



THE LATE MRS. HOSACK

(Of Kyle, Rosshire.)

THE
GOSPEL MAGAZINE.

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

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The Family Portion :

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

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

ONE BODY.

"That they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us."—JOHN xvii. 21.

PROBABLY our readers, as well as ourselves, have taken note of the frequent use by GOD the HOLY GHOST in Scripture of the significant word "together," and how often He put it into the mouths of the holy men whom He moved to speak the Word of Truth in their several generations. The reason undoubtedly is that a *union* exists between the ETERNAL THREE and the people of Divine choice—as also between the scattered members of the Body of CHRIST themselves—"That they may be one ; as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us."

"LORD JESUS, are we One with Thee ?
O height ! O depth of love !
With Thee we died upon the tree,
In Thee we live above.

"Such was Thy grace, that for our sake
Thou didst from heaven come down ;
Thou didst of flesh and blood partake,
In all our sorrows One.

"Our sins, our guilt, in love Divine,
Confessed and borne by Thee ;
The gall, the curse, the wrath were Thine,
To set Thy members free.

“ Ascended now, in glory bright,
 Still One with us Thou art,
 Nor life, nor death, nor depth, nor height
 Thy saints and Thee can part.

“ Oh! teach us, LORD, to know and own
 This wondrous mystery,
 That Thou with us art truly One,
 And we are One with Thee!

“ Soon, soon shall come that glorious day,
 When, seated on Thy throne,
 Thou shalt to wondering worlds display
 That Thou with us art One.”

What though some delight in being called after PAUL and others after APOLLOS, the one living Body of CHRIST is not divided, and the brethren of the household of faith are still members one of another, and “ heirs *together* of the grace of life ” (1 Pet. iii. 7).

Let us very briefly observe the application of this principle of union and unity as set forth in the Word.

And, first, we would note the jealousy of GOD, when His work has to be performed, lest there should be an association of any element of the *flesh* with the grace-called instruments of His purpose. “ Thou shalt not plow with an ox and an ass *together* ” (Deut. xxii. 10).

Then, mark how, in EZRA, the servants of GOD, engaged in the service of their HEAVENLY MASTER and surrounded by the opposition of both the world of the wicked and the Church of the world, are determined to work and work alone in the rebuilding of GOD’s house—“ We ourselves *together* will build unto the LORD GOD of Israel ” (iv. 3).

Again, do troublous times, seasons of cruel persecution, afflict the little flock? JOB tells us then—“ The poor of the earth hide themselves *together* ” (xxiv. 4). Like worried sheep, the frightened flock draws closer together and runs in company to the shelter of a corner where the danger if it strikes must fall upon all alike.

Is it a season of joy that breaks in upon the soul? Then will be a free invitation to all the fellow-members of the household of faith—“ O magnify the LORD with me, and let us exalt His Name *together* ” (Psa. xxxiv. 3). And when they thus congregate to participate in holy joy, is it not as the prophet ISAIAH foretold of

these Gospel times—"Thy watchmen shall lift up the voice; with the voice *together* shall they sing" (lii. 8).

"Sweet the time, exceeding sweet,
When the saints together meet,
When the SAVIOUR is the theme,
When they join to sing of Him."

Then, it is to the *assembled* saints the LORD addresses that familiar word of encouragement—"Where two or three are gathered *together* in My Name, there am I in the midst of them" (Matt. xviii. 20).

It was a blessed sign in the early Church, of that hidden unity—"And all that believed were *together*, and had all things common" (Acts ii. 44).

And hear the SPIRIT speaking in the Epistles of our having been "planted *together* in the likeness of His death" (Rom. vi. 5), "quickened *together* with CHRIST" (Eph. ii. 5), "raised up *together*" (Eph. ii. 6), made "sit *together* in heavenly places in CHRIST JESUS" (Eph. ii. 6); of our being "framed *together*" (Eph. ii. 21), "builded *together*" in CHRIST "for an habitation of GOD through the SPIRIT" (Eph. ii. 22).

Beloved readers, are we not fellow-pilgrims on the same "high-way," though each have to tread his own "way" thereon? Oh! that while we journey onwards it may be our wisdom to seize with gladness every little season of brotherly sympathy and encouragement and warning, and to be "knit *together* in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of GOD, and of the FATHER, and of CHRIST" (Col. ii. 2). There is, alas! still need of that Scripture, "Let every one of us please his neighbour for his good to edification" (Rom. xv. 2). Surely, it is by the mutual consideration of each other's infirmities, and the seeking out of each other's needs, that we exhibit the mind that becomes us as the followers of Him Who "pleased not Himself." When Christian brethren meet, it should ever be "in the LORD," their speech being salted with grace, and the end in view the profit and welfare of their souls. In these dark days it becomes the household of faith to seek nearer fellowship with one another, and with their sympathizing ELDER BROTHER, in order to obtain the grace of courage, holy boldness, and perse-

verance. And be it ours to have in continual remembrance, as our family portion, the blessed day when those wondrous words shall have their fulfilment, "The LORD Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of GOD : and the dead in CHRIST shall rise first : then we which are alive and remain shall be caught up *together* with them in the clouds, to meet the LORD in the air : and so shall we ever be with the LORD."

"The Church of GOD, amazing, precious thought!
That sinners, vile and outcast, should be brought,
Renewed in heart, and cleansed by JESU'S blood,
To form the body of the Church of GOD.

"The Church is *one*, it has *one* glorious HEAD,
And by *one* SPIRIT through this waste is led ;
And nourishment from CHRIST, on high, bestowed,
Together binds in *one* the Church of GOD.

"United to her risen HEAD above,
Even now she knows the sweetness of His love ;
His power is hers to help her on the road—
Bride of the LAMB, Church of the living GOD !

"Soon will He come, and take His Church away—
And oh, sweet thought ! fast hastens on the day
When He will stand with all His saints avowed
HEAD of the Church—the purchased Church of GOD !"

CLIFTON, BRISTOL.

THE EDITOR.

"MY soul fainteth for Thy salvation ; but I hope in Thy Word." Observe here, that though the faith of God's children seem to faint, yet it doth not die or wholly fail. Some seem greedily to catch at promises at first, but their ardour is soon spent ; and when it is a troublesome business to wait upon God, they give it over. This is the faith and hope of temporaries, but the good ground "bringeth forth fruit with patience" (Luke viii. 15). God's children tarry His leisure ; and though now and then they are ready to faint, yet they recover. Their faith, hope, and patience seem to be almost spent, yet it is not utterly put out ; as David here was not broken with long and tedious difficulties ; though he saw no end of his miseries, yet he would still depend upon God. There is an abiding seed (1 John iii. 8). Their state is secured by God's Covenant, that there should be no total rupture or utter deficiency. Perseverance is a condition of the new Covenant, not only required, but given, as all conditions of the new Covenant are.—*Manton.*

Wayside Notes.

A MERCIFUL AND FORGIVING GOD.

"To the Lord our God belong mercies and forgivenesses."—

DANIEL ix. 9.

THIS description of the character of God forms a part of Daniel's prayer which he offered towards the close of the Babylonian Captivity. The prayer has reference to Daniel's people and country. At the time when Daniel was in Babylon, Jerusalem lay desolate, and its people were in captivity. They were undergoing Divine chastisement because of their national sins. Daniel knew from the prophecies of Jeremiah that the predicted period of chastisement was nearly at an end. He believed that mercies and forgivenesses appertained to the God of Israel, and accordingly he besought God to pardon the sins of the nation and to cause His face to shine upon His sanctuary. "O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. Now, therefore, O our God, hear the prayer of Thy servant and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake."

Daniel was a true patriot. He loved his country and his people, and because he did so he mourned over the sins of the nation and cried to God for mercy, forgiveness, and deliverance. This is the highest form of patriotism. This is the patriotism which is most needed to-day—a patriotism which recognizes, confesses, and mourns over the nation's sins; that sees God's hand lying heavily upon us in chastisement, and that cries to Him to lead us to humble ourselves under His mighty hand and to seek His mercy and His delivering power. There are many points of resemblance between Daniel's nation and our nation.

They resemble each other in the possession of privileges.

For more than three hundred years we have had an open Bible, religious liberty, the Lord's day, and many opportunities of hearing the Gospel from the lips of faithful men.

They resemble each other in their sinful indifference to their privileges.

Notwithstanding all the great privileges which Daniel's people possessed, they grievously sinned against God. Daniel in the solitude of his captivity confessed their sins. This is what individual believers need to do. There is so much mixture and compromise in many of the gatherings for prayer to-day that a full recognition of ecclesiastical and national sins is rarely to be heard. But there is nothing to hinder the solitary believer from sighing and crying over the Nation's sins. This is what Daniel did. Hear his confession. "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments: neither have we hearkened unto Thy servants the prophets which spake in Thy Name to our kings, our princes, and our fathers, and to all the people of the land. . . . O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee." And have we not also greatly sinned? Have we not departed from the doctrines and precepts of the prophetic Scriptures and rebelled against the God Who has so signally favoured us as a nation these many years? In many of our churches we have encouraged idolatry and superstition. In many of our colleges and schools and pulpits and text-books the inspiration of the Bible has been denied, its wonderful miracles rejected, and its authority undermined. The precious institution of the Lord's day, so needful for the bodily, mental, and spiritual welfare of the Nation, has been profaned. Worldliness has been allowed to get a firm foothold in our churches, and formalism and sensuous appeals to the eye and the ear have almost ousted that spiritual worship which alone is acceptable to God. Added to this, the great bulk of the Nation neglects that Book which alone is able to make wise unto salvation, and it is stated that 8,000,000 Sunday newspapers are sold every Lord's day. Ministers, too, are preaching salvation by bravery on the field of battle instead of the Bible doctrine of salvation by the sovereign grace of God through faith in the atoning blood of our Lord and Saviour Jesus Christ. The great bulk of the Nation seem utterly indifferent to heavenly things.

The people of England, like the Jews, are being sorely chastened by this war for their sins.

“Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; *therefore the curse is poured upon us*, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. And He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem” (Dan. ix. 11, 12). Surely this war is a Divine chastisement, and we need to lay to heart our forgetfulness of God. Yet like the Jews *we have failed to humble ourselves as a Nation before God*. “All this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand Thy truth” (v. 13). How solemnly true are the words of the prophet Jeremiah (chap. v. 3): “Thou hast stricken them, but they have not grieved; Thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.” But though no day of national humiliation has been appointed, the Lord’s people have need, like Daniel, to identify themselves with the Nation and confess their sins. This solemn time is a call to all the Lord’s people to walk very humbly before God. With these thoughts in our minds let us think of the words at the head of this Wayside Note.

First, *they remind us of the God to Whom mercies and forgivenesses belong.*

“To the Lord our God belong mercies.”

1. He is *the Covenant God of His people.*

He is “*our God*.” He has said, “I will be their God, and they shall be My people” (2 Cor. vi. 16). It is to our Covenant God that mercies belong. Is He your God, and are you His people? Then you can look for His mercy. You may have sinned and rebelled, but He will not cast you off. Reviewing the past year, a clerical reader of this MAGAZINE wrote to me this week, “He hath not dealt with us after our sins; nor rewarded us according to our iniquities.” Take comfort, then. You may still approach His throne to obtain mercy.

2. He is "*the great and dreadful God*" of His people.

Daniel so describes Him in verse 4. We need to realize His greatness, majesty, and glory. He should be revered and had in honour by His people. Yet though He is so great and awe-inspiring, He is merciful, beneficent, compassionate, and forgiving.

3. He is *the faithful God of His people*.

"Keeping the Covenant and mercy to them that love Him, and to them that keep His commandments" (v. 4). He is true to His Covenant promises, and all who manifest by their love and obedience that they are His people experience His faithfulness. To our faithful God belong mercies, and He will be faithful in bestowing fresh mercies upon all His true people. Abundant mercies have been their portion in the past, and mercy shall follow them all the days of their lives.

4. He is *the righteous God of His people*.

"Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all His works which He doeth: for we have not obeyed His voice" (v. 14).

Righteousness belongeth unto Him, but to us confusion of face. In righteousness He is now dealing with us. Yet He can righteously extend His mercy and forgiving grace to the penitent sinner and believer. He is just and the Justifier of him that believeth in Jesus. "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

5. He is *a wonder-working God*.

"And now, O Lord our God, Thou hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day" (v. 15). Was it not a work of wonder for Him to bring His people out of Egypt with a mighty hand and stretched-out arm? And He Who wrought wonders then can work wonders to-day. He can be merciful and forgiving to the individual and to the Nation, and He can work wonders for our Nation if we look to Him.

Secondly, *the words remind us of the mercies which belong to the Lord our God*.

1. *Our personal mercies proceed from Him*.

How manifold these have been and are! Preserving mercies belong to Him. He it is Who preserves our going out and our

coming in. He redeemeth our life from destruction and crowneth us with lovingkindness and tender mercies. Providing mercies belong to Him. We may have been in great straits and in sore need, but He hath not failed to give us bread to eat and raiment to put on. Interposing mercies belong to Him. Great difficulties have confronted us, but He has interposed on our behalf. Guiding mercies belong to Him. He has led us forth by the right way and guided us continually by His hand.

2. Our national mercies proceed from Him.

We can not thank Him enough that we have been preserved from invasion. When we think of all the horrors which invasion brought in its train to Belgium, to France, to Poland, and to Serbia, what reason we have to bless His Name that so far He has mercifully saved us from this awful calamity. Moreover, what a mercy it is that our food supplies have not been cut off in this unparalleled war! Moreover, it is a great mercy that the Lord's day is still a legal institution, that we may still read with liberty our Bibles, and that some Gospel ministers are left to proclaim the joyful sound of Gospel Truth.

Lastly, the words remind us of the forgivenesses which belong to the Lord our God.

He promises abundant pardon to the penitent sinner. "Let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. lv. 7).

He promises continuous forgiveness to His children. They may daily draw near to the throne of grace to obtain mercy. They are assured that the blood of Jesus Christ, God's Son, cleanseth them from all sin, and that their God is faithful and just to forgive their sins and to cleanse them from all unrighteousness. We are warranted, too, to believe that if a nation which has been departing from His truth, disregarding His Word and His day, repents of its national sins, He will withdraw His chastening hand. Of Nineveh it is written that "God saw their works, that they turned from their evil way; and God repented of the evil that He had said that He would do unto them; and He did it not" (Jonah iii. 10). These mercies and forgivenesses belong to the Lord our God "though we have rebelled against Him; neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set

before us by His servants the prophets" (Dan. ix. 9, 10). Oh then, let the Daniels of our time set their faces to seek for the Lord's mercies in connection with our Country in this sad time. Let our prayer be, "O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations . . . for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake" (Dan. ix. 18, 19). Our God is a merciful and forgiving God. Who can tell how speedily and how marvellously He may intervene on behalf of His many suffering and scattered people in the area of this terrible conflict, and in answer to their prayers?

Bath.

THOMAS HOUGHTON.

GOD gives the promise, leaving the time blank as to us. Our time is always ready, and we rashly fill it up at our own hand. God does not keep our time, because it is not the due time. Hence we are ready to think His Word fails; whereas it is but our own rash conclusion from it that fails.—*Boston.*

OUR justification consists in the pardon of sin. And this flows from the righteousness of Christ's satisfaction imputed to us. For guilt is nothing else but our obligation to punishment; and, therefore, pardon, being the removal of guilt, must needs remove our obligation to punishment. But no man can be justly obliged to that punishment, which he hath already satisfactorily undergone. And, therefore, Christ having satisfactorily undergone the whole punishment that was due to us, and God graciously accounting His satisfaction as ours, it follows that we lie under no obligation to punishment; and are, therefore, by the righteousness of Christ's satisfaction, pardoned and justified, ransomed and delivered from bearing the penalty of the law. In justification, there is the imputation of the active righteousness and obedience of Christ, whereby we obtain a right and title, and are accepted unto everlasting life. He hath fulfilled all righteousness for us, and we are accepted in the Beloved. The law saith, "Do this and live"; and God accounts Christ's doing it as ours. And therefore believers have as just a claim to life, as Adam could have had, had he never transgressed. Justification is a gracious act of God, whereby through the righteousness of Christ's satisfaction imputed, He freely remits to the believing sinner the guilt and punishment of his sins; and through the righteousness of Christ's perfect obedience imputed, He accounts him righteous, and accepts him into love and favour and into eternal life. This is justification, which is the very sum and pith of the whole Gospel.—*Hopkins.*

Pilgrim Papers.

WELLSPRINGS.

“ Who is This That cometh from Edom, with dyed garments from Bozrah ? This That is glorious in His apparel, travelling in the greatness of His strength ? I That speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat ? I have trodden the winepress alone ; and of the people there was none with Me : for I will tread them in Mine anger, and trample them in My fury ; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come.”—ISAIAH lxiii. 1-4.

