenge all to find a single failure. "Which of you convinceth Me of sin?" He was conscious of the approving smile of the Father all through and could say, "I do always those things that please Him."

Thus a Sacrifice was brought to the Altar which was acceptable, and by which sin could be put away. Man could find no flaw; Pilate found no fault; Justice could see no blemish. He "put away sin by the Sacrifice of Himself." The Sacrifice was accepted, the law satisfied, sin removed, hell defeated, and the Kingdom of Heaven opened to all believers, through the shedding of His precious blood.

"Hark, O my soul, what sing the choirs
 Around the glorious throne;
 Hark! the slain Lamb for evermore,
 Sounds in the sweetest tone.

The elders there cast down their crowns,
 And all both night and day,
 Sing praise to Him Who shed His blood,
 And washed their guilt away."

"THE very sermon that we needlessly miss may contain a precious word in season for our souls. The very assembly for prayer and praise from which we stay away, may be the very gathering that would have cheered, and stablished, and quickened our hearts. We little know how dependent our spiritual health is on little, regular, habitual helps, and how much we suffer if we miss our medicine."—
Bishop J. C. Ryle.

BISHOP J. C. RYLE ON MARY MAGDALENE.

“ WE are taught in the passage before us, *that those who love Christ most are those who have received most benefit from Him.*

“ The first whom St. John names (John xx. 1) among those who came to Christ’s sepulchre, is Mary Magdalene. The history of this faithful woman, no doubt, is hidden in much obscurity. A vast amount of needless obloquy has been heaped upon her memory, as if she was once an habitual sinner against the seventh commandment. Yet there is literally no evidence whatever that she was anything of the kind! But we are distinctly told that she was one out of whom the Lord had cast ‘seven devils’ (Mark xvi. 9; Luke viii. 2),—one who had been subjected in a peculiar way to Satan’s possession,—and one whose gratitude to our Lord for deliverance was a gratitude that knew no bounds. In short, of all our Lord’s followers on earth, none seem to have loved Him so much as Mary Magdalene. None felt that they owed so much to Christ. None felt so strongly that there was nothing too great to do for Christ. Hence, as Bishop Andrews beautifully puts it,—‘She was last at His cross, and first at His grave. She stayed longest *there*, and was soonest *here*. She could not rest till she was up to seek Him. She sought Him while it was yet dark, even before she had light to seek Him by.’ In a word, having received much, she loved much; and loving much, she did much, in order to prove the reality of her love.

“ The case before us throws broad and clear light on a question which ought to be deeply interesting to every true-hearted servant of Christ. How is it that many, whose faith and grace it would be uncharitable to deny, work so little, give so little, say so little, take so little pains, to promote Christ’s cause, and bring glory to Christ in the world? These questions admit of only one answer. It is a low sense of debt and obligation to Christ, which is the amount of the whole matter. Where sin is not felt at all, nothing is done; and where sin is little felt, little is done. The man who is deeply conscious of his own guilt and corruption, and deeply convinced that without the blood and intercession of Christ he would sink deservedly into the lowest hell, this is the man who will spend and be spent for Jesus, and think that he can never do enough to show forth His praise. Let us daily pray that we may see the sinfulness of sin, and the amazing grace of Christ, more clearly and distinctly. Then, and then only, shall we cease to be cool, and lukewarm, and slovenly in our work for Jesus. Then, and then only, shall we understand such burning zeal as that of Mary; and comprehend what Paul meant when he said, ‘The love of Christ constraineth us; because we thus judge that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again.’ (2 Cor. v. 14, 15).”—(*Expository Thoughts on John’s Gospel*, by Bishop J. C. Ryle.)

THE GOOD SHEPHERD.

"*I am the good Shepherd.*"—JOHN x. 11.

"JESUS, the Shepherd of the sheep,
Thy 'little flock' in safety keep,
The flock for which Thou cam'st from heaven,
The flock for which Thy life was given.

