



THE LATE REV. WILLIAM TAYNTON, B.A.

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 COR. i. 4.

EYESIGHT, INSIGHT, AND FORESIGHT.

"*I was eyes to the blind.*"—JOB xxix. 15.

THE words of Job—"I was eyes to the blind"—whether we understand them literally or metaphorically, bespeak him a man of tender compassion, one who gladly placed his gifts at the disposal of the needy and dependent. It may be remembered, there was a woe pronounced in the Levitical law, which said: "Cursed be he that maketh the blind to wander out of the way;" and a commandment also which ran: "Thou shalt not put a stumbling-block before the blind: I am the Lord" (Deut. xxvii. 18; Lev. xix. 14). These Divine enactments are of the broadest application. Not only are the physically blind here included, but also the morally blind, and the spiritually blind. The ignorant and those who are unenlightened by the SPIRIT and the Word have strong claims on the people of GOD, who have themselves been translated through sovereign grace out of darkness into the marvellous light of the kingdom of Christ. "Compassion for the ignorant" and for "them that are out of the way" is an eminent characteristic of the High Priesthood of "JESUS the Son of God," and all who have His Spirit are, like Him, touched with the feeling of the infirmities of others. It was His insight into the spiritual necessities of His people, when they lay in darkness and the shadow of death, that brought Him forth from that light unto which no man approacheth, and caused him as "the Sun of Righteousness" to rise in Gospel

glory "with healing in His rays." He came to be indeed "eyes to the blind." As the Evangelist JOHN has said: "In Him was life, and the life was the light of men" (John i. 4). Life must be inseparably associated with light, otherwise the darkness will "comprehend it not." Seeing is a faculty of life. Therefore CHRIST—"that Eternal Life which was with the Father"—came to bear witness to the profound truth that "GOD is Light, and in Him is no darkness at all." That is "the message which we have heard" from the SENT ONE. His blessed mission was to guide the feet of the blind into the way of life and peace.

His eyes beheld, from the days of eternity, the hopelessness and helplessness of His people as "sold under sin," as "led captive by the devil at his will," as by nature wandering from God in the grossest blackness of ignorance. Thus CHRIST JESUS was eyes to the blind. Nothing of their misery and wretchedness was hidden from His infinite knowledge—His perfect fore-knowledge. It is this certain fact which gives definiteness and finality to His atoning, redeeming, saving work. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save"—not merely to make salvable—"sinners" (1 Tim. i. 15). His fore-knowledge of their every sin was such that he anticipated all moral and circumstantial contingencies, so making "sure to all the seed" the promise of eternal life which was spoken "before the world began" (Titus i. 2). The purpose of CHRIST to bear by imputation in His own person the entire guilt of His FATHER's people, and to exhaust the awful penalty due thereunto, was one He cherished in His loving heart from "the days of eternity" (Micah v. 2). That purpose of free and sovereign grace He fully carried out "in the days of His flesh" (Heb. v. 7). And now He sits enthroned at the FATHER's right hand, "the Head over all things to the Church, which is His body"—His mystical body. Being the living Head of that body, He is "eyes" to it—eyes of omniscience—and the goings of His Church in the wilderness are continually before Him. As the afflicted patriarch JOB believingly and contentedly confessed, "He knoweth the way that I take" (Job xxiii. 10). How blessed is the privilege of the trusting child of GOD in thus committing his way unto the LORD, and having his mind kept in perfect peace. "The wise man's eyes are in his head," said the inspired SOLOMON

(Eccles. ii. 14). That is indeed true, for the believer trusts not his own heart, but depends entirely on Him who has graciously promised—"I will instruct thee, and teach thee in the way which thou shalt go; I will guide thee with Mine eye" (Ps. xxxii. 8). The assured prayer of the pilgrim soul is, "Shew me Thy ways, O LORD; teach me Thy paths. Lead me in Thy truth, and teach me: for Thou art the GOD of my salvation; on Thee do I wait all the day" (Ps. xxv. 4, 5). But not "by day" only. For "the night cometh," when Divine guidance is especially needful. And, as someone has truly observed, "The people of GOD travel much by night." The night of felt darkness brings with it special fears and dangers, and the exercised children of GOD then, more than at other times, require the insight and foresight of the eyes that never slumber nor sleep. The thought of the much-trying Psalmist is very precious, when he says, "Yea, the darkness hideth not from Thee: but the night shineth as the day: the darkness and the light are both alike to Thee" (Ps. cxxxix. 12). The providential, as well as the spiritual pathway of every child of GOD is continually under His all-wise and loving observation: "The steps of a good man are ordered by the LORD; and He delighteth in his way" (Ps. xxxvii. 23). True, those steps may lead *into* "much tribulation," yet they as certainly lead "through" it, and also "out of" it. The HOLY SPIRIT gives grace of acquiescence in "the ways" of the FATHER'S choosing. "Blessed," writes the Psalmist, "blessed is the man whose strength is in Thee: *in whose heart are the ways*; who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength; every one of them in Zion appeareth before GOD" (Ps. lxxxiv. 5-7). When the heart of a toiling wayfarer grows weary and faint because of the difficulties of the way to Zion, wells and pools are divinely provided—according to Covenant promise—and the revived soul is enabled to "sing in the ways of the Lord: for great is the glory of the LORD" (Ps. cxxxviii. 5).

It will be true to the last moment before the feet of the redeemed "stand within thy walls, O Jerusalem," that He who leadeth Israel like a flock, "led them forth by the right way that they might go to a city of habitation" (Ps. cvii. 7). And when the pilgrimage lies for ever in the past, and the saints see, in their LORD'S light,

the perfection of His former dealings, and decidings, and leadings, they will be perfectly—perfectly satisfied, and will bless His faithfulness and truth from the first step to the last, both in grace and in providence.

“ Deep waters crossed life’s pathway,
 The hedge of thorns was sharp :
 Now these lie all behind me,—
 Oh for a well-tuned harp !
 Oh ! to join hallelujah
 With yon triumphant band,
 Who sing, where glory dwelleth,
 In Immanuel’s Land.

“ With mercy and with judgment
 My web of time He wove,
 And aye the dews of sorrow
 Were lusted by His love.
 I’ll bless the hand that guided,
 I’ll bless the heart that planned,
 When throned where glory dwelleth,
 In Immanuel’s Land.”

Brethren beloved in Him who “ is precious,” our present experience is summed up in a short sentence—“ Faint, yet pursuing,” and our future is assured to us by promise, oath, and blood—“ For ever with the LORD.”

THE EDITOR.

IN this world is much treachery, little truth ; here all things are traps ; here everything is beset with snares ; here souls are endangered, bodies are afflicted ; here all things are vanity and vexation of spirit.
 —*F. Quarles.*

THIS world is a stage for action, a scaffold for work, and a place of graves for rest ; and when the human race shall have acted their several parts, the building of mercy will be complete ; and when the dead have had their appointed repose, Time shall strike his last number, and that shall bring on the midnight cry, “ Behold the bridegroom cometh ” (Matt. xxv. 6). Then this stage will come down, the scaffold shall be struck, and all that “ sleep in their graves shall awake, some to everlasting life, and some to shame and everlasting contempt.” (Dan. xii. 2). Then shall appear the Sun of Righteousness, whose glorious beams shall bring on the blessed morning of eternal day, “ in which the upright shall surely have dominion ” (Ps. xlix. 14).—*W. Huntington, S.S.*

Wayside Notes.

THE WAYS OF THE LORD.

“*Thy footsteps are not known.*”—Ps. lxxvii. 19.

How solemnly true it is that we know not what a day may bring us forth. Nothing thought we a month ago that we should be called upon to tell our beloved readers to-day of so sore trial as it now falls to our lot to communicate.

While occupied in prospect of the morrow's ministrations, on Saturday evening, November the 4th, we were called from the study by the announcement that a fire had broken out in Bristol. Darkness was fast closing in, and the flames of a huge conflagration lighted up the old city as it lay far below Clifton, whence we first viewed it. On hastening to the scene of the outbreak an appalling sight confronted us. The premises of Messrs. Pickford & Co.—the well-known carriers—were already largely consumed, and speedily the vast sheets of flame seized the adjoining extensive establishment of Messrs. J. WRIGHT & Co.—printers of the GOSPEL MAGAZINE. On the morning of the same day a large parcel of manuscripts was delivered to the firm for insertion in the December number—being the contributions of five beloved fellow-labourers—MISS RUTH COWELL, “MARY,” MR. GEORGE ALEXANDER, the Rev. E. CARR, and Mrs. CHAPLIN. No hope of rescuing anything was possible, and it soon became clear that the skill and resources of the powerful fire-brigade could not save the building from being burned out. In the huge fiery furnace perished our portrait blocks, used during the year, with a stock of printed monthly sheets reserved for binding into volumes at the close of the year. Other property, which money cannot replace, has also been lost, and we deeply regret that any of our beloved friends should thus have become sufferers. With Messrs. J. WRIGHT & Co., whose losses, in various ways, are enormous, we sincerely sympathize, and for their business-like efforts, under most trying circumstances, to secure the publication of our current number, we record our grateful thanks.

In this unlooked-for trial we have been very mercifully sustained. The hand of Him whose grace has taught the heart to “trust, and

not be afraid," has faithfully sustained hitherto, and there is no room whatever to doubt the continuance of this Covenant favour. What, above all things, is desired, is that He whose "way is in the sea," Whose "path is in the great waters," and Whose "footsteps are not known," may be abundantly glorified in all who are "exercised" by this trial of faith. Our God and Father is His Own interpreter, and it well becomes us, as His children, to "judge nothing before the time," and to leave the clearing up of every providential mystery which concerns us to that blissful hour when Jehovah's unknown footsteps will all be revealed in the ineffable light of His presence, and we shall adoringly thank Him for every cross and every crook in our predestinated lot. Meanwhile, it is our wisdom to remember that it is written—"It is the glory of God to conceal a thing" (Prov. xxv. 2). His purposes and His performances, until it please Him to explain them to His favoured people, are "far above, out of their sight." It would indeed be strange were it otherwise. At the best we can be acquainted with but "parts of His ways." "How little a portion is heard of Him!" (Job xxvi. 14). "What a mere whisper" (as some have rendered this place). We "babes" understand but the outlines of our heavenly Father's providential methods and proceedings. As one has said, "The springs, principles, and anterior steps of His administration are out of man's sight." But what we know not now we shall know hereafter. Oh, what surprises of Divine wisdom, love, and power await the Church of God when she emerges from the twilight of time and enters upon the meridian glories of eternity! Let us, then, dear fellow-pilgrims, patiently and silently await the sunrise of the second advent of our blessed Lord and Redeemer, when all the shadows and mists of our present imperfect condition shall be scattered never to return. Then shall we "know even as we are known." Why, then, should God's children fret or be distressed at life's frequent changes—not chances—or be cast down when the waters of tribulation increase and become deep? "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isaiah xliii. 2). That Covenant promise is, surely, sufficient to sustain our poor, fearful hearts, and to afford us assurance that a song of deliverance awaits us on the other side!

Let us dwell much in all our changes on the truth that, while circumstances fluctuate from day to day, He who ordains, superintends, and utilizes them for His Own glory knows no "shadow of turning." His word of consolation is, "I, the Lord, change not." Let us seek the calm and restfulness of souls "kept by the power of God." Let us leave the deep mysteries of His providences in His Own hands. As good Bishop Hall long since quaintly and sagaciously wrote: "As there is a foolish wisdom, so there is a wise ignorance. I would fain know all that I need, and all that I may. I leave God's secrets to Himself. It is happy for me that God makes me of His court, though not of His council. O Lord! let me be blessed with the knowledge of what Thou hast revealed. Let me be content myself to adore Thy wisdom in what Thou hast revealed."

CLIFTON.

J. O.

THE SYRO-PHœNICIAN.

SHE had no word to rest upon; no promise to sustain,
 No kinsman with His chosen race, no motive but her pain;
 But she had heard His character, and since there was none other
 By any means could help her child, she acted like a mother.

But oh the marvel of her faith! she would take no denial;
 She did not speak as though delay were adding to her trial;
 "He has helped others; He is kind; the devil has my daughter;
 He casts out devils; and can do the thing for which I brought her.

"I am a dog, I know it; but a kind man gives the crumbs
 Unneeded by himself, to the hungry dog that comes;
 Lord help me." And He helped her; and the record stands to-day,
 To show that they who come to Christ, believing, get their way.

They may not have His promise as a tried and trusted friend;
 They may not know His calling, but shall prove it in the end;
 Their fears have been awakened, and they long to be made whole
 Of the dire diseases springing from the devil in the soul.

Oh happy saints, who word by word, their own lov'd God have proved,
 Who patient wait the hand which moves for any He has loved;
 But blessed too the soul which claims no promise as its own,
 Yet climbs upon them one by one till it has reached His throne.

GALLEYWOOD.
 August, 1905.

M. A. CHAPLIN.

Pilgrim Papers.

WELL-SPRINGS.

"Heaven and earth shall pass away, but My words shall not pass away."
—MATT. xxiv. 35.

THIS Covenant promise was sweetly dropped in upon the heart, as circumstances utterly unforeseen and unexpected necessitated the writing in haste of this article, to take the place of that which with much else connected with our valued Magazine was lost in the terrible conflagration two nights ago (at the time I write) in our city. Now to all therein concerned the Scriptural question might well be put (Acts ii. 12), "What meaneth this?"—not querulously nor unbelievably, but that the trial of faith may speak in its gracious exercise, and be sanctified in us, readers and writers, and thus bring glory to Him, upon Whose loving care and bounty we live day by day, and are dependent for all that He is pleased to send us and provide for us. And amidst the uncertainty of all things earthly, oh! the unspeakable comfort to the child of God by grace to look up into the face of the everlasting One and say with triumphant confidence, "Thou remainest"! "Heaven and earth shall pass away, but My words shall not pass away." Changeless Jehovah's name! Changeless the word upon which His promise rests, Yea and Amen, and everlasting as His throne. All else must pass away. Change and decay are ever in our midst, but Thou, the incarnate Word, "remainest" and Thou art *the faithful and true*, "the same yesterday, to-day, and for ever." Oh sweet security! Oh solid foundation! What can shake our calm repose as fixed upon that Rock of Ages? How confidently faith can sometimes sing in the language of Hart:—

"The sun and moon shall hide their light,
The stars shall sink in endless night,
The things of nature all decay,
Shall waxen old and pass away.
But they who in the Lord confide,
That shelter in His wounded side,
Shall see the danger overpast,
Ride every storm, and live at last."

Brethren, these earthly scenes are fast passing from us. The age is hoary, and time is old and ready to vanish away. Systems of religion are fast falling into confusion. There are gods many and voices many, soon to be utterly destroyed and silenced. Listen to His words! "Heaven and earth shall pass away, but My words shall not pass away." That generation to whom Jesus spoke those words saw their literal fulfilment in the destruction of Jerusalem about forty years after they had been uttered.

Yet they breathe tender comfort and cheer to our exercised

hearts, and we contrast His promises of death and life; change and security; that which shall pass away and that which shall never pass away. "Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. *They* shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed. But Thou art the same, and Thy years shall have no end" (Ps. cii. 25-27). He has spoken that of the first creation. But turn to what He says of His new creation in grace: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner, *but My salvation shall be for ever, and My righteousness shall not be abolished*" (Is. li. 6) God's salvation is in the person of a precious Christ—the sum and substance of the Word. Have you ever tasted the sweet satisfaction in your heart of the promise wrapped up in Prov. viii. 21, "That I may cause those that love Me to inherit *substance*"? The only substance amid the shifting sands of time is He who remains, Jesus, the immutable Rock. The Hebrew of *substance* is "That which is," and Jesus is "He which is, and which was, and which is to come." The Italian renders the same word, "The True Being." Here is Jesus again as "The true God and everlasting King." And the Greek interprets it, "Salvation." May faith's eye see herein God's salvation, that true and only abiding substance, that Ancient of Days, the same abiding "from everlasting to everlasting," and say "*My Lord and my God*"!