AT once the attention is arrested by the inquiry—“ Who is This ? ” and the mind of the spiritual reader directed to Him Who is “ in the volume of the Book ”—“ at the head of the roll,” as Luther transcribed it ; Who is the Sum and Substance of the Word—the great I AM. The same question was asked when the Meek and Lowly One, the Stranger of Nazareth, rode into Jerusalem, fulfilling the prophecy : “ Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.” “ The multitudes that went before and that followed, cried, saying, Hosanna to the Son of David : Blessed is He That cometh in the Name of the Lord ; Hosanna in the highest. And when He was come into Jerusalem, all the city was moved, saying, *Who is This ?* And the multitude said, This is Jesus the prophet of Nazareth of Galilee.” He was indeed the Meek and Lowly One ! He answered not for Himself. He—content to do His Father’s will, and to be “ of no reputation ” as Jehovah’s obedient Servant—“ endured such contradiction of sinners against Himself,” and gave no answer when He was challenged. He heard the reply. He passed it by, did this Saviour Who had “ all power in heaven and in earth ” ; His time was not yet come. But in the prophecy before our consideration at this time, looking right on to the fulfilment of His coming again—not as the despised Nazarene, the lonely Stranger, the meek and lowly Friend of the poor and unlearned—He answers at once His Church’s inquiry *Who is This ?* He quickly responds, “ I That speak in righteousness, mighty to save.” “ Who is This ? ” He answers “ unto them in all the Scriptures the things concerning Himself,” for He replies, “ I have trodden the winepress alone ” (kindly read verses 3-5 of this chapter). You see the time of His coming. Not as at the first coming, for then it was as the incarnate Son of Man ; and not in His ascension glory, nor in conquest over our spiritual enemies, but in His final and complete conquest and overthrow of Antichrist. He came as a Saviour, the Babe in Bethlehem, the despised and rejected of men ; but He will come again as King of kings and Lord of lords. *Then every eye shall see Him, every one bow to His sceptre,*

and acknowledge—enemy and friend alike—“Just and true are all Thy ways, Thou King of saints.” As dear “G. A.” once remarked in a letter: “In the first part of the prophecy of Isaiah, we see the Child born and the Son given; later, ‘My Servant,’ ‘bruised for our iniquities’; but at the last, the King triumphing over His enemies, as in 2 Thess. i.”

Oh! the glories of our King Immanuel. He stands out in our text in solemn majesty—one figure alone. “*I* That speak in righteousness.” “*I* have trodden the winepress alone.” “*I* will tread them in Mine anger.” “*I* will stain all My raiment.” “And *I* looked, and there was none to help; and *I* wondered.” “*I* will tread down the people in Mine anger.” “*I* will bring down their strength.” This mighty Conqueror is seen coming up from Edom, to take vengeance on Antichrist and every antichristian power. Every false religion; every religious system and pernicious doctrine which has taught the way of Balaam in a false righteousness, a dethroning of the one King, the one Saviour, the one Prince of Peace; every one who has followed the world and its false gods, will then be tried and overthrown. The woe of that day! The cry of “Babylon the great is fallen”! The world, the great papal, antichristian system, will then fall. “Drunken with the blood of the saints, and with the blood of the martyrs of Jesus,” “the mother of abominations of the earth” will fall never to rise again. “In one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God Who judgeth her.”

“Who is This That cometh from Edom, with dyed garments from Bozrah?” Bozrah was a place rich in pasture for sheep. It was a city of Edom, or Idumea, in the half tribe of Manasseh. Some interpreters take it to represent Constantinople; others, Rome, which is significant. “The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea” (Isa. xxxiv. 6). For the most part interpreters favour Rome, as being “the chief city of the antichristian states; and in all antichristian kingdoms will be a great slaughter of man, called a *sacrifice unto the Lord*, to vindicate His judgment and purpose.” “The voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings,” will proclaim an endless “Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready.” And thus when her enemies are finally overthrown, she is exalted to His right hand, to “pleasures for evermore.”

The prophecies concerning Bozrah are amongst the most sublime on record, as touching the infinite care and preservation, as also vindication by Divine Justice, of Jehovah’s sheep. The descendants of Esau—Edom—indulged in a deep-rooted hatred of the seed of Jacob Almighty Justice would repay. “He that toucheth you toucheth the

apple of His eye," and though He might wait long—defer His anger—yet there would be a day when He would arise and show how "Vengeance is Mine; I will repay." The sword of judgment was to fall, for their pride, self-security, carnal confidence, and contempt of God and His people, upon Moab and the surrounding country. "Stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, What is done? . . . And judgment is come upon the plain country . . . upon Bozrah" (Jer. xlviii. 19-24). "For I have sworn by Myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse" (Jer. xlix. 13). "A fire . . . shall devour the palaces of Bozrah" (Amos i. 12).

Oh, dear readers, there is a part of these prophetic Scriptures yet to be fulfilled, and our text refers to the time when as a mighty Conqueror—not as the despised Man of Sorrows—He will take to Himself His great power and reign. God is shortly going to avenge the blood of His martyred saints. He has spoken! He will do it!

Evangelical writers have been inclined to view our text as a grand description of Christ coming for His people, His own sufferings and passion seen as perfected in His people's salvation, and His garments dyed with Calvary's blood—the Just for the unjust. In a valuable book recently published, entitled "Half-hours with Isaiah," by the gifted Rev. J. P. Wiles, of Devizes, the following quotation from Calvin is given. "This chapter has been violently distorted by Christians, as if what is here said related to Christ, whereas the prophet speaks simply of God Himself. They have imagined that here Christ is red because He was wet with His own blood which He shed on the cross. But the prophet meant nothing of the sort. The obvious meaning is, that the Lord comes forth with red garments in the view of His people, that all may know that He is their protector and avenger. The people were weighed down by innumerable evils, and at the same time the Edomites and other enemies freely indulged in wickedness which remained unpunished. Hence the Jews were exposed to the dangerous temptation to think that these things happened by chance, or that God did not care for His people. The prophet meets this very serious temptation by representing God the avenger as returning from the slaughter of the Edomites drenched with their blood." And does not this view, whilst primarily setting forth the just punishment of the Edomites by a final and complete overthrow for their oppression of God's ancient people, also show us what God, the Holy One, thinks of sin, how He will sooner or later punish it, and with what final and complete overthrow. The Church of God will witness *His* work, when "the God of peace shall bruise Satan" under their feet "shortly," when He shall consign to eternal punishment every one who has opposed Him and His cause without repentance, and when He shall have put down all rule, authority, and power, that God may be All and in all.

John, the beloved, was privileged with a vision of these heavenly realities—"And I saw heaven opened, and behold a white horse;

and He That sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings and Lord of lords." Oh! well for you and me if we have heard this word to our salvation. "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Christ ascended into heaven for the effectual working out of His government both of the world and of His Church below. There He is seated until all has accomplished His will and every enemy is put under His feet. He is judging nations now; and He will shortly come in all His power, all His might, all His strength, all His meridian splendour, all His sovereignty, with the glory of the holy angels, with His redeemed hosts. "Who is This?" will exclaim a sin-stricken world, who will seek to hide themselves in rocks and holes of the earth from the wrath of the Lamb; whilst the saints redeemed from sin will be by His constraining grace ready to say, "Lo, This is our God; we have waited for Him, and He will save us." *Then* He will "be glorified in His saints," and "admired in all them that believe." *Then* will be seen in and through the Church the manifold wisdom of God. He will display to an ungodly world His perfect rectitude, His Divine justice, His unsullied holiness in punishing sin, as He calls upon every inhabitant of this globe to give an account of himself before His bar. The enemy now drunk with the blood of His martyrs, He will consign to his place of eternal doom, when He comes to judge the secrets of all men, to sever the wheat from the tares, to make the final and solemn separation, placing those on His right hand who are appointed unto everlasting life and felicity, and those on His left hand who have rejected Him, gone the way of Cain, and have said, "We will not have this Man to reign over us." Oh! fellow-believers, how solemn, how profoundly solemn, is our subject. How humbling, how searching to our hearts. "These shall go away into everlasting punishment: but the righteous into life eternal."

" When I hear the wicked call
On the rocks and hills to fall;
When I see them start and shrink
On the fiery deluge brink:
Then, Lord, shall I fully know—
Not till then—how much I owe."

If you and I, therefore, have a hope in His undeserved mercy, if by His love and pity we have been plucked as brands from the burning,

if we have been taught by His Spirit to hate sin and love Him for saving us from it, and have fled for refuge to the only Hope set before us, then may we not glory even now in Jesus, our All-conquering One, Who has ridden superior over sin, death, and hell, and ascended into His glory. "Having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it." And when we see Him in His glory He will show us, explain to us—

"What now to us mysterious is,
 Why Satan was allow'd to reign,
 To seize this world, and make it his,
 And why he should refuse to yield,
 And dare his Maker to the field—

* * * * *

"For this it was that evil came,
 And was allow'd to enter in,
 That God might glorify His Name,
 That He might make an end of sin,
 That grace through righteousness might reign,
 And saints eternal life might gain.

"A glorious day not distant is,
 When that which here mysterious seem'd
 Will be explained; when He and His,
 Redeemer He, and they redeem'd,
 Shall stand before a wondering world,
 And foes be into darkness hurl'd."

Meanwhile, dear reader, we watch His hand of pity, love, and power at work. "The Lord is very pitiful, and of tender mercy." He is not willing that any should perish. "He hateth putting away," and one can not but believe that, in these last days, fraught with evil and consequent sorrow, Jesus is taking to Himself great glory and adding to His Kingdom such as should be saved. May we look to Jesus, Who brings near His salvation to poor perishing undone sinners; and may we look for Jesus, Who is soon to bring His long-promised redemption. "Amen. Even so, come, Lord Jesus." Come quickly.

R.

IF you were to ask me what do I hope for? I would say, All that a Covenant Jehovah—Father, Son, and Spirit—with all the energy of the Divine mind, could contrive and plan for the good of God's believing people. Such is my hope.—*Krause.*

A MAN may have communion with God in a heart-humbling, a heart-melting, and a heart-abasing way, when he hath not communion with God in a heart-reviving, heart-cheering, and a heart-comforting way. It is a great mistake among many weak tender-spirited Christians, to think that they have no communion with God in duties, except they meet God embracing and kissing, cheering and comforting their souls.—*Brooks.*

THE PORTRAIT.—THE LATE MRS. HOSACK.

[CONTRIBUTED.]

MRS. HOSACK, whose portrait appears in this month's issue, belonged to a type of Presbyterian fast passing away. Deeply attached though she was to the old Presbyterian ideals, this never narrowed her, and her sympathy and aid flowed out to all whom she believed to be loyally upholding the banner of Truth. She was a constant reader, and admirer, of *THE GOSPEL MAGAZINE*.

MRS. HOSACK was the daughter of the late Mr. William Ross, Sheriff Clerk of Ross and Cromarty, and was born in Dingwall, Rossshire, in 1840. She was early brought to the knowledge of the Truth, and in after life gave ample proof that faith and works with her went hand in hand. In her case Christianity was not a mere series of words and emotions, but rather a life used in her Master's service. She comforted the sick, gave consolation to the weary and heavy-laden, rejoiced with those who rejoiced, and wept with those who wept. Married to one likeminded with herself, she proved a devoted wife and mother. She was early left a widow, and nobly fulfilled the responsibilities laid upon her. Her earnest desire was that her four sons might, by the grace of God and the power of the Holy Spirit, early become true soldiers of the Lord Jesus Christ and fight consistently and manfully under His banner. By precept and example she graciously set forth the attractiveness and happiness of His service which is "perfect freedom," and instructed them as only a mother can in the Word and ways of the Lord Who loved her and gave Himself for her. Highly cultured, she, by the brilliancy of her conversation attracted, and by her noble deeds drew out, the best in those with whom she came in contact.

A steadfast upholder of the "old paths," MRS. HOSACK consistently contended earnestly "for the faith which was once delivered unto the saints." In her youth and married life she sat in the Free Church, Dingwall, where the minister was the gifted Dr. Kennedy, an able exponent of the doctrines of free and sovereign grace, to which she always acknowledged herself a debtor. The writer has often heard her remark, "What a blessing our salvation does not depend on our varying moods and emotions, but on Christ's everlasting love."

She entered into the joy of her Lord on November 13th, 1915, at the house of her son, Mr. John Hosack, Kyle, Rossshire. She had a beautifully peaceful passage through the dark valley, experiencing the comforting and sustaining aid of the Saviour she so loved and so loyally served.

The following metrical verses of the 103rd Psalm were loved by MRS. HOSACK.

“ As far as east is distant from
The west, so far hath He
From us removed, in His love,
All our iniquity.

“ Such pity as a father hath
Unto his children dear,
Like pity shows the Lord to such
As worship Him in fear.”

Her favourite hymn was “ Rock of Ages,” especially the verse—

“ Nothing in my hand I bring ;
Simply to Thy cross I cling ;
Naked, come to Thee for dress ;
Helpless, look to Thee for grace ;
Foul, I to the fountain fly :
Wash me, Saviour, or I die.”

Sermons and Notes of Sermons.

NOTES OF A SERMON

PREACHED AT ST. MARY-LE-PORT CHURCH, BRISTOL, BY THE RECTOR,
THE REV. J. ORMISTON, ON LORD'S DAY, OCTOBER 6TH, 1913.

“ *My heart is inditing a good matter : I speak of the things which I have made touching the King : my tongue is the pen of a ready writer.*”—
PSALM xlv. 1.

THE reference is to the King of kings, about Whom many precious things were spoken during the past week. And I may venture to say we have here a Scripture which tells us how acceptable these were in the sight of God. It pleases Him to hear the Lord Jesus spoken of by those who alone know Him and love Him, and speak well of His Truth. This Psalm is one that celebrates the matchlessness of Christ and the loveliness of His redeemed Church. A large portion of it is devoted to the praises of the Church which is His handiwork, the matchless work of Christ. There is no Church comparable to the Church of Christ. Churches of earth may boast many and great things, but they bear no comparison with the Church of the Firstborn, which belongs to Christ, Who made it His after the Father had given it to Him—made the gift His, by purchase. “ Christ loved the Church, and gave Himself for her,” we are told by the Holy Ghost. The special redemption of the Church is distinctly ascribed to Christ. He gave Himself *for the Church*—not for the Churches. Hold fast to the special redemption whereby Christ redeemed His Church. His Church is His masterpiece, there is none comparable to His—accept that, by the grace of God.

The Psalmist—no name is given us—speaks a wonderful testimony—“My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.” Now, will you turn with me to two Scriptures, the former in 1 Peter i., from the 9th to the 12th verses: “Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ Which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow: unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” You see how these exalted though created intelligences “desire to look into” these things. They are sinless beings, never having sinned, and being kept by the power of God—which is Omnipotence—they never will sin. They will never fall because they are kept—Divinely kept. This passage shows us that they do not know all things, only some things, and that they are willing to learn. How humble in spirit ought we to be who know so little! The angels veil their faces in the presence of their Maker. They stand before Him day and night, hearkening to the voice of His word, which to them is their supreme word. When angels, patiently, with sublime quietness, wait at the feet of Jehovah—Father, Son, and Holy Ghost—to know His will, what a heavenly lesson it is for us on earth! Look at this passage well, which says that the prophets who prophesied had to study their own prophecyings to know the way of God more perfectly. And they were not alone in this, for the angels also studied them, and study them still. Do not think they occupy their precious time with things that occupy us on earth—“Which things the angels desire to look into”—that is not an occupation of the past, they continue to do so, though they know very much. How can we estimate the knowledge of an unfallen angel who stands before God day and night?

Then turn with me to another Scripture, also by the inspired Apostle Peter (2 Pet. i. 21): “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” They had no will in the matter, they were passive subjects of the will of the Holy Ghost—and remember the power of the Holy Ghost is Omnipotence. They knew by the teaching of the infinitely wise Spirit. Holy men by character and spirit were carried along—swept along as by a torrent—because the power that moved them was omnipotent and could not be resisted,—as the water torrent sweeps a mere trifle before it. These holy men, whom we value and honour in their proper place, were the creatures of the Holy Ghost. They knew God’s power, and felt it, and were what they were by the power of God. Oh, dear hearers, what a mercy it is that we possess the Scriptures which the Holy Ghost inspired.

And now we turn back to the 45th Psalm. The Psalmist says : “ My heart is inditing a good matter : I speak of the things which I have made touching the King : my tongue is the pen of a ready writer.” Now, we have been for the last week very much occupied with matters affecting the King and the well-being of His subjects. What a blessed privilege it is to be a subject of the King of kings. And there is not a believer that ranks lower or other than a king. The Lord makes His own kings, and makes all His subjects kings—nothing less. He doeth as He will among the armies of heaven, and among the children of men, by calling out from their midst and number a people for Himself, in whom He glorifies Himself. He first makes them to be His subjects—new creatures—subjects faultless before Him, with exceeding joy. The Lord Jesus is well satisfied with His purchase, He “ loved the Church, and gave Himself for *her* ”—not “ it ”—for *her*. That is the word the Holy Ghost uses. And when the Holy Ghost has given us knowledge, and we know that the word in the original is other than the one printed, we must seek to have it corrected.

“ My heart is inditing a good matter.” The matter he was led to write upon was disclosed to him by experience as well as by head and heart knowledge. “ My heart ”—the new heart. Not the one he brought with him into this poor fallen world, but the heart God gave him by regeneration when He placed him among His believing, sanctified, and accepted people—*near to Him*, as described by the Psalmist. What a beautiful thing ! How blessed it is when the heart thirsts after God, thirsts to be near unto Him. In the Person of God’s dear Son the believer is for acceptance as near as he can be. But we have to ask for ourselves other things, that we may be not only near in fact and in truth, but that we may be brought into a *felt* nearness. As He has brought His people near by blood, so He brings them near by love, love unquenchable and full of glory, and so He keeps His saints near to Him. Life may have its various changes, disappointments, and sorrows, but believers in Christ are *well* provided for in the face of these things. The child of God can but wait for the manifestation of this nearness. That is what all of you, dear children of God, are doing—waiting. We have heard much lately about waiting vigilantly, not only continually, but without ceasing. How far from this we are ! It is our infirmity, and God would have us weep over it and pray over it. How much of our lives would be spent in Godly sorrow if they were *rightly* spent. That is described as a lasting experience. Godly repentance brings forth its fruit, and is not to be repented of. There will be no repentance in Heaven—in the glory yonder. It is only now that the saints have repentance to know. Value the grace of repentance, dear children of God, while you have it, and see that you use it. It is no common mercy, but it is among the chief ones that God gives His needy people. It differs essentially from what man calls repentance—the sorrow of the world. That brings forth according to its nature, and it is not to be trusted in. It is one of the chief sins of which we are capable, and shows us what

sinners we are, that *our* repentance should need repentance, should need heavenly, God-given sorrow, that there may be true sorrow and repentance and confessing of sin and true following hard after Christ in His dear footsteps. What manner of men ought we not to be? it is asked in God's sacred Scripture.