"Thou saw'st them wand'ring far from Thee,
Secure, as if from danger free ;
Thy love did all their wand'rings trace,
And bring them to 'a wealthy place.'

"O guard Thy sheep from beasts of prey !
And keep them that they never stray ;
Cherish the young, sustain the old,
Let none be feeble in Thy fold.

"Secure them from the scorching beam,
And lead them to the living stream ;
In verdant pastures let them lie,
And watch them with a shepherd's eye.

"O may Thy sheep discern Thy voice !
And in its sacred sound rejoice ;
From strangers may they ever flee,
And know no other guide but Thee.

"Lord, bring Thy sheep that wander yet,
And let the number be complete ;
Then let Thy flock from earth remove,
And occupy the fold above."

Thomas Kelly.

TRUE CHRISTIAN FAITH.

"TRUE Christian faith is of Divine original. It does not grow upon the fallows of nature, nor in the garden of science ; neither spruceness of wit, nor solidity of judgment can produce it. An astronomic eye, though vaulting to the stars, cannot reach it ; and a metaphysic head, though wrapped deep in clouds, cannot ken it. It is no endowment, or acquirement of nature, but the gift of God (Eph. ii. 8), and wrought by the operation of His Spirit (Col. ii. 12)."—(*John Berridge's Works*, p. 243.)

THE MARCH ISSUE—AN APPRECIATION.

"I CANNOT refrain from adding my grateful testimony to the rich feast provided the readers in the March GOSPEL MAGAZINE. I am struck by the gracious harmony and union of heart in the writers. The various contributors seem to follow on the line of thought, and give so distinctly and scripturally the separation which is Divinely enjoined and *must* be between the world and the people of God. We need these exhortations more than ever in these specious, elastic days, when broadmindedness and charity are argued as necessary; and when, alas! we see so many who 'did run well' who have gone back and are vainly trying to make the most of both worlds. We need to seek daily and hourly the grace which will keep us and enable us to walk more closely to our God, and to glorify Him thereby, Who said, when He was upon earth, 'I have given them Thy Word; and the world hath hated them, because they are not of the world even as I am not of the world.'

"I would also like to join '*Haslemere*' in my grateful appreciation of the faithful and Christian criticism of books as reviewed in our GOSPEL MAGAZINE."

R.

NO HARVEST DECORATIONS IN AN IRISH CATHEDRAL.

ONE of our readers writes as follows: "On Sunday I was at Lisburn, eight and a half miles away. The Cathedral is the Cathedral of Connor, in the Diocese of Down, Connor, and Dromore. But imagine a Cathedral with no choir stalls, the choir and organ in the west gallery, a perfectly plain table, harvest festival with *no* decorations. There were 380 people present. Each of the sidesmen has to count the people in his own block of pews. In the afternoon and evening I was at Christ Church, which is quite as pronouncedly Evangelical. Lisburn is the place where the linen trade was first started by Huguenots early in the eighteenth century."

(What a mercy if all *English* Cathedrals had no so-called altars, no crosses, no surpliced choirs, no ornate services, and *no* decorations, with flowers, fruit, and vegetables, when the people assemble to thank God for temporal mercies. Nay, we might add what a mercy if *no Churches* and *no Chapels* resorted to these fleshly manifestations in order to attract congregations and get good collections. How we need to search and try our ways and turn again unto the Lord. Verily the Lord hath a controversy with the professing Church. How we need to be delivered from pomp and vanity in connection with the worship of God.—*The Editor.*)

"It is cold, very cold; but I do not murmur. Frost, and snow, and stormy wind, fulfil His word; and in that word I trust, let the weather be what it may."—*W. Romaine.*

Our Young Folks' Page.

BAXTER'S TREASURE.

