

THE
GOSPEL MAGAZINE.

"COMFORT YE, COMFORT YE MY PEOPLE, SAITH YOUR GOD."
"ENDEAVOURING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE."
"JESUS CHRIST, THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER."

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The Family Portion

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

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

THE BLOOD OF THE LAMB.

"And they overcame him by the blood of the LAMB."—REVELATION
xii. 11.

WE read in this chapter that "there was war in heaven" between Michael and his angels on the one side, and the dragon and his angels on the other. The dragon was defeated, and he and his angels were cast out into the earth. The dragon is explained to mean "that old serpent, called the Devil, and Satan, which deceiveth the whole world." He is also called "the accuser of our brethren," "which accused them before our GOD day and night." In spite of his accusations, however, they overcame him. "They overcame him by the blood of the LAMB, and by the word of their testimony."

The LAMB is otherwise called "the Root of David" Who is identified with "a LAMB as it had been slain" (chap. v. 5, 6). And Who is the Root of David? It is JESUS. He says, "I, JESUS, have sent Mine angel to testify unto you these things in the Churches. I am the ROOT and the OFFSPRING of David" (Rev. xx. 16).

The blood of the LAMB is therefore "the blood of the LAMB of GOD Which taketh away the sin of the world." John the Baptist stood with two of his disciples, "And looking upon JESUS as He walked, he saith, Behold the LAMB of GOD!" (John i. 35, 36). One of the two disciples who heard John apply this title to JESUS was doubtless John the beloved disciple, and when he wrote the Revelation he was led by the SPIRIT to refer often to CHRIST as the LAMB. Four times over in the Revelation he refers to "the blood

of the LAMB." These references all concern the members of GOD's family. They may appropriately therefore form the subject of our "Family Portion."

1. *First, we read of the cleansing efficacy of the blood of the LAMB.*

The apostle says, "Unto Him that loved us, and washed us from our sins in His Own blood . . . to Him be glory and dominion for ever and ever" (Rev. i. 5, 6).

At the very outset of this remarkable book of Scripture the apostle ascribes glory to our LORD and SAVIOUR JESUS CHRIST for His infinite love, and for the cleansing power of His atoning blood. He, our great SAVIOUR, hath washed us, who are His people, in His Own blood. On the ground that He shed His blood for us, our sins are remitted, and the defilement which attached to us is removed. His blood hath cleansed us from all sin. Not one sin remains to condemn us. All our sin and sins were imputed to Him, and He bore their penalty. No charge can now successfully be made against GOD's elect. Oh, what a mercy this is! How blessed to be able to say, "He hath washed me from my sins in His Own blood."

This blessed truth is embodied in the hymns of such men as Toplady, Watts and Cowper.

Cowper says,

"There is a Fountain filled with blood
Drawn from EMMANUEL'S veins,
And sinners plunged beneath that flood
Lose all their guilty stains."

Watts says,

"But CHRIST, the heavenly LAMB,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they."

Toplady says,

"Let the water and the blood
From Thy riven side which flowed
Be of sin the double cure,
Cleanse me from its guilt and power."

Oh, let us hold fast to this precious truth.

By the blood of the LAMB the LORD's people are at once cleansed from their sins and loosed from the bondage in which sin held them.

We could not ourselves wash away our sins. "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the LORD GOD" (Jer. ii. 22).

What we could not do for ourselves CHRIST our great SUBSTITUTE and SURETY has done for us. To Him be the glory!

2. *Secondly, the apostle speaks of the redeeming character of the blood of the LAMB.*

Addressing the LAMB, and falling down before Him, those who represent the Church of GOD say, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to GOD by Thy blood out of every kindred, and tongue, and people, and nation" (Rev. v. 9).

The word here translated "redeem" means to buy. It is used of the man who found a treasure hid in a field, and who went and sold all that he had and bought it; and of the merchant seeking goodly pearls, and who, having found one pearl of great price, sold all that he had and bought it. So CHRIST hath redeemed or bought His people with His Own blood. They were hidden away amongst every kindred and tongue and people and nation, but He knew where they were, and He paid the price of their redemption. He purchased them with His Own blood, and that act of His secured their separation from the world, their return to GOD, and their eternal salvation.

His people therefore are His private property. They are bought with a price. He selected them, and paid the price needed to secure them as His Own property. They are His therefore, they are not their own. (See 1 Cor. vi. 19, 20.) They are His by purchase and His by Divine gift.

He has the supreme right therefore to control them. They are His slaves. He is their LORD and MASTER. It follows that if we are His purchased people we should own Him as our supreme MASTER. We should be ready at all times to obey His behests, and to do His bidding. We should live not unto ourselves, but unto Him Who died for us and rose again. Our lives should be lived not in order to please ourselves, but to please our beloved and adorable MASTER, Who by His atoning blood hath redeemed us from sin's awful curse, and purchased us to be His Own people.

May we ever be enabled by His grace to delight to do His will,

and to be proof against our natural proneness to kick against His ruling in the various details of our lives.

3. *Thirdly, the apostle speaks of the overcoming power of the blood of the LAMB.*

That old serpent called the Devil and Satan is the accuser of the brethren and their relentless foe. He walketh about seeking to devour them. But we read, "They overcame him by the blood of the LAMB, and by the word of their testimony" (Rev. xii. 12). Satan accuses the brethren of their past and present sins, and tries to rob them of their assurance. They meet his accusations by pointing to the blood of the LAMB. True, we have sinned and do sin, but the blood of the LAMB was shed to secure the remission of our sins, and "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Ephes. i. 7).

He may suggest that GOD has abandoned us, but we point to the blood of the LAMB and say, "There is no condemnation for those who have been redeemed by Him."

We wield the Word of our GOD as the Sword of the Spirit to overcome Satan's temptations. We point to its promises and assurances of Divine faithfulness, and thus repel his attacks. The blood of the LAMB has secured for us the presence and power of the SPIRIT, and in that power we stand against the wiles of the devil. We enter the holiest through the blood of the LAMB, and continually obtain fresh supplies of grace wherewith to overcome the enemy of our souls. (See Heb. iv. 16; x. 19.) The saints are victorious through the blood of the LAMB.

"I ask them whence their victory came ?

They, with united breath,
Ascribe their conquest to the LAMB,
Their triumph to His death."

(Watts.)

4. *Lastly, the apostle speaks of the glorifying efficacy of the blood of the LAMB.*

Cleansing, redemption, victory are followed eventually by eternal glory. GOD hath called His redeemed people to eternal glory. They rejoice in hope of the glory of GOD. When CHRIST, Who is their life, shall appear, they also shall appear with Him

in glory. They shall be with Him where He now is. They shall "stand with CHRIST in glory." It will be a great multitude which will stand before the throne, and before the LAMB. It will be a multitude which no man can number. It will be an elect multitude "of all nations, and kindreds, and people, and tongues." Their song will be, "Salvation to our GOD Which sitteth upon the throne, and unto the LAMB." Who are this multitude and whence came they? And on what ground shall they enter on the glories of heaven?

Let the apostle, inspired by the SPIRIT, answer. "These are they which came out of great tribulation." Note the teaching. The Church passes through a great tribulation. But what else is said? They "have washed their robes, and made them white in the blood of the LAMB. THEREFORE" (note well the "therefore")—"Therefore are they before the throne of GOD, and serve Him day and night in His temple." Therefore, because they are washed in the blood of the LAMB, are they before the throne of GOD. Their presence in glory, then, is due to the blood of the LAMB. Yes, indeed, the redeemed owe everything to the blood of the LAMB.

"What sacred fountain yonder springs
Up from the throne of GOD,
And all our Covenant blessings brings?
'Tis JESUS' precious blood.

"What mighty sum paid all my debt,
When I a bondsman stood,
And hath my soul at freedom set?—
'Tis JESUS' precious blood.

"What theme, my soul! will best employ
Thy harp before thy GOD,
And make all heaven to ring with joy?
'Tis JESUS' precious blood."

Do you know, dear readers, the old tune called "Lydia"? If you do, sing the above lines to it, together with the other verses which ascribe all our blessings to the blood of the LAMB.

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

THE EDITOR
(*Thomas Houghton*).

Wayside Notes.

THE SOURCE AND DISPENSER OF GRACE.

“*The God of all grace.*”—1 PETER v. 10.

THIS is one of many precious titles which are given to God in the New Testament. He is called “the God of patience,” “the God of hope,” “the God of peace,” and “the God of all comfort” (Rom. xv. 5, 13, 33; 2 Cor. i. 3).

Here in Peter’s first Epistle He is called “the God of all grace.” The apostle had been writing of the spiritual dangers to which God’s people were exposed. He had enjoined them to be sober and vigilant, because their adversary the devil, as a roaring lion, was walking about seeking whom he might devour. They were to resist him steadfast in the faith; and for their comfort he reminds them that the God Whom they served was “the God of all grace.” However great their temptations, and however vigorous the attacks of the devil might be, He would look upon His people with favour, and supply to them all the needful grace. All the titles which are given to God are full of profitable instruction for His people. Let us seek the aid of His Spirit to derive spiritual profit from the title given here—“the God of all grace.”

I. *First, the title teaches us that God is the Source of all grace.*

All grace proceeds from Him. All the spiritual favours which His people enjoy have their origin in Him. He is “the Fount of every blessing.” “Every good gift and every perfect gift is from above.” He, “the God of all grace,” is the Source. We rightly “Praise God from Whom all blessings flow.” The Father is “the God of all grace.” The Son is “full of grace.” The Spirit is “the Spirit of grace.” Grace proceeds from the Father “Which is, and Which was, and Which is to come.” It proceeds also from the Spirit, “and from Jesus Christ Who is the Faithful Witness and the First-begotten of the dead” (Rev. i. 4, 5).

