

# 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."

No. 504, }  
NEW SERIES. }

DECEMBER, 1907.

{ No. 1,704,  
OLD SERIES.

## 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.

### SELF-ABANDONMENT.

"*The poor committeth himself unto Thee.*"—PSALM x. 14.

SELF is the last refuge which a SPIRIT-convicted sinner is disposed to abandon. He clings to it as his all. To be stripped of *that* is, he thinks, to be reduced to nothingness indeed. To have "no confidence in the flesh" is a mark of the true "circumcision" as distinguished from mere "concision"—a mere physical wounding (Phil. iii. 2, 3). To become spiritually "poor" is an experience known only by such as are the happy subjects of the regenerating grace of GOD the HOLY GHOST. The poor have no possessions—nothing but their poverty. The sensibly "poor in spirit" repudiate all confidence in creature merit, self-righteousness, natural obedience, and good works. "Nothing in my hand I bring" is the confession of the heart when the Mercy-seat is approached by the SPIRIT-taught soul. But these gracious characters are very specially approved in the Word of GOD. Exceeding great and precious promises are addressed to them. It is an edifying fact that when the LORD JESUS, in His marvellously gracious Sermon on the Mount, "opened His mouth and taught" (Matt. v. 2), the first truth He enunciated to His hearers was this—"Blessed are the *poor in spirit*; for theirs is the kingdom of heaven." That proclamation of grace was in distinct fulfilment of the Messianic

prophecy penned by inspired ISAIAH (xlii): "A bruised reed shall He not break, and the smoking flax shall He not quench." The mind of GOD concerning such humble souls is set forth explicitly in the Epistle of JAMES when he writes: "Hearken, my beloved brethren, Hath not GOD *chosen the poor* of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" (James ii. 5). This Divine approbation of the poor and needy in heart is further observable in the mention made of it in Revelation ii. 9, where He Who walked officially in the midst of the Seven golden Candlesticks, to criticise their spiritual condition, said to the Church in Smyrna, "I know thy works, and tribulation, and *poverty (but thou art rich).*" Oh, for more of the grace of soul-poverty, for fuller measures of that grace in which the Apostle PAUL exulted when he described his case, "As having nothing, and yet possessing all things" (2 Cor. vi. 10). Believers in CHRIST are indeed granted an earnest and foretaste of these their "all things," but the fruition of their blood-purchased inheritance they await in the patience of hope.

Such, then, is the spiritual character of whom it is declared—"*The poor committeth himself unto Thee.*" And this he does in accordance with the dictates of the anointing SPIRIT, Who ever inspires the soul with truest wisdom. What can "the poor," "destitute," do more wisely than to abandon *himself*, and find refuge in the ALL-SUFFICIENT ONE? The marginal translation of the Hebrew word for "committeth" is singularly suggestive—"leaveth." "The poor *leaveth* himself unto Thee." We have a form of the word in Ps. xvi. 10—"Thou wilt not *leave* My soul in hell"—that is, Thou will not forsake, or abandon it. But the needy and poor soul forsakes and abandons himself to GOD! This act of self-renunciation is effected by the enabling grace of the HOLY SPIRIT only. The poor *leaves* himself to the GOD of salvation. What a bequest of poverty is this! What a heritage of need, helplessness, emptiness, unworthiness, and hell-deservedness, has the GOD of all grace accepted at the hands of unnumbered multitudes during the past six thousand years!

What an exchange, too, is thus effected, for the believing sinner who thus "leaves" himself unto the Lord, receives an inheritance CHRIST and His infinite fullness—an inheritance which, in itself,

is incorruptible, which is undefiled in the mode of obtaining it, and which, in the perpetuity of it, is unfading and incapable of decay. The title to this glorious inheritance is by birth—the new birth—and the validity of that title none can impeach. To be begotten of GOD is to be a child of GOD, and that ineffable relationship invests its happy possessor with all the rights of sonship. “To as many as received Him, to them gave He power [margin—*right*, or *privilege*] to become the sons of GOD, even to them that believe on His Name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD” (John i. 12, 13). “The SPIRIT itself beareth witness with our spirit, that we are the children of GOD: and if children, then *heirs*; *heirs of GOD, and joint heirs with CHRIST*” (Rom. viii. 16, 17). What sin-convinced soul would not gladly abandon self and all the things of self for such a condition as this? And who that has proved the blessed reality of that spiritual condition does not give all the glory to Him whose love and blood secured it? “For ye know the grace of our Lord JESUS CHRIST, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich” (2 Cor. viii. 9).

“OH, what everlasting blessings GOD outpoureth on His own!  
Ours by promise true and faithful, spoken from the eternal throne;  
Ours by His eternal purpose ere the universe had place;  
Ours by everlasting Covenant, ours by free and royal grace.

“With salvation everlasting He shall save us, He shall bless  
With the largess of MESSIAH, everlasting righteousness;  
Ours the everlasting mercy all His wondrous dealings prove;  
Ours His everlasting kindness, fruit of everlasting love.

“In the LORD JEHOVAH trusting, everlasting strength have we;  
He Himself, our Sun, our Glory, Everlasting Light shall be;  
Everlasting life is ours, purchased by The Life laid down;  
And our heads, oft bowed and weary, everlasting joy shall crown.

“We shall dwell with CHRIST for ever, when the shadows flee away,  
In the everlasting glory of the everlasting day.  
Unto Thee, beloved SAVIOUR, everlasting thanks belong,  
Everlasting adoration, everlasting laud and song!”

THE EDITOR.

**Wayside Notes.****FORWARD!**

*“Speak unto the children of Israel, that they go forward.”—*  
EXODUS xiv. 15.

OUR space this month is necessarily more limited than usual. The last month of the year indexes the topics which have afforded us edification, encouragement, and consolation through our succeeding issues. What a rich revenue of mercy and goodness has our heavenly Father vouchsafed us! “Things new and old” have been brought forth out of His Covenant treasury by His dear servants whose pens have contributed freely to the *MAGAZINE*, and the souls of many tried and exercised pilgrims Zionward have been graciously refreshed and strengthened. These things bid us “go forward.” The unknown future lies, like a trackless sea, before us, and we are divinely commanded to pass on, pass through, and pass out. The past of our experience warrants us to obey without fear and doubting. The constant faithfulness of our Covenant Commander, hitherto, forbids us to question His guidance and support in days to come. “Forward,” then, is our watchword. A greater than Moses heads the ransomed host, and He will assuredly lead them “by the right way.” Wilderness thorns and briars may lie in the daily path of His followers. The great foe of their progress may seek to hedge up their way; yet, his Satanic impotence to effectually block the King’s highway to Zion will be assuredly made manifest, to his own confusion and the joy of the Lord’s ransomed Israel. Is it not written by the very hand of Jehovah, “They go from strength to strength; every one of them in Zion appeareth before God”? So, then, beloved fellow-believers, let us rely implicitly on the almighty arm of the God of the promises, and “go forward” as the old year closes in behind us, and an untrodden year with its hidden possibilities stretches out before us! God all-sufficient is “our God,” and will be until death. That is enough—surely! He who led His ancient people through the deeps of the Red Sea, and brought them all forth on the salvation side, will not fail us when we “pass through the waters,” for we have His “Yea and Amen” promise for it. Let us, then, seek to share in the Apostle’s triumphant faith: “For I am persuaded

that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Clifton.

J. O.

---



---

### HE IS FAITHFUL.

SHALL I not trust Thee, O my Lord,  
 Through *all* Thy ways with me?  
 However strange, however long,  
 They must be good for me.

For Thou dost view me in Thy Son,  
 Who always did Thy will;  
 His righteousness He puts on me;  
 And thus Thou lov'st me still.

Yea, Lord, I would with patience wait,  
 And calmly rest in Thee,  
 Would humbly own *Thy way is right*,  
 However strange it be.

Thou canst not change, Thou canst not err;  
 Thy wisdom, love, and power  
 Are all engaged to work for me,  
 E'en till life's latest hour.

Thou never wilt forsake Thine own,  
 Whom Thou hast taught to trust;  
 But with Thy tender, loving arm,  
 Wilt fold them to Thy breast.

And, oh, what heights of joy and bliss,  
 When we before Thy throne  
 Shall see Thee, Saviour, as Thou art,  
 And know as we are known!—

Shall serve Thee with unfettered powers  
 In sinless purity,  
 And on throughout the endless years  
 Of vast eternity.

Oh! joy beyond all other joys,  
 Oh, grace beyond all thought,  
 Oh, love that's deep and fathomless,  
 What wonders Thou hast wrought!

Now praise Jehovah, O my soul,  
 Thy Triune God adore,  
 Who loved thee, formed thee for Himself;  
 Praise Him for evermore.

E. B.

**Pilgrim Papers.**

## WELLSPRINGS.

*"But He answered her not a word."*—MATT. xv. 23.

THE narrative before us is too well known and loved to need repeating in this short paper. Every one of the living family in Zion has lingered over the wonderful story of this test and triumph of faith as seen in the event of that dear Canaanitish woman who sought relief for her afflicted child at the healing hand of the Great Physician. She cried for "mercy;" she called Him "Lord," and acknowledged Him "Son of David," thus owning His Messiahship. She was "of Canaan," this Gospel tells us, whilst Mark further informs us that "the woman was a Greek, a Syrophenician by nation," by which we learn that she was a Gentile, born a Canaanite or Syro-Phœnician, and living under the rule of the Greeks. How urgent her case, how pressing her need, how desperate her venture! But maternal love prompts, and a germ of faith is within which nothing can weaken or destroy. She draws near; she cries aloud unto Him, "Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil." Doubtless she had heard of the fame of this wonderful "Man." He had been going about "doing good." He had healed the sick, cleansed the lepers, performed some mighty miracles; and so she ventures upon His mercy and urges her claim. But no immediate relief is forthcoming. No encouragement is instantly afforded her. On the contrary, this Healer of whom she has heard so much "answered her not a word." Oh! how different to what she thought and expected! And we come in there too, beloved reader. Said Jesus to His followers on one occasion, "Your time is alway ready; My time is not yet." And when Jesus tarries, waits, delays, our fainting faith is too apt to take it as denial, and we "grow weary and faint in our minds." With the Psalmist we are apt to cry out, "God hath forgotten;" but with the Psalmist in his renewed mind may we add our conviction and say, "This is mine infirmity, but I will remember the years of the right hand of the Most High."

A precious hymn of Toplady's calls upon the saints to—

"Tarry His leisure, then; although He seems to stay;  
A moment's intercourse with God will all thy griefs o'er-pay."

And it was so with the case before us, as it is sooner or later with every one of God's children. It was not unwillingness to aid her; it was not forgetfulness of her; but it was to make His mighty wonder-working power known in her; and to set her forth subsequently as an example of persevering faith and supplication for mercy to the disciples around, that "He answered her not a word." Ah, those short-sighted learners of their Master! Ever witnessing His wondrous love and

patience and forbearance, and yet so slow to grasp the truth of that grace in Him, they now "came and besought Him, saying, Send her away; for she crieth after us."

Living faith will take no repelling, and the woman hears with approbation what to others around would seem to be her death sentence: "I am not sent but unto the lost sheep of the house of Israel." And she was a Greek—a Gentile. But the cords of everlasting love have drawn her to sue for mercy, and hence, in her lost and ruined helpless condition she claims a share in His mercy, for there is none else to help, to pity, or to save. "Then came she and worshipped Him, saying, Lord, help me." Have you ever noticed that the more urgent the case, the shorter the cry for mercy? Oh, those brief ejaculatory words, *Lord, help me! Lord, save! Lord, remember me!* They come from the heart's inmost needs, and they touch the heart of Jesus, from Whom alone help can come. But His silence, as it were, still proved her. At the onset He had answered her not a word. And when He spoke it was *seemingly* to cut her off, though only to subsequently reveal to her how His heart was yearning over her. And now again He speaks but to say, "It is not meet to take the children's bread and to cast it to dogs." The Jews considered themselves as the peculiar heritage of Jehovah, and they alone who had the right of "the children's bread."

Christ's mission had been unto His own, and they were the Jewish nation. And thus the Gentiles were looked upon with contempt and treated as "dogs." She acknowledges all our Lord says as the truth, as proceeding from the lips of the Truth Himself. "Yes, Lord—Truth, Lord—Thou hast a perfect right to say all this, and all Thou sayest is true, for *Thou art the Truth*, its very embodiment and perfection, yet the dogs eat of the crumbs which fall from their master's table."

Oh, beloved reader! do you not see how far advanced was this dear woman in gracious teaching and holy argument? She had indeed accepted at the hands of the Heavenly and Divine Imparter "words" when He had said, "Take with you words." May we do likewise when we return unto the Lord, there to spread our needs, our wants, our sorrows, our cares, our case before Him. Jesus would no longer forbear. His tender heart has been yearning over her. He melts with love. He recognises the faith that has grown so rapidly under His Divine culture, and He puts His crown upon that sorely tested but now triumphant faith as "He answered and said unto her, O Woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

So that we learn from this lovely lesson how silence is not refusal, nor are delays denials. Jesus may seem to tarry, but He is bringing deliverance all the time, only it must be in His own time and way. We are so burdened with cares, so over-anxious, so weary with waiting, so cast down when we perceive Him not. But it is blessed when, like Ruth, we can lie at the feet of a Heavenly Boaz all night, until the appointed day of manifestation and declaration. Blessed are they

who by faith, when commanded, can "Sit still!" "Be still!" "Stand still!" when fleshly reason would urge activity and alertness.

Have you ever considered this wondrous suspension of the answers Jesus has presently to make to His children, and its connection with delivering grace and mercy, my beloved readers? Have you ever thought what the afterward of silence meant to those delivered ones, who, urging their claim in the hour of their extremity, seemed to pray to heavens that were as brass? What must the action of silence on the part of their God have seemed to those three dear men, as the moment drew nearer and nearer when the devilish threat of Nebuchadnezzar was to be carried into execution—nay, and was—as they were thrown into the burning fiery furnace? But they proved His delivering power *in* it, though not from it, for there was a fourth, like unto the Son of Man, Who walked the furnace with them.

And again, in the case of Daniel, that praying man of God. Silence reigned from heaven in regard to the matter for which he prayed. And mark, prayed in spite of the wicked king's determination that he should *not* acknowledge any supreamer power than his own! The men well knew (as they said) they should find no "occasion against this Daniel, except we find it against him concerning the law of his God." And the establishment of a decree goes forth that no petition shall be made to any god or man for thirty days.

Yet, this in no wise deters the godly Daniel, even when "he knew the writing was signed," for he went into his house, and "his windows being open in his chamber toward Jerusalem" (no fear of man ensnaring his pure soul), "he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime." And thus his enemies found him. But the silence of heaven seems to reign. No wondrous answer! No immediate relief! The vision tarries, and Daniel is cast into the den of lions by the order of the idolatrous Darius. The answer came not in the way and time we should have looked for it for the Lord's dear servant. But it *did* come. Daniel must needs be cast into the den of those roaring lions, but there to testify, "My God hath sent His angel, and hath shut the lions' mouths."

Beloved reader, look up some of the similar instances in the Old Testament Scriptures, which space forbids us entering upon now, and see how the silence of the Lord means but delivering grace and power to be laid up and put forth upon the behalf of His tempted, tried, and suffering servants at the right time, and in His own way. We have seen what it revealed to the Syro-Phœnician woman in our text, when Jesus could no longer stay from blessing her, as He said, "O woman, great is thy faith: be it unto thee even as thou wilt."

Yes; it is when we are in desperate circumstances that this silence of Jesus speaks home with power to our hearts; for His children are often brought into this place of straits. Shut up unto faith, with but the one way out of it, "mine eyes are unto Thee," and with that cry, "Lord, we know not what to do." And yet meanwhile He tarries,

and still we "perceive Him not." Still we listen, and hear not His voice; and in desperation, like one of old, we cry out with heart sick at hope deferred, "Men and brethren, what shall we do?" Fear not. He will work. In the Eternal Mind roll on His undisturbed affairs. He is "silently planning for thee." He is bringing to pass His strange, His mighty act; and we wonder when we have the promised "delivering." Then we wonder how we could have doubted Him; how we *could* have been disturbed and distressed. Oh, for a perfect trust! How sweet it is to rest on the pillow of Omnipotence, on the bosom of Unchangeable Love, to "wait patiently for Him!" Alas, we mourn our inability to do this! We sorrow over these restless wills of ours, these feverish, peevish, distrustful spirits which lead us captive, and hold us in bondage. Jonah-like, we cry out, "It is better for me to die than to live;" and with Elijah we sink fathoms deep in *feelings*, after faith has seen the wonders of the God of Israel. But, nevertheless, the Word abides, "I am Jehovah. I change not, therefore ye sons of Jacob are not consumed."

