

THE  
GOSPEL MAGAZINE.

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

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

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

No. 446,  
NEW SERIES. }

FEBRUARY, 1903.

{ No. 1,646,  
OLD SERIES.

The Family Portion;

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

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

WALKING IN THE SPIRIT.

*"If we live in the Spirit, let us also walk in the Spirit."*—  
GALATIANS v. 25.

THE Lord Jesus Christ made a marvellous revelation to the Samaritan sinner-woman at Jacob's well, when He declared, "God is a Spirit," and proceeded to apply that deep truth to the walk and the worship of His people. Clearly, if God be Spirit, such as are begotten of Him must be spiritual. More than that—they must themselves be "spirit." And that is it which Jesus taught Nicodemus when He said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Those whom God begets by the Spirit and the Word are in a true, though mysterious, sense "partakers of the Divine nature." All else are in the flesh, and are dead in sins. "He that hath the Son, hath life; and he that hath not the Son of God, hath not life." Again, "If any have not the Spirit of Christ, he is none of His." The indispensable evidence of being one of the chosen people of God is the experience of the new birth. To be born of Him is to be in union with Him. We are "of God," writes the beloved Apostle. And such are in God, and God is in them. That wonderful prayer of Jesus, our Great High Priest, insures all this blessedness. "That they all may be one," He pleaded, "as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." The life of God is the only spiritual life possessed by believers. As Paul writes of himself, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

The everlasting life which inhabits "the new man" has its own proper sphere of operation. Walking in the Spirit is the best of all evidence that we have life in the Spirit. Walking implies motion, and God's called people are represented in Scripture as "coming up from" the wilderness. They are not of the world. It is no place for the

spiritual man to rest in. It can offer him nothing worth having. His affections are set on things above. His treasure is in heaven, where "neither moth nor rust doth corrupt." Christ is his soul's portion. Therefore, He seeks by grace to move onwards and upwards. Progress is also implied by walking. So those who live in the Spirit go forward. "They go from strength to strength." They are citizens of the New Jerusalem. Their names are enrolled in the City of the Great King. In the Lamb's Book of Life—before the foundation of the world—their names were entered, and every one of these God-favoured ones shall surely appear before Him in Zion. True, their progress is often slow, and the hindrances in their path are many and painful; yet, the indwelling Spirit guides them by the infallible Word of truth, and they are comforted and cheered by the whispers of His love and grace. Day by day, believers follow their Lord, Who bids them, and enables them so to do. "Faint, yet pursuing," they hold on their way. Through evil report, and through good report, alike, they press forward, looking unto Jesus, the Author and Finisher of faith. Once more; walking is healthful exercise. As our natural limbs lose power from want of exercise, so the members of the new man grow inert through slothfulness and inactivity. That is one reason, doubtless, why the Lord appoints sharp exercises for His dear people. Grace is increased and rendered more vigorous by "use." As we read in the Epistle to the Hebrews, "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Sanctified, affliction serves to quicken our steps in the ways of God. Whatever stimulates prayer is matter for thankfulness. To thirst after God must be profitable. To feed by faith on His promises nourishes and strengthens the heart and makes it to be of good courage.

To walk in, or by the Spirit, is to go as He dictates, and to obey His holy motions within us. He will never lead us otherwise than according to the Word. It is, therefore, our safety and our wisdom to meditate much on the Word He has written for our learning, and there to enjoy "the fellowship of the Holy Ghost," of which we often speak. If the Word dwell in us richly, we shall not lack communion with its Divine Author, and our walk will be correspondingly spiritual, and as becometh the Gospel of Christ. He will show us with increasing clearness and power the glories of Him Whom not having yet seen we love. He will guide us into all truth, by taking of the things of Him Who is Heir of all things, and showing them unto us. All our abilities to walk according to the mind of

the Spirit must come from Himself. If our walk is to glorify the Father, and to be well-pleasing to His Son, it must be "in the Spirit"—be spiritual—and yield the fruit of the Spirit. Oh, to be "filled with the Spirit"!—to abound in the Holy Ghost! Oh, so to live in the Spirit as to take no step apart from Him! Alas, how low an estimate do many Christians form of the reality of the indwelling Spirit as the sole spring and origin of every right motive and acceptable act of service. How little honour do they show Him; how much they "grieve" Him! Hence, how powerless, and fleshly, and worldly is their daily walk! In the pulpit, and in the Christian Press to-day how significant is the general silence concerning the Holy Spirit, His Person, His offices, His operations! The Churches seem to have no "ear to hear" what He says unto them. They are dull of hearing, and their deafness appears to be well-nigh judicial. There is, however, in the visible Churches "a remnant" whose ears the Spirit has opened, and continues to instruct. These are the salt of the Churches. One or two such in a congregation really keep the sanctuary lamp from utterly dying out. But they are often accounted "troublers of Israel," because they rebuke a worldly spirit among their fellow-worshippers, and protest against the worldly methods adopted in carrying on what is called "the Lord's work." Such have to tread a troublous, narrow, solitary pathway. Yet, they enjoy a spiritual consolation unspeakably sweeter to their souls than the good word and fair smiles of carnally-minded "Christians." These "solitary in families" are the true circumcision, who walk in the Spirit, have no confidence in the flesh, and rejoice in Christ Jesus. They are Jehovah's faithful witnesses—faithful unto death, if need be—to whom He has promised a crown of life. Oh, that the number of such may be greatly multiplied in the Churches, for they are the only hopeful sign we can recognise in the decaying of vital godliness and spirituality in all our so-called Christian communities.

THE EDITOR.

---

#### GOD ALL-SUFFICIENT.

DEAR children of God, if you did but look upon every man, upon every friend, every enemy, and every creature, he is an instrument of hurt or good to you; but as an empty vial in itself, through which the Lord pours either His goodness and mercy or else His wrath, it would cause you not to look upon the creature, not to wrangle with men, not to hate them or be angry with them, for they are but the vial; it would cause you again not to be proud of the friendship of men, not to be secure in them, not to trust in them, not to think yourselves safe in them; they are but vials through which the Lord pours His mercy and goodness towards you.—*Dr. Preston, 1623.*

## Wayside Notes.

---

### FAITH.

*"Have faith in God."*—MARK xi. 22.

THESE words were spoken by Jesus to His disciples when they expressed surprise that the fruitless fig-tree which He cursed speedily withered away—"dried up from the roots." And following up His saying, He exhorted them, "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Faith is a marvel-working grace. To him that believeth truly in God all things are possible. That faith which is the gift of God, and which the Holy Spirit operates in the heart of the regenerate, is often small in quantity, perhaps like a grain of mustard-seed for its littleness, yet it acts upon Omnipotence and so moves away the mightiest hindrances, difficulties, and evils. It is upon the root of faith that all the other graces of God subsist. An old divine—Spencer—well says on this subject: "The root of a tree is a ragged and jagged thing in shape, no proportion, no comeliness in it, and therefore keeps itself in the earth, as unwilling to be seen; yet all the beauty that is in the tree, the straightness of the bulk and body, the spreading fairness of the branches, the glory of the leaves and flowers, the commodity of the fruits, proceed from the root: by that the whole subsisteth. So faith seems to be but a sorry grace, a virtue of no regard; devotion is acceptable, for it honours God; charity is noble, for it does good to men; holiness is the image of heaven, therefore beauteous; thankfulness is the tune of angels, therefore melodious. But what is faith good for? Yes, it is good for every good purpose, the foundation and root of all graces. All the prayers made by devotion, all the good works done in charity, all the actual expressions of holiness, all the praises sounded forth by thankfulness, come from the root of faith; that is the life of them. Faith doth animate works, as the body lives by the soul. Doubtless, faith hath saved some without works, but it was never read that works saved any without faith."

There is no merit in the actings of faith. Faith is unquestioning trust in the God of the Word. It relies simply and solely on what God has said concerning Himself. It does not listen to the whisperings of reason, or walk according to the natural appearance of things, but discredits them all. Faith has confidence in the living and true God in darkness as well as in light. It is truly a divine thing, and deals with

divine things. Its province is to honour the promises of the Written Word. Hath God said?—is faith's one enquiry, and if God have said, faith trusts, hopes, and waits. The patience of faith is marvellously enduring. Till Christ came the first time, faith patiently waited His coming for four thousand years. The trial of faith in the hearts of God's saints is often painfully severe, but its vitality is such that it never really is destroyed. "I have prayed for thee," said Jesus to Simon Peter, "that thy faith fail not." Our blessed Advocate with the Father watches over the precious deposit of faith in the heart of the weak believer, and consequently it is indestructible. The will of God is that He should be known to His people on earth by faith, not by sight—to be served and obeyed by faith.

The vocation of saved sinners is to walk with God by faith. "Without faith it is impossible to please Him." And all true faith rests, for its warrant, on the immutable character of God, as He has revealed Himself in Christ. Faith "endures as seeing Him who is invisible." It is strengthened in proportion as it has much to do with the Lord Jesus. The act of faith is spoken of in Scripture as eating, and that because it is a spiritual partaking of Christ in His person, offices, and promises. It is a receiving out of His fulness and assimilating what He is "of God" made unto us. The heart is the seat of faith, for faith is a feeling reality, and has much to do with the affections of the new man. We trust one whom we love, and our trust is largely influenced by our lives. And the more fully we know the Lord Jesus, under the revealings of the Holy Spirit, the more shall we love Him and confide in Him. He delights in those who lean upon Him, and seek His counsel.

Oh, brethren, let us more constantly wait upon Him for this precious grace of faith. "This is the victory that overcometh the world, even our faith." Faith is our breastplate. The shield of faith alone can quench the fiery darts of the wicked one. In the hour of sore and sharp temptation a faith-view of Christ quells the fears of our souls, and enables us to grasp the sword of the Spirit—the Word—with a firmer grip. That Word puts Satan to flight, smites sin with deadly wounds, and penetrates the very thoughts and intents of the evil heart. Let us bring all our unbelief to Him Who alone can "help" it. Let us take with us to the mercy-seat the touching lines of the Christian poet William Cowper, and we shall be made strong in faith:—

" Our faith is feeble, we confess,  
 We faintly trust Thy word;  
 But wilt Thou pity us the  
 less?  
 Be that far from Thee, Lord!

" Remember him who once applied  
 With trembling for relief;  
 ' Lord, I believe,' with tears he  
 cried,  
 ' Oh, help my unbelief!'

“She, too, who touched Thee in the  
press,  
And healing virtue stole,  
Was answered, ‘Daughter, go in  
peace,  
Thy faith hath made thee whole.’

“Concealed amid the gathering throng,  
She would have shunned Thy  
view,  
And if her faith was firm and  
strong,  
Had strong misgivings too.

“Like her, with hopes and fears, we come  
To touch Thee, if we may;  
Oh! send us not despairing home,  
Send none unhealed away!”

Clifton.

J. O.

### THE PRIVILEGES OF GOD'S DEAR CHILDREN.

ARE we through sovereign grace children in God's household? Blessed are we—well provided for—well looked after. Food, raiment, residence, servants—all in readiness, reserved for the set time. Our food, Jesus the Bread of Life; our raiment, Jesus the Robe of Righteousness; our Residence, Jesus; our strong Habitation; our servants, Himself, His angels, for He has declared, “I am among you as He that serveth.” Chosen, redeemed, justified and called, the family of God repair to Him in seasons of want and extremity, and await the summons to join the gathered ones in their kingly palace home. He who wrote the name of each son and daughter in the Lamb's book of life, will see to it that all have a place with Him in glory.—*Selected.*

### “I AM.”

BEHOLD this glorious “I Am.” Oh, what a solid and firm foundation for a poor sinful worm of the dust to build upon! What a most blessed truth for faith in its weakest form to rest upon—to have a glorious incarnate “I Am” for an all-atoning sacrifice; an “I Am” for a Redeemer; an “I Am” for a Surety; an “I Am” as a Daysman between God and the soul; an “I Am” as an Advocate, an unceasing Intercessor at the court of heaven, pleading each moment the efficacy of His all-atoning merits; an “I Am” as the centre in whom all the promises are “Yea and Amen”; an “I Am” as a “Brother born for adversity”; an “I Am” “a very present help in every time of trouble.” This is the answer which faith receives to its anxious and trembling inquiries. “Enough, my dear Lord,” replies the child of God; “on this I can live, on this I can die.”—*Winslow.*

How safe is that child of God to whom the Lord becomes an hedge or wall. Because He hath not left the least gap for Satan or any annoyance to come in; the hedge surrounds on every side, so that all his mighty and malicious enemies cannot touch the meanest thing that belongs to him. Christ assures His disciples the very hairs of their head are numbered. Oh, the blessed comforts of these truths!—*Caryl on Job.*

## Pilgrim Papers.

## WELL-SPRINGS.

"*This same Jesus.*"—ACTS i. 11.

WHILST waiting upon the Lord for a special word of promise to adopt for private and personal application (as is the usual custom), for a motto for the new year, the above three little (but stupedously great) words were dropped upon my heart, as dew upon the dry ground. They came with such sweetness and power, especially when side by side came up in memory's page the motto of the past twelve months, given and verified in sweet experience and proving—"Jesus Christ the same, yesterday, to-day, and for ever." With "this same Jesus," therefore, we enter the portals of another year; with "this same Jesus" we tread its unknown steps; with "this same Jesus" we shall go forward, nothing doubting, nothing lacking, but proving both in living and in dying, "Jesus Christ is the same, yesterday, to-day, and for ever." Yes, all the way and all the days, His children will ever prove, Jehovah-Jesus Jehovah-Jireh, the same providing, guiding, supplying God—unto all their wants, cries, and necessities, their needs and exigencies.

What the ark was to Noah; the ram of substitution to Abraham; the vision of the ladder to Jacob; the fiery pillar to the Israelites; the Passover Lamb to Moses and Aaron; the tabernacle of witness in the wilderness journeyings of God's ancient people; the Captain of the Lord's host to Joshua; the One like unto the Son of God in the fiery furnace to those three Hebrew youths; so in all the varied examples of His character, and far surpassing them all, is the Lord Jesus now to His people. Says an old writer: "In the creation, His footsteps appear; in our redemption, His image; in our ruin, His justice and holiness; but in the Gospel all His perfections shine forth in their brightest lustre." For "this same Jesus" all the patriarchal tribes looked and waited. Of "this same Jesus" wrote all the prophets; to set forth "this same Jesus," ministered all the Levitical priests; and yet, "these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

Forty-two generations must pass away; all things must subserve until the fulness of time be come; one after another, until the last of the Old Testament saints have served his day and generation and died; and thus we read and ponder over the wondrous mystery of God manifest in the flesh;—"Jesus—for He shall save His people from their sins. Now all this was done [as recorded by Matthew] that it might be fulfilled, which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which, being interpreted, is, God with us. A Babe in Bethlehem, born King, over Whose birth the angelic host shouted for very joy, proclaimed, "Peace on earth and goodwill toward men." "This same Jesus," whose first recorded words, at the age of twelve

years, were, "Wist ye not that I must be about My Father's business?" "This same Jesus," the Man of many sorrows; doing His father's will; going about by day doing good, and by night spending its solitary hours in prayer for His people, "this same Jesus" is yours and mine, beloved reader! He Who was the same yesterday, is the same to-day, and will be the same for ever! Oh, the charm of that Name! How sweet as heavenly music are its sounds in a believer's ear! How his heart re-echoes to its sweetness! What an upspringing of joy at the very thought of that Name! How well employed are those (alas! that they should be so transitory and fleeting!) moments spent in contemplation of this Name that is above every name! Inexhaustible theme! Unfailing, untold treasury of wealth!

Child of God, canst thou ever again bring up thy poverty and misery to remembrance, when thou rememberest thy standing in Him in the riches of His grace? (Eph. i. 7), "and the riches of His glory"? (Eph. iii. 16).

"And there is mine inheritance, my kingly palace home;  
The leaf may fall and perish, not less the spring may come;  
As wind and rain of winter, our earthly sighs and tears;  
'Till the golden summer dawneth of the endless year of years.

"The world may pass and perish, Thou, God, will not remove—  
No hatred of all devils can part me from Thy love;  
No hungering nor thirsting, no poverty nor care,  
No wrath of mighty princes can reach my shelter there.

"No angel and no heaven, no throne, nor power nor might,  
No love, no tribulation, no danger, fear nor fight;  
No height, no depth, no creature that has been or can be,  
Can drive me from Thy bosom, can sever me from Thee.

"My heart with joy up-leapeth, grief cannot linger there—  
While singing high in glory, amidst the sunshine fair.  
The Source of all my singing is high in heaven above;  
The Sun that shines upon me is Jesus and His love."

And with the Bride of the Canticles you and I, beloved reader, from an overflowing heart, exclaim of our altogether lovely One, "This is my Beloved, and this is my Friend, oh ye daughters of Jerusalem." All language fails to convey what He is! There is no telling it. Our finite minds cannot compass it. We long to utter His praise. We would set forth the glories of our Eternal King. But these earthen vessels are clay, and full often, to our sorrow, mar our worship. Yet our comfortable assurance is that, whatever the fickleness, the faithlessness, the changing, wandering, backsliding in us, yet He, "this same Jesus," is the High and Holy One inhabiting eternity, Who is ever the same, unchangeably Faithful One. What is thy peculiar trial at this time, beloved reader? Compare (if it be possible) thy sorrow with those of the Man of Sorrow, and you will surely exclaim with the hymnist—

"Did Christ Jesus thus suffer,  
And shall I repine?"

How soul melting, when faith, in lively exercise, can write in view of all these sufferings of our Lord Christ, "For me!" Am I in temptation,

sore beset by Apollyon in the wilderness? Jesus resisted him by the Word of the living God. And that for me. And He who saith unto him, "Get thee hence, Satan," is "this same Jesus," compassionating my various temptations to-day.

Does the leprosy of sin cling to me, as the disease clung to that loathsome man who claimed his Lord's notice, "Lord, if Thou wilt, Thou canst make me clean"? The Divine compassion that so readily caused Jesus to put forth His hand and touch him, saying, "I will, be thou clean," is exercised on your behalf to-day by "this same Jesus."

Speaking "the word only" was efficient sovereign power and healing unto the Centurion's palsied servant; touching the hand of Peter's wife's mother, was health unto her; rebuking the winds and waves to "a great calm"; and with one word of authority, "Go," the devil-possessed men were freed; these were all subjects of the compassionate pity of Jesus, and He is "this same Jesus" for you and me to-day!

Yes! He Who wept at the grave of a beloved friend; Who felt so deeply for that widowed mother whose "only son" was being carried out for burial; He Who cared for the weary, hungering and thirsting ones in the wilderness; He Who graced, by His presence, a marriage feast; Who caused that woman sinner at Samaria's well to ask for the water of everlasting life; all these, and many like instances, fitting in, in a variety of ways, to our present exigencies and needs, set forth the character of our adorable Lord Jesus, Who is "this same Jesus," to-day, and for ever. Holy, righteous, true, faithful, good, and just One, Thou art "this same Jesus" to Thy people, as when Thou wert on earth, setting forth the glories of Thy nature as such! Thou art "this same Jesus," Who on earth wast alone called the guileless, sinless, spotless, innocent, harmless, meek, and lowly One. Thou wert alone the merciful, patient, long-suffering, compassionate, loving, self-denying, forgiving One. And Thy children rejoice in daily and hourly experience that Thou art "this same Jesus" to-day!