IN the days of Charles the Second, when for conscience' sake many of the clergy were silenced and deprived of their livings, there was a good and wise minister called Richard Baxter. You must know his name; he wrote "The Saints' Rest," and a great many other books, and some beautiful hymns. Mr. Baxter calmly submitted to the unrighteous law which took away his means of living, but like Paul the apostle he could not give up preaching. "Woe is me, if I preach not the Gospel"; that was what he felt, and when he saw so many people left like sheep without a shepherd, the fire burned within him, compelling him to preach to them in houses or lecture-rooms, though he could not do it in a church. For this he was sometimes put in prison, and at other times he was fined. Now Baxter was not rich, and he had very few possessions beyond a large collection of books, and these were very dear to him. You see he was a scholar and a learned man as well as a writer and a preacher, so naturally he was very much attached to his library. But when he had no money to pay his fines, he knew that the authorities would come and seize his goods; and after much anxious watching lest they should take his books, he decided at last that he must sell them. This was a great grief to him; he says he "valued little more on earth," but he goes on to add, "*So that if books had been my treasure, I had now been without a treasure. . . .* But God saw that they were my snare. . . . The loss is very tolerable."

"*If books had been my treasure!*" They were the most valuable possessions he had on earth, but yet they were not his treasure; evidently that was kept elsewhere. And where could it be but in heaven? I think there can be no doubt that Baxter was thinking of the words of the Lord Jesus when He said, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." That was the kind of treasure that Baxter had. His affections were set on things above, not on things on the earth, and so he was ready and willing to bear the loss of his precious books, because he knew he had a treasure in the heavens that would never fail.

What can it mean to "lay up treasure in heaven?" Your treasure is the most valuable thing you have got, the thing you love best in all the world. All of us have treasures laid up somewhere, and rather

than be parted from them we would give up everything else. Earthly treasures may be quite innocent in themselves ; for instance, men will die for love of country, or sacrifice everything for the sake of their wives and children. Or they may be wrong in themselves, as in the case of those who make everything else give way to the love of money, or the love of pleasure, or the love of power, or other evil passions. All earthly treasures, whether good or bad, belong to "this transitory life," and at death we must be parted from them for ever. We brought nothing into this world, and it is certain that we can carry nothing out. The rich man in the parable got richer and richer, and built more and more storehouses to hold his wealth ; and God came to him and said, "Thou fool, this night thy soul shall be required of thee." And he died, and left all his treasure behind him. How different it is with those who have treasure in heaven ! For them the years of this life are a time of hope, and death is to enter in upon the enjoyment of an inheritance "that fadeth not away." For the whole sum of heavenly treasure may be found in Christ Himself, and in all the riches of His grace. His disciples have discovered how sweet "the glimpses of His presence are," but what must it be to be with Him for ever in glory ?

There is no place for sins and doubts and fears in Emmanuel's land ; nobody there will still be wondering if it can be possible that the blessings of salvation are for him. Oh, what a mine of treasure is laid up for us if we have an interest in Jesus, if we have been washed from our sins in the fountain of His blood !

There is a strange thing about Christian people in regard to this heavenly treasure of theirs. You would think that a great hope like this would make such a difference to their lives that you could tell in a moment which were the true children of God. And so it ought to be ; but the fact is that there is still so much of the world and of the natural man in the heart of the believer that he is apt to forget his heavenly treasure, and set his affections on earthly things to some degree. He is so short-sighted that he allows the cares and pleasures of this life to blot out his heavenly vision. That is why God so often takes away earthly treasures from His people. It was a great problem to Job and to Asaph and to many other believers that the wicked should be allowed to prosper and succeed whilst so many of the righteous are poor and afflicted. But it seems that the Lord often sends sorrow and trouble and perplexity to His own people in order to teach them not to trust in earthly treasure, but rather to look beyond to their heavenly inheritance. That is how Baxter felt when he lost his precious books ; they were a snare to him, tempting him to forget his

treasure in heaven, so God took them away from him, and he felt it was good for him to have been afflicted.