"Immortal love no change can know,  
Though clouds surround His face:  
All Israel must to glory go,  
As trophies of His grace."

Meanwhile, in His seeming silence, He waits but to be gracious. He tarries but to come the more swiftly unto your waiting, troubled soul, or ever as you are aware, like the Shunamite, you hear "the voice of the Beloved! Behold, He cometh leaping upon the mountains, skipping upon the hills."

But let us turn for a brief consideration to some of the instances of His silence as the suffering Man of Sorrows for His people. We have been dealing with the experimental side of it as regards His children's walk and soul exercise.

We see the Lamb of God "as a lamb before her shearers—dumb—so He opened not His mouth." Why was He dumb? He answers for Himself under the inspired Psalmist, "Because Thou didst it." He was made sin for His people. He stood in their stead. He suffered for their guilt, and the chastisement of His Father was upon Him, that His people might go free. Therefore was He "dumb." Therefore did He suffer, the just for the unjust, silently, willingly. We see this verified in His earthly sojourn. What contradiction of sinners did that sinless One endure. "Who, when He was reviled, reviled not again; who, when He suffered, threatened not," "but learned obedience by the things that He suffered." He did not rebel; He did not refuse them; He did not speak against them. See Him, that Majestic Perfect Man, before a puny earthly tribunal, and may your heart and mind melt in wonder and adoration as you there contemplate how He suffered for *you* and for me. "And Jesus stood before the governor, and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest." No self-vindication, no long

argument, simply the words thrown back upon those guilty lips as he had uttered the Divine truth. *Thou sayest!*

“And when He was accused of the chief priests and elders, *He answered nothing.*” False accusation, vile calumny, all borne by Jesus, the Man of Sorrows. Marvel, O my soul! rejoice with trembling, and let the lesson speak home to thy hasty, impetuous, heated spirit, so easily provoked at the slightest injustice spoken against thee.

“Then said Pilate unto Him, Hearest thou not how many things they witness against Thee? And He *answered him to never a word*; insomuch that the governor marvelled greatly” (Matt xxvii. 12-14).

“O Christ, what burdens bowed Thy head!  
Our load—’twas laid on Thee!”

That was a marvellous statement, made as I believe by this suffering Man, who could so frequently be silent before His accusers, but fulfilling the prophecy of Zechariah (vi. 12) declared of Himself, “*Behold the Man!*” I know not if my readers will endorse this view, but I hear Jesus speaking here, and not Pilate: “Every eye shall see Him, and they shall look upon Him Whom they pierced.”

Again, when Jesus is surrounded by the Scribes and Pharisees (John viii. 1-11), and they bring unto Him the poor outcast taken in adultery; their motive is to “tempt Him, that they may have wherewith to accuse Him. But Jesus stooped down, and with His finger wrote upon the ground, “*as though He heard them not.*”

Dignified silence again, you see, beloved, before the accusers—enemies and hypocrites! No word as yet of pardon or pity to the convicted sinner; no other word than that deep heart-searching sentence to those who accused her: “He that is without sin among *you*, let him first cast a stone at her.” It was sufficient. Again in silence “He stooped down and wrote upon the ground. And they which heard it, *being convicted by their own conscience*, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst.” And then the silence to that poor outcast was broken; words of mercy were unsealing those Divine lips, “Woman, where are those thine accusers? Hath no man condemned thee?” He refers to that judicial condemnation in which His enemies thought to entrap Him. But Omniscience who reads all hearts was His; and since His Kingdom was not of this world, He would claim no civic authority in matters pertaining to the law. “And she said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more.”

The Evangelist Luke tells us (ch. xi. 53, 54) how “the Scribes and Pharisees began to urge Him vehemently, and to provoke Him to speak of many things, laying wait for Him, and seeking to catch something out of His mouth that they might accuse Him.” If the enemy tried to do so with Jesus, how much more will he not “seek” to catch and betray poor, frail man? Oh, for the grace of silence! We are so soon betrayed; Jesus *never!* Even His enemies were bound to confess

it: "Never man spake like this Man;" and no one ever heard Him speak a hasty word.

For when He willed to speak there was dignity and Divinity in His answers. On one occasion, when the high priest questioned Him of "His doctrine," "Jesus answered him, I spake openly to the world; I ever taught in the synagogues, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? Ask them which heard Me, what I have said unto them; behold, they know what I said" (John xviii. 20, 21).

So that, dear reader, you and I may depend upon it, the silences of Jesus, and the sentences of Jesus are fitly and opportunely applied for our good. If He tarry in silence, wait, listen, hearken for His voice, for He *will* speak peace unto His people sooner or later. Up yonder His voice is never silent; for there He ever liveth to intercede for His people. It is only as *we* perceive Him not, that we think He is silent, that "God hath forgotten, and His mercy is clean gone for ever." Oh, short-sighted saints! Did we but know what He means *at the time* of answering us not a word! Did He not thus test our faith and prove our love, and thereby strengthen our confidence, where would be our training, our moulding, our meetening for glory? Let us therefore encourage one another as we stand at the posts of His door. Let us not grow weary, nor take any denial, but cling to the promise of the Faithful Promiser: "I will see you again; and your heart shall rejoice, and your joy no man taketh from you." Our hearts oft melt as we sing together as a congregation that precious hymn of Joseph Irons:—

"Praying soul, dismiss thy fear,  
Joy and peace will soon appear;  
To the throne of grace draw nigh:  
Jesus intercedes on high.

"Come before thy Father's throne,  
Make thy wants and sorrows known;  
Never, never doubt His love:  
Jesus intercedes above.

"Let the world and Satan frown,  
This should never cast thee down,  
All is working for thy good:  
Jesus intercedes with blood.

"Do corruptions rise and rage?  
Learn from God's inspired page  
Reigning grace shall sin subdue:  
Jesus intercedes for you.

"He has made Thy cause His own,—  
He is Priest upon His throne;  
Thou shalt gain eternal bliss:  
Jesus intercedes for this."

Some day, it may be very soon for some of us, we shall think the breaking of the silence worth all the waiting for, when our heads are lifted up as we see and say, "Lo, this is our God—we have waited for Him." Thrice blessed are all they that wait for Him!

## “WHERE HAST THOU GLEANED TO-DAY?”

ZECHARIAH iv. 14.

“THEN said he, These are the two anointed ones that stand by the Lord of the whole earth.” Surely they are not created beings, but, the sons of oil; they represent the Son of God and the Holy Spirit. They constitute the light of the golden candlestick, and empty the light of the golden oil out of Themselves. We know the golden candlestick represents the Church of God, by Revelation i. 20. In St. James i., verse 17, the Father is called the Father of Lights, and the Son of God called Himself, “I am the Light of the world.” The Spirit of God is not called in Scripture the Spirit of Light, but the manifestation of the Spirit of God is so spoken of, and we do know all things reprovèd are made manifest by the light. Thus the light of the golden candlestick is Christ and the Holy Spirit proceeding from Him. I was taken in my youth, occasionally, to hear with my mother the Rev. Joseph Chamberlain. I have forgotten all he said, though I remember that one thing he said struck me at the time: “Whatsoever doth make manifest is light.” I felt in myself that the Spirit of God had shone in my heart because it revealed the darkness that was there. I went home and stood on a stool and preached the sermon I had heard. And my mother protested. I was a naughty child; but she said she wished she had my memory. It is all gone now (I am in my eighty-first year) except the text above quoted, and the way in which he concluded his sermon: “The Lord pardon what I have spoken amiss. And I add no more.” A musical sound to a child when the discourse had reached an hour. He gave me a portion that continues to this day.

“Lord, Thy Word abideth,  
And our footsteps guideth:  
Who its truth believeth  
Light and joy receiveth.”

MARY.

---



---

THE MYSTERY AND MARROW OF THE BIBLE IN GOD'S  
COVENANTS.—No. XVI.

---

By FRANCIS ROBERTS, M.A., 1657, A.D.—Edited by the Rev. J. E.  
WALKER, M.A.

(Continued from page 670.)

WE return now to our devout Author, and hope to give some of his sweetest and truest thoughts on God's Covenant with Abraham. And, first, it is of interest that, “until Moses, God dealt with the living seed of faith more privately and in families, as Abraham is called the father of the faithful. The Covenant, as ministered to him, is the olive tree, into which we, the wild branches, are in Christ grafted, and thus the prayer of St. Paul becomes of an infinite sweetness (Eph. iii.),

“ For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom *every family* in heaven and earth is named.” So, also, does that too neglected saying of the Holy Ghost by St. Paul (1 Cor. vii. 14) become illuminated with truth and consolation for Christian parents : “ Else were your children unclean, but now they are holy ” ; not, indeed, personally and graciously holy, for *that* is only by the spiritual regeneration of the Holy Ghost, but federally and by Covenant. Thus to Abraham “ the seal of the righteousness of faith ” was given in the ordinance of circumcision, to be administered to his natural seed at eight days old. Oh, how much family-religion would increase, if believing parents were constantly in remembrance of this visible pledge of the Divine acknowledgment of their family-relationship ! The children of one believing parent are not then *made* Christians by baptism, but recognized as among “ the people near unto God ” in outward and visible relation. Oh how great, then, is the responsibility of Christian parents to bring up those so entrusted to them, and having a position of such near privilege, “ in the nurture and admonition of the Lord,” for privilege brings necessarily greater judgment ! Thus in Abraham God declared His delight in, and recognition of family-religion, and indeed this family-administration of the Covenant, in the fact that the national administration of Moses was later, is shown to be the basis and groundwork of that. That indeed God’s recognition of the family is continued under the New Covenant seems certain from such words as those of St. Peter in Acts ii. 39, and in his first Epistle also (ii. 9), while it is of interest to notice how children are addressed as present in the carefully-guarded Church-fellowship of the Apostolic times (Eph. i. 1 and vi. 1 ; Col. i. 1 and iii. 20, and contrast 1 Cor. v. 12).

Then, again, our Author observes, how God represented Himself to Abraham in visible appearance to Isaac, and to Jacob also, in all seven times, the number of Covenant-perfectness. To Abraham, the father of all the faithful under all the seven ministrations of the one Eternal Covenant, and to Jacob, whose name seems even preferred in the Prophets to that of Abraham as the especially characteristic name of the Church, were these revealings of Eternal Love given. Oh, what consolation is here ! Jacob, afflicted, failing, halt, and exercised ; Jacob saying, “ Few and evil have been the days of my pilgrimage ” ; Jacob, the worm, and yet, in wrestling, the worm having strength not only to “ thresh mountains ” (Isa. xli. 14, 15), but to overcome the Eternal Strength, lends his name to the Church of God.

And yet, further, our Author remarks, that “ God expressed His pleasure in His covenants and promises to the patriarchs only by word of mouth and by an audible voice, not at all by writing as well as by word, till the time of Moses.” Thus God’s Covenant was transmitted from parents to children, and from generation to generation. Now it is sadly true that this, as our Author says, “ caused diverse branches of those families lamentably to degenerate into irreligiousness and even into Paganism.” And this should make us infinitely thankful

that God has been pleased to give us His written Word (Rev. xxii. 18-19), and not to leave us to the infinite uncertainties of tradition. Nevertheless, in those early and patriarchal ages it was "a token of God's gracious familiarity and singular kindness and nearness to the families called unto the knowledge of Himself." And then he continues, "God's Covenant with Abraham and his natural seed, though by no means wanting in purely spiritual promises and pledges," for it was the chief Covenant-administration until the new Covenant, and, indeed, in one particular even fundamental of that (Rom. iv. 11), "was yet merely expressed under promises of temporal blessings, these, however, typifying spiritual, heavenly, and everlasting blessings in Christ, and, therefore, they still concern the seed of Abraham's faith, as they then concerned temporally the seed of his flesh. Thus God condescended to the more weak and imperfect state of those primitive times." Thus, also, the election of grace, who could discern the spiritual through the temporal, were themselves spiritually distinguished from the merely carnal seed. Finally he, justly and rightly, says that all God's Covenant-expressions primarily tended to and centered in Jesus Christ, the Promised Seed, that was to come, and this consideration is always to bear rule and have sway in every interpretation. All the occurrences of Providence towards Abraham and his seed, ordinary or extraordinary, in way of mercy or judgment, were in order to the performance and accomplishment of God's Covenant and promises revealed to them. The beauty of these, God's proceedings towards them, is much to be admired.

Our devout Author then returns to the remembrance of God's call of Abraham, "whose heart was prepared by the grace that called him to obey that call, so that, fortified by the Divine promises, he might come into Canaan and take the seizin of it as his possession. When he was come into Canaan, the Lord enlarged the promises of His Covenant, Abraham building an altar there, and again afterward between Bethel and Ai, to testify his faith in those promises." May we not add, as a token of his faith also in Him Who should come, the Altar, the Sacrifice, and the Priest, to confirm in His Death and to seal in His most precious blood the Covenant of grace and promise? "These Covenant-promises to Abraham were put into proof and exercise of faith in Abraham's journeying up and down the land, and in his afflicted state,—these, his pilgrim life of unsettledness, and his afflictions, making him to look for the better and heavenly country, wherein he should dwell for evermore" (Heb. xi. 8-16; 1 St. Pet. i. 17, ii. 9-11).

"When Lot separated himself from Abraham, the Lord again enlarged His promises unto him. Lot draws from Abraham, and the Lord draws nearer to him. And, again, Abraham, viewing the land every way, and removing to that ancient city Hebron, afterward a priestly city, builds an altar unto the Lord.

"After his return from overcoming the four allied kings,—a type some think (says our Author) of the four world-empires of Daniel,—

Abraham met Melchisedec, king of righteousness, king of Salem, that is of peace, and the priest of the Most High God, of whom it must suffice now to say that he was an eminent type of our Lord as king and priest, who should royally furnish Abraham and all his spiritual seed with righteousness and peace, blessing them with all spiritual blessings."

When Abraham was ninety-nine years old, God yet more eminently and illustriously enlarged the Covenant with him. There were then promised to him those promises federal,—to multiply him abundantly; to make him a father of nations; to be a God to him, and to his seed after him by an everlasting Covenant; to give to him and to his seed after him the land of Canaan for an everlasting\* possession; to give him a son, with whom the Covenant should be established. This Covenant was then confirmed by the change of names, Abram—an high father—into Abraham, father of a multitude; Sarai—my princess†—into Sarah, princess. Further, by attaching the seal of "the righteousness of faith," "the initiatory sign and sacramental token of the Covenant in its Old Testament administration. Hereupon it is written that Abraham laughed, and it would seem that the ancient gloss of the Targumic versions (Onkelos, and the Jerusalem Targum), and the Arabic version—"rejoiced," " marvelled"—is confirmed by the words of our Lord in St. John viii. 56. The laughter, then, of Abraham must have been the gladness of faith, not of unbelief as Sarah's evidently was, although her unbelief gave place at last to faith (Heb. xi. 11). The very name, divinely given, of the child of promise, Isaac, confirms this. "When Abraham was in the oak-grove of Mamre, the Lord [continues our Author], again renewed and augmented His promise to him. The time of the birth of the child of the promise was then particularly announced. Abraham's faith is also rendered illustrious by his intercession. The mystery of the Trinity of Persons in the One Godhead appears to be shadowed forth in the Three who came to the Patriarch's tent, and One was evidently more than a representative angelic presence, being, indeed, the high Lord of all angels, the eternally-begotten Son Himself. The Hebrew word signifies a triad of men, and after two, who seem to have been typical of Eternal Persons, had departed, the Presence of the Lord still remains in the third."

"It is manifest," said Basil, "that, wherever the same Person is called Angel and God, the only-begotten Son is revealed."‡ This is He, who is named in the LXX. of Isa. ix. 6, "the Angel of the Great

---

\* The *type* is often called "everlasting," because of its intimate relation to the antitype, to which only the true everlastingness belongs. (cf. Lev. xvi. 34; Ex. xl. 15, xii. 14.)

† Yet this meaning is doubtful. Some prefer, "nobility." It is certainly remarkable that the letter "H"—the letter inserted in the name Abraham and made the final letter in Sarah—occurs twice in the all-sacred Name, the Name of Covenant, faithfulness, and truth—Jehovah.