God Himself raised up His servant—this Godly man—and inspired him to write in praise of the King of kings. God has not seen fit to tell us who was the writer—this is one of the anonymous Psalms—but it unmistakably bears the Divine origin. It is enough for me that God wrote it, that it is amongst the inspired writings. It speaks in such high tones of Jesus the King.

“My heart is inditing a good matter.” The margin has an alternative translation; and sometimes the marginal renderings come close to what appears to us to be inspired, and are sometimes preferable to the text. We must leave these deep things—too deep for us—in the hands of a truthful God Who gives freely and makes perfect His revelation. This inspired writer lays great stress on the fact that it is his heart which indites the Psalm. His heart was the instrument which the Holy Ghost inspired, and thus moved, as you move a pen when you wish by its means to convey your thought to your fellow-men. “My heart boileth, or bubbleth up” (*margin*). That shows the Psalmist was joyfully and greatly affected by the matter of which he wrote. Like boiling water to the overflow, he is unable to contain himself. He *must* write the Psalm, and it was the Holy Ghost Who made it a holy necessity. How sweet it is when we take up a Psalm to know “this was written by inspiration.” Always man was moved by the Holy Ghost and wrote because he was so moved. It was an irresistible power which moved and used him. How blessed it is to think that the Scriptures were written of necessity. “Holy men of God spake as they were moved by the Holy Ghost.” Therefore you may safely trust Scriptures that are so written. You need not criticize or wish them otherwise than they are. And it is the more marvellous that such a legacy from God is in your own possession and language. Be thankful, very thankful, for that. Some of us have a very high opinion of the translation we have—would God it were more read and more thought upon and not as if it were a secondary matter. But we ought also to tremble when we take this Holy Book in hand to read to others, for it is our solemn responsibility to give them all the sense and meaning, by right emphasis, praying that God may honour His own Word and use it as a matter of edification to those who hear it. We owe in fact unceasing praise to God that He has been pleased to put Himself into the various languages of earth suitable to meet the needs of His people.

“I speak of the things which I have made touching the King: my tongue is the pen of a ready writer”—that is the stamp the inspired writer puts on this Psalm. He did not attach any importance to his own name, he was not inspired to do it, and we ought to be silent if God is. And when God does not definitely commit Himself

to a person and name we ought to read His anonymous Word—which yet is not so, for it is all and always *God's* Word, though it have no name of man attached—giving Him all the glory for the unsigned Scriptures. God spake when He would, and chose the men to write for Him in human language, one and another. Some were learned, some were unlearned men. Amos was a fig-gatherer when the Lord took him in hand and made a saint of him. Many who were used to write the Scriptures did great things, and their works remain to this day, and we thank God for them. This Psalmist was greatly gifted to write this Psalm. He had his eye on the King of kings, Who is Lord of lords, the whole time he wrote it. Never could he take his eyes off Him, He was too lovely. Once you see Jesus by faith you will never forget Him, and you will never wish to. When you see Him in the glory—*what then?* That is what we have been exhorting one another to wait for and to watch for. God made the universe in six days. I am old-fashioned enough to believe that He did make the world in six literal days—the Bible says it, and by the grace of God I believe and intend to believe it, whatever man may say in his pride and ignorance to the contrary. Man has no superior knowledge to what God has given in His Holy Book and moved men to write. We believe it on the infallible authority of Jehovah—Father, Son, and Holy Ghost.

“My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready”—or willing—“writer.” Think over these words deeply, and you will find a fund of light and truth appearing in your experience as never before. I find in looking into my several Bibles that I have not preached on this text before me hitherto, and I reproach myself very much for that. It seems like a gap in my ministry, for this passage is so inexpressibly sweet to my soul. Now God has forced it on my notice (how good it is of Him!) and forced me to preach on it. Although my testimony may be weak and powerless, God can bless it to one and to another, and glorify Himself. God makes His servants *willing* servants—this was a “ready writer,” God having made him so, uses him. And He may choose one and another here to-night to use in a way little dreamt of as yet. You may be mourning over neglected duty, but it may be that God has a will to employ you in His service, then think of this 1st verse of the 45th Psalm to help you in these things. “My heart is bubbling up”—it has no rest on such a matter—so great a matter—His Truth, that which makes above all things for His glory and exaltation.

Ask the Lord to give you a deeper knowledge of this “good matter,” a truer knowledge of His Word. So far as they have been Scriptural and true and have made for the glory of God, may He bless “the things made touching the King,” the “good matter,” spoken of to-night. And may you then speak of them to others. Seek to love and adorn and obey them more entirely.

I should have much liked more time and ability and strength to

enlarge on this blessed Scripture; it is God's Word, delivered by God's minister, the Psalmist who was raised up to inscribe these precious passages regarding the excellency of the King of kings, and also of His Consort, the Queen. "Kings' daughters were among Thy honourable women: upon Thy right hand did stand the Queen in gold of Ophir"—the choicest gold, the most precious gold that the mines of earth ever produced, and her raiment is likened to it for preciousness in the eyes of her Lord and Master. How He loves her! And she is appointed a place in this Psalm which so celebrates His perfection and glory. She at His side is "all glorious within"; she stands upon His right hand, the place of honour. She needs no such adorning as *earthly* gold, although it be Ophir's gold, nor does any believer in the congregation to-night need any such adornment. The perfect, the absolute eternal righteousness of Christ is His Bride's adorning, and by imputation that is hers for evermore. And the Lord is coming soon with all His saints, and to be admired "*in them that believe.*" God takes no time in the execution of His purposes when time is past. It is only while time lasts that God takes time in connection with His purposes. Seek grace to be ready, *always* ready. The night is far spent, the Day is at hand—the Day of the Lord, the Day of His Church's glory, the Day of her resurrection. When all is ready, in a moment, by His will expressed, it is all over. Be ready, I repeat, be ready.

JEHOVAH JUST AND YET THE SINNER JUSTIFIED.

A SERMON PREACHED ON SUNDAY AFTERNOON, AUGUST 19TH, 1838,
BY THE LATE REV. W. W. WILKINSON, B.A., AT THE
CHURCH OF ST. MARY ALDERMARY, WATLING STREET.

"That He might be just, and the justifier of him which believeth in Jesus."
—ROMANS iii. 26.

THE design of the Apostle in these words, and those connected with them, is to show that the justice of God may be as richly displayed as His mercy, in the forgiveness of sins and the salvation of His people—that the justice of God will shine bright and glorious (never more so) in His justifying the ungodly through Christ—that all the flames of hell will not display the justice of God in so clear and affecting a point of view as that wherein it is displayed upon Calvary's mount, when He made His own beloved Son "sin" in the place and stead of others, "that they might become the righteousness of God through Him." In the 24th verse are these remarkable words—words (perhaps some may remember what I am about to advance) that were so very sweet to the mind of a certain person, whom I well knew, and who died more than fifty years past, though she has worshipped with some of us in this church; these words were remarkably sweet to her mind in her dying hour—"Being justified freely by His grace through the redemption that is in Christ Jesus." And then the Apostle goes on to say—

“ Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God ” ; then this is repeated—“ to declare, I say, at this time His righteousness ”—and then he adds, in the text, “ That He might be just, and the justifier of him which believeth in Jesus.”

“ Whom God hath set forth to be a propitiation,” saith the Apostle in the verse before the text—“ set forth as a propitiation.” It is the Son of His love, the Messiah, the promised Christ, That He is speaking of ; He hath set Him forth as a propitiation—that is, a propitiatory sacrifice, a sacrifice of reconciliation, a sacrifice whereby a person who is offended might be appeased and the offence atoned for. “ A propitiation.” The word is used again and again in Scripture with respect to the great and the dear Immanuel being our Substitute upon the cross. “ If any man sin,” saith St. John, “ we have an advocate with the Father, Jesus Christ the righteous ; and He is the propitiation for our sins ”—the propitiatory sacrifice. And so St. John says again—“ Herein is love ; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.” Thus by the death and sacrifice of Christ, the great Jehovah was “ propitiated,” He was made favourable, He was reconciled to those whose cause Jesus had undertaken, and for whom He bowed His head upon the cross.

And it is said that He “ set Him forth ” for this—“ Whom God hath set forth to be a propitiation.” But when, and how ? We may say He was “ set forth ” in eternity, when the Persons of Jehovah were in covenant ; it was then He was “ set forth as a propitiation ”—in which point of view He is declared to be “ the Lamb slain from the foundation of the world,” an expression used of eternity past ; He was “ set forth ” when the everlasting Covenant of grace was established, and confirmed by promise and oath. And then He was “ set forth,” again, by sacrifice, almost as soon as Adam transgressed—from the time of Abel, and in all the sacrifices which were offered after his down to that ceremonial dispensation, which contained so many bleeding sacrifices, this great propitiatory sacrifice was clearly and strikingly exhibited ; Christ was thus “ set forth as a propitiation.” And then He was “ set forth,” again, by the writings of the holy Prophets—and by all their writings, for we are told that “ the spirit of prophecy is the testimony of Jesus ” ; and how did they testify of Jesus as the means of justification and redemption ? Why, it is said by St. Peter that they “ testified beforehand the sufferings of Christ and the glory that should follow.” And then He was “ set forth,” again, under the Gospel dispensation, by the constant and abiding preaching of the everlasting Gospel, the sum and substance of which is Jesus as a propitiation ; the Apostle discards the idea of “ knowing anything ” among the people he was preaching to, “ save Jesus Christ and Him crucified.”

He “ set Him forth as a propitiation ” in this manner ; but for what purpose ? Why, that He might show (it is added) “ His righteousness ”—that is, in the first place, the righteousness and justice of the

great Jehovah, and then the righteousness of Christ as competent and sufficient for the redemption of God's beloved people—that He might “declare His righteousness for the remission of sins that are past,” the pardon of sins, the full, complete, and everlasting forgiveness of sins “through faith.” A glorious plan! revealed as the object of faith, to be rested upon by faith, and to be evidenced by faith as the possession of those who really are enabled to trust in a crucified Jesus. And then this is repeated in the former part of the verse, which contains our text; and this repetition is like every other repetition in Holy Scripture, designed to show the certainty and importance of what has been delivered.

Then follow the words of our text—“That He” (Jehovah) “might be just, and the justifier of him which believeth in Jesus.” His justice being completely and altogether satisfied, and having received from Jesus an adequate and suited compensation, He became “just” and the justifier of every one that believeth in Jesus. And we may with reverence say also—*Not* just, unless the justifier of such; because if a debt be paid and discharged, that debt can not be demanded a second time with justice. Jesus undertook the debt of His people, and He actually paid that debt, and satisfied the justice of God in the payment; therefore Jehovah, being just, could not but be the justifier of those who believe in Jesus, because a debt once discharged can not with justice be demanded again. Nay, and a full receipt and acknowledgment of the discharge was given; the resurrection of Jesus from the dead was a clear and full acknowledgment that He had finished the work for which He became incarnate, and which He Himself declared to be “to give His life a ransom for many”—to die a propitiatory sacrifice, and thereby to reconcile to the great Jehovah those whose case He had undertaken.

We may bless God for such a gracious declaration as that in the text—“just, and the justifier of him which believeth in Jesus.” His work was confirmed, His work was established by His resurrection; and we are expressly told by this very Apostle, whose words are now before us, that “by the resurrection from the dead He was declared to be the Son of God with power.”

Now we may say, these words thus far considered are surely a cup of rich and strong consolation indeed for all those to whom Jesus is precious—for all those who are really and truly, and in the Scriptural and saving sense of the word, “believers in” Him; and there surely is a cup of rich and strong consolation for every broken and penitent and contrite heart. But to none but such; those who have “whole” hearts, who have never felt any real conviction of sin, such as the Holy Ghost conveys to all His Covenant people sooner or later—those who have not a broken, penitent, and contrite heart can not see the excellence and worth of the representation in the text. But to those who can, to such how sweet a cup!

And then we may go on to say, that as the justice of God was displayed, so also how richly was His *mercy* displayed in this proceeding!

Who "hath set Him forth"? Who was it? Why, the very Being Who was offended. The remedy originated with the offended Person. It was He That contrived the plan, and He "set Him forth."

And then, observe, again, had He *not* contrived this plan, had He not "set Him forth" in His everlasting purpose, who could have called Him to account? Who could have dared to have said to Him, What doest Thou?

How rich too was this propitiation! Who was it He "set forth"? It was the Son of His love, Who had lain in His bosom from eternity, infinitely dear and infinitely precious to Him. He "spared not His own Son," says the Apostle in this very Epistle. Oh, how rich a gift was this for Him to bestow, to accomplish such an important purpose for persons so altogether undeserving of His favour and love!

And then consider, again, how comprehensive was the gift of this Person! Everything was given in Him. And therefore the Apostle adds—"He That spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" "All things" are wrapped up in this one grand and rich gift. It comprehends everything else that the sinner can need or Jehovah can bestow. And therefore St. Paul, enumerating the various privileges of God's beloved people, and counting up (as it were) their riches, found he must use general terms; he says—*All things* are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's—God's "unspeakable gift," and when He gave you that gift, He gave you all other gifts included in Him.

So that we say, here is surely a cup of consolation, and that which needs to be continually produced and continually exhibited. For it is a remarkable expression of the blessed Jesus, when on earth—"The poor ye have always with you." And so the ministers of Christ may express themselves and say, "The poor in spirit" are "always with us." We are never beside our mark, when we are attempting to address ourselves to those upon whose hearts Jehovah the Holy Spirit has been at work agreeably to His Covenant. Every believer is one of such—of a broken heart, of a poor and contrite spirit. And it may be, and we doubt not it *is* the case, that several such have come up here to-day, hoping to hear something from this pulpit whereby their broken hearts may be healed and their contrite spirits revived. If there should be any whole and unbroken hearts here to-day, oh! we would pray the Lord (and it is a kind prayer, however painful the experience to them) to give them a broken heart, to "take away the stony heart and give them a heart of flesh." And as a mean to this end, we would say, oh! let such remember that they are dying creatures in a dying world. They must very shortly be cast among the dead that are gone before. But why should we say, Cast among the dead? We may say, Cast by death into the hands of the living God—the most fearful thing that can happen to an impenitent soul. St. Paul thus expresses himself—"It is a fearful thing," not for a broken-

hearted and contrite sinner, not for a justified sinner, but for a sinner unjustified, unbroken in heart and not contrite in spirit—for such a sinner “it is a fearful thing to fall into the hands of the living God.” Now if we are speaking to one of this description, may the Lord God bless His own words to the awakening of such an one!

These truths are continually (as it were) weighing upon the minds of those who are broken and contrite in heart; they are thinking of them, and are at all times more or less agitated and distressed by them. Now, then, let such take this cup of consolation, and read the motto (if we may so speak) that surrounds this cup, that we are attempting to exhibit, while we are speaking of the mercy and the justice of the Lord Jehovah in the pardon and acceptance of ruined sinners. And what is the motto round this cup of consolation? No other than this—“Drink, yea drink abundantly, O beloved.” Observe the text—“That He might be just, and the justifier of him which believeth in Jesus”; He has contrived a way suited to His infinite wisdom and the effect of His infinite love, and He has accomplished it, and revealed it by different means under different dispensations, whereby “He may be just, and the justifier of him which believeth in Jesus”—who flees to Him for refuge, and rests his hope for eternal life and salvation simply and entirely upon what He has done and suffered.

So that we may draw this conclusion—When Jehovah justifies an ungodly sinner through Christ, He does not do that which is to His own dishonour and disgrace. And this is a delightful consideration for a poor trembling sinner to take with him to a throne of mercy—I am asking for that which, if Jehovah grants, He will not dishonour Himself. No, but He will glorify Himself, and glorify Himself abundantly, and display “the exceeding riches” of His justice and truth, as well as of His grace and love. He has caused mercy and truth to meet together, righteousness, or justice, and peace to embrace each other.