At this time of year, when the trees are bursting into new life and the spring flowers are burgeoning, we are reminded of the day when the Lord Jesus left the tomb where His dead body had been laid, and showed Himself to His disciples in the splendour of His resurrection. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

"My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him."

Those words were written by Richard Baxter, the man who lost his books, but looked for his treasure in heaven.

DAMARIS.

THE "GOSPEL MAGAZINE" FUND.

THE TRUSTEES OF THE GOSPEL MAGAZINE GRATEFULLY ACKNOWLEDGE THE RECEIPT OF THE FOLLOWING DONATIONS TO THE FUND:—

	£	s.	d.		£	s.	d.
"A Friend"	0	2	6	Hunt, Mr. J. M. .. .	0	15	0
Bangar, Miss E. M. ..	0	10	0	Macdonald, Mr. R. ..	0	2	6
Bowskill, Mr. W. M. ..	0	5	0	Mason, Miss E. E. ..	0	5	0
Cooke, Mrs. W. H. ..	0	2	6	Peacock, Miss G. W. ..	0	5	0
Cutler, Mr. J. .. .	0	4	0	Richardson, Mr. J. ..	0	4	0
"East Yorks" .. .	3	16	0	Wood, Miss M. A. ..	0	5	0
Holder, Mr. O. .. .	3	18	0	Woods, Mr. H. S. ..	1	8	0
Houghton, Miss E. A.	0	4	0				

"THINGS *above* reason and sense the Gospel calls on us to believe often, things *contrary* to reason and sense never. This is precisely what we should remember when a Romanist bids us believe that the consecrated wafer in the Lord's Supper is the real Body of Christ. Sense, sight, taste, and chemical analysis, combine to tell us that the wafer is still bread. The Romanist, therefore, has no right to demand our belief."—*Bishop J. C. Ryle.*

"FROM providences past saints use to argue to fresh and new ones to come."—*John Flavel.*

"It is then a plain matter of fact, that fallen man is in a lost helpless condition. He is in it, but the worst part of his fall consists in his being insensible of his danger."—*W. Romaine.*

Correspondence.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of the GOSPEL MAGAZINE.

DEAR FRIEND,—In this Coronation year we are seeking, by the Lord's help, to scatter much literature of truth among the soldiers, sailors, and air-men. Our friends know that this work is not an effort to attempt to please the men by providing entertaining and light literature, but rather an effort to place before them magazines and books declaring the truth of God. The Lord has many of His "jewels" in the services, and these highly value the Gospel literature we are enabled to send them. The following has been received from a soldier in Egypt, "I take great pleasure in writing this letter to thank you sincerely for the books that were sent on by you to me. They were a great help to me, also to my friends. It made us realize what a little faith can do. I do hope you are better and able to be up and about the house. We are settled down now in our new station—which is nothing but desert, although we are on the banks of the Nile, and our job is to guard the bridge running across, as it is of vital importance. I have no snaps at present, but you can be sure of some in my next letter; hoping you will drop me an answer, as I would like very much to correspond with you, for a letter out here cheers you up, when it is from a friend." The Rev. Harold A. Lewty wrote, "Dear Mr. Brider, I have, of course, seen your letters in the GOSPEL MAGAZINE, and wonder whether some booklets I am sending would be of any use in your good work. As I am a believer in the doctrines of Grace I don't think you will disagree with their message." These booklets proved most useful in the work of the mission. From the Trinitarian Bible Society, "I am so glad to hear that you have been kept by His goodness to continue the seed-sowing. May the harvest be great. The times are indeed perilous. We do well to 'Occupy till He comes.' May you be kept in the knowledge that He will always be very near you in your weakness, which is a great happiness to the believer."

Yours sincerely,

21, *Firfield Street, Totterdown,*
Bristol 4, March 2nd, 1937.