And what is your posture, beloved reader, under these precious, soul-reviving considerations? Luke the Evangelist records in his Gospel (xxiv. 52), that when their Lord Jesus had "led them out as far as to Bethany, and He lifted up His Hands and blessed them; and it came to pass, while He blessed them, He was parted from them and carried up into heaven; and they worshipped Him and returned to Jerusalem, with great joy, and were continually in the temple, praising and blessing God. Amen." Oh, what an unctuous blessing from those high priestly, kingly hands that should cause them to return to Jerusalem without His bodily presence, with great joy! He had promised, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." Then their posture was to wait for His return! blessed in the meantime in all heavenly places in Christ Jesus. The position of God's Church on earth at this time is like those Thessalonian believers, "to wait for His Son from heaven" (1 Thes. i. 9, 10); or as Paul reminded Titus (ii. 13), "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." "So that ye come behind in no gift, waiting for the

coming of our Lord Jesus Christ" (1 Cor. i. 7). Yes, with the Apostle, we can sometimes exultingly look forward to—"that crown of righteousness which the Lord, the righteous Judge, shall give me in that day, and not to me only, but all those that love His appearing." That is our bright anticipation when King Jesus is held in the galleries of close and sweet communion. To the declaration, "Behold, I come quickly," His Bride, "made ready," responds, "Even so, come, Lord Jesus."

"While they beheld, He was taken up, and a cloud received Him out of their sight." "And while they looked steadfastly toward heaven, as He went up, behold, two men stood by them, in white apparel: which also said: Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." "This same Jesus" ascending to resume the glory He had with the Father before the world was, "shall come again," declare these two men. It is not ours to say who these favoured two were, who conveyed thus the Divine message of comfort and promise. They were not angels, as Scripture declares them to be men. It may be that these two were those who appeared with their Lord on the Mount of Transfiguration, but their message is to these few humble Galilean folk, that Jesus shall in like manner come again. Circumstances surrounding that return will largely differ, and the conditions also; for He will return as a conquering King. He came to save His people. He comes a second time apart "from sin unto salvation, to fetch them home eternally to Himself. Yes, "in like manner as ye have seen Him go into heaven, shall He come again." He left them with uplifted hands of blessing! Suddenly, "Whilst He blessed them," "In like manner will He come again," is His Word of promise. "Behold, I come as a thief" (Rev. xvi. 15); "Surely, I come quickly" (Rev. xxii. 12). "A cloud received Him out of their sight" (Acts i. 9); "In like manner," "behold, He cometh with clouds" (Rev. i. 7). "We were eye witnesses of His Majesty" (2 Peter i. 16); "In like manner" "every eye shall see Him" (Rev. i. 7). "God is gone up with the shout" (of a King) (Ps. xlvii. 5); "In like manner," "they shall see the Son of Man coming in the clouds of heaven, with power and great glory" (Matt. xxiv. 30).

Then, beloved child of God, "look up, for your redemption draweth nigh." You are on your watch-tower of hope and expectancy, not to be disappointed. You are listening for His coming footsteps, looking for and hastening unto the Coming One, Who is "this same Jesus," Who is His people's joy, hope, and exceeding great reward. On this theme, they love to dwell and ponder. It is a story of which one never grows weary, and the harp strung to such a tune never jars upon the believer's ear. It is "this same Jesus" Whom the writer of these pages in our valued GOSPEL MAGAZINE has been led to extol during the past twenty-three consecutive years. Mingled and marred by sin, and the infirmities of the flesh, which, alas! so readily, so frequently betray us, more than 250 articles have been penned; but to prove that the Well never runs dry; that He blesses the upspringing thereof, and oftentimes as the preciousness of "this same Jesus" has been set forth and displayed to others, so truly has the soul itself proved, "Thy Name is as ointment

poured forth," in all its charm, and healing virtue to our well-being and delight. May you and I, beloved readers, prove much of the sweet truth of His own Word of promise, in the untrodden steps of 1903, and have set to our seal, that in and under all circumstances of our spiritual progress until we reach the gates of never-ending glory, He is unto us—

"THIS SAME JESUS."

R.

"WHERE HAST THOU GLEANED TO-DAY?"

"Filled with all the fulness of God."—EPHESIANS iii. 19.

Is it possible for the finite to contain the infinite? Yes, to be "filled with all the fulness of God," as far as capacity can receive the blessing; the little vessel may be filled to overflowing from fountain-fulness, and we are told it is "according to the measure of the gift of Christ." Let us ask, beloved in the Lord, for this measure to be bestowed on us and all dear to us, and on every member of the mystical body of Christ, as a New Year's gift! And let us unite in meditation on what is implied in this climax of the Apostle's prayer for the Ephesian Church, and for all who shall read the Epistle to the end of time. Our Lord Jesus Christ hath said, "According to your faith be it unto you" (Matt. ix. 27); so we pause, first to send up an ejaculatory petition, "Lord, increase our faith," for "every good gift and every perfect gift" (surely this is a perfect gift) "is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." "But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven of the wind and tossed. For let not that man think that he shall receive anything of the Lord" (James i. 17, 6, 7). Before we can ask this bounteous gift we must believe that God can bestow it, and that He will, for "He is the rewarder of them that diligently seek Him" (Heb. xi. 6). Also, that our God never sets before His children an imaginary good which they can never attain unto; what He bids them ask, they shall receive; what He leads them to seek, they shall find, and when He draws out their longing souls after the abundance of His grace, they shall be "filled with all the fulness of God," for His is no scant measure, but "good measure, pressed down and shaken together and running over." It is beyond comprehension, but not beyond His bestowment! "Filled with all the fulness of God," implies, first, the indwelling Spirit, according to the promise of our Lord, "I will pray the Father and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you." The world has not faith's eye to see and the opened understanding to know Him; but the children of God, born of the Spirit, led by the Spirit, taught by the Spirit, helped in prayer by the Spirit, have the eyes of their understanding illuminated, and know the difference between being "some time darkness and now light in the Lord." He is no transient Guest; not as a wayfaring man, that tarries but for a night, He "abides

with you for ever"; so that to "be filled with the Spirit" becomes the longing desire of the soul that has "the first fruits of the Spirit." The harvest is sure to follow, for "He satisfieth the longing soul." Dark places of the Word, given by His inspiration, become "light in the Lord"; "for the Spirit searcheth all things, yea, the deep things of God." Mysteries are made manifest, even the hidden wisdom, which God ordained before the world unto our glory (which none of the princes of this world knew); but God hath revealed them unto us by His Spirit; thus mysteries become "spiritually discerned," and the mere "babe" in divine things is ready to smile at the ignorance of scholarly men, who "stumble at the Word, being disobedient," cavil at it, and get themselves into critical dilemmas, because of that sublime reason given by our Lord, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight" (Luke x. 21) Oh, for the spirit of obedient faith! Some "obey not the Word," and our blessed Master hath said, "If any man will do His will, he shall know of the doctrine, whether it be of God." This divine knowledge comes from acquaintance with God. Who can tell how the little child imbibes, from day to day the lessons taught by the patient teacher, who sees the faculties expand so gradually? and in like manner the dense understanding, so ignorant of God, of His revelation of Himself, and a just estimate of sinful self, becomes illuminated when the promised Teacher takes the "new-born babes" in hand, and creates in them a desire for the sincere milk of the Word." Then there is "hunger and thirst after righteousness," and "they shall be filled"! The capacity may be small as an infant's, the filling is in exact proportion; but the child grows thereby! Thus, we often see the joy of young believers fulfilled, and yet the craving grows with their growth, and then filling increases also. The larger vessel needs more abundant supply. "Is the Spirit of the Lord straitened?" No, by no means; only unbelief would limit the Holy One of Israel. As far as our apprehension goes, the first work of grace on the heart is that of the self-same Spirit who "brooded upon the face of the waters" at creation. The word "brooded" conveys the idea of maternity—of the bird brooding in her nest until her offspring manifest the life derived; so the partaker of life divine is "filled with all the fulness of God" in its germ, to be expanded and filled more and more, as the Father and the Son take up their indwelling. "We will come unto him and make our abode with Him" (John xiv. 23). "It is the Spirit that quickeneth." It is His office-work, but we may not separate the essence of the Godhead, so the Apostle tells us of the Father of lights that "of His own will begat He us with the Word of truth, that we should be a kind of first fruits of His creatures;" and Peter confirms it; "Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead" (1 Peter i. 3). The same truth is taught us of the Son, "Unto us a Child is born, unto us a Son is given, and His name shall be called, The Mighty God" (this child born into our world), "The Everlasting

Father" (this Son given is the Father of a spiritual race.) Therefore this imparting of divine life into the soul of quickened sinners, "who were dead in trespasses and sins," is attributed in the Scripture of Truth to each of the Persons in the undivided essence of the Godhead, the Trinity in Unity, "filled with all the fulness of God," as regards life, according to the power of reception. Well may we who are partakers of this divine life, though only in embryo, adopt the language of an aged servant of Christ, who still ministers the Word of life with vigour, though in his eighty-fifth year, "I sometimes stand in awe of myself as a temple of God." "For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be My people." Oh, that this solemn awe may be deepened in all of us in the coming year, and may so lead us to "cleanse ourselves from all filthiness of the flesh and spirit," that the temple of God be not defiled with idols, but He may reign supreme and be supremely worshipped there!

"God is light, and in Him is no darkness at all." So, when divine life is in the soul, divine life is there also, and in proportion as the child of God apprehends life, "the light of the knowledge of the glory of God in the face of Jesus Christ" fills the understanding; the measure may seem small, but the vessel is small that is filled, and this is why we are exhorted to "grow up into Him in all things, which is the Head, even Christ." How does an infant grow? By taking nourishment and breathing pure air. So the child of God grows by the sincere milk of the Word, and breath of the Holy Spirit from our risen Lord (John xx. 22), like vital air, infusing both life and light, so that the Word of God is not only a living Word, but life-giving and maintaining, and also illuminating; so that "If thine eye be single thy whole body is full of light, as when the bright shining of a candle doth give thee light." "Filled with all the fulness of God," full of life, full of light! Is it not so when the Spirit of God shines upon some passage that has hitherto had no meaning for us? The new possession fills the heart. "I as as glad at Thy Word as one that findeth great spoil." That portion is ours in the special view given to us of it; it fits our case, or need, and no one can rob us of it. We may hear others speak of different aspects of the same truth, and rejoice to add them to our treasure. The many-sided crystal hues all blend in one, but our God-given radiance has filled us with joy; it was the fulness of God revealed to us; we may not find, in attempting to let others share, that they apprehend it so; when they do, we are filled again with its fulness. Life and light, or light and life, we cannot tell which takes the precedence, which is imparted first. In the creation of the world light was called into existence first, in natural birth life is before light; perhaps they are simultaneous in this spiritual quickening. Life, light, and love are essential attributes of Deity, so that in considering the fulness of God, we must not omit that "God is love"; and when the love of God is shed abroad in our hearts "by the Holy Ghost which is given to us," then we realise our individual interest in that love. "Yea, I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee." We cannot mistake the drawing, when we experience its

irresistible, its all-constraining power, therefore the inference is sure! Then are we truly "filled with all the fulness of God," and the combined command and promise is fulfilled. It is one of Jehovah's shall's—"Thou shalt love the Lord with all thy heart, mind, soul, and strength, and thy neighbour as thyself." Responsive love is enkindled, the mind approves the law of God as holy, just, and good; there is a yearning for perishing souls, as well as relative love, for the household of faith, the children of our Father, unlovable dispositions are banished, and the reflection of His exceeding great love will in measure radiate in ourselves.

How, then, is it we are at times so filled and so soon empty? We can only understand it thus: First, the necessity to keep us humble, that we may "walk humbly with thy God," and be kept continually under the efficacy of "the blood of Jesus Christ that cleanseth" [always present tense, even in our filling times] "us from all sin." Then it is certain, if we were not constantly having the sense of emptiness, we should not be in the receptive condition for refilling; not "rooted and grounded in love," but like a tree without root or growth in the ground, "Twice dead, plucked up by the roots;" nor would our little vessel expand and grow to be able to receive more abundant filling. Instead of reaching forth for larger measures we should be satisfied with what we had already attained.

Further, the fact of the indwelling presence of God is verified by this very emptying process; for He hath said, "I will never leave thee," and where He is there is filling! as well as the paradox of being as often void! "He filleth the hungry with good things." Then, if we continually experienced repletion we should not be hungry to be filled again. "The full soul loatheth the honeycomb, but to the hungry soul every bitter thing is sweet"—even the bitter sufferings of the Lamb of God, and the bitter herbs with which we feast on the Paschal Lamb—the bitter sorrow for sins that pierced Him when we look on Him by faith and mourn ("like doves of the valley, every one mourning for his iniquity"), as one that is in bitterness for his first-born," and so the filling and the emptying go together.

If the mind were always spiritual and never lamented with the Apostle—"But I am carnal, sold under sin, for the good I would, I do not, and the evil that I would not that I do"—we could not rejoice when "the Spirit lifted me up"—when, "Or ever I was aware my soul made me as the chariots of Amminadib. If the tumult within were not as great as the tumult of tempestuous waves, we should never know "the peace of God, which passeth all understanding," filling the soul—keeping the heart and mind through Christ Jesus. If we never realised imminent peril, we should never be "filled with all the fulness" of God's preserving goodness, when we escaped unhurt, and had the inward whisper, "In their hands they shall bear thee up," on the right hand and the left, and the certainty of the invisible bodyguard fill the soul with the majestic fulness of God.

As we are indebted for this line of meditation to the singing of F. R. Havergal's sweet hymn, to the tune "Sychar," and the subject being confirmed in the stillness of night, it may be well to transcribe the

verses for those who are not already familiar with them; they humble us with the thought of how little we know of this wondrous theme, and how we have but skimmed the surface!

“Filled with all the fulness of God.”

- |   |   |
|---|---|
| <p>“ HOLY Father, Thou hast spoken<br/>Words beyond our grasp of thought,<br/>Words of grace and power unbroken,<br/>With mysterious glory fraught.</p> <p>“ Promise and command combining<br/>Doubt to chase and faith to lift;<br/>Self renouncing, all resigning,<br/>We would claim this mighty gift.</p> <p>“ Take us, Lord, oh, take us truly,<br/>Mind and soul and heart and will;<br/>Empty us and cleanse us throughly,<br/>Then with all Thy fulness fill.</p> <p>Leicester.</p> | <p>“ Lord, we ask it, hardly knowing<br/>What this wondrous gift may be;<br/>But fulfil to overflowing,<br/>Thy great meaning let us see.</p> <p>“ Make us, in Thy royal palace,<br/>Vessels worthy for the King;<br/>From Thy fulness fill our chalice,<br/>From Thy never-failing spring.</p> <p>“ Father, by this blessed filling,<br/>Dwell Thyself in us, we pray;<br/>We are waiting, Thou art willing,<br/>Fill us with Thyself to day!”</p> <p style="text-align: right;">MARY.</p> |
|---|---|

---

### Motto for 1903.

---

“ACCEPTED IN THE BELOVED.”

(EPHESIANS i. 6.)

THE Greek word translated “accepted” only occurs twice in the New Testament, here and in Luke i. 28, where it refers to the Virgin Mary. Various renderings are given of the word, each of which is very suggestive:—

Luke i. 28—“Highly favoured” (*A.V.*). “graciously accepted,” or “much graced” (*Margin*).

Ephesians i. 6—“He hath made us *accepted* in the Beloved” (*A.V.*). “To the praise of the glory of His grace, which He freely bestowed on us in the Beloved” (*R.V.*). “He *dealt graciously* with us in the Beloved” (*T. S. Green*). “He *favoured* us in the Beloved” (*Rotherham*). “He *freely bestowed* upon us in the Beloved One” (*Alford*). “Made us “*subjects of His grace* in the Beloved.” “Embraced us in the arms of His grace” (*Faussett*). “He hath freely made us well-thought-of in the Beloved” (*Trapp*). “To the praise of the glory of His grace, whereby He hath highly favoured us on account of the Beloved” (*Macknight*).

*Drypool Vicarage, Hull.*

J. J. BEDDOW.

---

ALL my dear family are above—my Father, and my beloved Elder Brother; all my peace and rest is there, a whisper now and then falling on my spirit, amid the storms and tempests raging around me; all my light is there, and all my joy is there; my Father’s hand at times pouring a few drops of that deep, deep river into this world’s cup of sorrow.—*Berridge*.

## THE LOVELINESS OF CHRIST:—

AS THE ADVOCATE.

“*He is altogether lovely.*”—SOLOMON’S SONG v. 16.“*We have an Advocate.*”—1 JOHN ii. 1.

AMONG all the glorious offices of the Lord Jesus, none exhibits the loveliness of His person, work, and character more than that of the Advocate, so sweetly described by John when, writing to his “little children,” he declares: “If any man sin, we have an Advocate with the Father, Jesus Christ the righteous” (1 John ii. 1). It is unparalleled mercy on the part of the Lord Jesus to undertake to plead the cause of guilty sinners. The expression,

## THE ADVOCATE,

is most instructive. In Greek the word is “Paraclete,” which signifies “one called upon to help.” Now, the Lord Jesus was called upon by the Father in Covenant engagement, to help the needy; and, moreover, He is also called upon by them for help, as soon as they are taught their need of Him. Thus, He is in a double sense called unto this office, which He so willingly and perfectly fulfils. We must not omit to observe the relationship between the Son of God and the Spirit of God. The Holy Spirit is also the Paraclete. So that, whilst believers have Christ making intercession for them, they also have the Holy Spirit making intercession in them, with groanings that cannot be uttered (Rom. viii. 26). Here lies the efficacy of true prayer—Christ for us, the Spirit in us. There is neither true supplication nor prevalence in prayer, apart from the possession of this double grace and favour of the most High.

An advocate is the representative of the persons whose cause he pleads, and they are regarded as pleading in him; having therefore such an interest in him, as to be identified with him; whilst he, on his part, has such an interest in them, as to make their cause his own. There is true union arising from a standing in the Person of the Representative, and the oneness of interest. The work of Christ, the Advocate, is intercession with the Father on behalf of the guilty ones brought to the place of the stopping of mouths. Christ’s plea for the release of the accused cannot be based on their innocence. The law, the word, conscience, and the undisputable facts all declare guilt. The plea of the Lord Jesus is His own life and death. He shed His blood and died instead of them; therefore they, in Him, have already paid the penalty of their transgression. The Atonement is complete, sin is put away (Heb. ix. 26). “Finished our vile transgression is.” But, an actual righteousness is needed for acceptance. When the filthy rags of our own defiled righteousness (Phil. iii. 9) are put away: then the glorious robe of the Saviour’s righteousness is “brought in” (Dan. ix. 24). It is the merit of His obedient life imputed. His blood cleanses from sin, and secures forgiveness; His righteousness clothes the sinner and secures acceptance. The ground, then, upon which the Advocate claims the justification of guilty sinners is nothing less than His own blood and righteousness.

The Lord Jesus Christ is extremely suitable to be the Advocate with God for men, because, in His person, Godhead and Manhood meet. As the God-Man-Mediator He is able to undertake the advocate's responsibility to bring the cause to a successful issue, which is—the justification of the sinner in such a manner, that all the attributes of the Deity concur.

In the Lord Jesus Christ:—

“Truth and mercy meet together,  
Righteousness and peace embrace;  
Each perfection of Jehovah  
Meets and shines in Jesus' face;  
Here the Father  
Can be just and save by grace.”