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear, for our God is a consuming fire" (Heb. xii. 28, 29). And the same God Whose "words shall not pass away," and Who "is not slack concerning His promise as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance," hath declared, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter iii. 9-14).

Dear weak ones of the flock, trembling ones, yet hoping, seeking, longing, thirsty ones, if the Lord have spoken *one* promise of His word to your hearts, it is sufficient. That is a *great* promise for a *great* sinner, that not so much as "a jot nor tittle" shall fail of all He has promised.

“His promise is Yea and Amen, and never was forfeited yet.” His words will thus support your drooping faith, give a renewal of joy, and put into your hand a royal warrant of safety and security all the journey home, since *He* is the God of the promises, and has spoken it—“My words shall never pass away.”

R.

“WHERE HAST THOU GLEANED TO-DAY?”

THE TAKING OF JERICHO.

“Now Jericho was strictly shut up because of the children of Israel : none went out and none came in.” That was man’s way of devising safety ! Now hear : the LORD said unto Joshua, “See, *I have given into thine hand* Jericho and the king thereof, and the mighty men of valour.” “The counsel of the Lord shall stand” in spite of all the tactics of men and devils. He speaks as if it were already theirs, because with Him promise and performance are linked together in indissoluble connection ; and He speaks to call forth faith. Now mark the instrumental febleness of the Almighty plan of attack. “And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.” This was “the walk of faith.” God commanded it, Who had *given* them the city. They did not murmur or dispute about the waste of time, or improbability of taking Jericho by this means. They had learnt “the obedience of faith” in the wilderness where their fathers perished ; during forty years, “because of unbelief,” they could not enter into the land of promise. “And seven priests shall bear before the ark seven trumpets of rams’ horns : and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass that when they make a long blast with the ram’s horn, and when ye hear the sound of the trumpet, all the people shall shout : and the wall of the city shall fall down flat, and the people shall ascend every man straight before him.” This is the way, the plan of action, when the Lord lays siege to the soul of man that He has *given* into the hand of the Captain of salvation. He calls upon all “the good soldiers of Jesus Christ” to walk by faith, not by sight ; to war a good warfare, not with carnal weapons, but mighty through God to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself (like to walls of Jericho) against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” The perfect number, of men set apart for conducting the worship of God bearing trumpets of rams’ horns, illustrates the foolishness of preaching ; but God’s design by it to save them that believe. What the trumpet of ram’s horn was to bring down the walls of Jericho, that the preaching of the Gospel is to be effectual to the salvation of the soul. The mighty power of God only is manifest in each case. “God has chosen the foolish things of the world to confound the wise :

and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things that are despised hath God chosen, *yea*, and things that are not, to bring to nought things that are; that no flesh should glory in His presence." Take courage, ye who find yourselves to be foolish, weak, base and despised; that are not efficient, clever, good, or capable, or wise to win souls; lay your emptiness at the dear Master's feet, and ask Him to fill you with His Spirit, and use you; and ye will find His strength made perfect in your weakness! Go round the walls that shut your Lord out, obediently, the six working days; every soldier of Jesus Christ must put on the whole armour of God. This is the witness to the world lying in the wicked one, and it is imperative that you make a difference between work and rest. You must not idly spend the Sabbath in anything you choose, "doing thy pleasure on My holy day, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words." Be sure the Ark of the Covenant is in your midst! Without the divine presence all is unavailing. With God in the midst of His people, all is safe; no shaft of the enemy can lay you low.

"And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout, for the LORD hath given you the city." This was a remarkable shout of triumph. "So the people shouted when the priests blew with the trumpets; and it came to pass, when the people heard the sound of the trumpets, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." This was God's command to shout! We recall the occasion when we heard an evangelist, several times, with great power and unction. On the last occasion he gave out the chorus:—

"It is better to shout than to doubt,
It is better to rise than to fall,
It is better to let the glory out
Than to have no glory at all!"

It produced great disquietude, and led to searching the Word, as memory brought to light other passages exhorting believers to *shout!* notably when realizing pardon of sin and guilt put away, in that blessed Psalm, the thirty-second. If God enjoin us to "shout for joy" who shall forbid? "We ought to obey God rather than men." Again, in that precious little chapter, Isaiah xii. (some people object to the Welsh revivalists singing hymns—would they prefer song-singing?) the prophet is inspired to inculcate not only, "Sing to the Lord; for He hath done excellent things," but also, "Cry out and *shout*, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." It strikes at the root of our prejudices against any who express their holy joy. It is better to shout when God bids, than to doubt. It is the greatest insult to a man to doubt his word. How much more to doubt the Word of the living God? Wonderful

things are wrought by sound. Who can tell if the force of hundreds of thousands of people shouting a great shout actually brought down the walls of Jericho? We gleaned from the Rev. J. J. Beddow, of Drypool, Hull, at one of the Clifton Conferences, the double miracle for destruction and salvation, in that Rahab's "house was upon the town wall, and she dwelt upon the wall" (Josh. ii. 15). Rahab's household was safe, though all the wall fell except that portion. Shall we, disciples of our Lord, be outdone by "this harlot Rahab," and be less solicitous about all our household, father and mother, brethren and sisters, *and all that they have*, all our father's household, to bring them with us, in the arms of faith and constant prayer, with the means used of persuasion and entreaty, that they may be saved with us with an everlasting salvation?

"She dwelleth in Israel even unto this day." She became "an Israelite indeed." She dwelleth in God. God dwelleth in her! She became the wife of Salmon, of the tribe of Judah, the mother of Boaz, the ancestress of the royal family of David, and David's Lord and his Son! (Matt. xxii. 45.) How sweet the fellowship between Rahab and Ruth, her daughter-in-law, both brought out of gross idolatry to come to trust under Jehovah's overshadowing wings, by Divine, irresistible grace and sovereignty of love. Their communings with each other would knit them together in the closest bond of union. We have been privileged to see one instance of a mother-in-law and daughter-in-law cemented together in the most endearing affection this side heaven, studying the Scriptures together.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Joshua pronounced a curse on the man who should rebuild Jericho. No doubt the Lord is sore displeased with those who build again the errors of doctrine and practice which were destroyed at the Reformation. History repeats itself, and "no prophecy of Scripture is of any private interpretation;" therefore this warning suits our time as well as the fall of Jericho. These are gleanings of the lessons to be learnt from this marvellous narrative, but "the half was not told me." Happy are we, if, in "the obedience of faith" we learn to *shout* in triumph at the Lord's deliverance, simultaneously as it comes, and, in the exercise of faith that works by love, bring home with us "all our father's household."

MARY.

LATIMER and Ridley were condemned to be burned on the 16th of October, 1555. The night before their martyrdom, Ridley was as merry as anyone could be, who had a conscience at perfect rest, and who knew that death was only the black gate to the joys of paradise. I am sure, said he, though my breakfast shall be sharp and painful, yet my supper shall be more pleasant and sweet.—*Extracted from "A History of the Martyrs."*

THE LOVELINESS OF CHRIST :—

THE AMEN.

“ *He is altogether lovely.* ”—SONG, v. 16.

“ *These things saith the Amen.* ”—REV. iii. 14.

We are apt to repeat words and phrases, especially in public worship, until they become, as far as our minds are concerned, practically emptied of all significance and divested of all meaning. This is very much the case with the word “ Amen ” ; yet it sets forth the loveliness of Christ in respect to His Person, His People, His Promise, and His Providence.

1.—HIS PERSON

is expressly designated by this important word, for AMEN is His Name as revealed to the angel of the Church in Laodicea (Rev. iii. 14). “ These things saith the Amen, the faithful and true Witness. ” As the Lord Jesus is “ the beginning of the creation of God, ” so He is the Amen, the end of all things. The exaltation of the Son of His love (Col. i. 13, marg.) is the Father’s end and object in all He does, or permits to be done, in Nature, Redemption, Providence, and among the Nations of the earth. Indeed :—

“ All systems and worlds that revolve in the sky,
Are all for the lifting of Jesus on high. ”

Christ’s glory is involved in the saving of His people from their sins, and in all His love-acts towards them. His wondrous dealings both in providence and grace are to teach them their need of Him, and to prove to them His all-sufficiency. Whatever He gives, withholds, or takes away, it is to make His people know His Name as the Amen, the End of all dispensations and of all experiences. When the Holy Spirit seals this instruction upon the heart, there is a reconciliation felt to all the Lord’s dealings and leadings ; for all appear perfect when the eye of faith perceives that they all centre in Him, and that all are ordained and permitted for His glory. It is in Christ the Lord perfects that which concerneth us (Psalm cxxxviii. 8). The “ Amen ” is also

2.—THE RESPONSE OF THE PEOPLE.

to His Word. In ancient times all the people said “ Amen. ” This vocal response of the people to the Word of the Lord and to prayer has fallen into disuse among many true worshippers of Jehovah ; but there must be the “ Amen ” in the hearts of the hearers, or there can be no real worship at all. Without the heart, the word on the lips is an empty sound.

Again, if spiritual resignation to painful and trying circumstances is wrought in the heart, that very feeling of submission to the Lord’s will is the inward “ Amen ”—the “ so-be-it ”—of the humbled child falling into his father’s hand.

“ Amen ” at the end of the saints’ petitions denote the sealing, the deliberate confirmation, of the desires that, “ uttered or unexpressed,” have gone up from the troubled heart to the Lord of hosts.

The word “ Amen ” further signifies

3.—THE FULFILMENT OF THE PROMISES,

because “ all the promises of God in Him are Yea, and in Him Amen ” (2 Cor. i. 29). That is, they are first given and confirmed in Christ, and they are fulfilled and accomplished also in Him. The children of God always find that as the promise declares it shall be, so it is. All the “ promises of God ” are given through Christ, and by Him fulfilled for, and in, His people. Thus the “ exceeding great and precious promises ” (2 Pet. i. 4), with all the New-Covenant blessings they bestow, are secured to all the seeking seed of Jacob (Isa. xlv. 19). May this glorious truth be made to sink deep into the hearts of the readers of these lines! The Holy Spirit seals the promises that they may be used in prayer and pleaded at the Throne of Grace, in Christ’s name. The hope and the expectation of such suppliants shall not fail (Prov. xxiii. 18).

Once more, “ Amen ” denotes the

4.—CONFIRMATION OF PROVIDENCE.

The Lord leads and directs the feet of His own into the appointed paths in answer to their petitions for guidance; and then the voice confirms it, and says, “ Amen.” Thus, the word is heard *behind*, saying, “ This is the way, walk ye in it ” (Isa. xxx. 21). It is necessary to observe first, the Lord’s work, and then to hearken for His Word. His Word confirms His Work. Here our experience explains the Scriptures, and the Scriptures explain our experience, so intimate is the connection between the two. It is very necessary to have God’s Amen to every step we take. His approbation follows His guidance. Otherwise, all is wrong.

“ Amen ” also includes the

5.—SEALING OF THE SPIRIT.

As a word from the Lord confirms His providential leadings, so the sealing of the Spirit confirms His dealings in grace. All the changes experienced by His own, all the trials and triumphs of their faith, the hidings and smilings of the Lord’s face, their joys and sorrows, their ups and downs, are sooner or later sealed by the Holy Ghost sanctifying them to the glorifying of Jesus in the saint and by the saint; in-so-much that he finds “ by all these things men live, and in all these things is the life of his spirit ” (Isa. xxxviii. 16). As the Lord Jesus becomes increasingly needful and increasingly precious, growth in grace is manifested, and establishment in the things of God is wrought. Jesus is “ *the Amen.*”

Sermons and Notes of Sermons.

SERMON PREACHED AT CHARLES CHURCH, PLYMOUTH, BY THE LATE
REV. DR. HAWKER (1796).

THE DEITY OF CHRIST.

“What think ye of Christ, whose son is he?”—MATT. xxii. 42.

THE religion of Jesus which we profess demands our attention by every argument capable of interesting the human heart. The manner of its first introduction, the immense preparation which through so many ages preceded its establishment, its descent to us sealed with the blood of apostles and martyrs, nay, even “God Himself confirming the word with signs and wonders and gifts of the Holy Ghost” (Heb. ii. 4), are circumstances so very striking, as seem to render it impossible for any man to suppose that all this mighty apparatus was intended to refer to a matter trifling in its nature, and of no material consequence whether neglected or despised. “If they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven” (Heb. xii. 25).

But while we feel the full influence and great importance of the Gospel, we cannot but be proportionably anxious to know the truth as it is in Jesus: that we may embrace that faith, and that faith only, “which was once delivered unto the saints” (Jude 3), for however pure the fountain from which the word of God first issued, yet if it comes to us through tainted and corrupt channels, how shall we be assured that it hath not imbibed a portion of impurity?

It is a well known truth, and cannot be dissembled, that, from the very infancy of Christianity, errors crept into the Church. The tares of infidelity and scepticism were early sown with the good seed. They sprang up and appeared together, and “both (as our blessed Lord Himself predicted) will grow together unto the harvest” (Matt. xiii. 30). But let not the faithful despond on this account. Tares are always to be discerned from good seed. Divine Providence hath a gracious design in every dispensation. “There must be heresies among you (saith an apostle) that they which are approved may be made manifest among you.” Even the errors of opinion, therefore, are not without their use in the present state of discipline, for they serve to ascertain and prove the truth. And from this ordeal the Gospel hath been always found to come forth, not only with more clearness, but also bringing with it increased evidence of its divine authority.

Every age hath been distinguished by some peculiar mode of hostility against the principles of our holy faith. By open attack, and by insidious design, the false friend, and the professed foe, have alike aimed their blows to effect the ruin of the Church. But we know who it is that hath said, “His Church is founded on a rock, against which the gates of hell shall not prevail” (Matt. xvi. 18). The

enemies who have come forward against Christianity have only broken their arrows against its impenetrable shield, and, tired of the unequal combat, have withdrawn from the field in sullen silence.

It would, however, be in vain to expect that all opposition should cease. Providence permits the existence of error, perhaps with a view to accomplish some greater good. By this means the truth, when discovered, is placed on a more firm and sure foundation, and in the meantime it answers the necessary ends of trial to exercise the faith of the true believer.

Besides, while the corrupt passions of the human mind remain unreformed, there will be always some who will find an interest in opposing the pure system of morality contained in the Gospel; and while religion is sought for by others, "through philosophy and vain deceit, after the tradition of men, and not after Christ" (Col. ii. 8), the pride of reason will not easily bend to the humbleness and docility of little children, which is so necessary to the reception of those doctrines by which the Christian faith is peculiarly known. From both these causes, therefore, the religion of Jesus will be always sure to meet with opposition.

The controversy of the present hour seems to be particularly of this latter kind. Under the specious pretence that reason alone is competent to determine the measure of religious faith, a certain class of men (and in the garb of friends to Christianity too) have presumed to analyse the several parts of revelation by this standard, and have peremptorily rejected everything beyond the power of reason to account for, as impossible to have proceeded from God. Thus, with a rash and bold hand, they have torn from the Gospel all the sacred mysteries of our holy faith, reduced the whole to a mere system of ethics, and degraded the divine Author of our salvation to a character no higher than that of a moral teacher: the equal of Socrates or Confucius. Nay, to such an height hath this doctrine advanced, that he who hath the dangerous honour of pre-eminence in this opinion hath declared, that the sentiments even of an apostle are invalid, and of no weight with him.*

When errors of this fatal tendency spring up in the world, and come forth to the public under the sanction of distinguished names, we cannot be too much upon our guard, to repel the seducing influence. The divinity of Jesus, I conceive to be the chief corner-stone in the edifice of Christianity. Remove this from the building, and the whole fabric immediately totters. The foundation is shaken to the very centre. There appears at once an evident disproportion between the end and the means; the importance of the object proposed, and the person by whom it was accomplished. And then the great doctrine of atonement and expiation, by the blood of its Author, falls to the ground, and all the rich promises of the Gospel are done away.

