

# THE GOSPEL MAGAZINE.

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

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

"JESUS CHRIST, THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER."

No. 650,  
NEW SERIES.

FEBRUARY, 1920.

No. 1,850,  
OLD SERIES

## The Family Portion :

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

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

### THE GOOD SHEPHERD.

"*I am the good Shepherd.*"—JOHN x. 11.

OUR LORD JESUS CHRIST is set forth in Scripture under a variety of titles. In this Gospel He Himself claims to be "the Bread of life," "the Light of the world," "the Door," "the Resurrection and the Life," "the Way," "the Truth," "the Vine." He is called the "Prophet like unto Moses," the "Priest for ever after the order of Melchisedec," the "KING of kings and LORD of lords." But none of these titles are more precious than that of Shepherd. The title recalls to our mind Jacob keeping the flock of Laban, Moses keeping the flock of Jethro his father-in-law, David the keeper of his father's sheep. But most of all it recalls to our mind the twenty-third Psalm and the fortieth of Isaiah where the LORD Himself is likened to a shepherd. In a subordinate sense this precious title is given to ministers of the Gospel. They are "pastors (i.e., shepherds) and teachers," and they are bidden "to feed (or tend as a shepherd) the Church of God, which He hath purchased with His Own blood" (Acts xx. 28). But in a pre-eminent sense JESUS is our Shepherd. His people were as sheep going astray, but they are now returned to the Shepherd and Bishop of their souls (1 Peter ii. 25). This is the episcopal government which we need to value most—the government of our Divine Shepherd and Bishop.

Beloved Christian readers, JESUS is our Shepherd. We may be deprived of faithful human pastors. True pastors of CHRIST'S flock are becoming increasingly rare. In many churches and chapels in these days it is still true, as Milton says, "The hungry sheep look up and are not fed." But, however we may be circumstanced in regard to human pastors, we can always fall back on our Divine Pastor. It is always true that :—

" JESUS is our Shepherd, wiping every tear.  
Folded in His bosom, what have we to fear ?  
Only let us follow whither He doth lead,  
To the thirsty desert, or the dewy mead."

1. *He is the Divinely-appointed Shepherd.*

He has the right to take charge of the sheep because the FATHER has appointed Him to this office. JEHOVAH Himself spake of Him as "My Shepherd" (Zech. xiii. 7). All the sheep have been given to Him by the FATHER, and He has become responsible for their redemption, their restoration, and their final glorification. Speaking of all His sheep, He says, "My FATHER . . . gave them Me" (John x. 29). The sheep, then, belong to Him. They have been placed under His care. He has been officially and Divinely appointed to be the Shepherd of the sheep. Others who claim to be under-shepherds and who fail to acknowledge Him as their own Shepherd are "thieves and robbers." Such enter not by the Door into the sheepfold. They climb up some other way. They do not own Him as the Way, the Truth, and the Life. It is only he who entereth by the Door who is in a subordinate sense "a shepherd of the sheep." Others, our LORD teaches, come to us in sheep's clothing, "but inwardly they are ravening wolves" (Matt. vii. 15). Of such we are to beware. The late Bishop Ryle says, "No class of character throughout our LORD'S ministry seems to call forth such severe denunciation as that of false pastors. The reason is obvious. Other men ruin themselves alone : false pastors ruin their flocks as well as themselves. To flatter all ordained men, and say they never should be called unsound and dangerous guides, is the surest way to injure the Church and offend CHRIST" (*Expository Thoughts on St. John*, vol. ii., pp. 218, 219).

2. *Christ is the good Shepherd.*

Those subordinate shepherds, who ignore the Door and climb

into the sheepfold some other way, are the reverse of good. They come not "but for to steal, and to kill, and to destroy." They have not the true interests of the sheep at heart. CHRIST, however, came that the sheep might have life and that they might have it more abundantly. He has the present and eternal good of the sheep at heart. He really cares for the sheep. They are all precious to Him. David was so good a shepherd that he hazarded his life for his father's sheep. CHRIST's goodness towards the sheep is so great that He actually laid down His life for the sheep. He so loved them that He died as their Substitute to rescue them from the merited penalty of their sins. In order to rescue them from danger, He interposed His precious blood.

"JESUS is our Shepherd; for the sheep He bled;  
Every lamb is sprinkled with the blood He shed;  
Then on each He setteth His Own secret sign,—  
'They that have My Spirit, these,' saith He, 'are Mine.'"

How distinctive and how Scriptural is this verse written by the late Canon Hugh Stowell! And how good indeed is the Shepherd that He voluntarily laid down His life for the sheep. No man really took His life from Him. He laid it down of Himself. The treachery of Judas, the hatred and envy of the Jews, the howling of the mob, and the power of the Roman governor would all have been in vain had CHRIST chosen to exercise His power against them. But He loved His sheep. He designed their eternal salvation, and hence He came not to be ministered unto but to minister and to give His life a ransom for His many sheep. Well might Cowper sing:—

"Dear dying LAMB, Thy precious blood  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved to sin no more."

The great goodness of the Shepherd shall certainly issue in the eternal salvation of all the sheep. Not one of His flock shall be missing. "He shall see of the travail of His soul and shall be satisfied." Yes, satisfied! But how could He be satisfied if only one of His sheep were absent from the fold?

### 3. *Christ is the great Shepherd.*

Greatness as well as goodness appertains to Him. We read,

“Now the GOD of peace, That brought again from the dead our LORD JESUS, *that great Shepherd* of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do His will ” (Heb. xiii. 20). His greatness points to His dignity. He is great, because His goings forth have been from of old, from everlasting. He is great, because He is the SON of GOD. He is great, because He is “over all, GOD blessed for ever.” Unto the SON the FATHER saith, “My throne, O GOD, is for ever and ever ” (Heb. i. 8). He is equal to the FATHER as touching His godhead. The FATHER not only saith of Him, “My Shepherd ” but “My Fellow ” (Zech. xiii. 7). Dr. Owen says, “He is said to be great on many accounts: (1) He is great in His person, above all angels and men, being the eternal SON of GOD; (2) Great in power, to preserve and save His flock; (3) Great in His undertaking, and the effectual accomplishment of it in the discharge of His office; (4) Great in His glory and exaltation, above the whole creation. He is every way incomparably great and glorious. . . . The safety, security, and consolation of the Church, much depend on this greatness of the Shepherd.” Our LORD’s greatness as the Shepherd is referred to in connection with His resurrection. The FATHER brought again from the dead that great Shepherd of the sheep. In harmony with this we are taught that His resurrection demonstrated the greatness and dignity of His person. He was “declared to be the SON of GOD with power, according to the SPIRIT of holiness, by the resurrection from the dead ” (Rom. i. 4). The sheep, then, have a great and an ever-living Shepherd to watch over their interests. He is our great GOD and SAVIOUR JESUS CHRIST. “This little flock of sheep could not be maintained in the midst of so many wolves and other beasts of prey as this world is filled withal, were it not by the power and care of this great Shepherd ” (Owen, on Hebrews xiii. 20).

#### 4. *He is the chief Shepherd.*

He is called “the good Shepherd ” in connection with His death, “that great Shepherd ” in connection with His resurrection, and “the chief Shepherd ” in connection with His second coming. Under-shepherds are bidden to “feed the flock of GOD ” and to make themselves “ensamples to the flock.” Then, it is said to them, “when the chief Shepherd shall be manifested, ye shall receive

the crown of glory that fadeth not away" (1 Pet. v. 2-4, R.V.). The sheep need pasture, and the under-shepherds are bidden to feed them. What a responsibility rests upon all Divinely-sent and Divinely-qualified pastors of the flock! It is to be feared that the realization of this responsibility is very much less than it used to be. One has but to contrast the sermons of the great Puritan divines with the sermons which are preached to-day, in order to see how scanty is the food provided for the flock to-day as compared with the bountiful feast of fat things with which the sheep were nourished in former times. What fulness of exposition of the Scriptures is found in the writings of such a divine as Dr. John Owen. What industry is manifested in the twenty-four volumes of his works! Then think of Calvin's commentaries comprising over fifty volumes, and Dr. Gill's huge commentary on the whole Bible in six thick volumes. To-day the minister is expected to be a good organizer, great in organizing men's services, Boys' Brigades, Girl Guides, temperance meetings, and entertainments. He is expected to devote much time and attention to social questions and to be prominent in movements for the temporal benefit of the masses. That he should be a student of the Bible, and that he should give himself continually to prayer, and to the ministry of the Word, so that he may really feed the flock of CHRIST, seems not to be thought of. No doubt the hand of Satan is in all this. His evil ends are served if he can get ministers of the Gospel to put the preaching of the Word and the feeding of the flock in a secondary and a subordinate place. True pastors need to beware of the devil's devices. Their supreme business is "to feed the Church of GOD which He hath purchased with His Own blood" (Acts xx. 28). The sheep also need to remember that although they may get much spiritual nourishment from heaven-sent shepherds, yet they need continually to look to the chief Shepherd to open their understandings and to make them to lie down in the green pastures of His Word. How comforting, too, it is to remember that the chief Shepherd is coming back again. He has gone to prepare a place in the heavenly fold for His flock, and when all is ready He will return and bring them to His heavenly kingdom. Then, "they shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any

heat: for the LAMB Which is in the midst of the throne *shall be their Shepherd* and shall guide them unto fountains of waters of life: 'and GOD shall wipe away every tear from their eyes' (Rev. vii. 16, 17, R.V.). Thus, even in heaven, the LORD will still be their Shepherd. They may still say, "The LORD is my Shepherd; I shall not want."

5. *He is a Shepherd who knows, restores, protects, guides, and cares for the sheep.*

*He knows them.*

He knows them with a peculiar and intimate knowledge. He says, "I know Mine Own, and Mine Own know Me, even as the FATHER knoweth Me, and I know the FATHER" (John x. 14, 15). The FATHER'S knowledge of the SON, and the SON'S knowledge of the FATHER, is of the most intimate character, and the good Shepherd's knowledge of His sheep is no less intimate. The sheep of CHRIST are a scattered flock. They are found in all countries, in all classes of society, and in a variety of circumstances. Some are in cities and some in villages; some are in well-to-do neighbourhoods and some in slums; some are in families and some in lonely lodgings; some are in their own houses and some in almshouses; some are in prominent positions and some in obscure positions; but they are all known to the good Shepherd. He knows their names, their dwelling places, their occupations, their poverty, their needs, their trials. "He calleth His Own sheep by name, and leadeth them out." Not one of them is forgotten, and not one of them is omitted from His register. Be of good comfort, ye members of the LORD'S flock. He saith of you, "My sheep hear My voice, and *I know them.*"

*He restores them.*

When CHRIST'S sheep are taught by the HOLY GHOST they are ready to say, "All we like sheep have gone astray; we have turned every one to his own way" (Isa. liii. 6). They have all wandered from GOD, and what is more, they are spiritually dead and indifferent to the things of GOD, and have no love for the Good Shepherd. There is none of them that of himself seeketh after GOD. But, though the sheep, while in their natural state, fail to seek after and to return unto the Shepherd, He fails not to seek after them. He goeth after that which is lost until He

finds it; "And when He hath found it, He layeth it on His shoulders, rejoicing. And when He cometh home, He calleth together His friends and neighbours, saying unto them, Rejoice with Me; for I have found My sheep which was lost" (Luke xv. 4-6). These words beautifully depict the seeking and restoring grace of the Good Shepherd. His set purpose to restore all the sheep is expressed in the words, "Other sheep I have, which are not of this fold: *them also I must bring*, and they shall hear My voice; and there shall be one fold (lit., flock), and one Shepherd" (John x. 16). The effectual call, the justification and the eternal glorification of the elect, are therefore absolutely certain. The Shepherd Himself will see to it that all His sheep shall be restored. This great and blessed truth does not shut out the use of means. On the contrary, when it is clearly grasped, it fills those who make known the Gospel with comfort and assurance. They know that their labour will not be in vain in the LORD. In obedience to their Shepherd's command they will abound in the work of the LORD. They will be diligent in preaching the Gospel everywhere. They will go forth weeping and bearing the precious seed, assured that they will doubtless come again with rejoicing, bringing their sheaves with them. The Apostle Paul's assurance that GOD would call, justify, and glorify His chosen did not cause him to fold his arms as a fatalist and say, "Well, if that is so, there is no need for preaching the Gospel." So far from that being the case he said, "Necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel." His labours in preaching the Word were prodigious. This great truth, rightly held, does not paralyze effort. The LORD has designed the means as well as the end. Hence the great leaders of the Evangelical Revival of the eighteenth century did not spare themselves. They were full of zeal in preaching the Word. Their belief in the fulfilment of GOD's gracious purposes towards His chosen people, did not hamper them in preaching the Gospel of the grace of GOD in season and out of season. They knew that the LORD would bring back and restore His wandering sheep, and hence they laboured diligently in the line of His revealed will. This, too, prevented them from resorting to any other means for gathering out the LORD's people than prayer and the ministry of the Word.