St. John has these remarkable words—“If we say that we have no sin, we deceive ourselves”; and indeed we may ask, What greater deception can a man labour under? We are sinners every one of us by nature, and oh! what sinners by practice! It is expressly declared, “There is not a just man upon earth, that doeth good and sinneth not”; “In many things we offend all”; only look at the law of God and at your own heart—the spirituality and extent of that law reaching to the inward desires and feelings of the mind, and condemning for a thought, for “the thought of foolishness is sin,” and the smallest departure from the injunctions of the law brings us guilty before God—look at this law, and then look at your own heart, and if you overlook your words and actions, and look only at the thoughts and imaginations of your heart, oh! how deep and how thick must be the darkness upon your understanding, if you are not thoroughly convinced you are sinners; “If we say that we have no sin, we deceive ourselves, and the Truth is not in us.” But observe what follows—“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us

from all unrighteousness." What does this mean? In the text—"just, and the justifier of him which believeth in Jesus"; and in these words of St. John—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? Why, we may say, in the first place, "faithful and just" to the Son of His love. He would be neither, did He not forgive the sins of those who confess them looking to the cross, and resting upon Christ and His finished work; for would it be just to charge those sins upon the confessing sinner, which Jesus has already finished and made an end of upon the altar of His cross? Would He, in so doing, be "faithful and just" to His engagement to the Son of His love, having promised that He should "see of the travail of His soul, and be satisfied"? And then, would He be "faithful," or would He be "just" to the penitent and seeking sinner? No; it would not be "just" to charge those sins upon him, which have already been discharged by his Substitute and Surety, nor would He be "faithful" to the many "exceeding great and precious promises" made in His Word. But no; "If we confess our sins"—what an encouraging word is this to the penitent heart! "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Now this is the only way in which Jehovah ever has justified or ever will justify a sinner—by the imputation to that sinner of the righteousness of Jesus, accomplished in his place and stead by Him as his Substitute and Surety. There is no other way but this—the imputation of the righteousness of Christ to the guilty and polluted. In this way He can be and is both "just, and the justifier of him which believeth in Jesus"; but He never had any other way, and He never will. We are authorized to say, with the sacred volume in our hands, that He never had and never will have any other way. It is a way altogether suited and sufficient; and it is in this way only that peace can ever flow into the sinner's heart, by acting faith upon the great and finished work of the dear Redeemer. His propitiation—His death—is spoken of here to comprehend the whole of His work, His active as well as His passive obedience; this is continually the case throughout the Scriptures. And this, we say, is the only way for us to find peace—to rest our poor guilty souls entirely upon Him, going out of ourselves, renouncing every hope in ourselves as no better than a refuge of lies, turning away from the moral law as a covenant of works to the complete and finished work of Christ.

This subject, had we time, would afford us occasion for many reflections. In the first place, it might be asked, Who are they who are justified? We answer (looking to what we have advanced in the preceding part of this discourse), All the Covenant people of God. And virtually, so far as the purpose and design of the great Jehovah were concerned, they were justified when the Persons in Jehovah met in covenant. There are many persons who stumble at this; they will acknowledge that they were all completely redeemed by the death of the Lord Jesus Christ, but they do not acknowledge that they were

justified when their salvation was undertaken by Christ in the councils of Jehovah; but we can not understand why there should be the distinction made between the two different parts of the work of Christ.

But then, it may be asked, again, Who are they that are brought to the experience and enjoyment of such a blessing? Oh! how rich a blessing for a poor sinner to stand as free from all liability to curse and condemnation as though he never had transgressed. In the 8th chapter of this very Epistle, which is a body of Divinity in itself, we read, that there is even "now no condemnation" (and if not now, none hereafter) "to them which are in Christ Jesus." Oh, we may say surely to all who know what it is to experience the terrors and apprehensions which are connected with a wounded spirit and a broken heart, to all who know what it is to labour under a just sense of sin and apprehension of the consequences of it, how precious must these words be—"No condemnation to them which are in Christ Jesus"! Well, but who are those? Why, it is expressed in the text—those who "believe in Jesus," those who flee to Him and attempt to rest their everlasting hope upon Him. And who shall "believe in Him"? Multitudes have, multitudes do, and many more shall, as we are led to believe, when the latter day glory comes. But what sort of persons are these? Why, they are those who were justified and redeemed, in the sense already referred to, "before the foundation of the world"—those who were in a Covenant sense, and in the purpose of Jehovah, Who never alters, then justified and redeemed; every one of these will be brought eventually to Jesus.

And then we may say, again, those shall be completely and for ever justified, who are willing—every one that is willing—to receive mercy and be at peace with God in the way exhibited by this holy Apostle in this Epistle, that is, by simple trust and confidence in Jesus; every one that is willing. We do not mean by this expression to gratify the natural pride of the heart of man; he supposes that he can do good just as he pleases, that he can choose it just as he chooses to do evil; we do not mean to gratify this pride of his, but we mean to speak a word of rich and strong support to every one that is in need of it. The will is of God; for the Apostle says, "It is God Which worketh in you both to will and to do of His good pleasure"; and so in like manner, faith is "the gift of God"; man has no power to exert faith as a fallen creature, it is expressly said to be "the gift of God," and so Jesus, as the great Jehovah, is represented as "the Author and Finisher of our faith"; these things are entirely of God. But the will being of God, His having given you this will reveals you to be a "vessel of mercy," and one interested in this complete and glorious salvation, which was planned from all eternity past, and from which Jehovah will never depart through eternity to come. If the will be His gift, and He gives this blessing to none but those who are His from all eternity, then here is the seal of the Holy Spirit upon *you*, if you are willing to come. Oh! how sweet are those words, "Let him that is athirst come"—come to Me, says the Saviour—"and whosoever will, let him

take the water of life freely." Though the work of salvation be wrought out simply for the Covenant people of God, yet every one of them is free and welcome to come, if he will, because that will is of God; God has given it to him, and therefore it makes it manifest that he is a "vessel of mercy" by his being willing to come. And all who are so, are partakers of the fulness that is in Jesus.

Now surely every one that has fled to Jesus by faith, may rejoice this day on account of the Lord's rich and abundant goodness. How did you come to be concerned about your soul? It was the Lord Who gave that anxiety and concern—"I take away the heart of stone, I give the heart of flesh." How did you come to any views of your need of Christ and of His sufficiency? They were given by the Holy Spirit, Whose peculiar office it is to "take of the things of Christ, and shew them" unto our souls. And then how came you by that faith, by means of which you are resting your soul upon Him? This also is "the gift of God"; it is part of His plan of salvation, that every one of His people shall be taught of the Lord, and come to Jesus for salvation and mercy. And then how came you to any degree of peace and comfort in the view of the cross? This was equally "the gift of God," given you through your faith; and in proportion to your faith will your comfort be. The Apostle has in another part of this Epistle these remarkable words—"Being justified by faith, we have peace with God through our Lord Jesus Christ." Now that eminent reformer Beza puts the stop after the first two words; the sense amounts in fact to the same, but this is a sweet view of it—"Being justified, by faith we have peace with God through our Lord Jesus Christ"; "being justified" by the purpose and design of Jehovah from eternity, and by the finished work of Jesus of Nazareth, we acting faith upon His work "have peace with God through our Lord Jesus Christ"; by faith we enter into experience and enjoy this great and glorious salvation. And just so you will find St. Paul praying for the Romans, that "the God of hope" would fill them "with all joy and peace in believing," that they might "abound in hope through the power of the Holy Ghost."

We must just add one or two things, in conclusion.

You see by this subject (however imperfectly it has been exhibited to you) that great and important question answered—"How can man be just with God?" Why, in and through the glorious, the finished work of the great and the dear Immanuel, Who has been "set forth" for this very purpose, "that God might be just, and the justifier of him which believeth in Jesus." Here is the question answered. Am I a sinner? Am I convinced of it? Am I trembling with apprehensions of destruction? Do I conceive myself hanging as it were by a thread, and only a thread, over the bottomless pit? Oh! "what shall I do to be saved?" Oh! how shall I ever be justified in the sight of God and accepted by Him? Why, here is the way; look unto Jesus, receive Him, and receiving Him you will have a clear evidence that all He did and suffered, and the merit of it, is imputed to you, and shall be reckoned yours in the last great and solemn day.

What a glorious day will that be for Christ and His beloved ! Oh ! what honour will accrue to Him, and what glory will be given to Him, and how rich will be the enjoyment of His soul ! How will He delight when He reaps the full fruits and effects of all His sorrows upon earth, and especially upon Calvary's mount, when the cup of wrath was put into His hands, and the whole of the curse that was due to His people was poured out upon Him, and the whole weight of their sins rested upon Him ! Oh ! what a recompense will He have then, when He looks upon the whole of His redeemed, redeemed with His precious blood, given to Him in covenant by His Father, and finds not one missing for whom He bled upon the cross ! Oh ! may He grant that you and I may every one of us be found among that number ! Do you ever realize that day ? You may form some conception of it ; it must be infinitely short of the reality, and it may be in some respects incorrect, but yet you may form some conception of it. The whole world assembled at the Saviour's bar, and you among the rest ! Do you not feel—Oh ! what would I not give to be assured that I shall then “ be found of Him in peace ” ? Why, as surely as you have put your precious soul into His hands, so surely you *will* then “ be found of Him in peace ” ; He will keep you to the end, to the day of your death, and, when you die, He will receive you to Himself. What are His precious words ? “ I give unto My sheep eternal life, and they shall never perish, neither shall any pluck them out of My hand.” And then observe (you always should) how He looks back to Covenant engagements, and the whole plan having been formed before the foundations of the world were laid, “ None shall pluck them out of My hand. My Father, Which gave them Me, is greater than all ; and no man is able to pluck them out of My Father's hand.”

You will find a blessed portion of Scripture recorded by the sweet Psalmist of Israel, as he is described, with which we will close the present sermon. In the seventy-second Psalm he says, “ His Name ” (that is, the Name of Messiah, the great Propitiation of the Church of God), “ His Name shall endure for ever : His Name shall be continued as long as the sun : and men shall be blessed in Him : all nations shall call Him blessed.” Oh ! surely you will say Amen to such a representation. Let Him “ be blessed ” Who is all my hope ; let Him “ be blessed ” in Whom only I *can* hope, when guilt is upon my conscience, when I think of dying, and when I am actually dying ; let Him “ be blessed ” by “ all nations.” And He *will* “ be blessed ” by them through all eternity.

THE humbling of the spirit will have a mighty good effect on a crossed lot, but the removal of the cross will have none on the unhumiliated spirit. The humbling will lighten the cross mightily for a time (Matt. xi. 30). And in due time carry it clearly off (1 Peter v. 6). But the removal of the cross is not a means to humble the unhumiliated ; though it may prevent irritation, yet the disease still remains.—*Boston.*

WAYSIDE JOTTINGS IN TROUBLOUS TIMES.

THE war spirit seems to be raging everywhere, and there seems to be an almost universal glorification of war! We hear and read much of what the present war is to accomplish, as is supposed, in the future, when peace returns.

Now, whether the time foretold in Joel iii. is come, or not, the language of the prophecy in verses 9 and 10 is very remarkable: "Proclaim ye this among the Gentiles [Nations]; Prepare war." The Hebrew for "prepare" is, literally translated, *sanctify*, which seems to imply this very *glorification* of war of which I speak. Then, after the words, "Wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears"; it is added: "Let the weak say, I am strong." Never has there been a time when so many of those who are, physically, far from being fit for engaging in warfare, have (I speak not of our own Country only) either voluntarily come forward to enlist or have been compelled to join the army.

But amidst all the glamour of war, it seems to be forgotten by most, that war is permitted of God as a *judgment* upon a nation or nations (Ezek. xiv. 17 and 21).

It is forgotten that Satan is "the god of this age," and that the time of his judgment has not yet come. The very existence of the devil seems to be denied or ignored! Yet, since man's creation, he has been the great enemy of God and Christ and mankind. John viii. 44; 1 Peter. v. 8.

It is forgotten, too, that Scripture teaches that the world will **not** grow better before the Lord returns, but worse and worse. Man's civilization is to end in apostasy and ruin (2 Thess. chapters i. and ii.). "Man's day" will end in disaster.

How solemn is the warning of the Apostle James addressed to the rich! He tells them that their "gold and silver is cankered." "Ye have heaped treasure together," he says, "*for the last days*"! How enormous is the treasure which at the present time is being poured out continually for the working of destruction and death!

I saw, recently, in a publication which would probably be read by thousands, a statement made by a minister of religion, that thousands of men are asking: "Why does not God stop the war?" The question seems to verge on blasphemy, and reveals the ignorance of men in general as to the teaching of the Bible. But some of the considerations named in the preceding paragraph, together with that of the infinite patience of God, Who is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance," and the fact that in the meantime He is adding living stones to His spiritual House, His elect Church, even using, according to the testimony of many, the terrors of this awful war as a subordinate

means of bringing many of His lost sheep to Jesus the Saviour and Bishop of their souls—sufficiently answer the above-named question.

Yet the Christian might reply to it at once in the language of Holy Scripture: Because “your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear” (Isa. lix. 2).

The Nation’s complacent attitude towards the reintroduction of the idolatrous Mass into the Church of England, and the sending of an Envoy to the Pope, is sufficient to call down God’s judgment upon it.

Moreover, Christ’s enemies have not yet been placed as a footstool for His feet, for then He will come to judgment. For this He waits—Heb. x. 13: “From henceforth expecting until His enemies be made His footstool.”

“Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and have rebelled: Thou hast not pardoned” (Lam. iii. 40–42)

Even the Lord’s own people are verily guilty. We have not testified against error as earnestly as we ought. Because iniquity has abounded, the love of the many has waxed cold!

One can not help thinking that the present war *may* be the beginning of the fulfilment of the prophecies of the end-time. But should peace after a time be restored, we who believe God’s Word know that this present war would not be the last, for wars will not cease until the Prince of Peace comes to reign; and, moreover, we are warned: “When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape” (1 Thess. v. 3).

Now, as foretold by the Prophet Zechariah (chapter xiv. 2) and confirmed by our Lord (Matt. xxiv.), all nations will yet be gathered “against Jerusalem to battle.” Even at the present time we are told that “intense military activity prevails in Jerusalem,” and a report has been circulated that “the Kaiser has promised the Pope that the temporal power shall be restored, and that a Papal State shall be created in Palestine with the sanction of the Sultan, ceding to the sovereign Pontiff the city of Jerusalem, the holy places, and a territorial area”!!

The hearts of God’s children are saddened that so many religious teachers and preachers are disseminating the soul-destroying error that self-sacrifice for one’s Country will ensure salvation. I have myself heard John xv. 13, “Greater love hath no man than this, that a man lay down his life for his friends,” quoted in support of this teaching. But this is to put a wrong interpretation upon the Lord’s words. If we take them in connection with their context, we find

that He is speaking of the love His disciples should have to one another. "This is My commandment, That ye love one another, as I have loved you" (verse 12). The supreme expression of this love would be to lay down one's life for the brethren, as it is written (1 John iii. 16): "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren." Therefore the Lord adds to the words above quoted: "Greater love hath no man than this, that a man lay down his life for his friends." Natural love, as we learn from Rom. v. 7, may lead to the sacrifice of life itself: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die." But such a sacrifice would not save the soul of the one making it. Christ is the only Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." In contrast to human love, "God commendeth [*gives the proof of*] His love toward us, in that, while we were yet sinners, Christ died for us."

Sinners of mankind can not be saved without the new birth. Unless born from above, they do not see or feel their need of being saved as guilty, ruined sinners. But when this is experienced, through the power of the Spirit, and by the instrumentality of the written Word, then they realize their need of an Almighty Saviour, the Saviour of God's providing, and come to trust in His finished work. Apart from His one propitiatory sacrifice there is no remission of sins. But in Him, all that believe have "redemption through His blood, even the remission of sins," and this ensures their salvation. How utterly unscriptural then is the doctrine alluded to above! It savours of Mohammedan doctrine rather than of Christianity.

When we think of the great effort which is being made by Christians to spread "the Word of Life" among our sailors and soldiers, we may trust and believe that God will bless that Word to the salvation of many. And may not those bereaved of one or more near and dear to them, of whom they had not, perhaps, a sure hope of their being saved, yet trust that by the means of the Word, the Holy Spirit may have led them, in their dying moments, to that Saviour Who said: "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."

Our beloved EDITOR, I feel sure, will allow me to say, that as my present engagement here ceases at the beginning of April, I am seeking another sphere of testimony, and shall value the prayers of the Lord's people that He will graciously direct my way.

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ROBERT J. NOYES, M.A., B.D.

A GROUND OF REJOICING FOR ALL TIME.

“ Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : He is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass.”—
 ZECHARIAH ix. 9.

THIS is one of the prophecies concerning Christ. To strengthen their faith, for their consolation, and that their children might set their hope in God, did Jehovah give this promise to His Church of Old Testament times. He had given the same word of promise by other two prophets before : “ Blessed is He That cometh in the Name of the Lord ” (Psa. cxviii. 26) ; and, “ Behold, the Lord hath proclaimed unto the end of the world ”—(mark that !)—“ Say ye to the daughter of Zion, Behold, thy salvation cometh ; behold, His reward is with Him, and His work before Him ” (Isa. lxii. 11). Here we have three blessed prophets of Jehovah, the Psalmist, Isaiah, and Zechariah, proclaiming and declaring a certain most striking and notable event of the days of Christ’s flesh, to witness concerning Him that Jesus of Nazareth was the Seed of the woman promised in Eden, the Seed of David to sit upon his throne as David’s Son and David’s Lord, and as Jehovah’s Servant in the Covenant of grace, and His Elect in Whom His soul delighted. So also in the New Testament Church the Lord raised up three blessed Evangelists to bear witness, to attest, and to record, that what He had spoken by the mouth of those three holy prophets was found accomplished and made good in the Person of Jesus—Matthew (xxi. 1–11), Mark (xi. 1–11), and Luke (xix. 29–40), even that we Gentile sinners who through grace believe, might set our hope in God, and not forget His works.

There appears to be some shadowing forth of this event in the life of Jesus at the coronation of Solomon, concerning whom David said : “ Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon ”—which was done. He was proclaimed king, the people “ piped with pipes, and also rejoiced with great joy, so that the earth rent with the sound of them ” (1 Kings i. 33–40). On which occasion Solomon’s adversaries trembled when they heard, and feared. As did also Christ’s adversaries, to whom He answered : “ I tell you that, if these should hold their peace, the stones would immediately cry out.”