In matters of less moment, though we cannot but lament that there should be any dissensions amongst sincere professors of Christianity,

* Dr. Priestley.

yet when these refer to points of mere form or ceremony, and concern not the fundamentals of religion, it were a folly to contend. They arise from the weaknesses and prejudices of human nature, and are the result of that imperfection and frailty which mark our very best performances. But when so vital a part of the Gospel is attacked, the divinity of our blessed Lord palpably denied, Himself classed among fallible men, all adoration to Him expressly forbidden, and the members of the Established Church branded with idolatry, it is impossible to regard such reproaches with indifference. How can any true believer hear, with unconcern, that blessed Person, by whose sacred name we are called, thus degraded and traduced? Surely it must be a duty to come forward, and with becoming confidence assert the dignity of that Master under whose banner we serve, and the purity of that form of worship which we profess. Against assaults of this nature, it can be no bigotry to remonstrate, nor will the just defence of our principles be deemed, by any liberal mind, an ill-timed zeal. Nay, our silence might rather be construed into a tacit acknowledgment that we thought the charge unanswerable, and therefore meanly took refuge under an establishment which we were unable to defend.

But though gratitude, duty, and all the important interests of religion demand this from us, and to remain supine and indifferent would be unpardonably criminal, yet, in opposing the opinions, we never oppose the persons of men. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 4, 5). In the investigation of truth, every sincere friend to the Gospel must wish that all inquiries may be pursued, not only with Christian temper and candour, but with somewhat more than these, with affection and goodwill. It is not for the triumph of opinion we contend, but for truth. Our most earnest desires are, that "all may come to the knowledge of the truth, and be saved" (1 Tim. ii. 4). While anxious, therefore, in the pursuit of this great point, we condemn no man for his religious principles. "To his own master he standeth or falleth" (Rom. xiv. 4). Too conscious of our own manifold imperfections, we dare not be rigorous and unmerciful to the imperfections of others. And surrounded as we are with so much darkness in the present state of being, that we can hardly judge of the objects which are near us with any precision or certainty, we are well aware how little the wisest of us know of the nature and dispensations of God. It were to be wished that all parties and persuasions of Christians would duly consider this circumstance, that everyone might "learn to think humbly of himself, and as he ought to think." But what a comfortable and encouraging relief to the mind is that gracious promise of Scripture; that if we are brought under the blessed direction of the great Spirit of truth, "he will guide us into all truth" (John xiv. 13). "If we trust in the Lord, and lean not to our own understanding, but in all our ways acknowledge him,

he will direct our paths" (Prov. iii. 5, 6). "For the secret of the Lord is with them that fear Him, and He will show them His covenant" (Ps. xxv. 13).

With these objects in view, and under an humble hope of divine assistance, it is my intention, in this and a few following discourses, to examine the evidences of our Lord's divinity. The question is exceedingly interesting, and the event important. For if it can be proved that the testimony of Scripture is against this doctrine, it will follow that the faith we possess, and the form of worship we observe, are founded on wrong principles; and all the venerable sanction of names, or the zeal of pious reformers, will be utterly insufficient to justify our continuance in them. But should it appear, from the strictest investigation, that this great article of our Church arises immediately from the Scriptures themselves, and derives its influence wholly from this supreme authority, we have only to pity and pray for the conversion of those who differ from us. Their objections, instead of injuring our cause, will have proved beneficial to it, by enabling us to show that "our faith does not stand in the wisdom of men, but in the power of God" (1 Cor. ii. 5).

In the prosecution of this design, it will be my duty to bring before you the evidences we are in possession of, to prove the divinity of Je us. It will be yours to examine the same with carefulness and impartiality. And as our salvation is blended together, and rests upon the same common cause, you will give credit at least to my integrity, if not to my understanding. I should be utterly unworthy the sacred office I hold among you, were I capable of temporizing upon so awful a concern. I scruple not therefore to say, I have received myself the belief of this great doctrine with the fullest conviction. It is the faith in which I trust, under the divine grace, always to live, and in which I hope to die. But, while anxious to discharge what appears to be only my duty, in placing this great principle of the Gospel before you upon its proper basis, I desire no one implicitly to follow my opinion. Upon so momentous a concern, every man, as far as he is able, should judge for himself. Like the Bereans, who are mentioned in sacred history with such honourable testimony, I would wish you to "search the Scriptures daily whether these things are so" (Acts xvii. 11). Happy is that Christian whose experience in divine truths confirms the doctrines there revealed! "Who (as the apostle says) from believing on the Son of God hath the witness in himself" (1 John v. 10). If religion be at all important, it must be highly important; indifference is unpardonable; inattention somewhat worse than folly. It is certainly the duty of every individual to be able to satisfy his own mind at least, if not to give an answer to others, of the hope that is in him; and that man must be strangely lost to all the great objects of eternity, who can sit down regardless in a manner of such infinite consequence, and which so highly concerns the salvation of his soul. Bend with me, I beseech you, before the awful throne of God, and let us humbly implore assistance from above, that the attention to this

subject, both of him who speaks, and those who hear, may be accompanied with His grace; that "God may give unto us the Spirit of wisdom and revelation in the knowledge of Him: The eyes of our understanding being enlightened, that we may know what is the hope of His calling" (Eph. i. 18, 19); "that we may approve things that are excellent, and that we may be sincere and without offence unto the day of Christ" (Phil. i. 10).

And here, before I open the evidences in support of our blessed Lord's divinity, I beg once for all to premise, that I shall draw no conclusions in favour of this doctrine but from Scripture; for on all disputable points in religion, this certainly is the only unerring standard of our judgment. I am free to confess that the whole body of commentators are nothing decisive with me on this important point. Whoever implicitly follows the opinions of men may be deceived. From the pure and uncorrupt word of God, there can be no danger of error or delusion. It is to this authority only I bend; and I trust you will find nothing in the course of these sermons insisted on with the smallest emphasis, but what can clearly be proved from the testimony of Scripture.

It will be unnecessary to produce any evidence of the authenticity of the sacred books themselves. The hardiest champions of infidelity have never yet been able to disprove the marks of genuine truth and purity with which these records are transmitted to us. Were these discourses, indeed, levelled against the controversial writings of deists, it might be needful to take a larger circuit, and to show the authority on which they rest. But as my present design is of another nature, and intended only to prevent your minds from being led away by an opinion injurious to Christianity, and advanced by Christians themselves, who acknowledge with us the writings of the New Testament to be genuine, it is not necessary, upon this occasion, to bring forward any evidence in their support. Taking it for granted, therefore, that the sacred volume is admitted to be authentic, I shall immediately proceed to bring before you that great body of evidence with which the Scriptures abound, to prove the deity of the Son of God, and that Jesus is, in the fullest sense of the expression, "one with the Father—over all, God blessed for ever. Amen."

The words of the text which I have thought to be most pertinent to the purpose of opening the subject of the divinity of Christ, are not a little demonstrative of the great point in question.

Our blessed Lord had been interrogated by the Pharisees and Sadducees (and it should seem not with the most friendly design), upon certain matters of opinion peculiar to each sect. After this conference, Jesus Himself proposed to them the question in the text: "What think ye of Christ, whose son is He? They say unto Him, the son of David. He saith unto them, how then doth David in spirit call Him Lord; saying, the Lord said unto my Lord, sit thou on My right hand, until I make thine enemies thy footstool? If David then call Him Lord, how is He his son?" Let any man of plain common

understanding read this passage as it stands in the New Testament, and then determine for himself; will it not instantly strike him that our blessed Lord meant to infer, that somewhat above the nature of a human being was appointed to distinguish the character of the Messiah? that, notwithstanding Christ, according to the flesh, was to spring from the seed of David, yet at the same time, by His superior nature, He was to be David's Lord. That our Saviour's argument was considered in this light by His hearers, and that it wrought a conviction of this kind upon their minds, seems highly probable; for the Evangelist adds, "They were not able to answer Him a word, neither durst any man, from that day forth, ask Him any more questions."

But passing by this argument in favour of our cause, I lay no stress upon it. It is the question only in the text which I wish to make use of as the basis of this discourse; "What think ye of Christ, whose son is He?" Is He, according to the opinion of our modern Unitarians, simply no other than a man, or, agreeably to the doctrine of the Established Church, is He the Son of God? This is the great and interesting question to be discussed in the prosecution of this subject. And my sincere prayers to God are, that void of all party persuasion, and unbiassed by the smallest prejudice, our researches may be directed by the influence of that blessed Spirit of truth, "which will guide us into all truth."

To a mind perfectly free from prepossession, and open to conviction, the numberless passages we meet with in Scripture, which fully and unequivocally declare Christ to be the Son of God, might, one would think, decidedly prove His Godhead. For such a distinguished and peculiar appellation cannot, with the smallest shadow of reason, be applied to Him, unless His pretensions to the relationship it includes be also admitted.

A writer of eminence, however, considers our blessed Lord in a higher degree of dignity than any prophet or messenger of God who preceded Him; but yet conceives that nothing valid to the argument can be derived from this phrase of "Son of God," with which Christ is everywhere distinguished in the sacred writings. And among other reasons, he assigns, that this title is sometimes given also in Scripture to angels, to magistrates, and even to good Christians. It is wonderful that men of the most penetrating abilities should not immediately perceive the very dissimilar circumstances under which this appellation is used when applied to men, and when spoken of Him who is not only said to be "Son of God," but declared to be the Son of God "with power," and also the express image of His person (Rom. i. 4; Heb. i. 3). They who are so ready to class our Lord's pretensions to this title with those of the general mass of eminent persons to whom it is sometimes given, would be at a loss, I believe, to explain, upon the same principles, in what sense we are to understand the term when it is connected with the most expressive phrases; such as, "the only begotten Son of God, who was in the bosom of the Father; the beloved Son of God, and

dear Son of God; the image of the invisible God; the first born of every creature." There must be something surely peculiar in those instances, and different from the common acceptation of the phrase when conferred by way of eminence on particular persons or characters? But, adding to these striking particularities, there are other corroborating circumstances, which appear to me to put the matter beyond all doubt, and which I shall much wonder if the most extravagant latitude of construction can possibly do away.

If I can prove to your satisfaction that this distinguished title, by which Christ is everywhere, in the New Testament, called (the Son of God), was not applied to Him merely by His followers, but was the individual character by which His commission and authority were to be made known; that it was first declared by the angel in his address to Mary at the annunciation; afterwards assumed by our Lord Himself, at His entrance upon His public office; received the testimony of a voice from heaven, in confirmation of its truth, more than once, during our Lord's exercise of His ministry; and that even the spirits of darkness gave the same evidence to it; in short, that this title uniformly characterized His person while He continued upon earth, and is the distinguishing name by which the apostles and inspired writers have revealed His doctrines to all the ages of the Church; and that these facts do not depend upon a single passage of a questionable sense or meaning, but that one invariable strain of testimony runs through the whole volume of Scripture: If, I say, I can show this, I should hope it would be conclusive and satisfactory to every candid person. Permit me, therefore, to bring before you the several testimonies of this kind by which this leading proof of Christ's divinity is confirmed and assured.

The first instance is that of the angel in his salutation of Mary. "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: THEREFORE that holy thing which shall be born of thee shall be called the Son of God" (Luke i. 35). Now here is an express and positive reason assigned why Jesus is called the Son of God. From "the Holy Ghost coming upon Mary, and the power of the Highest overshadowing her," by which our blessed Lord, deriving His existence in the flesh from a Divine Power, and without the intervention of a human father, he was truly and properly called the Son of God. A circumstance evidently peculiar to Christ, and by which the title becomes applicable only to Him. Had the conception not been miraculous, but the natural consequence of Mary's marriage with her husband, there could have been no reason given for this appellation. There is something also very remarkable in the angel's expression: he does not say, in consequence of this overshadowing power of the Highest, *the child* shall be called the Son of God, but (*To Hagion*) *that holy thing*; thereby drawing a striking distinction between the Word made flesh, and the highest created being whatever.

The second proof I shall bring of Christ's exclusive claim to this title, personally considered, is the testimony of a voice from heaven,

both at His baptism, and again at His transfiguration. "This is my beloved Son, in whom I am well pleased" (Matt. iii. 17; xviii. 5, etc; Luke ix. 35; Mark ix). This, also, I conceive to be another very striking discrimination between the ordinary custom observable among men, whereby eminent persons may be distinguished by eminent titles, and the authority of a voice from heaven, giving so extraordinary a demonstration of the dignity of Him to whom it was applied. If it can be anywhere shown, and in any one instance, that any individual among the sons of men ever received such a testimony from above, then this of Jesus at His baptism and transfiguration will by so much be lessened upon a comparison in its importance: but if not, it plainly follows, that there must have been something peculiar in His person and character, from His receiving such supernatural attestations of His dignity and consequence. For we may venture to ask, in the words of the apostle, "unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee"? (Heb. i. 5).

But, thirdly, we have other testimony beside that of the angel, and a voice from above, for the spirits of darkness brought their unwilling evidence to the same great truth. Read only the latter part of the fourth chapter of the gospel by St. Luke, and then determine on what ground it is that Christ is called the Son of God. "And in the synagogue there was a man which had a spirit of an unclean devil, and he cried with a loud voice, Let us alone, what have we to do with Thee, thou Jesus of Nazareth; art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And He, rebuking them, suffered them not to speak, for they knew that He was Christ" (Luke iv. 41; Mark v.) What overpowering evidences are these, collectively considered, that the appellation of this title given to Christ is peculiar and appropriate. How any man can possibly withhold his assent to the divinity of Jesus, when even apostate spirits cannot refrain, is unaccountable and surprising.

When we add to these strong testimonies the further evidence, that our blessed Lord assumed this title Himself, and founded His mission expressly upon it, because He was the Son of God; this at once determines the whole, by clearly showing that it is on His own declarations we are authorized to apply the sacred appellation to Him; and from hence we have reason also to infer, that the expression carries with it all the idea that we can entertain of a divine and eternal nature. It would be tedious to particularize every instance we meet with in the history of our blessed Lord of this kind. Let a few passages suffice.

Christ had healed a cripple on the Sabbath day; for which the Jews sought to slay Him; but Jesus answered them, "My Father worketh hitherto, and I work"; therefore the Jews sought the more to kill Him, because "He not only had broken the Sabbath, but had said also, that God was his Father, making himself equal with God" (John v. 17, 18). A most positive proof this, that our blessed Lord

assumed this title, and that the Jews understood it in the light of a claim, for which they were so exceedingly exasperated against Him.

Some time after this, in a conference which Christ held with the Jews, in which He declared His unity with the Father, "I and my Father are one," they took up stones again to stone Him; but Jesus demanded the cause for which they did it; they replied, "For blasphemy, because that Thou, "being a man, makest Thyself God" (John x. 30). Can any thing be more in point than this?