‡ Cf. also Justin M. c. Tryph. § 86, Iren. iv. 17. Athan. Dial. 3, de Trin.

Counsel," One with God and equal with God, who accepts Abraham's worship (contrast Rev. xxii. 8-9), and is called by him, "My Lord,"\* singled out also for a peculiar reverence. Finally, when God did try† Abraham to offer up Isaac for a burnt-offering, He still further increased and enlarged His Covenant-promises.

Our Author then treats of the spiritual allegory observed by St. Paul in the casting-out of Hagar, the bond-woman, "who mystically figured the Old Testament, or more servile dispensation, given on Mount Sinai in Arabia, without the confines of the promised land,—(as that dispensation was subject to carnal misinterpretation),—and, therefore, to the earthly Jerusalem, in his own times, both of them being in a kind of spiritual bondage, which bring forth carnal children, who seek justification and the inheritance by the works of the Law, persecuting those that seek righteousness and the inheritance by faith; and who, therefore, are cast out, as those neither justified nor inheriting. Sarah, on the contrary, was the free woman, mystically prefiguring the New Testament and the heavenly Jerusalem, which is the mother of us all, which is free and brings forth spiritual children unto liberty, seeking justification and the promised inheritance by faith without the deeds of the Law." Finally (continues our Author) "God eminently augmented His Covenant-promises after Abraham had offered up, and received again as in a figure, his son Isaac, who was a singular type of Jesus Christ in that he was the child of the promise and after the Spirit." It must be, however, remembered with all reverence, that an infinite interval divides the supernaturalness of Isaac's birth from the nativity of our Lord Jesus Christ, "conceived of the Holy Ghost, born of the Virgin Mary." "Isaac was circumcised the eighth day, as was also Jesus Immanuel. He was persecuted by Ishmael, even as Jesus by the children of the Law. Three times Isaac is called of God,—not, indeed, to quicken Abraham's sorrow, but to express His own love in the gift of the Only-begotten,—"thine‡ only son," and, it is added, "whom thou lovest."§ Isaac must be taken from his father's house early in the morning, not only to avoid the mother's tears and prayers and clinging, but, infinitely more, in sacred type of the Eternal Father's gift of the Lamb of Golgotha from Eternity—the morning-Lamb of the One Sacrifice, most truly given in the dawnless and eternal morning of the Life and Love of God.|| The child must go three days' journey to the place of Sacrifice, and so the true Sacrifice said, "I must walk to-day and to-morrow, and the third day I must be perfected." At the foot of the hill the two servants are left, even as Christ is left of all human sympathy (St. John xvi.

\* The LXX has simply "Lord," and so the Vulgate.

† The use of the word tempt is unfortunate. Augustine long since replied to the Manichæan heretics that God tries, that by His grace the soul may stand: Satan, that it may fall.

‡ This is the pathetic word used of His Human Soul by the Divine Victim in the Passion Psalms xxii. 20, xxxv. 17.

§ Compare St. Matt. iii. 17; Col. i. 13.

|| Rev. xiii. 8.

32), and alone with the Eternal Father in the hour of the Sacrifice, when the prophecy is fulfilled—"Awake, O sword. . . . Smite the Shepherd" (Zech. xiii. 7), until in the consummation of the awful Sacrifice, the broken Heart, wounded with the curse, is forsaken also, that Its desolation may be our Redemption unto God, perfected for ever.

Isaac goes meekly, bearing the wood, even as Christ bore the cross, the tree of the curse,\* to Calvary, in silence and absolute submission. Of both these (says our Author), it is true that the wood was first laid on them, and then they were laid upon the wood. Abraham, with breaking heart, more broken by the gentle obedience of the son—must bear in his hand fire and the knife. The Eternal Father carried in His Hand, to Golgotha, wrath and the curse against His innocent and well-beloved Son. The place of this typical sacrifice was Mount Moriah, where afterwards the temple was built, the type of Christ's Person and the place of the Divine Presence and of Sacrificial worship, where also God is seen, in type and shadow, in grace; where God, veiled in Human flesh is seen in the Gospel (St. John xviii. 19, 20) unjustly condemned, and then carried to His most bitter cross, the Victim for our redemption. As it is said that Abraham "received his son again from the dead as in a figure," after he had been dead three days in his father's thoughts, heart, and resolution, so Christ rose from the dead to fulfil the everlasting purpose of God in our justification. Well, then, might there be attached to this, the third administration of the Covenant, God's promise that He would provide the Lamb, by whose wounds and fleece of whiteness faith, the gift of grace through the Spirit, receives justification (Rom. iv.): the double voice also from heaven: the Lord's remembrance to Abraham of His Covenant-promises with the increase of blessing, that his seed should be multiplied as the stars of heaven and the sand upon the sea-shore: that they shall possess the gate of their enemies (comp. St. Matt. xvi. 18): and that all the nations of the earth should be blessed in his Divine Seed, Jesus Christ, our Lord.

(*To be continued.*)

---

THERE is no duty which in this world we perform unto God that is more acceptable to Him than fervent prayers for a right understanding of His mind and will in His Word.—*Owen.*

THERE is a Rock which is not capable of concussion. A believing heart, well digesting the forty-sixth Psalm, may behold terror without dismay and dread. An unchangeable God is still the same refuge in the midst of all other changes.—*Dorney.*

---

\* This wood of the altar, that was kindled to consume the Sacrifice (Lev. ix. 24), and not the altar itself, as the sentimental and idolatrous hymns of the present day so falsely say, must be the only type, if type there is, in Holy Scripture of the Tree of the curse. The altar, as sanctifying the gift, is a type of the Eternal Godhead of our Lord.

## JEHOVAH'S CONSTANT CARE AND MANIFESTED LOVE.

*"He bindeth the floods from overflowing; and the thing that is hid bringeth He forth to light."*—JOB xxviii. 11.

MANY are the dangers to which God's elect people are exposed in the present-time state, and all the while they are upon the earth—dangers while they remained in the darkness of unregeneracy, and dangers after they have been called by sovereign grace and made light in the Lord. To this truth David bears many a testimony: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

Yes, Job and David are in sweet accord, because it is the testimony of the same Spirit of Truth, whereby these and other holy men of God spake as they were moved by the Holy Ghost. God, the Son, is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. He stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

Let us note a few instances wherein Jehovah's covenant care was manifested towards His covenant people. Job himself was an eminent instance thereof, when that flood, or those floods of evil and calamitous things arose, swelled, and rushed in upon him, surrounding him on every side. Was he carried away and destroyed by them? No; for though they were sudden, strong, and beat vehemently upon him, they were still "bound" by the restraining hand of his Covenant God. In the midst of them he had God's protection, and in due time God's full deliverance. Winds and waters, storms and floods being in the hand of His power, and controlled by His wisdom and purpose, are bound up from exceeding His sovereign will by a hairbreadth or an iota (Isa. xxvii. 8).

What a flood of ungodly men burst forth upon Lot when he entertained angels unawares. "Now," said they, "will we deal worse with thee than with them." But He bound that flood from overflowing.

Jacob feared the breaking out of a flood of Canaanites upon him when his sons slew the men of Shechem; but lo! He bound up that flood from overflowing, for "the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob."

On Israel's departure from Egypt, they had the flood in reality before them, and the floods in metaphor behind them, and both did roar and rage. Oh then, how Jehovah showed Himself to be high above them, in binding them up from overflowing His people: "I am the Lord thy God, that divided the sea, whose waves roared: the

Lord of Hosts is His name." They went through that flood on foot. There all His Israel rejoiced in Him.

In King Hezekiah's day how did the hosts of his enemies break forth and surround him and the city of Jerusalem; how did these floods lift up their voice with threatenings, rage and blasphemy, to dismay and affright them. But when Jehovah appeared upon the scene to make good to His servant Hezekiah His promise by His prophet, oh then, how effectually did He bind these floods from overflowing; how speedily did He silence these wicked in darkness!

In Gospel times see we not the same truth uttered by Job fulfilled and made good in the Church of Christ? What floods of persecution encircled the ministerial pathway of the great Apostle of the Gentiles! How these floods lifted up their voice on that occasion when forty desperate Jews took an oath that they would eat nothing till they had slain him. But we find in that instance Jehovah Most High set a bound to their raging, and utterly disappointed their expectation (see Acts xxiii. 11-35); and I will assure my reader that in that Roman retinue accorded Paul by the chief captain, as there set forth, we have to the honour of Jehovah a greater display of His Covenant care than can be found in any Popish procession furnished by Rome, whereby she is led in her idolatry, and whereby God's great Name has been dishonoured.

"Bound by His Word, He will display  
A strength proportioned to our day;  
And when united trials meet,  
Will show a path of safe retreat."

But there is another view of His "binding the floods from overflowing" we do well to consider, viz., floods of conviction of sin. It is the Holy Spirit's work to convince of sin; so Mr. Hart in his Scriptural and experimental hymn:—

"Convince us of our sin,  
Then lead to Jesus' blood;  
And to our wondering view reveal  
The secret love of God."

Saul of Tarsus must have been in deep floods, spiritually and experimentally, when called by grace and converted to God. When the fountains of the great deep were broken up in him, and sin hitherto undiscovered seen and felt to be exceeding sinful; and doubtless he had his measure of the experience of the Psalmist: "Save me, O God; for the waters are come in unto my soul. . . . I am come into deep waters, where the floods overflow me." And yet—

"Surely when floods of waters great  
Do swell up to the brim,  
They shall not overwhelm his soul,  
Nor once come near to him."

Conviction of sin, standing alone would, like an overflowing flood, carry the poor frail vessel over into the abyss of despair; but in the vessels of Jehovah's mercy these are followed by a revelation of

sovereign mercy in and through Christ Jesus. His hands that wound the soul by conviction of sin, also make whole: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies." And why? Because of the thing that is hid in and under these—the everlasting love of a Triune Jehovah,—as it is said: "Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned."

Now, it is this ancient, unchangeable, everlasting love of God to His elect in Christ Jesus, that is pre-eminently the thing that is hid, which He bringeth forth to light. Kent very beautifully puts it:—

" 'Twas *hid* in God's eternal breast—  
For all His sons in Jesus blest,  
Whose mystic members were of old  
Within His book of life enrolled."

Paul calls it "the mystery of His will," and the purpose which he purposed in himself; and he knew what it was by grace to have fellowship with God in this mystery of His sovereign will, which from the beginning of the world had been hid in God, who created all things by Jesus Christ: a mystery of Divine grace and love "which hath been hid from ages and generations, but now is made manifest to His saints."

"The thing that is hid He bringeth forth to light." The ancient love that ordained and provided a Surety, Redeemer, and Saviour for His own, brought to light in the promise of Eden a love that washes them, sanctifies them, justifies them in the Name of the Lord Jesus and by the Spirit of our God,—a love that promises they shall hear and live, that undertakes for them—"seeing out of obscurity and out of darkness."

The great article of Gospel doctrine, their eternal justification in the person of Christ, is a thing that is hid from the wise and the prudent, but brought forth to light in their soul's experience who are by sovereign grace interested therein, for their soul's comfort, consolation, and joy of faith. And when brought forth under the Holy Spirit's anointing, teaching, and leading, it is to them that perceive it "a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it."

The providence of God concerning Joseph and the house of Jacob was very simple, wonderful and grand, but all hid in Himself till He gave to Joseph his two dreams and then fulfilled them to the very letter. Even so shall it be in the vision He hath spoken to His Holy One, when all hidden therein is brought to light in the resurrection of the just; for then "the flood"—all floods—"that now breaketh out from the inhabitant, shall be as waters forgotten of the foot: they are dried up, they are gone away from men."



EZEKIEL HOPKINS, D.D.

(BISHOP OF DERRY A.D. 1681.)

## THE PORTRAIT.—BISHOP HOPKINS, D.D.

ONE of the earliest Editors of the GOSPEL MAGAZINE—established in 1766—was the Rev. Erasmus Middleton, whose portrait we published five years ago. Among the productions of this pious and learned clergyman was the well-known “*Biographica Evangelica*”—an account of the lives and deaths of the most eminent of Evangelical authors and preachers, both British and foreign, in various denominations of Protestants. This work was published in four volumes 8vo (1779–86), containing many portraits. We produce this month a specimen from Mr. Middleton’s deeply interesting work—a short life-sketch of the good and gracious EZEKIEL HOPKINS, D.D., BISHOP OF DERRY. He was the author of several valuable works of Divinity, one of which, a treatise on the Two Covenants, we have for many years very highly esteemed. It was brought to our notice by the beloved Bishop Waldegrave, of Carlisle.

The following is the biography of BISHOP HOPKINS as penned by Mr. Middleton :—

EZEKIEL HOPKINS, a learned Bishop, whose works are in good esteem, was born in 1633, in the parish of Crediton, near Exeter, in Devonshire, and was son to the curate of Sandford, a chapel of ease belonging to Crediton. In 1649 he became a chorister of Magdalen College, Oxford, usher of the school adjoining when bachelor of arts, chaplain of the college when master, and would have been fellow had his county qualified him. All this time he lived and was educated under Presbyterian and Independent discipline ; but, upon the restoration of King Charles II., being a doctrinal Calvinist, and a real professor of the most essential articles of the Church of England, he found no difficulty in his mind for a full conformity to its outward ritual, when re-established by law ; persuaded that more good might be done in the Church than out of it, both because there were more opportunities of attempting it, and because there, in consequence of the larger and more mixed multitude, it was most of all wanted. He was first, by the interest of Sir Thomas Viner, made lecturer of the Parish of Hackney, near London, where he continued till the Act of Conformity was published, and might have been chosen a lecturer in London, but the Bishop would not permit it, “because he was a popular preacher, Mr. Wood says, among the fanatics.” At the Restoration, the men of the Church were much changed ; but the doctrines of the Church continued the same. Some fiery Arminians took the lead, and instead of compromising differences (as they had then a favourable opportunity to do), they, or too many of them, sought the indulgence of revenge by trampling all Dissenters under their feet. It is not to be doubted, but that the great majority of the hundreds, who were ejected in 1662, would have gladly conformed by healing measures, both to preserve their maintenance and to enjoy a larger sphere of usefulness. All moderate men (and moderate men are the only wise men) must look back with regret

upon those times, when, to the great scandal of the Protestant religion and of Christianity itself, the ministers of peace became ministers of war, and, instead of embracing and forgiving and reclaiming, seemed too eager to bite and devour one another. *Pudet hæc opprobria nobis.* After some considerable time, he was promoted to the parish church of St. Mary Woolnoth, in Lombard Street. But, on account of the plague, he retired to Exeter, where he was so much approved of and applauded for his excellent manner of preaching, especially by Dr. Seth Ward, Bishop of that Diocese (who was himself a true Bishop and real friend of the Church), that he presented him to the Parish of St. Mary Arches in that city. John Lord Roberts, Baron of Truro, happened to hear him preach at this place, and was so much pleased with his abilities (for he was, as the late Mr. Hervey styled him, "a fervent and affectionate" preacher), that, soon after, upon his own appointment to be Lord Lieutenant of Ireland, he took him with him in the quality of Chaplain, and in the same year, viz. 1669, gave him his daughter in marriage, and conferred upon him the treasurership of Waterford, and, in the year following, the Deanery of Raphoe. In the spring afterwards, he strongly recommended him to the favour of his successor, John Lord Berkeley, of Stratton, who, on the twenty-seventh of October, 1671, promoted him to the See of Raphoe; to which he was consecrated in Christ Church, Dublin, by James, Archbishop of Armagh, assisted by the Bishops of Clogher, Waterford, and Derry.

On the eleventh of November, 1681, ten years after, he was translated to the Bishopric of Derry. In 1688, on account of the troubles in Ireland, he returned to England for safety, and was made Minister of the Parish of St. Mary, Aldermanbury, or, as others say, of St. Laurence, Jewry; where he died, on the twenty-second of June, 1690, and was buried in the Church of St. Mary, Aldermanbury. The See was kept vacant on account of the unsettled state of the Kingdom till the eighth of January following.

He was a Prelate<sup>d</sup> greatly esteemed for his humility, modesty, hospitality, and charity; as also for his great learning and excellent preaching; and was reckoned also no inconsiderable poet.

His works consist of "Two Volumes of Sermons: An Exposition of the Ten Commandments, printed in 1692, 4to; and An Exposition of the Lord's Prayer, etc., 1692, 4to."