Christ’s first coming was to accomplish the redemption of the men His eternal Father had given Him for His Bride and Portion, from the curse of the law, and to present them blameless in the eye of God by the suretyship obedience He wrought out for every one of them. In the counsel of peace between God the Father and God the Son before all worlds, the Father gave Him a work to do on the earth, the redemption of the Church of God, and He made a solemn appeal to His Father that He had finished it. “ I have finished the work,” said the dear Redeemer, “ which Thou gavest Me to do.” He brought in everlasting righteousness sufficient to justify them before God to all eternity, and

by His suretyship sufferings and death He removed their iniquity in one day. The healing virtue of those stripes which the only-begotten and well-beloved Son of the Father in truth and in love suffered for the daughter of Zion, the given ones, will be attested when the last vessel of Jehovah's mercy has had once for all his wilderness made as Eden and his desert as the garden of the Lord ; where—

“ All the heavenly hosts are seen,
In shining ranks they move,
And drink immortal vigour in,
With wonder and with love.”

In the ancient settlements of grace this was the will of a Triune Covenant Jehovah, that of all the given ones He should lose none. And that most precious blood of Christ, with which He hath entered into heaven, secures this.

And so it is a ground of rejoicing for all time, even when the events of earth speak nothing but failure, confusion, and final destruction to it. So the Apostle viewed Christ's complete triumph and success when he said, “ Now thanks be unto God, Which always causeth us to triumph in Christ.” It is there—it is in Him this triumph is found. What then if—

“ On earth I see confusions reel,”

when by faith in Christ Jesus I see at the same time—

“ Wisdom ordering all things well.”

What if the nations of earth that serve not Zion's King perish, and the nations that serve Antichrist are utterly wasted, the foundation of God can not be overthrown. It standeth sure amidst the wreck and ruin of worlds. Let men written in the earth imagine the “ vain thing ” of propping up the mystic Babylon as they will or may, it will be but a vain thing. Zion is redeemed with judgment and her converts with righteousness. The Lord hath done it. Therefore, “ Sing, O ye heavens ; for the Lord hath done it : shout, ye lower parts of the earth : break forth into singing, ye mountains, O forest, and every tree therein : for the Lord hath redeemed Jacob, and glorified Himself in Israel ” (Isa. xlv. 23).

But again. Zion's King cometh unto her as “ having salvation ”, that is, by His Word and Spirit applying and making effectual His salvation, seeking her and searching her out, quickening her soul, opening her blind eyes and bringing her out of the prison house of spiritual death, carnal security, and unbelief. He comes to her to do these things for her, and not forsake her, to begin the work of grace, to be unto her the Author of faith as He is the Finisher of it, to begin the good work which He performs even unto the day of the manifestation of the sons of God. When He so comes, it is as in the case of Zacchæus the publican. Jesus came to the place where he was. “ Zacchæus, make haste, and come down,” said He, “ for to day I must abide at thy house.” “ This day is salvation come to this house,

forsomuch as he also is a son of Abraham" (Luke xix. 5, 9). In the case of the Prodigal Son, rejoicing attended his return to his father from the far country with its miserable and fruitless employment. Joy is found when He comes—

"The lost sinner to save and renew—
Faith's mighty Beginner, and Finisher too."

A third view of the coming of Zion's King is when by the article of death He comes to receive the soul of His redeemed one unto Himself, that where He is, in a state of glory, there His saved one may be also. Oh, what a coming is that! What a day! "The long looked-for day is come at last, dear brother Payne," said Dr. Owen. Christ thus coming to His own, the elect and redeemed from among men, is that whereby they are delivered from the burden of the flesh, from the sin that dwelleth in them, from all care and pain of body, from a world of ungodly men, and from Satan's rage and power. "He is come! He is come!" said the dying Glover when offered up on the sacrifice of his faith in the town of Coventry by the enemies of Christ's Gospel.

Oh, what a coming is this to one of the Lord's dear children who has been long laid aside by a trying bodily affliction! I knew one such ten years ago, laid on a bed of sore bodily affliction, wasting away to a mere skeleton, as it were, for a whole year, and then set free.

"Happy the company that's gone
From cross to crown, from thrall to throne;
How loud they sing upon the shore
To which, in heart, they sailed before."

A fourth coming of Zion's King to her will be when He appears in the clouds of heaven, when He comes the second time without sin unto salvation, to raise her sleeping dust, to change the saints that are alive, to burn up the earth and all that is therein, and to bring forth the headstone of mercy's building, and that also with shoutings, crying Grace, grace unto it.

He came to Zion in the days of His flesh riding on an ass in great meekness. But when He again comes it will be in great majesty, or as John describes: "And I saw heaven opened, and behold a white horse; and He That sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God" (Rev. xix. 11-13). Then will Zion's King be seen in His state of exaltation, coming with power and great glory.

"When wilt Thou come unto me?" is now the plaintive note of the daughter of Zion. And that will be her note more or less all through the wilderness journey. Nothing short of this, spiritually and experimentally realized, can ease her complaint. She knows that every time He so comes to her, by His Word, His grace, His Spirit, her rejoicing and triumph in Him is begun and continued, and these are precious

pledges that by and by it will be complete. And so till then the language of her heart, with Mr. Hart, is—

“ Oh, when will God our joy complete,
And make an end of sin ?
When shall we walk the land, and meet
No Canaanite therein ?

“ Will this precede the day of death,
Or must we wait till then ?
Ye struggling souls, be strong in faith,
And quit yourselves like men.

“ Our dear Deliverer's love is such,
He can not long delay ;
Meantime, that foe can't boast of much
Who makes us watch and pray.”

Birkenhead.

G. A.

STRANGERS AND PILGRIMS.

THEY who died in faith, of whom we read in that very precious chapter, Hebrews xi., “ confessed that they were strangers and pilgrims on the earth.” Ah! they saw the promises afar off, they saw by faith the Christ of the ages to come, and seeing, they were persuaded, and embraced or clasped eagerly. Small wonder then that they “ could never rest on earth again,” but confessed themselves “ strangers and pilgrims on the earth.”

St. Peter in his first Epistle beseeches his dearly beloved, the people of God, as *strangers* and *pilgrims* to abstain from sin. He had just described the grand position of believers as a chosen generation, a royal priesthood, a peculiar people, called out of darkness into God's marvellous light. Therefore now, being strangers in the dark world, pilgrims to the Better Country, he besought them to wage war with all that militates against the soul. “ A chosen generation ”—therefore not of this world. “ A royal priesthood ”—therefore apart from sin. “ A peculiar people,” or as it might be rendered, “ special treasure ”—therefore only passing through as travellers or pilgrims. Sins clog the soul and hinder the journey, bringing discredit not only on the pilgrims but on the Lord of the pilgrims.

The Psalmist in Psa. cxix. says, “ I am a *stranger* in the earth,” and further on in the same Psalm, “ Thy statutes have been my songs in the house of my *pilgrimage*.” And in Exodus vi. 4 we read of God speaking to Moses of the children of Israel that He had made His Covenant with them to give them the land of Canaan, the land of their *pilgrimage*, wherein they were *strangers*.

Thus we see that the life of the people of God has been more than once described as that of “ strangers and pilgrims,” walking through strange lands, never at home here, never settling in any place, only passing through to “ a better country, that is, an heavenly.” Their

“ citizenship is in heaven.” Their desires are strange to the world, their language is strange, their whole conduct is strange, their sorrows are not understood, neither are their joys. Bound to each other in closer ties than the world ever experiences or can comprehend, bound with Christ in everlasting bonds, they commune with each other as those who have “ no abiding city here.” No, for God “ hath prepared for them a city,” wherein He shall dwell with them and they with Him. As we read of the city of the New Jerusalem and know our Father and our Brother await us there, as the spiritual eye discerneth it afar off, no wonder we feel in very deed strangers here, and tread the earth with longings and anticipations of joys to come. The vision is so fair, the heart so full of rapture, that we can “ never rest on earth again.”

Our Forerunner and Saviour, our All in all, was not of this world. He, too, saw afar off, and with telescopic strength of sight beheld the travail of His soul, and was satisfied. We must needs pass through the world, and passing through, filled with the Spirit, be faithful, prayerful, watchful. Oh! how glad we feel that this world is not our home. The very atmosphere grows darker and thicker, not only because of terrible war, not only because of vacant chairs and absent forms—the beloved who have passed from pilgrimage to the longed-for Home with Jesus—not only because of failures and weakness and disappointments, but because of the worse than utter indifference to the Lord of love; because of the blasphemy and opposition all round in voice and Press; because of the constant looking to the poor arm of flesh, and no upward glancing to the living loving omnipotent God of all grace and strength; because there are not only the outward gross sins of earth but the glorying in them. God’s House, God’s Day, God’s Name, are of no account. The heaven-bound pilgrim wends his way, witnessing, pleading, loving, feasting oftentimes upon the many glimpses of Christ by faith, and the sweet springs of His Word which the Holy Spirit reveals. It is not always dark, not always rough. There are green pastures and still waters of refreshment. There are discoveries of the Lord’s people at unexpected times and in unexpected places. Yes, and there are cheering discoveries of large ingatherings into the fold, and opportunities of speaking and working and testifying. The pilgrim does not walk on unheeding, uncaring for those around. He is a faithful servant as well as a longing Home-sick pilgrim pressing on to “ a city which hath *foundations*, whose builder and maker is God.” How little foundation there is here for many things we hear. How often the question is asked concerning some startling news, “ Is it official ? ” A foundation—a guarantee—is wanted. How much sterling worth there is in an education when the student has been “ well grounded.” How much importance is attached to the foundations of a building of any kind. If the foundations be weak the whole building will collapse. Ah! when the *Builder* and *Maker* is *God*, the city will have *strong* foundations. The foundations of the heavenly Jerusalem are described as “ garnished with all

manner of precious stones." God makes all exquisitely beautiful. There is a sweet expression in Isaiah liv. 11 when God comforts His people: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires." Sapphires, to my understanding, in their deep blue represent the *faithfulness* of God. And we are assured that the foundations which He lays will be everlastingly firm. Beauty, faithfulness, and strength characterize all the works of God.

"Strangers and pilgrims." The very words suggest a constant moving, a non-settling. We are apt many of us to settle down, or to want to settle down, to build a nest, to keep all who are dear to us in constant touch with us. But the Lord will not have it so. "As an eagle stirreth up her nest," so the Lord disturbs His people's nests. But it is not "as a wandering bird cast out of the nest" that His people fare. No, "As an eagle stirreth up her nest, fluttereth *over* her young." He watches, He calls, "This is not your resting place." He fluttereth over, displaying the movements "*spreadeth abroad* her wings, *taketh* them, *beareth* them on her wings": "*so the Lord alone did lead him.*" Thus He *carries*, He does not cast out. He bears the stranger and the pilgrim onward to a fresh place to occupy for Him—not always a fresh locality of earth, but to a fresh line of experience altogether, into a dark place of difficulty, or a painful place of suffering, or a tear-dimmed place of bereavement, or a cloudy place of soul-travail. Perhaps, like Christian in "The Pilgrim's Progress," he treads the Valley of Humiliation or the Valley of the Shadow of Death, or enters Doubting Castle. Sometimes a Faithful or a Hopeful may walk by his side, and with mutual interests and hopes, with words of cheer, brighten his pathway. And sometimes no earthly presence or voice doth soothe. The Lord *alone* doth lead him. By faith he walks along the narrow pilgrim path "as seeing Him Who is invisible," Who talks with him, and will not let him stumble.

Sometimes the pilgrim journey is not only in a strange country but by very perplexing paths. How often we have heard in confidences the sigh and "I know not which path to take." A place is reached where two roads branch off, and human wisdom knows not which way to turn. Often the children of God are in this perplexity. It needs very, *very* close watching then, very intimate knowledge, to read the guiding of His eye. He will not leave the anxiously embarrassed pilgrim alone in doubt. No, He will be our Guide even over death. "Thou shalt guide me with Thy counsel, and afterward receive me to glory." "The Lord shall guide thee *continually.*" "He faileth not."

And at length—it may be longer or shorter, the road may be rougher or smoother—gleams from the Shining City, and the shining ones who inhabit it, will gladden the longing vision. The once crucified, now glorified, Saviour will welcome His pilgrims Home, and—

"The eye at last behold
What the heart had loved so long."

Strangers and pilgrims no longer, they *dwell* in the house of the Lord for ever, in the City which He has prepared.

Dear readers, these days are not only sad days and dark days, but they are perilous days, they are cloudy days, they are slippery days. Much that *seems* fair bids for attention, but in these last days the prince of the power of the air, the prince of darkness, is using his last weapons against heaven-bound pilgrims. His time is short, therefore he is desperate. But always remember, *he is chained*. So let us look *off*—not around—look off “*unto Jesus the Author and Finisher of our faith.*”

Let us who are of the day walk soberly, walk circumspectly, walk in the light, walk not after the flesh but after the Spirit, walk humbly, walk in wisdom, walk in Him, and then “when travelling days are done,” walk with Him in white in the glorious City which is ever luminous with the visible presence of God and the Lamb. *The Lamb!* What volumes in those two words! Volumes of cheer for the sinner saved by grace who sees thereby his or her Substitute *on the throne*—the throne of God *and of the Lamb*.

Not long! Only a little, little while, and “He That shall come will come, and will not tarry.”

“Each hour nearer Home!
The pilgrim days speed onward,
And soon the last will come!
All hail! O golden City!
How near the shining towers!
Fair gleams our Father’s palace!
That radiant Home is *ours.*”

NETTIE.

THE SEARCHER OF HEARTS.

THE Word of God “is a discerner of the thoughts and intents of the heart.” Man might have suspected, or believed it, but God tells us absolutely that Haman thought in his heart, “To whom would the king delight to do honour more than to myself?” We know that it was the love of money which urged Balaam on against the revealed will of God. We read that Lot sat in the gate, he lived in Sodom; but we learn from the only One Who could tell, that he “vexed his righteous soul from day to day” with the unrighteous ways of the people. Felix hoped; Herod was sorry; the priest (Judges xviii.) was glad at the thought of ruling a tribe. Then, Peter was grieved; the disciples were astonished; the women were affrighted—all was opened before Him from Whom nothing of any kind is hid.

“The intents *of the heart,*” it says. Not so easily read on the countenance as the thoughts. So with all outward appearance of friendliness, Esau “comforted himself” that after the death of his father, he would kill Jacob. How plausible Saul’s arrangement had seemed by which David was to prove his worthiness by the lives of the enemy. But all is laid bare by the Searcher of hearts. It was

David's life Saul wanted, but he would betray him with flattering speeches. What will that Last Day reveal, when things will appear as they really have been before God, when all lies will be uncovered! What a precious thing is truth. And when spoken in love, incomparable! "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer," the Psalmist prayed. It is a fact full of comfort to the children of God that neither their inmost nor their uppermost thought is unread by God. He knows the best. He knows the worst. All the murders and thefts that are couched in a sudden wish, all the covetousness, impatience, and pride. He knows the complaints, many of them true, and, in a way, sinless. He knows all kind intentions, all self-seeking schemes, all right labours.

Unspeakable comfort it is that nothing can separate or come between the Lord and the soul which is the property and workmanship of His own hands. "Ye people, pour out your hearts before Him: God is a refuge for us." He will listen to all, He will forgive, He will bear, He will instruct, bless, and encourage. How kindly He encouraged Moses about Aaron's arrival. "Behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart." And Aaron came and kissed him. Surely a kiss of comfort when the Divine witness was with it that it was pure and holy, that it spoke love and welcome, without criticism. And Aaron must have had a lifting up, as all the saints of the Lord have at the set times, for He puts gladness into their hearts—a deeper gladness than the richest worldling has ever felt. He leads His people "with weeping and with supplication," but at the same time says, "With gladness and rejoicing shall they be brought." Christ knew both, and therefore His people know with Him. Never was sorrow like His; *His* was the oil of gladness above His fellows. "I was glad," they profess—even in the midst of discouragements—"when they said unto me, Let us go into the house of the Lord." *He* said the same at tender years, and loved the Temple and Jerusalem. He looked forward to all that was before Him—the trials of His life, the forsaking of His God, but He rejoiced and gloried. "I have set the Lord always before Me: because He is at My right hand, I shall not be moved. Therefore My heart is glad, and My glory rejoiceth: My flesh also shall rest in hope." He rejoiced to do God's will. He had rejoiced in the thought and anticipation before ever the earth was. A good old Scottish divine says: "Behold, such was the vehement desire of the Divine love towards intimate union and communion with man, that long before creation, our Lord's breast was full of warm and joyful thoughts, upon the very fore-thoughts of man's future and approaching being. 'His delights were with the sons of men,' yea, and that although at the same time He equally foreknew the creation of angels."

Then, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee."

FOLLOWER-ON.

THOUGHTS ON PSALM CXIX. 1-6.

BY THE REV. W. LUSH, A.K.C., RECTOR OF STRETTON-EN-LE-FIELD,
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THE key to the Book of Psalms is Christ ; and if we would understand them aright, the union of Christ and His Church must never be lost sight of. Keeping these two thoughts in mind, let us enter upon the study of the 119th Psalm—a Psalm which preeminently contains the experience of Messiah, and sets forth His work on behalf of His people.

The first word with which this portion of God's Word begins is the same as that with which the Book of Psalms begins, and which describes without doubt Him of Whom it is said, "Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." It is a word descriptive of the feeling of happiness which results from Jehovah's blessing. And according as we are brought to enter into the words of the Apostle, "Blessed be God, even the Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly things in Christ,"—even so shall we understand the nature of the happiness with which this Psalm commences.