1. God is the source of *electing grace*. We read of “the remnant according to the election of grace” (Rom. xi. 7). The phrase teaches us that the election of God’s people is gratuitous. It is the outcome of God’s grace. It is due not to any merit in us, but to His unmerited favour. His people are saved therefore, not

according to their works, but according to God's Own purpose and grace, given them in Christ Jesus, before the world began (2 Tim. i. 9). Where is the ground of human boasting then? It is absolutely excluded. Because of God's unmerited grace towards us He chose and elected us in Christ. All the rest follows. The chosen ones are sure to be called, justified, and glorified. But someone says, "We are justified by faith, and is not faith our act?" It may be answered that it is quite true that the elect sinner does exercise faith in the merits of the Lord Jesus Christ. He does indeed, when the set time comes, believe in Him. But it is no credit to him, for he believes *through grace*. When Apollos went to Corinth he "helped them much which had *believed through grace*" (Acts xviii. 27). It was the grace of God which led them to believe—nay, it was His grace which bestowed on them the power and the disposition to believe in the Lord Jesus Christ. "To you *it is given to believe*," says the apostle, and "By grace are ye saved through faith; and that not of yourselves: *it is the gift of God*" (Phil. i. 29; Ephes. ii. 8).

This morning at family prayer we read in the Scripture Union portion these words, "And as many as were ordained to eternal life believed" (Acts xiii. 48). Does not that remarkable and inspired statement deprive us of all credit, and of all talk of "*our doing our part*" in regard to faith or belief in Christ? Do not the words plainly mean that those who believe, do so because they were ordained to eternal life?

Dr. David Brown says on this statement, "A very remarkable statement, which cannot, without force, be interpreted of anything lower than this—that a *Divine ordination to eternal life is the cause, not the effect, of any man's believing*." In other words, God's people believe because they are chosen. They are not chosen because they believe. God predestines the means as well as the end. His people are Divinely chosen to salvation, and therefore in God's Own time they are Divinely enabled to believe. Their faith is God-given. Any preaching of the Gospel which fails to recognize this truth falls short of the teaching of Scripture, and is erroneous. In our view a Gospel which suggests that the sinner's salvation in the last resort is dependent on his own motion is not "the Gospel of the grace of God."

There can be no doubt that large portions of Scripture teaching are wholly ignored in much of the preaching of the day. A full, well-balanced setting forth of all the counsel of God is much to be desired.

2. God is the source of *saving grace*. The apostle speaks of "the grace of God that bringeth salvation" (Tit. ii. 11). He teaches us that grace led the Lord Jesus to become poor in order that His people through His poverty might be rich (2 Cor. viii. 9). He teaches that the salvation of God's people is wholly by grace, "not of works, lest any man should boast" (Ephes. ii. 8-10).

The saved sinner has nothing which he did not receive. He must give all the glory to God for his salvation from merited wrath. Why is it that such a hymn as "Grace! 'tis a charming sound!" is omitted from modern professed Evangelical hymn books in use in the Church of England? Evidently because the doctrines of grace are no longer apprehended or received by the large majority of those who claim the name Evangelical. Yet a study of the use of the word "grace" as found in the New Testament shows that salvation from first to last is due wholly and solely to Divine grace.

3. God is the source of *justifying grace*. Gratuitous justification was the great doctrine which was emphasized at the Reformation. It is also the doctrine of Scripture. The apostle says, "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii. 24).

4. He is the source of *pardoning grace*.

"We have redemption through His blood, *the forgiveness of sins, according to the riches of His grace*" (Ephes. i. 7).

5. He is the source of *enabling grace*. We can do nothing without His grace. Apart from Christ we are fruitless. But "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. ix. 8).

6. He is the source of *glorifying grace*. There is more grace laid up for His people. Their glorification when the Lord comes will be due to Divine grace. It will be a manifestation of further grace. Those who have been chosen, redeemed, saved, justified, pardoned, and enabled by the grace of God, will be glorified by a

further exhibition of Divine grace. Hence the Apostle Peter says to them, "Wherefore gird up the loins of your mind, be sober, and hope to the end *for the grace that is to be brought unto you at the revelation of Jesus Christ*" (1 Pet. i. 13).

" Grace all the work shall crown
Through everlasting days :
It lays in heaven the topmost stone
And well deserves the praise ! "

II. *Secondly, we are taught that God is the Dispenser of all grace.* He sits on "the throne of grace," and from that throne He dispenses grace to His people.

1. *He dispenses His grace to the lost.*

The word "lost" is a Scriptural description of those who have wandered away from God. Saul of Tarsus was by nature a lost sinner. But he attributes his return to God to Divine grace. He says, "God . . . separated me from my mother's womb, and called me *by His grace*" (Gal. i. 15). His effectual call was due to the grace of God. So in the first Epistle to the Corinthians he says, "By the grace of God I am what I am" (xv. 10). He had been a persecutor, a blasphemer and injurious. He was the chief of sinners, but through grace he obtained mercy. Dr. Doddridge bore similar testimony when he wrote,

" Grace taught my soul to pray,
And pardoning love to know ;
'Twas grace that kept me to this day,
And will not let me go."

Are we who read and we who write this article amongst the lost sheep who are now returned to the Shepherd and Bishop of our souls? How is it that we have returned? The cause of our return is Divine grace. The sole glory therefore must be given to "the God of all grace." Had He not dispensed His grace towards us we still had been in the broad way which leads to destruction. We may well say with John Newton,

" Amazing grace ! (how sweet the sound !)
That saved a wretch like me !
I once was lost, but now am found ;
Was blind, but now I see ! "

2. *He dispenses grace to the tried and to the tempted.*

Trials and temptations are the appointed portion of His people.

Joseph was a tried man, "but God was with him, and delivered him out of all his afflictions, and gave him favour (grace) and wisdom in the sight of Pharaoh king of Egypt" (Acts vii. 9, 10). The Apostle Paul was a tried man, but the Lord said to him, "My grace is sufficient for thee" (2 Cor. xii. 9).

It is in view of our temptations and trials that we are encouraged to "Come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. iv. 16).

3. *He dispenses His grace to the labourer.*

The Apostle Paul laboured more abundantly than all the other apostles. What was the secret of the great energy and devotedness which he displayed? It was the grace of God. "His grace," he says, "which was bestowed upon me was not in vain." "Not I, but the grace of God which was with me" was the cause of my more abundant labours (1 Cor. xv. 10).

To him who felt he was the least of all saints was grace given, that he might preach the unsearchable riches of Christ. The most devoted labourer in the Lord's vineyard has therefore no ground of boasting. The same grace is available for God's witnesses to Gospel truth to-day. The throne of grace is open to their approach and the promise of all-sufficient grace is sure to all children of God.

When we experience His enabling grace, let us beware of any self-congratulation. Paul felt that his spiritual son Timothy, who was often in a delicate state of health, could only "be strong in the grace that is in Christ Jesus" (2 Tim. ii. 1). Paul was weak in himself, but he could do all things through Christ Who strengthened him.

4. *He dispenses His grace to the lowly.*

"God resisteth the proud, and giveth grace to the humble" (1 Pet. v. 5). The proud are self-sufficient. They do not realize their need. The humble know that they have no might, no power, no wisdom of their own. They know that they have nothing which they did not receive. They know that they are absolutely dependent on the God of all grace for life, and breath, and all things. Hence they come to the throne of grace feeling their need of more grace. They feel their need daily and hourly and constantly. To such "He giveth more grace." He hath "respect unto the lowly, but the proud He knoweth afar off." "He hath

filled the hungry with good things; and the rich He hath sent empty away."

We need His grace to make us suitable applicants for His grace, and suitable recipients of His grace. Only by His grace can we "be clothed with humility" and thus be suited to be the objects of His grace.

"He giveth power to the faint; and to them that have no might He increaseth strength" (Isaiah xl. 29). May we be ever amongst the lowly in heart. May no thoughts of pride be cherished in our hearts. Our Lord Jesus Christ is "full of grace and truth," and "of His fulness have all we received, and grace for grace" (John i. 16).

May we who have experienced God's saving grace draw fresh supplies continually from the wells of salvation.

"Grace is the sweetest sound
That ever reached our ears;
When conscience charged, and justice frowned,
'Twas grace removed our fears.

"Grace is a mine of wealth
Laid open to the poor;
Grace is the sovereign spring of health,
'Tis life for evermore.

"Of grace then let us sing,
A joyful, wondrous theme;
The God of grace is Israel's King,
And grace proceeds from Him."

(Thomas Kelly.

Whittington Vicarage,
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THE EDITOR
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"THE Holy Spirit alone can work faith in your heart. It requires His power, even that Almighty Power, which raised up Jesus from the dead."—*W. Romaine.*

"SAVING faith in Christ springs from a revelation to the soul of His Divine glory, sufficiency, and suitability as a Saviour. No one, therefore, savingly believes the Gospel except he is enlightened by the Holy Ghost as to the person and work of Christ. To believe unto salvation is not something which men can do, upon invitation, as easily as a common task, but can only be performed after the reception of spiritual life and enlightenment by the Spirit of God."—*The late Rev. James S. Sinclair.*

Pilgrim Papers.

WELLSPRINGS.

“ And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises.”
—HEB. vi. 11, 12.

THE apostle ever yearned over those whom he had begotten in the Gospel, desiring that he might “ present them as a chaste virgin unto Christ ”; as he wrote to his Corinthian brethren, that they might also be “ steadfast, unmoveable, always abounding in the work of the Lord,” and that the seals of his ministry should be his “ crown of rejoicing ” in the Great Day.

His eyes were ever up to the Lord, the Keeper of His saints, on their behalf, that they might be found walking worthy of the Lord and adorning the doctrine of God their Saviour in all things, and glorifying the God of their Salvation in lip, life, and conduct. So here in the words of our Scripture which heads this paper, he writes lovingly and tenderly and with Divinely-inspired desires, that these Hebrew Christians should “ shew the same diligence to the full assurance of hope unto the end.” There was ever such a gentle, loving, tender spirit which breathed out these prayers from the great apostle of the Gentiles. It was a true example of “ much forgiven, the same loveth much.” He ever remembered from what he himself had been delivered, and he ever thought with sorrow and contrition of how he had once been the ringleader in persecuting the Church of God. And so he is on tender ground, bearing and forbearing, “ even as a nurse cherisheth her children.” He affectionately writes, “ how we exhorted and comforted and charged every one of you ” (his Thessalonian brethren he is addressing), “ as a father doth his children, that ye walk worthy of God, Who hath called you unto His kingdom and glory.”