---

## A MEMORABLE SCOTTISH PASTORATE.

### BI-CENTENARY OF THOMAS BOSTON'S ETRICK MINISTRY.

EXACTLY two hundred years ago on the 1st day of May of this year, Thomas Boston entered on his pastoral duties at Ettrick, and began a ministry memorable in the annals of the Scottish pulpit. Through years of strenuous toil, beset with trials of no ordinary kind, the faithful pastor went out and in among his flock, breaking to them the Bread of Life, comforting the sorrowing, chiding their wanderings, but relieving

their pain. The date of Boston's induction at Ettrick is memorable also as the day on which the Union between England and Scotland was finally consummated. In his Memoirs, Boston refers to the two events in the following terms—"On the 1st day of May I was admitted Minister of Ettrick—a day remarkable to after ages as the day in which the Union of Scotland and England commenced, according to the articles thereof agreed upon by the two Parliaments. And on that very account I had frequent occasion to remember it. The spirits of the people of that place, embittered on that event against the Ministers of the Church, which was an occasion of much heaviness to me, though I never was for the Union, but always against it from the beginning unto this day." When Boston came to Ettrick he soon found, to use his own words, that he was from home, and that he was but beginning to be a Minister of a parish. The recollection of the happy days he had spent at Simprin rose up before him, and his feelings found expression in an acknowledgment of gratitude—"Simprin was a field which the Lord had blessed; Simprin! O blessed be He for His kindness at Simprin." But these days were past, and he was now face to face with a new set of difficulties that would test to the utmost his forbearance and wisdom. The people of his new charge, "generally speaking, were naturally smart, and of an uncommon assurance; self-conceited and censorious to a pitch, using an indecent freedom with Church and State." Opposition came to him from three sources. First, there were the followers of Rev. John MacMillan, the minister of the United Societies (now represented by the Reformed Presbyterians); these he regarded as a dead weight on his ministry, though in its closing years the opposition was not so marked; secondly, a heritor supported by two elders forsook attending the means of grace until after Boston had received the call from Closeburn; and thirdly, the congregation, which was open to the influences brought to bear on it by the foregoing." It is scarcely needful to add, in view of this account which Boston gives that "the Sabbath's sermons" were coldly received; "but remarkable," he tells us, "was the pricking up of ears when anything relating to the public fell in; which was a wounding observe to me." Near the end of his ministry Boston could bear testimony to the remarkable change that had come over the people as compared with what it had been when he began his ministry at Ettrick—"They are by far more polished in their manners than at that time, and much more tractable and easy to me; and fewer scandals fall out amongst them. The old Dissenters continue immovable; but their increasing is ceased." When one remembers that Boston was "naturally timorous and diffident," the task before him at Ettrick seems too Herculean for a man of his disposition to face, but being a man whose life was steeped in prayer and "eager in pursuit when once engaged," he set his face to the high mountains that lay between him and the fruitful plains of his ardent hopes, and for him, like Napoleon, there were no Alps. During his ministry crowds flocked to the Communion that were held at Ettrick, and listened with delight to

the discourses of the pale-faced, somewhat emaciated student, who spent his midnight oil in an endeavour to solve the mysteries of Hebrew accentuation.

But these were not the only mysteries that engrossed his attention. He faced the deeper and darker mysteries that are woven into the web of life, and according to the light given him from Heaven he silenced the questionings of many a fretful heart. As a theologian and preacher Boston recognized to the full the supreme authority of Holy Scripture. His system of theology was based upon it, and for him the controversy was ended when Scripture had spoken. But his writings are not composed of a series of platitudes; on the other hand, there is a freshness and masculine virility in his treatment of the august themes which he handled with such consummate skill. Scotland, strange to say, has had no dogmatician of world-wide reputation. There has been a great deal of good, honest, hard thinking done in this little spot of the earth; we have had our Reids, Hutchesons, Dugald Stewarts, and Sir William Hamiltons, but we have had no Turretines, Mastrichts, Hodges, or Shedd. We make no mention of Augustine and Calvin, as these theologians occupy a peerless eminence. We have had distinguished theologians, renowned expositors, but somehow Scotland has never produced a great master-mind in the realm of dogmatics. But had Boston's lot been that of a professor instead of that of a pastor, there is every likelihood that he would have been the Turretine of Scotland. As it is, the same clear, sententious method characteristic of Turretine's presentation of the doctrines of systematic theology characterise the writings of Boston. Not that he followed Turretine in the form in which he presented the truth, for his type of theology was more after Herman Witsius's system.

The Dutch divines of this period exercised a great influence on their Scottish brethren; hence we find both in the writings of the Erskines and Boston a well-defined presentation of the Federal Theology. This type of theology, based upon the Westminster system, which in turn was based upon the bedrock of Scripture, influenced for generations the academic and popular theology of Scotland. It was this type of theology which nerved the heart and gave eloquence to the tongue of the men who fought for spiritual independence in Scotland. But a word must now be said about the man, who, after two hundred years, is remembered with affectionate regard by men whose hearts have been instructed in the deep things of the Kingdom of Heaven. Born at Duns, in 1676, at which place he received the first rudiments of education, he studied at Edinburgh University, where he denied himself the ordinary necessities of life that he might not be a burden upon his parents. This enforced asceticism bore fruit in after years in the broken health and the frail body of the saintly minister of Ettrick. In 1696 he was appointed tutor to the Bruces of Kennet, the ancestors of the present Lord Balfour of Burleigh. It was not until 1699 he was settled at Simprin.

A Minister could scarcely have entered on a more forbidding sphere

of labour. The people were grossly ignorant, and as a result there was a chilling indifference to the exercises of the sanctuary. Nothing daunted, the young Minister accepted the call, and as a keynote to his ministerial labours preached his first sermon from the text—"For they watch for your souls as they that must give account." And from that day there was a watching for souls which hallowed for ever Simprin in his memory. He devoted his time to pastoral visitation, studying, praying with and for his people. He instituted prayer-meetings and catechisings, and gradually the blighting frosts of a long and dreary spiritual winter began to show signs of passing away. To use a Scriptural figure, "Instead of the thorn there had come up the fir tree, and instead of the briar there had come up the myrtle." It was in 1706 he received the call from Ettrick, which he accepted, and on the 1st day of May, 1707, he began his pastoral work there. The parting with his beloved flock at Simprin was painful in the extreme, and as he beheld the grief of his people his tears mingled with theirs, "How could my eyes fail," he said, "to trickle down with tears?" He bade farewell to them in these words of Jesus Christ, so suggestive of opportunity swiftly passing away, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink." And from this day onwards Simprin was one of the fairest oases to him in the desert through which he passed. But it was not at Simprin that his great life battle was fought, but at Ettrick. It is here we see the timid student facing the difficulties confronting him with resolute courage, and as one wonders what can be the secret of this strong resolution in a timid man, the answer, and the only answer, is that Boston had learned that "prayer moves the hand which moves the world."

It was on the 9th of March, 1713, that Boston finished the "Fourfold State." It was a book that caused him many errands to the Throne of Grace, and helped him to keep up a sense of religion in his spirit. The "Fourfold State" is one of the great religious classics of Scotland, not so often read now as it used to be, but still worthy of the attention of all serious-minded people in an age when strength and depth are not characteristics of books meant for the heart. The book was, however, not published until 1720, and interesting though it might be to refer to the vicissitudes through which it passed ere it came to the public, space forbids. The substance of the "Fourfold State" was preached as sermons at Simprin and Ettrick; hence there is a vitality pulsating in the discourses that is not usually found in theological works of that period.

In 1716 a call was presented to Boston from Closeburn, and all at once it seemed to be brought home to the people of Ettrick that they had a prophet among them. A fast was held, and the congregation poured out its soul in prayer to the Head of the Church that His servant might not be removed from them. It was the turning-point in the history of the congregation, and from that day onwards Boston had more influence over the people of Ettrick. Then followed years of

blessing, in which the seed that was sown in tears was reaped with joy.

When the Simson cases were before the Church Courts, it is scarcely needful to say that Boston took the side of the orthodox, and was strongly opposed to the Laodicean spirit which actuated the greater number of the members of Assembly. He predicted that the gentle way in which the Assembly dealt with the erring brothers would lead to further heresy. His prediction was soon fulfilled in the bolder adventures of Professor Simson. Though the Professor was charged with holding Arian views, the Assembly was satisfied with passing sentence of suspension, instead of deposition. Boston felt that the Assembly had not realized the gravity of the Professor's defections, and on rising he addressed the Moderator in the memorable words—"I cannot help thinking, Moderator, that the cause of Jesus Christ, as to the great and essential point of His supreme Deity, is at the bar of the Assembly requiring justice; and as I am shortly to answer at His bar for all that I say or do, I cannot give my assent to the decision of this act. On the contrary, I find myself obliged to offer a protest against it. And, therefore, in my own name, and in the name of all that shall adhere to me, and if none here will, for myself alone, I crave leave to enter my dissent against the decision of this Act."

In the famous Marrow controversy Boston played a very important part. Early in his Simprin ministry he had come across the "Marrow of Modern Divinity," and found it useful in clearing up some difficulties he had had before this in preaching the Gospel. When the Auchterarder Creed came up for discussion in the Assembly, Boston directed the attention of one of the brethren present to the "Marrow," which ultimately fell into the hands of James Hog, of Carnock, who published it. It was severely attacked by Principal Hadow, and so began one of the most memorable controversies of the Scottish Church. Boston, with the other Marrowmen, was censured at the bar of the Assembly for holding the Marrow doctrines. He wrote a number of notes for the "Marrow," which were afterwards published along with it. But though Boston found himself often in the hottest part of the battlefield, yet, as he says himself, "I was much addicted to peace, and averse to controversy; though," he adds, "once engaged therein, I was set to go through with it."

But we turn away from the scenes of keen controversy, and in the calm and serenity of the Ettrick Manse we find the faithful pastor, a diligent student, poring over his loved tomes, and by his diligent application raising himself to the proud eminence of being the best Hebrew scholar of his day in Scotland. But the quiet of that peaceful home had been often invaded by death, and one of the most affecting touches in his memoirs is where he writes—"When the child was laid in the coffin, his mother kissed his dust. I only lifted the cloth off his face, looked on it, and covered it again, in confidence of seeing that body rise a glorious body. When the nails were driving I was moved, for I had not kissed that precious dust, which I believe was united to

Jesus Christ, as if I had despised it. I would fain have caused them to draw the nail again, but because of one that was present I resented and violented myself." During the last ten years of his life he had another sore affliction in the mental weakness that afflicted his wife. With eagerness the devoted husband watched for any returning gleam that might tell that the night was past. "Now," he says, "we were with our broken ship, within sight of the shore, and I was like one stretching out his hand and crying, Help forward! help forward! But behold in a little after the storm arose anew, and the ship was beaten into the main ocean, out of sight of land again." But if the latter years of her life were thus darkened, Boston remembered the years when she was the light of his home, and has left on record one of the most beautiful tributes ever paid by a husband to a wife. It was discipline such as the above that fitted Boston to write the "Crook in the Lot."

Boston did not live to see the Secession of 1733, for he passed away peacefully on the 20th May, 1732. In his Memoirs he has given a pen portrait of himself which is remarkable for its fidelity. He quotes with evident approval the description given of himself by Mr. John Ramsay, "that if I thought myself right, there would be no diverting of me by any means." A better conclusion to this sketch cannot be given than the concluding words of the Memoirs—"The world hath all along been a step-dame to me; and wheresoever I would have attempted to nestle in it, there was a thorn of uneasiness laid for me. Man is born crying, lives complaining, and dies disappointed from that quarter." Such language is that of a pilgrim journeying to a better country, and as we read his mournful plaint, our thoughts are on the faithful and diligent pastor, and we forget it in joining in Ralph Erskine's appreciation when he says:—

"The great, the grave, judicious Boston's gone,  
Who once, like Athanasius, stood firm alone;  
Whose golden pen to future ages shall bear  
His name, till in the clouds his Lord appear."

*Wick, Caithness.*

D. B.

LET us learn to trace all the mercies we are partakers of, whatsoever it be we value, to the proper spring: "Who loved me, and gave Himself for me."—*Owen.*

I FIND very often that I have as much need of pardoning grace as ever I needed at first conversion; and I scarce know anything that states the difference betwixt me and the vilest hypocrites but only this—that God makes my distempers to be my burden, and in the riches of His love inclines my heart to hanker towards Him for help. And for ever blessed be His Name that doth not suffer us to die away utterly from His relief. How just is His goodness! How wealthy and endless is that storehouse of perfection that is laid up in Christ for His ransomed new-born seed!—*Dorney.*

## Sermons and Notes of Sermons.

---

### THE RESURRECTION OF CHRIST.

A SERMON BY THE LATE BISHOP M'ILVAINE, D.D.

*"The Lord is risen indeed."*—LUKE XXIV. 34.

THESE are words of conviction, and of joy. To appreciate them, as uttered by the disciples of Christ, when they became assured that He had risen from the dead, we must enter into their circumstances. Well persuaded that in Jesus they beheld Him to whom all the prophets had witnessed, who was to sit on the throne of David and to establish His kingdom over all people, they had forsaken all to follow Him, and had embarked all their hopes on His claims. Already had they learned, by painful experience, that it was through much tribulation they were to share in His kingdom; but such trials had not shaken their faith. Accustomed to behold Him despised, persecuted, and rejected of men, their confidence was continually sustained, as they heard Him speak "as never man spake," and with an authority that controlled the sea and raised the dead. But now, deep tribulation, such as they had not known before, had overtaken them. What darkness had come upon their faith! He, who was once so mighty to give deliverance to the captive, had Himself been taken captive, and bound to the cross. He, who with a word raised the dead, had been violently, wickedly, put to an ignominious death. He, whom they expected to reign as King of kings, and to subdue all nations, had been brought under the dominion of His own nation, and shut up in the sepulchre, and all the people of Israel were now boastfully confident that the death of the cross had proved Him a deceiver. Oh, indeed, it was a season of great heaviness and dismay and trial—those days and nights in which their beloved Master was lying in death! The great stone which His enemies had rolled to the door of the sepulchre, lest His disciples should go by night and take away the body, was expressive of the cold, dead weight which that death and burial had laid upon their hearts. That sepulchre seemed like the tomb of all their hopes. All was buried with Jesus. "For, as yet (it is written), they knew not the scripture, that He must rise again from the dead." Had they understood what He had often told them, they would have known "that thus it behoved (the) Christ to suffer, and to rise from the dead the third day."

The third day was now come. The Jewish Sabbath was over. The first day of the week was breaking. While it is yet dark, faithful women repair to the sepulchre with spices for the embalming. They find the stone rolled away. Wondering at this, they enter the tomb. The body is not there. Enemies have taken it away, is their first thought. Mary Magdalene hastens to say to Peter and John, "they have taken away the Lord out of the sepulchre, and we know not where they have laid Him." Angels appear to the women in their alarm,

saying, "He is not here, but is risen." "With fear," and yet "with great joy," they ran "to bring His disciples word." But to the latter, "their words seemed as idle tales, and they believed them not." Peter and John had now reached "the place where the Lord lay," and entering in, they found the graves-clothes remaining, but otherwise an empty sepulchre. They "saw and believed." After a little, came Mary Magdalene to the other disciples, and "told them she had seen the Lord," and what things He had spoken unto her. Still "they believed not." It seemed too good to be true. How was it that they did not remember His words, which even the Chief Priests and Pharisees repeated to Pilate as a reason for posting a guard around the tomb, "After three days I will rise again." The terrible shock of the crucifixion must have so stunned their faith, and distracted their thoughts, that what they afterward remembered so clearly, was either forgotten or not comprehended.

That same day two of them went toward the neighbouring village. Their hearts were heavy, and they "talked of all these things that had happened." Jesus "drew near, and went with them." He often draws near to those whose hearts are sad because they feel their need of Him. He asked their grief. They told Him of Jesus of Nazareth, whom they believed to have been "a prophet, mighty in word and deed;" how He had been put to death—He of whom they expected that "He would have redeemed Israel;" and how it was now the third day since this was done; and of the amazing statement that His sepulchre had been found empty, and that a vision of angels had been seen, "who said He was alive."