*He protects the sheep.*

He gives unto them eternal life, and He has given His word that they shall never perish, neither shall any man pluck them out of His hand.

“ This tried Almighty hand  
Is raised for their defence ;  
Where is the power shall reach them there ?  
Or what shall force them thence ? ”

(*Doddridge*).

*He guides them.*

“ When He putteth forth His Own sheep, He goeth before them, and the sheep follow Him : for they know His voice ” (John x. 4). Each member of His flock can say, “ He leadeth me in the paths of righteousness for His name’s sake ” (Psa. xxiii. 3). He leads them forth by the right way.

*He feeds and cares for them.*

They can say, “ The LORD is my Shepherd ; I shall not want.” He makes them to lie down in green pastures. He supplies all their needs. They can say with Jacob that He is “ the GOD which fed me all my life long.” Tenderly He cares for all the members of the flock. “ He shall feed His flock like a shepherd. He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young ” (Isa. xl. 11). How blessed to be under His care and to be the objects of His love ! Truly He is the good Shepherd. His sheep are continually tasting of His goodness, and His goodness and mercy shall follow them all the days of their life here, and then they shall continue to experience His Shepherd care in the fold above.

“ O may Thy sheep discern Thy voice,  
And in its sacred sound rejoice :  
From strangers may they ever flee,  
And know no other guide but Thee.  
LORD, bring Thy sheep that wander yet,  
And let the number be complete :  
Then let Thy flock from earth remove,  
And occupy the fold above ! ”

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## Wayside Notes.

### THE WORDS OF THIS LIFE.

*“Go, stand and speak in the temple to the people all the words of this life.”—ACTS v. 20.*

WORLDLY-MINDED people have asked the question, “Is life worth living?” We do not know what answer they have given to this question. Evidently when they speak of life they mean the present life, the life that now is. There can be no doubt that the experiences of men in this life are very varied and chequered. The duration of the present life is short even if the allotted space of seventy or more years is reached. “What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away” (James iv. 14). The trials of life are many. “Man is born unto trouble, as the sparks fly upward” (Job v. 7). There are troubles in youth, in middle life, and in old age. There are troubles in the home, in business, in the Church, in the nation, and in the world at large. Disappointments, checks, and sorrows meet us in a variety of ways. Trials are by no means peculiar to the poor. The possession of large wealth and of palatial homes does not shut out sorrow. Cases which appear in the Divorce Courts clearly demonstrate that home life is far from happy in the halls of many who are rich and increased with goods. The happiness of “a man’s life consisteth not in the abundance of the things which he possesseth” (Luke xii. 15). Real happiness in this life can never be enjoyed by those, whether they are rich or poor, whose hearts are estranged from God. Even of God’s people it is said, “If in this life only we have hope in Christ, we are of all men most miserable” (1 Cor. xv. 19). Because of the presence of sin, perfect bliss can never be our portion in this life. This is true even of the godly. Yet godliness hath “promise of the life that now is, and of that which is to come” (1 Tim. iv. 8). The godly man is happy in spite of his trials, and his being numbered amongst the godly secures for him the special favour of God. Whereas “the curse of the Lord is in the house of the wicked,” “He blesseth the habitation of the just” (Prov. iii. 33). Even in reference to this life, therefore, it can truly be said that, “Blessed is every one that feareth the Lord; that walketh in His ways”

(Psa. cxxviii. 1). But there is the life that now is, and there is also the life that is to come. It is to this latter life that the angel referred, when he bade the apostles at Jerusalem, whose prison doors he opened, to go and "speak in the temple to the people all the words of this life." There is but one life which is of paramount importance, and that is "the life of the world to come." The possession of that life has a wonderful influence in promoting the happiness of this life, but the life that now is ought not to occupy the foreground of our thoughts. "Here have we no continuing city, but we seek one to come." Our affection is to be set not on things on the earth, but on things above. Our Saviour Jesus Christ "hath brought life and immortality to light through the Gospel" (2 Tim. i. 10) "The words of this life" are the words which tell of the life which is centred in Him. He came that His people might have life. Apart from union with Him death is our portion. We are "alienated from the life of God"; but "in Him is life." He is "the way, the truth and the life." With Peter we may say, "Lord, to whom shall we go? Thou hast the words of eternal life" (John vi. 68). To speak to the people "all the words of this life" is to tell them of that life which is inseparably connected with the Person, the offices, and the work of the Son of the living God.

What is revealed to us concerning that life? Let a partial answer to that question occupy our attention.

1. The words of this life are *words concerning a life Divinely promised.*

There is "the promise of life which is in Christ Jesus" (2 Tim. i. 1). Here we see that the life in question is in Christ. It is lodged in Him. "This life is in His Son." Hence it follows that, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John v. 11, 12). The promise of life is a promise of life in Christ. If Christ is not our portion we are destitute of life, whether spiritual or eternal. Apart from union with Christ we are like dead and withered branches. Further, we are taught to live "in hope of eternal life, which God, That cannot lie, promised before the world began" (Titus i. 2). God promised this life, then, before sin and death entered. He promised it before the world and all things therein had any being. He knew that

His eternally-beloved people would, through sin, become dead, and that they would be "alienated from the life of God," and in love to their souls He promised eternal life. To whom did He first promise it? We believe that He promised it to His dear Son on behalf of His people. Moreover, inasmuch as Christ is the Surety of the New Covenant in connection with which this promise was made, may we not rightly infer that God promised eternal life to the Divine Surety on condition that He (the Surety) would lay down His life in the stead of His guilty people? The wages of their sin is death, but "the gift of God is eternal life through Jesus Christ our Lord." Life is gratuitously and unconditionally bestowed upon the people of God, but it was secured for them at the cost of the precious blood of their Redeemer.

The promise of eternal life was not made, however, only in eternity; it was made also in time. It was not made only to Christ; it is also made to His people. "This is the promise that He hath promised us, even eternal life" (1 John ii. 25). Eternal life is promised to thee, O believing child of God. Thou canst look forward with sure and certain hope to the full enjoyment of this great and unspeakable blessing. "The resurrection of damnation" will be the portion of the ungodly, but "the resurrection of life" will be the portion of the godly (John v. 29). The ancient character of this promise indicates the dateless character of God's love to His people. His promise before the world began, in regard to them, shows that they have been in His mind from eternity, and that His love for them is everlasting.

2. The words of this life *are words concerning a life Divinely secured and purchased.*

The eternal life which is to be the portion of God's people was secured through the voluntary death of their divine Surety. He says, "The bread that I will give is My flesh, which I will give for the life of the world" (John vi. 51). Our Lord here intimates that He intended to give His body over to penal death as an offering for sin, "to procure eternal life for them, even for the whole world of His elect," as Dr. Gill explains the words. We who believe on Him, then, have the sure prospect of eternal life through His death. O let us never forget that we owe our eternal salvation to His obedience unto death. He loved me and gave Himself for me.

He gave His life a ransom for many. He redeemed us from the curse by being made a curse for us. "The law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 20, 21).

3. The words of this life *are words concerning a life which is through faith.*

It is the believer in Christ who will eventually enter upon the life which is eternal. That, in its fulness, will be the happy portion of all who lean only on Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life" (John iii. 14, 15). Eternal life is contrasted here with the final penalty of sin, and therefore points to the future glorious and happy life of the believer in heaven. It is only those who believe in Christ, whose trust is reposed only in His merits, who have this prospect. The ultimate enjoyment of this heavenly blessedness is sure and certain to all believers. The Father has purposed it, and none can frustrate His gracious design. "This is the will of Him that sent Me," says our Lord Jesus Christ, "that everyone which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day" (John vi. 40). If thou hast seen Christ with the eye of faith, if thou hast put thy trust in His blood and righteousness, then eternal life will undoubtedly be thy portion, and thy Saviour will raise thee from the dead, and bring thee to fulness of glory at the last day.

4. The words of this life *are words concerning a life which is gratuitously bestowed.*

Until we know the plague of our own hearts and our utter inability to save ourselves, we are prone to ask, "What good thing shall I do, that I may have eternal life?" As the case stands, however, we can do nothing to earn any of the blessings of salvation. Eternal life is a Divine gift. Christ says of His sheep, "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John x. 27, 28). The true sheep of Christ listen to His voice. They follow His

steps; and to His sheep, for whom He laid down His life, He gratuitously gives eternal life, and assures them of their final preservation. They shall never perish. None shall pluck them from His omnipotent hand. Art thou on the way to the life of glory? Remember that thou art in the way, because the Lord in mercy and grace hath put thee there. Hast thou the blessed assurance of entering the life that is to come? Remember it is all of grace. "The wages of sin is death, but *the gift of God* is eternal life through Jesus Christ our Lord" (Rom. vi. 23). The bestowal of this life is in the hands of our Lord Jesus Christ. We must not leave out those remarkable words which the Lord Jesus addressed to His Father on the eve of His atoning death. What a comfort they must have been to His Own soul as the Mediator! He said, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, *that He should give eternal life* to as many as Thou hast given Him" (John xvii. 1, 2). The Divine Son of the living God shall indeed see of the travail of His soul. The death which He was about to endure when He uttered these words would not be in vain. The eternal salvation of the sheep would thereby be secured; for the Father had given Him authority, as the Mediator of the Covenant, over all flesh, that He should give eternal life to as many as the Father had given Him. There will be no disappointment for Him Who poured out His soul unto death. As many as are ordained to eternal life shall indeed believe. They shall "believe on Him to life everlasting" (Acts xiii. 48; 1 Tim. i. 16). Let no reader turn away and say, "O this is Calvinism." Rather let him humbly and meekly say, "This is the Word of God." Reader, these remarkable statements of the Word of God may be mysterious. They may suggest solemn and grave questions in thy mind. But if after verifying the quotations thou art persuaded that they are taken from the inspired Word of God, then, seek, dear reader, to receive with meekness the engrafted Word which is able to save thy soul (James i. 21).