The expression, “ do shew the same diligence,” is suggestive of labour, just as we have it in the words of the Lord Jesus Himself, “ Strive to enter in,” literally *agonize*. And in another Scripture St. Paul emphasizes this truth expressive of his own experience. “ Whereunto,” he says, “ I also labour, striving according to his working, which worketh in me mightily.” Put forth every nerve; strive against the world, the flesh, and the devil; arm yourselves with the Sword of the Spirit, and by the Word of God rout the enemy and put to confusion the great enemy of souls. Seek to live day by day and hour by hour that life of faith in the Son of God, Who loved you and gave Himself for you, that the sweet graces of faith and love shall be the evidence that Christ liveth in you. This is the life which will evidence to all around you, that “ ye are not your own,” that “ ye are bought with a price.” This is the life which will bring forth love to the brethren, and the washing of one another’s feet, and the communion and fellowship of the saints. The apostle addresses “ every one of

you"; thereby avoiding partiality and favouritism which would be so unbecoming in a minister of the Gospel. He encourages all alike; and he makes no comparisons, but lovingly and spiritually yearns over "every one" of them, and encourages each and all to pursue the heavenward journey and thus reach "the full assurance of hope unto the end," Christ Jesus being the Author and Finisher of their faith.

The immortal Toplady says,

" See the Haven full in view ;
Love Divine shall bear thee through !
Trust to that propitious gale ;
Weigh thy anchor, spread thy sail."

The Christian, well ballasted by the anchor, Hope, and "with Christ in the vessel," will have "the full assurance of hope unto the end" of his voyage on life's tempestuous sea, will "ride every storm and live at last," and be safely harboured in the haven of Peace and Rest.

There is a positive and a negative side of the exhortation here. On the one hand we have the apostle's exhortation that the Hebrew Christians be found walking so as to adorn the doctrines they profess, and on the other that they be found denying ungodliness, shunning the world and its conformities, lest by any inconsistency of conduct they might bring a reproach upon the precious name by which they have been called. He prays that they may walk watchfully and prayerfully and thus "be not slothful," but take heed unto themselves lest they, like some around them had done, "fall from their own steadfastness."

"But, beloved," writes the apostle, "we are persuaded better things of you, and things that accompany salvation, though we thus speak." What a gracious hope and assurance he had of them! How tenderly he warns them, and how lovingly he encourages them! And what large desires he has for them that they may not only know God's great salvation to the saving of their souls, but that they may also be blessed and enlarged in the "things that accompany salvation." He would see them as a garden which the Lord hath blessed; the graces of the Spirit in lively exercise; faith, hope, and love abounding, and walking as dear children in holiness unto which they had been called by the Holy One! Oh, what a rich inheritance is that of the saints, "Christ in you, the hope of glory," and the covenant realities of their God and Father in Christ Jesus made theirs. By these they will presently arrive at "the full assurance of hope unto the end" through Him Who cannot lie, and Who will assuredly bring them from the least unto the greatest; the oldest sheep and the youngest lamb, the chief sinner and the most renowned saint, safe home to Himself and to the glory which they are to share eternally with Him.

Millions are already there to praise Him for this love which passeth earthly knowledge, and every elect vessel of mercy will be brought safely Home to join these countless happy spirits in redemption's song of praise unto Him that loved them and washed them in His Own most

precious blood. They were found worthy to walk with Him in white in the perfect righteousness wrought out for them on Calvary. They are there through the price of the precious blood by which they have been "bought." And what "a price"! Is it any wonder, beloved, that the glorified saints cease not day and night to praise Him, and that He to them "is *all* the glory of Immanuel's Land"? A few more or less known to us have joined the General Assembly and Church of the First-born during the year now closing, whilst we must not omit to refer to the gathering to her eternal Home of dear Mrs. Ward at the end of the previous year. "She was a devoted reader and lover of the GOSPEL MAGAZINE for many years and used to look forward to it eagerly. Those two but full and comprehensive words, 'In Christ,' were her stay and comfort, and her 'Daily Light' was a much-worn little book through constant using," writes a dear friend.

And now in the early part of this year, the town of Hastings, where she resided, and the Church of Christ there, and especially the poor and needy of the flock, suffered a great loss in Mrs. M. Shelbourne's removal. Hastings knew her as the Lady Bountiful; and all around her beautiful home there were her poor brethren and sisters who indeed had cause to call her "blessed." Her delight was in ministering to such, and the innumerable acts of kindness and loving thoughtfulness to the sick and suffering and sorrowful ones will never be known. When her godly husband asked her, at the end, upon what she was resting, "Jesus only," was her reply. "Her faith was beautiful in its simplicity," wrote one, "and I never heard her speak an unkind word of any one." Mrs. Shelbourne was much attached to the Tabernacle at Hastings where I doubt not she is greatly missed by Pastor and people. In the same month (March) Mrs. Davis, the aged widow of the beloved servant of Christ, the Rev. Thomas Davis, of Harborne, entered into her eternal rest after a long and useful life.

Also, in the GOSPEL MAGAZINE for that month, we have a deeply interesting reference to the life and swift Home-call of the late Mr. George Rose, of Quainton. He was a great lover of the GOSPEL MAGAZINE and the truths of it, knowing many of the beloved writers in spirit thereby. He, like every child of God, was called to pass through much trial of faith, but was enabled to justify his God and trust Him. He was taken to his eternal rest very suddenly, and the life of prayer which so characteristically marked this dear man of God, was exchanged for the endless Alleluias around the Throne and amidst the followers of the Lamb. The following month's GOSPEL MAGAZINE also tells of the happy translation of Mrs. Hatton, of Mobberley, Cheshire, from a bed-ridden life of some years to the land where the inhabitants say not they are sick, and where sin, suffering, and death cannot enter.

Mrs. Hatton was an appreciative reader of the GOSPEL MAGAZINE as lovingly supplied her by some friend, and doubtless in her invalid state it was proved to be her means of grace and fellowship in the Gospel. In April also, on the first Sabbath of that month, at the advanced age of 90, there passed away Mr. Thomas Burberry, whose

quiet, unostentatious life was nevertheless fruitful of "good works," those works being the outcome of living faith. His delight was to minister especially unto the household of faith, and it is a sweet recording from the lips of a beloved friend, how Mr. Burberry would by Divine appointment arrive just at an opportune time; and leave behind him a sacred and grateful memory of having washed a disciple's feet and ministered from brotherly love and acknowledgment of spiritual help gained from his then afflicted friend.

Bristol, during the same month, also lost by death three children of God: the aged Miss Nightingale, a bright and devoted Christian, whose light shone brightly in testimony and who zealously supported the Women's Protestant Union in principle and practice; Miss Mary Pollock, daughter of the esteemed and deeply-taught servant and able minister of Jesus Christ, the Rev. William Pollock, some time chaplain of the Blind Asylum; and Mr. Tucker, the last of the missionaries attached to the United Bristol Mission, a mission so long associated (from its commencement in 1856) with St. Mary-le-Port Church. In May there passed away another Bristolian in Mrs. J. Parker, whilst in North Devon, after prolonged and acute suffering, dear Mr. John Taylor of Lynmouth was called Home. He was indeed one of the "rich in faith," and a deeply-taught saint. Of him it might be truly said, he was a man of one Book; and oh! the choice and hallowed seasons, and heavenly foretastes enjoyed by those who were favoured visitors to his home! The open Bible at once betokened what to expect. His devoted relative and housekeeper writes, "Dear Mr. Taylor was always living, as it were, in Heaven, and all his talk for months was of his Home above, but on the Sunday morning before he left us, he got up in the bed and, looking straight out of the window, said, 'Looking for that Blessed Hope.' Then later he repeated:

"Five bleeding wounds He bore,
Received on Calvary,
They pour effectual prayer,
They strongly plead for me."

They were his last spiritual utterances. The Lord's dear servant was called to pass through "terrible" sufferings and agony of body for the following two days, until he slept in Jesus. We greatly miss our beloved brother in Christ. Fellowship with him was always a refreshing. There was a sacred calm and dignity as he brought forth from the Divine treasury things new and old, and such a gracious reciprocity and knitting together of spirit, that as we spake the precious truths of the Word together our hearts burned and our graces were enlivened and the praises of our God were extolled. Oh, the passing of the saints and the losses their absence makes in our lives! These blessed privileges, these hallowed associations, are rapidly becoming fewer. May we by grace seek to buy up every opportunity to speak to one another of these Divine realities, and thus hold fellowship and communion with each other in Christ our living and exalted Head in glory. God's elect are being rapidly garnered. The "salt of the earth"

is being removed. "We who remain" may take our harps down from the willows and tune them afresh as we sing to the mercy of Him Who all their lives long led and fed and upheld and sustained those who are now no longer with us, and Who is the same God of mercy to us. He will bring us on our way, nor shall we be forgotten nor forsaken any more than they were. The heart wells up in glad and grateful anticipation as the voice sings,

"One work remains for Christ to do,
To bring His chosen people through
The terrors of the grave;
Then He'll appear both God and Man,
The Head and End of Wisdom's plan,
And mighty too to save."

On June 24th there passed from the Church on earth the Rev. Thomas Dickinson, in his eighty-fifth year—a faithful servant of Jesus Christ and preacher of the everlasting Gospel. As a fuller reference has been made to Mr. Dickinson's career in the October number of this Magazine we forbear enlarging here. But these whose names have been thus referred to, and others more or less known, are now blessedly in the full realization of the words of our text. They experienced the Divinely-implanted "full assurance of hope unto the end." This does not say but what they all had their many doubts and fears. But God, even their own God, was better than them all. He kept them by His invincible grace unto the end. Their faith is now lost in sight, and they are in the glory, *satisfied*.