The advocate has full authority, by consent of all parties, to manage the whole case. The sole responsibility remains with him. The guilty sinner is absolutely passive, having committed all into the hands of the blessed Jesus, whose wisdom and skill obtain for him all that is contained in the delightful word—justification.

After all, the most remarkable truth concerning the mediatorial work of the Lord Jesus, our Wonderful, Counsellor (Is. ix. 6), is that He is the Advocate for

#### THE SINNING CHILDREN OF GOD.

John says: “If any man sin, we have an Advocate with the Father.” The believer is heartily thankful for this precious declaration of the Gospel, because he finds sin staring him in the face in everything connected with self. The cause of sin is his own infirmity and ignorance. Some are in the habit of speaking as if Satan's temptations were always the cause of our sinning; but, the tempting of the adversary could not bring sin were it not for the infirmity which yields to it. Then, ignorance of what is right in God's eyes often leads to errors of spirit, motive, judgment, heart, and life. Sin is (in its nature) disobedience to the revealed will of God, the guilt of it being in its resistance to that will. It is the rebellion of the creature against its Maker. When this is charged home upon the conscience, it leads to an experience of felt separation from God, arising from conscious defilement of the heart and spirit. True sorrow melts the sinner into contrition, and the remedy is sought for in the path of evangelical repentance, which consists of these things: First, grief, because of sin; second, a heart-felt-hatred to sin; third, a turning from sin to the Saviour; fourth the humble confession of sin; and fifthly, a real forsaking of sin.

These “little children” would not sin, though they do sin, and, therefore, need the Advocate provided, and come to Him with the sinner's prayer—“Undertake for me.”

Bath.

E. C.

---

It is indeed a pleasure to be in His debt; yea, the greatest I know of. I would not have inherent righteousness, if I could get it for nothing. I would not be rich and increased with goods, and have need of nothing from Him, if it were possible.—*Romaine.*

## ONESIPHORUS: OR SERVICE APPROVED AT THE TRIBUNAL OF CHRIST.

*"The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."*—2 TIMOTHY i. 16-18.

*"Salute Prisca and Aquila, and the household of Onesiphorus."*—2 TIMOTHY iv. 19.

*(Concluded from page 28.)*

II. Let us consider when and how Onesiphorus will receive that Reward, which the Apostle prayed he might receive, for the loving and diligent service he had rendered to the servant of Christ.

The subject will probably bring to our remembrance a large class of passages which clearly teach that, in the day of His coming and kingdom, the Lord, our heavenly Master, will remember and reward all faithful service which has been rendered unto His name. This is a matter around which there has gathered much misconception, and not a little false doctrine, because the distinction has not been clearly drawn between a judgment of persons and a judgment of works—that is, a judgment which will declare the destiny of men as the heirs of salvation or perdition, and a judgment which will determine the fitting reward of the service of those who, having been saved by grace, have sought in grateful love to serve their Lord on earth. Unless this distinction be observed, the great truth of Salvation by Grace will be obscured; or, on the other hand, many blessed texts intended to encourage our hearts while serving and suffering here below, will be diverted from their true interpretation. Let us notice, then, that they who are brought through faith under the shelter of the blood of the Lamb—they who receive forgiveness of sins and justification through the work of their Redeemer—are brought at once out of the sphere of death and judgment, into a circle of life and acceptance; and seeing that salvation, once bestowed by God, is an irreversible blessing—for "the gifts and calling of God are without repentance" (Romans xi. 29)—they can never be brought again under judgment in order to determine whether they shall be heirs of salvation and glory, or not. The Scripture is most explicit upon this point. The words of John v. 24, are clear beyond mistake: "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (but this word should be translated 'judgment,' a different word being generally used for 'condemnation': the Greek word employed signifies the process of judgment); but hath passed out of death into life." Such is the literal rendering of the verse. Strange, indeed, is it that any could conceive it to be otherwise, seeing that "there is no condemnation to them which are in Christ Jesus," and that nothing can separate such from the love of Christ (Romans viii.). Furthermore,

if the great passage in Revelation xx., which describes the final judgment of the Great White Throne, be examined, it will be seen that it is a judgment only of the wicked dead; for we are expressly told that "the dead were judged out of those things which were written in the books, according to their works"; and, inasmuch as there never was and never will be, a child of Adam, who, if judged according to his works, could be accepted as righteous (Psalm cxliii. 2), it follows that all they who stand before that great white throne of Judgment, appear in a "resurrection of damnation" (John v. 29), to receive their final doom as "workers of iniquity." These passages, then, speak of a judgment which has to do with the final destinies of men.

We must, however, carefully distinguish from these, another class of passages which speak, not of the judgment of persons, but of works—a discriminative judgment held, not to determine whether persons shall be justified or condemned, but whether the service of believers has been "gold, silver, and precious stones," worthy of their Lord's commendations and praise, or "wood, hay, and stubble" (1 Cor. iii. 12), disapproved, and unworthy of acknowledgment by Him. Let us notice one or two texts of this class; and first we may turn to Luke xvi. The object of the parable of the Unjust Steward appears to be to teach us, upon the principle of contrasts, that if even an unjust steward, impelled by selfish motives, could so prudently use the present as to make it profitable in the future, much more should we, the servants of a just and loving Master, use the advantages and opportunities He gives us of so rendering our service to Him, as that its fruit and issue shall be found awaiting us in Heaven. Such seems to be the force of the words, "Make to yourselves friends out of (lit. 'by means of') the mammon of unrighteousness (that is 'riches,' for money is so commonly used for purposes of unrighteousness that it is worthy of being so named); so that, when it fails (that is, when the opportunity of using it for the Lord closes with our death), they (the results of our service) may receive (or welcome) us into everlasting habitations." Thus viewed, this subject does not teach salvation by works, but only that, if we be faithful servants of the Lord as to the "mammon of unrighteousness" which He commits to our charge, we may so use it in His service on earth as to produce results of glory to Him, and happiness and honour to ourselves in the day of His return.

In the early part of the 1st Epistle to the Corinthians, this subject becomes prominent in several remarkable passages. One of these has already been alluded to, namely, that in the third chapter, in which the Apostle speaks of the work of those who the "labourers together with God" as a building upon the one true Foundation—a building which may be as of "gold, silver, and precious stones," or as "wood, hay, and stubble"; and the true character of which cannot be known "until the day (that is the day of the Lord's appearing) shall declare it, because it shall be revealed by fire, which shall try every man's work of what sort it is"; that is, by a holy, discriminative judgment which shall unerringly prove the true character of all that has been done, and of all the results that follow. The words of the 15th verse are unmistakable: "If any man's work be burned, he

shall suffer loss: but he himself shall be saved; yet so as through fire." Nothing can be more clear than that this verse speaks of the judgment of a believer's works, for it draws a distinction between the salvation of the person, and the preservation, or destruction, of his works, according as they may have been wrought by grace and redounding to the glory of God, or works mistakenly wrought according to the ideas of mere nature, for ends which are not to the glory of God.

Then the Apostle returns to the subject in the next chapter, speaking of himself as a minister of Christ and a steward of God. In this character he expected to be tried by the holy judgment of the Lord, saying that "although he knew of nothing against himself, yet he was not thereby justified (that is 'justified' as to the character of his service), but that He who judged him was the Lord"; and on these grounds he appeals to the Corinthians not to think of his service, or of their own, as though its character could be completely and accurately discriminated now—to "judge nothing before the time, until the Lord come, who will both bring to light ('cast light upon') the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (verse 5). Who can fail to see in these words that the Apostle expected that, in the day of Christ, his service, and that of all the Lord's servants, would be passed in review before the Master's eye; and that that which had been wrought by grace, and according to the principles of revealed truth, would be distinguished by reward—the praise of the Master's lips.

Of the same character is that remarkable passage in 2nd Corinthians v. 10: "For we must all be made manifest (that is as to the true character, motives, and results of all that we have wrought in the Lord's service) before the judgment seat (more strictly Bema, i.e., 'Tribunal') of Christ; that everyone (let it be noticed here that the Apostle is speaking only of believers because he was speaking only to believers) may receive the things done in the body, with reference to ('pros') that which he has done, whether good or bad." This judgment could not be a judgment of persons, to determine whether they should be saved or lost, for the justification of believers is not on the ground of their own works, and their salvation is not the result of that which they have done in the body: "To him that worketh not, but believeth . . . his faith is counted for righteousness" (Romans iv. 5). Furthermore, as has been already pointed out, the word "we" (remembering that the Apostle was addressing the Church, and not the world) clearly shows that it is Christians who are meant; and, also, it may be pointed out that the right translation of the preposition "pros" ("with reference to"), shows us that what is intended to be conveyed is not that persons who have done good are saved on that ground, and that persons who have done evil are condemned on that ground, but that believers receive a reward with reference to, that is, in general accordance with, the character of their service, which, if it be good, shall indeed be rewarded with the Lord's commendation, and if bad, that is worthless, must, as "wood, hay, and stubble," be burned up by His holy, discriminating judgment.

One more passage must be briefly noticed: 2nd Timothy iv. 8.

Unless we understood the distinction which has been above pointed out, we might well be at a loss to understand how the Apostle, in the face of the strong statements of his Epistles that "it is not by works of righteousness which we have done, but according to His mercy that we are saved," could say that there was laid up for him in store a crown of righteousness, "which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing"; for the Apostle is here, unquestionably, speaking of the labours of his life in the service of the Lord Jesus Christ, the Lord's reward for which he describes as a "crown of righteousness" given to him by the "righteous Judge." If, however, the Apostle be recognised as speaking, not of salvation, but of the commendation of a believer's service, we can easily see the propriety of the terms he uses. Service wrought by grace, and according to the directions of revealed truth, can righteously be recognised by the righteous Judge as rightly done, and so constitute a "crown of rejoicing" to the servant who receives his Lord's approval. If, however, this point were not distinguished, the passage might be so interpreted as to lend a colour to the doctrine of justification by works.

This is a beautiful and helpful view, and throws a side-light upon many parts of the New Testament; as, for instance, upon the words in Revelation iii. 11: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Except on the lines of exposition which it has been above endeavoured to indicate, we might well be at a loss to understand what was meant here. If the "crown" was a crown of salvation—of eternal life—how could anyone else take it from us, and wear it in our stead? On the other hand, if the "crown" is the reward of the Lord's approval upon faithful service, well may we lay the words to heart, and seek to serve Him in every way that He makes possible for us, fearing that the work, if neglected, by us might be performed by more faithful hearts than ours, and the approval of the Lord, lost by us, be gained by them.

We can now see how to reply to the question which has been asked: when and how Onesiphorus will receive the reward of which the Apostle speaks—"The Lord grant that he may find mercy of the Lord in that day." The "day" is the day of the Lord's appearing, when Onesiphorus will receive the reward of the service rendered to His Lord through His Apostle, in the loving commendation of that Lord at the Tribunal where the service of all His people shall be passed in review, and when every man shall receive praise of God (1 Cor. iv. 5).

III. Another point remains for consideration, and that is the correct interpretation of the language in which the prayer of the Apostle for Onesiphorus expresses itself: "The Lord grant unto him that he may find mercy of the Lord in that day." What is this mercy" which the Apostle desired that Onesiphorus might receive?

The consideration of this point is the more needful because of two deeply erroneous views that have long been connected with this verse, and which find a place even in modern teaching. These points are: the question of prayer for the dead and for their future salvation, and

the possibility of that salvation being secured in the future by the intercession of those still living on earth. Romanism has long connected these ideas with the passage, and modern Catholicism of the Anglican type does not hesitate to revive such assertions. But the strength or febleness of a cause is in direct proportion to the character of the arguments used to support it, and it requires but a moment's consideration to see how feeble must be this cause when we discern, as the simplest mind can readily do, that so far from the text before us being a proof of that which is sought to be deduced from it, it can only be used as a proof by assuming the required facts instead of proving them. There is no evidence whatever that Onesiphorus was dead; and the inference that because the Apostle sends a message of love to the household of Onesiphorus in the fourth chapter of this Epistle, Onesiphorus himself was no longer living, is insufficient to demonstrate anything except the weakness of the cause in which it is employed. Onesiphorus may easily have been absent upon some journey, such as, for instance, that which brought him to Rome on a previous occasion, or it may very well have been that the Apostle adopted the words "the household of Onesiphorus" as a more appropriate form of salutation (for reasons best known to himself), than "Onesiphorus and his household." At any rate, there is no proof that Onesiphorus was dead, and it would be deeply unwise, to say the least of it, to draw so large an inference from so slender and insecure a conclusion. This may then be briefly disposed of as another of the many doctrines of Catholicism, which may rest upon the teachings of the fathers or the traditions of the Church, but whose essential weakness is displayed as soon as they are brought into the light of Holy Scripture.

A more important point, however, is as to what is meant by the word "mercy"—"The Lord grant that he may find mercy of the Lord in that day." The Greek word "eleos," here translated "mercy," means "pity" or "compassion," and then, derivatively, "a work or act of compassionate kindness wrought by the pitying one towards others." It is needful to take careful note of this remark, because the word "mercy" has now acquired a somewhat theological sense—if one may be allowed so to speak—in virtue of which it is insensibly connected by many with the pardon of guilt, or release from the consequences of sin. That it sometimes has such a reference is not denied, but the broad sense of the word, as above pointed out, must be first apprehended before any application of it can be made to particular cases or circumstances. In proof of this, let us notice two or three passages. Matthew ix. 13, "I will have mercy and not sacrifice." Here it is clear "mercy" means "compassionate and kind dealing between man and man." Luke x. 37, "He that shewed mercy on him"—the compassionate kindness which had just been illustrated by the dealings of the Samaritan with the wounded Jew. I have selected these two passages which speak of "mercy" ("eleos") as a quality in the mind of a man towards his fellows, on purpose that we might see more clearly that it has not of necessity any judicial meaning in our text; and, indeed, it may be safely said that, if the whole of the passages in which it occurs in the New Testament be examined, this

radical signification will be found to apply to each. One example may suffice: "Not by works of righteousness which we have done, but according to His mercy ('eleos') He saved us" (Titus iii. 5): Here "mercy" describes the originating motive in the mind of God from which flowed forth the salvation of men, while the words that follow describe the means through which that salvation has been brought into effectual application to our case: "by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour."

Having gained, it may be hoped, a clearer view of the meaning of the word "mercy," let us now proceed to apply it to the interpretation of the text—"The Lord grant that he may find mercy of the Lord in that day." Now, this mercy to Onesiphorus in the future may surely be understood to be the same in character as that mercy in the present, which the Apostle prays in the 16th verse may be given unto the house of Onesiphorus; and it can hardly be supposed that what the Apostle desires for the household of Onesiphorus in the 16th verse is the salvation of their souls; so neither can it be supposed that the mercy he desires for Onesiphorus in the 18th verse is the future salvation of his soul. On the other hand, is it not equally clear that that for which he prayed was the compassionate and kind recognition, by the Lord, of the sympathetic service of Onesiphorus and of his household—that service which they had rendered to the Lord by tending the wants and refreshing the spirit of the Lord's Apostle? Did not the Apostle desire, and put that desire into prayer, that the Lord might remember these things, and, in His gracious compassion, receive as service wrought to His Name, the kind dealing of Onesiphorus and his household towards the Apostle, and that Onesiphorus might find in that future day, when all such service shall be appraised and rewarded, the Lord's gracious commendation of it at the tribunal of His glory? This view is so simple, so natural, and so Scriptural, that it commends itself at once to the mind: simple, because it requires no artificial explanation, nor doubtful inferences, to support it; natural, because it is so exactly what we should ourselves have felt led to do under the like circumstances, in gratitude towards a servant of Christ who had succoured us, and to whom we could return nothing save our prayers; and Scriptural, because it agrees so perfectly with the teaching of Scripture elsewhere upon the same subject.

It is desirable, however, to make one point of the subject a little more clear. Why should the praise and commendation of the Lord upon the service of Onesiphorus be described by a word which suggests to the mind the idea of compassion, for "eleos" is "compassionate kindness"—kindness dictated by compassion? Now, compassion introduces the thought of imperfection. We may treat a fellow-man, in health and strength equal to our own, with kindness, but, if he were wounded or dying, we should treat him with compassion as well as kindness, or, if we may so say, compassionate kindness. What is the need, then, why the service of believers should be regarded by their Lord, in the day when they stand before His tribunal to submit that service to His holy scrutiny, with compassion as well as kindness?

The answer is easily found. It is this: that owing to the profound sinfulness of our hearts, and the necessary imperfection of the very best work that by grace we can ever accomplish, there is never a service that we can render to the Lord concerning which we have not need to say, "Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified" (Psalm cxliii. 2), and which, were He to regard it according to its intrinsic character, would not be worthy of rejection at His hands, because of the sin which minglcth even with our holy things. It is this imperfect and unworthy character that our best service wears, and ever must wear, that calls for the exercise of kind and compassionate forbearance upon the part of our Lord: indeed, we could not dare to serve Him at all were it not for the kindness of His heart in consenting that, when we have served Him with a service concerning which we can only say that in it we have been unprofitable servants, that service, cleansed from its sinful imperfection by the atoning blood, should be received with forbearance and compassion. But He does for all His people:—

"Unworthy our thanksgiving,  
 All service stained with sin,  
 Except as Thou art living,  
 Our Priest, to bear it in;  
 In every act of worship,  
 In every loving deed,  
 Our thoughts around Thee centre,  
 As meeting all our need."

Let us take a simple illustration. Supposing we found that one of our children, impelled by loving desire to please its parent, had undertaken at the impulse of that love, and carried out to the best of its small ability, some humble piece of domestic work: though, when that work was done, it was found so imperfect as to be worthy only of being done over again. With what feelings should we regard the child and its service? Should we reject the effort to please because the result had been so far from perfect? As far as the work itself was concerned, it would be unworthy and imperfect, indeed, it might be needful to unpick every stitch, and do it all over again, but would not a mingled tide of affection and compassion flow through the parent's soul? How we should value the love that had prompted the imperfect work and how gladly should we reward with words of loving commendation the affection and diligence that had wrought out the labour of the little loving heart that yearned to please. And if this illustration be true of us, who are so little removed from our children in wisdom and skill, what shall we say of the infinite compassion and unspeakable kindness of His heart who, though divided from us in His perfectness as far as the heaven is from the earth, nevertheless stoops in compassionate condescension to look upon our labour, to forgive its imperfection, compassionately to rectify its defects, and in mercy to receive it, notwithstanding its unworthiness, and to say, "Well done, good and faithful servant: enter thou into the joy of thy Lord."

And this, we note, He will do in the day of His glory. "Then shall the righteous say, Lord, when saw we Thee an hungred, and fed Thee?"

or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee?" Or when saw we Thee sick, or in prison, and came unto Thee?" Their answer shows how little they realized intelligently and completely what such service had been at the time it was rendered. But the King had accepted their service, appraising it in compassionate kindness, not at its native value, but at the worth which His own love and grace had placed upon it, and so come the words of reply: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew xxv.).