Again, upon a similar occasion, when Christ had opened the eyes of one that was born blind, and much altercation and dispute are between the Jews and the man in consequence of it, which terminated in putting him out of the synagogue, our blessed Lord met His patient, and proposed to him this very question, "Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I might believe on Him? And Jesus said, Thou hast both seen Him, and He it is that talketh with thee. And he said, Lord, I believe, and he worshipped Him." Here is an evidence the most express, plain, and positive that can be, and attended also with the divine adoration of Jesus. Would Christ have assumed this title, and accepted homage and worship by virtue of it, had not both been His just right? Would not this meek and humble Saviour rather have corrected the errors of man, and availed Himself of so good an opportunity of renouncing such a title, and enjoining the worship of God only, had not His divinity been unquestionable, and His relationship to the Father fully clear and indisputable? Judge then on what dangerous ground those men tread, who step forward with so much confidence to rob the Son of God of His due, and endeavour to degrade the eternal Son of the Father to the condition of a poor being like ourselves! What a different opinion the apostle Peter had of his Master's real character, and what sentiments he entertained of our Lord's claim to this title, may easily be gathered from the expressions he made use of on his way to Cæsarea Philippi. When Christ, in order to try their faith in Him, proposed to His disciples this question, "Whom do men say that I, the Son of Man am? They said, some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets. And when Christ desired to know what they thought of Him, Peter, with his usual promptness, immediately cried out, "Thou art Christ, the Son of the living God." Can any man suppose that this was said in compliment only? that Peter would say to a man like himself, Thou art the Christ, the Son of the living God. Is it possible any one can adopt such an opinion? and especially when it procured for him that glorious commendation, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (Matt. xvi. 13). So far indeed was this from being a common compliment, used in courtesy to distinguished men, that Christ declared it to be a truth of that superlative nature, that human discernment was unequal to the discovery of it, and it could only be revealed by God the Father. The same divine truth, it may justly be

said, operates in the present hour. "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14).

I shall mention only one passage more, in confirmation of our Lord's assumption of this title; and that is the instance at His trial, when the high-priest demanded of Jesus, by a solemn adjuration, to tell him "whether he were the Christ, the Son of God" (Luke xxii. 70), or as the equivalent phrase of another evangelist expresses it, "Art thou the Christ, the Son of the Blessed?" (Mark xiv. 61). And on our Lord's declaring that He was, the high priest rent his clothes, saying, He had spoken blasphemy. Would he have pronounced this blasphemy, if it had been considered as nothing more than a usual complimentary title given to remarkable characters *ex officio*? Much less would he have declared Jesus deserving of death in consequence of it? Is it not self-evident that the Jews considered the expression in the first sense and acceptation of the word; and which, of consequence, became blasphemy if improperly assumed? And is it not equally clear that Christ laid down His life in support of His just pretensions to this title?

Such repeated proofs of the point in question, leave no room to doubt in what sense we are to consider Christ's assumption of this character, and what ideas we are to annex to this distinguished appellation. It must be plain to every candid and unprejudiced mind, that the term made use of, when applied to the person of Jesus, differs most essentially when used in compliment to any other among the sons of men. And if we have authority to draw any inference from any one fact in the world, we may with the fullest safety conclude, from those instances, that our blessed Lord is, in the highest and most complete sense of the word, "the Son of God." Here the reasoning of the apostle is strictly applicable: "If we receive the witness of men, the witness of God is greater; and this is the witness of God which He hath testified of His Son" (John i. 5-9).

It were unnecessary for me to go further, and enumerate the several passages we meet with in Scripture, in which Christ is particularly distinguished by this title among His apostles and followers. After the review already taken, and especially our Lord's own testimony on this point, it would, I think, be superfluous. Even what hath been now advanced on this subject, I would wish to be considered only as collateral to the main body of evidence which I purpose to bring forward in discussing the important question of our Lord's divinity. I cannot but think the several circumstances I have laid before you respecting the phrase itself, when applied to our Saviour, are very striking and particular; but they are not so essential to our cause, as to oblige us to lay the greatest stress upon them. The argument arising from hence, and much more, I think we might with safety give up, and yet retain enough to prove the doctrine I am anxious to confirm in your minds.

The Deity of Jesus is so conspicuous a feature in the Gospel, and is

supported by evidences which press upon us so closely on every side, that I flatter myself there is not any one point of Christ's religion more capable of being clearly proved and ascertained than His claim to a Divine Nature.

A LETTER BY W. HUNTINGTON (1806).

MY DEARLY BELOVED FRIEND,

Grace, Mercy, and Peace be with thee, through our Lord Jesus Christ.

I know that at this time thou art in the furnace, which is the common lot of all; and when we are put into that fire many dismal things are presented to our view, and the worst of conclusions are drawn and imagined; but God's aim in it is to discover to us the evils of our nature; to humble, soften, and meeken us under them, and to break the spirit, and make it contrite. The fire discovers our corruptions to the bottom; and you may depend upon this, that the remedy will go as deep as the disease; and the abounding consolations will succeed the abounding afflictions.

The heart of the saint shall know its own bitterness, nor shall those who are strangers to this intermeddle with the joys of the tried Christians. The furnace, my dear friend, makes us fit temples for the Lord of hosts, Who dwells with the contrite heart, and revives the spirit of the humble. And sure I am that the more we are broken and mortified under afflictions, the more shall we thrive and grow under the influence of the ever-blessed Spirit of Promise. Every character that Christ bears suits none but tried souls; for those that are full loathe the honey-comb; nor have they an appetite for the bread of life, or for the righteousness of faith. The whole-hearted need no physician, nor do the wise need instruction; the lost sheep and perishing souls are the Lord's charge. These are the creatures of His care, and the purchase of His blood; after these He goes, while He leaves the ninety and nine in the wilderness, to feed on the provisions of Sinai and Horeb, they being only sheep in name and appearance, but not in nature, for they are not the lost sheep of the house of Israel.

My kind love to you and all friends. Adieu.

W. H., S.S.

TELL me, where be those now, that so lately loved and hugged the world? Nothing remaineth of them but dust and worms; observe what those men were; what those men are. They were like thee; they did eat, drink, laugh, and led merry days, and in a moment slipped into hell. Here their flesh is food for worms; there their souls are fuel for fire, till they shall be rejoined in an unhappy fellowship, and cast into eternal torments, where they that were once companions in sin shall be hereafter partners in punishment.—*F. Quarles.*

THE PORTRAIT.

THE LATE REV. W. TAYNTON, B.A.

ONE of the most serious aspects of the decadence of spiritual religion among the professing churches in the present day is the rarity of the ministerial gift of Bible exposition. Instead of prayerfully and earnestly seeking to fulfil the great end of all Gospel teaching, the modern pastors of souls are commonly content—at most—to proclaim “the first principles of the oracles of God,” and to overlook the responsible duty of “feeding the flock” of Christ with a knowledge of “the deep things of God.” Of “preachers” there is no lack; but of “teachers” there are but very few to be found in any of the various Christian denominations. Nothing is more clear than that Apostolic declaration concerning the ministerial “gifts” which the ascended Head of the living Church of God bestows, which says: “When He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” And, with what objects? “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Alas, that, for the most part, believers are left in a state of spiritual infancy, and, through lack of Scripture food convenient for them, appear never to attain to “the stature” of men in Christ Jesus. Their pastors seem to be satisfied with this abnormal condition of things, yet express surprise when the feebly instructed members of their flocks are, like children, “tossed to and fro, and are carried about with every wind of doctrine,” and by sleight of men who, as false prophets, exercise cunning craftiness, “whereby they lie in wait to deceive.” Had our Evangelical pulpits during the past century diligently expounded the Scriptures of both the Old and New Testaments, and sought to build up the congregations in a thorough understanding of the dogmatic truths of Divine Revelation, the waves of Sacerdotalism and Rationalism which have recently swept over the various churches in this country would not have carried away the multitudes of souls which, alas, they have done. At the doors of the pastorate chiefly this grievous evil lies. Nor is it easy to see that the future can produce any other results, so long as the pastors neglect to up-build the body of Christ, and to ground and settle believers in the distinctive doctrines of the sovereign grace of God. Those alone are “workmen needing not to be ashamed” who “rightly divide the Word of truth,” and methodically and persistently declare “all the counsel of God.”

Such a “workman” was the subject of our portrait-sketch this month—the late Rev. WILLIAM TAYNTON,* who was indeed “a man

* For the substance of this memorial we are indebted to the kindness of our beloved friend, the Rev. George Hewitt, Vicar of St. Luke's, Prestonville, Brighton, who was intimately acquainted with Mr. Taynton.

of God" and "mighty in the Scriptures." MR. TAYNTON was born at Bromley, in Kent, on March 28th, 1805—or exactly one hundred years ago—that is, at a period when the great Evangelical Revival in which the Whitefields, Topladys, Romaines, and Berridges took part was passing into the hands of their immediate successors. His father was a medical man. After his school life, the youth was articulated to a lawyer, a profession he did not like. His mind was, moreover, much occupied with eternal realities, and the ministry of the Word offered attractions to him which he felt led to consider. At length he went to Cambridge, entering Caius College, and during his residence there became acquainted with the Rev. Charles Simeon, whose rooms he frequented weekly, with other students, for the study of the Holy Scriptures and the exercise of united prayer. After taking the B.A. degree he was ordained, in 1835, to the curacy of Woolley, in Yorkshire, afterwards becoming curate to the late Rev. J. N. Davidson, at East Harptree, Somerset. In this last sphere of labour he remained from 1837 to 1845. He was then presented to the living of Barton St. David, Somerset. Owing to ill-health, he resigned this benefice in 1850, after which year he undertook no permanent ministerial duty. "As a preacher," writes one who knew him well, "he was singularly clear and incisive. His teaching was especially valued by those who themselves were deeply taught in the truth of Christ. About forty years ago I was present at a meeting of clergy in Weston-Super-Mare—in the time of Archdeacon Law, as he then was; and who also came to the meeting—when the conversation turned on the subject of preachers. One said, 'I admire McNeile more than anyone I ever heard.' Another said that he preferred Stowell. When I was asked to whom I gave preference, I answered 'that I would rather hear a friend of mine, and of many there present, than any of those who had been mentioned.' Upon this the Archdeacon looked across at me—he was sitting just opposite—and said, 'I wonder whether we are thinking of the same person?' I replied, 'MR. TAYNTON was in my mind.' The Archdeacon rejoined, 'And in mine.' This was high praise." As an expositor of the Holy Scriptures he excelled. His plan was to weigh every word, and compare Scripture with Scripture, so as to bring out a depth of meaning, which a superficial view of the passage would not supply. "His knowledge of Greek was good, and he spared no pains in a critical investigation of the passage in hand. He was gentle, but firm, in maintaining what he was persuaded to be the true meaning." Mr. Hewitt writes of him: "MR. TAYNTON was enabled, by grace, to adorn the doctrine by a singularly godly life, but was deeply sensible of his ruined condition by nature, and always ascribed his salvation to grace alone." The following lines by an old divine set forth his views in regard to his standing before God; he was so assured of the truth and value of the statement that he caused it to be printed, and circulated it amongst his friends. It runs thus: "As to my hope and my confidence of acceptance with God: if any man has cause to renounce all his own righteousness, his prayers, his tears, his self-denial, his labours

for Christ and the Gospel, and in fact all that he is, or has, or has done, or will do, or can do, and to trust entirely and solely, and without conditions, to grace, sovereign grace, flowing through an atoning Saviour, I am that man. Grace, sovereign grace, is my only confidence. A perfectly right action, with perfectly right motives, I never performed, and never shall perform, till freed from this body of sin. I cannot even ask aright for pardoning, quickening, or sanctifying grace. Never did I feel so deeply as I have of late that I must lie at the door of sovereign mercy, and depend entirely on that wondrous love which from eternity wrought in the bowels of Divine compassion and in due time was manifested in the sufferings of God's Incarnate Son. 'An unprofitable servant' is the most appropriate epitaph for my tombstone."

During his declining days a beloved niece resided with him and ministered unto him. A few days before his decease, paralysis set in, and for some time he appeared to be unconscious; and on the 13th of December, 1891, he fell asleep in Christ, in the eighty-seventh year of his age. Mr. Hewitt, his old and much valued friend, preached his funeral sermon on the following Lord's-day, at St. Peter's, Southborough, taking for his text the inspired words: "I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

His correspondence was ever fragrant of the Name of the Lord Jesus Christ, Whose love and grace he delighted to exalt and glorify. One or two of his letters to Christian friends may be quoted as examples. Thus, writing from Southborough, under date January 19th, 1874, he writes:—

MY DEAR FRIEND,—I have had occasion to search out "perfection" from the Word, and find—perfection of conscience (Heb. ix. 9, and x. 22), a conscience quiet and at peace through the blood. Perfection of heart (2 Chron. xvi. 9) toward the Lord (Prov. xxiii. 26, Ps. lxxxvi. 11), which David and Asa had, amid manifold imperfections (1 Kings xi. 4, and 2 Chron. xv. 17). Perfection of faith (James ii. 21, 22), such a faith as is ready to yield up the dearest object at His bidding (Gen. xxii. 12, Phil. iii. 7, 8). This faith Abraham had, who yet greatly failed at times in this very grace. Perfection of love (1 John iv. 16–19), such as casteth out all slavish fear through the spirit of adoption (Rom. viii. 15), and goes forth in love to the brethren (1 John iv. 19, 20, and iii. 16), and love even to enemies after the pattern of God (Luke vi. 35, 36, Matt. v. 44–48). Perfection of hope (1 Peter i. 13) (margin), a hope which sustains under all (Rom. viii. 24) trials, afflictions, etc., manifesting itself in perfect patience (James i. 2–4), and giving the sweet assurance of 2 Cor. iv. 16–18. To which may be added: perfection of strength in weakness (2 Cor. xii. 9); perfection of word in watchfulness and dependence (James iii. 2, Ps. cxli. 3); perfection of walk (Gen. xvii. 1) in uprightness before God; perfection of holiness (2 Cor. vii. 1) in

crucifying and cleansing the flesh, etc.; perfection of growth (Eph. iv. 13) in gazing upon and growing up into Christ (2 Cor. iii. 18). Yet the more, all, or any of this perfection is, through grace, reached after and at all attained, the more imperfection is discovered. In the highest standard of perfection a child of God can reach here, he still sees before him a standard to which he has not reached. Hence he looks for perfection before God, not to any inwrought graces, but the outwrought work of Christ Himself, whereby the child of God is for ever perfected (Heb. x. 14), and is comely (Ezek. xvi. 14), complete (Col. ii. 9, 10), and undefiled before God (Song v. 2, and vi. 9). On this perfection in Christ rests the sure hope of personal perfection through death (Heb. xii. 23) in the resurrection (Phil. iii. 11, 12) in glory with Christ (Heb. ii. 10, and 5, 9), and so fitted for perfect, eternal, communion with Christ. Pardon the small paper and writing, I had not thought to put these thoughts down when I commenced, but it occurred to me you might like to see and consider them as help in that difficult subject—"perfection," which, if not understood, brings into bondage."

Writing under date "Southborough, May 24th, 1883," he addresses a friend:—

BELOVED FRIEND,—How sovereign are the Lord's ways. Why is one town, or village, or place favoured with the light of the Gospel, while so many around, perhaps, are in utter darkness? And do we not see His sovereignty with respect to ourselves? What is it but sovereign grace, sovereign love, sovereign mercy, that maketh us to differ from so many—ah! such multitudes, around us? If we ask the question, "Why me?" we can find no answer to it but in the Lord's own words: "Even so, Father, for so it seemed good in Thy sight." This, however, we are sure of—He saves us for His own glory. How striking the heaped-up expressions of the Apostle in that wondrous chapter, Ephesians i.: "According to the good pleasure of His will"; "To the praise of the glory of His grace"; "According to the riches of His grace"; "According to His good pleasure which He hath purposed in Himself"; "According to the purpose of Him who worketh all things after the counsel of His own will." "That we should be to the praise of His glory who first trusted in Christ." How does all this, too, confirm the Apostle's words (or rather the words of the Apostle by the Spirit) in chapter ii. 8—"By grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast." This doctrine that we are saved wholly by grace, and only for God's glory, is most strengthening and encouraging to the soul, and, I may add, 'tis the way of peace, purity, holiness, liberty, to live in the constant assurance of this. We have much need in these days to ask for the old paths, and to aim to walk stedfastly in them, through grace helping us. The modern doctrine of so-called "holiness through faith" is very unscriptural and delusive, taking off the mind to look more for holiness or righteousness in the creature, and so tending to self-righteousness,

instead of gazing upon, and being taken up with, the infinite perfection, holiness, and righteousness, which God, of His mere grace and good-will, has given us in Christ as the only way of justification, and which, while beheld by faith in the glass of the Word, conforms us to the image of Christ, and draws forth the heart after Him."