If we want to know how a saint of God died, we inquire as to how he lived, and we find invariably the death corresponding with the life. I have been very struck recently in reading of both the death-bed scenes of those two eminent servants of Christ, the Revs. Watts Wilkinson and Charles Simeon. Of Mr. Wilkinson it was said, "his self-abasement was most edifying." His soul was prostrated under a sense of his own depravity, and when a dear relative sought to cheer him—"Ah," he said, "you are no judge of me whatever. Your partiality blinds you. And then you can only judge by my outward conduct, you cannot see my heart and what passes there. As a minister of Christ, it has always been my endeavour not only to abstain from evil, but from all appearances of evil. Glory be to His holy name if He has enabled me to do this; but by this He has laid me under greater obligations to Him; for I have always dreaded bringing any reproach upon His holy name by any impropriety of conduct. But I would be jealous of my own heart . . . That is 'deceitful above all things and desperately wicked, who can know it?' I must do again as I have done ten thousand times before under such feelings, cast myself entirely on the mercy of my God. God be merciful to me, the vilest of sinners, and after all I have received, a most ungrateful sinner! I shall never get beyond that prayer"—and with many such utterances this dear aged saint lay prostrate before his God, clinging to and pleading for the tender mercies of his God. The Rev.

Charles Simeon's death-bed utterances were similar in the exalting of the dear Redeemer and debasing the sinful creature. When the nurses thought the end was near they hastily called in the relatives, servants, and friends, and Mr. Simeon said, with fervour: "You want to see what is called a dying scene. *That I abhor from my inmost soul*—I wish to be alone with my God, and to lie before Him as a poor, wretched, hell-deserving sinner—yes, as a poor hell-deserving sinner" (then, very slowly): "But I would also look to Him as my all-forgiving God—and as my all-sufficient God—and as my all-atoning God—and as my Covenant-keeping God. There would I lie before Him, as the vilest of the vile—and the lowest of the low—and the poorest of the poor. I am, I know, the chief of sinners, and I hope for nothing but the mercy of God in Christ Jesus to life eternal, and I shall be, if not the greatest monument of God's mercy in heaven, yet the very next to it, for I know of none greater." Then, after a pause, he added, "And if we are to bring the matter to a point, it lies in a nutshell, and it is here, I look for the mercy of God in Christ Jesus to life eternal, as the chief of sinners" (then, very deliberately): "and I lie adoring the *sovereignty* of God in choosing such an one, and the *mercy* of God in pardoning such an one, and the *patience* of God in hearing such an one, and the *faithfulness* of God, in perfecting His works and performing all His promises to such an one." And with many such-like utterances this faithful servant of Jesus Christ entered into his eternal rest.

Shall we not for ourselves "desire that every one of us do show the same diligence to the full assurance of hope unto the end; that we be not slothful, but followers of them who through faith and patience inherit the promises" ?

R.

"*Every man shall receive his own reward, according to his own labour*" (1 Cor. iii. 8). "Ministers have the same office; they have the same work, they stand in the same relation to God and to His Church. They are fellow-labourers. To array the one against the other is, therefore, inconsistent with their relation to each other and to the people whom they serve.

"Diversity and unity is the law of all God's works. Ministers are one, yet they have different gifts, different services to perform. One plants and another waters, and they have different rewards.

"The rule of reward is not the talents or gifts, nor the success of ministers, but their labours. This brings the humblest on a level with the most exalted; the least successful with the most highly favoured. The faithful, laborious minister or missionary who labours in obscurity and without apparent fruit, will meet a reward far beyond that of those who, with less self-denial and effort, are made the instruments of great results. Corinth was the field of labour of a multitude of teachers, some faithful and some unfaithful, some laborious and others indolent and self-indulgent. Each would have to answer for himself, and would receive a reward proportioned to his fidelity and self-denial."—*Dr. Charles Hodge.*

Sermons and Notes of Sermons.

PROMOTION.

BRIEF NOTES OF A SERMON PREACHED BY
THE LATE REV. JAMES ORMISTON.

“*For promotion cometh neither from the east, nor from the west, nor from the south : but God is the Judge, He putteth down one, and setteth up another.*”—PSALM lxxv. 6, 7.

You will notice, dear friends, that this Psalm is called a Psalm or Song of, or for, Asaph. It may have been written by him, it is not called a Davidic Psalm. This we know, the Holy Ghost was the Author of it though written by a human hand in Palestine, and the points of the compass must therefore be considered as from that land. The Bible is an Oriental Book, and it was the habit of the Jews to regard the east as equivalent to sunrise, the west to sunset. We may read it therefore thus : “Promotion cometh neither from the sunrising, nor yet from the sunsetting, nor from the desert,” which is “the south”—and the northern point is omitted. The silence of Scripture, dear friends, is often as helpful as the mention of Scripture. God’s silence is golden, and the unspoken mind of God in this verse is deeply suggestive.

Promotion. The word signifies “*elevation*”; literally, it is used of mountains; and it is often translated by the word “*high*”—in the 5th verse of this psalm it is so used; it may also mean “*advancement*,” “*prosperity*,” or “*preferment*.” It is the prerogative of God to exalt His people and lift them up for ever. You who are believers, look back upon the times of low estate from which the Lord raised you, it is profitable to have in remembrance His past favours. Promotion, then, is the lifting up of a child of God, and we are not to look at circumstances as the source of it, we are to look to our God, our Heavenly Father. We are not to look to one another for our deliverances; to which of the saints will you turn? Our deliverances come from above, not from any place under the sun. The least of our mercies comes down from above, from the Father of lights with Whom is no variableness, neither shadow of turning. Are you seeking promotion in spiritual things, fellow-believers? Seek earnestly. There is a covetousness to which God exhorts His people : “*Covet earnestly the best gifts.*”

And then we come to the metaphor of *the north*. That, in relation to the Holy Land, is a mountainous country. By the north the enemy used often to enter, so the north is the place of our enemies. How remarkable it is that God should promote the Spiritual growth of His Church through tribulation, sanctified tribulation. “*Gold weather cometh out of the north*,” it is said in Job, and as gold represents what most of all men set their hearts upon, this signifies the choicest of God’s blessings. God is the God of the north and

teaches His people to profit by His northerly dealings. Turn with me to the Song of Songs, the 4th chapter and the 16th verse: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out." Hezekiah in a low place said: "O Lord, by *these things* men live, and in all these things is the life of my spirit." That is where we are brought from time to time to know what promotion is. It is no small mercy when the child of God is brought to this bitter pass, it means promotion. God always chooses the best trouble for His children, the choicest adversities, that they may get the best revenue from them. God is the judge; He putteth down one, yes, and exalts that one too, of His people. There is a needs-be that you are for a season in tribulation, you are brought in in order that you may be brought out. The children of Israel were brought *into* the wilderness, otherwise they never would have known what it was to be brought out of it. Do not shrink from your cross, dear tried fellow-believer; God will sustain you under it and in His good time He will bring you out into a wealthy place. Does not promotion come by the way of the north?

SERMONETTES FOR STAY-AT-HOME SUNDAYS.

BY THE VEN. ARCHDEACON NOYES, M.A., B.D.

WORSHIP.

THERE is true worship and false, there are true worshippers and false worshippers. The Lord Jesus made this distinction in His conversation with the woman of Samaria (John iv.), who said to Him, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." In His reply, the Lord said, "Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when *the true worshippers* shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (verses 22-24). The Apostle Paul, too, wrote, "We are the circumcision (the Covenant people of God) *who worship God in the spirit*" (Phil. iii. 3). Only those who are "born of the Spirit" can worship God acceptably, and this on the ground of atonement made for their sin by the Lord Jesus.

We have a type of this in the Old Testament, and a solemn warning in the judgment which followed disobedience to the Lord's command, on the carrying out of which the import of the type depended. One of the pieces of the furniture of the Tabernacle which God commanded to be made for the worship of His people Israel, was the golden altar, or altar of incense. This, doubtless, typified Christ, and the worship of His people. The golden altar and the incense offered upon it, first of all typified Christ, Who ever liveth to make intercession for His people, and then, secondarily, the worship, the prayers of His people

(compare Rev. viii. 3), finding acceptance through His all-prevailing intercession.

Aaron and his sons were bidden to burn sweet incense upon it every morning and every evening (Exod. xxx. 1-10). This was to be done with fire taken from the brazen altar in the outer court, where the burnt offerings were offered, and atonement made. The fire "came out from before the Lord." It was Divinely sent, and all other was "strange fire." But how soon disobedience took place! Immediately following the text just referred to—Lev. ix. 24—we read, "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, *and offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them; and they died before the Lord*" (Lev. x. 1-2). By this solemn judgment we are taught that worship and prayer, to be acceptable to God, must be the work of the Holy Spirit, and be on the ground of atonement made. None but those whose sins are atoned for can truly worship God. He is not "worshipped with men's hands, as though He needed anything" (Acts xvii. 25). A well-taught man of God has written, "To put up anything to be looked at, to perform anything to be listened to; to burn anything to be smelt; to do anything to be admired and make the people say 'How beautiful,' is not true worship. They that worship Him must worship Him in spirit and truth, i.e., in true spirit, or truly in spirit, or truly with the spirit; i.e., with those spiritual powers and gifts which He gives."

FORGIVENESS.