Such, then, was the service of Onesiphorus, and such, we may be sure, will be the Lord's acknowledgment and approval of it in the day of His glory. Then shall the counsels of all hearts be made manifest, and every man have praise of God. Onesiphorus will be there to thank God for all that he had received through Paul, and Paul will be there to thank God for all that he had received through Onesiphorus: and the sower and the reaper will rejoice together. Then will the Lord in His compassionate mercy acknowledge and reward all service that has been truly wrought to His Name; and they to whom such rewards are given will not think, for a moment, that they were worthy of them, as the language of the righteous in Matthew xxv. has just shown us: they shall marvel that grace, overmastering their evil, has enabled them in any measure and in any manner to serve the Lord, and, still more, that grace can see anything to reward in service so imperfect, though rendered in response to the restraining love of Christ. Will they not cry, "Not unto us, but unto Thy Name be all the glory," and glad surprise, no less than "joy unspeakable and full of glory," fill the hearts of all who, like Onesiphorus, have sought by grace to serve the Lord in their earthly days! How sweet the encouragement to labour on! Our labour may be feeble, but it shall not be in vain in the Lord. How sweet the encouragement to look forward to that day of glory, and to think of the hour when we shall enter in to our Lord's presence, not to stand as criminals on trial of life or death, but to come before a loving and compassionate Master, One far more ready to bless than we ever know, far more willing to acknowledge the least service rendered unto Him than our hearts can ever conceive, and to hear from His lips those delightful words: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord"! (Matthew xxv. 21.)

---

DEAR Lord Jesus, let us never, never forget Thee. Shall not the remembrance of Thee be the first and last, and everlasting object of remembrance in our souls? Forget Thee! Let every thought be done away in oblivion before that Jesus is forgotten. As long as memory can hold a place in our poor minds, let the name of Jesus never, never be worn out. Let us, gracious Lord, at Thy board and table, continually celebrate, in the memorials of bread and wine, Thy blessed memory.—*Hawker*.

## FOR THE NEW YEAR.

*"My presence shall go with thee, and I will give thee rest."*—

EXODUS xxxiii. 14.

"My presence shall go with thee," that is, "I Myself will go with thee; I will not leave thee, nor forsake thee." This is just what we need. The language of our hearts should be the language of Moses, "If Thy presence go not with me, carry us not up hence." The presence of God to be realised to the full, practically and experimentally—to have His presence and help with us day by day, hour by hour—in all circumstances, at all times, to have His presence and company with us—that is what we need.

In the prospect of another year before us, great, many, and varied may be the trials and difficulties which overtake us, but God will be with us during this year. That is what we look for; that is what we expect. And as we rise in the morning we should say to ourselves, "Whatever may be wanting, God will not be wanting; whatever is lacking, God is able to supply me this day; however great my weakness, God is able to strengthen me; and this day also He will be with me. All I have to do is to look out for and expect His help." And throughout the days of our earthly pilgrimage we should thus trust God.

Then He promises Moses, "And I will give thee rest." He has been resting now thousands of years. Oh, what rest this man of God has had since then!

And this is our bright prospect. However great, many, and varied the difficulties of this life, and though our temptations and perplexities be numberless, the prospect before us is bright—nothing but brightness in that which is to come throughout eternity. "I will be your God, your God and Father in Christ."

"The eternal, unchangeable One, who has loved me in Christ Jesus with an eternal, unchangeable love, has given me also this promise, 'I will give thee rest.' I do not deserve it, but for Christ's sake He will do it," every child of God should say to himself, and should look out for the rest, and expect great rest; and rest it will be to the full when it is granted to us.

"If Thy presence go not with me, carry us not up hence." This was of all things that which Moses craved—the presence of God. Whatever may be wanting, as long only as we are really and truly by faith in fellowship with God, in communion with God, so that we have the prospect of enjoying His presence, nothing can be wanting to us.—From an Address by Mr. Müller, 1892.

ONE with Christ, as God-man, the mystical body, the risen Saviour. One with Him in the friendship of His humanity. The friendship of Deity perpetually flowing towards them and into them in the friendship of His humanity. One, one for ever, as free from the intrusion of sin (and that eternally) as the humanity of the Son. As free from the intrusions of sin as even the Deity of the Son Himself—for evermore.—*Howells.*

## PASTORAL NOTES.

## HOLINESS.

*"Blessed are the pure in heart, for they shall see God."*—MATTHEW v. 8.

THERE is a special beauty in purity. The fresh-fallen snow, e.g., how beautiful it is! and how different to the mire of the roads and streets! There is a special pleasure connected with purity. How pleasant is a clean garment; and what a contrast sometimes it is to a soiled one. There is a cleansing tendency about purity; that which is pure tends to make and keep other things pure; whereas impurity defiles.

1.—"Blessed are the pure in heart." The Hebrews considered that the heart was the centre of man's innermost being, and therefore that it was the seat or source of his imaginations, feelings, understanding, and affections. Hence it is that we frequently read of the heart in Holy Scripture, and its various characteristics, such as being "evil," "corrupt," "froward," "proud," "hard," "deceitful," "good," "honest," "merry," "sorrowful," and "fearful," and hence we understand the expression "pure in heart," to mean purity of the mind, imagination, thoughts, and desires.

The heart of man is not thus naturally pure, "The imagination of man's heart is evil from his youth." Man does not see or understand, until he is enlightened by the Holy Spirit, what is "the beauty of holiness," and its intense desirableness. Man is not like the sun's rays, which can light upon impurity, and yet be uncontaminated by it. On the contrary, he seems to be scarcely capable of coming into contact with it without being in some measure contaminated by it; and, as he is constantly being brought into contact with it in this world of sin, he runs the risk, unless he be constantly cleansed and purified, of becoming more and more defiled.

How desirable, then, the prayer of the Psalmist, "Create in me a clean heart, O God, and renew a right spirit within me;" "Wash me, and I shall be whiter than snow;" and also the prayer of the compilers of the Church of England liturgy,—who evidently were men, who, like Solomon, felt "the plague of their own hearts," and their need of supernatural cleansing,—"*Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name.*"

Yes; by nature we are utterly corrupt in heart. The words of Him Who knew well what was in man's heart distinctly indicate this: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these come from within, and defile the man." "Who can bring a clean thing out of an unclean?" "Can the Ethiopian change his skin, or the leopard his spots?" No, but the Almighty can do it, because nothing is impossible with Him.

A remarkable lecture was given in London the other evening by a distinguished chemist. He produced before his audience an array of bottles containing dyes of the most exquisite shades of colour, and

numbering no fewer than upwards of twenty different varieties, and he showed how every one of those exquisite colours had all been produced, by intricate chemical processes, from black coal-tar, or pitch! Who can touch pitch without being defiled? and yet from that black defiling stuff, by man's skill and ingenuity, those lovely, pure, and useful colours can be evolved. If man can accomplish such a work as that, what cannot God accomplish?

"This is the will of God, even your sanctification." He sanctifies His people by His Word. He "purifies their hearts by faith." He saves them by "the washing of regeneration, and renewing of the Holy Ghost." He "sanctifies and cleanses His Church by the washing of water by the Word, that He may present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish."

God bids His saved people "follow after holiness, without which no man shall see the Lord. Is the question asked, "Who shall ascend into the hill of the Lord, or who shall stand in His holy place?" The reply is: "He that hath clean hands, and a pure heart." Of only One could this be perfectly said, even of God's only-begotten and well-beloved Son; but in a lesser degree, through the regenerating operation of the Holy Spirit, it may be said of every one of the redeemed. A special and wonderfully comforting promise is given to His children in the words: "I will be a Father to you, and ye shall be My sons and daughters, saith the Lord Almighty;" but its fulfilment is distinctly associated with their obedience to the command, "Be ye separate, and touch not the unclean thing."

Oh, to realize more and more fully the beauty of holiness, and the deformity of unholiness. Oh, to listen to our Father's voice and realise what it means for our happiness and welfare, when He says: "Be ye holy, for I am holy."

There is nothing unholy in heaven, and never can be. An unholy thought or imagination, or impulse, or wish would be impossible there for a moment. Even in the world of nature around us we may see that nothing which comes to us from above is impure; the rain, the snow, the atmospheric air are as pure as they well can be. Rain-water seems sometimes to be impure, but why? simply because it is collected in impure vessels, or it is allowed to wash the roofs of houses and mingle with the dust and dirt upon them before it is collected; but if it be collected direct into clean vessels, it will be found to be as pure as any water need be. And it is from below, from within and around us, that inward impurity arises.

If we are wise, we shall pray and struggle against corruption more and more, and avoid it to the utmost of our ability. We shall not merely be content—as some persons appear to be—with mourning over it, and regretting it; that is a desirable thing, but it is not sufficient; we have need to do something more, viz., to follow the apostolic command, which says: "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting

holiness in the fear of God." We shall remember that it is written that "they that are Christ's have crucified the flesh, with its affections and lusts;" and that "every man that hath this hope in Him purifieth himself even as He is pure." Our usefulness depends upon it; "In a great house there are not only vessels of gold and of silver, but also of wood, and of earth; and some to honour, and some to dishonour. If a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work." Our happiness depends upon it. No happiness is greater here than that of a sanctified heart. And the honour and glory of our Father in a measure depend upon it; for as the purest diamond or crystal shines the brightest, so does the purified heart.

"Bless'd are the pure in heart,  
For they shall see our God:  
The secret of the Lord is theirs,  
Their soul is Christ's abode."

Hatford Rectory, Faringdon.

D. A. DOUDNEY.

"LET NOT YOUR HEART BE TROUBLED."

(JOHN xiv. 1.)

Oh, "LET not your heart be troubled,"  
Trust in Christ the King,  
Who delivered you from bondage,  
By His suffering,  
For His service sweet and light,  
Which is "perfect freedom" bright.

Oh, "let not your heart be troubled,"  
Cast your care on Him  
Who, although He guide and  
govern  
Stars and seraphim—  
Cares for birds and blossoms gay,  
Cares *much more* for you to-day.

Oh, "let not your heart be troubled,"  
"Rest" in Him, and "wait."  
He who never works too early,  
Never works too late,  
He will do "great things" indeed,  
In due time to meet your need.

Oh, "let not your heart be troubled"  
With the fear of pain;  
Nought that comes by His appoint-  
ment  
Can be bitter bane.  
Furnace fires which He controls  
Are rich boons to ransomed souls.

Oh, "let not your heart be troubled,"  
He whose love for you  
Passeth far the "love of women,"  
Wives and mothers true,  
He who hath almighty power  
Is a-near you every hour.

Oh, shall He not guard you fully  
From all evil dire?  
Oh, shall He not give you freely  
All good you require?  
Must you not be ever blest?  
Should you not be aye at rest?

Oh, "let not your heart be troubled"  
At life's trials drear;  
Oh, "let not your heart be troubled"  
When Death hovers near;  
Tremble not beneath his wing,  
He has lost his deadly sting.

Oh, "let not your heart be troubled,"  
Time is flying fast.  
You shall be "with Christ" your  
Saviour,  
Safe at home at last;  
There no trouble shall annoy,  
There your soul shall share His  
joy.

ISA.

## Sermons and Notes of Sermons.

---

### THE WORLD'S OBLIGATION TO GOD'S SAINTS.

A SERMON PREACHED IN ST. MARY-LE-PORT CHURCH, BRISTOL, ON SUNDAY MORNING, MAY 1ST, 1859 (BEING THE DAY APPOINTED FOR GENERAL THANKSGIVING FOR THE SUPPRESSION OF THE MUTINY IN INDIA), BY THE REV. S. A. WALKER, M.A., RECTOR.

*“And He said, I will not destroy it for ten’s sake.”—*  
GENESIS xviii. 32.

(Concluded from page 48.)

III. The Forbearance of God towards the Wicked, for the sake of the Righteous. Under this head we are called upon to consider—

1. That God has a people whom He calls peculiarly His own, mingled among the mass of dead, ignorant, and ungodly human beings composing what is called the world; just as righteous Lot was placed in Sodom, in the city, but not of it, residing in the midst of its depraved inhabitants, yet not identified with their wicked ways or deeds of darkness, “but rather reprovng them.” These citizens of another country—that is, an heavenly—are scattered up and down this Satan-ruled world, testifying, by the light which they shed and the path which they pursue, for God, and against the usurper of His dominion; and they feel, while acknowledging themselves strangers and pilgrims, that there is a “needs be” for their lingering a brief season here, for the postponement of their hopes, and even for the trials to which, in consequence of their separation from those around them, and their consecration to Christ, they are exposed. They are not their own, and they rejoice in every opportunity of glorifying Him who has purchased them, “in their bodies and their spirits, which are His” (1 Cor. vi. 20).

We have a perfect illustration of the external mingling, yet spiritual separation, that exists between Christ’s redeemed ones and the subjects of Satan’s rule in this world, in the parable of the Tares and Wheat, supplied by our Lord for the instruction and consolation of His people in their present state. It is shown to us there that—

(1.) There does exist, and ever has existed on earth, a people belonging to the Lord Jesus, a goodly seed called “the children of the kingdom.” These owe everything that distinguishes them from others to the fact that they are “the planting of the Lord, that He might be glorified” (Is. lxi. 3).

(2.) There also exists a people on earth, who so manifestly believe the original lie of Satan, and act and speak in his spirit, and for the fulfilment of his designs to dishonour God and banish the remembrance of Him from His own creation, that they well deserve to be considered his progeny, “the children of the wicked one.” To these our Lord addressed Himself when He said, “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (Matt. xxiii. 33). Their character and conduct emanate from the enmity of Satan to

Him who says to His intelligent creatures, "Be ye holy, for I am holy" (1 Pet. i. 16).

(3.) These two parties appear mingled together in the earth, and even in the professing Church of Christ, and in many points have such an outward resemblance to each other as not to be immediately distinguished. It is only by their fruits that they can be known. Hence, Satan's seed is all the more dangerous and disfiguring to the field in which it is sown.

(4.) Man's policy would be instant separation, either by the destruction of the wicked or the withdrawal of the righteous, and their occupation of another field, into which none but themselves should enter; and this policy human restorers of God's Zion have in every age sought to carry out, but never with any real success, for two reasons: First, they lacked ability; and, secondly, God has reserved this and every other remedial work to Himself, and His own time and season.

(5.) The separation of the tares and the wheat now would inflict much pain and loss upon the latter. It would tear asunder ties the most tender and valuable—parents and children, husbands and wives, brothers and sisters, belonging, alas, often to the too widely and eternally severed parties, must then be snatched from each other's side, and offices the most important in God's providential designs be left unfulfilled. But, besides this, the children of God have need of even the enmity and carnality of Satan's offspring for the trial of their faith and heavenly allegiance, and their discipline in seasons of self-security and decline. The saints of God in every age have felt and admitted that the school of adversity was the fittest school for them. In that school our beloved Jesus, we are told, was made "perfect" (Heb. ii. 10; xii. 3). The rod employed there is "the contradiction of sinners" to the truth and its maintainers; therefore is it necessary that the tares should be allowed to grow together with the wheat until the harvest, or end of this dispensation.

(6.) The children of the old serpent are devoted to destruction. Their judgment may appear to slumber, but it is certain. This is an awful thought! You see, my friends, there is no reserve here in the announcement of the fact. "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. xiii. 41, 42). But His own beloved ones shall be gathered into His granary—His kingdom of glory, to dwell with Him for ever. Be not deceived, my friends, any of you who are living without God; He will not, He cannot, hesitate to execute upon all who shall be found out of Jesus in the great day, the utmost severity of His holy wrath and indignation. "The wicked shall be turned into hell, and all the nations that forget God" (Ps. ix. 17). I pray God that you may be led to flee from the wrath to come, through faith in the Lamb of God, who came "to seek and to save that which was lost" (Luke xix. 10).

(7.) The principle is here involved, which I wish to keep prominently before you in this discourse, namely, that the objects of Christ's redeeming love in this world are the salt of the world. To them its

present preservation from the threatened judgments of an insulted God is owing. The tares and the wheat are to grow together until the harvest—until the final gathering out of God's saints, and then—and then, my friends, the long suspended catastrophe will come, as surely as the deluge came in past times, when worldlings were ardently engaged in their ordinary pursuits and pleasures, as though a forbearing God had not given them warning, or was unable or afraid to strike. But the deluge came, nevertheless, and swept them all away. So will it be in the end of this age: the same eating, drinking, marrying, buying, selling, building, shall be going on, when the fiery shower comes down that will burn them up like stubble, and leave them neither root nor branch (Mal. iv. 1).

And why has the judgment tarried? Has not the human race long since filled up the measure of its iniquity? Why, then, has not the cup of vengeance overflowed? Simply because God's purposes of grace and love in the Lord Jesus Christ must first be accomplished; and because He will put honour on His saints, by making them the guardians of the earth which they yet inhabit. The destroying angel could not proceed to the work of destruction until Lot and his family were removed from Sodom. The safety of one righteous man must not be compromised, therefore he must be safely sheltered in Zoar before the work of vengeance begins. The word to him was, "Haste thou, escape thither, for I cannot do anything till thou be come thither" (Gen. xix. 22). And so it is with the many men and women whom God accounts righteous for His dear Son's sake; they must all find refuge in Zion, the city of God, which He has prepared for them (Heb. xi. 16), before that great and terrible day of the Lord come (Joel ii. 31). The agents of Almighty wrath against a world sunk in iniquity cannot fulfil their awful task until those precious ones have come thither; and as that will not be till He comes who is to lead them in and dwell with them there, the fiat of righteous judgment continues still suspended, and a guilty race is spared.

My dear friends, we have come upon perilous times. War, God's fearful scourge, has reappeared in Europe, after a manner to indicate a protracted and terrible course of carnage, rapine, and disorder. Who can predict its termination? Who can say of what stupendous events in the history of our world it may not be the precursor? We know that, in the language of our Lord, "men's hearts are failing them for fear, and for looking after those things which are coming on the earth" (Luke xxi. 26). And well may the children of this world tremble; for when God's judgments are in the earth, it is not they who feel a sense of security. It is thought impossible that our own dear country can escape being involved in the general convulsion. There are those, on the contrary, who think that the humiliation of England is the ultimate object contemplated by the instigators of this war. It may be so; for England, with all her national unfaithfulness, has still enough in her religious and political constitution—her free Bible, and consequent liberties—to provoke the hostility of countries down-trodden by the power of Rome, and the despotism maintained by ignorance and priestcraft. It may be, my friends, that the soil which the

foot of the invader has not trodden for centuries, may be exposed to the incursion of foreign foes, maddened by the remembrance of past defeat, and stimulated to the most fiendish purposes by national jealousy and religious hate; but I cannot help remembering the mercies vouchsafed to my country in past days of war and peril, when her most formidable and relentless foe taxed his mighty power and undoubted ability to the uttermost to crush, or even to humble her, and he did not succeed. These were the days when Evangelical truth was shaking off within her borders the slumber of several generations; when our beloved Church, which had for such a long time forgotten the blessed truths embodied in her formularies, began to yield, through the energizing power of the Holy Spirit, to the quickening and enkindling influences of those truths; and, equally with the nonconforming sections of the professing Church around her, to rise to the measure of those sacred obligations to the ignorant, the degraded, the wretched, at home and abroad, which He in whom she professed to believe imposed upon her. These were the days when modern missionary enterprises were inaugurated. They were born amid the cannon's roar, which reverberated throughout the world; they were cradled amid the clash of arms, the deadly struggle of mighty hosts, the cries of the wounded, and the wail of the widows and orphans—the survivors of husbands and fathers cut down in their might. Formidable armaments threatened the land of their birth. That land was exhausted of money, poured forth with almost miraculous profusion; it was exhausted of men, who shed their blood like water, in every sea and upon every shore; it was for years agitated with the most startling intelligence, and the wildest fears of hostile invasion: and yet, amidst all these engrossing and apparently discouraging cares, one society after another for conveying the bread of life to perishing sinners, at home and abroad, started into existence; and while statesmen and warriors were wielding with deadly effect the sword of carnal warfare, there were not wanting soldiers of Jesus, who chose this time to draw from its scabbard the long-neglected sword of the Spirit—the Word of the living God—in behalf of the glory of our triune Jehovah, and His yet unconverted people scattered abroad. The event proved that when the destruction of England was aimed at and expected, God had some tens of righteous ones there, for whose sake He declared it should not be destroyed; and so the gracious decision of Jehovah prevailed over the fiery wrath of envious and malignant foes.