R. E. BRIDER.

"WILL the knowledge of books, or men, or stars, or flowers, purify the conscience from dead works, to serve the living God? It is too plain, that the truths of the Gospel are hid from none more effectually than from many of this character. None cast a more daring or public slight upon the revealed will of God, than some who are admired and applauded on account of their knowledge and learning."—*John Newton.*

In Memoriam.**MR. LUTHER HOLDER, OF LAUNCESTON, TASMANIA.**

FROM Mr. Owen Holder, of Fingal, Tasmania, we have received a letter dated Feb. 2nd, in which he says, "My brother, Luther, of 183, John Street, Launceston, passed away on Jan. 2nd, aged nearly 85, a constant reader of the GOSPEL MAGAZINE for many years." The family of the Holders have for a long period been readers of the Magazine. Liberal contributions to the GOSPEL MAGAZINE Fund have been received from time to time, and many copies of the Magazine have been subscribed for. In the letter we received, Mr. Owen Holder says, "I can only repeat what has so often been said, that I appreciate the Magazine very much indeed, and hope and trust you will long be spared to continue the good work." Though Mr. Luther Holder had reached a ripe age, his removal will naturally be felt keenly by the other members of the family, and we extend to them our warm, tender, and Christian sympathy. We rejoice that in that distant land the Magazine is so much valued.

Protestant Beacon.**THE DOCTRINE OF SALVATION TO BE PREACHED.**

(From *The Churchman's Magazine*, February, 1937.)

EVERY minister of the Church of England, at his ordination, swears before God and the world, that "The Articles contain the true doctrine of the Church of England"; and that they were drawn up "For the avoiding of diversities of opinions"; and for prohibiting any to "print or preach" anything "varying or departing in the least degree." (Preface to Articles "Book of Common Prayer.")

Behold briefly those defined doctrines. The 17th Article limits the work and purpose of the Trinity to the salvation of the elect. The Father predestinated them to be saved, and for that purpose gave them to the Son, "out of mankind"; the Son redeemed them out of mankind by His blood; and the Holy Ghost works in and saves every one of them.

That doctrine was to be preached to the exclusion of all preaching of men's opinions to the contrary, as being the joy of the Church and the means of gathering it, even though the hearts of the multitudes be thereby revealed; as its first proclamation drove Cain to slay Abel; Ishmael to mock Isaac; and Esau to hate Jacob.

But closer still. The Ordination Service shuts out all questionings, or diversities of opinion touching especially the extent of the Atonement. It was only for the sheep.

For instance, "the Epistle" read at Ordination is that to the

Ephesians, where the love and blood shedding of Christ, as a husband for his one and only bride, is defined and limited to her. Likewise "the Gospel" read is the 10th chapter of John, wherein is the record that Christ was stoned of the Jews, for limiting blood-shedding and the gift of eternal life, to those sheep. . . .

Not content with those plain Scriptures, the Bishops are ordered to draw the attention of the candidates to those doctrines in these words :—

"And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance into how weighty an Office and Charge ye are called . . . to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."

Could words be more guarded, or language more explicit ? A flock of sheep, lost, dead ; a family scattered, not yet saved, and therefore, alone to be searched for out of a naughty world ; and that, because they alone are the objects of Christ's care ; because alone redeemed with His blood, and that in contrast to the "naughty world" not so redeemed with blood, and amidst whom they lie :—

"Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom He shed His blood. The Church and congregation whom you must serve, is His spouse, and His body. And if it shall happen the same Church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue." ("Ordination Service, Book of Common Prayer.")

That is the solemn curse under which bishops and ministers bind themselves and one another ! . . . That doctrine they swear they will "have always in remembrance" and will "neither print nor preach anything to the contrary" ; yet scarcely have they repeated the words of the oath, than they hasten, disguising not their eagerness, to print and to preach by tracts and by sermons the very opposite !

AGED PILGRIMS' FRIEND SOCIETY.

At the close of the financial year, the Committee were grateful that all needs had been supplied. To all friends and Subscribers they are very thankful, and hope to be favoured with a continuance of their practical sympathy.