It is not difficult to read, in the words of her impassioned speech, the feelings that Abigail had when she alighted off her ass, fell down before David on her face and bowed herself to the ground. There was the fear of his rage: that was no small thing. There was the deep and absolute misery that the very name of Nabal meant to her. There was the storm of vexation at the fact that she had not been told of the messengers' request, and so have been able to avert (once again) the miserable quarrel. And with all the tempest of her mind, there was yet a hope that God would prosper her mission and stop the slaughter that threatened her house. Then she introduced her present and peace offering. Would David receive it? and would he forgive her? She ought to have been asked why she needed forgiveness at that particular time, when praise would seem more to the point. Was it that she took the responsibility and blame of the treatment the men received at her house? Was it just a sort of apology for putting herself in David's way under such unwonted circumstances? Both, perhaps, or neither. Perhaps it was an indefinable sense hidden in her soul before God rather than before man, that she needed and wanted, not so much pardon for what she had done as forgiveness for her whole self. For she had known for long years the chastening

of the Almighty, and He had made her heart soft. In the turnings and returnings of the blessed Spirit she had been, as the Apostle says, exercised, and the peaceable fruits of righteousness were being brought forth to God. She wanted forgiveness. That was what Job wanted when his long contention with the Lord was brought in everlasting kindness to an end, when all his self-pity was turned into self-condemnation. Peaceable fruit indeed it must be when the children of God, looking back, wonder not so much at what they have gone through as at the patience and the gentleness, the compassions, the helps and appearings of the Lord, with all the longsuffering that endured from first to last. "Take away all iniquity and receive us graciously," are the words put into the lips of returning Israel. It was forgiveness that the widow of Zarephath, who gave Elijah all she had, wanted when her son was "slain" by the prophet, as she put it in the anguish of her soul. What she had done will never transpire (for *God* will never mention it), unless she herself tells someone as they sit together on the heavenly hills in eternal leisure that she had thought her lot a hard one, had been impatient at her poverty and restrictions, and that it was almost more than she could bear when the prophet asked her to give him all the food she had. Was *that* the sin that had come to remembrance? Surely it was all true that she said. She *had* had a hard life of poverty and loneliness. Yes, but she wanted forgiveness. Why should the Lord ever have had mercy on her, keeping her alive, doing such marvels for her, sending her His prophet, and doing great things? If He could still forgive her, she could ask no greater favour and it would be as undeserved as great. It was forgiveness that all the elect of God wanted from Adam to Malachi. And from the Garden of Eden onwards it was preached and promised till Christ came, the sent of the Father, and His Name was Jesus, for He should save His people from their sins. It was the first theme of the Apostles. It is the song of the redeemed. All their praises now and for ever are to Him that loved them and washed them from their sins in His Own Blood. Unto Him be glory for ever and ever.

And so Abigail spoke from her own heart and comforted David. She encouraged him from her own experience to wait on the Lord and not to avenge himself. *God* would undertake his cause, deliver him from all his enemies, especially from Saul, and he would not have to mourn that he had taken matters into his own hand. She was speaking to herself as much as to him, little knowing that she had but ten days more to wait upon the Lord for her deliverance, and she was of one mind with David when he said, "Blessed be the Lord that hath pleaded the cause of my reproach from the hand of Nabal and hath kept His servant from evil." And David took her to wife. Her heart was full then, she would have done anything for him, even to washing the feet of his servants, for the Lord had turned her mourning into joy, and had comforted her. She may have been sorry, as they talked it over, that she let her feelings out that day and spoke against her husband, Nabal, but she had. The Lord would

forgive her, and she would join with her better husband and say, "Bless the Lord, O my soul, and all that is within me, bless His holy Name; Who forgiveth all thine iniquities; Who healeth all thy diseases, Who crowneth thee with lovingkindness and tender mercy." "He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

FOLLOWER-ON.

CHRISTMAS HYMN.

"*Blessed are they that keep His testimonies.*"—PSA. cxix. 2.

O CHRIST, to Thee we look for help and blessing,
Firmly to stand upon the way of life,
Thee as our God and Saviour still confessing
Through all the doubt, the darkness and the strife.

See from Thy throne our conflict and our trial,
While here we strive to keep Thy holy Word,
Giving no place to question or denial,
Holding Thy truth in all its fulness, Lord.

Grant us, O Lord, the grace of Christian meekness,
Lest we be caught within the tempter's snare;
And let Thy strength be perfected in weakness,
Making us strong Thy will to do and bear.

So, when once more the Christian hymns are telling
Of perfect God to perfect Manhood born,
And far and wide the angels' songs are swelling,
Sounding again the message of that morn;

So, when the promise o'er this dark world ringing,
Speaks of Thine advent, splendid and sublime,
To waiting hearts the hope of glory bringing
From light beyond the border-land of time;

We may have faith God-given and unfailing
That truth to grasp and on that hope to lean,
And to pursue our journey, never quailing
At earthly fears, but seeing things unseen.

Till, Lord, we meet Thee where all doubts are banish'd
By Thine own Presence, human and Divine.
And shades of sorrow have for ever vanish'd,
Leaving Thy love in cloudless bliss to shine.

(*F. J. Hamilton, D.D.*)

WINDING LIFE, LED ABOUT.

THE December number of the dear GOSPEL MAGAZINE! It seems only yesterday that the magazine of December, 1925, called for remembrance and thanksgiving; and now we survey 1926 almost completed and say again from the heart, "Goodness and mercy have followed me *all* the days," even though sometimes "days were dark and friends seemed few." *His* communion has been very sweet, and our loving, unchanging Friend never failed us—never—but drew *nearer*.

"Dost thou remember, as the old year goeth,
The many mercies that it brought to thee?
Some that God only and thine own soul knoweth,
And some that other hearts and eyes can see.
The road before thee may seem dark and strange,
But *God is still the same*—He cannot change.

"Dost thou remember, when thy strength was spent,
And thou hadst fallen weary on the way,
How comfort came, and hour of rest was sent
And the fresh strength for yet another day?
So shall it be—whate'er the journey's length
To its last footstep—'As thy day thy strength.'

"Dost thou remember how thy way was blocked,
Thyself, as bird which beats its cage in vain,
Strove wildly for escape, and knocked and knocked
'Gainst doors which yielded but to close again;
Till God's time came, and then He opened wide
A way thine eyes ne'er saw, thy foot ne'er tried?"

Very recently I saw a wonderfully beautiful and impressive view in the Exmoor locality. We were motoring through the valley and at one point paused for some minutes to gaze upon surely one of the most magnificent views in Great Britain: a deep gorge through which flowed a narrow, winding river, so winding that it was often lost to sight. Emerging from amongst the hills miles away, the river seemed to take a zigzag course, twisting in and out, then lengthening for some little distance in almost straight, even flow, to disappear again in the deep valley, twisting, turning, hidden again from sight, and so on till it was concealed from view beneath a bridge and so was withdrawn from sight from our standpoint. It was a never-to-be-forgotten prospect and seemed to picture human life. Yes, and God-given spiritual life, illustrating the words, "He led him about." We thought (at least I did) of Israel's wanderings and of Israel's "right way." This stream had its even, tranquil flow in some places, and in others a stony bed where it gurgled, forming tiny waterfalls in its rush over the stones.

One could write on *ad infinitum* about that narrow, rippling river's windings in that exquisitely lovely valley, where the shimmering sunshine shed sublime beauty in open spaces, and where the winding river flowed in dark gloom in the shade. Our winding life is not all

in the dark valleys. It winds amidst sunlit gleams often, and the life-story has its strong lights as well as its dark shadows.

Dear child of God, "remember *all* the way which the Lord thy God led thee," and see how "winding or straight it leads right onward to thy rest." He Who loves thee led thee. He had His Own purpose to fulfil, to prove thee. In my own experience I have found that the way to which I have been so much opposed has led to sunshine and joy even *beyond* my aspirations. And I have found, too, that when He has granted my desires, sometimes very earnestly coveted, that, like Israel, "He gave them their request, but sent leanness into their soul." Oh! what leanness, what painful remorse! Believer, lay thy desires before Him, but remember, "He gives the very best to those who leave *the choice* to Him." Oh! how dim our sight! How clear His! Yes, and how full of tenderest thought! "Thou hast *considered* my trouble," David praisefully acknowledged. Dear Christ-loved reader, it is *His place* for thee. I heard a striking and heart-searching sermon recently on Eccles. iii. 7, "A time to rend and a time to sew." There is a time appointed for each trial and for each joy, the rending time when earth's dross must be rent from thee; and blessed be God, there is a time to sew, to mend, to heal. He rends, but He sews. Dear sorrowing, bereaved one, He rends thy beloved from thy sight, but the Resurrection morning will bring the sewing, the uniting, when "this mortal must put on immortality." He has "*considered thy* trouble." He has poised it in His Own hand, weighed it, proportioned it. It was in the eternal plan of long ago.

"He knew it long ago—He thought it o'er,
That trouble rendering life and heart so sore;
It was the brightest gift in all His store.
He measured all—the sharpness of the pain,
The disappointment, the long weary strain,
The crushing weight we strove to ease in vain.
He measured all—the hollow of His Hand
Holds the wild waves, which calm at His command,
That Hand the limit of *thy* griefs has spanned."

He hath *considered all*. Be calm, poor heart.

"'Tis by the furnace dross from gold must part;
Its very torture proves how dear thou art."

So dear He died for thee. So dear He lives for thy comfort and assurance. So dear His hand is often polishing and cutting His precious jewels, and His eye lovingly resting on them. We little know, even the most deeply taught by the Holy Spirit, how minutely the Covenant love of Jehovah has planned every detail of the redeemed ones' lives. "Thou hast *considered* my trouble." "He loves thee, *therefore* hath it all been so!" His purchased possession is His care. The *end* of all life training is in His view, it is not in thine. Therefore, "Ye *now* have sorrow, but your heart *shall* rejoice."

The world and the Church are now in a very restless, troubled state,

causing much sorrowful foreboding in the hearts of those who have the glory of God foremost in their desires. But, "*He holds the helm and guides the ship.*"

"All our times are in His hand,
All events at His command."

1927 is already in His sight and in His hand. For 1926 we praise and thank Him for all His wonderful deliverances, known and unknown. We listen to His voice, "*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*" Together with Him—the cross, the scorn, the isolation, the lovelessness, the grief, the pain, but it is all "*together with Him.*" Union with Him means separation from the world. Nevertheless, dear believer, be ye separated—separated *unto* Him. The separated ones have their sweetest consolations even here with Him.

"When we went
With trembling hearts through nights of pain and loss
His smile was sweeter and His love more dear;
And *only* Heaven is better than to walk
With Christ at midnight over moonless seas."

The very words—"with Christ," "by Christ," "in Christ"—transmute all life's circumstances, whether of joy or sorrow, into gold. He rejoices with thee. He sorrows with thee. And thou shalt be *glorified* with Him.

"Your life is hid with Christ in God
Beyond the reach of harm."

Fear not! God is faithful.

NETTIE.

THE UNITED BRISTOL MISSION, 1856-1926.

MR. F. TUCKER.

(Communicated.)