5. The words of this life are *words which relate to a life partially enjoyed now and fully enjoyed hereafter.*

We remember a good many years ago, going into a bookseller's shop in a large town in the north of England. The owner of the

shop was a godly man. We entered into conversation about spiritual things, and he quoted the words of 1 John v. 13 to show that the possession of eternal life is a blessing now partially enjoyed. The Apostle says, "These things have I written unto you that believe on the name of the Son of God; *that ye may know that ye have eternal life.*" For our present comfort and joy God gives us the assured prospect of future blessedness. We are warranted to "rejoice in hope of the glory of God." If God hath from the beginning chosen us to salvation, the outcome of His gracious purpose is not left in doubt. We shall obtain the glory of our Lord Jesus Christ. We shall appear with Him in glory. We shall be with Him where He is, and we shall behold His glory. (See 2 Thess. ii. 13, 14.) If there is no condemnation to them that are in Christ Jesus, then, there must be acquittal and justification; and "whom He justified, them He also glorified" (Rom. viii. 1, 30). If the God of all grace "hath called us unto His eternal glory by Christ Jesus," why should we doubt the call or be in uncertainty as to its result? Who can hinder our omnipotent God from carrying out His gracious design in regard to His chosen? Our Lord therefore says, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath everlasting life*, and shall not come into condemnation; but is passed from death unto life" (John v. 24).

If I am a real hearer of Christ's word and a real believer in the Father Who sent Him, then I am one of those people to whom God hath given eternal life. I therefore enjoy that gift *now*, though the fulness of its enjoyment is yet future. For that future day I wait. I wish for the time when my Lord shall sit on the throne of His glory, and when the ungodly—O solemn thought—"shall go away into everlasting punishment: but the righteous into LIFE ETERNAL" (Matt. xxv. 46). The words of this life tell us that "strait is the gate, and narrow is the way, *which leadeth unto life*, and few there be that find it." Are we amongst the few who are in the narrow way or amongst the many who are in the broad way?

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## Pilgrim Papers.

## WELLSPRINGS.

*“I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star.”*—REVELATION xxii. 16.

AN eternity and a whole eternity of bliss are in the two first words of our text, “I JESUS.” He, Who is the sum and substance of the whole book; Who was the subject of the Revelation; the Object of the supreme and universal worship in the heavens; the only source and centre of happiness in the earth, Who dwells in the hearts of His elect people, He says, “I Jesus have sent Mine angel to testify unto you these things in the churches.” Oh! the exceeding grace of these words, the blessedness and glory of the title! He did not designate Himself by any of the glorious and kingly titles His Father had bestowed upon Him. He might have declared Himself, and that justly, by any of the forty-one names whereby He has been set forth in the Scripture of Truth, but He laid them all aside, passed them by, and called Himself by that name which above every name suits the case and need of His children, and which His Father selected for Him as designating His character, work, person, and office. “Thou shalt call His name JESUS, for He shall save His people from their sins.” The meek and lowly One spoke of Himself by the name given Him and by which He was accepted as Jehovah’s obedient servant, Who “finished the work given Him to do,” and in which work He was enthroned as *Jesus* in the hearts of His people, His willing captives, and to which name, every knee in heaven and upon earth shall bow. It is His last word in the book, and it is almost the last occurrence of that precious, sweet, and all-prevailing name. It is appropriated to the Church to take it up in her last reply and cry, “Even so, come, Lord JESUS.” Oh! the thrice blessed name! All the Book of the Apocalypse is wrapped up and enfolded in it! and His children bless Him that it is the book of the revelation of Jesus Christ, and that all His glories shall be made known to their hearts throughout eternity. In considering this subject, one has been struck with the thought, how very few of His glorious titles given in the Old Testament, and which Jehovah delighted to confer on His well-beloved Son, are repeated in the New Testament. It was so consistent of Him “Who being in the form of a servant” could be pointed out by His forerunner as “the Lamb of God.” He Himself, during His earthly sojourn, veiled His glory; “became obedient even unto the death of the cross,” finished the work given Him to do, and having taken upon Himself our nature, He could have compassion on His people. He humbled Himself! That is a mystery of love unfathomable, incomprehensible! And so He was content to be Jesus, the Friend of publicans and sinners, and the Guest of the poor and needy. True, He answered, *I am He*, and in that word was the very essence of

Deity, Omniscience, and Omnipotence. As Jehovah He is the great I Am, by Whom all things consist and subsist, and to Whom no man can approach, dwelling in the light of holiness and unsullied purity. Yes ; Jesus used this title, and it caused His enemies to go backward and fall to the ground. The same title produces hope in the breasts of His people. He is their Mediator Who stood there and opened up the way and the only way of approach to the Father through Himself, the I Am, the supplier of all their needs. Then He called Himself the Vine, the Door, the Shepherd, adopting those titles to suit the capacity and understanding of His people. Thus, supreme in wisdom and surpassing in love, the God-man compassionated the infirmities of His people ; and meeting them on their own ground, taught them as they were able to bear it. Thus all through the ages, the Old Testament saints were looking for God's salvation in the person of "a child" ; and the New Testament saints sought for God's salvation in the Babe of Bethlehem, the Holy Child of Nazareth. The promised Son of the meek and lowly Jesus Who "went about doing good," was the Father's sent One, Jehovah's obedient servant, and Jesus the Saviour, the same Who in our text declares Himself "Jesus." The writer confesses that after a long life of handling the precious Word of God, there are portions of it still seemingly too holy, too high, too beyond her. Its precincts one hesitates to enter. The Song of Songs seems too lofty, too sacred. It is like entering the holy of holies to hear the love song of Immanuel to His Bride. The Book of Revelation also, so full of symbols, prophecies, dispensational and apocalyptic visions and sealed rolls, is so unexplorable and mysterious to such a babe in the school of Christ. But here at the end of it, whatever views we may be led to adopt, or whatever light one has upon its prophecies and its times, there are these two blessed words which sum up all, and which give the heart hope that in Jesus we shall know even as we are known ; in Jesus all these mysteries will be unfolded ; in Jesus, when the mists of unbelief are cleared away and the veil from our eyes is removed, clear vision is granted, and in Jesus we see all the Book of book contained, the sum and substance of the Word, the Alpha and Omega, the beginning and the ending. Then throughout the countless ages of eternity He will be the theme of the redeemed throng, and we shall worship Him as we would and ought. Oh ! if there is such blessedness, such preciousness now in the name of Jesus, what will it be when we see Him as He is and praise and love Him as we ought ? Earth-bound, sin-clogged, burden-laden souls now are we. For a moment now and again our hearts are fired with love to Him, and the next we are mourning our coldness and deadness and an absent Lord. The immortal Swain knew much of this experience and could so rightly express it.

"Heaven draws my spirit towards its blissful shore,  
 And bids my heart to things eternal soar :  
 Earth holds my senses by a thousand strings,  
 And, when my thoughts would mount, contracts their wings.

From what strange cause springs this peculiar strife?  
 I long to die—yet still am fond of life!  
 I bless the Lord who lends me vital breath;  
 Yet leap for joy at thought of certain death!

“But when the Lord Himself, with gracious power,  
 Displays His glories in some favoured hour:  
 When love appears supreme upon the throne,  
 And points the soul to its immortal crown:  
 Loose fly the strings which held his heart to earth,  
 Up spring the passions of celestial birth;  
 And one bright glance of Jesus makes him say,  
 ‘I’ve nought on earth—in Heaven I’ve nought but Thee!’”

*Jesus!* oh, thrice blessed name! In it the whole Gospel lies hid, but no word in our language, nor the language of any nation under the sun, can fully express it. It includes all redemption’s work; it sets forth a Saviour Who not only saves His people from sin, but Who preserves them unto all that is good; Who is able to maintain the objects of His redeeming love, and make them the subjects of eternal blessings. “A Saviour and a great One,” the Jesus of His Father’s right hand not only plucks His people as brands out of the burning, rescues them from the pit of destruction, but places them in extreme safety. Saved from and saved unto is His work, and for which through the countless ages of eternity they will have ceaseless cause for praise. In their stead He suffered, bled, and died. Bearing their nature He was “touched with the feeling” of His people’s “infirmities,” and “in all points tempted like as they were, yet without sin.” Offering Himself up to God in His people’s stead, purging away their sins by the sacrifice of Himself, all through His unutterable love and unparalleled tenderness and mercy, He now delights in declaring Himself up yonder “in the midst of the congregation” leading the song of the redeemed as “I Jesus.” This is the name His saved ones most rejoice in; the name which came into their low place and spoke hope in their hearts and salvation to their souls. Oh! does not every burdened one under the holy anointing sing, “How sweet the name of Jesus sounds,” and is not every ransomed one around the throne giving glory unto Him that sits upon it for all the salvation He wrought out by His doing and dying? There is none other name under heaven whereby we may be saved. There is that name alone in heaven in which every knee shall bow and every heart glory. And *He* has spoken concerning the bringing home and completing of His elect people that they shall be with Him where He is, that they may behold His glory. “I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.” And He has closed this, the last book of His thrice Holy Word with His “*Amen.*” “He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus.

“The grace of our Lord Jesus Christ be with you all. Amen.”

R.

**Sermons and Notes of Sermons.****A CHANGE OF RAIMENT.**

THE SUBSTANCE OF A SERMON PREACHED IN SEVINGTON PARISH CHURCH, ASHFORD, KENT, ON SUNDAY EVENING, JUNE 29TH, 1919, BY THE REV. R. J. NOYES, B.D., RECTOR.  
ZECHARIAH iii. 1-7.

You have heard this chapter read, brethren, as one of the appointed lessons for this evening's service. May the gracious Spirit be pleased to teach me, and to teach you, as I endeavour to set forth some of the Spiritual truth which it contains. For although what we read in this chapter applies primarily to Israel, yet, doubtless, spiritual truth is portrayed for the anti-typical Israel, the Spirit-born people of God. "For there is neither Jew nor Greek . . . for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 28, 29).

V. 1: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Joshua here represents the people of Israel. He was their high priest when they returned from the Babylonish Captivity. And the Lord Jesus, the true Joshua (that is, as the name signifies, Jehovah the Saviour), as the Responsible One in the Covenant of grace, is the Representative of His Church—His people. Therefore the great adversary, who is called Satan, was the adversary of our Great High Priest, and as such was rebuked by Jehovah. "The Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" From this verse we learn that salvation is all of the Sovereign grace of God, in Christ Jesus. "God hath saved us, and called us with a holy calling" (we read in 2 Tim. i. 9), "not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began." God "worketh all things after the counsel of His own will," and He chose His people in Christ before the foundation of the world, "In whom we have (our) redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i. 4 and 7). And so the Lord said to Satan, "The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

What do you mean by "a brand plucked out of the fire"? said a dying boy to me in the parish of the late Dr. Doudney, formerly Editor of the GOSPEL MAGAZINE. In prayer I had spoken of him as such, and when I rose from my knees, he asked me what I meant. I told him that sinners of mankind were in danger of hell, "where their worm dieth not, and the fire is not quenched," and when I had done this and explained the figure used, he said, "Yes, I am a brand plucked

out of the fire!" Saved sinners are brought to know and confess that they are such by grace alone, having been by nature "children of wrath"—hell-deserving sinners.

In verse 3 we behold the condition of all by nature. "Now Joshua was clothed with filthy garments and stood before the angel." Do you think the expression "clothed with filthy garments" an over strong one? Look then at the description of mankind in Psa. xiv. 2, 3. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are ALL TOGETHER BECOME FILTHY"; and the prophet Isaiah declares: "We are all *as an unclean thing, and all our righteousnesses are as FILTHY rags*" (Isa. lxiv. 6).

But the Lord has provided, and wrought out, a perfect and spotless righteousness for His people, which they have IN CHRIST. "For He hath made Him to be sin for us, Who knew no sin; that we might be made (or become) the righteousness of God IN HIM" (2 Cor. v. 21). This is beautifully symbolized in Zechariah's vision, which we are considering. V. 4: "And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold I have caused thine iniquity to pass from Thee, and I will clothe thee with change of raiment." And so in Christ, Whom "the Lord made to meet the iniquities of us all" we have "become the righteousness of God in Him." Our trespasses are not imputed to us (2 Cor. v. 19). For Christ was "delivered on account of our offences, and was raised again on account of our justification" (Rom. iv. 25).