The needs of our pensioners are very great, and in the pension which they receive they perceive and acknowledge the faithfulness of God, while expressing gratitude to the friends who made such help possible.

The Committee hope to meet a large number of Subscribers and friends at the Annual Meeting on April 30th, particulars of which will be seen in the advertisement on the cover.

Reviews and Notices of Books.

“**THAT BETTER PART.**” Pp. 160. Price 2/6 for bound volume ; 2/- paper cover, both post free. (Miss M. H. Wakeley, 37, Beaconsfield Villas, Brighton.)

This volume contains the early experience, Diary, and Letters of Mary Tanner. Mrs. Tanner was the maternal grandmother of Mrs. P. Wakeley, of Dulwich, and of Miss M. H. Wakeley, of Brighton. No doubt, many of our readers will be acquainted with both these ladies, and will therefore be drawn to read the Experience, Diary, and Letters of one who, though related to them, was personally unknown to them. In a foreword to the volume Pastor J. K. Popham speaks warmly of its contents and expresses his “earnest desire that the reading of so powerful, God-honouring experience, may be the means of stirring our hearts to ‘seek the Lord and His strength,’ to seek His Face evermore.” This testimony is of itself sufficient commendation of the volume. From the Introduction by Miss M. H. Wakeley, we gather that Mrs. Tanner became the wife of a Minister of the Gospel at Cirencester. The marriage was a very happy one, but Mr. Tanner was called Home on Feb. 10th, 1867. His wife followed him on April 8th in the following year. Although she was of noble descent she always maintained “a silent reserve on the subject,” and gloried in the thought that she was an heir of heaven, rather than in the thought that her family connections were of the nobility of this world.

All through the volume it is evident that she had a deep sense of sin, and it was a matter of wonder to her that she had tasted that the Lord was gracious.

Many times we meet with the question, “Why me?” She fully realized her own unworthiness, and that it was solely by the grace of God that she was what she was. Not in any righteousness of her own, but in the imputed righteousness of her Lord did she put her trust. Moreover, having experienced the Lord’s mercy herself, it was her longing desire that her family should experience the same mercy. In her last letter written to a beloved child, she said, “The greatest thing I can intreat for you, my beloved child, is the one thing needful, which alone can make you truly happy—‘that better part,’ which Mary chose.”

There are passages on every page which deserve to be quoted, but space forbids. Suffice it to say that the writer of this Diary and these Letters was one who was whole-heartedly devoted to her Lord, though deeply sensible of her shortcomings. Christ was all her salvation and all her desire. His Word—and the book is full of Scripture—was precious to her. She had her times of darkness and depression like other believers, but she also had her times of happy assurance that she was eternally numbered amongst the redeemed people of God. No one can read her Diary and Letters without being convinced that she was deeply taught of God and an object of His eternal love.

CORONATION ECHOES. By Clement Wileman. Pp. 20. Price 1d. 12 copies, post free, 1/3; 25 copies, post free, 2/4; 50 copies, post free, 4/3; 100 copies, post free, 7/9. (Clement Wileman, 26, Ivy Lane, Paternoster Row, London, E.C.4.)

This is an attractive and well-illustrated booklet dealing with topics relating to the Coronation. There are brief and interesting articles on "The Power of the Throne," "The Crown and the Book," "The Throne of Grace," "The King's Parents," "The King's Bible," "The King's Home," "The Crown of Thorns," "The Uncrowned King," and "The King of Kings." There is also a hymn set to music, called "The Mighty God."

The booklet is well worthy of being scattered broadcast during this Coronation Year.

THE ROYAL LAW. A Coronation Souvenir. Pp. 20. Price 3d. By H. H. Martin.