And now, dear friends, that the season of our country's extremity seems to be returning, it behoves those taught by the Spirit to consider the signs of the times, and to calculate our chances of escape from the dangers that threaten us; and surely we may thank our own God and our fathers' God, that while we have much, very much, to bewail of national ingratitude and ungodliness, we have yet evidences that the Spirit still moves on the face of our country, quickening whom He will, and consecrating many of our countrymen and countrywomen to the service of our dear Redeemer, in every department of Christian enterprise, at home and abroad. How wonderfully have Evangelical agencies multiplied within the last fifty years; and what genuine zeal

and earnestness have there not been displayed in all, by every class, from the highest to the lowest. These surely are evidences that the Divine Sanctifier has been at work amongst us, taking of the things of Jesus, and showing them to many a soul as a stimulus and a motive to take up the cross and follow Him.

Surely the God of Judgment loves His blood-bought people in England; and for their sakes, will again interpose for the safety of their dear native land. Surely His people will at this time cling more closely to the Source of their strength, and manifest more entirely their separation from that world which "lies in the wicked one," and is awaiting its doom, when the purposes of Covenant love to them are fulfilled. Nor can I doubt that the Throne of Grace will be the constant resort of those who know the way thither, and their sure welcome from Him who has "borne their griefs and carried their sorrows," and who still invites them to cast them all upon Him.

And in referring to the value of intercessory prayer for our beloved country at such a time as this, I must not conclude without directing your attention to the office which Abraham was fulfilling when he received the gracious assurance which I have selected as the subject of this discourse—an office in which he doubtless typified a greater than Abraham, even "the Apostle and High Priest of our profession," who is at the right hand of God, "ever living to make intercession for us" (Heb. vii. 5). Abraham pleaded for Lot. He remembered him when God announced to him the overthrow of Sodom, where Lot dwelt.—Observe:

1. Lot was dear to the heart of Abraham. He called him his brother (Gen. xiii. 8; xiv. 14); and he probably thought there would have been found at least ten righteous persons in his household, for whose sake Sodom would be spared. Thus our Divine Mediator loves those whom "He is not ashamed to call His brethren" (Heb. ii. 11), and claims for their sake the suspension of Almighty judgment pronounced against an apostate world. And shall not we in England hope and believe that He pleads for the preservation of our country, on the ground of the many tens of His elect ones who, notwithstanding abounding sin, profanity, and carelessness, are to be found there?

2. Lot had accompanied Abraham out of the land of idolatry into the land of promise. He was, therefore, identified with him in his pilgrimage state, and this formed a link between them, which, notwithstanding their present local separation, rendered them objects of tenderest interest to each other. Thus Jesus included in Himself, on the cross, and at the sepulchre, all that the Father had given to Him. They were crucified with Him, and they are risen with Him (Rom. vi. 6; Col. ii. 12). Thus are they one with Him, and He is one with them. He does not forget this on the throne, but identifies Himself with His still militant people; although He, their Head, has risen above the storms and the waves of earthly affliction, and they are still battling with the Satanic elements of mischief which they have themselves helped to put in motion.

3. But the tie between Abraham and Lot had been drawn still closer by the devoted affection exhibited by the former in rescuing his kins-

man from the hands of the spoiler. Sodom had been attacked by the confederate kings, taken, and pillaged. Lot and his family were carried away captives, and his property fell into the hands of the conquerors. Abraham pursued the captors, and at great risk to himself, succeeded in delivering the objects of his fraternal interest, and all that belonged to them, out of their hands. Our Divine Champion has done more than this. He has sacrificed His precious life to redeem His beloved ones from eternal captivity, and their inheritance from the confiscation of Almighty justice. He has given them back life, freedom, and Paradise. They are no longer in the "gall of bitterness and bond of iniquity," the iron of legal and carnal slavery no more enters their souls. They are free—not slaves, but sons—not beggars, but heirs of God, and joint heirs with Christ. The link cannot be more close or inseparable that binds them to their Deliverer and their Head.

4. Abraham obtained all that he desired—not impunity for the guilty citizens of Sodom, but safety for righteous Lot. The Lord was merciful to him (Gen. xix. 16). He who says, "I will show mercy on whom I will show mercy" (Ex. xxxiii. 19) separated him who was in the heart of Abraham when he prayed, from those whose destruction Abraham did not seek to avert. The saints of God must ever rejoice in the exercise of Divine Sovereignty, and, while feeling themselves to be "brands plucked out of the fire" (Zech. iii. 2), rest assured that there is love, righteousness, and wisdom in the intercessory prayer of the Redeemer, "I pray for thm: I pray not for the world, but for them which Thou hast given Me; for they are Thine," and ascribe their salvation from present and eternal evil to the principle of unconditional grace embodied in that prayer; while feeling satisfied that, as regards God's dealing with nations or individual members of the human family, merely as such, "the Judge of all the earth will do right" (Gen. xviii. 25).

May God the Spirit apply the word of comfort and of warning to all our souls, for Christ's sake. Amen.

---

"SUPPORT THE WEAK, BE PATIENT TOWARD ALL MEN."

Look, what the crutch is to the lame, and the beam is to the dilapidated house, that ought strong saints to be to the weak. Strong saints are to be crutches to the poor weak ones; they ought to be as it were beams, to bear up the weak, and help them by their loving counsel, prayers, tears, and example. When a poor weak saint is wounded by a temptation or by the power of corruption, then it is the duty of the strong to comfort and support such a one lest he be swallowed up of sorrow, and put both your hands underneath, to support him that he faint not in such an hour. "Strengthen ye the weak hands, and confirm the feeble knees" (Isaiah xxxv. 3).—*Thomas Brooks*, 1661.

---

THE Gospel is destined to bring man into eternal conformity to the law of God.—*Howells*.

## CHRIST "ALL AND IN ALL."

"*He is altogether lovely.*"—SOLOMON'S SONG v. 16.

"*Christ is all and in all.*"—COLOSSIANS iii. 11.

## CHRIST IS ALL.

A PERFECTNESS in Jesus ever dwells,  
Of which the Scripture most sublimely tells,  
That He is all-sufficient as our Friend  
In every trial, and till afflictions end.  
Yes, "altogether lovely" is our Lord;  
His hands, His feet, His wounds, His work, His Word!  
Most precious in His Person and His grace;  
Sweet are the smiles of His dear blessed face;  
Tender the glances of His pitying eye,  
Wherewith He guides His people from on high,  
Still looking out for them the very way  
In which He leadeth on from day to day.  
All wisdom still remains in Him, their Guide;  
His mighty power protects on every side.  
All-tenderly the Shepherd ever leads,  
While from His bounty all His sheep He feeds;  
For He *has* all that we poor sinners need.  
If we have Him, then we have all indeed.  
And thus the song bursts forth from all  
His saints, that He their Lord to them "is all."

## CHRIST IN ALL.

Christ is in all His people as their Hope;  
In all afflictions Jesus holds them up;  
In every furnace He is there to bless,  
To order all things, and relieve distress;  
In every trying path His steps they trace;  
In everything they see His matchless grace;  
In sorest needs, in Him they have a store.  
In all their needful chastenings they find  
His love appear, sweet, sacred, tender, kind;  
In all the Spirit's work, from first to last,  
His Covenant faithfulness preserves them fast.  
In every providence His wisdom shines,  
Especially in all its crooked lines;  
In all the promises His voice they hear,  
Comfort imparting, silencing their fear;  
In all His precepts He instructs their feet  
To follow Him, and walk as it is meet.  
We praise Thy Name, and at Thy footstool fall,  
For, Lord, Thou'rt lovely as our "All in all!"

*Bath.*

E. C.

IN Christ—in the sufferings on the cross—death perished.—*Howells.*

SWEET consolation, when a child of God is brimful of trouble then the wine of consolation is at hand; therefore, hold thy peace and murmur not, but sit silent before the Lord.—*Brooks.*



THE REV. STEPHEN CHARNOCK, B.D.

(Born 1628. Died 1680.)

## THE PORTRAIT.—THE REV. STEPHEN CHARNOCK, B.D.

IN the GOSPEL MAGAZINE for November, in the year 1780, there appeared a portrait of that eminent seventeenth century divine, the Rev. Stephen Charnock, whose theological writings will ever be reckoned among the choicest legacies which have come down from the golden period of Evangelical preaching in England. We are sure our readers will be pleased to possess a reproduction of the portrait, with a brief biography of God's faithful servant.

Stephen Charnock was born in the parish of St. Catherine Cree, in the City of London, in the year 1628. He was the son of Richard Charnock, a solicitor, who was descended from an ancient Lancashire family, the Charnocks, of Charnock. We have no account of his early years, or of his training in the family. He, however, lived in stirring times, and was in later days called upon to play a personal part in great events.

At fourteen years of age he was sent to Emmanuel College, Cambridge; students at that period being entered at a much earlier age than they are now, and had their University career over in sufficient time to enable them to enter, when yet young, on their professional employments. He matriculated, as a sizer, July 8, 1642. The late Dr. M'Cosh, of Belfast, in his memoir of Charnock, observes:— "Whether by the design of his father, or by the leadings of providential circumstances, we have no means of knowing, but young Charnock was sent to Emmanuel, the 'Puritan College'—so-called, it is said, from a conversation between Queen Elizabeth and its founder, Sir Walter Mildmay. 'Sir Walter,' said the Queen, 'I hear you have erected a Puritan foundation at Cambridge.' 'Madam,' said Sir Walter, 'far be it from me to countenance anything contrary to your Majesty's established laws; but I have set an acorn which, when it becomes an oak, God alone knows what will be the fruit thereof.'" Charnock graduated B.A. in 1645-6, and M.A. in 1649. The tutor from whom he had received his chief instruction was Mr. W. Sancroft, afterwards Archbishop of Canterbury, a Royalist. When he came to Cambridge, he does not appear to have possessed any living faith, but he was there led to search and pray. For a time he was in darkness of soul, and beset with sore temptation, but light from on high was presently granted, and grace enabled him to devote himself to the cause of God's truth. He wrote out a paper explaining the way by which he was graciously led, and declaring his dedication, but it perished in the great fire of London. One who knew him well at Cambridge, writes of those times:—"Most choice he was of the ministers that he would hear; what he learned from books, converse, or sermons, that which affected and wrought most upon him he prayed over until he was delivered into the form of it, and had Christ, grace, and the Spirit formed in him. True, he had been in darkness, and then, he said, full of doubtings, fears, and grievously pestered with temptations. How oft have we found him (as if he had lately been with Paul caught up into the third heavens, and heard unspeakable words) magnifying and adoring the mercy, love, and goodness of God."

Charnock was all his life a laborious student. Learned as he was in the higher branches of human knowledge, his chief attainments concerned the Holy Scriptures in the original languages. As to his linguistic accomplishments, he not only was skilful in the Hebrew and Greek tongues, but also in Arabic, Latin, French, Dutch, Italian, and Spanish. On quitting Cambridge, at the commencement of the Civil War between Charles I. and the Parliament, he became minister of a congregation meeting in Southwark. Here he was blessed to souls. In 1649, or thereabouts, he retired to Oxford, where he obtained a Fellowship in New College. In 1652 he incorporated M.A., as he had stood in Cambridge. He was appointed a Proctor of the University, and is reported to have discharged his duties with reputation. At Oxford, where he was much respected for his gifts, learning, and piety, he was frequently called upon to preach.

Oliver Cromwell, Lord Protector, was at this time Chancellor of the University, and Dr. Owen, Vice-Chancellor. When Cromwell had subdued Ireland to the Commonwealth, he determined that the Protestants of that country should be provided with a pure and earnest Gospel ministry. Stephen Charnock, with other godly ministers, was, therefore, taken over to Dublin by the Protector's son, Henry. He acted as one of the Chaplains of the Chief Governor of Ireland, and also as minister of St. Werburgh's, and lecturer at Christ Church, Dublin. Thus, God gave His faithful servant rare opportunities to preach to the highest classes of society the unsearchable riches of Christ. Calamy says of him: "He exercised his ministry on the Lord's Day afternoons to the admiration of the most judicious Christians, having persons of the greatest distinction in Dublin for his auditors, and being applauded by such as were of very different sentiments from himself. Many commended his learning and abilities who had no regard for his piety." Though he was wise in giving counsel to the Lord-Deputy, and was correspondingly esteemed, yet preaching the Word of God was his peculiar gift and vocation. To that work he devoted all his talents, and his pulpit labours in Dublin comprised the flower of his life-service. By competent judges it has been thought that, with the exception of the learned and pious Archbishop Usher, no preacher in Dublin, either before or after Charnock, set forth more weightily or ably Evangelical truth than did he. Dr. M'Cosh, writing of this period of his ministerial life, says:—"Doing much good during the brief period allowed him, we are convinced that he helped to raise up a body of intelligent Christian men and women among the English settlers, who, within the Established Church, or beyond it, as Presbyterians, or Independents, handed down the truth to the generations following, and that the lively Protestant religion of Dublin in the present day owes not a little to the seed which was then scattered, and which in due time, spite of many blights, grew into a forest."

On the death of Cromwell, and the accession of Charles II., his work in Ireland was brought to a close. The Act of Uniformity was passed, and Charnock returned to England. He preached afterwards irregularly till 1675, when he accepted the charge of a congregation meeting at Crosby Hall, Bishopsgate Street, in the City of London. Here he

officiated to the date of his death to a numerous and wealthy assembly, Presbyterian or Independent. Many able ministers used to attend his faithful expositions of the Scriptures, for, says one, "They received by one sermon of his, those instructions which they could not get by many books and sermons of others." Five days each week, and twelve hours each day, he spent in his study. When some one told him if he studied too much it would cost him his life, he replied, "Why, it cost Christ His life to redeem and save me."

He was a prolific theological writer, though he published nothing more than a single sermon, on Genesis vi. 5, entitled "On the Sinfulness and Cure of Evil Thoughts," and even then his humility led him to disguise the authorship under the initials "S. C." Not until after his death, which took place July 27, 1680, at the comparatively early age of fifty-two, were his numerous manuscripts printed. His immortal work on the "Attributes of God" must be reckoned his chief composition. It is indeed a masterpiece of solid divinity and profound, sanctified reasoning, though, in these days of superficial religious reading, but little esteemed, or, perhaps, even known. Another of his learned, spiritual treatises is "A Discourse on Divine Providence," based on the words, "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect towards Him" (2 Chron. xvi. 9). It is a well-filled treasury of exceedingly precious things. In the course of his exposition he says:—"There is a peculiar relation of God and Christ to the Church, upon which account this doctrine must needs be true. God is set out in all relations to manifest His great care of His people. He is a father to provide for them, Isa. lxiv. 8; a mother to suckle them, Isa. xlix. 15. Christ is a husband to love and protect them, Ep. v. 29; a brother to counsel them, John xx. 17. And when all these relations meet in one and the same person, the result of it must be very strong. Any one relation, where there is affection, is a great security; but here all the relations are twisted together with the highest affections of them in God to the Church. A father will order all for the good of his child, a mother for her infant, a husband for his wife, and one kind brother for another; so doth God for His people; and whatsoever those relations bind men to on earth, in respect of care, love and faithfulness, that is God to His Church. The Church hath the relation to God which none in the world have besides. They are His jewels, therefore He will keep them; they are His children, therefore He will spare them, Mal. iii. 17. They shall have protection from Him, as they are His jewels, and compassion from Him, as they are His sons. The Church is Christ's flesh, as dear to Him as our flesh is to us; as much His as our flesh is ours, Ep. v. 29. 'No man hates his own flesh, but nourisheth it, as Christ doth His Church.' No man can have a higher value for his own flesh than Christ hath for His Church. The Church, as Turtullian says, is nothing else but *Christus explicatus* [Christ unfolded]; and as considered in union with Christ, is called 'Christ,' 1 Cor. xii. 12. It is the apple of His Eye, Zec. ii. 8, a tender and beloved part. The Church is Christ's spouse; the contract is made, the espousals shall be at the last day. The members are

picked out one by one to be presented to the Lamb at last as a glorious bride for Him, Rev. xxi. 2."

Such deep, spiritual teaching as this quotation evinces, illustrates all Charnock's writings, and we could earnestly desire that Christians generally made themselves acquainted with them. They are beyond expression superior to the modern productions of the religious Press. The best and cheapest edition of the complete works of this distinguished interpreter of the Holy Scriptures is that which, about thirty years ago appeared in "Nichol's Series of Standard Divines—Puritan Period" (Edinburgh), and which can now be purchased for a small sum at most second-hand book shops.

Stephen Charnock's funeral, on July 30, 1680, was attended by a very large number of godly ministers and people, and the interment took place "under the steeple" at St. Michael's Church, Cornhill, City, after an appreciative discourse, preached by his bosom friend, Mr. Johnson, on Matt. xiii. 43, "Then shall the righteous shine forth as the sun in the kingdom of their Father." THE EDITOR.

### THE SOUL'S ESPOUSAL TO CHRIST.

How rich and free is grace! Oh, what praise and hallelujahs will there be tuned upon the tongues and spirits of such to God and the Lamb for ever! When, therefore, thou wouldst go to Christ, and many discouragements keep thee back, reason thus with thyself—True, I am a vile wretch, and the chief of sinners. But what then? Christ acts towards sinners purely upon a principle of grace and love. He regards neither worthiness, nor unworthiness; whether a great sinner or a little sinner, it is all one to Him as to His acceptance of me. Moreover, His design is to crown His grace and render that glorious, and the more vile I am, the more that design of His will take in mine acceptation and salvation. How vile, therefore, soever I am, I will cast myself upon Him, and put in for an espousal with Him.—*Edward Pearce*, 1673.

### LOVE OF THE BRETHREN.

FELLOW heirs of the grace of life! companions in tribulation, and in the patience of the saints! let us daily pray for grace to live constantly under the influence of that most important word, "By this shall all men know ye are My disciples, if ye love one another"; and let us take encouragement from the example of those who have gained the blissful haven of eternal rest, remembering the end of their conversation, "Jesus Christ, the same yesterday, to-day, and for ever."—*Selected.*

WHEN we are truly humbled, when we are made thoroughly ashamed of ourselves by the Spirit of the living God (this is no contemptible lesson), we are presented with a root, the fruits of which will in a short time flourish beyond the skies.—*Howels.*

THE PECULIAR ADVANTAGES DERIVED BY BELIEVERS  
FROM DEATH.

(From the GOSPEL MAGAZINE for April, 1806.)