With one more of the precious epistolary testimonies borne to the distinctive truth of God by this faithful servant of Christ we close our memorial notice:—

MY DEAR FRIEND IN THE LORD,—Let me put down some thoughts concerning the Lord Jesus Christ and His Salvation, which are often in my mind:—1.—We are embraced in His everlasting love (Jer. xxxi.); and who, or what, can separate us from His love? (Romans viii. 35–37). 2.—We are secured by His covenant (2 Samuel xxiii. 5); in that covenant Christ took upon Him all our sins (as illustrated by Philemon 18, 19), becoming our surety, and pledging Himself thus: "Lo, I come to do Thy will, O God" (Hebrews x. 4–10). 3.—We are justified in and by His righteousness, wrought out by Him as surety, for He is the end, or perfect fulfilment, of the law of righteousness (Romans x. 4) to every one that believeth (see, too, Jer. xxiii. 6, and 2 Cor. v, 21). 4.—We are washed, purged, cleansed, from all our sins, through His precious blood (Rev. i. 5; Heb. i. 3; 1 John i. 7). 5.—We are redeemed from hell, and wrath, and curse, and condemnation, through His infinite death (Job xxxiii. 24; 1 Thess. i. 10; Gal. iii. 13; Rom. viii. 1). 6.—We are made accepted, and complete in Him before God (Eph. i. 6; Col. ii. 9, 10). These several points are for meditation, good and strengthening. The Lord make them so to you.

Oh, that many like "able ministers of the New Testament" might be raised up in the Churches to feed "the flock of slaughter"!

THE EDITOR.

PRAISE.

"*Thy saints shall bless Thee!*"—Ps. cxlv. 10.

It is written, "Praise is comely for the upright" (Ps. xxxiii. 1), but in order to be able to say "I will bless the Lord at all times," the child of God must have an intelligent understanding both of the character of the Lord and the wisdom and grace of His ways.

The Hebrew word translated *bless* in the sentence quoted at the heading of this paper, is elsewhere rendered *praise*, and when the word "bless" is used of our action toward Jehovah, it can only mean the reverent and worshipful declaration of His praises. Such worship is a thing in regard to which the majority of the Lord's people fall lamentably short; it may, therefore, be helpful to consider the Scripture reasons given for blessing Him.

We have the expression "bless the Lord" or "blessed be God" many times both in the Old and New Testaments. In some portions His acts form the basis for praise, and in others He is blessed for what

He is! Of this latter class of passages we will select a few. When David had prepared materials for the building of the temple, and his people had also brought their offering, he says, "Blessed be Thou, LORD God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty: for all that is in the heaven and in the earth is Thine! Thine is the kingdom, and Thou art exalted as Head above all!" What a beautiful ascription of praise to Jehovah, for what He is in Himself. How little do we thus worship now! The same servant of God breaks out into such strains again and again in his psalms. "The LORD liveth, and blessed be my Rock, and exalted be the God of my salvation" (2 Sam. xxii. 47). "Bless the LORD, O my soul! O LORD my God, Thou art very great; Thou art clothed with honour and majesty" (Ps. civ. 1).

In this connection also we notice the case of Nebuchadnezzar, who, in order to learn his own nothingness and the Omnipotence of Jehovah, had to lose his reason, and be driven from his throne to dwell among the beasts of the field. When he had learned the lesson, his understanding returned, and he says, "I *blessed* the Most High, and I praised and honoured Him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing, and He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say unto Him, what doest Thou?" (Dan. iv. 34, 35.)

We pass on now to notice Scriptures where *definite acts* of the Lord prove the basis for praise to be rendered to Him. In Nehemiah ix. 7, the Levites enumerate some of His acts, and begin by saying, "Thou art the Lord the God who *didst choose* Abram and broughtest him forth out of Ur of the Chaldees." Here our thoughts are directed to the very beginning of Jehovah's actings for Israel, and we are at once reminded of a similar portion in the New Testament, viz., Eph. i. 3, 4, where 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, according as *He hath chosen us in Him* before the foundation of the world, that we should be holy and without blame before Him in love."

We come then to Luke i. 68, where redemption is the theme of Zachariah's song, "*blessed* be the Lord God of Israel, for He hath visited and *redeemed* His people." We might pause for a moment to think about that word *redeemed*. It means to buy back, and when we consider that the Church of God was given to Christ in eternity, but came under the dominion of Satan by reason of Adam's transgression, we understand the great need of the redemptive work of the Lord Jesus, so that what was originally His by the gift of His Father (see John x. 29; xvii. 3, 6, etc.) must needs become His also by purchase. In 1 Pet. i. 18, 19, we learn that the redemption price was His own most precious blood, and in Titus ii. 14, as well as Rev. v. 9, we see

the Redeemer's purpose. He "gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." "And they sing a new song, saying, Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood."

We look into the Scriptures again, and learn that the *communication of spiritual life to the soul* is cause for praise. It is written, "O bless our God, ye people . . . which putteth our souls in life" (Ps. lxvi. 8, 9, *margin*). This is an act of pure grace, and until it has been effected we are totally incapable of understanding the causes for praise which have already been under consideration. We were "dead in trespasses and sins," and if we are really alive unto God now, we should never cease to bless Him, for it was with us as with Israel, to whom the Lord says, "I passed by thee and saw thee trodden under foot . . . I said unto thee LIVE," (Ezek. xvi. 6, *margin*).

O beloved, the reason we are alive unto Him to-day is, because He hath fulfilled His word, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Yes, "you hath He quickened!" It is often the case that the quickened soul cannot at once praise because he is "put" into life, for the first evidence of the possession of that life may be a deep sense of guilt, which almost drives to despair, but such an one will assuredly be led by the blessed Spirit to the understanding of another Scripture, viz. Luke ii. 28, etc. It was when Simeon "took Him—the Saviour—up into His arms" that he "blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation." Thus it will ever be with the quickened sinner to whom the Lord Jesus is revealed; as he embraces Him in the arms of faith he cannot but *bless the Lord*. We must not omit to notice the *text* reading of Ps. lxvi. 9, as well as the marginal one just considered. "O bless our God, ye people, which holdeth our souls in life." Were it not for this, many of the Lord's poor people would find their hearts failing for fear, but it is a precious thought that this life, when once communicated, can never be lost. "I give unto them eternal life," says our Lord Jesus, "and they shall never perish, neither shall any pluck them out of My hand" (John x. 28). One has well said of this life, "though damped it never dies."

In the last verse of this sixty-sixth Psalm we see that *answers to prayer* should always draw forth our praise: "*Blessed be God*, which hath not turned away my prayer, nor His mercy from me," and with this text we might link another Scripture, "*I will bless the Lord* who hath given me counsel" (Ps. xvi. 7). In Genesis xxiv. 12, we see Abraham's trusted servant Eliezer sent on a profoundly important errand by his master. The man, who had the fear of God in his heart, was deeply impressed with the thought that far-reaching issues hung upon the way in which his mission was carried out, and in conscious weakness he lays his case of need very simply and definitely before the Lord.

No sooner had he done this than the answer from heaven came down and "the man bowed down his head and worshipped the Lord. And he said *Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me!*"

We have a similar instance in the case of Daniel. Nebuchadnezzar makes a most unreasonable demand upon his wise men, and as they cannot meet it he commands their execution. Daniel and his fellows were included in that sentence, wherefore Daniel asks the king to give him time, and he will make known what is required by him. "Then Daniel went to his house and made the thing known to . . . his companions." They together wait upon God, the petition is graciously answered, "THEN Daniel *blessed the God of heaven!*"

We, too, often have to come with our difficult matters to the God of heaven. Do we as speedily present our worship and praise when the answer comes!

Yet once more we turn to the book of Psalms. In Ps. lxxviii. 19 we have a well-known portion, but it seems a pity that by adding the words "with benefits," our translators have somewhat altered the force of the passage. Here the Psalmist really blesses God, not for giving him innumerable benefits, but for the disciplinary dealing which lays burdens upon his shoulders, but at the same time helps him to bear them. Luther translates this, "Praised be the Lord. Daily He layeth upon us a burden, but He helpeth us also." Dear tried believer, canst thou bless Him for thy trials? Only those who understand the loving purpose at the base of all His afflictive dispensations can do this. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." It is only "if need be" that we are in heaviness through manifold trials; for our Father doth not afflict willingly nor grieve the children of men, but for His eternally loved people's profit, that they may be partakers of His holiness.

"Let not thy heart despond and say,
How shall I stand the trying day?
He has engaged by His decree,
That as thy days thy strength shall be."

Every believer must acknowledge, however heavy his trials have been, that the Lord has helped him through all.

In James i. 2, we have the word of the Lord, "Count it all joy when ye fall into divers temptations." Canst thou do this, dear fainting child of God? Canst thou put down thy trials one after another, and add them up as a child adds up his column of figures, and write the result down *cause for rejoicing*? Surely this is what the passage means; but it can only be done as *the issue* of sanctified trial is understood! See! the inspired writer continues, "*knowing* that the trying of your faith worketh patience," and again, "behold, we count them happy that endure," i.e., *abide under* the trial patiently waiting till it has effected the divine purpose. The world counts them happy

that get quickly out of trial; the taught children of God see the blessedness of being enabled to abide under it, and wait the accomplishment of a loving Father's purpose.

“As *pruning* will increase the growth
 On the already fruitful bough,
 Beneath the practised hand that know'th
 The time to use the knife, and how!
 So may this season prove to be,
 A time of fruitfulness to thee.

As *cutting* will increase the rays
 The costly diamond doth emit,
 Thus answering back in living praise,
 To Him whose hand has made it fit,
 So may this season add to thee
 Increasing light and brilliancy,

Thus answering to the deep desire
 Of Him who trains thee for above,
 Who passes through affliction's fire,
The objects of His deepest love.
 He purposes that this should be
 A time of exercise to thee.”

Our last consideration must be that the *faithfulness* of a covenant God is cause for *blessing* Him. We see this in 1 Kings viii. At the dedication of the temple Solomon said, “*Blessed* be the Lord God of Israel, *which spake with His mouth . . . and hath with His hand fulfilled it*” (v. 15). In two succeeding verses (20, 24) he says practically the same thing, and when he had concluded his prayer, and was about to bless the people, he says, “*Blessed* be the Lord that hath given rest unto His people Israel, *according to all that He promised*; there hath not failed one word of all His good promise which He promised” (v. 56).

There are various other reasons given in the Word of God to stir up the saints to this spiritual exercise (e.g., see 1 Chron. xxix. 10; 2 Cor. i. 3; 1 Pet. i. 3, etc., etc.), but enough has been said to lead us to see that there is abundant reason for us to say, “I will *bless* the Lord at all times” (Ps. xxxiv. 1), and “every day will I *bless* Thee!” (Ps. cxlv. 2.)

We have noticed that our God is worthy of all *blessing*, both for what He is and what He does!

His sovereign choice, His wondrous redemption, His gracious communication of spiritual life to souls, His sustaining the same, the revelation of Christ to the individual heart, His answers to our prayers, the burdens His loving hand lays upon us for our profit, and His faithfulness to His promises, all call for our unceasing gratitude and praise, and we may well sing—

“*Bless* Him, my soul, from day to day;
 Trust Him to lead thee on thy way;
 Give Him thy poor, weak, sinful heart,
 And with Him never, never part.

“ Bless Him in cheerful, grateful songs ;
 To *Him* your highest praise belongs ;
 'Tis He who does your heaven prepare,
 And *Him* you'll bless for ever there.”

K. B.

RESURRECTION.

THE apostle calls these our earthly bodies “ clothes,” which a man puts on in the morning. So we come into this world with these corruptible bodies ; and, as a man puts off his clothes at night, and goes to bed, so there is a night coming on (in which no man can work) for the Lord's servants ; when they shall be paid, they who labour under the cross, in faith and love, and in self-denial ; at which time they will put off their clothes, go to rest, or fall asleep in Jesus. But this is not all that hope is conversant about. “ Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” In the resurrection morning, when the marriage of the Lamb is to be consummated, these bodies of ours shall not only be put on again upon our souls, but these corruptible bodies themselves “ shall put on incorruption, and these mortal bodies shall put on immortality ; ” and this is to be done “ when He who only hath immortality shall appear.” This will be the finishing stroke to the new creation, and is the last transforming view that we are looking for. “ Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ” (Titus ii. 13). We have already put on the Lord Jesus Christ, and have walked in Him, namely, by putting on His Righteousness, the garments of salvation, and the covering of the Lord's Spirit. But at this time we shall put Him on with a witness, and that for good and all. The Holy Spirit will quicken our mortal bodies, and infuse divine life throughout every member of them. “ When Christ, Who is our life, shall appear,” the Spirit will purge away, not only all our sins, which is called “ changing our vile bodies ” (Phil. iii. 21), but will eradicate all corruptible matter, for incorruption shall be put on. We shall then “ know the love of Christ which passeth knowledge,” and “ be filled with all the fulness of God ” (Eph. iii. 19). The Church is Christ's body, the fulness of Him, all dwelling in Him ; and He will fill them all, be all fulness to them, and be all in them (Eph. i. 23). Our bodies will not only be purged from all their gross and corruptible matter, which is now a clog and a weight, but they shall be spiritual. “ There is a natural body, and there is a spiritual.” This dead weight shall give place to an “ eternal weight of glory ” (2 Cor. iv. 17). It shall be raised in power ; power to bear this eternal weight of glory, and power to bear the sight of seeing God the Father ; for “ the pure in heart shall see God ” (Matt. v. 8). “ In that day I shall show you plainly the Father.” In this power the body will be a fit companion for the soul ; it will be vigorous, alert, and, for its agility, “ as the angels of God in heaven ” (Matt. xxii. 30). Hence, in the delightful service of God, there will be no fainting, no weariness, though we shall “ sing salvation to God and the Lamb for ever.

Correspondence.**GOSPEL BOOK MISSION TO THE ARMY AND NAVY.***To the Editor of the GOSPEL MAGAZINE.*

DEAR SIR,—Our winter work has now commenced, and we are busily engaged in sending copies of THE GOSPEL MAGAZINE and other magazines to various parts of the world, including Hong Kong, China; Yokohama, Japan; Calcutta, India; Antwerp; and Cape Town, S. Africa. From the last place we have an interesting letter, showing how much the books are valued. This kind friend is circulating several copies of the GOSPEL MAGAZINE every month with great acceptance. We desire to see the incorruptible seed “taking root downward,” that it may “bear fruit upward” to the praise of sovereign mercy.

After prayerful consideration, we have decided to close our financial period on the 31st December. The Report will be issued after the new year, and it will review a period of fifteen months. For several reasons it will be more convenient that the Mission's year should end with the calendar year instead of the 30th September as in the past.