Verse 1. "*O the happiness of those that are perfect of way.*" Who are these ? I think the answer to this question is found by a reference to Cant. vi. 9, where we read a blessed description of the Church of God—"My dove, My undefiled [or, My perfect one] is but one." They are those that are "in the clefts of the rock" (Cant. ii. 14). Such was Moses when all the Lord's goodness passed before him, and such are all that are in Christ, who have found grace in the eyes of Jehovah ; for they are perfect in the Way, even Jesus, "the Way, the Truth, and the Life." This was the Apostle Paul's desire and motive in preaching Christ, that he might present every man perfect in Christ Jesus. This is very different from that perfection in the flesh, in which no good thing dwelleth, which is boasted of by many ; for if we say we have no sin we deceive ourselves, and the Truth is not in us. It is this being seen in Christ, comely through His comeliness, and sin washed away in His atoning blood, that makes the sinner understand and feel to his everlasting comfort how Jehovah hath not beheld iniquity in Jacob, nor seen perverseness in Israel. And mark, reader, how these perfect ones are further described. Is it as loving sin, careless as to their conduct, and continuing in sin that grace may abound ? God forbid. How shall they that are dead to the reigning power and dominion of sin, of whom it is said, "sin shall not lord it over you"—how shall these live any longer therein, as if sin were their element ? No ; the Word of God continually declares the walk of those who know the life of faith—that life of which the Apostle of old declares, "The life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me"—as a holy life ; hence it is added, "who walk in the law of the Lord," or, "who go with the law of the Lord" ; that is, they are not opposed to it, but walk as it were hand in hand

with it. By the word rendered *law*, says Serle, we are not always to understand the law given to Moses, as is generally conceived of the term in the reading of the *Old Testament*, nor the law as a covenant of works as is commonly understood of it in the *New*; but when it is used in a higher and more absolute sense, it means the *general revelation of the mind and will of God*, and the comprehension, doctrine, or investigation of His decrees. The Psalmist therefore, when he speaks of walking in and keeping the law, is to be understood in an evangelical sense as desiring to comprehend and observe the gracious revelation of all God's will, and to meditate upon it as containing the reasons of His Gospel and grace, which the revelation of that will or law was ordained to convey to those whose minds were prepared to receive them. This view also the Psalmist appears to have had of it when he says that it is "perfect," that is, according to the Apostle, able to make perfect or complete in Divine knowledge, and thereby "restoreth the soul."

Verse 2. "*O the happiness of those that are keepers of His testimonies*"—that *observe* them, *keep* them *hid in their heart*, *defend* them. The word rendered "testimonies" is derived from a root which comprehends the idea of futurity, and plainly points out that the matters to which the word is applied have a reference to some future circumstances which are above or beyond their present designation. Thus the tables of stone are called the "tables of testimony," because they not only testified God's present will, but looked forward to Christ, Who alone was completely to fulfil them. The tabernacle and its appendages, which included the whole Jewish ritual, is also called "the tabernacle of testimony," because it was calculated to form a sensible exhibition of those spiritual things which Christ would in future times perfect and accomplish for the salvation of His people. The evangelical sense therefore which the ancient believers, who were Israelites indeed, had of these testimonies, was their symbolic representation of God's future performances of grace in the Person and offices of Christ, for their redemption. These were all Amen, or sure and faithful, in Christ; and the study of them made the simple wise unto salvation. Bishop Horsley translates the words, "Treasure up Thy doctrines."

"*That seek Him with all their heart*"—that *go to Him*, that *consult Him*, that *care for Him* with all their heart, seeking the knowledge of His will and the enjoyment of His favour, and seeking moreover with hope and trust. Compare Isaiah xi. 10 with Rom. xv. 12. The happiness of such consists in this, that their search is a successful one. Oh, what encouragements does the Word of God afford to all seeking souls! "Seek, and ye shall find." See also Deut. iv. 29; Jer. xxix. 13; 2 Chron. xv. 15. We seek, reader, for what is lost, and for that on which we set a value; so when there is a hearty seeking after God, it shows that we long for Him, the riches of His grace, and the fulness of His salvation; and for our comfort it is written that He hath never said to the seed of Jacob, "Seek ye Me in vain." But if the whole head is sick, and the whole heart faint, how can we attain this blessedness? The answer is a very simple one. It is the fruit and effect of Jehovah's

love and grace. Mark well the language of the prophet Jeremiah (xxiv. 7)—“ I will give them a heart to know Me, that I am the Lord ; and they shall be My people, and I will be their God ; for they shall return unto Me with their whole heart.” It is the new heart which is Jehovah’s gift—the “ heart of flesh ”—that thus seeks the Lord ; for man’s natural heart is “ deceitful above all things, and desperately wicked ” ; and with this heart there is a no better turning to God than that of Judah of old, of whom it is written—“ Her treacherous sister Judah hath not turned unto Me with her whole heart, but feignedly, saith the Lord.”

Verse 3. “ *They also do no iniquity : they walk in His ways* ”—or, as the words may be read, “ Moreover they practise not wrong,” it is not their work, they do not habituate themselves to it, but walk rather in the ways of the Lord ; for their ears hear a voice behind them, saying, “ This is the way, walk ye in it, when they turn to the right hand and when they turn to the left.” It is a mark of man in his natural state that he loves to walk “ in the ways of darkness ” ; but God is light, and in Him is no darkness at all, therefore to walk in the ways of the Lord is to walk in the light ; and if we walk in the light, as He is in the light we have fellowship one with another ; and this again is a blessed mark of Divine teaching—“ He will teach us of His ways, and we will walk in His paths.”

Verses 4, 5. “ *Thou hast commanded us to keep Thy precepts diligently.*” “ *Thy precepts.*” The word is derived, says a valued author, from a root which signifies to visit, appoint, superintend, etc. It relates to those institutions of the law which point out the visitation and support of the Church of the Messiah, the Shepherd and Bishop of their souls, and which were appointed as visible tokens of His spiritual presence and protection. Concerning these, God has given a commandment that they are to be watched, guarded, preserved, and attended to, and that strictly ; not formally or superficially, but really and thoroughly. But who is sufficient for these things ? The Psalmist felt his inability and weakness, and therefore breaks forth into the earnest cry—“ *O that my ways, my customary modes of acting, my habits, were so fixed, so firm and constant, that I might thus watch, for the purpose of obeying that which Thou hast definitely and permanently enacted.*”

Verse 6. “ *Then shall I not be put to shame,*” defeated, disappointed of my greatest expectation, frustrated, “ *when I look with pleasure at,*” and so have respect unto, as a mark to be attained or a rule to be followed, “ *all Thy commandments.*” This last is a general term, says Serle, and denotes all the ordinances, injunctions, and commands of God, whether moral, ceremonial, or evangelical. These were all pure, and pointed to the purification of a sinner in the Covenant of grace, thereby enlightening the eyes. The believer does look with pleasure at these, because he sees them all perfectly obeyed and kept for him by Jesus, and so God’s law being magnified and made honourable, and all this put to his account, which constitutes his justification before

God, he further looks at these things as one who desires to be an imitator of Him Whose meat and drink it was to do His Father's will. Thus abiding in Jesus, and so bringing forth much fruit (John xv. 4, 5), when He shall appear, such shall have confidence and not be ashamed before Him at His coming (1 John ii. 28).

(To be continued.)

“JESUS WEPT.”

“JESUS wept!”—Only two simple words,
So easy that a little child can lisp :
But in those words there lies concealed a depth
Of tenderness and love no mortal tongue
Could e'er express—e'en angels do not know
So well as we what caused those tears to flow.

“JESUS wept!” Can human heart conceive
The agony of soul He then endured,
When with strong cries and tears He poured forth
His soul before the throne on our behalf?—
And He was heard: the FATHER well approves,
And through His merit looks on us and loves. [*Heb. v. 7.*]

“JESUS wept!” when He beheld how sin
Had spread its blight on fair Jerusalem ;
With pitying eye He saw th' impending doom ;
He knew that justice must be satisfied,
For they had slighted Him, their SAVIOUR-KING
Who came salvation and true peace to bring. [*Luke xix. 41.*]

“JESUS wept!” Draw near with reverence now
And gaze upon Him, as He weeps beside
The grave of one He loved—'tis here we see
His human love, His tenderest sympathy.
Mourner! He still retains, enthroned above,
That tender heart of sympathy and love. [*John xi. 35.*]

All ye who love Him, ponder well these thoughts—
Should we repine when sorrow fills our eyes ?
Nay, rather let us weep awhile with Him
Whose comforts most abound in our distress ;
For He Himself will wipe away all tears,
Soothe all our sorrows, banish all our fears.

K. E. T.

* * * These verses may be obtained from Miss K. E. Triggs, 41 Beresford Road, High-bury New Park, London, N., or from Drummond's Tract Depot, Stirling, Scotland.
Price One Halfpenny.

CHRIST SEEN OF ANGELS.

[From "PRINCIPALITIES AND POWERS IN HEAVENLY PLACES," by
"CHARLOTTE ELIZABETH."]

ONE part of the "mystery of Godliness" consists in "God manifest in the flesh" being "seen of angels" (1 Tim. iii. 16). The Apostle Paul who declares this, elsewhere speaks of himself and his brethren as being "made a spectacle unto the world, and to angels, and to men" (1 Cor. iv. 9). But in order to acquire some little understanding of that amazing scene which opened upon the eyes of the holy angels, when "the Word was made flesh, and dwelt among us," we must revert to the magnificent vision of Isaiah, who "saw the Lord . . . high and lifted up," and His train filling the temple; the winged seraphim standing before Him, covering their faces with their wings, and crying one to another, as though too deeply awe-struck to address the mighty One Himself, "Holy, holy, holy, is the Lord of hosts." We must remember the Prophet's exclamation of dismay and despair, for that he, a man of unclean lips, had seen the Lord; and the process by which one of the seraphim was commissioned to remove his fear of present destruction. Then turning to the 12th chapter of St. John's Gospel, we find it written concerning Jesus of Nazareth, "These things said Esaias, *when he saw His glory, and spake of Him.*"

He, therefore, Who was thus seen of angels, manifest in flesh, being formed in fashion as a man, making Himself of no reputation, taking upon Him the form of a servant, and humbling Himself even to the death of the cross, HE was the King, the Lord of hosts, to Whom the seraphim could not lift their faces, and of Whose glorious holiness they spoke one to another in tones of solemn awe. Great indeed must be the love of those celestial creatures to our fallen race, when they could even rejoice in triumphant songs, because, for our sakes, that terribly glorious King of heaven had become "a babe, wrapped in swaddling clothes, and lying in a manger"! Oh, that we could in any degree realize what was then seen of angels, that our cold hearts might glow with a portion of gratitude and love to Him! The greatest wonder in redemption is the frozen indifference with which man contemplates his Redeemer's work. Even the best of men in his best moments must be a spectacle to angels through his lukewarm composure and the feebleness of his efforts to make known what the angels, who themselves gained nothing by it, rushed in troops to communicate, and celebrated with songs of enraptured praise. . . .

. . . . The next appearance of an angelic watcher over the incarnate Lord, was in a dream to Joseph, warning him, "Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him" (Matt. ii. 13). "Until I bring thee word"—how zealously affected were these heavenly creatures in the good work it was their privilege to labour in! This angel was apprised of the bloody purpose of the tyrant, and knew that he should be permitted to watch the

progress of his impious conspiracy against the newborn King, and to convey to the believing guardian of that most sacred charge, tidings of safety when all peril was past. He seems to have cautioned Joseph against any possible deception from other quarters: he was not to return from Egypt until the same messenger, who now bade him flee thither, should again appear to authorize his quitting it. We may readily assure ourselves that bright squadrons of the highest angels of God surrounded those poor fugitives, and kept at bay every foe that might have crept on their nocturnal path. Christ was at all times seen of angels, and in one way or another they perpetually ministered unto Him. The assurance of safety, through Herod's death, was at length given by the angel in another dream; and once more, in the full sense, of which the former deliverance had been but a prophetic type, out of Egypt God called His Son.

Of our Lord's early years no record is given, and we are not warranted in supplying the blank from any stores of imagination. Of this we are sure, that the Lord Jesus exhibited alike to angels and to men an all-perfect model of holiness, harmlessness, undefiled purity, perfect obedience, and that glorious righteousness by the imputation of which all who believe on Him are justified from all things: that He magnified the law, and made it honourable, showing forth the sublime beauty of that in which man sees, alas! little to desire and much to shrink from as grievous and burdensome. Thus He continued to His thirtieth year, when He went forth to John in the wilderness, to be baptized, and to receive that public testimony from heaven, the voice of the Almighty God proclaiming, "This is My beloved Son, in Whom I am well pleased"; while the mysterious Spirit descended and abode on Him. John beheld this, and others, His disciples chosen to bear testimony to this solemn anointing of our great High Priest; but their eyes were not opened to behold the glory that surrounded them,—the sapphire throne, the fiery cherubim, the innumerable company of angels, and the many thousands of Israel, with the multitude of those who in all ages had looked forward and by faith embraced the promise of the Seed of the woman, and having seen the day of Christ afar off, now witnessed His actual entrance on the area of that terrible conflict which He came to wage. We can have but very poor conceptions of that awful hour, if we consider not the great cloud of witnesses, angels and disembodied souls of men who thronged to gaze upon the spectacle; and who, beyond doubt, likewise surveyed the personal encounter that followed it. Of this we have before spoken, and exhibited the successive wiles of the devil to allure his mighty Antagonist into some concession on which he might lay hold.

. . . But from henceforth unmitigated suffering was to be the lot of the Lord Jesus, in order that ours might be a lot of unmingled blessedness. Foxes have holes, and the birds of the air have nests, but the Son of man had not where to lay His head. Disbelieved on by His brethren, who also mocked and aspersed Him; slighted, if not

opposed, by other kindred after the flesh; not openly acknowledged or countenanced by any but the poor of the people, and subsisting on the little aid that such could afford to give; it does not appear that the angels were allowed to yield relief to His bodily necessities or to cheer His human spirit by any perceptible sympathy in His griefs. They, however, furnished Him with a continual theme of discourse; so constantly adverted to, indeed, that were no mention made of them in any other part of God's Word, we could gather enough from our Lord's incidental allusions to inform us what are their natures, their employments, their dispositions, and present and future privileges. It is remarkable how often He dwells upon them as interested spectators in the affairs of this world, and witnesses of what shall hereafter come to pass (Luke xii. 8, 9; ix. 26; Matt. xxv. 31, 32). It would be impossible to reconcile such expressions as these with any ignorance on the part of the heavenly host as to what passes among men; on the contrary, it clearly implies that they, having looked upon every transaction in the human family throughout its continuance, will be summoned as witnesses to the exact justice of the final award, when all are gathered together in one vast assemblage to receive their everlasting doom.

But we must return to the story as regards angelic interpositions recorded in the narrative of our Lord's personal sojourn on earth. After the close of His combat with the evil one, we read no more of their appearance until that most awful scene when, with His soul exceeding sorrowful even unto death, the Redeemer withdrew a little way from His drowsy disciples, and poured out before His Father that prayer which betokened the extreme depth of His humiliation. Far be it from us to follow the example of some who would fain pry into the impenetrable mystery of that hour's suffering! We are only told that it was the hour of the powers of darkness, when the prince of this world came to find he had nothing in the Son of God; when the supplication was wrung from the Redeemer's lips, that if it were possible the cup might pass from Him, yet qualified by the submissive addition, "Nevertheless, not My will, but Thine be done." Then it was that "there appeared an angel unto Him from heaven, strengthening Him" (Luke xxii. 43), and what a mission that angel had! The mind sinks under this scene: not the bright throng of chariots and horses of fire that surrounded Elisha; not the array of seraphim, seen by Isaiah, giving glory to the Lord of hosts; not the great multitude of the heavenly host who appeared to celebrate His incarnation; but one single solitary angel appeared, coming direct from heaven, from the immediate presence of God the Father,—and for what purpose? To strengthen Him from Whom all strength is derived. We can not tell of what nature was the strength conveyed; we have the word, and nothing more; and we know that notwithstanding the strength imparted, "being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.'

(To be continued.)

Correspondence.

WORDS OF CHEER.

To the Editor of THE GOSPEL MAGAZINE.

MY VERY DEAR FRIEND AND BROTHER,—You and I are nearing the close of the year and for some wise reason are still spared to know the horrors of a terrible war—which often makes us feel “weary of earth, myself, and sin,” and to look forward to that Home where all is “joy, and peace, and love.” What should we be in these troublous times without a hope that maketh not ashamed, the earnest of that rest which remaineth to the people of God.

We see not our Nation sufficiently humbled—on the contrary. There is more indifference than ever as to the observance of the Lord’s day, and men are not only *using* second causes but *trusting*—many of them—in them. Unlike the Psalmist when he said, “I will *not* trust in my bow, neither shall my sword save me. But *Thou* hast saved us from our enemies, and hast put them to shame that hated us.” What an unspeakable blessing for a believer to be looking to that God Who can make even the wrath of man to praise Him, and feel “This God is our God for ever and ever : He will be our Guide even unto death,” and to be resting on the promise, “When thou passest through the waters, I will be with thee ; and through the rivers, they shall not overflow thee.” For we have to do with a Jesus Who is “the same yesterday, and to day, and for ever,” and Himself a Person in that Covenant Jehovah Who has said, “I change not ; therefore ye sons of Jacob are not consumed.”

But more than that—

“ His grace shall to the end
Stronger and brighter shine ;
Nor present things, nor things to come,
Shall quench the spark Divine.”

For “ He knoweth our frame ; He remembereth that we are dust.”

And I desire to feel the same spirit towards Him—as dear John Kershaw when he said—

“ Oh, that my soul could love and praise Him more !
His beauty trace, His Majesty adore !”