"Lest that the Shadow of a spot  
Should on my soul be found;  
God took the robe the Saviour wrought,  
And cast it all around."

V. 5: "And I said, Let them set a fair mitre upon His head. So they set a fair mitre upon His head, and clothed Him with garments." Here we see the sanctification of God's children. First of all their perfect sanctification in Christ. (See 1 Cor. i. 30). "Of Him are ye in Christ Jesus, who of God is made unto us . . . sanctification." And then their sanctification, i.e., separation unto God, by the work of the Holy Spirit in their hearts. They are "called with a holy calling"—"called to be saints." We are told in the book of Exodus (chap. xxxix), that Jehovah commanded Moses that a gold plate should be placed upon the mitre of the high priest, upon which were engraved the words: "HOLINESS TO THE LORD"; and God hath chosen His people in Christ, that they should be "holy and without blame before Him" (Eph. i. 4), and therefore they are exhorted: "As He which hath called you is holy, so be ye holy in all manner of conversation; (i.e., in all your course of life) because it is written, Be ye holy, for I am holy" (1 Pet. i. 15, 16).

And then in vv. 6, 7, we have exhortations regarding the walk of God's children. "And the angel of the Lord protested unto Joshua,

saying, Thus saith the Lord of Hosts, If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts; and I will give thee places to walk among these that stand by." The children of God no longer serve the law as a tyrannical master, but as the loving servants of One Whose law is "holy, just, and good," and can only be truly obeyed by a service of love. "But now we are delivered from the law, having died to that (see R.V.) wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. vii. 6).

The Lord Jesus Christ is our Great Pattern, and the Apostle John says: "He that saith he abideth in Him, ought himself also so to walk, even as He walked" (1 John ii. 6). Alas, how very, very far short we come of doing this! Men of the world say that the doctrines of grace will lead to ungodliness, and to a careless walk. But this is contrary to the teaching of the Holy Scriptures, and the experience of the Lord's people. Their desire is to walk, by grace, in the steps of the Lord Jesus, and to "shine as lights in the world." I have often thought of the words of the late Rev. F. W. Davis, of Manchester, spoken in a sermon, which to me, at least, came with startling effect. "It is said," he remarked, "that this teaching will lead men to *live as they like*." "I wish I *could* live as I like," were his next words, "for if I could live as I like, I would be like Jesus." May God grant grace to all His people that they may "walk worthy of the Lord unto all pleasing, being fruitful in every good work" (Col. i. 10). Amen.

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## SOME FUNDAMENTAL TRUTHS.

### I.—THE DOCTRINE OF THE TRINITY IN UNITY.

ALTHOUGH there are indubitable proofs of the doctrine of the Trinity in Unity in the Old Testament Scriptures, such as those in the first chapter of Genesis, where the Hebrew name for God is plural in form, but takes the verbs "created," "said," etc., in the singular number; and the use of the plural personal pronouns, when God speaks, and says: "Let us make man in Our image, after Our likeness," yet, inasmuch as the Son of God had not then come into the world, and "become flesh"; and inasmuch as the Holy Spirit was not given until the risen and ascended Lord Jesus was glorified (John vii. 39); the chief point maintained in them is the UNITY of the Godhead, as in Deut. vi. 4, "Hear, O Israel: the Lord our God is one Lord."

The same truth runs throughout the Bible. "But to us," writes the Apostle Paul, "There is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him" (1 Cor. viii. 6). Yet this same Scripture teaches us the Divinity of the Lord Jesus Christ, and that as all things are "of the Father," so all things are "by" the Lord Jesus Christ, making it clear that Christ and the Father are One, as the Lord Himself declared: "I and my Father are One" (John x. 30).

In Eph. iv. 4-6 we have all the Three Persons of the Holy Trinity : " There is one body, and one SPIRIT, even as ye are called in one hope of your calling ; one LORD, one faith, one baptism, ONE GOD AND FATHER of all, who is above all, and through all, and in you all."

In many other passages of the New Testament we have the Father, the Son, and the Spirit so named, that it is clear to all willing to receive this deep truth, on God's testimony, that each is a Divine and distinct personality in the unity of the Godhead. Such a text is that cited above from Eph. 4, and another will be found in 1 Cor. xii. 3-6, " No man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same SPIRIT ; and there are differences of administrations, but the same LORD ; and there are diversities of operations : but it is the same GOD which worketh all in all."

Moreover, all the Scriptural evidence which goes to prove the Deity of Christ, and of the Holy Spirit (of which blessed truths I hope to write, if the Lord will, in subsequent papers for the GOSPEL MAGAZINE ; and I take this opportunity of asking the prayers of its Readers that the Lord may graciously use them for the instruction of young Christians, and others of His dear people) ; all the evidence, I say, which demonstrates the doctrines of the Deity of Christ, and of the Holy Spirit, confirms this great dogma of the " Unity in Trinity " and the " Trinity in Unity " of Him " Who worketh all things after the counsel of His own will." True it is that neither the word Trinity, nor the phrase Trinity in Unity, is to be found in the Bible. Yet the doctrine is taught therein, and may be proved thereby. But it is not taught in a formal or argumentative way, as in man-made creeds, and in theological treatises, but rather in the experimental way, in relation to God's manifestation of Himself to His Church. And in this article I would humbly endeavour to treat this deep and holy subject in a similar manner, and may the Holy Spirit Himself direct my thoughts.

When a work of grace is begun in a sinner's soul, he thinks, with dread, upon his Maker, whom he has sinned against. His conscience is awakened, and God's holy law " worketh wrath " in it, and he trembles at the thought of death, and eternity, and judgment to come. Will God be merciful to me ? " What shall I do to be saved ? " is his heart's cry. But how can a guilty sinner draw nigh to God, how can a " child of wrath " approach Him whose wrath " is revealed from heaven against all ungodliness and unrighteousness of men " ?

Such a sin-convinced sinner now gives heed to the Word of God, the Holy Scriptures, and although, at first, he may think that Word condemns him, and he has small hope of being saved, yet finally, by the leading and teaching of the Holy Spirit, through the same inspired Word he is brought to see Christ Jesus as THE WAY to God (John xiv. 6), as the One " In whom we have redemption through His blood, the forgiveness of sins " (Col. i. 14), by whom, " when we were enemies, we were reconciled to God," and that through His atoning

death (Rom. v 10). He learns, too that this Gospel is apprehended by faith, and "Being justified by faith he has peace with God through our Lord Jesus Christ" (Rom. v. 1).

A sin-burdened and contrite sinner feels his need of an ALMIGHTY Saviour. Only such an one can meet all his need in his approach to God. And such a Saviour is presented in the Holy Scriptures, even One Who is "the only begotten Son of God," for "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). And this Saviour is "The mighty God" (Isa. ix. 6; John i. 1-3).

Now how does such an one learn all this? From the Holy Scriptures, it may be said. Yes, truly, but yet how many read the Holy Scriptures, and hear the Gospel proclaimed, but still receive not the glad tidings, or believe "the Gospel of the grace of God"! The reason of this is because they are unregenerate, "dead in trespasses and sins" (Eph. ii. 1). The true believer, on the other hand, perhaps not at first, but when better instructed in the things of God, learns that his conviction of his utter sinfulness in the sight of God; his fleeing from the wrath to come; his faith in Christ; his reception of the humbling truths of the Gospel of grace, are the Sovereign work of God the Holy Ghost. For by Him did he approach God as his Father, as it is written: "For through Him we both have access BY ONE SPIRIT unto the Father" (Eph. ii. 18); and again, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. ii. 12).

And "the Spirit" is God. Note the following expressions: "The eternal Spirit" (Heb. ix. 14), "Now the Lord is the Spirit," "The Lord the Spirit" (2 Cor. iii. 17, 18, R.V.).

And thus the child of God is assured that all his salvation is effected by the grace and power of a Triune Jehovah, Father, Son, and Holy Ghost, according to the Covenant of grace of Him "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began" (2 Tim. i. 9).

In this Covenant of the Eternal Three, the Father loved His people, chose them in Christ, and predestinated them "to be conformed to the image of His Son" (see Eph. i., and Rom. viii. 28-30 and 37-39). Christ, the Son of God, loved them, and undertook to redeem them by His death. (See John x. 15-18, and vi. 37-40; Eph. iii. 19), and the Holy Spirit loved them, and therefore quickens them, teaches them, and leads them all their pilgrimage days, until the perfected and complete "Church which is His Body" arrives in glory (Rom. xv. 30; John iii. 5; Rom. viii. 11-17, etc.).

"See, O see, what love the Father  
Hath bestowed upon our race."

ROBERT J. NOYES.

*Marshall (Sask.), Canada.*

## WE WOULD SEE JESUS.

A FEW days ago I was reading about a pulpit in one of the London churches. Just under the rest on which the preacher's Bible would be placed was a small brass plate with the words engraved on it, "Sir, we would see Jesus," and the upturned faces of the congregation were never forgotten by the preacher who related the incident, coupled with the beseeching message on the brass plate. What a comprehensive, touching appeal it was, and still is! For we are longing to see Jesus in every sermon we hear, in every book and paper we read, and in every incident of our lives. This desire expressed by the Greeks to Philip, and conveyed by him to Andrew, which they told Jesus, is the desire of every pilgrim to the Celestial city. It expresses itself in the longing to see Him glorified here among the nations; to see His precious name in every printed page; to hear His voice in every sermon and address; to read of Him in His holy word and to read His loving messages *between* the lines; to perceive His working in every event, and to utter His praise, not only with our lips but in our lives; and to be Spirit-filled living epistles of Himself. When we fail to see Him, how we miss Him. Our souls crave restlessly for Him, finding no rest apart from Him. Like the bride in the Song of songs, we wander from one place to another saying to fellow-believers, "Saw ye Him whom my soul loveth?" If they know Him we cling to them, for they recognize Him, and we eagerly listen for direction how and where to find Him. Ah! how graciously He manifested Himself to His eager seeker. "But a little while that I passed from them, but I found Him whom my soul loveth." He would not let her seek long, for the desire on her part was His own implanting to fulfil His own loving plans. He instils the desire which He reciprocates.

"We would see Jesus." We don't want to peer into the mystery of His dealings, nor into all the problems that surround us, nor the solution of difficult questions, nor into our own hearts with the labyrinths of twining and intertwining sins. No, we just want to see Jesus. The very name is healing. "Thou shalt call His name Jesus, for He shall save His people from their sins." Thus sinners flee to the sinners' Saviour and are delivered.

"Jesu, Lover of my soul," sang Charles Wesley. "How sweet the name of Jesus sounds," sang John Newton. "Jesus in Thy transporting name what blissful glories rise," sang Anne Steele. "No music like Thy charming name, Nor half so sweet can be," was John Cermick's testimony.

Then the incomparable lines by St. Bernard of Clairvaux,

"Jesus, the very *thought* of Thee  
 With sweetness fills my breast . . . .  
 No voice can sing, no heart can frame,  
 Nor can the memory find  
 A sweeter sound than Thy blest Name,  
 O Saviour of mankind."

The world may scoff and deride, but the people of His love *know* Him, and they have a secret spring in Him which pervades all, and glorifies the whole of life here, the foretaste of the glory in store, the *sip* here, but which they shall *drink* above, drink *abundantly* and be satisfied, when they see Him as He is. And while we desire to see Jesus what a delight to be assured that "*His desire is toward me*"—Yes, "I am my Beloved's, and His desire is toward me." "The desire of our soul is to Thy name and to the remembrance of Thee. With my soul have I desired Thee in the night." That is the time when our hearts fly to Him and cling in the darkness for protection and deliverance. He cometh, cometh swiftly. "Or ever I was aware my soul made me like the chariots of Amminadab." He cometh *before* thou callest, child of *His* desire.