We sincerely thank the many kind friends who have recently helped us with books. As regards funds, we have nothing in hand, so that our finance calls for renewed waiting upon the Lord, Who has promised that He will supply all the need. Asking a continued interest in your prayers,

Believe me, yours sincerely,

R. E. BRIDER.

GOSPEL BOOK MISSION, SALISBURY,
November, 1905.

DIVINE DEALINGS.*To the Editor of the GOSPEL MAGAZINE.*

MY DEAR MR. ORMISTON,

As you were interested in what I told you about my long illness, when I saw you a few weeks ago at the Conference, I am writing to give you a few details. Some twelve years ago I met on the Exchange a Christian friend who told me he was losing his reason, and had no control over his actions, or his money matters, and that he had made up his mind to go into the County Asylum. He was much depressed at the thought of parting from his wife and family, and it was given to me to speak a few words of comfort to him. I told him that although he would be shut in by high walls and gates, they could not shut out the Holy Spirit; that He would go in with Him, and be a constant companion and comfort to him, and that He would put it into the minds of his friends to look after his wife and children. He said, “I do thank you so much for what you have said to me. I shall now go in happy, and think of Him being with me there.” I had never

seen him since, nor heard from him till I was very ill, having had one serious operation, and expecting another as soon as I could bear it, when he wrote me from the Asylum—"My dear and sincere friend, the Holy Spirit tells me, (if I am not deceived, and He never has deceived me yet) that you are lying on a bed of sickness, and I am writing to tell you that your sickness is not unto death, but for the glory of God, that He may be glorified thereby. He has been with you in six troubles, and will be with you in seven, and He will never leave nor forsake you." My poor friend is still in the Asylum, but I have not heard from him since. The Holy Spirit used me to comfort him, and then in my weakness He used him to assure and comfort me. Perhaps some of the readers of the GOSPEL MAGAZINE would like to know of the truth of those words which always appear on the first page of the Magazine being realized in such an unexpected manner—"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."

With my Christian love to you,

Yours affectionately in Him,

FREDERICK ELGAR.

MALVERN HOUSE, EAST CLIFF, RAMSGATE.

THE only saving light is the light of God shining into the soul, giving us to see and know "the only true God, and Jesus Christ Whom He hath sent." A man may have the clearest light in his judgment, and yet never have the penetrating light of the Spirit producing conviction in his soul; he may have the soundest knowledge of the doctrines of grace, and see the harmonious scheme of salvation; and yet never have seen a holy God by divine teaching, nor have felt the spirituality of God's righteous law condemning him as a transgressor. But "the light of life," as the Lord calls it, is sure to guide its possessor aright. If we have it not, we shall be sure to go astray; we shall be entangled in some error, plunge into some heresy, imbibe some doctrine of devils, drink in some awful delusion, or fall into some dreadful sin, and "concerning faith make shipwreck." A false light is something like lights which pirates hold up to entrap ships to their destruction, or like the fires, which the "wreckers," those dreadful characters in Cornwall, used to kindle on their iron-bound coast, in order that the mariner might mistake them for some friendly light-house, and run his vessel on the rocks, where those heartless wretches plundered it. A false light can but wreck us on the rocks of presumption or despair. But the light of divine life in the soul is accompanied with all the graces of the Spirit. It is the light of the glory of God, the light of Jesus' countenance, and the light of the Spirit's teaching, and therefore an infallible guide and guard, as the apostle says, "Ye have an unction from the Holy One, and know all things" (1 John ii. 20). And this infallible pilot will guide the soul to whom it is given safe into the harbour of endless rest and peace.—*J. C. Philpot.*

AN INCIDENT IN THE LIFE OF LADY GLENORCHY.

BOTH in her temporal and spiritual affairs Lady Glenorchy commenced the year 1771 in circumstances which alternately distressed and comforted her. There was one event which, in a peculiar manner, perplexed and agitated her for a season, but which, nevertheless, at last terminated agreeably to her wishes. It is worthy of notice that notwithstanding Lord Glenorchy's temper was peculiar and unpleasant, such was her influence over him, that there was no object of importance which she wished to gain that she did not accomplish, and that too with his entire approbation.

St. Mary's chapel had now been opened ten months. The ministers of the establishment refused to preach in it, on account of the admission of Mr. Wesley's preachers, who by no means pleased the taste of the people. A young clergyman of the Irish Church, the Rev. Richard De Courcy, of the very ancient and noble family of Kingsale, a gentleman of very good talents, acquirements, and manners, and a very able preacher, was recommended by Miss Hill to Lady Glenorchy as a person well adapted to supply the place of domestic chaplain, and to preach in St. Mary's chapel. With Lord Glenorchy's consent, proposals were made to him to undertake these duties, which he accepted.

Wednesday, January 16th.—How shall I tell of the mercy of God, my Deliverer! Oh that my soul may never forget His goodness! When I was in trouble I cried unto Him, and He answered me—He delivered me speedily. This evening, after a severe trial on account of the person I expect from England in two days as chaplain, and being told by Lord G. that he should not be permitted to enter the house, I went to prayer, and cried to the Lord for help. Before I got from my knees, Lord G. came to my door and asked admittance. With fear and trembling I opened it. He came in and threw a letter upon the table, and bade me read it. It was an anonymous letter, informing him of some circumstances relating to Mr. De Courcy, which tended to exasperate him more, and seemed written with a view to make disquiet in the family. My heart sank within me when I read it. I stood in silent suspense, expecting the storm to burst with redoubled violence, when to my unspeakable surprise he said, "I now see I have been the tool of Satan when I opposed the coming of Mr. De Courcy; this letter shows it me. Here the cloven foot appears, but the writer of it shall be disappointed, for I shall not only receive him into my house, but do everything in my power to encourage him in his work, and will countenance him myself."

Oh how wonderful is the way of the Lord to bring about the desire of His people, by those things that seem most opposite and unlikely to effect it! How clearly does His hand appear in thus interposing in the time of my extremity! O that my heart may ever retain the sentiments of love and gratitude, which so singular a providence in my favour ought to inspire.

THE CHURCH OF THE FIRST-BORN.

FORMED BY THE HOLY GHOST.

BY THE LATE REV. W. PENNEFATHER, B.A.

"We walk by faith, not by sight." "We look not at the things which are seen, but at the things which are not seen." Such is the apostle's definition of the life of a child of God; but how difficult it is, while surrounded by sensible objects, thus to live! We are daily brought into contact with things seen, which necessarily engage our attention. We are yet in our mortal bodies, and the whole framework of society is sustained by intercourse between man and man. Hence arises the Christian conflict. We are "to live in the Spirit," and "walk after the Spirit," although compassed about with infirmity. While dwelling in the midst of the busy world, to which we are bound by many a tie, and many a duty, we are yet to look up and see by faith our heavenly home. Like the astronomer, who views through his telescope a world of light and glory, of which the multitudes around him know nothing, we are by faith to see the brightness of the New Jerusalem, although its lustre is unseen, and its holiness is unfelt by the thoughtless crowds that are hurrying on their way: and as he heeds not the winter's cold, and is not diverted from his wondering gaze by the careless passers by, so the man, who looks by faith at an invisible world, is transferred beyond the deadening influences of surrounding objects, and rejoices in his newly-found inheritance "with joy unspeakable, and full of glory." Now, whenever the organization of churches occupies too exclusively our attention, we take our eye, as it were, from the telescope of faith, and losing sight of the immensity of eternity are overpowered by the things of time. While the fact, that we are still in our mortal body, demands that there should be sacraments, or visible signs of invisible grace, and external ordinances as bonds of union, we are, notwithstanding, to be "led by the Spirit." The Holy Ghost is to be our Teacher. The unseen Comforter is to be our Guide; the gentle whisperings of His voice, inaudible to sense, are to be listened to, and followed; and it is in proportion as we walk in the sunshine of His light, and in the truth of His wisdom, that we shall judge as God judges, and hold with a steady hand the balance of the sanctuary.

The Christian dispensation is emphatically the dispensation of the Spirit. "It is expedient for you," said Jesus, "that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send them unto you. And in fulfilment of His Word, the glorified Redeemer, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, shed forth" the gifts of Pentecost.

And as the morning air, fresh from the hand of the Creator, flows around the globe, and fills every creature with renewed life and vigour, so the Holy Ghost, descending in that day of His power, has continued to circulate in the Church of God, imparting spiritual life, and sustaining that life in every member of Christ's mystical body.

When the angel Gabriel announced to Mary that she should be the mother of the long-looked-for Messiah, he said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God," thereby making known to us the mysterious fact, that the humanity of Jesus is the direct work of the eternal Spirit.

Now, the "Temple of His Body" is a type or figure of His Church. Thus there appears to be in the 139th Psalm an allusion, both to His literal body and also to His mystical body. Messiah is there represented as saying, "Thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My *substance* (margin "my body") was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned (margin, "what days they should be fashioned"), when as yet there was none of them." Thus, as His natural body was formed in the darkness of the Virgin's womb, and fashioned by the eternal Spirit, according to the Divine Original set up from everlasting, so His mystical body, His Church, is now in process of formation here on earth, by the operation of the Holy Ghost in the hearts of believers; and as each sinner is "born again" by the agency of the Divine Spirit, the pattern of the mystical body of Christ laid down in the Lamb's Book of Life is being filled up, and when the last member is added to that body, then shall the perfected Church, in obedience to the summons of her Lord, come forth from her present prison-house to bask in the favour of her heavenly Bridegroom, and to share His everlasting glory. The Church of the living God is *now* concealed from view, *then* she shall be "*revealed*."

In the 8th chapter of the Epistle to the Romans we read of "the *manifestation* of the sons of God;" literally, "the *unveiling*," or "apocalypse," or "revelation" of the sons of God. For this glorious manifestation of the children of God, "the whole *creation*" is said "earnestly to wait."

The very earth on which we tread, still yielding thorns and briars, remembers its primeval fertility, and mourning over a blighted Eden looks anxiously onward to the "restitution of all things."

The animal creation, groaning under the cruelty of man, cries in its anguish for deliverance. And the human family, conscious of being unsatisfied, longs for some undefined crisis to arise, that may redress the wrongs of men, and wipe away the bitter tears of stricken humanity. The Church, with the Lamp of Revelation in her hand, looks out upon the darkness, and waits for the day. Thus "the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first-fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, to wit, the

redemption of our body." It is *then* that the jewels, which shall form the Redeemer's diadem, "shall be lifted up as an ensign among the nations." Now, by reason of the darkness and the dust of the wilderness, the Lord's jewels are often concealed. They lie upon the floor of the world, their true value unknown, while the foot of pride often treads them down; but when once *the Sun of Righteousness arises with healing on His wings, and the rays of the eternal morning break forth*, each hidden gem shall catch the reflection of His glory, and "shall shine forth as the stars for ever and ever." "It is the Light that makes manifest;" and when He who said, "I am the Light of the world," comes back to reign, then shall be the "*manifestation of the sons of God.*" Then shall the whole Church "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The clause in the Nicene Creed, "I believe in one Catholic and Apostolic Church," stands in immediate connection with "I believe in the Holy Ghost, the Lord and Giver of Life;" because the Church of Christ is formed by the *living Spirit*.

Man, endued with wisdom and skill, has accomplished many wonderful achievements. He has built mighty cities, and raised gigantic railways; but he is powerless in the presence of the dead! The mechanic, who has forgotten from whence his skill and strength proceeds, learns that he is but man, as he gazes into the lifeless features of his child, and drops upon that unresponsive clay his bitter tears! There is but one who can say, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

We may imitate the forms of the flowers that blossom at our feet; but the mysterious power of a living plant, no human hand can give. The artist may paint the brilliant birds and insects which flutter among the branches of an eastern forest; but we hear no merry song, and see no flashing wing, as we look at *his* canvas. Life is of God. He keeps it in His own divine hand. Thus it is that while we can "teach nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," it is God alone that can breathe into dead souls the breath of life. We may, like the prophet of old, prophesy "to the dry bones," and by our preaching collect them together, "bone to his bone;" but we shall have to acknowledge with Ezekiel, that there is "no breath in them!"

It is a divine power that must cause those "dead bones to live, and to stand upon their feet, an exceeding great army!" The breath of the Eternal must "breathe upon the slain," ere we hear the voices of the multitude proclaim the praises of the *living God*. Like Martha at the tomb of her brother, we may "roll away the stone from the door of the sepulchre;" but it must be the power of the *living God* that shall bid the corrupt clay "arise, and come forth!" The Holy Spirit, now moving on many a lifeless soul, is *invisible*; but as each quickened one starts into beauty (like some stray flower upon a desert path), we mark the footprints of the "Lord and Giver of life." These flowers in

the wilderness are pledges of the coming summer; for that summer the Church of Christ is anxiously waiting. For has not the Lord said, "When the fig-tree is yet tender, and putteth forth leaves, ye know that summer is nigh; so ye, in like manner, when ye shall see these things come to pass, know that the coming of the Son of man is nigh, even at the doors"? And never shall His Church behold the desert world "rejoicing, and blossoming like the rose," until she hears the Bridegroom's voice, saying, "Lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grapes give a good smell; arise, my love, my fair one, and come away." Thus the call of the heavenly Bridegroom to His Church to come away with Him, and share His glory, and sit beside Him on His throne of universal sovereignty, is in immediate connection with the joyful intelligence that the keen blasts of a devastating winter are past for ever—that the tears which sin and sorrow have caused are wiped away, never again to fall,—and that the fair, fresh beauty of eternal spring shall from henceforth clothe creation with verdure and with loveliness. The Bride of the Lamb cannot be presented in perfected beauty to the "Second Adam, the Lord from heaven," until He return to claim His redeemed and "purchased possession," and *again* pronounce it "very good!" "*Then shall be the manifestation of the sons of God.*"

JUSTIFICATION BY FAITH.

BLESSED be God the Holy Ghost for the boundless condescension of His grace, in explaining to the Church the precious doctrine of justification by faith, without the works of the law. And blessed be His name for illustrating the truth yet more abundantly in the instance of the patriarch Abraham. Now, Lord, through Thy blessed teaching we see wherein the call of God consisted, in taking the great father of the faithful from his country and his kindred, and his father's house, to come unto the land which a Covenant God in Christ showed him. And doth not the same God in Covenant now command all the Church to forget her own people, and her father's house, and that she may be brought into the King's palace? Oh, precious faith, in a precious, precious Saviour. Lord, give all Thy redeemed grace, that when called upon by grace, like Abraham, to go out into a place hereafter to be received as an inheritance, they may, like him, by faith go out, in full confidence in Thy grace and mercy. But let Thy people learn, O Lord, from this beautiful illustration of the precious doctrine in the instance of Abraham, that the justification of Thy Church and people is by Christ's person and righteousness, and not their faith. That which was, and is, counted for righteousness, is not our faith in that righteousness, but the righteousness itself imputed to the persons

of the faithful, from their union and oneness in Christ. By faith in the Person and righteousness of Christ we do indeed enjoy the blessedness of it; but the work of faith, no more than other works in the creature, can give any title to it. And faith itself comes from and is by this righteousness. Oh, for grace from the Lord to have a right apprehension of the important distinction. And do Thou, blessed Lord, grant to Thy whole family the sweet enjoyment of their vast privileges. Neither the circumcision of the Jew, nor the uncircumcision of the Gentile, is anything, where Christ and His righteousness are imputed: "Seeing it is one God which justifieth the circumcision by faith, and the uncircumcision through faith. In the Lord shall all the seed of Israel (both Jew and Gentile) be justified, and shall glory."—*Rev. Dr. Hawker.*

KEEPING THE HEART.