Then answered their unknown companion: "O slow of heart to believe all the prophets have spoken! And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." What an exposition must that have been! Who but must wish we had it to read! No wonder their hearts were inflamed at the touch of such words, and burned within them, while thus the Light of the World was opening to them the Scriptures. Presently, while sitting at meat with them, Jesus "*took bread, and brake it, and gave to them.*" It was a sign they could not mistake. Their eyes were opened in that breaking of bread. "They knew Him, and He vanished out of their sight." Immediately they returned to Jerusalem with the tidings. They found the rest of the disciples, and others, gathered together—but in what mind? No more in doubt, but saying among themselves, "*The Lord is risen indeed.*" The two from Emmaus now added their testimony. Again, and more confidently and joyfully, must they all have said one to another, with a relief of heart, and a return of faith, and a resurrection of hope, like the return of day after a long and fearful night, "*The Lord is risen indeed; the Lord is risen indeed!*"

Corresponding with the faith and joy of those disciples is the state of mind in which the Church should keep her feast on the annual commemoration of the resurrection of her Lord and Head. Eminently

is it the Lord's Day—that from which all the Sabbaths of the Christian year derive their light and festival. It is “the great day of the feast”—the feast of faith and hope which measures all the life of the true believer.

We began by saying that the words of the passage before us, as uttered by the Apostles, are words of *conviction* and words of *joyfulness*. Under those two aspects we will consider the subject they contain.

I.—*Words of conviction*, “The Lord is risen indeed.” The Apostles had laid aside their doubts and were assured. And what if *we* were not assured that Christ did rise? St. Paul answers, “If Christ be not risen, then is our preaching vain, and your faith is also vain. Ye are yet in your sins. Then they which are fallen asleep in Christ are perished.” In other words, the great seal and evidence of the victory of Christ over sin and death, as our Surety, would be wanting. We could have no confidence in the efficacy of His death as a sacrifice for us. Life and immortality would be still in darkness. Our hope would want its corner-stone, our faith its warrant. Every promise of the Gospel would lack the signature of Him who only can fulfil it. But saith the same Apostle, “Now is Christ risen from the dead, and become the first-fruits of them that slept.” His resurrection was not only the greatest and the most important of His miracles, but the most abundantly and variously attested. We have only space here for a mere glance at its evidence.

Prophets had for many centuries foretold that Messiah would rise from the dead. Jesus had several times predicted and promised it, both to His disciples and the Jews, who believed not on Him. So well did the Chief Priests and Pharisees remember His words, and the exact time that He said He would lie in the grave, that it was the alleged ground of their application to Pilate for a guard of soldiers to protect the sepulchre from any attempt of His disciples, apparently to make good the prediction, by stealing away His body. But while the enemies remembered so well His saying, His disciples, as if it were so ordered to increase the evidence, had no recollection or no idea of the meaning of His words, and therefore had made no preparation either to expect His resurrection, or to practise the fraud which the Chief Priests apprehended. But now that the tomb is empty on the predicted third day, notwithstanding the guard of Roman soldiers, determined as they valued their lives to keep it safely, that notorious fact must be accounted for. The grave-clothes are there. The fact of the burial was certain and notorious. Either *friends* or *enemies* must have removed the body: or else it did rise from death. Enemies, of course, did not. Their easy and triumphant answer to the preaching of the resurrection, had they done it, would have been to produce the body. Did friends? Who were the friends of Jesus? Eleven Apostles, Joseph of Arimathea, and a few women! The first were so overpowered by fear that when He was taken, “all forsook Him and fled.” But had they not been too fearful to attempt it in the face of the Roman guard, was it possible for them to accomplish it, to roll away

that great stone, and bear away that burden so jealously and so strongly watched? Were the soldiers awake, or asleep? Of course, the latter, if that robbery was committed. But what less than miracle put to sleep a whole Roman guard, on such a night, with such a trust, and under such responsibility; and kept them all so fast asleep that all the movement of all the men necessary to roll away the stone, and force the tomb, and bear away the body, did not arouse them? Seeing then that friends *could* not, and enemies *would* not, remove the body, the empty sepulchre was negative evidence of resurrection. Then, when after Jesus was frequently seen and conversed with; when His doubting disciples were allowed to touch Him, to place their hands in the print of the wounds in His hands and side; when during a space of forty days they listened to His instructions, recognizing perfectly the well-known countenance and voice, and the teaching as never man taught; when He appeared to "more than five hundred brethren at once," so that, as a mere historical fact, we must deny the evidence of all history if we question the evidence of His appearance in the body after His crucifixion; what excuse can be devised for not believing that He was risen indeed? Will any resort to the desperate pretext that the disciples were deceived? But, as men of ordinary sense, must they not have known, during a close conversation and association of forty days, whether it was really a human body—the body of Jesus, which they beheld, or not? Will you imagine a miracle of blindness, to get rid of a miracle of resurrection? Will you take another expedient, and say they were not deceived, but they practised a deception? Then you must give a motive to account for such a deception? You must explain how so many men so evidently good men, and the teachers of so much goodness, and the purpose of whose teaching was, and is, to make all deception abhorred and despised—how such men could, all without any exception, have gone out into a world in arms against them and their doctrine, and preached everywhere the resurrection of Christ as the great seal of the Gospel and Cornerstone of their message; knowing that they would draw upon them the utmost rage and persecution that man could show; unshaken by any dangers, unwearied by any sufferings; cheerfully losing their all, and submitting to tortures and death, that they might preach Jesus and the resurrection. If Christ was not raised, if their teaching was all untrue, "then were they of all men most miserable," having nothing but sufferings here, and expecting to answer for a life-long fraud hereafter. Will you imagine a miracle of folly, that you may disbelieve the miracle of resurrection?

But there was an evidence, if possible, more convincing even than the appearance of Jesus to His disciples, and His frequent association with them. It was in the events of the day of Pentecost.

Here we remark, in general, that His resurrection was the great sign and crowning miracle to which our Lord, all the time of His ministry, to the day of His crucifixion, referred both friends and opposers for the final confirmation of all His claims and doctrines. He staked all

on the promise that He would rise from the grave. The Jews asked of Him a sign, that they might believe. He answered, "There shall no sign be given, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Again, in answer to the question of the Jews, "What sign showest Thou?" He promised the same sign, "Destroy this temple, and in three days I will raise it up." "He spake (says the evangelist) of the temple of His body." Thus, on that single event, the resurrection of Christ, the whole of Christianity, as it all centres in and depends on Him, was made to hinge. Redemption waited the evidence of resurrection. Nothing was to be accounted as sealed and finally certified till Jesus should deliver Himself from the power of death. All of the Gospel, all the hopes it brings to us, all the promises with which it comforts us, were taken for their final verdict, as true or false, sufficient or worthless, to the door of that jealously-guarded and stone-sealed sepulchre, waiting the settlement of the question, *Will He rise?*

It was a wondrous sign to choose. The mere selection of such a sign by Christ Himself was itself a very strong evidence of what its accomplishment was to prove. We do not wonder that the enmity of the Jews was all centred upon the watching of that gate. It was a serious night indeed, to friends and foes, and well appreciated among the powers of darkness, when that great sign was to be seen, or else the Gospel finally vanish. But an event so momentous was not left to but one class of evidences. There was a way by which thousands at once were made to receive as powerful assurance that Christ was risen, as if they had seen Him in His risen body. Jesus, before His death, had made a great promise to His disciples, to be fulfilled by Him only after His death and resurrection; a promise impossible to be fulfilled if His resurrection failed; because then, not only would He be under the power of death, but all His claim to Divine power would be brought to nought. It was the promise of the Holy Ghost. "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,*" "*He shall glorify Me.*"

It was after He had "shown Himself alive after His passion by many infallible proofs, being seen of His disciples forty days, and speaking to them of the things pertaining to the kingdom of God," that the day for the accomplishment of that promise came. The day was that which commemorated the giving of the law on Mount Sinai. It was now to witness the going forth of the Gospel from Jerusalem. I need not relate to you the wonderful events of that day of Pentecost, the coming of the Holy Ghost with the "sound as of a rushing mighty wind," that "filled all the house;" the "cloven tongues like as of fire," which sat on each of the disciples; the evidence that it was the Spirit of God which had then come given in the sudden and astonishing change which immediately came over the Apostles, transforming them from weak and timid men into the boldest and strongest; in the change

which suddenly came upon the power of their ministry, converting it from the weak agent it had previously been, in contact with all the unbelief and wickedness of men, into an instrument so mighty that out of a congregation composed of Jews of all nations, many of whom had probably taken part in the crucifixion of Christ, *three thousand, that day*, were bowed down to repentance and subdued to His obedience. I need not remind you of the miraculous attestation that all this was from God in the sudden gift to the Apostles of divers tongues, whereby they preached to an audience from all nations in the several languages in which they were born; nor need I tell you of the immense number of people that witnessed all these things. Thus the power of God testified of Jesus. Thus Jesus made good His Word, "*I will send the Holy Ghost, and He shall testify of Me.*" How could He thus employ the power of God if the great sign appointed—His resurrection—had failed? How could He thus show Himself mighty to raise thousands from the death of sin, and to make His Apostles, in a moment, preachers in all languages, if the power of death were still upon Him? How could He send the Holy Ghost and show such mighty signs, Who was still bound in the sepulchre?

Thus was the day of Pentecost a great day of testimony to the life and Divine power, and consequently the resurrection, of Christ. Each of those who heard the divers tongues of the ministry of that day—each of the three thousand—was a witness to the same. All "the signs and wonders, and divers miracles and gifts of the Holy Ghost," by which God bore witness to the preaching of the Apostles, as in all their ministry they made the resurrection of Christ the great demonstration of their message, all testified to its reality. For would God accompany with such powers the constant declaration of a lie? But witnesses have been multiplying by thousands ever since. Every man that receives the Holy Ghost to raise him from the death of sin to the life of righteousness, is a witness. He can testify that Christ now liveth, and is exalted to the right hand of power, and is able to make good all His word, because He hath given him His Spirit. He hath given him a new heart; He hath done that for him which only a power above man could do, and which no faith but a Christian faith ever obtained. And his question is, Can He be dead, lying under the dominion of the grave; can He have been rejected of God Who hath the living power to do these things? Thus will the evidence of our Lord's resurrection be increasing with every new spiritual resurrection among the children of this world, until that day when He shall "come in the glory of His Father, and all His angels with Him," and when "every eye shall see Him, and they also which pierced Him." Then will "the power of His resurrection" be known in the universal rising of the dead at His word.

We said, the words here given, in the mouths of the Apostles, were words of *conviction* and of *joyfulness*. Under the latter head we proceed next to consider the subject contained in them.

II.—*Words of joyfulness.* "*The Lord is risen indeed!*" The resurrec-

tion of Christ was the resurrection of the faith and hopes of His disciples to a new life and vigour. It made them new creatures as to all joy and peace in believing. "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away." "The Lord is risen indeed!" was an exclamation of joy equivalent to—His kingdom shall embrace all nations; our faith shall overcome the world; death is conquered; eternal life is the heritage of all believers.

First, let us consider the resurrection of Christ in its connection with *His death as an atoning sacrifice* for sin. Suppose that after we had commemorated His crucifixion, in the solemn services of our "Good Friday," we had no resurrection to commemorate in the customary praises of our Easter Sunday, what consolation would there be to us in the former? You know that Jesus became "obedient unto the death of the cross" as our *Surety*. "He was made sin for us." "The Lord laid on Him the iniquities of us all." Our sins being thus imputed to Him as our Representative, He was treated, in His death, by Him to whom atonement was offered as if our guilt were His own. He was held under the arrest of the law of God. Its penalty was required of Him. Every jot and tittle had He to pay, and not till all was discharged could He be justified from the imputed sin, and delivered from its bonds. He did satisfy the law to the uttermost, and was justified in behalf of all those in whose place He stood and for whom He died. But how is that ascertained? Where is the evidence? By what hath God declared it? The only conclusive evidence of justification from the imputation of sin is the release of Him to whose account it is laid. Then if my Surety were still under the bonds of death, and lying in its prison, must I not suppose that the arrest of the law which He came to satisfy is still holding Him; that the price of my redemption has not been all paid, or has not been accepted; and therefore that my hope is vain, and I am yet under condemnation? But *Christ is risen indeed*. The law has delivered its prisoner. The Surety comes forth from the grave. "Death hath no more dominion over Him." He is "*justified in the Spirit*," by the power of His own Spirit raising Him from the dead. Thus was His justification from the imputed sins of men, *declared* by the Spirit, that He might be "believed on in the world." In His resurrection, "God hath given assurance unto all men" that the atonement was finished and accepted, the Surety discharged, the hand-writing against us nailed to His cross, the way of a free and full remission of sins laid open; that Jesus is "able to save to the uttermost all who come unto God by Him," and that in Him, whosoever believeth shall be justified perfectly, and have peace with God. Thus you perceive the close connection between His being "*delivered for our offences, and raised again for our justification*."

Second, let us consider the resurrection of our Lord in connection with *His making intercession for us*.

We must not suppose that the whole work of Christ, as the offerer of a propitiation, was finished on the cross. The death of the sacrifice was there finished. All of the office of our atoning Priest and Victim that pertained to the altar of sacrifice, in the court of the sanctuary, was there completed. But there was a work remaining to be done within the veil, in the most holy place of the sanctuary on high, in the presence of God the Father—a work of oblation and intercession in the presentation of the sacrifice.

Those two chief parts of the Saviour's priesthood were showed in the typical office of the levitical High Priest on "the great day of atonement." In the solemn services of that annual expiation there were two main acts: the slaying of the victim, and the presentation, or oblation, of the sacrifice. The former was done only at the altar of burnt-offering in the court of the temple; the latter only within the inner veil, when the High Priest entered the most holy place with the blood, and sprinkled it before the mercy-seat. The second was as essential as the first. It was only when the oblation in the most holy place had been added to the sacrificing in the court of the sanctuary that the propitiation became effectual.

This type could be fulfilled in our Lord only when He Who was the Lamb that was slain should rise from death as our ever-living Priest, and ascend in the body that was slain to "the tabernacle in the heavens," there to present Himself as the Lamb of God, before God, and make intercession for us in virtue of His having been sacrificed for us. Resurrection was thus essential. How could St. Paul have put forth that triumphant challenge, "Who shall lay anything to the charge of God's elect?" if he could not have said, as the strength of his confidence, "It is Christ that died; yea, rather that is *risen again*, Who is even at the right hand of God, Who also maketh intercession for us"? Here is first the initiatory work of our justification; *Christ hath died*: then the finishing work on His part, His *intercession for us* at God's right hand; and between them is the connecting fact, He is *risen again*. The cross being thus connected with the throne—the death with the intercession, by means of resurrection—we have the one perfect and sufficient oblation and satisfaction for the sins of the whole world.

Thus all the precious mercies that flow down upon a guilty world through Christ—all that justifies the believer—all that sanctifies the sinner—all the grace by which our weakness is made strong and our darkness is made light in the Lord; every present consolation in Christ, and all that we hope to find in Him during the trial of death, amidst the solemnities of the judgment-day, and in the everlasting blessedness of the kingdom of God—as all depend on the completion of His office in His everlasting Priesthood in heaven, so all combine to teach us the joyfulness of the assurance that "*the Lord is risen indeed*."

Third, let us next consider the resurrection of Christ, as it is connected with and insures *the promised triumphs of His Church*.

The Church is the mystical body of Christ, inhabited and made alive

unto God by His Holy Spirit, as His natural body was inhabited by His human soul. Of the latter, the promise was that "*His soul should not be left in hell, neither should His flesh see corruption.*" Concerning the former, the promise is, "*The gates of hell shall not prevail against it.*" In both promises the word *hell* stands as in the Apostles' Creed, for Hades—the *region and dominion of death*. In the first promise, the meaning was that the powers of death should not be permitted to keep the natural body of our Lord in their dominions. In the second, the meaning was that all the powers of darkness, sitting in the gates of the dominion of death, and pouring forth from thence their forces against His mystical body, the Church, should not finally prevail against it.

How the powers of hell endeavoured, not only to subdue the Captain of our salvation, but after He was shut up within the gates of death, to hold Him there, and when He arose from the dead, to persuade men that He was still there, I need not tell you. How impossible it was that He should be holden of them when the set time to come forth had arrived; how the guard was made to swoon away, and there was a great earthquake, and an angel rolled the stone from the mouth of His tomb, and Jesus came forth, bearing the "keys of death and of hell," the mighty Conqueror, to reign for ever and ever, I need not tell you. But in that triumph we read how easily and how certainly He will see that the gates of hell shall not prevail against His Church. It is the pledge and earnest that all His glorious promises concerning her should be fulfilled.