The familiar words, "We shall see Him as He is," and "I will see you again, and your heart shall rejoice," have comforted many hearts, and will do "till He come." Dear readers, amidst the clanging turmoil of this poor, paralyzed world which is looking for some strong leader to bring about a peaceful reconstruction of all things in general, how sweet it is to turn to the Apostle's words in Heb. ii. 8, 9, "Thou hast put all things in subjection under His feet. For in that He put *all* in subjection under Him, He left nothing that is *not* put under Him. But *now* we see not yet all things put under Him. But *we see Jesus.*" With the Holy Spirit's enabling and teaching we recognize Him, and we know, too, that the Holy Spirit will still further bring Him into view, for "He will show you things to come." He hath shown us that though we see not yet all things put under Him, yet we know they are, and He has revealed, too, that there are indications that we shall very soon *see* all things under His feet. We see Jesus and that is enough.

"On my side is power divine,  
Jesus is all, and He is mine."

Power divine for spiritual conflict, for earthly needs, for every perplexity, for bodily weakness, for *all* distress.

There is a beautiful hymn by Ellen Ellis. Many of my readers are doubtless familiar with it.

"We would see Jesus; for the shadows lengthen  
Across this little landscape of our life;  
We would see Jesus, our weak faith to strengthen  
For the last weariness, the final strife.  
We would see Jesus—for life's hand hath rested  
With its dark touch upon both hand and brow;  
And though our souls have many a billow breasted,  
Others are rising in the distance now.  
We would see Jesus, the great rock foundation  
Whereon our feet were set by sovereign grace,  
Nor life, nor death, with all their agitation,  
Can thence remove us if we see His Face."

When earthly life is drawing to a close and the city of desire drawing

nearer, then the clearer view intensifies the longing for it. We do not love the dear ones less who surround us with all that love can suggest to make our pathway bright, but there is a loosening of earthly ties, and a tighter clasp of the everlasting arms.

“ We would see Jesus—yet the spirit lingers  
Round the dear objects it has loved so long,  
And earth from earth can scarce unclasp its fingers ;  
Our love to Thee makes not this love less strong.

“ We would see Jesus: this is all we're needing ;  
Strength, joy, and willingness come with the sight ;  
We would see Jesus, dying, risen, pleading ;  
Then welcome day, and farewell mortal night.”

Reader, it is very delightful by the Holy Spirit's gracious unveiling to grasp the significance, the comprehensiveness, the comfort, the healing, the calm, the strength, the preciousness of Jesus. The well is deep, the water sweet. “ Every day we may see some new thing in Christ. His love hath neither brim nor bottom.” “ *All my springs are in Thee.*” “ Then were the disciples *glad* when they *saw* the Lord.” So shall we be, too. Indeed so are we *now*. But there in the love-satisfying city of glory wherein the King of love reigns, “ They shall see His face ; and *His* name shall be in *their* foreheads.”

NETTIE.

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## THE KEY OF DAVID.

REVELATION iii. 7.

HOLY, and true, and that hath the key of David, is the Spirit's testimony of Jesus, as He is in the midst of the seven candlesticks, ministering the things of His everlasting kingdom to those children of men whom His Father hath given Him out of the world. The same yesterday in the days of His flesh ; to-day from His throne of majesty in the heavens, and for ever ; after His testimony to and by His servant John from the Isle of Patmos, shall be all fulfilled, made good to the very letter, and made a thing of the past.

In the days of His flesh, we find our dear Lord Jesus exercising this glorious and blessed prerogative in His journeying to Emmaus with two of His disconsolate children. He began at Moses and the prophets, and expounded unto them in all the Scriptures the things concerning Himself. His words to them were a springing well and a flowing brook, yea a plentiful rain to a thirsty land, and a tongue failing for thirst. Oh, with what eagerness and deep attention did they drink in His words of truth and grace, as they dropped, like honey from the honey-comb, from His outpoured, gracious lips. Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures ? Their Beloved put in His hand by the hole of the door, and their bowels were moved for Him. How precious were those Scriptures in *His handling* of them. They were as clusters of the vine—as apples of gold in baskets of silver.

In that very choice and beautiful hymn of his, Mr. Hart's Christmas hymn, beginning with—

“Let us all with grateful praises  
Celebrate the happy day,”

there is a couplet that bespeaks the Key of David, viz.—

“Joy and wonder sweetly mingling,  
All believers feel the same.”

What divine Covenant faithfulness is discovered in such sure Mercies of David to the Zion of the Holy One of Israel, to the Church of God militant, on His part who hath the Key of David. “I sleep, but my heart waketh: it is the voice of my Beloved that knocketh, saying, Open to Me, my sister, my love, my dove, my undefiled. . . . I opened to my Beloved, but my Beloved had withdrawn Himself.” He vanished out of their sight, but still they could testify to the blessed effect that His expounding, His opening and alleging the things concerning Himself had upon their hearts. It made them burn within them.

Ah! say some, it is a long time now since I was so favoured. Be it so, a closer question is, “Have I ever been so favoured?” for if I have, then, what Jehovah, the Son, who hath the Key of David, doeth, it shall be for ever.

“Whom once He loves He never leaves,  
But loves them to the end.”

Yesterday, as it were, He opened Lydia's heart, so that she attended to the blessed things which were spoken by Paul concerning Christ. Her heart was *in* these things, occupied with these things, and by grace, following hard after them. Now what was the practical effect, how was her faith justified by works? Even thus, “If ye have judged me to be faithful to the Lord, come into my house and abide there; and she constrained them.” There was found in them, i.e., in preacher and hearer, a sweet bond of union and oneness of Spirit, both being indebted to Him Who hath the Key of David.

Are not the same things found upon earth to-day? They are. The Lord Himself knows where. Not in the assemblies of the mighty and noble, not under the sound of the eloquent orator, but with the twos and threes gathered together in His Name, and where His own precious Sovereign grace, truth, and salvation are held and maintained. “Thus saith the Lord, the heaven is My throne, and the earth is My footstool: where is the house that ye build unto Me? and where is the place of My rest? . . . . But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word,” fearing lest he should not be found included among those blessed characters of Christ's sermon on the mount. Here is encouragement to all the preachers whom *He hath sent*, to open and allege the things concerning Christ, no less under all the Old Testament narratives, than under all the New Testament doctrine, experience, and exhortations.

Then, as regards things yet to come, and spoken of in the Book of Revelation, yet to be opened up before the eyes of the nations by Him Who is alike the Governor among the nations, as He is He that hath the key of David.

An endeavour is made to-day to expose the doings of the late Emperor of Germany, as these have been laid open in a correspondence of previous years. But what is he now, and wherein is he to be accounted of? He is a broken man, whose purposes are broken. Had he given the same consideration to Luther and his writings that he gave to the Pope of Rome, it might have been otherwise with him than it is to-day. But he had to learn, by bitter experience, that the Germany of 1870, as a Protestant power of Europe going against France, as representing and supporting the Papacy, and the Germany of 1914 are two very distinct and different things. And what may this present endeavour be, but the hand or the wish of the Jesuit to divert the minds of men from the chief delinquent, i.e., the Pope of Rome, the Papacy, their schemes, their ways, their plots and their plans for the subjugation of the nations to their tyranny, bloodshed, idolatry, and will-worship.

But He who has the key of David will work, and who shall hinder? He will open up His purpose which He hath purposed upon the mystery of Babylon until he that runs may read it, in the events of that Providence by which He brings to pass His eternal decrees relative to angels and men, and by which He hath all through the Book of Revelation declared the utter overthrow and destruction of the so-called Roman Catholic religion, for every day we live is bringing us nearer to the time when they shall say "Alleluia." And her smoke shall rise up for ever and ever.

*Birkenhead.*

G. A.

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"THOU DIDST CALL."

(Continued from page 501.)

"But one thing is needful."—LUKE x. 42.

"MARTHA, Martha" (Luke x. 41). The only woman called by the repeated name in the Word of God. May God the Spirit enable us to learn aright what He would have us gather from what we are told about Martha.

She, like Mary, is a type. The Lord has apparently many kinds of followers. We may be His servants and following Him, and yet be over-anxious, over-pressed, really *over-weighted* with earthly cares and temporal needs. It is true that we have both cares and needs. But they ought only to take a minor, subservient place in our time and interests. They are not to be all-engrossing. It will be profitable to notice the work of grace in Martha's heart by comparing this scene with another picture that we have of her. In John xi. and xii. we get a further insight into her life and character. But having written in

a former paper on Martha and Mary from John xi. (see GOSPEL MAGAZINE for July, 1911), let us pass over this chapter now and put Luke x. and John xii. side by side. In the former narrative Martha is, one might almost say, rebuked for service. At least she is rebuked for the manner in which she carried it out. "Martha, Martha, thou art careful and troubled about many things." It would not have been surprising if human nature had asserted itself in Martha, and she had resolutely decided, "I will never serve Him at another supper." So it is a help and encouragement to our weak, human, sinful natures to read the contrary, and find that grace and not nature finally reigned in Martha. We are distinctly told for our instruction in John xii. 2, "They made Him a supper *and Martha served!*" What! the same Martha whom the Lord had rebuked—she again serving the very Lord Who had rebuked her? Yes! the same Lord and the same Martha, the same Master and the same servant. Martha once more "served" the Lord Jesus Christ! But there is a difference now in the service. It has undergone a radical change. In the original of Luke x. 40 a different word is used for "serving." It implies a fevered, fluttered, hither and thither moving; indicating an over-anxious mind and a heart not at rest. But in John xii. 2 the original of "served" implies simply ordinary, orderly work. This is very grand. Grace has so exercised Martha that her everyday service is entirely changed. Is it beside the mark to apply those words to her, "He touched her hand and the fever left her"? Me fancies hardly. For those of us who have in our service—whether temporal duties or spiritual calling—literally stretched out to Him a restless, fevered "hand," and pleaded, "Oh, touch my hand, Lord Jesus, and take away the fever," know what it does for us. We know what a calming, strengthening effect it immediately produces in our whole fevered frame. We are steadied and toned up for service. The overstrained nerves are stilled, the excited brain is quieted, and the hundred questions which were perplexing and baffling us a moment before, cease suddenly to overwhelm us. "The fever" has "left" us because "He (has) touched (our) hand." He has touched it with almighty power—a power that has power to empower! His is a touch that *can* calm, still, strengthen, sustain!

At the first meal, Martha served with nervous haste, with fevered hand. Perchance it heated her temper also and made her ill-satisfied with her sister. At least it made her Lord ill-satisfied with her. He chided her. But seemingly it was so lovingly, so gently done, that it influenced her future service. Hence at the second "supper" we do not read that Martha found fault with Mary for leaving her "to serve alone," nor for the use she made of "a pound of ointment" worth "three hundred pence." For Martha, like Mary, really loved her Lord, and knew Him as her redeeming Saviour. Neither is Martha herself reprimanded this time, because the Lord would have us serve. He had not previously condemned her for service, but for being too much absorbed in it. He wills that His followers shall serve Him.

We are called by Him to a threefold relationship and a threefold attitude. We should walk before Him as children, beside Him as friends, and behind Him as servants. May He increasingly enable us to do all these three. Yes! and enable us increasingly to serve more patiently and quietly; and withal more zealously, more vigorously, and more rigorously. So only shall we be employing all the time, talent, and influence with which He has endowed us, in whole-hearted and whole-handed service for His glory. We, too, like Martha, are apt to be "careful and troubled about many things." Whereas we are to cast our "care upon Him," and not let our "hearts be troubled." We are not to be overburdened with "care" or overwhelmed with "trouble." What do we need for this? Courage, wisdom, strength—nay rather, what do we *not* need in our heavenward course and our heaven-given service? We need *everything*, and we need it *all* from Him, and we need it the *whole* time!