BE earnest with God in prayer to move and order thy heart in its thoughts and desires. If the tongue be such an unruly thing that few can tame, oh what is the heart, where such a multitude of thoughts are flying forth as thick as bees from the hive, and sparks from the furnace? It is not in man, not in the holiest on earth, to do this without Divine assistance. Therefore we find David so often crying out in this respect, to order his steps in His Word, to unite his heart to His fear, to incline His heart to His testimonies. As a servant, when the child he tends is troublesome, and will not be ruled by him, calls out to the father to come to him, who no sooner speaks, but all is silence with him: no doubt holy David found his heart beyond his skill or power, that makes him so oft do its errand to God. Indeed, God had promised thus much to His children, to order their steps for them (Ps. xxxvii. 23); only He looks they should bring their hearts to Him for that end. "Commit thy work to the Lord, and thy thoughts shall be established" (Prov. xvi. 3), or ordered. Art thou setting thy face towards an ordinance where thou art sure to meet Satan, who will be disturbing thee with worldly thoughts, and may be worse? Let God know from thy mouth whither thou art going, and what thy fears are; never doth the soul march in so goodly order as when it puts itself under the conduct of God. Set a strong guard about thy outward senses: these are Satan's landing places, especially the eye and the ear. Take heed what thou importest at these; vain discourse seldom passeth without leaving some tincture upon the heart: as unwholesome air inclines to putrefaction things sweet in themselves, so unsavoury discourse to corrupt the mind that is pure; look thou breathest therefore in a clear air. And for thy eye, let it not wander; wanton objects cause wanton thoughts. Job knew his eye and his thoughts were like to go together, and therefore, to secure one, he covenants with the other. (Job xxxi. 1).—*William Gurnall, A.M.*

A THOUGHT UPWARD.

How delightful is it to contemplate the glad hosts of the blessed on the right hand of the Lord Jesus! On this prospect our thoughts might dwell for ever with pleasure; but who can count all the fair colours and pleasant stones that make up the new Jerusalem? They are all fair, and without flaw. Washed in the blood of the Lamb and arrayed in fine linen, clean and white, the glorified saints are free from all fault or infirmity. They are now completely happy, all with uplifted hearts and hands are singing that song for ever new—"Worthy is the Lamb."

Blessed change, from weak to strong, from natural to spiritual, from corruptible to incorruptible, and from mortal to immortal! The mere musing upon this blissful scene is almost heaven itself. "Who shall lay anything to the charge of God's elect?" Not even he who is the accuser of the brethren can now allege one single article of condemnation against any one of the number. Will he say, Manasseh there sold himself to do evil; that Paul was a blasphemer, and Magdalene an eminent sinner? Will he say that these Galatians were idolaters, or that the Corinthians were guilty of almost every crime that could be named; and that there is not so much as one on whom there might not once have been found some foul imputation or other! It is all granted, to the praise and glory of redeeming love, that they were great sinners; but they were washed, they were sanctified, they were justified in the name of the Lord Jesus, and by the Spirit of God. And now there remaineth no condemnation for them, and nothing shall ever separate them from the love of God, which is in Christ Jesus.

Blessed are the people whose God is Jehovah. Even while tabernacling here in a body of clay, their sins are forgiven, and their souls are as secure as those in bliss. Lift up your head, believer, your warfare will soon be finished; then no tempter, no sin, no sorrow shall ever trouble you: for in the new Jerusalem there shall in no wise enter anything that defileth, anything that offendeth. You shall be made pillars in the house of your God, from which you shall no more go out. You shall see God face to face, the light of His countenance shall never more be eclipsed, but will eternally shine on you. In the heaven of heavens where you are approaching, there will be no darkness, either within you or without you, for there shall be no night there. Praise, praise without measure, without ceasing, and without end, be to God, who hath prepared such felicity for us, and who hath prepared us for it. Let the redeemed of the Lord join in one glad voice, in praise to the holy Trinity, and let every angel of every order join in the Hallelujah!

Protestant Beacon.

IS IT FINISHED ?

THE crucial question involved in the great controversy between the Protestant reformers and martyrs and the Papal Church in the sixteenth century is summed up in the consideration of the *finality* of the atoning work of Christ on the cross. When, with His dying breath, He declared, "It is finished!" did He, or did He not, refer to the sacrifice of Himself for the sins which were imputed to His vicarious Person? The Protestant Reformers maintained unto martyrdom that He did refer to the atoning work His Father had given Him to do. The Church of Rome, on the contrary, held, and to-day holds, that her Mass is a propitiatory sacrifice for the sins of the living and the dead, and so denies the *finished character* of the expiation which Christ offered to the offended justice of God by the shedding of His precious blood. There is a vital difference, then, between the Faith of the Gospel and the Faith of the great Apostasy—the Church of Rome. That difference is nothing less than the dividing line between Bible Christianity and Anti-Christianity. One represents the kingdom of Christ, the other the kingdom of Antichrist. The prophet Daniel by divine inspiration foretold of "Messiah, the Prince," that He should by His salvation work "make an end of sins" (Dan. ix. 24). But in the repeated sacrifices of the Mass there is made "a remembrance of sins." There is no finality in the bloodless offerings pretendedly presented by Romish and Anglican priests. They can never say of their propitiation—as the Lord Jesus did of His—"It is finished." The fact that millions of masses have been "said" during the past 1300 years goes to show their futility and utter worthlessness. On the other hand, inasmuch as after "Christ died for our sins" He was raised from the dead by the justice and power of God—in attestation to the efficacy of His one offering—we possess an infallible assurance of divine acceptance who, through faith, rely alone on the finished atonement of Calvary. To add sacrifices to His perfected sacrifice is to repudiate the sufficiency of His "meritorious cross and passion." Every "altar" erected by the hand of man in this Gospel dispensation is a monument of unbelief, and an impious contradiction of the dying Saviour's word—"It is finished!" The man who ministers at any such presumptuous erection denies by his own act that the Christ of God has "come in the flesh" and "finished the work" assigned to Him by the Father. "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come" (1 John iv. 3).

The question of restoring the Mass Vestments in the Church of England, which is now being freely discussed in the press, thus becomes one of vital moment. Those Vestments are avowedly emblematical and symbolical of Antichristian dogma. The officiating priest wears

the "Chasuble" and other distinctive articles of dress when celebrating the Mass to signify that he is engaged in offering to God a sin-atonement sacrifice. The "Eucharistic Vestments," as they are euphoniously called, are the outward expression of deadly errors, errors for denouncing which Cranmer, Latimer, Ridley, Hooper, and other noble martyrs went to the Papal stake at Smithfield, Oxford, and Gloucester.

To now enter into a compromise by legislating in favour of the "permissive use" of the Vestments in the national Church would be to say that our Protestant forefathers made a gigantic mistake when they objected to the Mass and all its accessories, cast down all Mass altars, and stigmatized the spurious Roman sacrifices offered thereon as "blasphemous fables and dangerous deceits." The true Scriptural doctrine of the reformed Church of England for upwards of 300 years has been that which is set forth in the XXXI. "Article of Religion," which is significantly headed, "Of the one Oblation of Christ *finished* upon the Cross." That Article declares that "the Offering of Christ, *once made*," is a "*perfect* redemption, propitiation, and satisfaction," and asserts with due emphasis "there is none other satisfaction for sin, but that alone." The Church's Homily on the Lord's Supper, which, in common with the other Homilies contains (as the XXXV. Article declares) "a godly and wholesome doctrine," boldly affirms of the Memorial Supper—"Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing Priest, no Mass, no means established by man's invention." Again, in the second part of the Homily for Whit-Sunday, it is authoritatively declared "Christ commended to His Church *a sacrament* of His body and blood; they [Romanists] have changed it into *a sacrifice* for the quick and the dead." Moreover, in answer to the question in the Catechism, "Why was the sacrament of the Lord's Supper ordained?" it is explicitly said, "For the continual *remembrance of the sacrifice of the death of Christ*, and of the benefits which we receive thereby." While Sacerdotalists both Roman and Anglican falsely teach that a mysterious change is effected in the bread and wine by the priest who officiates in the Mass, the Church of England, in the all-important Rubric which is placed in the Prayer Book at the end of the Communion Service, rejects and denounces all such superstition, and protests—"For the Sacramental bread and wine remain still in their very natural substances, and may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one." In these convictions—so definitely supported by infallible Scripture—the Church of England and the Church of Scotland are at one. Thus, the Westminster Confession of Faith—the doctrinal standard of the national Church north of the Tweed, says of the Lord's Supper:—"In this Sacrament Christ is not offered up to His Father, nor any real sacrifice made at all for the remission of sins of the quick or dead; but only a commemoration of that one offering up of Himself by

Himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same; so that the Popish Sacrifice of the Mass, as they call it, is most abominably injurious to Christ's one *only Sacrifice*, the *alone propitiation* for all the sins of the elect."

For this revealed truth, then, all believers in the Lord Jesus Christ must "earnestly contend," for it is of the essence of "the Faith which was once delivered to the saints." The sword of the Spirit may not be sheathed when the *finality* of the atoning work of Christ is denied by the enemies of His cross. No compromise with the corrupt Church of Rome and its Anglican allies is for a moment to be tolerated. Even "unto death" must our protest, as the true and loyal soldiers of Christ, be maintained. Never let us forget the inspired warning, "Stand fast in the liberty where with Christ hath made you free, and be not entangled again with the yoke of bondage."

THE EDITOR.

MULTUM IN PARVO.

"PROTESTANT Sunday—November 5th—was observed in upwards of 2,000 places of worship, and sermons, referring to various historic anniversaries, of Protestant interest, were preached. Thus, "The 5th" was the 300th anniversary of the providential discovery of the Papal Gunpowder Plot; it was also the 217th anniversary of the landing on our shores of William the Third, Prince of Orange, the divinely provided deliverer of England from Papal tyranny and arbitrary power; the present year is the 300th anniversary of the death of Beza, successor to the learned divine, John Calvin; it is also the 400th anniversary of the birth of the great Scottish Reformer, John Knox; and it is the 317th anniversary of the destruction of the Spanish Armada—upon which the Pope had bestowed his blessing when it sailed to invade our shores, and to subjugate this Protestant island to the Papal yoke. It is well thus to keep in "grateful remembrance" the years of the right hand of the Most High, and it is to be hoped that "Protestant Sunday" will always be observed with this Scriptural object in view.—The following resolution was agreed to at a recent meeting of the Council of the Church Association: "That the Council of the Church Association, believing the time has come for an expression of lay opinion from the country against the proposal to legalize a 'distinctive dress' (viz., the Mass Vestments) at Holy Communion, suggests that the matter be referred to the London Council of United Protestant Societies in order to secure by united action the repudiation of a policy so retrograde and so subversive of the Reformation Settlement." This consultation has already been held.—We sincerely regret that our faithful monthly contemporary, *The Gospel Advocate*, terminates its long and honourable career with the present year. The Rev. A. J. Baxter, its founder and Editor,

has always maintained in its pages a high tone of spiritual testimony, and it may be added has by its means raised no less a sum than £6,000 for the assistance of the "Lord's Poor Ministers and their Widows." We are glad to know that this useful Fund will be still kept open. Donations may be sent, as heretofore, to the Rev. A. J. Baxter, Eastbourne.—The *Globe* reports the discovery of another Bunyan relic, and says:—"What appears to be the genuine anvil on which John Bunyan worked in his earlier years has been discovered, and is about to enter the auction room. It was found by an ironmonger at St. Neots, which is a few miles from Elstow, Bunyan's birthplace, formerly called Helenstow. The ironmonger, in succeeding to an old business, turned over a large heap of scrap iron, and there found an anvil with 'J. Bunyan, Hel'stow,' burned in roughly, with the date, 1647."

EXTRACT FROM A LETTER FROM RUTH BRYAN.

THOUGH there are times when we have no sensible feeling of enjoyment, yet, if really hanging upon Christ, there must be safety. The more simple faith is, the less will it be shaken by the removal of comfortable feelings, or apparent absence of effects and fruits; and I humbly believe the Lord is pleased at times to let us feel the lack of these things, to discover to us that we were taking somewhat of our satisfaction from the fruits of faith instead of wholly from the Object of faith. Well may it be said to us, herein thou hast done foolishly; for, since all the fruits of righteousness are by Christ Jesus, the more we would abound in them the more we must have to do with Him by faith, and be the more cleared from everything else. This clearing process, as effected by the Lord, is very painful to us. But it is good to be emptied, and thereby to prove whether Christ be all our salvation, and all our desire. Though this trial should convince us that our eye be not single, we need not fear, but, however trembling, be thankful for the discovery, and make use of it as a plea to the Lord to go forward, even though further abasement follow. We must abide the fire, and be more anxious for purification than for relief from pain. For what is the perfection of refining? Not only to have the gold pure, but for the refiner to see himself in it; and you know, for one face to be fully seen in another more than brightness is needed to reflect it, there must be a direct position of feature to feature, and the least turning aside to another object will prevent the full development of the countenance. So you see, when the fire has produced the intended effect, the subject of it is not to be taken up with the purity produced, but rather to be absorbed with Him who managed the process, and, beholding Him with open face, be changed into the same image from glory to glory, even as by the Spirit of the Lord.

CLEAVE to Him Who is a hiding-place from the north wind, and a covert from the tempest (Isa. xxxii. 2).

AGED PILGRIMS' FRIEND SOCIETY.

BY THE SECRETARY OF THE SOCIETY.

THE Society's Illustrated Lecture has been given at several places during the month. It is especially adapted for schools, and arrangements for its future delivery will be gladly booked. In connection with the Centenary Commemoration, a medal will be presented to every young friend collecting ten shillings and upwards for the fund.

Here are a few notes from communications respecting pensioners :— (a) E. D., whilst nursing, broke a blood-vessel, and is now disabled from regular employment. (b) W. F., aged 78, has lost the savings of a lifetime through a bank failure, and is now penniless. (c) N. T., aged 86, has no income; she has £15 in hand, out of which she has to pay a young woman £5 a year to be with her. (d) E. B., aged 78, has been helpless for twenty-four years through a tumour and diseased spine. These cases may appear to some hardly worthy of record, but to others, who remember that they are representative of hundreds, they will be forcible illustrations of the benefits derived from the Society's help, in removing from these aged friends the daily heartache as to daily supplies.

J. K., our old pilgrim, entered his rest in the early morning of the 22nd inst. A few hours before his death he raised his right hand, and with deep emotion said, "Bless the Lord, the conflict's over, the victory won." I said, "You are very near the end of your journey; you will soon see Jesus Christ and be like Him." "Oh, my dear Sir," he replied, "I have prayed for that for years, and what a transforming sight it will be." He was a wonderful man; such refinement of manner, very gifted in expressing himself, and one who had passed through deep waters with corresponding marked deliverances. We shall greatly miss him.

J. P., aged 70, a day or two before she died, sang "Jesus, lover of my soul," and a few hours before she breathed her last, repeated with deep feeling, "At that time Thy people shall be delivered, every one that shall be found written in the book."

E. B., aged 81, died a few weeks since. She had been a desponding and deeply-tried Christian, suffering much bondage through fear of the article of death. Every cloud vanished at the last, and with a happy countenance, and "mercy" and "bosom" upon her lips, responding to "Jesus, lover of my soul," she entered into bliss.

Will not many more friends come forward to help the Society in ministering to such dear, aged pilgrims, in the latter stages of their journey home?

No man ever heard me say or hint a syllable against the goodness of the Law; the Law is good, and it "works death in us by that which is good" (Romans vii. 12).—*Anon.*

NOTES FROM A LETTER
BY THE LATE W. HUNTINGTON, S.S.