WE reprint the following article, which appeared in our pages, under the above title, ninety-seven years ago, which, we think, will be read by our friends with interest. It is signed "Ebenezer":—

DEATH sets the believer perfectly and eternally free from sin, their worst enemy and chief tormenter in the present world. They have not yet attained sinless perfection in the flesh, nor can they arrive at it until they quit this mortal stage. I freely confess myself to be one of those incredulous beings who cannot be prevailed upon to receive as truth the doctrine of fleshly perfection, or to believe that any man is made free from the existence of sin in his flesh in the present life. There are, indeed, some persons who speak as if their attainments far exceed those of all others, patriarchs, prophets, and apostles not excepted. These are proud boasters, vainly puffed up by their fleshly minds, who know neither what they say nor whereof they affirm. They say they are perfect, and the saying proves them perverse, as it gives the lie to the Holy Ghost, and denies the authority of the Bible, which declares quite the reverse. The perfection of which they so confidently boast, is, most evidently, the offspring of ignorance, pride, and unbelief: for, if they knew themselves, and were truly humbled, if they rightly understood the true import of the Scriptures, and if they really believed the Divine testimony concerning the state of human nature, even in the regenerate themselves, we should hear from them language very different from that which they now speak: each would cry, in the bitterness of his soul—unclean!

That all the people of God are now perfect in Christ their covenant head, is a most glorious and everlasting truth, to which the Apostle Paul gives the following unequivocal testimony: "Ye are complete in Him, Who is the head of all principalities and powers." But the notion of Arminian perfection is, unless I am quite mistaken, without the shadow of evidence in the Scripture page, and hostile to the experience of the Lord's people of every age and every clime. If there can be found, in any part of the Book of God, a single passage to support the idea of fleshly perfection, let it be produced; but, if no such passage can be found, let the idea be eternally exploded, and let the messengers of grace and truth seriously and firmly withstand so pernicious an error, which at once highly dishonours God, and greatly distresses those of His people who are weak in faith, and have the deepest experience of the plague of their own hearts.

Having declared this notion to be unscriptural, and contrary to the experience of God's people, I shall endeavour to substantiate the assertion. What says the wisest of men upon this important subject? He speaks in our favour, and his language is positive and determinate.—"There is no man that sinneth not" (1 Kings, viii. 46).—"There is not a just man upon earth, who doeth good and sinneth not" (Eccl. vii.

20).—"The just man falleth seven times, and riseth again" (Prov. xxiv. 16). Can evidence, in any case upon earth, be found more clear and full, more decisive and satisfactory, than this, which these inspired testimonies exhibit, against the Utopian perfection, maintained with much unhallowed zeal by hundreds in the present day?

Add to these testimonies, the declared experience of the most eminent saints, under both the dispensations of the Covenant of Grace, and we shall find ourselves sufficiently armed against the boldest attacks of the most daring Arminian perfectionists.

It is said of Noah, that "he was perfect in his generation." But where was he perfect? in the righteousness of Christ, which he preached, and which was imputed unto him by that grace which he found in the eyes of the Lord; and not in his own flesh. No; the good man was truly sensible, when he awoke from his wine, that the depravity of his nature had occasioned his shameful fall, and knew that in his flesh there dwelt no good thing. Abraham, the father of the faithful, and the friend of God, felt himself an imperfect man when he was afraid of Pharaoh, king of Egypt, and Abimelech, king of Gerar. Sarah discovered considerable imperfection, when, in her heart, she gave God the lie and laughed Him to scorn. Isaac appeared to be far from perfection when he denied his wife. Rachel was quite remote from the second blessing, when she was displeased at the Divine dispensation, because she had no child. Jacob was rather imperfect when he cried, "All these things are against me!" Moses, though the meekest of men, was displeased with the Lord's commandment, to go to Pharaoh, king of Egypt, and appeared quite angry with his people at the rock, for which he must not pass over Jordan. Job is, indeed, said, by the Lord Himself, to be "a perfect and upright man:" but this was spoken of him as he stood in his covenant head and representative; for in himself it is evident he was not near perfection: if he was, whence those bitter expressions, which appear in the third chapter of his book; and why that humble confession and that self-abhorrence, expressed in chapters xl. 4, and xlii. 6? David, the man after God's own heart, and the sweet singer of Israel, had in his nature the principles of adultery, dissimulation, and murder, which sprang up, and produced a most baneful crop, to the dishonour of God and his own bitter distress. He did not feel much like a perfect man when he cried, "iniquities prevail against me;" nor when he said, "For thy name's sake, O Lord! pardon mine iniquity, for it is great."—Nor did he believe that any of the people of God were, or ever would be, free from sin in this world; if he had, he would not have said, that "every one that is godly shall pray for pardon" (Psalms lxx. 3; xxv. 11; xxxii. 6). None, I think, will venture to say that Solomon was perfect: he was wise and eminent, but not perfect: imperfection stands prominent in his character. The prophet Isaiah was conscious of his want of perfection, when he saw the glory of Christ, and uttered that pathetic exclamation, "Woe is me! for I am undone, because I am a man of unclean lips." Jeremiah did not talk much like a perfect man, when he cursed the day on which he was born, and the man who brought tidings of his birth, etc. (Jer. xx. 15, etc.). And

Jonah seemed to be the very antipode of a perfectionist, when he obstinately refused to obey the Divine mandate, passionately fled from the Lord; and impudently told his Maker, that he did well to be angry, even unto death, because mercy was extended to Nineveh.

Let us now descend to New Testament times, and see what evidence of the truth, for which we plead, may be found among the Apostles of our Lord. Peter, though called by the ministry of Christ, endued with a knowledge, for which he was not indebted to flesh and blood, and pronounced blessed by the unerring lips of infallible truth, was not arrived at perfection: when Satan came to sift him as wheat, he found something in him besides pure grain, or else he would not so soon have denied his Lord with oaths and curses. Paul, a man endued perhaps with a greater measure of gifts and grace than ever any other mere man was, acknowledged himself an impotent and imperfect man, and groaned most bitterly under the sense he had of his own depravity: attend to his humble confession, Romans vii.—“I know that in me” (that is in my flesh) “dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil that I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then, a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members warring against the law of my mind, and bringeth me into captivity to the law of sin, which is in my members. O! wretched man that I am! who shall deliver me from the body of this death?” In his first Epistle to Timothy, i. 15, he declares himself the chief of sinners: he does not say, of whom I was chief; but, “of whom I am chief.” To say that the Apostle, when he wrote the above, was not a converted man; or, that he does not speak of himself, but of some other person, whom he personated, is to insult common sense, and commit a most daring outrage upon the obvious meaning of language. Might it not as well be said, that he did not speak of himself, or that he was not converted, when he said, “By the grace of God I am what I am?” At Galatia the spirit lusted against the flesh and the flesh against the spirit, and these were contrary the one to the other; so that the Galatian believers could not do the things that they would. The Apostle John most peremptorily declares, that “If we say we have no sin we deceive ourselves, and the truth is not in us” (1 Epistle i. 8). He does not say, if the unconverted say they have no sin they deceive themselves; but if we: I, the Apostle John, and my brethren, the rest of the Apostles, and others who are born of God, should say that, in ourselves, we have no sin, we should be deceivers and liars. And James maintains the same truth.—“In many things we offend all; both I myself, and all who believe in Christ, as well as others” (James iii. 2). Thus the Holy Scriptures testify, that saints of the highest growth, and the greatest eminence were imperfect: how vain then it is to expect to find perfection among those of lesser growth and inferior rank!

Could we read all that the people of God, in every age, and every

nation of the world, have written of themselves, we should find them complaining bitterly of the motions of sins innumerable in their flesh, and groaning deeply under the heavy pressure of unbelief, carnality, pride, enmity, rebellion, stubbornness, ingratitude, discontent, covetousness, worldly-mindedness, lightness of mind, vain and foolish thoughts, envy, hatred, spite, malice, bitterness, passion, and many other things too numerous to be recited here. The sense which they who are spiritual have of these inbred indwelling corruptions makes them mourn, and causes them to pour forth long complaints, and many tears before the Lord in secret, and fills them with unutterable shame and grief; they loathe themselves, they abhor their lives, they would not live always, to be torn, and stabbed, and tortured by sin, and to dishonour God, by committing that in thought, in word, and in deed, which is abhorrent to His infinitely holy eyes.

Could I have access to all the children of God on earth, I would say to them, Come, my brethren, be of good cheer; time is on the wing, moments flee apace; the last will soon come, and with the last moment the last sin.—Your breasts are now the seat of war; sin attends you in all the walks of life, and mingles with all you think, and speak, and do; there is no evading its vigilance. If you retire into your closets, it is with you there, to interrupt your devotions, and hinder your communion with God; it assaults you in every act of worship, both public and private; robs you often of your joys, and fills you with keen distress: but all this opposition will soon arrive at its final period, the dreadful conflict will quickly close; the last struggle is at hand. "God," says the excellent Romaine, "will send death to kill sin." As Jesus has, by His own death, put away completely all your sins, out of the sight of Divine holiness and justice, and saved you from the damning power of your guilt; so, by means of your death, He will save you completely from the commission, the feeling, and the being of sin; and from all the pain and grief, shame and confusion of face, which it now occasions by its operations in your breasts.

Secondly.—Death is the mean of deliverance to the children of grace from all the temptations of Satan. The malicious foe, while they live, levels against them his malignant artillery, and hurls, with hellish rage, his flaming darts, to wound them, if possible, in their faith, understandings, wills, affections, and consciences. His temptations are, beyond all imagination, dreadful: the Scriptures have compared them to burning darts, the roaring of a lion, and the swellings of a mighty flood. To violence and terror he unites the most subtle arts and cunning devices, in order to weaken their faith in the promise of God, and shake their confidence in His faithfulness and love; and to draw them aside from the paths of truth and peace, light, and liberty, into those of error and distress, darkness, and thralldom. Now, he draws a mist before their mental eyes, and conceals, as with a cloud, the truth and grace of the Gospel from their view; sets before them, as in a magnifying and multiplying glass, their sins and unworthiness, and fills their ears with the thunders of the law; by which means he overwhelms them with doubts and fears, and sinks them in the deep waters of dejection and despondency. Anon, he employs all his infernal devices

to swell them with self adulation, and raise them to the pinnacle of spiritual pride, with a design to cast them thence wounded, and make them go halting and weeping to the grave; and in this he too often succeeds. It is no uncommon thing to see even God's own people, first, vainly puffed up with a fond conceit of the superiority of their gifts and graces, and filled with self admiration and self applause; and then, while they are busily employed in admiring themselves, and enumerating their superior excellencies, by a sudden gust of temptation to some atrocious crime, or some pernicious error, carried away, and plunged headlong into the mire of ungodliness, or dashed against the rock of presumption; where they remain helpless, till the same free and almighty grace, which at first raised them out of the horrible pit and the miry clay of their natural state, raises them again, sets them on their feet, and establishes their goings in the right way.

Nor are the malice and rage of the old serpent, which are exercised against the followers of the Lamb, at all to be wondered at; for, as soon as ever they are called by the grace of God to possess that faith which gives glory to God, and to taste the delicious sweets of divine life and liberty, peace and love, they avow themselves the sworn enemies of hell and the world, and appear under the banner of the Cross in arms against them. This enrages the powers of darkness, and hell burns with tenfold malice; the legions of Satan arise in all their strength, to intercept and stop them in their march, through the wilderness of this world, to Immanuel's land; or, in case they cannot put them to a stand, to cause them all the uneasiness and do them all the mischief they can: the cursed, infernal cabinet, and its allies, seem determined to rack their invention, and strain every nerve of their power, rather than they, who have deserted their cause, and espoused the interest of the Cross, should enter the kingdom without much tribulation, and many fears, and wounds, and groans, and tears.

Fellow soldiers, and brethren beloved! watch and pray: all hell is against you! While you are in the field you must expect no quarter from the enemy; he is merciless and cruel. You must not look for a moment's cessation of arms: the battle will continue coeval with life, and may, perhaps, grow hotter every day. But be not discouraged: you have an infinitely wise and mighty Captain, and the best of armour, both offensive and defensive. Christ is your captain, your helmet, your shield, your sword, your girdle, and your shoes of gospel peace. Thus armed, you may face your foes without fear: not in your own strength, but in the might of your invincible Captain; who says:—"Fear not, for I am with thee: be not dismayed, I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right-hand of My righteousness; and no weapon that is formed against thee shall prosper." Sometimes your hearts tremble and are afraid, your courage faints and dies; and you are ready to say, We shall one day fall by the hand of these strong ones. Nor is your fear altogether groundless; for, although you cannot fall finally, you may fall so far as to dishonour the Lord, wound your own souls, and fill yourselves with distress and anguish for days, and months, and years. You may fall from the exercise of grace, from the enjoyment of communion with

God, and into outward sin, so as to cause much reproach to the cause of God and His truth; but neither sins nor fiends shall so far cast you down that you shall rise no more; for the just falleth seven times, and riseth again; and the steps of a good man are so ordered by the Lord, that, although he fall, he shall not be utterly cast down, for the Lord upholdeth him with His hand. All whom the Father has given to the Son, shall though the troops of hell sometimes overcome them, like Gad, overcome at last, and be more than conquerors, through Him that has loved them. O! the inestimable gain of death to the children of God! In the moment of dissolution they tread down sin, and death, and hell, like straw upon the dunghill; quit the field of battle, to enter it no more; and receive their palms and crowns at the hands of their illustrious Captain.—Their warfare is over, their victory is complete; they enter into rest, ascribe the conquest to the Lamb, and lay down their honours at His exalted feet, with joyful hosannas, and loud bursts of unbounded praise.

Thirdly.—Death delivers them from all bodily weakness, pain, and sickness: the happiness of the future state is perfect. The inhabitant of the invisible world above shall not say, I am sick; all diseases are confined to this world of sin. Here God has a poor and an afflicted people: various afflictions, in close succession, like Job's messengers, or foaming waves of the sea, distress and perplex the children of God in the present state; and they come sometimes with such rapidity and violence as scarcely to afford them time to swallow their spittle or to breathe. Strikingly true are the words of Bunyan:

“ A Christian man is never long at ease,  
When one fright's gone another doth him seize.”

Many are the afflictions of the righteous, both internal and external, but out of them all the Lord will deliver them by death, if not by any other means. There remaineth a rest for the people of God from all afflictions of body and mind; and, blessed be the name of the Lord! the happy hour appointed for them to enter it makes haste. A few more afflictive seasons, and death will faithfully transmit you, O ye afflicted! tossed with tempests, and not comforted, to that state, in which the head will never ache, the heart will never grieve, the eye will never weep. Oh! how great the gain of death!

Fourthly.—Death places them far beyond the reach of the cruel arm of persecution, and the sound of the clamorous envenomed tongue of reproach and slander. Persecution, more or less, secret or open, is the lot of the true Christian in this world. “He that will live godly in Christ Jesus shall suffer persecution,” is the voice of Divine inspiration. As it was of old so it is now: “They who are after the flesh will persecute them who are after the Spirit.” In all ages and nations the world has hated the Church, and the children of the wicked one have spit their infernal venom at the children of God. Nor is this matter of wonder, for they are not of the world, even as Christ was not of it; if they were of it then it would love them; but, because they are not of it, therefore it hates them. There is a rooted enmity, of long standing, between the seed of the woman and the old serpent; eternal

war between them is proclaimed by the voice of heaven, and the latter will oppose the work of the former in the hearts of the redeemed to the utmost of his power. Through the medium of his own children, whose hearts he completely possesses, and whose minds are all obedience to his dictates, he rages most furiously against the saints of the Most High. Persecution, therefore, appears to be the malice of the devil in the hearts of the ungodly, breaking forth in the flames of rage and fury against Christ, in the hearts of his members; and no sooner does God manifest His eternal purpose and grace, in the effectual calling of them to believe in Christ, and to walk in His ways, than they are marked by the world, and set up as butts to receive all the empoisoned arrows of ridicule and contempt which their malignant hands and tongues can discharge at them. This makes their way bitter, and often causes their heads to hang down; but the Lord is their strength and their shield; He upholds them in the day of adversity, carries them through all the scorns and jeers of the unbelieving crowd, to the day of death; and then by death sets them for ever free from all that hate them, and fixes them where no vile malicious persecutor shall ever show his accursed head, or shoot a fiery dart. For,

Fifthly.—Death raises them up to a most exalted and triumphant state in the world of glory. When they die they, at home, instantly enter into the joy of their Lord; absent from the body, present with the Lord: they go to be with Christ, which is far better than being here. When Lazarus died he was conveyed by angels into Abraham's bosom; and when the Thief, who was crucified with Jesus, departed, he was, on that very day, exalted to paradise. No sooner does the believer in Jesus take leave of his earthly tabernacle than he takes full possession of his house not made with hands, eternal in the heavens. He puts off his clothes of mortality and is instantly clothed with immortal garments, and feels in himself the full import of that ever-memorable declaration: "Blessed are the dead who die in the Lord, even so saith the Spirit, they rest from their labours, and their works follow them." They rest in the bosom of eternal love, and on the breast of Him who died for them, and washed them from their sins in His own blood: they see Him Whom their souls love, not through a glass darkly, but with open face, in all the sublime beauties of His incomparable person, and in all the immense magnificence of His glorified state, and shine before Him, to their unutterable and eternal surprise, in all the unfading brightness of celestial effulgence. "They are like Him, for they see Him as He is;" they rejoice before Him with joy unspeakable and full of glory; they "comprehend, with all saints, what is the length, and the breadth, and the depth, and the height, and know the love of Christ, which passeth knowledge, and are filled with all the fulness of God." Eye hath not seen, ear hath not heard, neither hath the heart of man, in the present state of imperfection and darkness, fully conceived, the things which God has laid up in heaven for them that love Him. At His right-hand there are rivers of pleasure, unbounded and undefiled, refined and exquisite, flowing, without intermission, from Himself, the uncreated Fountain of supreme delight! at which all the glorified saints drink, even to satiety.

There is eternal sunshine, without a cloud, in the presence of the Lamb, and fulness of joy for evermore at His right-hand. Each of the spirits of the just made perfect is eternally instated in the highest possible dignity, honour, and felicity, in communion with the uncreated and undivided Three.

But, after all that has been said, some of my godly readers are afraid of death. Look, my beloved, into the heavenly page: there the Holy Spirit of truth assures you, that death is deprived of its dreadful sting, that it is a part of your precious treasure, and that all who sleep in Jesus, God will bring with Him.

It appears, then, that death will finally deliver the saints from all the corruption of their nature, and every plague of the heart; from all the temptations of a malicious devil; from every bodily weakness, pain, and affliction; from the bitterness of persecution; and from all their griefs, lamentations, and woes; and will be the means of exalting them above the angels of light; consequently, must be their gain.

#### A PRAYER.

MAY the dear children of God always have their heavenly home in mind. Raise them from the grave of sin to a life of righteousness; estrange them from the love of this world; fill them with love to a precious Christ; take from their feet the fetters of pleasure; take from their backs the burden of worldly things. So guide them by Thy Spirit that in health and in sickness, in prosperity and adversity, Jesus may ever be to them the chiefest among ten thousand, and the altogether lovely One of their poor heart's most endearing affection.

#### COUNSEL FOR GOD'S CHILDREN.

IF you really and sincerely love one another, take care to manifest it by visiting one another constantly; the neglect of this tends to break the bonds of love, and alienate one member from another. What! wilt thou not visit thy Christian brother and sister who live near thee, to know how they are? This, I must tell thee, argues but little love in thy heart to them; those we fondly love we delight to see often.—*Keach on the Parables.*

ASSURANCE will make a man fervent, constant, and abundant in the work of the Lord. When the assured Christian hath done one work, he is calling out for another. "What is next, Lord," says the assured soul, "what is next?" An assured Christian will put his hand to any work; he will put his neck in any yoke for Christ; he never thinks he hath done enough, he always thinks he hath done too little; and when he hath done all he can he sits down saying, "I am an unprofitable servant."—*Thomas Brooks.*

## THE TEST OF ALL RELIGIONS.

BY THE LATE R. C. CHAPMAN.