Hence Martha was not called to resign her natural employment, but the spirit that she wrought with was altered. Grace does not do away with our characteristics; rather grace uses those characteristics in the Lord's service. It no more eradicates them than it does the old nature in us. Both remain till death or the Lord's coming. But the old nature is kept in check by the new, and the Spirit sanctifies the varying characteristics of the children of God. Therefore the first thing that we read of Martha is that when she "received" the Lord, she was busy "serving," and the last thing that we read of her is still similar. It is again, "And Martha served." Only grace has come in between. Not, however, to take away Martha's love of service, but to change it into a restful service; and so make the work acceptable, because differently performed. "Jesus loved *Martha*," we read in John xi. 5. She is here as elsewhere (x. 38-39) put before Mary. Possibly she was the elder. Or did the Spirit of God so place her twice in the inspired Word as a special comfort and encouragement to the *Marthas* all along the ages? She is neither left out, nor put last, although at first a flurried worker, albeit when sovereign, electing love so chooses, grace unhesitatingly puts the younger before the elder, as in the case of Noah's sons and Joseph's boys. We, too, shall be included as the Lord's "loved" ones, however imperfect our performances, if we render them from love to our Lord, "knowing that of the Lord ye shall receive the reward of the inheritance."

"Martha, Martha." This call came when she was extra tried, when she had struggled long alone seemingly, and reached the fag end of her work. Ah, very like us! We frequently struggle alone—half way through our undertaking it may be—before we realize how close the Lord is to us; full able, full willing, full ready, to help us on and through. If we would but appeal to Him every moment for every moment's need, we should never indulge in that fitful, fevered "serving" which induced the Lord to say to her, "Martha, Martha"! Alas! though, how often He well might say it to us. Martha, however, learnt later to serve restfully. May we do so always!

Beloved fellow pilgrim, have you often called yourself a Martha? Have you fretted because you have a stirring disposition? If so, take comfort and courage from what we know of her. For she was a woman of great faith. There is nothing uncertain in her language even after her brother had "been dead four days," and was already in the grave. In ver. 22 (John xi.) she says, "*I know that . . . God*" will answer any prayer of Thine. In ver. 24, "*I know that he (my brother) shall rise again.*" And in ver. 27, "*I believe that Thou art the Christ, the Son of God.*" Ah! it is far better to be a Martha, serving the Lord Jesus however imperfectly, than not to be His servant at all. Is that thy fear, dear reader? Do you *want* to love and serve Him, do you *long* to know that you are His child? If so, the Spirit is surely dealing with you and you will receive saving faith in His time.

"But one thing is needful." So said our Lord. It is "needful" for each of us still. What is the "one thing"? To appropriate experimentally the Lord Jesus Christ as our all-atoning Saviour. To exalt Him. To show to everyone that His service is perfect freedom; that there are joys and pleasures in Christian life, and work of which the world knows nothing. He is not only an all-sufficient, but an all-satisfying and an all-sustaining Saviour. He is the Altogether Lovely and the All-surpassing One. He is the Saviour of sinners, as well as the keeper of saints. He has opened the fountain of His Own Blood for sin and for uncleanness that all His people may wash their robes and make them "white in the blood of the Lamb."

(To be continued, D.V.).

Clapton, E 5.

ELEANOR CONYERS BOWER.

## QUESTIONS PROPOUNDED IN HOLY WRIT.

### II.—ISAAC'S QUESTION TO HIS FATHER.

"Behold the fire and the wood; but where is the lamb for a burnt offering?"—GENESIS xxii. 7.

THE trial of Abraham's faith, recorded in this chapter—verses 1 to 19—affords great depths of spiritual instruction and is typical of our Lord's atonement for sin by the sacrifice of Himself.

In the contemplation of the question which Isaac put to his father, and the context, the following subjects present themselves in a seven-fold order, denoting the perfection of the Lord's dealing with His children:—

1. Our Heavenly Father's purposes of grace in tempting (trying) Abraham.
2. The God-given faith imparted to Abraham to obey His command.
3. Isaac's submission to his father's will.
4. The place chosen by God where Abraham was to offer his only son for a burnt offering.
5. The wonderful intervention of the angel of the Lord.

6. A substitute for Isaac provided by the Lord.

7. The place named—"And Abraham called the name of that place Jehovah-jireh" (14th verse).

God's purposes of grace in the trial of Abraham's faith are revealed in verses 17 and 18: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." And wonderfully fulfilled in the history of His ancient Israel; see that grand epitome of Israel's deliverance in Psa. cxxxvi. 10-26.

When God commanded Abraham to offer up his son He also imparted faith to leave the issue with his Lord, and herein we see a striking instance of grace infinitely exceeding the dictates of nature.

In like manner Isaac was made submissive to his Heavenly Father's will to follow the Lord Jesus Christ, Who in His sufferings and death said, "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt" (Matt. xxvi. 39).

What divine comfort flows from the blessed truths contained in the records of God's most Holy Word for the distressed children of God; they may be brought into painful straits and difficulties that seem to be insurmountable.

"But God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. x. 13).

The very name of the place where Abraham was directed by God to offer Isaac for a burnt offering sets forth the predeterminate counsel of God, viz., "the land of Moriah," "upon one of the mountains which I will tell thee of," the word Moriah meaning "chosen by God."

Let saints proclaim Jehovah's praise,  
And acquiesce in all His ways;  
He keeps eternity in sight,  
And what His hand performs is right.

"By the right way" His saints are led,  
Which none but holy souls can tread—  
The way that carnal reason hates,  
Although it leads to heaven's bright gates.

"'Tis the right way," tho' dark and rough;  
Mysterious, yet 'tis plain enough;  
And we, when faith is changed to sight,  
Shall know "the ways of God were right."

"'Tis the right way" when pain and loss  
Our flattering expectations cross;  
And if our souls the end could view,  
We should approve the pathway too.

"'Tis the right way," Lord, lead me on  
Through this vain world up to Thy throne;  
Where reason fails, may faith approve,  
And wait till all's explained above.

In the wonderful intervention of "the angel of the Lord," the question arises, Who was this sacred person? He spoke with divine authority, and the writer is of opinion that it was a gracious manifestation of the only-begotten Son of God, "The Messenger of the Covenant," Who in the councils of Jehovah—Father, Son, and Holy Ghost—undertook to be the great sacrifice for the sins of the election of grace, typified in the sacrifices and offerings of the old covenant dispensation.

The 13th verse informs us of the substitute for Isaac provided by the Lord: "And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son."

Substitution is the teaching of this miraculous provision: "For without shedding of blood there is no remission" (Heb. ix. 22). See also Lev. xvii. 11.

How wonderfully this glorious truth—atonement for sin—shines forth all through the Scriptures!

The place named by Abraham—Jehovah-jireh—"the Lord will see, or provide." This incident displays the goodness and mercy of God in giving Abraham faith to realize the purposes of the Covenant of grace of the triune Jehovah.

God honours His own work of grace in Abraham (read verses 15-18). To Him be all praise and glory ascribed for evermore. Amen.

Isaac's question to his father is deeply pathetic and instructive, and suggestive of the almighty power of the dear Redeemer in atoning for all the sins of the children, loved with everlasting love and chosen in Him by God the Father, and sanctified by God the Holy Ghost.

May the love of the Holy Spirit, the blessed Comforter, Remembrancer, and Revealer, take of the things of Christ and show them unto us, revealing the everlasting love of God the Father in Christ Jesus to us personally, and the love of Jesus the Friend of sinners.

*St. Leonards-on-Sea,  
August, 1919.*

EBENEZER CARR.

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#### A FULL REWARD.

If the Shunamite had lived in our day, and in a town (or in the country either, it may be), she would have had to get permission from the authorities to build the little chamber on the wall for the prophet. But she lived in her own far-off day, and her husband's sanction only was necessary, with his co-operation in the enlargement of the house. So the room was built, and then in sympathy with the taste of him who was to occupy it, they furnished it, so that nothing in it would vex him, but all would suggest the meditation and rest necessary and dear to the holy man of God. How elegantly and wistfully he acknowledged the kindness. "Thou hast been careful for us with all

this care. What is to be done for thee—wouldest thou be spoken for to the king—or to the captain of the host ? ” He had nothing of his own to give her. He was poor, and she was rich, but he knew the great ones of the kingdom, and through them might reward her for what she had done. But her heart sank at the thought of leaving home. Nothing would be worth having if she had to lose her own people. Her friends, no doubt, would congratulate her if the king or captain of the host took her up. Every one would think that she ought to count herself happy, while all the time a grief had been added to her secret sorrow. She did not know what she wanted for a reward, or if she did dared, not say it ; so a mingling of fear and love prompted the reply, “ I dwell among mine own people.” Let me not be taken from them. And indeed she “ need not depart ” any more than the hungry thousands in the desert need depart from Jesus for their food. The Lord could give her a blessing without adding any sorrow with it. And as she dandled her infant son, she would wonder at His unthought-of mercy which had provided her with such gentle things : had given her the friendship of the man of God, and then, when—for love’s sake, and as it felt for her own pleasure and because she could not help it—she had been kind to him, the Lord rewarded her for that with full measure, pressed down and running over.

No “ cup of cold water ” given to Christ will lose its reward. No doubt this “ giving to Christ ” involves the thoughts and intents of the heart which are known in their entirety only to God. We might give to a saint for our own glorification ; we might give to Him, as to the Saviour of all men, in gratitude and love, when the object of our bestowal bore no resemblance to Him. But we are told—leaving our motives to the Searcher of hearts—to give in simplicity and cheerfulness ; and God would count Himself unrighteous if He forgot what had been done. Perhaps if we had more Gospel joy about us we might see in some of our sweet things, or some of our immunities, a reward that grace has promised. There is now living a white-haired child of God who has oft refreshed the saints, who has been a succourer of many. Some time ago an illness overtook her, but as she lay in weakness, she marvelled at the tenderness of the Hand that made *all* her bed in her sickness.

It is not marvellous in the eyes of God that He should make and keep such promises as He does, but it will not for ages cease to be marvellous in their eyes who know anything of what they are in themselves, how unlike they are, how unprofitable to Him. He loved them with a love that passes knowledge. He suffered and died for them. He made them live and brought them into the good way. He sends them a thousand trials to draw and to keep them near Himself, and ten thousand comforts to help them by the way, and presently will take them to the riches of His everlasting habitation, and fill them with unspeakable joy.

FOLLOWER-ON.

## THE "GOSPEL MAGAZINE" FUND.

## TO OUR READERS.

THE Trustees of the GOSPEL MAGAZINE are very thankful to God to find that the Balance Sheet for the year 1918 indicates that the response to their appeal has met the needs arising out of the greatly increased cost of printing. They unite in warmly thanking their many friends, rich and poor alike, for their liberal donations. They rejoice, too, that the circulation of the MAGAZINE is being maintained. They are obliged, however, to inform the readers that the need for their *regular annual donations* is as great as ever. *A further heavy increase in the cost of printing began with the July issue.* This has been caused by a further rise in wages.

Donations and annual contributions may be sent as before to the publisher, Mr. Samuel Arnold, 74, Strand, London, W.C.2, or to the Editor.

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## SEEKERS UNTO THE DEAD.

THE following leading article which appeared in *The English Churchman* on December 13, 1917, will be read with special interest just now when the evil doctrines of Spiritism are becoming so prevalent.