But, dear brother, we too can say with the poet—

“ When I see Thee as Thou art
I’ll praise Thee as I ought.
Till then I would Thy love proclaim
With every fleeting breath,
And may the music of Thy Name
Refresh my soul in death.”

But, oh ! how I yet feel I have not done with this body of humiliation—that flesh in which no good thing dwelleth. But—

“ His promise is Yea and Amen,
And never was forfeited yet.”

And what is this promise ? “ Who shall change our body of humiliation, that it may be fashioned like unto the body of His glory.”

I am enclosing for your personal benefit a sermon which has much refreshed my own soul, and to which I am never weary of listening, because it is so full of the dear Master Whose I am and Whom I desire to serve, and Who Himself suffered being tempted, that He might succour them that are tried and will be tried even to the end. But their comfort is that “ Death that puts an end to life shall put an end to sin.” Till then I for one can never get beyond my need of the Publican’s cry, “ God be propitiated to me the sinner,” for—

“ Sinners can say, and none but they,
How precious is the Saviour.”

And—

“ Other refuge have I none,
Hangs my helpless soul on Thee.”

Dear brother—

“ If such the sweetness of the stream,
What must the fountain be,
Where saints and angels draw their bliss
Immediately from Thee ? ”

“ It doth not yet appear what we shall be : but we know that, when He shall appear, we shall be like Him ; for we shall see Him as He is.”

I have three sons in the war : one in France, one who enlisted in Canada, and one under training. You can understand that this causes many an anxious thought, and is often very depressing to the nerves of one who has entered on his 81st year. I try to cheer them and myself with the words—

“ Plagues and death around me fly,
Till He bids I can not die ;
Not a single shaft can hit
Till the God of Love sees fit.”

Yours in much affection,

WILLIAM LUSH.

THE RECTORY, STRETTON,

ASHBY-DE-LA-ZOUCH, *December 28th, 1915.*

WHATSOEVER is good for God’s children, they shall have it ; for all is theirs, to further them to heaven. Therefore if poverty be good, they shall have it ; if disgrace be good, they shall have it ; if crosses be good, they shall have them ; if misery be good, they shall have it ; for all is ours, to serve for our main good.—*R. Sibbes, D.D. (1658.)*

MEMOIR OF THE LATE LIEUT. J. W. C. TAYLOR.

To the Editor of THE GOSPEL MAGAZINE.

MY DEAR MR. ORMISTON,—I trust the Lord proves in abundant measure the blessed experience of those words, "Then came Jesus, the doors being shut," while you are shut out from your former active sphere of usefulness in which you delighted, and are shut in with the Lord, Who is the Joy and Companion of His children's solitary way.

I have been favoured to read, during the past few days, a most precious memoir of the late Lieut. J. W. C. Taylor, a nephew of our beloved mutual friend, Mr. John Wood, who has written the book. It is as sweet and gracious a record as one could wish to read. When one remembers that we are living in days of grievous departure from the Truth, when men are denying the power of Godliness, and many Christians are seeking, vainly (for it is to the dishonour of God, and the unsatisfactory and unfruitful state of their own souls), to "make the best of the two worlds," it is an encouragement and stimulus to read this sweet story of a young man who, amidst all the difficulties of a mercantile and then of a soldier's life, was enabled by Divine grace to say, "This one thing I do." In this happy, bright, and unselfish life of young manhood, able to grapple with men of all shades and grades, and so possessed with the Holy Spirit that with every claim of life is linked some sweet word of promise from the Book which was the man of his counsel and his joy and companion, we have a lovely story of the grace-exercised life of a true soldier of Jesus Christ, who pursued his walk with God amid a world that lieth in the wicked one, and in the solitariness of camp and trench experience under shrapnel and shell. "I had a quiet read on Sunday night while in charge of the two forts. 'I will love him, and will manifest Myself to him,' was a cheering word as I lay in what was almost like a prison. I am not worrying myself as to when I am going away; whatever happens, we as Christ's 'jewels' shall be well cared for (Mal. iii.). It is wonderful how real He is to me now." From the base in France he wrote: "I had such a satisfactory read early this morning—God's message to Abraham, 'I am thy shield, and thy exceeding great reward.' It started a grand theme, and I'm going off with it to-night. The Lord has made Himself responsible, and our union with Him is complete. Psa. iii. 5 is very choice, also Psa. iv. 8. I love the security and safety!" And again, in writing home (such a home as he had given up for a dug-out!), he speaks of the opportunities a Godly officer has for influencing his men, and "what a demand there will be for straight faithful preaching at the end of the war, and that is one of the reasons for hoping that God will bring me satisfactorily—no, I would rather say 'safely,' because whatever happens will be satisfactory, nothing will be left to chance, everything must be for the very best for those who are precious in His sight, whom He will keep as 'the apple of the eye.'" Thus he sought, amidst the discomforts of the rough life of self-denial, to reassure his dear relatives at home, and to take everything as coming from his heavenly Father's

hand. "Christ is absolutely the only real Friend I have here, and, oh! how dear He is! How He does compensate, and comfort, and cheer! Only the 'inner circle' can know what a holy, blessed experience it is to be thrown entirely on His love and care." This was the experience of Lieut. Taylor, "cooped up in a kind of rabbit-warren for sixteen days," and dining by himself "in semi-darkness to the music of a terrific bombardment." No wonder that amongst the many testimonies from his regiment and fellow-officers, came such a one as this, written by one in his platoon: "Before he had been a week in charge of us, the men seemed as different again; all went about our work in a much happier way, and all swearing ceased."

In the terrible battle at Hooze, when the Sherwood Foresters lost so heavily, dear young Lieut. Taylor fell. He was badly wounded in the head first, but could not be persuaded to go out of action. He stayed with his men. "He was the last officer of his company to fall; and about 4 p.m. a shell blew in the side of the trench and killed and buried all who were there, he in the act of bandaging a wounded soldier. He 'was not, for God took him.'"

Thus lived and died this beloved young servant of Jesus Christ, and by this precious legacy of his memoir which Mr. Wood has bestowed upon the Church of God, "he being dead, yet speaketh," and one can not doubt that there will be "much fruit" and life out of death thereby.

Believe me,

Dear Mr. Ormiston,

Yours in Covenant bonds,

RUTH COWELL.

1, ELLISTON ROAD, REDLAND,
December 20th, 1915.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of THE GOSPEL MAGAZINE.

DEAR SIR,—A lady writes: "I thank you for the nice parcel of Testaments. Many hearts are sad in these evil times, this terrible war. 'O Lord! how long?' There have been immense numbers of troops going out lately from here; last week 70,000 went through. Thousands of Testaments have been given from our house, and my husband has had many talks with the men; they always gather round to hear. I wonder whether you have any Testaments to spare, and should be very thankful for some more. The men are very fond of the T.B.S. red ones, and always try to get them in preference to others."

A large grant of the new khaki Testaments has been sent.

A friend writes: "I am writing to wish you God's richest blessing upon your good work during 1916. A pretty story comes direct to me from Hereford from a dear soldier who has had some of your literature. I knew him personally, and can believe every word he says to be true. He belongs to the A.S.C., and strolling along one

of the Hereford streets one day he was accosted by a minister of the Gospel, a good man evidently. 'Can you tell me what those letters on your shoulder signify, young man?' said the minister. 'Yes, Sir,' said the soldier, 'Army Service Corps.' 'If you are saved, and are serving Christ Jesus, I can go one better than that,' said the minister; 'they mean, "Always serving Christ."' The words made a great impression on the young man. I am in great need of literature now for the soldiers."

A diligent worker writes: "The Testaments you sent are going very quickly amongst the troops, and I shall be very grateful if you can send us a further supply. Truly it is wonderful to see the many openings at this critical time. The local Military Hospital has just given me a special permit to visit the men any afternoon."

I am grateful to the friend who sent some little books and asked that they might be acknowledged in THE GOSPEL MAGAZINE, and I shall be very thankful to have those kindly offered for the men at the front. French Testaments and literature are greatly needed at this time, and I shall be thankful if friends will kindly help in this way.

Yours sincerely,

6, STIRLING ROAD,

R. E. BRIDER.

BATH ROAD, BRISTOL, *January, 1916.*

THOUGH God deliver not out of trouble, yet He delivers from the ill *in* trouble, from despair in trouble, by supporting the spirit. Nay, He delivers *by* trouble, for He sanctifies the trouble to cure the soul, and by less troubles He delivers from greater.—*R. Sibbes, D.D.*

"THY Word is a lamp unto my feet, and a light unto my path" (Psa. cxix. 105). He who walks with a lamp in a dark night finds it safe for his feet, and comfortable to his sight; but then he diligently uses his lamp, and wherever he finds his path to lie, there he follows. His lamp enlightens a small circle about himself, and leaves the surrounding objects in obscurity. Nay, his path at a distance is still dark; but he knows that, as he advances, his lamp shall light up each part of his way in its turn; and thus he goes on confidently. Christian, thy lamp is the Word of God. Dost thou really and conscientiously use it for the purpose of ordering thy steps thereby? But thou must be content with having thine own way cleared before thee; shadows and darkness, and often thick darkness, will lie on the providences of God in the world about thee. What He doeth, thou knowest not now (John xiii. 7). Thine own way, too, at a distance may be dark; but be of good cheer; thou hast a light which shall assuredly shine upon it when thou comest thither. Some promise, or some precept, which as yet thou understandest not, because, perhaps, thou hast never yet been in the circumstances for which it is suited, shall be opened and applied to thee: and there shall arise light in the darkness.—*Neale.*

Protestant Beacon.

“I BELIEVE IN ONE HOLY CATHOLIC APOSTOLIC CHURCH.”

BY THE LATE REV. A. MANSFIELD, M.A., VICAR OF ELBERTON,
GLOUCESTERSHIRE.

AMBIGUITY in the meaning of words is a fruitful source of confusion and misunderstanding, especially in religious controversy. All honest controversialists, therefore, will carefully guard against using a word in its wrong sense, when it has more senses than one; and those who frequently, and still more habitually, use an ambiguous word in a sense not proper to their subject, can not be called honest controversialists. There are two words much used in religious controversy—“Priest” and “Church”—both of them of ambiguous meaning; and it is much to be lamented that High Church controversialists, not occasionally, but habitually, and even constantly, use these words in such a sense as to convey a false impression to the mind. Their use of the word “Priest,” which is a contraction of “Presbyter”—as if it were the *hiereus* that we meet with in the Old Testament—is exceedingly dishonest. And the way in which they handle the word “Church” is but little better. I protest against such dishonest artifices being employed in controversy. If we really desire to arrive at truth, and not to deceive ourselves and others, we must discard altogether such unworthy practices.

We hear a great deal about “the Church” from our High Church or Tractarian brethren, but we very seldom can get from them a plain definition of what the Church is. In the addition to the Church Catechism, recommended by the Lower House of Convocation, we have a threefold description, but not a *definition* of the Church.

“How is the Church described in the Creeds?” is the question; and the answer is—“It is described as One, Holy, Catholic, and Apostolic.” Would it not have been better to have begun this long-winded, puzzling addition to the Catechism by the question—What is meant by “the Church”? Surely, in pity to young minds, and often dull and feeble as well as young, you ought to let them know what “the Church” is, before you explain the epithets applied to it in the Nicene Creed? But no;—you are taught that “the Church” is One, but not what the Church is which is One. The Church, as understood by the main body of the people, is the building in which the Church of England service is performed by the Church of England minister—especially as distinguished from the Chapel—and the poor country child (or town child either for the matter of that) would be puzzled to know how the Church he goes to could be One, and Catholic, and Apostolic. I would, therefore, before considering the descriptive epithets applied to the Church, endeavour to make plain what the Church is, and then show in what sense it is *One, Holy, Catholic, and Apostolic*.

There are two distinct aspects of the Church of God—the Divine and the Human. Let us look first at the Church in its Divine aspect, as God sees it.

The Church of God, otherwise called the Flock, the Elect, the People of God, the Congregation of the Righteous, are those whom God has chosen out of mankind as vessels made to honour; those whom the Father has given to the Son, that He might save them from their sins, and raise them up at the Last Day. This is the simplest, and, at the same time, the truest aspect in which to view the Church, and we may at once perceive its Unity, Catholicity—or Universality—its Holiness, and, I may say, its Apostolicity also. Its Unity, or Oneness, for God looks not on mankind as divided into nations, or as being separated by time. He, in His eternal mind, foresaw and foreknew the whole race of man scattered over all the world, and from Adam and Eve down to their latest descendants that shall be born into the world, and out of that great mass of humanity He chose out a people,—*one* people, not a number of separate peoples; but one people to be His own, reconciled to Him by the death of His Son, washed in His blood, born again of His Spirit, heirs of His eternal glory. It matters not in what age, or under what dispensation, whether before Christ came, or after, before or after the flood, in Patriarchal, Mosaic, or Christian times, there is but one people, one Body of God's elect, one in God's election, one in Christ's redemption, one in the Spirit's quickening and sanctification, one in eternal life and bliss and in the fruition of God.

They are also a Holy Church. God chose them to be a holy people; calls them to be holy and has predestinated them to be holy, being conformed to the image of His Son. They are a Catholic or Universal Church, as we have seen already, being taken out of the whole mass of mankind, irrespective of any distinction of time, race, or colour, but gathered out of all ages and all nations; and, although it is like an anachronism to call the Church in Patriarchal or Mosaic times Apostolic, yet were their faith and hope and, in essential points, their doctrines and their piety, such as Apostles held, preached, and practised. Thus, when we look at "the Church" in its Divine aspect, all is plain and simple. There is no mixture here of tares and wheat, no room for mere nominal Christians or unconverted professors, nothing false or deceptive, no hypocrites, deceivers, or self-deceivers; every one is known to God, sealed with His seal, led by His Spirit, and there is no difficulty at all in showing that this Church is truly One, Holy, Catholic Church, and, as we have seen, Apostolic, practically, though not chronologically. This is "the Church" against which the gates of Hell can not prevail, and to which all the promises of both Testaments are really made.

But when we come to look at the Church in its Human aspect we must observe great caution, and be careful to discriminate between things that differ from each other. For now we must regard the Church, not as God sees it Who searches all hearts, but as man sees it,

who can not read his neighbour's heart. We come, indeed, to the Visible Church, which our Articles, in plain accordance with Holy Scripture, recognize as something distinct from the true Church of God, known to Him alone, however High Churchmen may affect to ignore the difference. The Church, as we see it, and as man has always seen it since there was a Church on earth to be seen, is a mixture of good and evil, as Article XXVI.:—"In the Visible Church the evil is ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments." The children of Israel in the old times, as long as they did not openly and publicly, as a nation, renounce the worship of Jehovah, the God of Abraham, Isaac, and Jacob, were the Visible Church of God. As St. Paul shows, 1 Cor. x., they were all alike in outward privilege, all under the cloud—the symbol of God's presence with them—all passed through the sea, opened for them by His miraculous power, all were baptized unto Moses in the cloud and in the sea, all ate the same spiritual meat provided for them by miracle, all drank the same spiritual drink—for they drank of that spiritual Rock That followed them, and that Rock was Christ. They were the Church, as Stephen names them, in the Wilderness; but, was that Church the same as God's holy flock, His elect, His own peculiar people? No; many of them had no part nor lot in His true Church; they were of Israel, but were not Israel; they were externally Israelites, but inwardly heathen; by profession and outward privilege and natural descent they belonged to God; by principle and practice, and therefore in reality, they belonged to the world.

But to leave the Old Testament and speak of the Church since Christ came. At first, even looking at it from the Human point of view, there was but one Church, namely, those who had given in their names as believers in Jesus as the Christ. The number of them (as far at least as was known to the believers in Jerusalem) was but 120. But after the descent of the Holy Ghost, they were greatly increased, three thousand were added at once, and many more joined them afterwards; and that body of Christians so augmented constituted the Church, the Visible Church of Christ. But as they scattered one from another, returning to their homes, there were soon gathered together bodies of Christians in different towns and countries; and these were organized in due time, and elders were chosen and ordained in every one of these bodies, to instruct and minister to them, and to order their affairs. From that time forward there ceased to be any One Church consisting of a particular body of Christians that could properly be called *the Church*; for now we read of the Churches, in the plural, and particular Churches are named, such as the Church of Rome, or of Corinth, the Churches of Asia, or the Church of God that is at Rome, or even the Church that was in a private house. There were a great many Churches, great and small, in point of number; and, in fact, any body of Christians associated together in Christian worship and practice seem, according to Scripture language, to

constitute a "Church"; nor is there anything to show that the same methods were observed by all the individual Churches, or that they were all under one earthly head, either an individual, or any mother or metropolitan Church. No doubt, the Apostles, as long as they lived, would exercise a considerable authority over the Churches, as is evident from St. Paul's Epistles; and Timothy and Titus and other Bishops, we may concede, exercised some degree of control over the Churches that were under their jurisdiction.