Very precious and glorious are those promises. The Church is to embrace all nations. The stone "cut out of the mountain, without hands," is to become a great mountain and fill the whole earth. "The kingdom and dominion and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." The long dispersed of Israel and Judah are to be summoned from out of all nations, gathered to their own land, converted to Christ. Then shall "the fulness of the Gentiles come in" and be "as life from the dead."

But man demands a sign from heaven to convince him that such things are possible. "What sign showest Thou, seeing Thou wilt do all these things?" The answer is, the sign has already been given. "I am He that liveth and was dead; and behold, I am alive for evermore, Amen, and have the keys of hell and death." Jesus, risen from the dead, is the sign unto the end of the world to assure the Church and the world that not a jot or tittle of what He hath promised by the Scriptures shall fail. "I am the Resurrection and the Life," saith the Lord. "Fear not, therefore, little flock, for it is your Father's good pleasure to give you the kingdom." "Because I live, ye shall live also." Great tribulations and persecutions and falling away from the truth may yet befall the Church, as in times past. It may seem, once more, as if she had gone almost to the grave. Priests of Antichrist, in league

with the gates of hell, may conspire to keep her in prison and in darkness, fast bound in chains such as they well know how to forge. But they shall not prevail. The captive shall be delivered. "The Lord shall be her light, and the days of her mourning shall be ended." Such, in point of tribulation, has been her history more than once already. Think of the fearful corruption and darkness and bondage and persecution and spiritual death with which the Papal dominion, the power of "the Man of Sin," who, "as God sitteth in the temple of God, showing himself that he is God," did once and for a long time oppress the Church of Christ, and drove the few faithful witnesses of the truth that remained into the wilderness, into prisons and dens and caves of the earth, till it seemed as if there was hardly faith left on the earth. But though Amalek was thus long victorious, there were a faithful few, a little scattered flock, a remnant, as in the days of Elijah the prophet, who held up their hands to God in prayer, and ceased not till God raised up His faithful witness, Martin Luther, and gave him the trumpet of the sanctuary, to sound an alarm and proclaim anew His truth. The wonderful awakening of the Church, as from the dead, in that day,—that manifestation of the power of her risen Head, to be unto her "the Resurrection and the Life," is a standing and glorious testimony to all ages, and for all future trials, how little her faithful people have to fear, and how certain are the promises of a final possession by her Lord of the whole kingdom of this world, in His time. Her grave-clothes shall be laid aside—her sackcloth will be cast away. "As a bride adorned with her jewels" will she come forth, leaning on the hand of her Lord. "Voices in heaven" shall be heard, "saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

Now, it deserves your attention, that when the Scriptures speak of great conversions of nations and millions to the Gospel, as connected with the second advent of our Lord, and which are to bring in His millennial reign, the change is represented as one of impossibility to human strength, of hopelessness to human wisdom and foresight, of magnitude and wonder and miracle equal to that of the resurrection of the dead. Read the 37th chapter of Ezekiel. It is an account of the restoration of the Jews, of the lost ten tribes, as well as of Judah and Benjamin, to their own land; their being united together as one nation; their being cleansed from their sins and converted to Christ, so as to have the Son of David for their acknowledged King and Shepherd for ever, and His sanctuary in the midst of them for evermore; and all these wonderful changes are described under the figure of the resurrection of a whole nation from the dead. The Prophet was "carried out in the Spirit of the Lord, and set down in the midst of a valley which was full of bones," and was made to pass round them to observe their state. "There were very many in the open valley, and lo, they were very dry." Then the question was asked Him, "*Can these bones live?*" In other words, What can be more hopeless to all human view than the condition of these bones? How is it possible

they can be gathered from this wide and promiscuous dispersion, so long exposed and bleached, and mingled together in this open valley, carried by beasts of prey hither and thither; how can they be made to resume their former places, each in its own body, bone to its bone, and stand up alive? The Prophet's faith could answer no further than by referring the question to the power of God: "O Lord God, Thou knowest." Then came the command, "Prophecy upon these bones, say unto them, Hear the word of the Lord." How could the dead hear? But the Prophet obeyed. "And there was a noise, and behold a shaking, and bones came to bones, *bone to his bone.*" Each resumed its original place in its own body, "and the sinews and the flesh came upon them, and the skin covered them above." But as yet there was no life in them. The Prophet as commanded prophesied again, and "the breath came into them, and they lived and stood up, an exceeding great army." Then came the interpretation of the Lord: "These bones are the whole house of Israel; behold, they say, Our bones are dried and our hope is lost. Behold, O my people, I will open your graves and cause you to come out of your graves, and bring you into the land of Israel, and put my Spirit in you, and you shall live and know that I am the Lord."

Now, what says the unbelief of the world, as it looks over the present condition of the Jews, so widely dispersed, so mixed up among themselves, so mixed up among all nations, the ten tribes so lost that none know where they are; all so hardened against the Gospel? "Surely their bones are dried and their hope is lost." We ask the faith of man, Can these dry bones live? Can the promise of the Scriptures concerning these people be fulfilled? We do not wonder that many ridicule the idea; that others are unable to entertain it, seeing how few are content with the answer of the Prophet, "Lord, thou knowest." The difficulties are as insuperable to human might as the raising of the dead. So was it intended that we should regard them. We have no desire to lessen the appearance of impossibility, except to Him who is "the Resurrection and the Life."

But carry the use of the Prophet's vision beyond the people of Israel. The state of the population of the whole unconverted world may be seen in that valley of bones. Converted unto God it is all to be. The heathen are already given to the Lord, our Saviour, "for an inheritance, and the uttermost parts of the earth for a possession;" and a day is fast coming when the possession and inheritance shall be, not only given, but received and entered on. But what immeasurable difficulties oppose such a conversion and regeneration; such impossibilities! What! shall the little flock of the true people of God possess such a kingdom; shall this little stone ever fill the whole earth? Can all these nations, so long dead and buried under vices, and superstitions, and idolatries, and all darkness, and perversions of mind, for so many centuries—can they be made all to turn unto Christ, and live as His people? Make the hopelessness of such an event to human power as great as you please—the reality cannot be exaggerated. Hopeless

it is indeed, if the power of the Church, without the power of its Lord, or without a far mightier putting-forth of its power than the Church has known since her first days, is to be our whole trust. But our assured answer to all difficulties is, *the resurrection of our Lord Jesus Christ from the dead*. His *Word* assures us that such great things *are promised*. His *resurrection* assures us that, because promised, they can and will be *accomplished*. What is there in all of them more hopeless, more impossible, than seemed the resurrection of Christ during those days in which He lay in the grave? To the heathen nothing was more impossible than that the dead should be raised. Pliny said that to bring them back to life (*Revocare defunctos*) was one of those things which even God could not do. Festus thought Paul mad, and the Athenians mocked at him, because he preached the resurrection. And are there any bonds holding the Jews in unbelief stronger than those which held our Lord's body in death? Are there any barriers between the resuscitation of the Jews, as a nation, and their being restored to their own land, more impassable than those between our dead and buried Lord and the kingdom on high to which He ascended? Have the powers of darkness acquired a more hopeful dominion over the heathen world than they seemed to have obtained over the rejected and crucified and lifeless Head of all the promises of the Gospel? Is there anything to discourage the Christian from expecting that the Jews, and the heathen, will ever live unto God as a Christian people and Church? Is there anything to make the unbeliever mock at such an expectation, which had not its perfect equal when Jesus lay in the sepulchre, His disciples scattered and dismayed, His enemies scoffing and triumphing? But "*The Lord is risen indeed*." Those impossibilities were all brought to nought. He rose, the "Lord of all power and might." Death could not hold Him from ascending to His Father. The nations could not prevent Him from fulfilling His word. All that He hath said shall be done. The greatest is done already. Did He raise Himself from death? Then He can, and will, bring Jews and Gentiles to spiritual life, because He has promised. "*God hath given assurance unto all men, in that He hath raised Him from the dead*."

Fifth, lastly, we must consider the resurrection of Christ in its connection *with that of His people*, who sleep in Him. There must be "*the redemption of the body*," because *Man* is already redeemed. Our Lord will not leave His work unfinished. "Your body is the temple of the Holy Ghost," and He will not leave it in ruin and desolation, polluted and outcast. He will build it again, and in far more than its original beauty. It partook of the sin, and the condemnation and penalty. In the case of all believers it must partake of the justification and the glory. What God joined together in the fall, He will join together in the restoration. "We shall all be changed; in a moment, in the twinkling of an eye, at the last trump." "This corruptible must put on incorruption, and this mortal, immortality." The sign, the pledge, the assurance of all is, that *the Lord is risen*. Believers

are members of a mystical body, of which He is Head. Because He lives, they shall live also. He can no more permit the gates of Hell to prevail over them, to keep them in death, than He would allow them to prevail over Him. When He rose, as when He died and was buried, it was in His federal relation, as the Surety and Representative of His people. In Him the believer rose also. Our graves were opened when the stone was rolled from His sepulchre. Our victory over death was secured when He burst its bonds and came forth free. Beautifully is the argument, from His resurrection to ours, delivered in St. Paul's allusion to the presentation of the sheaf of the first ripe wheat in the temple: "Now is Christ risen from the dead and become the first-fruits of them that slept." The Jews were prohibited the gathering of the harvest until the first-fruits were offered to God as an acknowledgment of His goodness in the products of the ground. Till then the harvest was regarded as unholy, unconsecrated. The great Proprietor had not received His tribute. That done, all was considered as acknowledged to be His own, and was received by the people as from Him, and the harvest so consecrated was secure to be reaped and gathered. Vast is the harvest of the dead, lying ungathered. The people of God of all generations, in the graves of earth and sea, and all skies, dust on dust, an immense community, precious beyond thought to Him who died for them; what a field from which the angels may gather for the garners of heaven! It is all ready, only waiting "the voice of the Archangel and the trump of God," that the work may begin; for the first-fruits have been already presented. Jesus, "the first-begotten from the dead," hath passed within the veil, and now appears in the presence of God for us. Thus the whole harvest of the dead in Christ is consecrated and pledged. It must be gathered, for the Lord is its owner. Oh glorious day, when the trump of God, sounding from heaven, shall give the signal, and "in a moment, in the twinkling of an eye," the dead in Christ shall all come forth! Oh that Jubilee, that year of all years, and end of all times, for which all cycles and dispensations have been preparing; when every bondsman of the Lord's household, now in the captivity of death, shall go free, and all debts of God's people to His law shall be finally cancelled, and all the true Israel, from their wide dispersions and bondage, shall go home, returning "to Zion with songs, and everlasting joy on their heads;" when loved ones meet again to be no more divided, and the great family, the vast communion, the universal brotherhood of Christ, shall meet in their heavenly Jerusalem, to keep their feast of redemption and blessedness for evermore; every trace of the curse and the death abolished; every risen saint beholding in each brother the likeness of the glory of his Lord! that will be "a holy convocation unto God" indeed. How will they crowd the battlements of Zion, to look down upon the deserted graves and the whole vanquished and ruined dominion of death whence they have been ransomed! How will they fill that Holy City with their praises, as they cry with one voice, "Thanks be to God, which giveth us the victory, through our Lord

Jesus Christ." Then will it be said, as never before it could be said, "*The Lord is risen indeed*;" risen in His mystical body, the Church, for which, in His natural body, He died and rose again. Then His work is done, redemption is complete; the fulness of His glory as the Saviour of sinners is consummated, and the year of His redeemed is come. Oh, may our eyes see that endless year! May our feet stand in Thy gates, O Jerusalem, to have part with them that keep that feast!

And what shall we do that we may rise to that resurrection of life, and belong to that blessed company? One brief answer may suffice, "Seek those things which are above, where Christ sitteth on the right hand of God. Set your *affections* on things above, not on things on the earth." Make Christ your heart's treasure and hope, and He will make you and keep you as His own dear treasure; and at last will receive you unto Himself, as the crown jewels of His kingdom.

---



---

### SATISFACTION.

"*He satisfieth the longing soul.*"—PSALM cvii. 9.

HE, Christ the Lord, Who thirsted once  
Upon a torturing cross of wood,  
Now satisfies the "longing soul"  
Which He hath bought with blood.

He satisfies the "longing soul"  
In life's "dry places"\* void of sweet,  
Where hidden thorns oft tear the hands,  
And stones oft wound the feet.

He satisfies the "longing soul"  
Which He hath made with matchless skill;  
Which all the sweetnesses of earth  
Could never wholly fill.

He satisfies the "longing soul"  
Whose depths are fully known to Him;  
Who sits with human soul to-day  
Between the cherubim.

He satisfies the "longing soul"  
With His own Presence manifest,  
And His own pure, immortal love,  
Which "passeth knowledge" blest.

He satisfies the "longing soul"  
In this poor world beneath the skies,  
And He will satisfy it soon,  
And aye, in Paradise.

ISA.

---

\* Isaiah lviii. 11, R.V.

## CHRISTIAN HUSBANDRY.

THE SEASONS—AUTUMN.

BY AMBROSE SERLE, AND RECOMMENDED BY THE REV. WILLIAM  
ROMAINE.*(Concluded from page 696).*

IN autumn the husbandman gathers the seeds for succeeding crops. These contain the *germen*, or principle, of a new life, which, upon the corruption and decay of the outward shell, springs up and appears.

In like manner, when the believer drops his body on earth, it shall one day spring up again; and not a natural body as it was sown, but a spiritual body with an incorruptible life. The natural body must rot and decay, because it is wholly contaminated by corruption and sin; but that principle of life, which this outward shell contains, being radically immortal, and cleansed by the purification of the Redeemer, shall then be radically impeccable too. Happiness, everlasting happiness, will therefore ensue, and the new-born body, united to its new-born soul, shall be with God, and enjoy God for evermore.

To conclude. How rich and how various are the temporal benefits with which God hath endowed His creature man? The earth pours forth the most delicious and wholesome productions to satiate his appetite and to invigorate his frame. The fields wave with corn to give him bread; the flocks offer their excess of wool to keep him warm; vineyards afford him wine, the pastures meat, and the choicest trees their exquisite fruit. For him the horse and the ox are ready drudges, content with the offal which he cannot use, or with the spontaneous growth of the soil, or at most with a small portion of the increase which their own labour procures. For him the herds deny their offspring the profluent juice, and yield themselves the patient victims of the deadly knife. The birds delight to refresh him by their harmonious voice, and call upon his heart to sound a sublimer praise. The bees hum their low applause, and conscious (as it were) of the meanness of their song, make up in labour what they want in tune. These pay a dulcified tribute to their sublunary lord. In a word, view the world around, explore the fields, visit the rivers, or the briny shores, and see, if every thing which yields at all doth not yield either food, or health, or delight, to man. But is he thankful to his Creator for this profusion of blessings? Doth he express that thankfulness by a true and proper use of such ever-flowing mercies? Or is not the plenteous table abused by gluttony, and the cheerful viand by drunkenness? His health by acts of riot, and his strength by repeated sins? Instead of humble praise doth he not insolently reproach his great Benefactor by trampling on His gifts before His eyes? And yet, manifold and abundant as these bounties are, they all grow upon a world which is under the curse, and for a creature which incurred it—upon a world which, if there had been no mercy beyond it, or if all its productions had been analogous to his sins, would have produced nothing but thistles, and thorns, and bitter herbs. But let him look above the soil beneath his feet, and see the quick

succession of providential good pouring everywhere round him from the skies. These also contain an inexhaustible fund of blessing for unthinking or ill-thinking man. From them are distilled the kindly dews; from them descend the flowing rains, and through them are conveyed all the genial influence of the vast expanse which surrounds the world. Who thinks of these with grateful praise? Who offers the first-fruits of thanksgiving to the great Author of continual good? Above all, that wonderful orb of day, which emits the cheerful light, by which we behold the other treasures of the Creator's powers, exerts a certain and well-proportioned strength to fructify, adorn, and carry on the whole system of being about us. This glorious luminary, with the moon and innumerable stars, attracts our eyes upward, and, in a manner, demands an elevation of our minds to Him that made them. But who obeys the duteous call? Who thanks the Almighty for the light of the day? Who blesses Him for His moon, or for the stars of the night? We all behold the works; but do all adore the great Architect who formed them? If, as the poet sings:

“An undevout astronomer is mad,”

who are truly or always in their senses? and upon the charge of unthankfulness, which of us all can cast the first stone at his brother? Yet all these objects of heaven and earth are working for and attending upon man; he is their centre, in respect of final causes, and they are made, not to give lustre or produce fruit for themselves, but for him. They indeed do centre in him. His welfare is the object of their existence, and they have no visible end of being beyond him. They all point to him, and at the same time all point him to God. That is his only centre, and there only he finds his rest. We see also in nature a double motion. The moon moves round the earth, and attends its motion implicitly throughout her orbit. Other vast orbs have inferior orbs encircling them, obeying them in their courses, and never departing from their path. But their common, universal centre is the sun. By him they shine, and round him, whatever motions they make beside, they uniformly revolve. So, likewise, the creatures of the earth are the satellites of man, as he is a satellite of God. They move round him, and for him; while he, and they with him, have their great centre in the Almighty.