In the eighteenth chapter of Deuteronomy we find a solemn warning given to Israel by Moses against the seductive influence of heathen delusions. The passage reads as follows: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found with thee anyone that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." The prohibition is perfectly clear, and it is corroborated by several other distinct utterances, which limitation of space forbids us to quote here, but which our readers can easily collect for themselves with the aid of a concordance. God's will was unmistakably declared in His holy law. Nevertheless, the chosen people under the pressure of temptation resorted again and again to those evil practices from which He had explicitly commanded them to abstain. So the prophets had to take up and repeat the warnings of the Law, as for example Isaiah in his well-known appeal, "When they shall say unto you, Seek unto them that have familiar spirits that chirp and that mutter; should not a people seek unto their God? Should they seek unto the dead on behalf of the living? To the law and to the testimony. If they speak not according to this word, surely there is no light (dawn) in them." On referring to the original, we recognize a remarkable similarity between the two quotations here given. The phrase rendered "necromancer" means literally a seeker unto the dead. Moreover, the Hebrew word for "familiar spirit" is in both cases the same. Also in the one case it is seen to be specially heinous that such abominations should be practised by those to whom the Lord had made Himself known; and in the other case the law and the testimony (i.e., the Holy Scriptures) are set forth as the antidote to these evils. If any persons betake themselves to forbidden sources of information and neglect revealed truth, then they have no light, not even the faintest glimmer of dawning day, within their souls.

It might, however, be thought that this subject had no more than an antiquarian interest. We might find it hard to believe that the delusions and superstitions of far-off times could survive the advancement of learning and the manifold exposures which they have undergone. Above all, it might seem impossible that they could endure for an hour the glorious light of the full revelation afforded to us in the person and ministry of our Lord Jesus Christ. Nevertheless, they have existed in all ages, and they are specially obtrusive in our

own country and in our own day. For what, after all, is the modern spiritualist but a seeker unto the dead? And what is the medium through whom revelations from the other life are professedly received but the consulter of a familiar spirit? And what is the science of psychic research but a revival of the occult arts and practices that defiled the nations whom Israel dispossessed? Names have changed, methods have been modified, but the essential thing has persisted under all its aliases. It has possessed a weird fascination for some minds, and the unlawful mystery enshrouding it has acted upon them like a magnet. Ridicule has not killed it. Exposure has not annihilated it. Nor has it been overwhelmed by the weight of its own blunders. Though condemned alike by reasonable inquiry and revealed truth, it has remained to tempt morbid curiosity and lead weak hearts astray. If we ask the cause of this persistence, we are thrown back for answer upon superhuman agency. We once heard a very able clergyman who had probed its depths and examined its mysteries declare it to be indeed inspired, "not from above, but from beneath." He admitted that it had been frequently turned into a fruitful source of gain by designing charlatanism, and that several of its supposed apparitions could be imitated by clever conjurers. He also allowed that some of its wonders might be explained as psychological phenomena. But he asserted his firm conviction, as the result of investigations which he deplored while he confessed them, that behind the human causes there was something superhuman—in other words, an unlawful contact with the malign agency of evil spirits. Upon that conviction he based a powerful appeal to his hearers to hold aloof from the snare by which he himself had been entangled, and which had caused him so much misery of heart until by God's mercy he was completely extricated from its meshes. We can hardly doubt that his experience illustrates the real meaning of the Scriptural denunciations to which we have referred. Seeking unto the dead and consulting a familiar spirit are an abomination in God's sight, not merely because they provide a channel for human trickery, but because they are inseparable from a lawless traffic with the powers of darkness.

Here we would express our heartfelt sympathy with the mourners everywhere bewailing departed husbands, sons, and brothers. To see loved ones go forth in all the glory of their manhood to suffering and to death; to receive the awful message which freezes up the vitals of earthly joy; to pursue the lonely path of life with a grievous sense of loss ever crushing down the heart—all this is extremely pathetic, and he who could not feel for it must be callous indeed. We can well understand the longing that fills the bereaved for the touch of a vanished hand and the sound of a voice that is still. We know the natural desire for some kind of contact with those who have passed from our sight, and for some direct information regarding their state. We would deal tenderly with the bitter sorrows which this war has produced. If we warn our readers against the attempts of psychic science to gratify this desire, it is because we believe those

attempts to be terribly deceptive and wrong. They are nothing else than the advantage which the enemy of souls is taking of human grief to draw men and women aside from the true and solid consolations of the Word of God. When we consider the matter calmly we must perceive how impossible it is for those who are subject to bodily limitations adequately to comprehend the condition of spirits delivered from the burden of the flesh. Thoughts fail to grasp it or language to describe it. But, notwithstanding this difficulty, God's revelation is by no means silent respecting our loved ones gone before. Patient study of all that is told us concerning the other life will be abundantly rewarded. Unlawful curiosity cannot and will not be gratified. The desire which would bring the departed back to earth and have them still take part in mundane affairs, is seen to be as selfish as it is vain. But faith soars heavenward, enters within the veil, and sees them with Christ in joy and felicity. Then it assures us of real reunion when we, too, enter through death into life, or, if it may be, when soul and body are gloriously united at the coming of the Lord.

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#### GOD'S RIPENED PURPOSE.

WHEN apple-blossoms in the spring  
Began their fragrant leaves to shed,  
And robins twittered on the wing,  
" 'Tis time to sow my seeds," I said.  
So patiently, with care and pains  
My seeds in ground prepared I spread ;  
" The early and the latter rains  
Will reach them where they lie," I said.  
" The sun will nurse them, and the dew ;  
The winds will kiss them overhead :  
No care of mine can help them through  
This black unsightly mould," I said.  
And thus I left them, day by day ;  
In paths of daily duty led,  
I went in hope upon my way :  
" God will take care of them," I said.  
And then came Autumn—rich and bright  
My garden shone—blue, white, and red ;  
A tapestry of royal light :  
*And all was even as I said.*  
Now, fainting heart, the lesson heed ;  
No longer walk disquieted :  
Where the Great Sower sows the seed,  
ALL SHALL BE EVEN AS HE SAID.

WILLIAM WILEMAN.

## A STATESMAN ON HUMAN NATURE.

AT a dinner given in the Ritz Hotel on Monday night, November 24 last, the Secretary of State for War (the Right Hon. Winston S. Churchill, M.P.) made the following remarks on human nature. We quote from the *Daily Telegraph* of November 25 last:—

“The state of the world to-day, said Mr. Churchill, in no way betokens the endurance of peace except from the point of view that the fighters are very much exhausted. People talk about the world on the morrow of the world-war as if, somehow or other, we had all been transformed into a higher sphere. It is the greatest mistake. We have been transformed into a sphere which is definitely lower, from almost every point of view, than that to which we had attained in the unregenerate days before Armageddon. You may make what test you like. Take human nature. Never was there a time when people were more disposed to turn to courses of violence, to show scant respect for law and justice, tradition and procedure, than the present. Never was there a time when more complete callousness and indifference to human life and to suffering—if you do not see it under your nose—was exhibited by the great communities all over the world. Cast your eyes over the great expanse of Europe, and you will see a scene of misery, of a torment and of a malevolence which is not for the moment dangerous only because it proceeds on a basis of exhaustion such as the world has never recorded in all its history.”

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### Correspondence.

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## HOW THE LORD PROVIDED TWO BLANKETS.

*To the Editor of THE GOSPEL MAGAZINE.*

DEAR SIR,—In looking over some of the back numbers of the GOSPEL MAGAZINE, I read again that precious fulfilment of God's word, “Call upon Me in the day of trouble and I will deliver thee.” It brought so fresh to remembrance an instance, which I have felt many times ought to be recorded, of the Lord's wonderful lovingkindness and providing care in regard to one of His dear poor and afflicted ones—a hidden but precious jewel. She was quite confined to her bed for nearly thirty years with spinal disease, and her sufferings were very great at times, but, through God's grace, they were borne with much patience and cheerful submission. It was a pleasure to visit her, and one often felt helped and comforted by her conversation, and in hearing her record, the Lord's goodness and tender mercies manifested toward her, and how she proved again and again His great *faithfulness* to His precious promises. One can recall her sweet, bright face as she used to say, “‘The Lord is good, a stronghold in the day of trouble,’ and He does help me to *trust* in Him. He is my refuge and strength. I have no other.” For some years she lived with her poor, widowed

mother, who was just able, until her death, to attend on dear Elizabeth, and it was during a very severe winter that they were greatly tried. One very cold night dear E— was suffering much pain and felt the cold keenly. She felt she could not ask her poor mother for more bedclothes, knowing that she, too, had not enough to keep her warm. As she lay weeping, the words came to her as if spoken in an audible voice, "Open thy mouth wide and I will fill it." Immediately, with the simplicity of a little child, she held up her hand and cried, "Do, dear Lord, send me a blanket." On that same night a dear Christian lady who sometimes visited Elizabeth was awakened as if some one touched her and said aloud, "Carry Elizabeth a blanket." The *third* time she was awakened, she awoke her husband and told him. He replied, "My dear, it is from the Lord, and you must do it." As soon as she had breakfasted that morning, the carriage was ordered and she herself took dear E— two beautiful blankets. As she entered her room with them, *both* were quite overcome. Words failed to express the feelings of either of them. The lady fell on her knees by the bedside, and in tears thanked the Lord for the privilege and the honour conferred on her in His thus using her to minister to one of His favoured and dear afflicted ones, and she felt, truly, "It is more blessed to give than to receive." They both wept and rejoiced together, and blessed and praised the Lord. Precious moments! known only by experience. Often was that little room made a little Bethel to their souls. Many such things could I relate of that dear suffering one, as I very frequently visited her in my young days, little thinking *then* that I too should be called to lay upon my back for now nearly twenty-three years. Often does the thought of dear Elizabeth help, comfort, and encourage *me in my* affliction, and I also would record the Lord's goodness, mercy, and providing care over *me* these many years, to His praise and glory. How well I remember once on entering dear Elizabeth's room and finding her suffering intense pain, and on my expressing my sympathy, she whispered, "One moment in heaven will make up for it all." Another time, on finding her very ill but looking so bright, I said to her, "You are looking brighter, dear." She replied with such a sweet expression,

"Musing on my habitation,  
Musing on my heavenly home,  
Fills my soul with holy longing,  
Lord, I long to be at home.  
Hallelujah!  
Come, Lord Jesus, quickly come."

It is many years now since she was taken home, and also the dear lady who took her the blankets.

I would like to say how much I enjoy reading the GOSPEL MAGAZINE sent me each month by a kind Christian friend. Often do I find help and encouragement from it.

Yours very sincerely,

Hailsham,

Sussex, Nov. 22nd, 1919.

M. L. W.

THE LATE REV. W. J. POLLOCK, M.A.

*To the Editor of THE GOSPEL MAGAZINE.*

DEAR MR. HOUGHTON,—Kindly permit me to say how very much I appreciated Miss L. Ormiston's reference to the late Rev. W. J. Pollock in this month's number of the GOSPEL MAGAZINE. I knew Mr. Pollock in his second curacy at St. Matthias' Church, Salford, of which the late beloved Rev. Edward Walker was at that time the incumbent. I was one of a class of young men taught by Mr. Pollock, whose style of teaching was one of probity and incisiveness. He was not disposed to take things for granted, or to accept commonplace answers to questions. He wished to know when vague or doubtful answers were given, on what they were based, and if they could be shown to be proved by Holy Writ. He taught the members of the class to *think*, and to think *rightly*. It was a style of teaching to which hitherto they had not been accustomed and which was most effective. His appearance in the pulpit was quite boyish, but he commanded attention by his dignified bearing, and by the fact that he always was master of his subject. I remember him preaching a very sweet sermon from the words in Hosea ii. 15, "The valley of Achor for a door of hope." That was sixty-five years ago!