IN Romans iii. we have the common state of all mankind Godward, but in Isaiah vi. we have God's judgment when the light has shone and men have shut the eyes of their heart against that light. Terrible was the blindness of the Jew in Isaiah's days; more terrible still his mind and heart when Christ came. The Jew, when the Son of God came, was first in crucifying the Lord of glory; the Roman governor would not have done it but for his fear of man. In John xii. we learn that God's own people refused His word through the lips of His Son, and therefore were in judgment given up to blindness.

In Acts xvii. we find that when Paul, that especially fitted servant of God, was sent to Athens—the chief place in the world for earthly wisdom—the voice of the prince of darkness by his true disciples was, "What will this babbler say?"

Has the world grown better since then? There are better weapons of destruction, and inventions of every kind, but man has only gone forward in evil and further from God, and is therefore more ready than ever to welcome the Man of Sin. All the cavillings of the wise of this world, and of religious men, against the truth are only a fulfilling of the Scriptures; the Scriptures would be falsified were there not these cavillers and blasphemers.

The state of the child of Adam is especially seen in Romans iii. 19; his mouth is shut as touching any reason for finding fault with God; but his very guiltiness blinds him. Because man has shut out God from his heart, and set up his own will in God's place, the state of every child of Adam is one of blind subjection to the power of darkness. Satan is called the god of this world. Why? Because he can govern? No; he can do nothing save as God wills; but in man's heart he is enthroned in the place of God. What is the fruit of this? Man is ignorant of God's holiness, and of his own guiltiness. He has a conscience that can never die, and it demands some religion. What then? Satan becomes the teacher, God is shut out, and man has a religion of his own.

If you try all the religions of man in any part of the world you will find them made up of two lies of Satan. First, some remnant of goodness in man; second, some mercy with God that will dishonour His justice. These two are the warp and woof of the whole garment. There are only two religions: Satan's and God's; but I will not call God's a religion. Man is so the tool and slave of the devil—the willing, self-consecrated slave—that he cannot rise above Satan's religion.

God's truth and God's Spirit reveal man's state. "The carnal mind is enmity against God," was said by the Spirit through Paul, but what was the judgment of God ages before? "Every imagination of the thoughts of his heart was only evil continually" (Gen. vi. 5). Man's religion never judges thoughts to be as actions; but God's Word does, and the natural man in the great day will have to give account

of thoughts of the heart as deeds of iniquity. This should produce pity in our hearts, not only for the drunkard, but for the Pharisee who is going, on the clean side of the broad road, to everlasting destruction.

Now, if this be what the Word of God tells about man's state, what about God's mercy? The natural man goes to sleep on the brink of hell; that is the meaning of the word, "the whole world lieth in the wicked one"—lulled to sleep by him, with a hope of mercy that is contrary to justice.

Turn to Matthew xxvi. 39—"And He went a little further." Who is He? The world's Creator come in the flesh. Three times in Matthew and also in Mark we read, "Not as I will." In Luke xxii. 43 we read of an angel; but no tidings were brought by the angel that He could be spared. No! the angel was sent to strengthen Him. What do we read if we turn again to Romans iii. 26? "To declare, I say, at this time His righteousness: that He might be just and the Justifier of him that believeth in Jesus." Is there any mercy here that treads under foot God's justice?

God's two great revealed truths are the perfect opposites to the two great lies of the devil. Some goodness in man is the devil's lie; no goodness in man, not a jot or tittle of it, is God's truth. Mercy dishonouring God's justice is Satan's second lie; whereas God's truth is, God's sword of justice sparing not His Son. In Genesis xxii. all was yielded by Abraham that could be; when the knife was in the hand all was offered; therefore the knife in the hand of the father was enough and Isaac was spared. But God's only Son could not be spared, for God could not save one child of Adam without the death of His Son.

Godly men have spoken about God's choosing this way out of others. I affirm, with reverence, that God had no choice. Choice to save us or leave us like the sinning angels He had; but if He would reconcile man to Himself, He had but one way. These truths are very simple, very clear; yet how unsearchably deep, how infinitely glorious, how holy and sanctifying they are! But they hang together, just as the devil's lies hang together.

We never can think ill enough of what we were, and we never can think well enough of the grace and glory of the Cross of Christ. Let us, beloved, take heed that we grieve not the Spirit, so that He may reveal to us a little more each day, and that every sunset may see us a little more humble than when the sun rose; that is life, and life worth living.

Let us now turn to Hebrews ix. 13. The sin-atoning, life-giving death of the Son of God upon the cross is what is always meant by "the blood of Christ." The figure is taken from the type of the priest's sacrificing knife plunged into the vitals. In the case of the Lord the shedding of the blood did not actually take place till after death, for we should not speak of shedding of blood in connection with the wounds in the hands and feet. The "blood of Christ" is explained by the sword of God's justice in Zechariah xiii. The secret of all walking with God lies in apprehending what the one atoning

sacrifice of the Son of God was to the Father, the conscience accepting that atoning sacrifice as God accepts it. If I do that, I break the power of every sin; there is not a single evil that I have not under foot. But have I no conflict? Oh yes, I do not expect to cease from the warfare until I put off this body. I must bring down sanctification from above.

With regard to justification—Does anyone know himself a poor sinner? Is he willing to take his place among the beggars on the dunghill? God will then lift him up by the forgiveness of his sins. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." All such are in a common state of justification before God, as safe from condemnation as is the blessed Son of God with whom they are one; but as to sanctification, they have a warfare, and what is the secret of power to overcome? "In the blood is the life." Let me deal from day to day with the Sacrifice, as God's justice deals with it, and I have power over sin. I resist the devil, and he flees from me. We, the children of God, have more power over the devil now than was put forth by the Lord in the days of His flesh. After the forty days' temptation in the wilderness it is said the devil left Him for a season—not fled from Him. In Gethsemane we hear the blessed One saying, "This is your hour and the power of darkness"; but when on the cross He said "It is finished" He had a title to take His throne, and now the power of the risen Lord against Satan is more gloriously put forth in my weakness than it was put forth in the days of His flesh.

But, beloved, what are we, as children of God, called to? Turn to Philipians ii., "He emptied Himself"—not of His Godhead, but of a state to which He will never return, the state in which He was not a servant. Satan was by creation God's servant, and was only happy as he served; but by disobedience he became for ever degraded and miserable, having hell in himself; on the other hand the Son of God took the servant's place, never to leave it: see Rev. xxii. 3—"the throne of God and of the Lamb." Why will there then be no curse? Christ will ever conjoin in Himself equality with God and subjection to God; He will always be the Lamb. The great and proper business, therefore, of every child of God now is to show the mind of Christ.

If this were accepted by each one, as becomes us, there would be a conversion of the whole Church. We should not be found in any earthly place of glory; ours would be the great business of representing Christ to God, Christ to the world, and Christ to each other. Let us bring this mind into all the daily duties and circumstances of life; then sorrowful we may be, yea must be, but happy we shall always be. "Let every one abide in the same calling wherein he was called"; let him make no self-willed change or choice, but make the best of his actual circumstances: where God found him, there make the best for God.

Read also Ephesians ii. 6-9, and i. 8-14. Our expectation is that of those raised up with Christ. I take the "purchased possession" to mean the new creation; that is the final hope of the children of God, and the new creation will be worthy of the last Adam. What will

this world be to us if that be kept before the soul? Only a field for serving God and showing the mind of Christ. "The world to come" is our inheritance.

Let us take heed, beloved, that we are no party to the ruin of those around us by our unlikeness to Christ. In Romans xi. 20, 21, we have both promise and warning; let us take heed to the warning, "Be not high-minded, but fear." Christendom is full of high-mindedness; but let us be found walking in holy trembling, for we are compassed around with the powers of darkness, and have within us our own evil hearts. Let us walk with God and not be grieving the Spirit; so shall we become day by day a little humbler; then shall we truly live to purpose, for we shall live unto Him Who died for us and rose again.—(From "Echoes of Service.")

### THIRSTING AFTER CHRIST.

JESUS, priceless treasure,  
Source of purest pleasure,  
Truest Friend to me!  
Long my heart hath panted,  
Till it well-nigh fainted,  
Thirsting after Thee!  
Thine I am, O spotless Lamb!  
I will suffer nought to hide  
Thee—  
Ask for nought beside Thee.

On Thine arm I rest me;  
Foes who would molest me  
Cannot reach me here.  
Though the earth be shaking,  
Every heart be quaking,  
Jesus calms my fear.  
Sin and hell in conflict fell,  
With their heaviest storms assail  
me,  
Jesus will not fail me.

Satan, I defy thee!  
Death, I need not fly thee!  
Fear, I bid thee cease!  
Rage, O world! thy noises  
Cannot drown our voices,  
Singing still of peace;  
For God's power guards every hour;  
Earth and all the depths adore  
Him,  
Silent bow before Him.

Wealth, I will not heed thee;  
Wherefore should I need thee?  
Jesus is my joy!  
Honours, ye may glisten,  
But I will not listen;  
Ye the soul destroy.  
Want, or loss, or shame, or cross,  
Ne'er to leave my Lord shall move  
me,  
Since He deigns to love me.

—*Franke (German).*

FROM whence come the sweet consolations of grace? What friend sends them in? They are derived, not from my own cistern nor from any creature. It is my God that hath been here, and left this delightful perfume of comfort behind Him in my bosom; my God, who has, unawares to me, filled my soul with the gales of His Spirit, and brought me off the flats of my own deadness, where I lay aground. Oh, it is His sweet Spirit that held my head and stayed my heart, in such an affliction or such a temptation; else I had sunk away in a fainting fit of unbelief. How can this choose but endear God to a gracious soul!—*Gurnall.*

**Protestant Beacon.****PAPAL INFLUENCE.**

THE occult influence of the Papacy, exercised on all our institutions in both Church and State, is becoming increasingly and ominously potent. An iron hand, gloved in velvet, has been laid upon every department of the British Government, and the will of him who from his Vatican throne claims emperors and kings, with their subjects, for his vassals, is mysteriously dominating the policy of our statesmen, and using them for the furtherance of far-reaching evil purposes.

Now, the safety of the State is a consideration which lies near the heart of every loyal citizen. The conservation of the supreme authority of a Constitutional Sovereign, the maintenance of the independence and freedom of the Legislature, and the jealous protection of the administration of justice in the courts of the realm are duties of supreme moment, binding on the consciences of all true lovers of their country. It is because we cordially recognise this obligation that we feel it right to direct public attention to a very grave danger now operating silently, but surely, in one of the chief departments in the State.

Roman Catholic influence, it has already been pointed out, has of late been significantly traceable in appointments made in connection with the Foreign Office. A Papal spell appears to bind the chief authorities of the department, and so successfully has the Vatican intrigue been prosecuted that not a few of the King's ambassadors to foreign Courts are Papists, whose supreme allegiance is claimed by a foreign priest and potentate. King Edward's representatives at the Courts of Constantinople, The Hague, Vienna, Lisbon, and Morocco are Roman Catholics. The latest similar appointment made is that of Sir Francis Bertie to the Court of the King of Italy. Sir Francis was, it seems, formerly an acting senior clerk, and then senior clerk in the Foreign Office. In 1894 he became Assistant Under-Secretary of State for Foreign Affairs. Attention has been called in the columns of a contemporary by Mr. Arnold White to some curious incidents, affecting the interests of the Church of Rome, connected with the administration of Sir Francis Bertie during his term of office as Assistant Under-Secretary. One of these incidents arose out of a claim made against the British Government by the French Government for compensation for the alleged destruction of property belonging to certain Roman Catholic priests in Uganda. The claim known as the "Uganda Claim," amounted to £10,000. A statement having been made by M. Ernest Lavisse about four years ago to the effect that this sum had been paid by England, though not to the French Government, but to "Cardinal" Vaughan, Mr. Arnold White wrote to the Foreign Office to ascertain whether the extraordinary statement was correct. Sir Francis Bertie himself replied that the sum of £10,000, voted by Parliament as compensation to the French priests, had been paid to Dr. Vaughan.

Mr. White in his article justly animadverts on this extraordinary

incident, and points out that, while the Uganda claims were thus promptly settled, the "Waima claims" against the Government of the French Republic, which concerned English subjects, and amount to about £10,000, remain unsettled. And then a side-light is thrown on the mysterious picture by the observation that "the influence of the Duke of Norfolk, the head of the English Roman Catholics, has now become supreme in the Foreign Office, and is exercised in favour of Catholics rather than Englishmen."

This condition of affairs is very serious, when it is remembered that the Duke of Norfolk not long since presented an address to the Pope in which he avowed his desire for the restoration of Leo's temporal power—an open insult to the lawful King of Italy, an ally of the King of England. It certainly is highly unsatisfactory that the selection of an ambassador to the Court of Rome should have fallen on a Roman Catholic, who, presumably, is a persona grata with the Duke. The able article to which we have referred closes with the sentence: "The appointment of Sir Francis Bertie is the last proof of the Duke of Norfolk's control of Foreign Office appointments." When we take into account the exceptional confidences affecting international politics involved in the position and duties of a British Ambassador, it is an appalling contemplation that the accredited representative of the Court of St. James's at the Quirinal should be exposed to the least animadversion.—From "*The English Churchman*."

---

#### JOHN KENSIT MEMORIAL.

THE Sub-Committee appointed by the London Council of the United Protestant Societies, to consider the question of a Memorial to the martyred John Kensit, have given the matter careful consideration, and they recommend:—1. That a plain, substantial obelisk of granite, with suitable inscription, be erected over the grave of Mr. John Kensit in Hampstead Cemetery; 2. That a plain obelisk (less substantial than the above), with suitable inscription, be erected as near as may be, to the spot where the blow was struck which caused the death of Mr. Kensit, who thus became the first Protestant martyr of the twentieth century; 3. That an Endowment Fund be raised, to be called "The Kensit Protestant Instruction and Prize Fund," the object being:—(a) To provide for the thorough training in the Word of God and the Protestant controversy of suitable candidates as Wycliffe Preachers. (b) To provide competent instructors in the Roman Catholic and Ritualistic controversy, and in the History of Protestantism. (c) To provide prizes (in books, or money, of such value as will make them to be sought after) for young men in both senior and junior classes, who shall, after strict examination in special class books, be considered worthy.

The scheme, which has been adopted by the Council, is easily capable of enlargement or curtailment, according to the amount of money subscribed. Contributions should be sent to Mr. Henry Miller, 14, Buckingham Street, Strand, London, W.C. We heartily endorse the scheme, and hope for successful results.

## MULTUM IN PARVO.

THE Right Rev. Dr. Randall Davidson, Bishop of Winchester, recently appointed to succeed Dr. Temple in the Archbishopric of Canterbury, is what is generally known as "a moderate High Churchman," and Mr. Balfour's nomination to His Majesty the King leads to the hope that we have seen the last of the long list of such Romanizing clergy whom Mr. Gladstone and Lord Salisbury delighted to promote to the Episcopate. At the hour of our writing, two Dioceses—those of Winchester and St. Albans—and two Deaneries, namely, Winchester and St. David's, are vacant. Rarely, has any Prime Minister exercised so large an amount of ecclesiastical patronage in so limited a period as has fallen to the lot of Mr. Balfour. On the spiritual side of this subject we could wish that vital godliness, fidelity to God's Word, and faithful adherence to the principles of the Protestant Reformation were recognised as essential qualifications for the Episcopal office. When shall we again have such Apostolical Bishops as Dr. Waldegrave, Dr. Villiers, Dr. Baring, and the two Summers?—The National Bible Society of Scotland reports a record circulation in 1902, no fewer than 1,118,730 Scriptures having been issued by its agents at home and abroad, or 426,127 more than in the previous year. In China alone upwards of half a million copies were circulated. At a meeting of the Western Committee, held in Glasgow, it was reported that the bequest of the late Mr. Robert Brown, Pollokshields, had realised in securities and cash a little over £8,000. The list of donations included "A Christmas Gift" of £210.—According to the "Gerarchia Cattolica," the official ecclesiastical year-book of the Vatican, the "Sacred" College of Cardinals is at present composed of 59 members, two of whom only, Cardinals Oreglia and Parocchi, owe their creation to Pope Pius IX. During the course of his long Pontificate, Leo XIII. has created 140 Cardinals, thus renewing the Sacred College twice; while 144 have died during his reign. No fewer than seven have passed away in 1902. Of the Cardinals now living the oldest is the Archbishop of Palermo, Cardinal Celesia, 89 years of age; the youngest is the Prince-Archbishop of Prague, Cardinal De Skrbensky, who is just 50 years younger. Leo XIII. will complete his 93rd year on March 2.—The "Quarterly Statement" recently issued by the "Palestine Exploration Fund" is exceptionally attractive, the progress of the excavation of the old Levitical city of Gezer, carried on by Mr. R. A. Stewart-Macalister, being described with thrilling interest. Very remarkable findings have been obtained, among them an untouched pre-Israelite tomb containing the cremated remains of a primitive race of small stature, and the buried remains, with associated burial deposits, of an early Semitic race, possibly Amorite. An ancient Canaanite temple has also been unearthed, with the remains of the first-born sacrificed to the god of the "high place" of Gezer. Mr. Macalister also tells of the discovery of Egyptian inscriptions, bronze implements of a finish and beauty hitherto unknown in Palestine excavations, and a series of "graven images and molten images" in stone, bone, and bronze, which range from the first rude attempts to

represent human and animal forms to the more artistic works of a comparatively recent age. We cordially recommend to our readers the claims of the enterprise of the "Fund" on all who love the Bible. The permission of the Turkish Government granted for excavations will cease in 1905, and the expenditure on the work, and the income of the Society is falling short of current demands. Three hundred pounds a year more will be required for the next two and a-half years. Great activity in excavation enterprise prevails in Palestine at the present time. Thus, the Germans are busily working at Baalbeck and other places, the Americans have excavated Sidon, the Austrians are digging over the site of Taanach, a Russian expedition has been working at Palmyra, and Macridy Bey has been turning over the ruins of the Temple of Eshmun, in the vicinity of Sidon, for the Imperial Museum at Constantinople. England should not fall into the rear.—The return to Parliament last month of Mr. W. W. Rutherford for the West Derby division of Liverpool, by a majority of 2,204 votes, was a great triumph for the cause of Protestantism, as the contest was largely fought out on Protestant issues. Mr. Rutherford, who is a gentleman of strong Protestant convictions, and a very able man—a solicitor by profession—will, we trust, do good service in the House of Commons.

## THE WORSHIP OF THE CONSECRATED HOST.

### THE LATE DR. TEMPLE'S PRONOUNCEMENT.

A SIGNIFICANT correspondence, says the Roman Catholic "Tablet," has been sent to us for publication by a lady who, since it was written, has married a Catholic. The lady in question wrote to the late Dr. Temple, Archbishop of Canterbury, as follows:—

"My Lord Archbishop,—Will your Grace kindly tell me, a member of the Anglican Church, if, after the consecration at the Holy Eucharist, I may worship the Host as God? I am in doubt and great trouble respecting the true teaching of the Church, and to settle my doubt I appeal to your Grace, being the head of the Church, to help me. If the bread and wine remain bread and wine, as the rubric at the end of the service says, why do I receive it fasting? The Article says it must not be worshipped, yet, if it is God, why not?"