THE work of the United Bristol Mission, founded in 1856 (when no such agency existed in the city) by the Rev. S. A. Walker, then Rector of St. Mary-le-Port, Bristol, has from time to time in past years been brought before the readers of the magazine. Christian interest has been aroused in a work so truly Christ-like, that of carrying the Gospel of salvation into the homes of the poorest and neediest in the most populous and unattractive districts, by means of Scripture Readers, men able "rightly to divide the Word of Truth," ready to obey every call to service and to take every opportunity offered of proclaiming publicly in street or Mission-room, or wheresoever it might be, as well as privately from house to house and in sick room or ward, the Name of the Lord Jesus Christ as the Way, and the Truth, and the Life, the One and All-sufficient Saviour of poor, perishing sinners. And the Holy Spirit set His seal very markedly on the labours of His witnesses. They were privileged to see much fruit result from the long years of patient spiritual husbandry. The city has now lost

the last of these true, God-honoured missionaries of whom there were at one time ten working in its midst. Mr. Francis Tucker was called Home in the early part of this year, at the age of eighty-six, and after about sixty years' devoted, faithful service in the cause of his Divine Master, Whom now he sees face to face, and in Whose blessed Presence he rests from his labours. He loved to speak of the things "touching the King," and to search out, in dependence on the Holy Spirit, the deep things of God. The Word of God, read through consecutively many times, was his constant companion, the Lord his All-sufficient Portion. He, with his fellow-missionaries, had proved the promise that "even to your old age I am He: and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." The appeal of the work in its last years, and of these dear men of God, grown old in their loved service, reached and touched hearts even in far-off California, and kind hands were stretched out in loving, Christian sympathy and in desire to share the privilege of ministering to the Lord's honoured servants up to the end, fresh sweet tokens of His gracious care and loving-kindness. Such tokens of His mindfulness of the needs of the Mission are beyond all human numbering, as those intimately associated with and responsible for the work, and whose faith was often put to the proof, would wish recorded to the honour and glory of a prayer-hearing and prayer-answering God, and to the praise of His faithfulness Who answered before they called and heard while they were yet speaking. Great is His faithfulness. What the work of the Society has meant as a witness and a blessing, who can tell? The whole record is on High. Nothing has been lost. This is certain; for the eternal God has said it, and on that Covenant promise the Society humbly and steadfastly, by enabling grace, relied. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall My Word be that goeth forth out of My mouth; it shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

L. O.

"MY CHURCH."

(MATT. xvi. 18.)

MEN and women are often heard to use these two words, "my Church." By this expression they intend to indicate *that* religious body to which they profess to belong. It seems to be generally thought that it is open to all persons to choose to what denomination they will attach themselves, and that having done this they have acquired some sort of right to enter heaven.

This matter is so important that it appears necessary to investigate the subject with the greatest care. Does Scripture really give any warrant for the common belief that belonging to a religious organization will ensure eternal life?

The Lord Jesus practically dealt with this question when He said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me" (John v. 39). As "they testify of Him," and as "He is the Way, the Truth, and the Life" and "no man cometh unto the Father, but by Him" (John xiv. 6), it is self-evident that the only wise course is to consult the Scriptures.

Directly reference is made to the Word of God—that is, the Scriptures—it is found that the true Church belongs to the Lord Jesus; He terms it "My Church" (Matt. xvi. 18), and He asserts that He is building it upon a Rock. What this "rock" is, He inspired His servant Paul to explain: "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). His Church therefore is built upon Himself, that is to say the true Church rests upon Him alone. It cannot add anything to Him—to His finished work—nor can it take anything from the One Foundation, for that would be to destroy it. (See 1 Cor. iii. 10–17.)

In writing to the believers in Corinth, the Apostle Paul clearly defined them as "the Church of God which is at Corinth," "them that are sanctified in Christ Jesus, called to be saints" (1 Cor. i. 2). He tells these believers that in his preaching to them he "determined not to know any thing among them, save Jesus Christ and Him crucified" (1 Cor. ii. 2). This teaching agrees with that of Jude, who wrote "to them that are sanctified by God the Father, and preserved in Jesus Christ and called" (Jude 1), exhorting them to "build up themselves on their most holy faith" (verse 20), in other words to "examine themselves whether they were in the faith" (2 Cor. xiii. 5).

"To the saints which are at Ephesus," "the faithful in Christ Jesus" (Ephes. i. 1), Paul wrote and declared "there is *one body*" (Ephes. iv. 4), and that, "for the perfecting of the saints, for the edifying of the *body* of Christ" (verse 12), the Lord gave apostles, prophets, evangelists, pastors, teachers (verse 11) that there might be growth (i.e., building up) (see 2 Peter iii. 18) by a deeper knowledge of the Lord Jesus in all His offices, so that the *whole* body might be fitly joined together and compacted in every part (see verse 16).

This "one body" is termed "the temple of the living God," concerning whom God says, "I will dwell in them . . . and I will be their God and they shall be My people" (2 Cor. vi. 16).

As the natural body has many members and all the members have their own office to fulfil, so in like manner there are many individual members forming "*one body* in Christ" (Rom. xii. 4–5). Of this *one body* it is written, "Christ is the Head of the Church," "therefore the Church is subject unto Christ" (Ephes. v. 23, 24). "Christ loved His Church and gave Himself for it." That He might sanctify it and keep it loyal to Himself He has given it His Word so that His will may be known and obeyed in order that He may present this one body "to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." (See Ephes. v. 26, 27.)

It needs to be carefully noted that the Apostle was expressly directed to assert that "Christ is the Head of the body, the Church" (Col. i. 18), and therefore all true believers, who form that body, do desire and seek to be subject unto Christ in all things. (See Ephes. v. 24.) His Word is law to them.

As mentioned previously, the Lord Jesus has given specially appointed servants for "the work of the ministry" (Ephes. iv. 11, 12), and to these is entrusted the care of *the body* also termed *the flock*. "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you *overseers* to feed the Church of God which He hath purchased with His Own blood" (Acts xx. 28). Feeding the Church is the work of the ministry, and it results in building up the one body in the one faith, by the operation of the One Spirit. Thus there is the unity of the Spirit in the one body of the one Lord (Ephes. iv. 3-5). The Father "hath put all things under His (Christ's) feet, and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him, that filleth all in all" (Ephes. i. 22, 23).

In searching the Scriptures in this manner, it becomes evident that not only by purchase (Acts xx. 28) but by gift (Ephes. i. 22) the Church—that is, all true believers—belongs to the Lord Jesus. Therefore He rightly terms it "*My Church*." It belongs to Him. It owes Him obedience. It loves Him, Who first loved it (Ephes. v. 25; 1 John iv. 19) and gave Himself for it. To this body, this Church, men and women must belong else they are not His. The Ethiopian nobleman had no opportunity to join any outward organization when he was brought savingly to believe in the Lord Jesus in the desert (Acts viii. 26-40), but he was added to the body of Christ. So, too, the governor of the Philippian prison, he could not join any outward organization at midnight, but he was united to the true Church as soon as he believed. There can be little doubt that both these men sought to join with other true believers in spiritual worship, and thus congregations (*ekklesia*) were formed and in due course pastors or overseers were appointed. These congregations (composed of individuals) in the aggregate make up "*My Church*"—the body of Christ. There are many members, yet but *one body* (1 Cor. xii. 20).

In these difficult days it is important that believers should be clear as to their standing in Christ their Head. Being "put out of the Synagogue" (John xvi. 2) cannot cut off a true member from the Lord's spiritual body. His thoughts are not like men's thoughts and His ways are not like men's ways (Isa. lv. 8).

Simon magus professed to be one with the apostles, but that did not make him one of Christ's members. Although he was baptized he was yet "in the gall of bitterness and in the bond of iniquity."

To those who desire to be members of Christ's Church the apostle says, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 31), and faith thus to believe is the gift of God. Salvation is all of grace (Ephes. ii. 8).

P. I. B.

THE GOSPEL OF THE GRACE OF GOD.

ADDRESS AT THE CLIFTON CONFERENCE ON OCTOBER 7TH, 1902, BY THE LATE REV. THOMAS DAVIS, VICAR OF ST. JOHN'S, HARBORNE.

MY DEAR CHRISTIAN FRIENDS,—The subject of our Conference is “The Gospel of the Grace of God.” It is one of those definitions of the Gospel which we find in the New Testament. It is sometimes called the Gospel of God, sometimes the Gospel of our Lord Jesus Christ, sometimes the Gospel of our salvation, and the apostle terms it “Our Gospel.” There are many other descriptions of this Gospel, but I don't know one that covers the whole of the experience of those who enjoy that Gospel better than “the Gospel of the Grace of God.” I venture to say that from the depth of our experiences, whether they are sad or joyous—for there are sad depths and there are joyous depths; if there are heights of sorrow, there are also heights of joy—this subject fills the length and breadth of our thoughts. There is so much in it that it can never be exhausted. This expression, “the Gospel of the Grace of God,” embraces all. I venture to think that when we come to our dying hour, and know that we must soon be ushered into the presence of the King, it is this Gospel of the Grace of God that will meet all our needs, be all our strength and all our joy; and in that moment, and for that moment, be all our dependence. And when we take into our hands that harp to which we shall sing throughout eternity, the subject of the music will be the Gospel of the Grace of God. I will speak a few words on this expression—the Gospel. You very well know that it means good news. To understand the good news, to receive it and to welcome it there must be in the heart of a man a sense of his need. We endeavour to set the Gospel before men; but, alas! how many turn a deaf ear. The world has never seen anything like this sanctifying grace outside the Gospel; the world will never produce anything like it outside the Gospel. It is of the utmost importance in the present day to know what we are preaching, what we are teaching, and what we are circulating. Men are growing tired of the Gospel. It does not bring crowded congregations; and so speakers are looking about, to the right hand and to the left, in order that they may get something to attract, to entice people to hear them. But they are not doing the Master's work. “Thou shalt preach My word,” whether they will hear or whether they will forbear. “Go ye into all the world and preach the Gospel to every creature.” There is the message of the Gospel very clear, and that Gospel does, indeed, heal the broken heart, does bring forgiveness to the guilty, does clothe the naked, strengthen the weak, satisfy the hungry, and does more—it sanctifies every earthly trial. It blesses and sanctifies us, so that in some measure the world may understand, and people say, “that man enjoys some calm in spirit, some hope in the future, that I do not possess.” This will be some evidence of what the good news is to the poor sinner. The Gospel is God's power in man leading him into the grace of God.