It is the glory of the inferior creatures to demonstrate to man their Maker's wisdom and power. It is the glory of man to render their praise vocal by offering up his own. His wisdom it is to concentrate the diffusive rays of Divine beneficence, that his soul may be more enlightened, and his heart more warmed with love. And his happiness consists in obeying his centre as the cause of his motion and the point of his rest. The earth revolves, and revolves with rapidity. Its progress is swift beyond human conception. But with all this vehemence it obtains at last real rest. Its inhabitants cannot feel the impetuous whirl, nor are they alarmed at passing through the air with a course of above 58,000 miles in an hour; i.e., with a velocity 140 times greater than that of a cannon-ball. The reason is: the

world obeys its centre without the least aberration, and therefore, though rapid in motion, it partakes the calm of rest. Could it wander ever so little, it must feel the jar of discord. In the loss of its proper place it would meet continual repulsion, till, convulsed in its own frame, and clashing with the frame of all things besides, it would receive an entire dissolution. So the blest inhabitants of heaven, like the stars of heaven, move in their courses; yet moving with God, the centre of their being, they enjoy the felicity of His rest. They are ever employed, ever in activity, yet always serene, always in bliss. Fallen spirits, on the contrary, are wandering stars, without stay or centre, and for them is consequently reserved the blackness and all the disorders of darkness for ever. Again, what can be quicker than a thought? It can traverse o'er the earth, and pass to the sun, or through all we can perceive or cogitate in a moment. Yet our thought is still at home. Its centre is in our mind, and, in all its excursions, finds its rest within us. In like manner, holy spirits, though they may descend to earth, or pervade all the systems of universal nature, are never absent from God, nor out of heaven. He is the point of their rest and the axis of their motion.

When man fell from God he left the orbit assigned him, and in consequence all the faculties of his soul fell into confusion. They had lost their centre, and were at no stay. Like Cain, man has been a wanderer from that unhappy day. The chaos of the poet is no fable applied to his mind. He rushes then, and he rushes now, unless restrained, precipitately into ruin. His body crumbles into atoms, and his soul, unable of itself to recover its centre, still wanders on in the regions of outer darkness, where God withholds His arrays, and not a glimmer of comfort can shine. Like an orb, too remote from its place, man's fallen nature becomes disordered, dark, and frigid; and it must remain so, till by mercy man be brought into his place again.

Our wisdom is to observe God's works, and to keep them, not in our eyes only, but in our hearts. "Whoso is wise," says the Psalmist, "and will observe these things, even they shall understand the loving-kindness of the Lord" (Psalm cvii. 43). We are to observe them indeed, yet not for themselves as the end, but as the mirror in which we may behold the goodness and majesty of our Maker, and the medium through which we may contemplate heavenly things. When we can do this we have obtained wisdom—wisdom to use rightly and apply truly the natural objects—and wisdom to understand, beyond the forms of matter, what they represent of the lovingkindness of the Lord. We shall then have arrived at one great purpose of our being on earth, and shall no longer creep upon it as poor reptiles who have no better home, but shall walk erect as "human half-divine," and use it as a step or threshold to our heavenly mansion. Here behold the dignity of man; not that wretched dignity which he can share as an animal, and of which some loudly boast; but that which he enjoys as a son of God, and an heir of His glorious kingdom: not the earthly superiority he holds above the brutes, but his approximation to the skies, and his

gracious intercourse with heaven; not his eminence with vain and dying creatures like himself in the present state, but his consociation with God. Well, then, may we ask ourselves, and ask the world, "What hath God wrought?" We have seen and do see His works upon the earth. There, indeed, are part of what God hath wrought. But they are minute and trifling all compared with what He hath formed in things divine and beyond the skies. They are but as a ladder to the building, or as a workman's scaffold on the outside of the palace. The tabernacle likewise, and all its services, though just and correct, yield but a faint glimmering of those heavenly things which they were intended to represent. In that respect, and because they were made of corruptible substances, they could but be (as the Apostle calls them) "weak and beggarly elements"—too fragile to continue long, too mean exactly to describe. And though the furniture of this vast frame of things about us incomparably exceeds in grandeur the outward form of those legal institutions; yet even this is but a poor scene, calculated as it is to convey some notions of splendour, when placed with that "exceeding and eternal weight of glory," which blazes round the holiest of all. What is the sun, for instance, in all its lustre, compared with the Luminary of Heaven, who is light Himself, light inaccessible, light essential, light eternal? A ray of it, descending upon St. Paul near Damascus, swallowed up to him the meridian splendour of the sun as though it had been but a spark or an atom. What then shall the full and unveiled brightness be where Jehovah Himself is the only and unbounded light? It is too much for mortal eye, too much for human reason, in their present imbecility, to look upon and contemplate. What hath God wrought also for thee, O believer? Canst thou tell what He hath done for thy soul? He hath done works surpassing in grace all that was ever shown to angels; works surpassing in glory all that was ever conceived by men. This is a faint outline of what He hath done. The Lord (Jehovah is His Name) quitted His celestial throne, and assumed the humble flesh of man, that he might rise from his dunghill of pollution to the participation of His holy kingdom. He suffered, groaned, and died, in human clay, to establish a full atonement for human sin: and He lived, atoned, and rose again, to bring in for man an everlasting righteousness. He then ascended up on high, having led captivity captive, and is entered into the heavenly place, as the great High-Priest of His people, to reconcile God to man, and to lift up man to his God. In a word, if we look at what He hath done in the material world, we may, in the astonished adoration of the Psalmist, ejaculate: "Lord, how manifold are Thy works; in wisdom hast Thou made them all; the earth is full of Thy riches!" But if we attempt to survey what His Divine power hath wrought in the spiritual creation, wonder, love, and rapture will seize us at once, and all the powers of our souls must pour forth that ardent exclamation: "O the depths of the riches both of the wisdom and knowledge of God! How inscrutable are His decrees! and how unsearchable His ways! For of Him, and through Him, and to Him, are all things; to Him be the glory for ever! Amen."

## AGED PILGRIMS' FRIEND SOCIETY.

## CENTENARY THANKSGIVING MEETING.

It was entirely in accord with the consistently spiritual standpoint from which the Aged Pilgrims' Friend Society has for one hundred years conducted its operations that the celebration of its Centenary should be marked by no attempt at self-aggrandisement or self-glorification. Rather the occasion has been utilized for praise and thanksgiving to Almighty God for the goodness and mercy which have followed the Society in the century during which it has pursued its beneficent labour. This thanksgiving meeting was held on Friday evening, October 18th, in the Pillar Hall of the Cannon Street Hotel, and, notwithstanding the inclemency of the weather, the hall was filled with friends and supporters of the work, who came from the Provinces as well as from London and its immediate neighbourhood. General Sir Robert Biddulph, G.C.B., G.C.M.G., was in the chair, and was supported by the Rev. James Ormiston (editor of the *Gospel Magazine* and Rector of St. Mary-le-Port, Bristol), the Rev. James Stephens, the Rev. O. S. Dolby, the Rev. J. Hallett, the Rev. W. Sinden, the Revs. W. T. Hollins and W. Woods, Messrs. F. A. Bevan, A. Hayles, W. S. J. Brown, Ebenezer Carr, G. Doudney, and J. E. Hazelton (Secretary).

The opening hymn was, "O God, our help in ages past," and then the Rev. T. L. Sapey read Psalm cvii. and offered prayer.

Mr. Hazelton, in view of the determination that the proceedings at the meeting should be of an entirely spiritual character, presented no report, but intimated to the meeting that the Centenary Fund now amounts to £4,300, and it was hoped that before the end of the year the total of £5,000 would be reached. Bearing in mind the number of claims now being made on the Christian public, the Committee felt that to obtain so large an amount over and above the increasing income of the Society was something to be thankful for. While the income of the Society was growing it was, nevertheless, insufficient to overtake the continually increasing expenditure. Sixteen hundred and fifty-one of the Lord's aged poor were now on the pension list, and the daily expenditure upon them was £43. Reviewing the past hundred years, the committee felt that the keynote of that evening's meeting should be, "Let us magnify the Lord together."

Mr. Alfred Hayles, one of the treasurers, asked permission to mention the history of the institution written by the Secretary under the title "Inasmuch," and trusted that all who had not yet obtained the book would do so. It was a most interesting history, and had been written for the benefit of the Centenary Fund of the Society.

Sir Robert Biddulph happily struck the keynote of the meeting as he pointed out that they had met to express their thanks to Almighty God for having preserved, protected, and enlarged the Society during

the hundred years of its existence. The progress of the Society was evidenced in a most remarkable way by the fact that in the first year of the Society's existence only £5 2s. was disbursed, when twenty years had elapsed they were spending £500 a year in pensions, while last year no less than £11,300 was spent in pensions for the aged Christian poor. In all humility they could say that the Lord had helped and prospered them. There was no lack of candidates, and if they had more money they could spend it worthily. The pensions were not excessive. It could not be said that it was extravagant to give a pension of £5 5s. a year, or 2s. a week, to poor old people, or even £10 10s. a year, which was about 4s. a week. Yet these sums, though they were comparatively small, were of the greatest help to those whom the Society desired to benefit. What were sometimes called calamities to which the human race was subject were old age and poverty. He would rather call them mercies. Old age they could not cure, but poverty they could alleviate, and it was for this that the Society was founded. It was necessary, however, that he should touch upon the distinctive character of the institution. Their special aim was to aid the aged Christian poor, and to enable them to pass their declining days in better circumstances than might otherwise have been the case. Sir Robert then dwelt on the reflex benefit of Christian giving, and showed how those who helped God's poor received a blessing in many ways. In conclusion, he expressed the hope that as the years passed and as they entered the second centenary of the Society's existence, they would find the same encouragement as in the past, and that by God's mercy and help they might be enabled to go forward and help an increasing number of the Lord's aged poor.

The first speaker was the Rev. James Ormiston, who has for a number of years past preached the annual sermon of the Society in the City of London. He said he regarded it as a spiritual privilege to be allowed to take a share in the proceedings, celebrating as they were with grateful hearts Jehovah's faithfulness to His believing people during the past hundred years. As he got older, he learned to prize this work more and more, and to have greater sympathy for it because of the number of the Lord's aged poor who were dependent on the help afforded by it. He rejoiced that the keynote of the meeting had been well sounded. They were met as worshippers acknowledging the hand of God in all that had been done. One portion of Scripture had been laid upon his mind, a portion that had possibly been anticipated by others. It was Psalm cxxvi. 3: "Jehovah hath done great things for us, whereof we are glad." That was the thought which was prominent in their minds—to praise and thank Him for having enabled them to labour for His honour and glory. They read in the Acts of the Apostles that when the members of the Church met to talk over the Lord's work, they did not consider so much what they had themselves done as what the Lord had been doing. And so in the same way they had not met to congratulate one another upon what they had done, or the Society had done, or the Committee had done, or what the subscribers had done.

but rather as co-workers under God to rejoice together in the immediate presence of God, and to go forward as He might grant them to do by His enabling grace. Many things should make them "glad" as they pondered on the hundred years' history of the Society. They thought of the few young Christians who in 1807 had it laid upon their hearts to consider what might be done for the relief of the Lord's aged servants. They were a feeble folk; but they might learn from God's Word that many of His greatest works were effected by insignificant, and in themselves insufficient, means. The Lord enforced this lesson again by the fact that this Society, which to-day was doing so excellent a work, had a very small beginning. The work of grace, too, had a very small beginning, but by the exercise of faithfulness and the stimulus of God's Holy Spirit, the work of God grew and increased. They must never despise the day of small things when those things were of God. The Aged Pilgrims' Friend Society and its humble beginning was a helpful illustration.

Mr. Ormiston associated himself with the Treasurer's commendation of Mr. Hazelton's book "Inasmuch." It was well worth reading and meditating upon. There was much in it that was spiritual, edifying, and suggestive of Divine things. They rejoiced much to mark how the grace of God had kept the Society faithful to Divine Truth. Some Societies had drifted away from their moorings, but it was not so with the Aged Pilgrims' Friend Society. It had kept true; it had never wavered, but had held its grasp on the distinctive truths of God's Word. To some people doctrinal considerations were things of little importance, but this Society had always considered the Gospel of the Grace of God as the foundation upon which its work must be carried out, and God had raised up a succession of faithful men, who through all the century had built upon that foundation, and in his opinion the Society was never stronger in faith than at the present time. The Committee met regularly for prayer, and the result was before them in what had been stated that evening. Another thing about the Society was that it always kept out of debt, and thus set an example to others carrying on the Lord's work. In this connection Mr. Ormiston told how the late Mr. James Wright, of Bristol, son-in-law of George Müller, once enforced this lesson. He alluded to the fact that often Christian workers banded themselves together, organized elaborate plans, launched out into big schemes, and then when they had run into debt appealed to the world to help them out. Their difficulties thus presented the impression that a poor God was-being served! The Aged Pilgrims' Friend Society maintained the principle that the work is the Lord's, and it can only labour as He gives the means. It did not venture upon schemes which He might bring into judgment—that would only result in injury to His cause. Closely connected with this were the economical methods adopted by the Society. Comparing the amount spent in office expenses and salaries with the income, they would be astonished to find how small a percentage of the receipts was spent on those necessary outlays. That was as it should be, and challenged the fullest enquiry. He had

confidence in saying that their one great object in giving assistance to God's aged poor was to work for the honour and glory of His Name. Mr. Ormiston further referred to the work of the visitors who distribute the quarterly allowances, and felt sure that their visits were looked forward to with spiritual joy and expectation by the pensioners. In conclusion, he said he ought not to say more, though his heart was full. He loved the Society more and more as every year he became an older pilgrim himself.

Mr. F. A. Bevan, one of the Treasurers, said he was glad to have the opportunity of coming to the celebration of the hundredth birthday of this admirable institution. When they thought of the many aged pilgrims whose hearts through the hundred years had been lightened from the burden of anxious care by the help received and by the visits of the Christian visitors who came bringing the sympathy of a Christian heart, there was indeed cause for thankfulness to God for His great mercy. They were working together with God in ministering to His aged poor. He was thankful for the fund to which Mr. Hazelton made allusion, and which he hoped would soon reach £5,000, and he joined thoroughly in what Mr. Ormiston had said as to the wisdom shown in the management of the Society and in the administration of its affairs. From a financial point of view its principles were thoroughly good and sound. He was with the Chairman in regard to the smallness of the Five Guinea Pension; he had often alluded to it, and felt that if they could raise the smaller pension to the larger amount in every case, they would be really doing a good work. However, those who had gone before were men of experience, but he thought he could say that it was the desire of the Committee to raise the pensions to ten guineas when it was possible. He hoped that some of the money given to the Centenary Fund might be used in this direction.

Mr. Bevan then dwelt on the word "pilgrim," which, he said, seemed to have gone out of the English language, and was seldom heard of except in connection with pilgrimages undertaken by members of a so-called Church to a place called Lourdes. Those were not the sort of pilgrimages they could sympathize with. In the Epistle to the Hebrews they read of "strangers and pilgrims upon the earth." They were, then, pilgrims, seeking a heavenly country, not satisfied with this earth as their home, not building their hopes or setting their affections on things here, but looking above and beyond things temporal to things eternal. That he understood to be the meaning of the word pilgrim. This involved "faith," and faith in the Lord Jesus Christ worked by love, and that love showed itself in their care for His people and for their wants. It was their desire to carry on their work by faith in Christ, and they expected some day to hear those beautiful words from Him, "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

The hymn, "Praise, my soul, the King of Heaven," having been sung, the Rev. James Stephens expressed his pleasure at being invited to a meeting the object of which was to incite one another to thanks-

giving. And they had clear ground for offering praise to God in the retrospect, in the thought of the number of the Lord's aged poor whose hearts had been gladdened during the hundred years, and of the godly men and women whom God had raised up to be the Society's almoners. There was no abatement or lowering of the standard raised at the beginning, and there was no lack of men and women with experience of God, who know and love God's Word, who are desirous of performing His loving service. Then they thought of the subscribers during the hundred years as a number of men and women whose hearts had been drawn out in this matter of caring for the aged pilgrims. How came they to give? It was not simply philanthropy, but wrought of God, and, in giving, the subscribers had themselves been partakers of blessing. In regard to the stewardship of means, Mr. Stephens referred to George Müller, in whose reports there occurred several times this line, "From a servant of God who, constrained by the love of Christ, desires to lay up treasure in heaven, £1,000." He was informed that this "servant" was George Müller himself. In his closing words the speaker referred again to the distinctiveness of the Society. It was important especially in view of the fact that so much Christian work to-day was carried on without regard to this distinction. He believed the Lord granted special acknowledgment to those who recognized the brotherhood of God and not the brotherhood of man in doing good, especially to those of the household of faith.