But it would seem that there was no rigid uniformity in custom or ritual, but very considerable variety, and to a great extent independence, among the Churches in different places. And not only independence and variety, but even opposition seemed to enter in. One saith, I am of Paul, another, I am of Apollos, and so on. Where then, even at that early date, was the unity of the Church as one Visible Body, under one head, or one organization? It was even then composed of bodies independent of each other, and united only as believers in Christ. The unity was even then one of Faith—of doctrine—of profession, rather than of organization. It is readily granted that in the time of the inspired Apostles a general council of Apostles and Elders and representatives of the whole Church was held, and that they settled authoritatively a point in dispute between different parties in the Church. But after the Apostles' time, no general council could have been assembled that would have equal authority to that over which they presided. For as time went on not only were there no Divinely inspired Apostles to preside, but there appeared a further force to disturb the Church—I mean the springing up of heresies—grievous wolves came in among the Christians, not sparing the flock, also of their own selves arose men speaking perverse things to draw away disciples after them. This has continued to the present day. Every age has had its heresies. The truths of the Christian Religion have been denied or perverted by those who call themselves Christians, and in a very large part of Christendom error and superstition, more or less deadly, prevail. And we must not forget to add, that besides all these complications, when the Roman Empire became Christianized under Constantine, there came into the Visible Church a flood of unconverted, unregenerate persons, Christians in nothing but the name, joining the Church simply as a matter of worldly policy; and that, from that time to this, there has been a terrible mixture of ungodly people among those who call themselves Christians, and too often, if not always, the merely nominal Christians have far outnumbered the true. And so the question—What is the Church? looked at from a Human point of view has become more and more difficult to answer. And if by the Church you understand a visible organization belonging to certain nations, or holding certain views of doctrine, ritual, and Church government, a Church that makes her voice heard as the Divine expounder of the Word of God, a Church out of whose pale none are to be recognized as belonging to Christ's Church, it is simply impossible to find such a Church. And it is

remarkable that, in our Saviour's time, when a man who would not follow Him and His disciples was casting out devils in His name, He would not allow him to be forbidden. Not even *the Visible Body of Christians* who had Christ bodily with them, was acknowledged to be so exclusively His Church that one who would not join them was to be regarded as an outcast.

There is one view of the Church, the One Catholic Church, which embraces all Christians of all denominations, and holding all sorts of views. This we find in one of our Church prayers—"More especially we pray for the good estate of the Catholic Church, that it may be so guided and governed by Thy good Spirit, that all who *profess and call themselves Christians* may be led into the way of Truth, and hold the faith, in unity of Spirit, in the bond of peace, and in righteousness of life." Thus the Catholic or universal Church comprises all who profess and call themselves Christians, however false and heretical their doctrines, however grossly inconsistent their lives. But though this may fairly be called the Catholic or Universal Church, yet we must not apply to such a Church as this the glorious things spoken of or promised to the true Church and People of God. It may be called the Holy Catholic Church in the same way in which Jerusalem was called the Holy City, even when it was full of wickedness, nay, even when it had rejected and crucified the Holy One of God. It is holy as contrasted with the heathen, or now Christian world; holy as containing in it the saints or holy people; holy as outwardly bearing testimony to God in the world and being a keeper of His Word; not holy in all its members, or even in the character of the majority of them. But if you narrow the Church to exclude all false and unworthy professors, how do you proceed? Who is to be taken, and who left? Or who is to say who belong to the Church, and who are to be unchurched? The Romanist says—We are the Church; we of the Holy Roman Church, we are Catholics, all others are heretics. Nay, says the Greek Church, it is we, not you, who are the Church. The High Churchman is a little more catholic in the true sense of the word. The Church consists, say they, of all those belonging to particular Churches that have historic continuity, or Apostolical Succession. If there has been in any Church an unbroken line of Bishops to ordain Clergy and consecrate Bishops to succeed themselves from the time of the Apostles to the present day, that Church belongs to the Church Catholic; but where there is no such succession or continuity there is no Church, and, in fact, the members of such a body are not Christians at all, their baptism is invalid, and, while we hesitate to say they must all be damned, we maintain they are not within the pale of Christ's flock, and leave them to the uncovenanted mercies of God. The Church, therefore, according to High Churchmen, is an aggregate of the Roman Catholic, Greek Catholic, and Anglican Communion, with all (such as the American and Scottish Episcopalian Churches) as have received their orders through these Churches.

Churchmanship, therefore, is a matter of pedigree, to be proved by genealogical tables! This idea of the Church is what is now sought to be embodied in the Church Catechism, the new additions to it being cleverly designed to drag it in, not openly, but indirectly. There are other ideas of the Church to be found, some confining it to their own sect, some to those holding their own views. The Church, they would say, consists of orthodox Christians; but, if we ask them—What is orthodoxy?—the answer practically comes to that ascribed to Bishop Warburton, who, when asked the difference between orthodoxy and heterodoxy, replied—“Orthodoxy is a man’s own ‘doxy,’ and heterodoxy is anybody else’s ‘doxy.’”

What, then, *is* the Church, looking at it from a Human point of view? We have seen the different ideas entertained of it, but what conclusion do we come to about it? My answer is, Before I tell you what the Church is you must tell me *in what sense* you use the word. Do you mean by the Church a body of Christians confined to any locality or localities, or to any system of Church government, from which all others, whether calling themselves Christians or not, are excluded because the title of the Church of Christ belongs to them alone? If so, I answer—There is no such Church in the world, and never has been, and it never was intended that there should be such a one. There is One, Holy, Catholic, and Apostolic Church, composed of true Christians, known unto God, but not known unto man,—all believers found in whatever country, Church, or denomination, whose hearts He has touched, and put His fear and love into them; all in whom the Spirit of God is, all who love the Lord Jesus in sincerity. This is the One Holy Church of God, the true vine, to be transplanted to heaven, all the barren branches being cut away; the Lord’s wheat to be gathered into His garner, when all the chaff and the tares have been destroyed. But if you ask—What is the Visible Church that *I should pray for*? I answer, Let it be the whole body of professing Christians; pray for all who profess and call themselves Christians—Unitarians, Papists, all sorts—that all that are *called* Christians may be Christians indeed. As the subject of prayer and of loving interest, you can not make the Church too wide. If you ask—What is the Church with which I may safely have communion? I answer, All Christians, or bodies of Christians, who hold the Head; all that confess that Jesus is the Son of God, and that He has come in the flesh, and confess their faith in Him as the Saviour, and in Him alone. We must try the Churches and their doctrines by the Word of God; and if they are contrary to Scripture and have left Christ as their Head, we must refuse to hold communion with them. But all who hold the Head you should acknowledge as belonging to His Church, and have fellowship with them as fellow Christians. If you ask—What is the Church whose interpretation of God’s Word I must abide by? I answer—There is no such Church, there is no interpretation of Scripture by the Church; the whole Church has not only never put forth any interpretation, but has never been agreed in its inter-

pretation of Scripture. Pope has contradicted Pope, one General Council has decided against another. The Fathers contradict each other. Bishops and Elders vary very much. You must go to your Bible, and pray for the Spirit to teach you, and by the Word of God you must try the Churches. Do you ask, lastly—What Church has any authority over me, so that it would be disorderly in me to break its rules, and schismatic in me to separate from its communion? I answer, The Church you belong to. If it be a Scriptural Church you ought to submit to its lawful authority in all things that are not contrary to the Word of God. You should attend its ordinances, submit to its discipline, and loyally, and faithfully, and orderly work with your fellow Christians associated in that body; and unless you find your Church turning aside from Christ, or you have some grave and sufficient reasons for leaving it, you must beware lest you incur the guilt of schism if you leave it and set up in opposition to it. These are delicate questions, often arising with regard to the relations and obligations of Christians towards the Church they belong to, which must be decided according to the circumstances of each case, by the conscientious convictions of each individual. All we can do is to lay down general rules of action. We must allow, also, that Historic Continuity and Apostolical Succession give a Church a status and a dignity in the eyes of most Christians, and, I think, rightly and deservedly so; but, on the other hand, we can not deny that Apostolical Succession or Historic Continuity did not save the many Churches whose candlestick has been removed and their light gone out; nor has it kept the Churches of Rome and Greece from apostasy; and that the want of Apostolical Succession can not cut off a body of Christians from the Church Catholic; and that God has shown that many who belong to comparatively modern Churches are accepted of Him and owned of Him as His faithful servants. I would conclude by observing that the statements in Articles XIX., XX., XXI., XXIII., and XXIV. concerning the Visible Church of Christ, its authority and fallibility and discipline, are thoroughly sound, Scriptural, and reasonable, and that they give no foothold whatever to the arrogant pretensions of Romanists or High Churchmen.

POSTSCRIPT.

It must not be supposed that the writer of these lines puts all the Churches, or bodies of Christians, on a level with each other. He admits that some are far superior to others—more Scriptural, more spiritual, superior in order, in devotion, in the tone of their Christianity. As a member and minister of the Church of England, he is strongly attached to his own Church, and believes it to be second to no Church (take it for all in all) the world has ever seen since the Apostles' time. What he contends for is that neither we of the Church of England, nor we of the Episcopalian form of government, nor any other Church or collection of Churches, have any right to unchurch other Christians. All who believe in the Lord Jesus Christ we ought

to acknowledge as our brethren, and all who profess themselves believers in Christ we ought to acknowledge as members of His Visible Church, unless by their conduct or doctrine they contradict their own professions.

AGED PILGRIMS' FRIEND SOCIETY.

BY THE SOCIETY'S SECRETARY.

THE old folk in the Society's Homes have received many Christmas and New Year's gifts from friends, including a Roll Text Almanack for 1916 for each. The pleasure which is thus given is great, and rays of sunshine stream into many a lonely heart. It is good to hear the testimonies of the aged pilgrims to the lovingkindness and faithfulness of their God. Will not some of our readers avail themselves of opportunities of visiting these quiet resting-places, where upwards of 170 of the pensioners wait for their Lord's message to enter their heavenly Home?

There are 1385 recipients on our lists, and upwards of £9,900 per annum is expended in pensions. In addition to this sum, £2000 per annum is needed to maintain the seven Homes. The income is insufficient, and the Committee are using every effort to obtain new annual subscriptions of small amounts. They are persuaded that, notwithstanding growing taxation, 7s. a year represents a sum that many of the Lord's people could contribute.

A few helpful testimonies, borne by aged ones, will be interesting.

A dear old dame, alone, with her open Bible and hymn-book, says, "The Lord has brought me through fire and water since He struck me down by the power of His Spirit, and led me captive fifty-nine years ago." "Have you had trials, then?" "It seemed as if reason would go, they were so sharp; but He stood by me and all turned out well. I'm a sinner saved by grace; and it's all His doing, not mine." "I see you have been at the Book; what portion have you been meditating upon?" "The 71st Psalm—I often go there. I've heard it called 'The Aged Pilgrim's Psalm,' and it just fits some of us."

Next we drop in on an aged man, formerly fairly well-to-do. He has a long story to tell of God's dealings with him. It is fifty years since he began to serve the Lord; but so low was he brought by trial and failure in business in the country that at one time he was tempted to commit suicide. "The Lord never suffered me to do it. He whispered, 'I will never leave thee'; He brought me back to the joy of His salvation, and He taught me His chastening was all in love." To put it in the pithy expression of an old lady—whose story has not been given—"It's been mercy all the way." So say we all.

The Lord has been pleased to put special honour on His old disciples. When upon the cross He committed Mary to the care of St. John to treat her as his own mother, and surely this is to be a standard and regulative fact to serve as an example through all time! When we water others, our own souls are watered. There is a peculiar blessing

which comes in carrying out the object of this Society. Along with other things we become acquainted with illustrations and examples of what the grace of God can do, to the help of our faith. Where do we find such witnesses—to borrow the New Testament word, such *martyrs*—for the Lord Jesus as amongst His aged servants? The Almighty Upholder Himself has said, “Even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.” What greater privilege can we have than in administering to His aged saints, and putting our supporting hands where our heavenly Father has already tenderly placed His.

Passing Events.

A MONTHLY RECORD.

THE KING concluded a message to his Navy and Army dated Christmas Day, 1915, by saying: “Officers and men of the Navy and of the Army, another year is drawing to a close as it began, in toil, bloodshed, and suffering, and I rejoice to know that the goal to which you are striving draws nearer into sight. May God bless you and all your undertakings.”

The following document in reference to the command of our Army in France and Flanders was issued by the War Office on Dec. 16th last:—“General Sir Douglas Haig has been appointed to succeed Field-Marshal Sir John French in command of the Army in France and Flanders. Since the commencement of the war, during over sixteen months of severe and incessant strain, Field-Marshal Sir John French has most ably commanded our Armies in France and Flanders, and he has now, at his own instance, relinquished that command. His Majesty’s Government, with full appreciation of and gratitude for the conspicuous services which Sir John French has rendered to the country at the front, have, with the King’s approval, requested him to accept the appointment of Field-Marshal Commanding-in-Chief the troops stationed in the United Kingdom, and Sir John French has accepted that appointment. His Majesty the King has been pleased to confer upon Sir John French the dignity of a Viscount of the United Kingdom.”

On January 10th it was officially announced that the Gallipoli Peninsula had been evacuated by the British and French troops.

The terrible havoc which the war is making is illustrated by the German Official Casualty Lists for Prussia, Saxony, Bavaria, and Württemberg, published up to November 30th, 1915. They total 2,524,460. Of these, there were 484,218 killed and died of wounds;

384,198 severely wounded; 27,674 died of disease; and 381,149 missing. The Naval casualties are not included in these figures.

The P. & O. Steamer Persia, which was torpedoed in the Mediterranean on December 30th, and sank in five minutes, had on board 501 persons, of whom 335 were reported drowned.

“Much surprise will be felt,” says *The English Churchman*, “that the Church Missionary Society should have selected the Bishop of Winchester to preach the Annual Sermon of the Society in May next. Until recent years, the C.M.S. was supposed to stand definitely for Evangelical principles, and those principles have never been set forth more clearly or powerfully anywhere than in some of these Sermons preached in days gone by. It is unfortunate that just when the Bristol C.M.S. supporters are asking that the Society shall stand fast to its principles, and cease fraternizing with the S.P.G., a representative of the S.P.G. should have been selected for the special honour of Preacher of the Annual Sermon. Dr. Talbot was, of course, the first Warden of Keble, a contributor to ‘Lux Mundi,’ and has been a consistent supporter of the so-called Catholic party, though not of the extremist section. We are aware that the Archbishop of Canterbury has hitherto been a Preacher of the Sermon ex-officio, but this distinction has not applied to previous Bishops of Winchester. Even the Archbishop of York and the Bishop of London have not yet been marked out for this distinction, and it would be well if some explanation were forthcoming from Salisbury Square as to the reasons for this choice, which must cause pain and misgiving to many of the Society’s warmest supporters.”

The Joint Sub-Committee of the Lord’s Day Observance Society and the Working Men’s Lord’s Day Rest Association have forwarded the following Memorial to the Admiralty, the War Office, the Minister of Munitions, and the Railway Executive Committee:—“The humble Memorial of the undersigned showeth: (1) That in submitting their appeal your Memorialists are deeply impressed with the magnitude of the National task in this time of stress, and are actuated solely by an earnest desire to strengthen the Government and help their Country. (2) That your Memorialists are firmly convinced that success can only be attained by the unfailing succour of the Most High, and that this succour can not be expected apart from the Nation’s unswerving loyalty and obedience to His Laws and Commands. (3) That your Memorialists base their appeal on the Divine Law as to the Sabbath, and they strongly feel that, in this time of dire stress, when circumstances demand an immediate return to our allegiance to Almighty God, there is the most urgent need for due observance by all of the Day of Rest and Worship as Divinely appointed. (4) That medical authorities, employers of labour, and social workers, agree in denouncing seven-day labour as an economic mistake; far better results

being obtained in the aggregate, both in quality and quantity, from six-day labour. This is also confirmed by the Government 'Report and Statistics of Bad Time kept in Shipbuilding, Munitions, and Transport Areas.' (5) That your Memorialists deplore the development of Sunday labour in Government Departments, convinced as they are that such Sunday labour is God-dishonouring, extremely hurtful—physically, morally, and spiritually—and, therefore, inimical to the best interests of all concerned. Your Memorialists therefore appeal: (1) That Sunday labour be discontinued, believing, as they do, that such action will ensure the approval of God, the well-being of the workers, the maximum output of the necessaries of war, and prove the way of achieving an honourable peace, thus demonstrating that, whilst the Nation is seeking to secure the fulfilment of International obligations, it clearly recognizes the highest of all obligations—obedience to Divine Law. (2) That, for the furtherance of these objects, they desire to ask if you will be pleased to issue immediate instructions for the discontinuance of Sunday labour in the Department over which you preside. And your Memorialists will ever pray." The Memorial was signed by representative public men.

Reviews and Notices of Books.

A LIFE WELL LIVED: A MEMOIR OF JAMES WOOD COLIN TAYLOR, 1ST LIEUTENANT 2ND BATTALION SHERWOOD FORESTERS. By JOHN WOOD. 1s. 6d., postage 3d. (London: S. W. PARTRIDGE & Co., LTD., Old Bailey.)

Anything from the pen of Mr. John Wood, who is well known to readers of *THE GOSPEL MAGAZINE*, and to friends of Clifton Conference days, is ever found acceptable and heart-reaching, and the perusal of this sweet, sacred record of his beloved nephew's life will not disappoint the expectant reader. Through the pathetic interest of its connection with the awful war still raging, which has devastated countless homes and hearts, the book can not be read without mingled tears—tears of sanctioned sorrow, since Jesus wept; and tears of joy that Jesus was the chief and dearest Object of Lieut. J. W. C. Taylor's heart and life, and eminently loved and guided His dear young servant, and made him a bright and living example to all around of the power of true Godliness, and translated him, though by a fiery chariot, from the horrible battlefield to His own bosom, to be in that eternal peace and rest for ever.

The book is a most lovely story of a grace-constrained life, and readers have only to procure the precious Memoir, which is a marvellous production for the nominal price, to see for themselves what a suitable gift it is to send to those of their own beloved kith and kin who, like this dear and true young soldier of Jesus Christ, are serving their King and Country.