How that Word is hated to-day! Throughout the length and breadth of the land we see how a man is hated if he be known as one preaching the Gospel of the Lord's grace. Some of us can look back upon the Clifton Conference for forty years. It has always been held on the same lines, and trusted that nothing should arise to put on one side its main objects. What a wonderful word Grace is! I have been looking at "Cruden's Concordance," which was written in the first half of the eighteenth century, and afterwards dedicated to King George III, who, at his proclamation, said he would encourage those who were religious and discourage those who were otherwise. What a glorious line was that for the King to take! What a pleasure for Cruden to dedicate his book to him, and what a glorious book it is! I refer, of course, to the complete edition, which contains the definition of doctrines, etc., so wonderfully and clearly worked out.

I would recommend our young friends to study it. It is a perfect treasure of sound Gospel teaching. Under the heading of "grace" we find no fewer than fifteen definitions of what grace is throughout the Word of God. What a field that must cover! What a large space that must occupy in the experience of God's children, if, indeed, the word "grace" have fifteen different and not contradictory meanings; and, of course, there is nothing contradictory in the Word of God. Now, shall we look at this word "grace" this morning? Where shall we begin—where? What phase of it shall we take? Well, my friends, there are two aspects of grace, as you know. There is the grace that was in Christ before the world began. Where did God begin with His people? Not in time, not in reference to the Atonement, or their fitness, or their qualifications. He began before the foundations of the world were laid. "Who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." Though God does not always lead His people *exactly* in the same way, He leads them always in the way of grace, and in such a manner as to ensure the glory to Himself. It may be by some sudden word, as sudden as the quickening of the dead, bringing us out of the darkness into the light. That was a day of *grace*, a day of love. We were dead, and He quickened us. We were *afar* off, and He brought us nigh. We were unwilling, and He *made us* willing. The reason people do not receive the Gospel is often because of their indifference and unwillingness. But this *grace is marvellous*. It destroys that indifference, and the revelations of that grace are manifested again and again. How often do we give way to unbelief? How often do we find the enemy too strong for us; and what should we do if Grace did not step in? When we are powerless it comes and helps us, and scatters our unbelief. From Christ, also, let us remember, comes spiritual health and strength. "I besought the Lord thrice," said St. Paul, "and He said unto me, 'My grace is sufficient for thee.'" It is not always that a child of God is satisfied with this answer, but God will bring us to this point; and that is

the very thing the Gospel ministers to us. We need the grace of God the Father, choosing, appointing, arranging, preparing everything for us; and we need, also, the grace of the Lord Jesus Christ, Who though rich yet for our sakes became poor. I often wonder what is meant by that expression, "He became poor." It means not only the poverty of this world, but the spiritual poverty, through which His people pass and by which they suffer so much. The Psalms are full of Christ and His Church. In five different Psalms we find the same phrase repeated—"Have mercy upon me, for I am poor and in misery." Except in one Psalm, these references are all associated with the suffering and death of the Lord Jesus Christ. It is, also, the cry of many of the Lord's people, "I am poor and in misery." It is something like Christ's miracles. We don't understand how He could take our infirmities. It was in some mysterious way, and "He was tempted in all points like as we are, and yet without sin." He entered with deepest sympathy into our need, and when He suffered for our sins He became poor. He participated in the spiritual poverty of His people that they might be made rich in spiritual things. We need the grace of God the Son, and of God the Holy Spirit. Men are preaching now, and telling us that God has provided the Son, has procured the salvation, and that it is for us to apply it. But I am helpless in taking the promise, in taking the salvation, and as unable to do it as if I were asked to pay the price of my redemption. Men will say, "Do we lie down like a log, do we sit down and do nothing?" Ask the suffering man if he sits down and does nothing. Ask the man with ruin before him if he sits down and does nothing. Ask the man with terrible anxiety before him if he sits down and does nothing. No; the quickened soul, the anxious soul, the sorrowing soul, the broken-hearted soul, and the contrite soul do not sit down. Such wait upon the Lord; and blessed is the man that does so. Man can take nothing to himself. John the Baptist knew what he was talking about when he said, "A man can receive nothing unless it be given from above." The marginal reading has it, "Man can take nothing to himself." It is all of the grace of God the Father, God the Son, and God the Holy Ghost, equal in the Trinity, none being greater or less than the other. Men should be delighted to go out and preach this Gospel of the grace of God, which puts man in his right place, and gives to a Triune God all the glory.

THE BAPTISM OF THE SPIRIT.

"For by one Spirit are we all baptized into one body, whether (we be) Jews or Gentiles, whether (we be) bond or free."—1 COR. xii. 13.

THIS is the proof of what immediately precedes. The Church is one, for by one Spirit we were all baptized into one body. The word is not in the present tense, but in the aorist. "We were, by the baptism of the Spirit, constituted one body." This is commonly, and even by the modern commentators, understood of the sacrament of baptism;

and the apostle is made to say that by the Holy Ghost received in baptism we were made one body. But the Bible clearly distinguishes between baptism with water and baptism with the Holy Ghost. "I indeed baptize you with water . . . but He shall baptize you with the Holy Ghost" (Matt. iii. 11). "He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt see the Spirit descending, and remaining on Him, the same is He Which baptizeth with the Holy Ghost" (John i. 33). "John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence" (Acts i. 5).

These passages not only distinguish between the baptism of water and the baptism of the Spirit, but they disconnect them. The baptism to which Acts i. 5 refers took place on the day of Pentecost, and had nothing to do with the baptism of water. It is not denied that the one is sacramentally connected with the other; or that the baptism of the Spirit often attends the baptism of water; but they are not inseparably connected. The one may be without the other. And in the present passage there does not seem to be even an allusion to water baptism, any more than in Acts i. 5. Paul does not say that we are made one body by baptism, but by the baptism of the Holy Ghost; that is by spiritual regeneration. Any communication of the Holy Spirit is called a baptism, because the Spirit is said to be poured out, and those upon whom He is poured out, whether in His regenerating, sanctifying, or inspiring influences, are said to be baptized. In all the passages above quoted the expression is *ἐν πνεύματι*, by the Spirit, as it is here. It is not therefore by baptism as an external rite, but by the communication of the Holy Spirit that we are made members of the body of Christ.

Unto one body means so as to constitute one body (*εἰς, unto* expressing the result). No matter how great may have been the previous difference, whether they were Jews or Gentiles, bond or free, by this baptism of the Spirit, all who experience it are merged into one body; they are all intimately and organically united as partaking of the same life. Comp. Gal. iii. 28. And this is the essential point of the analogy between the human body and the Church. As the body is one because pervaded and animated by one soul or principle of life, so the Church is one because pervaded by one Spirit. And as all parts of the body which partake of the common life belong to the body, so all those in whom the Spirit of God dwells are members of the Church which is the body of Christ. And by parity of reasoning, those in whom the Spirit does not dwell are not members of Christ's body. They may be members of the visible or nominal Church, but they are not members of the Church in that sense in which it is the body of Christ. This passage, therefore, not only teaches us the nature of the Church, but also the principle of its unity. It is one, not as united under one external visible head, or under one governing tribunal, nor in virtue of any external visible bond, but in virtue of the indwelling of the Holy Spirit in all its members. — (*Dr. Charles Hodge's Exposition of First Corinthians.*)

Our Young Folks' Page.

CHRISTMAS.

Most of my young friends are, I suppose, already looking forward with pleasure to Christmas time. Any of you who are away from home will make a special effort to be with the other members of the family at that time, and, wherever possible, there will be happy reunions. In some cases it will be impossible to get home for Christmas, and in such cases, the absent ones will be lovingly remembered, and care be taken to reach them with loving letters and gifts.

I need scarcely say why we thus express our joy, and show to our dear ones all possible kindness. It is of course because we remember the great love of our Heavenly Father in giving His Son to be the Saviour and Redeemer of His people. Let us think of the wondrous story of the birth of our Lord Jesus Christ as recorded for us in the second chapter of Luke's Gospel. The old story in all its beauty is ever new to all real believers. How striking it is that the Lord of life and glory was born in such humble circumstances, that the place where He was first laid was that lowly manger in a stable! Well might the apostle say, "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).

The first persons to be told of the wonderful event were a company of shepherds engaged in their ordinary duty of watching over their flock by night to protect them from danger. Suddenly their hearts were filled with fear, for, in the darkness of the night, the glory of the Lord shone round about them, and they saw before them the shining figure of an angel from heaven, who lovingly quieted their hearts by the words, "Fear not." The shepherds would be well acquainted with those two words, which the Lord so often used in speaking to His people in Old Testament times. But the angel went on to tell them his glorious message, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour which is Christ the Lord."

Have the good tidings of great joy reached *your* heart through the gracious teaching of the Holy Spirit, and do you therefore know the Lord Jesus as your *Saviour*, as the Messiah or *Christ* promised long before, and as your *Lord* and Master?

The shepherds were then told how to find the new-born babe, and it is lovely to read how fully they believed the angel's message, for they said one to another—"Let us now go . . . and see this thing *which is come to pass*, which the *Lord* hath made known unto us."

Before they went, however, they witnessed a wondrous sight and heard remarkable sounds. They saw a multitude of angels, and heard them praising God in the highest, and proclaiming peace and goodwill to men. Then the shepherds, with adoring hearts, went to Bethlehem, and found all as the angel had said.

They did not keep the good tidings to themselves, but made them known *abroad*. Are you doing the same ?

Is it any wonder that when they returned, they glorified and praised God for all the things that they had heard and seen ?

E. A. H.

THE "GOSPEL MAGAZINE" FUND.

THE Trustees of the GOSPEL MAGAZINE gratefully acknowledge the receipt of the following donations to the Fund :—

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Correspondence.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of THE GOSPEL MAGAZINE.

DEAR FRIEND,—We shall be thankful to receive early in the month parcels of volumes and literature for our sailors, and we earnestly appeal to our friends to remember the men specially at this time. Bound books are very much welcomed by them for reading, especially those who will be departing on long voyages. A missionary writes, "The three parcels of books and magazines are duly to hand and will be a great service to us in the work. I am glad to say that the work continues to prosper amongst the men, and just now we have some definite cases of conversion." A lady writes, "Thank you for the parcel of literature you have so kindly sent to the Soldiers' Home. It is so much appreciated."