This booklet is written by Mr. H. H. Martin, the energetic Secretary of the Lord's Day Observance Society. It is very attractively and beautifully got up and illustrated. The Lord's Day Observance Society propose to present a copy of *The Royal Law* free to Boys and Girls in at least 10,000 Day and Sunday Schools. Over 2,000,000 copies will be needed for this purpose. The Society hopes that special contributions for this object may be sent in to the Lord's Day Observance Society, 22, Red Lion Square, London, W.C.1. We feel sure that the scholars attending our Day and Sunday Schools will value a copy of this Coronation Souvenir. Children of a larger growth will also be glad to receive a copy.

THE MISSION OF CHRIST AND THE DELUSION OF PAPAL ROME. By E. J. Wellman, late F.R.I.B.A. Pp. 179. Price 1/6. (Thynne & Co. Ltd., Whitefriars Street, Fleet Street, London, E.C.4.)

The title of the fifth chapter of this book is "Treachery in the Anglican Church, and why no true Christian or patriot can support Rome." This title sufficiently indicates the attitude of the Author.

Along with his antagonism to Rome, however, the Author indicates his sympathy for what is called "Spiritual Healing." He says, "The many Spiritual Healing Committees show that they are making an earnest effort to obey Him in 'all things' which He has commanded: and there were also the recent opening of an Anglican Church in Brighton for Spiritual Healing, and at Streatham such services are held by the same minister (the Rev. J. Maillard), monthly. Milton Abbas house has been acquired by the same gentleman, adjoining the famous Abbey, for carrying on such healing" (p. 26). Other allusions to this Spiritual Healing occur on pages 32, 33, 79, 80.

The Author also seems to be in favour of Birth Control (pp. 69 and 97).

WHY 854 PRIESTS LEFT THE CHURCH OF ROME. By Albert Close. Pp. 317. Price 2/6, post free 2/10. (Protestant Truth Society, 31, Cannon Street, London, E.C.4.)

Eighteen months ago the Protestant Truth Society published a volume entitled, "662 Priests leave the Church of Rome." "The new volume is a complete revision, and with double the number of pages in which the reasons for abandonment of Rome are given more fully." The book is peculiarly valuable because it shows that through God's grace a large number of Romish priests are from time to time led out of the darkness of Romish error into the full light of the Gospel.

The list of priests in this volume who have left the Church of Rome is a list of men who have joined the Church of England and other Evangelical Churches. The Author thinks that "fully 3000 Roman Catholic priests have abandoned or renounced the Church of Rome since 1800 A.D."

Romanists suggest that only unimportant and ignorant members of the Roman Church come over to Protestantism. In this list, however, there will be found four Bishops, two Vicars-Apostolic, a University Chancellor, six Superiors of Convents, sixteen Professors of Divinity, two Professors of Greek and Hebrew and thirty-eight Doctors of Divinity, Laws, Philology and Theology, besides many other men of knowledge and position (see p. 294).

As a work of reference this volume will be found very valuable.

CONVOCAION BETRAYS THE CHURCH OF ENGLAND. By Rev. E. G. Bowring, M.A. Pp. 16. Price 2d. (Church Association, 13 & 14, Buckingham Street, Strand, London, W.C.2.)

This is an ably-written exposure of the efforts that are being made to bring about re-union between the Rumanian Church and the Church of England. Although Church of England delegates to a Conference with delegates of the Rumanian Church agreed to unsound teaching on the 39 Articles, the Lord's Supper, Holy Scripture and Tradition, and the great Doctrine of Justification, the Upper House of the Canterbury Convocation carried on January 20th, 1937, a resolution approving their action "as consonant with Anglican formularies and a legitimate interpretation of the Faith of the Church as held by the Anglican Communion." Thus the majority of the Bishops of the Canterbury Convocation have repudiated some of the principal doctrines held by our great Reformers.

"WE shall make no progress in this search without the personal teaching of the Holy Ghost. It is His sacred office to guide us into all truth, so that without His guidance we shall not through mere intellectual efforts gain any real insight into the deep things of God."—*Canon Edward Hoare.*