After singing, the Rev. W. Sinden led the meeting in prayer, and the Rev. O. S. Dolby addressed the gathering. The Rev. J. H. Hallett followed, and said that in the great matter of rendering thanks to God they would realize the necessity of having their hearts touched as with Divine power, for there could be no real glorifying and praise unless it were the fruit of the Spirit. As they looked back upon the long vista they might well say, "What hath God wrought?" Their Society was the outcome, the fruit, the living fruit, of that great Revival of pure and undefiled religion which was granted to this country in the later years of the eighteenth century, and it was a remarkable testimony to that Revival that this Society was found to-day faithful to the truth which bore testimony to them of the presence and favour of God. In regard to the presence of the poor amongst them, he did not regard it as a chance matter. He thought their presence was an object lesson to all faithful believers in Christ Jesus, and was intended to awaken their consciences. As they looked into the future there were two guiding principles which alone could secure the Society from destruction. One was faithfulness to God, and the other fidelity to His unchanging truth.

"All hail the power of Jesu's name" having been sung, Mr. W. S. J. Brown addressed the meeting, after which Mr. A. Hayles moved and Mr. Jasper Keeble seconded a vote of thanks to the Chairman, which was carried unanimously. Sir Robert Biddulph having expressed his thanks, the Rev. James Ormiston pronounced the Benediction, and the meeting closed.—(From *The English Churchman.*)

## Correspondence.

### THE GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

*To the Editor of the GOSPEL MAGAZINE.*

DEAR SIR,—We have been busily engaged in circulating thousands of magazines amongst a class of men to whom we owe much. The following letter from a worker amongst sailors will show how much the books are appreciated. “I went to the Bethel yesterday, and found a splendid parcel from you. I do thank you very sincerely. The books contain such valuable Gospel teaching, which is what we wish to have. We cannot be too particular as to what we distribute. Our stock was almost exhausted. I again thank you.” The enemy is sowing tares broadcast; there is great need for those who love the truth of God to lend a helping hand to scatter the truth amongst our soldiers and sailors. Owing to the recent death of several subscribers and personal supporters the funds are low. We greatly need other subscribers to take the place of these departed friends. Who will come to our help? With many thanks for your kindness in according a place to the Mission in the pages of your valuable magazine,

Yours sincerely,

R. E. BRIDER.

54, *Shakespeare Avenue,*  
*Bath, Nov. 1907.*

[We cordially endorse Mr. Brider's appeal.—ED. “G.M.”]

---

### THE REV. JOHN NEWTON.

Two or three years before the death of this estimable minister of Christ, when his sight was so dim that he was no longer able to read, an aged friend and brother in the ministry called on him to breakfast. Family prayer succeeding, the portion of Scripture for the day was read to him. It was suggested by “Bogatsky's Golden Treasury”—“By the grace of God, I am what I am.” It was the good man's custom, on these occasions, to make a few short remarks on the passage read. After reading this text, he paused for some moments, and then uttered the following affecting soliloquy:—“I am not what I *ought* to be! Ah! How imperfect and deficient! I am not what I *wish* to be! I abhor that which is evil, and I would cleave to what is good! I am not what I *hope* to be! Soon, soon, I shall put off mortality, and with mortality all sin and imperfection! Yet, though I am not what I ought to be, nor what I wish to be, nor what I hope to be, I can truly say I am not what I once was, a slave to sin and Satan; and I can heartily join with the Apostle, and acknowledge, By the grace of God, I am what I am!’ Let us pray!” When the memory of this excellent man was nearly gone, he used to say—forget what he may, he never forgot two things: (1) that he was a great sinner, (2) that Jesus Christ was a great Saviour: two most important subjects of recollection.

## Protestant Beacon.

### DO YOU WEAR A CROSS ?

THE cross was in use long before the time of our Blessed Lord. It was employed by the Romans as a gibbet for the worst malefactors, just as we use a scaffold and rope. Sometimes two criminals were nailed to one cross or gibbet, back to back. It was to show their greatest contempt that they nailed our blessed Redeemer to a gibbet. It was on a gibbet He ended all His meritorious work of suffering in our stead. We ought to love and adore Him for such love to us, as not only to die for us, but by such a disgraceful death.

If we had been at Calvary, in proportion as we loved Him, so would we have been indignant at the wicked men who plotted and compassed His death. For instance, who would not spurn from him such a treacherous wretch as Judas, or such a cowardly, time-serving official as Pilate, or such cruel executioners as the men who made the fainting Jesus bear so heavy a piece of timber as His own gibbet? We could not find it possible to *respect* such *men*, much less hold them in veneration. Nor could we regard their *instruments* of torture with any better feeling. Who would regard with affection the scourge that was used for torturing the loving Jesus? Who would not hide out of his sight for ever the accursed nails which lacerated His holy flesh, and the cross? But now see men bow to its very image—men reverence it, aye, even women twist and turn it into ornaments for their adornment! Oh, what hard hearts! Leave that to Judas and Pilate, and his soldiers, and the priests who gloated over His blood.

Say, woman's heart, on whose breast there hangs an image of the gibbet cross, had you been amongst those loving women who stood by when that dear One was slain, would you have revered the hand that struck the blow driving in the nail, or the mallet, or the nail itself, or the gibbet? Did Mary venerate the nails or the ruthless spear?

Suppose the noble-hearted Lady Russell, when her husband was beheaded, were to be shown the axe and block of his executioner, would she have kissed them? Would she have venerated them? Would she not have put them away from her with a shudder? But who could imagine her to have an image of the horrid instruments cast for an ornament for her neck. The student of history will think of the fond mother of Edward the II. and the weapon still shown at Berkeley Castle; but it is too horrible to dwell on.

Or, view the case in this light: suppose that God, in the exercise of His sovereign will, had ordained the time of the sacrifice of His spotless Lamb a thousand years later than it took place, and that not by Roman but by English hands; then you know the mode of execution would have been a scaffold and rope. In this case, should we have strewn our tombstones with carvings of ropes? Should we have

decked our Churches with the image of a scaffold and rope? Should fair fingers have embroidered imitation ropes upon their gayest dresses? Should English ladies have coiled a hangman's rope round their white necks for ornament, and dangled little scaffolds from their ears?

There was a time when the people generally were better instructed in the doctrines of the Church of England than they are now. Now (it is sad to think) they are too often taught the opposing errors of the Church of Rome. Then no images or crosses or crucifixes dare be seen in Churches. Old churchyards still bear witness to this cleansing from idolatry. A trumpet (referring to the last trump), or a sheaf of corn (emblem that the sleeper within was gathered like a shock of corn in his season), or a crown (token of the crown immortal laid up for every faithful disciple of Christ) were used as Christian symbols. But now the *fashion* is to substitute for these the *anti-Christian* symbols of Rome.

The Church of England speaks most loudly against the use of images in Churches or for religious use, and includes the image of the *cross*. A large portion of the Book of Homilies is taken up with warnings against idolatry and arguments to show the unscriptural and idolatrous character of erecting images in Churches, or even paintings. In the third part of the sermon against peril of idolatry, we read, "It appeareth evident by all stories and writings and experience in times past, that neither preaching, neither writing, neither the counsel of the learned, nor authority of the godly, nor the decrees of Counsels, neither the laws of princes, nor extreme punishments of the offenders, can help against idolatry, *if images be suffered publicly*. And it is truly said, that times past are schoolmasters of wisdom to us that follow and live after." Again, "Are not men and women as prone to spiritual fornication (idolatry) as to carnal fornication? If this be denied, let all nations upon the earth which have been idolaters prove it true. Let the Jews and the people of God, which were so often warned, and dreadfully threatened concerning images and idolatry, and so extremely punished prove it true," etc. Again, "True religion standeth not in making, setting up paintings, gilding, clothing, and decking of dumb and dead images, . . . nor in kissing of them, capping, kneeling, offering to them, *incensing* of them, *setting up of candles*, . . . But all these things be vain and abominable, and most damnable before God."

The Church of England thus denounces images, and mark, reckons crosses amongst them. It is true she can use the *sign* of the cross once in one of her services. But we must not confound this sign of the cross with the image. And the sign there used is purely figurative. It is expressly said in these words, "and do sign him with the sign of the cross in *token* that hereafter he shall not be ashamed to confess the faith of Christ crucified," etc. Like as when St. Paul says, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world"; he does not mean the *material* cross (as the context clearly shows), but uses the word figuratively, for the all-sufficient sacrifice of the Son of God in His life and death. His sufferings reached their height in His

death on the Roman gibbet, hence the word cross came (a part being put for the whole) to represent the *whole* affliction of the Man of Sorrows.

In the dark ages (so called from the ignorance and barbarity which prevailed for centuries, nearly all ancient learning having been swept away), the spiritual blessings which belong to the sufferings of our Redeemer were attributed to the material cross or gibbet on which He died. They were also supposed to attach in some measure to every image of the cross, hence the worship given to these idols.

But at the blessed Reformation, England was delivered from such idolatry and superstition. The Bible became the people's book, and Popish darkness fled before it. The worship of God in spirit and in truth was restored to this land, as it had been in the times of the old British Church, before Augustine came from Rome to introduce his corrupted Christianity amongst the Saxons, who had invaded Britain and had driven the clergy and religion of the Ancient British Church to the Northern and Western parts of the Kingdom.

But in this 19th century there is a strong effort being made to undo the Reformation, and bring England back to Popery and to priestcraft. Part of the tactics employed in this foul conspiracy is to familiarize the people with Romish symbols, and one of the most common is the Cross, next the Crucifix.

Rome had never given up the hope to gain England back to her slavery. But she could never accomplish much except secretly through Jesuits, disguised sometimes as Clergymen of the Church of England, sometimes as Dissenting Preachers, sometimes as medical men at fashionable watering-places. Now the effort is more open and audacious, and we witness the sad spectacle of men in the ranks and position of Clergy of the Church of England, avowedly undermining the Protestantism of the Church, and fostering the false doctrines of the Church of Rome, although at their ordination they swore to the contrary. And some of them who have gone over openly to Rome, are so shameless as to come before the public in prominent ways as if they were respectable men, although they are self-convicted perjurers.

Let the honest Protestants of old England beware of the slightest approach (be it fashionable or otherwise) to anything of a Romish character. Let them oppose beginnings. A stitch in time saves nine. Let them guard against the intrusion of the sly and wily serpent into their families. Let them pray for their Ministers to be preserved in this evil day from Popery. Let them (where there be tainted Ministers) elect Protestant and faithful Churchwardens, to watch against the trail of the serpent being seen in the Churches of our land. They have power by law to prevent the introduction of crosses, crucifixes, vases, flowers, pictures, candles in daylight, and other idolatrous furniture of Popery.

And by the blessing of God, England's sons, under the teaching of our old National Church, shall be preserved in their open, manly, and generous character; and her fair daughters be saved from the pollutions of the Confessional.—(*A Reprint.*)

## Passing Events.

### A MONTHLY RECORD.

THE action of the Bishop of Newcastle (Dr. Straton) in refusing to grant to one of his Clergy a license for a building in which illegal Ritual services would be conducted, deserves the highest commendation. The Bishop's faithful adherence to his Episcopal vows and his Constitutional maintenance of respect for the laws of the land have, of course, called forth bitter opposition from the Romanizing section of his Clergy, and it is possible that very far-reaching consequences will result from Dr. Straton's procedure. We sincerely hope that Divine guidance, counsel, and strength will be granted to God's dear servant in his difficult position. Need we ask for prayer on his behalf?

The Archbishop of Canterbury preaching recently at Wrexham Parish Church, said that in every department of their common busy life a lack of reverence was observable, and there was also noticeable a spirit of over-rapidity and shallowness in what people wrote and read, and the way in which knowledge was acquired and forgotten. Complexity of every kind, too, was a great condition of modern life—shades of thought too complex to yield definite opinions; shades of moral obligations too complex to yield definite axioms of duty, of right and wrong; shades of insight too various to yield definite sentences of approval or condemnation of the actions of others. The simple old moral laws were apt to lose half their meaning before multitudes of distinctions. They needed to be forced back upon simple ideas, to acquire more elementary thought, to reflect prayerfully upon what was expected of them—to do justice and love mercy and walk humbly with their Maker.

The Rome correspondent of the *Standard* states the Pope has received in private audience Dr. Gasquet, Abbot President of the English Benedictines. With this interview the Pope initiated the commencement of the gigantic work of the revision of the Vulgate. This task has been entrusted to the Benedictine Order, whose unique sources of information and opportunities of collating the ancient manuscripts of the Codex in all countries are supposed to specially qualify it for the work.

The Assembly Room of the Municipal Buildings at Lewes was filled on Wednesday evening, October 23rd, when a meeting under the auspices of the Orange Institution was held, the subject announced being "Lest we Forget—our Great Deliverances and National Dangers." The platform was occupied, in addition to the Chairman, by Bro. B. Nicholson, D.G.M., by Baron Porcelli and Bros. the Rev. A. G.

Townshend (Vicar of Sileby, Leicester), D. Catt, D.G.M., A. B. Were, D.G.M., C. W. Wood, D.M., Sussex District, H. J. Vinall, D.D.M., B. V. Reeves, D.S., Councillor P. King, Councillor A. E. Rugg, and others. The apologies for unavoidable absence, expressing sympathy with the object of the meeting, included a letter from the Earl of Erne, K.P. (Imperial Grand Master), who wrote: "I am very glad to hear that the old Protestant spirit has such vitality and force in the good town of Lewes. In my young days I was a constant visitor to a family living in that neighbourhood. I could wish that in other provincial towns in England the same attachment to Protestant principles prevailed." Letters were also received from Col. Sandys, M.P. (G.M., L.O.I. England), Bro. W. Touchstone, G.S., Bro. T. L. Corbett, M.P., Bro. W. W. Rutherford, M.P., Bro. the Rev. Canon O'Connor, etc. The following telegram arrived: "Congratulations from officers and brethren of Naval Lodge, Portsmouth, wishing you a prosperous meeting." Baron Porcelli, after briefly referring to the degrading effects of Popery in France, Spain, and the Philippines, urged his hearers to work and pray for the overthrow of this system of darkness, which was sending a tide of monks and nuns into this country. He concluded his address by moving the following resolution:—"That this meeting of Protestants of all denominations in Lewes views with alarm the rapidly increasing influence of Romanism and Ritualism in Great Britain, and especially the influx of monastic and other illegal Romish Orders into the Kingdom; and calls upon all liberty-loving citizens to stand firm by the principles of civil and religious freedom secured to us by the Reformation, and to observe and commemorate by all legitimate means the great national deliverances of the 5th of November, 1605, and the 5th of November, 1688. This meeting also respectfully calls upon the Rt. Hon. Sir Henry Campbell-Bannerman, His Majesty's Prime Minister, to recommend for appointment to the vacant diocese of Chichester a thoroughly Protestant and Evangelical Bishop." Bro. the Rev. A. G. Townshend seconded the resolution. He touched on the various occasions on which the power of God had been manifest in the deliverance of Britain from the designs of Rome: in 1588 by the crushing of the Armada, in 1605 by the overthrowing of the Gunpowder Plot, and in 1688 by the overthrow of James II., and the landing of King William III. It was the policy of the present day to forget these great events, but he (the speaker) was glad to find that Lewes people still remembered them, and he learned that even if the fires were put out in the streets of Lewes, the flame might never die out in the hearts of the people. Bro. B. Nicholson, D.G.M., followed with a brief address on the prevalent disloyalty in the Church of England. The resolution was carried without a dissentient, and following a hearty vote of thanks to the Chairman and speakers the meeting was closed by singing the National Anthem.

END OF VOLUME XLII.—NEW SERIES.