"I hope your Grace will pardon this appeal and help to clear away this doubt. The clergy whom I have asked each tell me differently. The enclosed card will make clear to your Grace how I am connected with the Church. I cannot receive my Easter Communion in my present state of mind.

"I remain your Grace's respectful servant,

"April 2, 1898."

"N——.

To this the Archbishop, with characteristic promptitude and directness, replied as follows:—

"Madam,—The bread used in the Holy Communion is certainly not God either before consecration or after. And you must not worship it.

"Yours faithfully,

"Precincts, Canterbury, April 4, 1898."

"F. CANTUAR.

## Correspondence.

## GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of the Gospel Magazine.

DEAR SIR,—It is very cheering to record God's continued mercy and goodness to us. To be permitted to scatter Truth here and there, month by month, is a privilege indeed, and with evidences of His blessing we would "thank God and take courage," and still go forward resting upon Him. In these "last days," when the forces of the Evil One are preparing for a final attack upon Christ and His truth, it behoves us to press on.

FROM LONDON.

Your two most welcome parcels have just come. Thank you so much for all your kind help in the way of good reading for our sailors, who thoroughly appreciate what is being done for them. Your former supplies have proved a blessing, and I trust the present will also.

FROM A MISSIONARY.

I thank you for your many past gifts of books for our sailors, and again seek your kind favour for a further grant.

There is great need for increased work among our sailors in sending them the Truth, in view of the serious efforts made on the part of Romanists in the Navy. I should be glad to have more *new* literature or funds to purchase it, if the friends of Truth would kindly aid. I shall be pleased to forward a copy of our new Report to any friend on application.

Yours faithfully,

Campbell Road, Salisbury, January, 1903.

R. E. BRIDER.

## THE PRECIOUS BIBLE.

SEARCH the Scriptures, taste and see how good the Word of God is, and then you will never leave that heavenly manna, that angels' food, to feed on dry husks—that light bread, those trifling, sinful compositions, in which men of false taste delight themselves. No, you will then disdain such poor entertainment, and blush that you were once fond of it. The Word of God will then be sweeter to you than honey and the honeycomb, and dearer than gold and silver. Your souls by reading it will be filled with marrow and fatness, and your hearts inevitably moulded into the spirit of the blessed Author. In short, you will be guided by God's wisdom here, and conducted by the light of His Divine Word into glory hereafter.—*Whitefield*.

WOULD you see man in all his greatness, in all his glory, on this side eternity? see him truly ashamed of himself, and sinking into dust and ashes in the presence of his God?—*Howells*.

## Passing Events.

---

### A MONTHLY RECORD.

ONE of the most imposing pageants that the world has probably ever seen has just been witnessed at Delhi, when the great princes of India, who are our feudatory vassals, assembled, with immense retinues, and all the finery of their gorgeous Eastern hailments emblazoned with jewels, to receive the public and official announcement of the coronation of our King as Eperor of India. In the glittering hall of the old emperors of Delhi, in a vast amphitheatre erected outside, and on the historic plains surrounding that historically interesting city, was assembled a vast throng, representative of ever-so-many different races and people, who willingly own our beneficent sway, and acknowledge themselves to be fellow subjects of one great King. It must have been a most marvellous and impressive scene. From the peaks of Chitral to the valleys of Burmah, from points in opposite directions, 2,000 miles apart; from the slopes of the Himalayas, from the rock fastnesses of the hills and from the great plains of the Central Provinces, were gathered together princes and nobles, chieftains and rulers representing something like 300 millions of people, or almost a quarter of the whole population of the world; and that vast multitude not only acknowledged the rule of the distant Island of Great Britain, but are happily bound together to it by closely-fitting bonds. A leading newspaper says:—"They know that they enjoy under British rule a dynastic security such as never existed in any age of the tumultuous anarchy or encroaching despotism which preceded our dominion. No imaginable system which could ever be conceived as replacing ours could offer these glittering vassals of the Empire anything approaching the guarantee of possession and succession which the sovereignty of the King-Emperor affords. Their existence, in a word, is knitted up with ours, and must stand or perish with it. This is the secret of the Imperial service movement. The loyalty of the great Indian feudatories is as firm and spirited as that of any of the Colonies of our own race, because it is based, like theirs, not alone upon historic fidelity to the Imperial Crown, but upon the knowledge and conviction that the strength of the Empire is as vital to their preservation as to our ascendancy. If there is supreme significance in any aspect of the Delhi Coronation, it lies in that fact." That loyalty has been repeatedly shown in several very remarkable and practical ways, and we earnestly hope that it may long continue to exist, unshaken and undecayed. There is no doubt that India now constitutes one of the grandest and most valuable possessions which ever a nation possessed; but it also involves great responsibilities, which we, as a nation, ought never to overlook or forget.

---

A German Society has made some additional discoveries on the site of ancient Babylon. A well-known archæologist, Doctor Koldewey, is in charge of the work, and he has succeeded in opening up the

palace of king Nebuchadnezzar, an enormous mass of fortified buildings, which stood high above the other houses of the ancient city. The portions which have been cleared reveal the fact that the palace consisted of a number of buildings, each erected round a central court, and connected with numerous doors, and corridors. These various buildings were clustered round an enormous central court, at the south side of which was a splendid hall built with unusually thick walls. The glazed tiling and glazed brick ornamentation of this court are wonderful, judging by the specimens which Doctor Koldewey has discovered. The colouring is described as superb, and the patterns into which they were wrought are wonderfully intricate and perfect in design. Around the frieze of the central hall are most beautiful reliefs of animals, generally bulls and lions, carved in bituminous brick and glazed. Doctor Koldewey states that the appearance of this hall when perfect must have been one of the most wonderful sights in the world. What an additional corroboration is this discovery of the words recorded in Holy Writ, expressive of the pride of king Nebuchadnezzar, "The king spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty"? In addition to this discovery, several hundreds of inscribed bricks bearing on the history of king Nebuchadnezzar have been found, and these will be brought to Berlin and deciphered.

---

The new Licensing Act, which has been brought forward by the present Government, and which came into force on January 1, is likely to have a far-reaching effect in promoting the cause of temperance. It has been often said that "It is impossible to make people temperate by Act of Parliament," but Acts of Parliament may help to remove temptations out of the poor drunkard's way, and they may thus encourage sobriety. We earnestly hope that this may be the effect of the new Act. The Act is divided into three parts. The first provides for the amendment of the law as to drunkenness; the second provides for the amendment of the licensing law; and the third relates to the registration of clubs. A person found drunk and incapable in any highway or other public place may now be apprehended and dealt with according to law, and the offender may be required to enter into a recognizance to be of good behaviour. This provision is already being acted upon, and it is easy to see that, if it is applied with the rigour that is so much needed in the administration of all laws affecting the drink traffic, it must exercise a considerable restraint upon the drinking propensities of the offenders, for it is presumed that in the event of the recognizances being forfeited, imprisonment will follow. The Act also provides that when, upon the conviction of an offender, the Court is satisfied that an order of detention could be made under the Inebriates Act of 1898—which in plain English means that where there have been three convictions within the previous twelve months—the offender's name is to be placed on the "Black List." The name is to be sent to the police authority; and the offender is prohibited from obtain-

ing intoxicating drink for a period of three years under a heavy penalty, and it will be an offence for any licensed victualler to supply him with drink. The penalty for the person on the "Black List" is 20s. for the first, and 40s. for any subsequent offence, while the licensed victualler supplying such drink is liable in the first instance to a fine of £10, and in any subsequent convictions of £20. The Act also gives power to a Court of Summary Jurisdiction to grant what is in effect a judicial separation to the wife whose husband is, and to the husband whose wife is, an habitual drunkard; and it provides for the registration of so-called "clubs," which have too often proved to be drinking-dens, in which intemperance has been allowed to run rampant, without any supervision or restraint.

---

Lord Balfour has addressed a strongly-worded letter from Whitehall to the magistrates of Glasgow, respecting the startling increase of crime in Scotland. The number of convicted prisoners in Scotland last year was greater, per 100,000 of the population, than in England and Ireland put together. What can be the reason of this? It appears to be largely the result of Sabbath-breaking and intemperance. Scotland, which was known all over the civilised world, as a strictly Sabbath-keeping country, has apparently been for some years becoming more and more lax in its Sabbath observance; and increased whisky-drinking having been added to that fault, it is now weighted and disgraced by a terrible burden of crime. Will this be allowed to continue or to increase? Will not the people be awakened to shame and repentance? Surely such a public exposure of their fault ought to have an arousing and a beneficial effect.

---

A remarkable book has just been published by an Irish Roman Catholic, entitled, "Priests and People in Ireland." It is written by a barrister-at-law, Mr. Michael J. F. McCarthy, who is evidently well-acquainted with his subject, and he boldly and unflinchingly attributes the sorrows and degeneracy of Ireland to its subservience to a domineering and arrogant priesthood. Mr. McCarthy says:—"In Catholic Ireland, those who read this book will find priestcraft is omnipresent, all-pervading, all-dominating. It is sacerdotal interference and domination in Catholic Ireland, beginning in the infant-school and ending with the legacy for Masses after death, that will be found to be the true and universal cause of that universal degeneracy upon which we so commiserate ourselves." This is a very remarkable statement for a Roman Catholic to make. Mr. McCarthy gives statistics which show that there is at the present time in Ireland a standing Italian army of about 30,000 persons, consisting of priests, friars, monks, nuns, sisters of mercy, Jesuit fathers, Christian brothers, etc., all under the domination of the bishops, who in their turn are under the domination of the Roman Pontiff. And this standing army continues largely to recruit its ranks, and lives upon the hard-earned resources of a struggling and poor population, whilst that population is being rapidly

diminished by emigration. The book is well worth an attentive perusal by those who are interested in the welfare of the Emerald Isle.

---

Whilst we at home in wintry weather are enjoying many home comforts, our thoughts may well revert sometimes to the brave servants of the Lord Jesus, who are labouring as missionaries in the far North. E.g., the Rev. T. M. Stewart, a missionary of the Colonial and Continental Church Society, who is stationed at Ungava, in the north of Labrador, and who, prior to the arrival of the last ship, had not had any news from the outer world for almost eleven months, mentions in his last letter that he now occupies a hut, built by himself, with his colleague, Mr. Ford, in which all the furniture is represented by a single arm-chair, made out of a flour-barrel! He says:—"I had no comfort this winter. No wood practically, and no coals. For warmth I burned my only table and chairs. What little driftwood I had from the Eskimo cost me from five to seven dollars a load. Only a judicious use of Indian clubs enabled the blood to circulate and perform its proper function." Yet he says:—"I am happy and contented, and love the work." Mr. Stewart gives a vivid description of an Esquimaux dwelling:—"A visitor entering such a dwelling for the first time would be somewhat surprised, and might easily take it for a shambles; for what with axe and sheath-knife, offal, blubber, and blood lying about the floor, the place, to all intents and purposes, might be an 'abattoir.' A more accurate survey, however, would reveal the fact that this was a habitation not of beasts, but of people. True, he might be at a loss to account for the presence of stalls in the house, but on closer examination he would see these were the courts or chambers of the various families of which the tribe consists. One such chamber was assigned to us, and with dried skins for curtains we were able to enjoy a little privacy. Having regaled ourselves with a good tea, we stretched our sleeping-bags, slipped off our damp clothing, and popped at once into our sealskin sacks."

---

Similarly, the teachers employed by the same Society have, in some cases, a hard lot. One of them, Mr. William Tulk, who describes himself as the oldest servant of the Society in Newfoundland, says:—"Our people are all fisherfolks, and our mode of living is sometimes very scanty. We cannot afford anything in the shape of luxuries. If we get plain food, we are content. Salt meat, flour, molasses, butter, make up our season's food. One doesn't like to make the worst of matters in these cases; neither does one like to say all one would wish to say. But I assure you as a friend there are times in the year when we do not have in our house hardly the common necessaries of life. I have a very large family—eleven in all—and to feed and clothe them comfortably with my means is more than I can do. I am very largely indebted to the friends of the Society for the help that I have from time to time received from them, and I feel sure that I shall have the same extended to me in the future." All honour to these brave and self-denying soldiers of the Cross!

D. A. D.

## AGED PILGRIMS' FRIEND SOCIETY.

BY THE SECRETARY OF THE SOCIETY.

THE new number of the "Quarterly Record" has just been issued, and copies will be posted to any friends making application for them. It contains a portrait and biography of the late Sir S. A. Blackwood, and interesting articles by General Sir W. Stirling and others.

The inmates of the Society's four Homes have been kindly thought of by several friends, hospitality and gifts, suitable for the winter season, having been provided. Many of the aged ones are confined to their rooms through manifold infirmities, and the Benevolent Funds have, in consequence, been heavily drawn upon.

How poor old folk fare in some other lands is painfully illustrated in Spain, Portugal, and Italy, where no one—at least among the working classes—ever dreams of taking thought even for the morrow, let alone for old age. To do so, indeed, would be held to imply a lack of faith in the "Virgin," whose supposed special function it is to take care of the old and helpless. In these regions the people, when too feeble to work, turn to begging as a regular profession.

In contrast with these are the 1,620 Life Pensioners whom this Society assists—aged pilgrims who have borne the burden and heat of the day, and who, through advancing years and accumulating infirmities, can no longer earn a living, and have reached the end of their slender temporal resources; poor and aged believers in the Lord Jesus Christ, whose life accords with their profession, and who have, by the teaching of the Holy Spirit, been brought as sinners to rest upon the atoning work of the Redeemer for full salvation. In a word, they are sinners saved by free and sovereign grace.

The Committee would bring the Society before those of the Lord's people who are not at present amongst its supporters, feeling that the Institution has only to be known to evoke the sympathy and aid of all who desire the welfare of those members of the household of faith, who in their last years of pilgrimage so pathetically need the ministrations of travellers along the same road, and who are endowed, as their Lord's stewards, with more of this world's goods.

## THE LOVE OF CHRIST FOR HIS CHOSEN BRIDE.

"As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isaiah lxii. 5). God's sovereign purposes are without any alteration; the wonderful love of Christ, after thousands of years, is still as the love of a bridegroom upon the wedding-day. There is no moment of time from eternity to eternity wherein God rejoiceth not over His saints, just as the bridegroom rejoiceth over His bride; not only as a husband over his wife, but as a bridegroom over his bride, we may say of the purpose of God. There is much inconstancy and fickleness in man's love, but the love of a precious Christ to His dear, blood-bought children is like Himself, "the same yesterday, to-day, and for ever."—*Ambrose.*

## Reviews and Notices of Books.

*My Lifework.* By SAMUEL SMITH, M.P. With Portrait and Illustrations. London; Hodder and Stoughton. Pp. 630.

THIS is a very interesting, well-written, and valuable work. Mr Smith has long been known as a prominent member of the House of Commons, an energetic and highly-esteemed philanthropist, and a brave and unflinching champion of Protestantism. In this volume Mr. Smith recounts the chief events in his long and useful life, and the principal subjects to which he has directed his attention and time. There may be differences of opinion respecting Mr. Smith's views on politics, the bi-metallic system, disestablishment, &c., but his manly utterances are well worthy of careful consideration; and his addresses respecting Ritualism, and the "Claims of the Church of Rome," have had an immense circulation, amounting to something like a million of copies. Mr. Smith has had very severe domestic trials in the loss of an excellent wife, and the sudden death of his only son, a young man of exceptional promise; but he seems to have borne them in a truly Christian spirit. The volume is embellished by excellent portraits, and beautiful reproductions of lovely photographic scenes at home and abroad. The author concludes the account of his "Lifework" with the Session of 1900, "deeply grateful," he says, "that he has had so many opportunities of serving his generation, and hoping and trusting that his mistakes may be forgiven, and that his efforts may bear fruit in time to come;" in which hope and trust we cordially unite.

*Light from Old Times; or, Protestant Facts and Men.* With an Introduction for our Own Days. By the late Bishop of Liverpool, JOHN CHARLES RYLE. London: Charles J. Thynne.

THE first edition of this work was published in 1890; and this is a fourth edition. Bishop Ryle truly said in the first edition, "The times we live in call loudly for the diffusion of knowledge about English Church History. Opinions are boldly broached now-a-days of so startling a nature, that they make a man rub his eyes, and say, 'Where am I?' A state of feeling is growing up among us about Romanism and Protestantism, which, to say the least, is most unhealthy. It has increased, is increasing, and ought to be diminished." These words are as true now as when they were first written. The volume contains brief accounts of John Wycliffe, John Rogeis, John Hooper, Rowland Taylor, Hugh Latimer, John Bradford, Nicholas Ridley, Richard Baxter, &c.

*Life in the Ghetto.* By the Author of "*Broad Shadows in Life's Pathway.*" London: Charles J. Thynne.

A STORY of a Jewish physician and his family in Rome in the beginning of the rule of the present Roman Pontiff, showing the severe treatment to which God's ancient people were subjected under the Papal dominion.

*The Puritan Quarterly.* Edited by PERCY W. HEWARD. Vol. I., No. 1.  
London: Walter G. Wheeler and Co., 17, Paternoster Row. Price sixpence nett.

THIS new quarterly publication is a venture made by some earnest-minded Christians to promote the study of Puritan theology—the soundest of all theology. The Editor in his first article explains the undertaking, and, alluding to the unpopularity of the doctrines of grace, quotes a passage from the utterances of the late Mr. Spurgeon:—“Puritanical divinity, they say, is not the divinity for these times; we must have a new Gospel for a new go-ahead era. We must have sermons preached which, if they be not absolute denials of every doctrine of the Gospel, are at least sneers at them all. The man affects to be so supremely wise that he, in his own brain, can devise a Gospel better, fairer than the ancient Gospel of the blessed God.” Mr. Spurgeon’s incisive criticism of our times is true, sadly true, and we wish God-speed to the bold and faithful undertaking of those who, in the face of popular unbelief, seek to hold forth the Word of Life, and to maintain the imperishable Gospel of the grace of God.

*Up from Slavery.* An Autobiography. By BOOKER T. WASHINGTON, Author of “*The Future of the American Negro.*” London: Grant Richards.

AMIDST the strong feeling which is shown from time to time in the United States respecting the negro question, this book is of exceptional interest. It shows that oratorical and other special talents are not confined to wearers of a white skin, and that notwithstanding the deeply-rooted prejudices which stand in their way, the emancipated negroes of the United States are likely to force their way to the front, and that they are, in many cases, capable of holding some of the highest positions of power and trust. Mr. Booker T. Washington has evidently had this in view in the large institution, or college, which he has founded, at an enormous amount of personal labour, for the higher education of his race, and which now possesses 2,300 acres of land, 700 of which are cultivated solely by student labour; and consists of 40 buildings and 28 industrial departments. It is attended by 1,100 students, with 86 officers and instructors; and it is partly endowed, and its property is estimated as being worth half a million of dollars.

We have also received:—“*The Story of William the Silent, and Holland’s Fight for Freedom;*” and “*Light Ahoy; or, the Secrets of the Lighthouse,*” &c.

---

A MAN in Covenant with God, looks on God and says, “This is my Father; on Christ, this is my Elder Brother; on angels, these are my keepers; on heaven, this is my home; on the law, Christ has fulfilled it for me; on prosperity, God hath better things in store for me; on adversity, Jesus hath suffered much more for me than this; on Satan, death and hell, and shouts, ‘O death, where is thy sting? O grave, where is thy victory?’”—*Isaac Ambrose.*