To show the sealing of the Holy Spirit. This is promised to all that are taught of God: "and many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law, among the disciples" (Isa. viii. 15, 16). But then what is the testimony? It is the Gospel. And what is the Gospel? The ministration of the Spirit. "But if the ministration of death was glorious, how shall not the ministration of the Spirit be rather glorious?" (2 Cor. iii. 7, 8). He, therefore, that receives the Spirit, and is born again of Him, receives our Lord's testimony or witness, "Except a man be born again, he cannot see the kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto you, Ye must be born again. Nicodemus answered and said unto Him, How can these things be? Jesus answered, Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness" (John iii.). This doctrine Jesus spake; and adds, "We speak that we do know:" and this He testified: "We testify that we have seen; and ye receive not Our witness." This doctrine of the new birth, received in the experience of it, is emphatically called the testimony of Jesus. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). Hence it is plain that no man, in an unregenerate state, can be a prophet of the Lord, nor a minister of Christ, nor a testifier, nor a true witness; for he is destitute of the testimony of Christ, which is the spirit of prophecy. Christ sends the Spirit into our hearts, and He is the living witness, and the testimony, and we are witnesses of what He does in us through Christ. "But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning" (John xv. 26, 27). This is the testimony. The bond that binds the testimony is the bond of the Covenant, and that bond is the everlasting "love of God" the Father, which is shed abroad in our hearts by the Holy Ghost given unto us" (Rom. v. 5). Thus God's Covenant, in which He promises that the Word of life and the Spirit of truth shall never depart from Christ, nor from His seed, is received into the heart of God's elect, and is attended with the sweet blessing of God's eternal love to our souls.

"There are no 'election-doubters,' no perseverance-deniers in the Kingdom of Heaven. The happy spirits there are as orthodox as the sun is bright. When a sinner repents they rejoice over him, knowing that he could not have repented if he had not been elected; and that as surely as he was elected, so surely shall he be glorified."—*Toplady.*

Passing Events.

A MONTHLY RECORD.

IN anticipation of the annual Universal Week of Prayer (January 7th to 14th, inclusive) the Evangelical Alliance has issued its Invitation Circular, as follows :—

“**BELoved BRETHREN IN CHRIST,**—With the beginning of another year the wonted invitation to prayer issued by the Evangelical Alliance goes forth again, bidding you join the world-wide circle of ‘supplications, prayers, intercessions, and giving of thanks for all men’ (1 Timothy ii. 1) for the 59th successive year. There are years and seasons when the call is particularly that ‘men ought always to pray and not to faint’ (Luke xviii. 1), as implying that the delay in the expected answer may cause the prayers to wax feeble and even cease. But there are also other times when we are ‘always in every prayer making request with joy’ (Philippians i. 4), because of the abundant answers that are being richly bestowed. More like the latter than the former is the present condition of the Church of Christ to-day; for the past months have been full of fresh encouragement and cheer. Whereas, in many former years we have prayed and longed without seeing the near fulfilment of our desires, now there is a sound on many sides as of abundance of rain. From many lands and places there come reports that the tide has turned, and the flood tide has begun. The droppings have become showers, and the showers ‘a plentiful rain whereby Thou didst confirm Thine inheritance when it was weary’ (Psalm lxxviii. 9). Now therefore with fresh energy and encouragement, with renewed zeal and hope, we are called to the labour of prayer; aye, to ‘labour fervently in prayer’ (Colossians iv. 12), that nothing may hinder or arrest the progress of blessing now begun; that the living Churches, as in the early days, may be ‘of one heart and of one soul’ (Acts iv. 32); that the work of God, the extension of His Kingdom, the hastening of the coming of Christ, may be the aim and longing of all His people. The Church itself needs prayer, amid ever fresh dangers from without and within, prayer against evil on all sides, prayer in trials, persecutions, and perils; prayer for progress and awakening to the full call of God; prayer for its homes, and its rising generation, its ministers and workers and communicants, its attendants and enquirers. The world needs prayer, amid its troubles and difficulties, its wars and rumours of war; prayer that there may be a lengthening of tranquillity and opportunities for the spread of the Gospel, so that all the people of God may speedily be gathered out; prayer that the way may be prepared for the Lord’s return, and from all nations made ready a people prepared for the Lord (Luke i. 17). Let us not forget that prayer is the best work, and perhaps the hardest, that a Christian soul or a Christian Church can give. May God open

the eyes of all His people to their real power in prayer, and make in all lands this coming Week of Prayer a time of putting Him to the proof (Malachi iii. 10) that they may "stir up themselves to take hold of God" (Isaiah lxiv. 7); may "take hold of His strength" (Isaiah xxvii. 5); "may have power with God and prevail" (Hosea xii. 3-4).

The death last month of Sir George Williams, founder of the Young Men's Christian Association, removes a distinct personality from the world-wide work of this potent agency. The career of this notable man was very remarkable, but the press has dealt so exhaustively with the subject that we content ourselves with a brief record of our regard for his Christian character, useful labours, and beneficent liberality in support of the movement with which his name will throughout all time be associated.

The annual Conference of the Western District Union of Y.M.C.A.'s was held at Totterdown, Bristol, on the 12th ult., when delegates assembled from the various Associations in the counties of Gloucester, Somerset, and Wilts. Mr. G. E. Thomas, of Bath, occupied the chair at a devotional meeting at 10.30, when an excellent address was delivered by the Rev. F. J. Horsefield, Vicar of the Church of St. Silas. At 11.30 the business session was presided over by Sir Matthew Dodsworth, Bart., when the principal business was the confirmation of the appointment by the District Council of Mr. W. A. Boyd, late of Dublin, as Travelling Secretary for the district area, as from the beginning of 1906. The delegates were entertained to luncheon by Councillor A. J. Smith, J.P., and at the subsequent business session a discussion on "Difficulties and Encouragements in Association Work" was led by Mr. W. C. Ferris, of Gloucester, Mr. G. Hancock, of Weston-super-Mare, and Mr. C. King-Smith, of Bitton. Mr. Frank Howe, representing the National Council, presented a paper at a later session upon the subject of "The Greatest Present-day Problem in Y.M.C.A. Work," Mr. Joseph Storrs Fry, the President of the District, being in the chair. Tea was served at the invitation of Councillor Frank Moore. In the evening Sir Matthew Dodsworth presided over a public meeting, when the speakers were Mr. W. Hind Smith and Mr. Frank Howe. The Fisk Jubilee Singers took part in the proceedings.

"The following incident (says a correspondent in the *Times*) throws an interesting light upon the attitude of the Turkish Government towards the Zionist movement. It appears that one of the principal leaders of that section of Zionists which still supports projects for the immediate colonization of Palestine wrote to an influential

co-religionist in order to enquire whether anything could be done to promote a public meeting in Jerusalem for the discussion of this matter. He was informed that, as the Turkish Government is extremely jealous of the whole Zionist programme, it would not be possible to call a meeting for this purpose, but that it might be discussed in a gathering ostensibly assembled for the benefit of teachers in the various Jewish schools in Palestine, in order to afford them an opportunity of comparing notes as to the best means for securing an efficient course of study for the ensuing year. Accordingly notices of such a meeting were published in local Hebrew newspapers, placards, etc. Certain young and enthusiastic Jews, recently arrived in Jerusalem from Russia, incautiously spoke openly about the real scope of the meeting, in the hearing of Turkish officials from Jaffa, who at once told the Kaimakan there, and he sent a telegram to the Jerusalem Pasha, informing him of what was going to happen. The Pasha allowed the professed teachers to assemble in the Jewish public library, but as they came out after the meeting they found the police in waiting, who took down their names. The next day they were summoned to the Serai, and required to explain the cause of their gathering. One of them imprudently avowed that they were Zionists. The others, however, denied this, stating that they had only come together to discuss scholastic and religious matters. They were then informed that they could not be allowed to assemble for the discussion of school topics, etc., unless they had a firman. The Governor is said to have promised to ask the Porte for a firman for this purpose, but to have told them very plainly that no Zionist conferences would be tolerated in his district. In consequence of what has happened, the Jewish newspaper which announced the meeting has been suppressed for one month, and the printing press which issued the other articles closed for the same period."

The two largest sections of the Jews in Jerusalem among whom the London Jews' Society works are the Sephardim, consisting of about 8,000, and the Ashkenazim, who number some 40,000. The former (writes "Observer" in the *English Churchman*) show the greater desire to study the Scriptures, and, though watched, numbers come for instruction in the Christian faith. Classes vary in attendance from twenty to thirty-six. Work among the Ashkenazim, apart from visitation, has its centre in the book depot on the Jaffa road. Here they come to talk about the Scriptures, which they have been reading either in their own homes, after previously receiving copies of the Bible, or else in the reading-room attached to the depot. During last year 2,557 Jews in this way had the truth explained to them. The daily services in Hebrew in Christ Church still attract Jews, beside the ordinary congregation, consisting of those who are under instruction. The short address in Judæo-Spanish or Judæo-German is appreciated by those who attend.

The recent visit of the Evangelical Alliance deputation to Copenhagen was attended by marked blessing. The Rev. F. S. Webster and the Rev. W. Fuller Gooch were the delegates sent, at the request of the Danish Branch of the Evangelical Alliance, to promote the interests of the Alliance in Denmark, and to seek the revival and further development of spiritual life there. A series of evangelistic services, conducted by the Rev. H. P. Mollerup, of the Folkekirken Lutheran Church in Copenhagen, was held during the past two months. Pastor Mollerup has been greatly used in the conduct of these services. Night after night the largest hall in the city, as well as other meeting places, have been filled to overflowing to hear his faithful proclamation of the Gospel. Mr. Mollerup is Hon. Secretary of the Danish Branch of the Evangelical Alliance; the Count and Countess von Moltke, together with Mr. Oscar Oxholm (Controller of the King's Household), being active members of the Committee. Pastors Christiansen, Broholm, and Nicolet, of the Methodist, Baptist, and French Reformed Churches, are the other members of the Council, thus giving a thoroughly united, as well as an influential, character to the movement. On their arrival on the evening of November 2nd, Mr. Webster and Mr. Fuller Gooch found the church in which Pastor Mollerup ministers crowded by a congregation of upwards of 1,000 people, who listened eagerly to addresses by Mr. Webster on "The Sufficiency of the Holy Scriptures," and by Mr. Fuller Gooch on "The Unity of the Body of Christ." On the following Friday and Saturday afternoons Bible Readings were conducted, alternately in English and in Danish, by interpretation. On the Sunday night the Concertpalasthall was packed by an audience of more than 2,000 people, large numbers being unable to get in. On the Monday two Bible Readings were held in the rooms of the Y.M.C.A., while at five o'clock 130 Christian workers were welcomed to dinner in the same place to meet the deputation, and to discuss plans for the wider promotion of united action in the work of Christ. The closing meeting on the Monday evening was limited to Christian workers, when farewell addresses were given by the deputation and by Mr. Walter Sloan, of the C.I.M., who happened to be in the city, returning from a tour, in the interests of the China Inland Mission, throughout Scandinavia. A deep spirit of earnestness pervaded the whole series of meetings. More than 500 names were enrolled as members of the Evangelical Alliance at the various meetings, and plans decided on for further conventions and meetings to be held in the interests of united testimony for God and His Word. A subscription list was opened for providing a large tent capable of seating from 2,000 to 3,000 persons, to be the property of the Evangelical Alliance, and to be used for summer conferences and evangelistic services.

Lord Kinnaird has written a public letter in support of the appeal for £250,000 to consolidate the philanthropic work of the late Dr. Barnardo. His Lordship says:—

“As one of Dr. Barnardo’s oldest friends and a worker with him in his student days in East London, I can speak with some knowledge of his marvellous work. I heartily commend the effort to raise a national memorial fund, in order to put his institutions on a sound financial basis. I have never in any religious or philanthropic work come across any other man with such power of organization; such good sense, and determination to help the children at whatever cost to his own ease; or one so fully believing that the Christian public at home, and throughout the Empire, would back him up. There were not many in commercial life with greater business capacity and power, and I think it is true of him what was said by a shrewd business man at D. L. Moody’s first large gathering of workers in London. He said: ‘I am thankful that man is not in my line of business, for I should have a poor chance of competing with him.’ Many of us wish Dr. Barnardo had been made Government inspector, with a free hand to organize all the children’s work in connection with reformation homes, etc. He would have put them into first-class order. What London would be like to-day had the waifs and strays not found such a friend, and had all his rescued boys and girls been left to grow up uncared for, I do not think any of us can quite imagine—Dr. Barnardo almost cleared our city of the street Arab. I feel, therefore, that this national appeal has a strong and just claim upon the nation. I heartily commend it. KINNAIRD.”

Already more than £25,000 has been subscribed to the “Barnardo Memorial,” but ten times that sum is needed. Subscriptions may be sent to Mr. Howard Williams, 72, St. Paul’s Churchyard, London, E.C.

The Committee of the C.M.S. had an interview recently with the Rev. E. J. Peck, who, after nearly thirty years among the Eskimo, has just returned from Blacklead Island, which is situated in Cumberland Sound, just outside the Arctic Circle. Mr. Peck last went out in the summer of 1903, and in the following November he was able to appoint the first Eskimo teacher in Blacklead Island. In September, 1904, they had a visit from the “Neptune,” a Canadian Government vessel, and a little later they sighted the “Heindal,” on board which they expected to find the Rev. E. W. Greenshield. It remained in view for fourteen days, driven backwards and forwards by the ice, and then disappeared. Two months later a sleigh arrived with a few supplies and with the news that the vessel was safe, but they had been obliged to leave the coal they had brought on an iceberg sixty miles away. In July of this year the “Heindal” arrived—ten months late—and soon after left with letters, but speedily returned practically a wreck, and there was no other vessel to take the crew home. Two months later the “Theodora,” sent out by the Society, was sighted. It was

only a small vessel of 50 tons, but it brought the sixteen people, including Mr. Peck, safely back to England, arriving on November 8th. Before they left fourteen Eskimo joined in the Communion Service. Mr. Peck and Mr. Bilby have completed the New Testament and the Book of Genesis in the dialect of the Eskimo of that region. Mr. Peck mentioned that he had just received a gift of £1000 towards the cost of a special vessel for this Arctic work.

Bishop Bompas, of Selkirk, in the Province of Rupertsland, has resigned his See on account of old age. During an episcopate of thirty-two years he has had three titles, and exercised jurisdiction over an area twice reduced by sub-division. In 1874 he was consecrated Bishop of Athabasca. Ten years later, on the separation of the Mackenzie River portion of the diocese, he elected to take this, and when in 1891 Selkirk was detached from Mackenzie River, Dr. Bompas again chose the newly-created See. Selkirk extends farthest west of all the twenty-four Canadian dioceses, and is practically commensurate with the bleak Yukon territory. Dr. Bompas suffered extreme privation at times in his lonely outpost, prior to the rush to Klondyke, which has meant a rapid development of the country. He will be succeeded as Bishop by one of his own clergy, the Rev. Isaac O. Stringer, who was missionary to the Eskimo on Herschel Island, Mackenzie River, from his ordination in 1892 until 1901, C. and C.S. missionary in the Klondyke between 1903 and 1904, and has since last year been in charge of Christ Church, White Horse, Yukon Territory.

REVIEWS AND NOTICES OF BOOKS.

THE LEPER AND HIS CLEANSING. With Spiritual Lessons therein considered. By B. A. WARBURTON. Pp. 83. Price 1s. (London: Farncombe & Son, 30 Imperial Buildings, Ludgate Circus.) 1905.

This modest little book highly commends the spiritual ability of its author, whose insight into the mysteries of the Old Testament types, and ritual shadows, is keen and Evangelically appreciative. Mr. Warburton's pages are a treasury of precious Bible truth, which the believing people of God will know how to appreciate. We cordially recommend the volume for their perusal and consideration, and wish for it a wide circulation.

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END OF VOLUME XL.—NEW SERIES.