Yours sincerely,
R. E. BRIDER.

21, *Firfield Street,*
Totterdown, Bristol, November, 1926.

"THE right faith springeth not of man's fantasy, neither is it in any man's power to obtain it; but it is altogether the pure gift of God poured into us freely, without all manner of doing of us, without deserving and merits, yea, and without seeking for of us; and is (as St. Paul in the second to the Ephesians) even God's gift and grace, purchased through Christ."—*William Tindale.*

Protestant Beacon.

PRAYER-BOOK REVISION.

A PROTEST TO THE BISHOPS.

UNDER the above heading *The Times* of Tuesday, October 26th, contained the following report of a procession of protestant clergy and laity to Lambeth Palace:—

While the Bishops were continuing at Lambeth Palace yesterday afternoon their consideration of the subject of Prayer-Book revision, a procession of clergy and laity, organized by the League of Loyal Churchmen, marched to the Palace for the purpose of presenting "A remonstrance to the Bishops with reference to the revision of the Prayer Book." The procession, which numbered about sixty, including fifteen clergymen, assembled in Greycoat Place, Westminster. At its head was carried a banner on which it was stated, "To-day the Bishops sit to alter the Prayer Book. The alteration may wipe out the work of the Reformation. We are going to the Bishops now. If you are a Churchman, come with us. This means you." The route taken from Greycoat Place was along Rochester Row, Vauxhall Bridge, and the Albert Embankment.

On reaching the Palace lodge, the procession was met by the Rev. F. D. V. Narborough, resident chaplain to the Archbishop of Canterbury, who asked that three representatives should enter. The Rev. E. G. Bowring, rector of Peldon, Colchester, the Rev. G. E. Milnes, vicar of St. Chad's, Haggerston, and the Rev. J. F. Caithness (St. Pancras) then proceeded to the Palace, where they were received by the Rev. M. G. Haigh, private chaplain to the Archbishop, to whom they handed copies of their remonstrance for presentation to each member of the House of Bishops. The three representatives then returned to the lodge gates, where Mr. Bowring stated that every Bishop would receive their remonstrance. Those present then joined in prayer and a hymn.

The following are extracts from the remonstrance which was addressed to the Archbishops and Bishops:—

On behalf of the League of Loyal Churchmen and adherents of the Solemn League and Covenant, we most respectfully approach your Lordships' House on the question of the Revision of the Prayer Book, which vitally affects our status as ordained ministers of the Church of England. You have before you at least three books—namely, N.A. 84, and the amendments on N.A. 84 from the Houses of Clergy and Laity containing suggested additions to the present Prayer Book which every clergyman has given his promise in writing to use to the exclusion of any other form, without which promise he could not have received Holy Orders or have been beneficed in the Church of England.

In the book labelled N.A. 84 it is proposed that the Declaration, to which all we of the clergy have subscribed, shall be altered so as to permit the use of an "alternative book constituted by the Revised

Prayer Book (Permissive Use) Measure, 1923. The present Prayer Book, to which we subscribed, says that "Henceforth the whole Realm shall have but one use." The proposal before your Lordships in N.A. 84 is that there shall be an "alternative book." We submit that it is a grave injustice to impose an alternative book on the Church, and at the same time to alter the terms of subscription for the ministers of the Church without their consent and without any opportunity being offered to each one of them to declare whether he is willing to submit to the new conditions. We must regard this as a breach of contract.

There are three proposals, put before your Lordships, which are unmistakably Romish—namely, the Mass Vestments, the Reservation of the Sacrament, and Prayers for the Dead.

The House of Laity has sent up to your Lordships a resolution (section 18) agreeing to one alternative form in the Order of Holy Communion containing provision for vestments and reservation for the sick only, if in the opinion of your Lordships this will promote "peace and order" in the Church. For ourselves we assure your Lordships that such proposals cannot bring "peace, but a sword."

On the same date *The Morning Post* had the following leader in reference to this protest:—

THE TWO VOICES.

The solemn remonstrance addressed yesterday to the Archbishops and Bishops by the League of Loyal Churchmen is undoubtedly representative of a large and a powerful body of opinion, both lay and clerical, within the Church of England, whether members of the League or not. Very many humble Church people, although they do not necessarily join leagues and alliances, are sincerely distressed and profoundly alarmed by the proposal to sanction the use of an alternative Prayer Book, which is now being considered for the third time this year by the Bishops assembled in conclave at Lambeth Palace. Three main alterations are suggested: the legalization of the wearing of the vestments of the Mass, of the Reservation of the Sacrament; and of Prayers for the Dead. It is not intended that the Book of Common Prayer itself shall be changed, but that it should remain, and an alternative book "constituted by the Revised Prayer Book (Permissive Use) Measure, 1923," be brought into use, side by side with the Book of Common Prayer. It is that measure, sent up by the Houses of Clergy and Laity of the National Assembly of the Church of England to the House of Bishops, which the episcopacy are now considering at Lambeth. Should the version finally approved by the House of Bishops be accepted by the Assembly, it will be submitted to Parliament for ratification, and, if ratified, it becomes law.

In the remonstrance presented yesterday to the Bishops arguments are advanced which really amount to an assertion that if the measure is passed, that action would be *ultra vires*. Upon the many complex legal questions involved we are not competent to express an opinion.

But there is another point which seems to us of an equal importance. Even supposing that the ordinance "Henceforth the whole Realm shall have but one use" can be abrogated by the means proposed, we believe that the injury done to the Church herself by the institution of two different uses, the one disallowing what the other permits, would be irreparable. It would split the Church from top to bottom. The alternative use has obviously been proposed as a compromise, under which the present Prayer Book is retained intact, in order to avoid the formidable task of effecting alterations in the text and rubric of the unique and noble work which has remained untouched since 1661. Generations of the faithful have found in that masterpiece of devotion, praise, and consolation the renewing of their lives. It is a monument of eloquent and majestic English, comparable with the Authorized Version of the Bible alone. To establish an alternative use is to impair the authority of the Prayer Book and to slight an essential tradition of English piety, and at the same time to vitiate the authority of the Church. Previous alterations of the Prayer Book—and there have been many—have been sanctioned by the Church as expressing her doctrine. But now it is proposed to sanction two doctrines, which cannot be reconciled with each other, and to leave the choice between them to the judgment of the individual. Here the gravest responsibility rests upon the episcopal bench. Without entering upon any controversy with regard to the doctrines involved, we may say at least that the rulers of the Church cannot speak with two voices and continue to command respect and obedience.

BRITONS BEWARE LEAFLETS, No. 1. BY BISHOP KNOX.

GUARD YOUR CHURCH FROM IDOLS.

JESUS CHRIST found the Temple being turned into a den of thieves. If He were on earth now He would see something more hateful in His eyes.

He would see our Churches being filled with images, which superstitious worshippers may, and often will, use and treat as idols.

England, when the Bible in the English tongue was put into her hands, broke down the images and destroyed the crucifixes.

Now, some are allowing them to be brought back, and children are being taught by clergymen of our Church to bow to them and kneel before them.

But there is grave reason to fear that the Church Assembly will ask Parliament to alter our Prayer Book so as to allow something even worse than this. If you look at the end of the Communion Service you will find these words in the Sixth Rubric after the Prayers: "If any remain of that (i.e., the Bread and Wine) which was consecrated, it shall not be carried out of the Church." The Church Assembly is seeking to change this rule, and to allow the consecrated bread to be carried out to the homes of sick communicants. But if it is carried out, it must be kept somewhere until it is carried out, and it will be so kept because it is imagined that the Bread and Wine are the Body

and Blood of Christ—not signs which He uses to feed the souls of believers with spiritual food—but His very Body and Blood which can be kept in the Church, and taken from the Church to the homes of the sick. What is the result?

People are taught by some of the clergy to believe that the glorified Body of Christ is in the Church if the consecrated Bread and Wine are there, and not in the Church if the consecrated Bread and Wine are not there. People are encouraged to believe that they can say their prayers better, and that they will be made better by saying their prayers, where the Body of Christ is. Now this is the very worst form of idolatry, when we imagine that by a Priest's consecration, Bread and Wine become the Body of Christ, who is Very God.

Our Blessed Lord departed from us for this very purpose, that we might learn that His Spiritual Presence was more real than His Bodily Presence, and that He is nearest of all to us when His Spirit dwells in our spirits, crying "Abba, Father," guiding us into the truth, prompting us to do good, delivering us from temptation. This is the Real Presence of Christ; and to go back to superstitious uses of His blessed ordinance cannot fail to be sorely offensive to Him.

Beware then of what is called Reservation of the Sacrament. The sick can receive communion in their homes without it. The revival of it is a practice which must tend to idolatry, the worship of God as dwelling in material objects.

BRITONS, BEWARE! GUARD YOUR CHURCHES FROM IDOLATRY.

E. A. K.

[Can be had from National Church League, Dean Wace House, Wine Office Court, Fleet Street, London, E.C.4. Price 1s. per 100.—ED.]

Reviews and Notices of Books.

THE DOCTRINE OF THE SABBATH; THE SAINTS' RESURRECTION AND RAPTURE. By Pastor John Wilmot. Price 1d. each. (To be had from the author, Highgate Road Chapel, London, N.W.5.)

Both these pamphlets are excellent. The first one, on *The Doctrine of the Sabbath*, is specially timely in these days of increasing desecration of the Lord's day. The esteemed author points out that "simultaneously with the rise of modern criticism and the rejection of the authority of the Bible, there has been the breaking loose from the observance of the Sabbath as a Divine institution." The author holds the Divine authority and perpetual obligation of the Sabbath. He treats the whole subject, including the change of day, clearly, thoughtfully and Scripturally. We warmly commend it.

The pamphlet on *The Saints' Resurrection and Rapture* is also excellent, and deserves to be carefully read and pondered by all who desire to follow the teaching of Scripture on this subject.

END OF VOLUME LXI.—NEW SERIES.