Miss Ormiston knew him in his later years, when he had settled in the neighbourhood of Bristol. I was acquainted with him in the early years of his ministry, and for a long period lost sight of him. I did not know he had lived so long until I saw the obituary reference to him in the *English Churchman* a few weeks ago.

As he was in the beginning, so he remained to the end—a faithful witness to "the truth as it is in Jesus." He was unswerving in his devotion to his living Lord and Saviour; a good expositor of His blessed Word, and a true guide to all who travelled or sought the heavenly way. He could truly say with the Apostle—"For me to live is Christ, and to die is gain."

Yours sincerely,

*Bramhall, Jan. 2nd, 1920.*

J. E. WINDER.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

*To the Editor of THE GOSPEL MAGAZINE.*

DEAR FRIEND,—By the mercy of God we are brought to another year, and we ask our friends to join in prayer that it may be one of great blessing in the work of the mission for our soldiers and sailors. We are still very busy in it, and the demands for good literature are increasing. We earnestly ask the continued kind help of friends of the soldier and sailor to meet these growing demands. Wishing the venerable GOSPEL MAGAZINE much blessing in the new year,

Yours in Gospel bonds,

6, *Stirling Road, Bath Road,*  
*Bristol, Jan. 1st, 1920.*

R. E. BRIDER.

## Protestant Beacon.

“A THOROUGHLY DISCREDITABLE PROCEEDING.”

REPRINTED FROM *The Church Intelligencer*, FOR JANUARY, 1920.

As we go to press the papers announce that the House of Lords has agreed to the alterations made in the “Enabling” Bill by the House of Commons, and therefore that the measure will in all probability become law before these lines reach our readers. The gravity of the situation thus created must not be under-estimated.

The future historian of the Church of England may find it difficult to account for the passage of so momentous a statute with so little opposition being voiced in Parliament. The reason for this phenomenon is plainly set out in the firm and dignified protest presented to the Premier by the Bishops of Carlisle, Manchester, Hereford, and Newcastle; the Deans of St. Paul’s, Carlisle, and Peterborough; the Archdeacon of Westminster, and several other prominent clergy, representative of widely differing schools of thought. This weighty document is in the following terms:—

“We desire to protest even at this eleventh hour against the final passage of the Enabling Bill through Parliament in its present form. We are quite aware of the practical advantages in many respects which it offers, and we make no reflection on the motives or sincerity of those supporting it. But we desire to protest in the strongest way against the manner in which the constitution of the Church Assembly and the franchises and declarations on which it rests have been *withdrawn from Parliamentary discussion by the drafting of the Bill itself*. The general public, and apparently many members of the House of Commons, were taken by surprise by the Speaker’s ruling on the second reading to the effect that it would not be possible to amend the Appendix to the Bill containing the franchise regulations in Committee. *Parliament, therefore, has never really considered them*, and while opinion since the second reading has been more and more exercised on the subject of the new tests and declarations imposed by the Bill on members of the National Church, *any effective opposition in the House of Commons has been impossible*. Nothing therefore remains but to record our protest against what seems to us unconstitutional procedure, and our deep regret that in a matter so vital and far-reaching, Parliament, which represents the nation and is the guardian of the National Church, while that Church remains by law established, should have acquiesced in a course of action which has withdrawn one of the most important elements of the Bill, if not the most important, from free discussion and amendment.”

It is not necessary for opponents of the Bill to use their own terms in describing the motives and methods of its supporters. They may

safely allow the latter gentlemen's own words to stigmatize the strategy used in passing the measure.

When the Bill first came into Parliament, it contained the provision that measures coming from the "National Assembly" should be submitted to an "Ecclesiastical Committee" of the Privy Council, which should report to His Majesty upon them. If they should advise the Royal Assent to be accorded, the measures should lie upon the Tables of the Houses for forty days, and then—unless either Chamber should vote to the contrary—should become law. Measures to which the "Ecclesiastical Committee" should advise His Majesty *not* to accord his Assent, should require that both Houses should, within forty days, direct that the measures should be presented to His Majesty, for his Assent, upon which they would become law.

This proposal meant the virtual elimination of Parliamentary control. It was one of the points to which the Church Association directed most searching criticism, and the happy result of the debates in the Lords was that the clause was altered so that it required all measures to derive their Parliamentary sanction from an "Address from each House of Parliament, asking that such measure should be presented to His Majesty." With this alteration there was an effective voice of Parliament in Ecclesiastical legislation; for the vote of an Address to the Throne is an important matter of which Parliament must have due cognisance, and could hardly be attempted without some responsible representative of the Government of the day taking a leading part in the proceedings; unless indeed there was a very strong demand for the Address in both Houses, and then there would be little difficulty in finding a weighty "leader."

After struggling against this change in the Upper House for some time, the priest-party gave way, and the revised clause required the vote of affirmative Addresses in every case. In the House of Commons throughout the second reading debates, no proposal was made to tamper with the provision. Neither was there in the three separate "Committee E" debates. But early in the afternoon of Friday, December 5, the date of the "Report" and "Third Reading" of the Bill, the "Orders of the Day" were published, which contained, among several apparently purely verbal alterations, one to substitute for *Addresses to the Throne*, simple *Resolutions of the Houses*. This amendment was agreed to without discussion, and on the face of it seems a trifling one; but after it had been agreed to without demur, a question by Lord Hugh Cecil divulged the true intention of the artifice. He asked the Speaker whether Resolutions contemplated by the Bill might be moved after eleven o'clock at night, and the Speaker ruled:—

"They are exempted business under Standing Order No. 1, and *can come on* after eleven o'clock at night."—(*Official Report*, vol. 122, No. 151, col. 551.)

Now the result of such a change in conjunction with the ruling (and the Speaker could rule nothing else) may be to oust Parliament from

any effective control over Church legislation. Measures will be presented by the Assembly to the inspection of a Joint Committee of members of both Houses, which will report to Parliament. When this Committee has once reported to Parliament on any measure—whether in its favour *or against it*, be it noted—a resolution may then be sprung on the House of Commons at any time of night, and carried by a mere handful of “conspirators.”

What makes this trick so peculiarly offensive to the English sense of candour and fair-play is that Lord Hugh Cecil's cousin (and in the matter of this Bill, his leader) Lord Wolmer, when speaking in Committee in favour of the Bill, urged that it was necessary to have some such measure passed, as under the old procedure by Statute, there had been no real Parliamentary control. As an instance of the old way of eluding discussion in the Legislature he said:—

“I have taken part in proceedings under which one Bishopric Bill and seven Nonconformist Chapel Bills were passed through their Second Reading at three in the morning. *Then all the members who had put down notices of rejection of these Bills were absent, and had not the slightest idea that they were coming on.* At seven o'clock in the evening of the same day those Bills went through Committee and Report and Third Reading. They went to the House of Lords next day. The House of Lords suspended all Standing Orders, and the Bills went through all stages in the House of Lords in a quarter of an hour.

“That is how eight Ecclesiastical Bills were passed on August 3, 1913, and I had a considerable part in doing it. It was a thoroughly discreditable proceeding which convinced me of the necessity of this Bill. There is no Parliamentary control or anything like it.” (*Official Report Committee E*, November 26, col. 59.)

This makes manifest the meaning of this “eleventh hour” change in the Bill. Procedure by Addresses meant that a Parliamentary discussion of the merits of any measure could not be burked. Under the present arrangement to act by Resolutions, the House of Commons will be at the mercy of a party, which—by the confession of its recognized leader—has not hesitated to adopt “thoroughly discreditable” methods for the accomplishment of its ends, and to elude known opposition of the House of Commons to its projects. That is the situation which at the present moment confronts Churchmen.

It is no longer possible to rely upon the action of Parliament to safeguard the Reformed principles of the National Church. There is but one way in which this can be done. Protestant Churchfolk must everywhere place themselves upon the register of Church electors, and see to it that so many Protestants are returned to the House of Laity that it shall be absolutely impossible to pass any Romanizing measure through that body. Elections are already taking place throughout the country, despite the fact that very few persons can yet have enrolled themselves on the parochial registers. It is for Protestants.

to see to it that they make every effort to secure adequate representation.

To do so they are obliged to have some knowledge of the "scheme" under which the representation of the laity is to be managed. Electors are baptised persons of either sex who have signed the following declaration :—

"I, ———, declare that I have attained the age of eighteen years, and reside in the parish of ——— and am a member of the Church of England, and do not belong to any religious body which is not in communion with the Church of England"

(with additional words according to whether the candidate is a "resident" or a "non-resident" elector).

However just were the criticisms levelled against this declaration it must be remembered that it has now been explained by Lord Robert Cecil and has thus passed criticism in the House of Commons, in a very different sense to that which the words themselves seem to have been intended originally to bear. When Sir William Joynson-Hicks said that as he invariably attended the Presbyterian Church while in Scotland, and therefore supposed that the declaration would exclude him, Lord Robert said :—

"My honourable friend is under a misapprehension. It is not a question of being in communion with another body—*there is no objection to that*—but of belonging to, or being a member of, another body."—(*Official Report*, vol. 120, No. 132, col. 1154.)

Under this explanation, which is the sense in which it has been imposed by the legislature, the declaration is far less open to objection than would appear on the face of it. The real ground for opposing it is a practical one. A declaration qualifying for the franchise ought to be couched in the clearest and simplest terms, so that every elector can plainly understand what he or she is signing. How many persons are qualified to enter into a discussion about what bodies are, or are not, "in communion with the Church of England?" or what is the exact line of demarcation which divides "belonging to or being a member of" from being "in communion with" a religious body? We do not suggest that the questions are insoluble, but we do think, as firmly as ever, that they are matters of such extreme difficulty that they should never have been brought into a declaration intended to be made by all Church people over the age of eighteen, who desire to have a voice in Church affairs.

However this may be, the duty of Evangelicals is now clear. They must secure the franchise and utilize their votes to return to the various Church governing bodies, from the Parochial Church Council up to the House of Laity, faithful Protestants who will resolutely resist any attempt made to pass measures to tamper with the Prayer Book. Unless this is done, and done now, we must be prepared to see at least a Romanized "alternative use" legally sanctioned by a "measure" passed under the procedure of this new Act. Ritualism

will then have received legal toleration in the English Church, from which position of vantage it will rapidly strive to eliminate Protestantism altogether from the Church which was for three centuries the acknowledged head of Reformed Christendom.

The danger is great, but that consideration which paralyses the coward, only nerves and heartens the brave man to high endeavour. The danger we had to face during the War was great, but in faithful obedience to the call of duty we found the blessing and protection of Almighty God. The danger to Scriptural Truth in the Church is not so terrible as when Bloody Mary was burning the Martyrs; and yet from that trial the Church of England came forth purified and more Protestant than before. We have no cause to be despondent. The Gospel of Christ is still the same as of yore; the Christ of the Gospel is "the same yesterday, to-day and for ever"; all that is needed is that His people shall be the same as they were in the old days. If those who are His soldiers "and servants" will fight for Him and serve Him, using their utmost endeavours to maintain His Holy Word, they will find their Captain ready to enable them to "hold fast" that which they have, "The Protestant Reformed Religion," and to hand it down to future generations.

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#### AGED PILGRIMS' FRIEND SOCIETY.

THE *Quarterly Record*, now current, contains interesting portraits of the late Rev. T. Bradbury and a group of friends, and of the Misses Philpot, together with a variety of interesting articles. Copies will be sent, post free, on application. New friends are coming forward as subscribers; their help is especially welcome in view of the additional pension expenditure and increasing cost of the upkeep of the seven Homes.

The 113th Annual Meeting will be held (D.V.) in Caxton Hall, Westminster, on Friday, May 7; particulars will follow in due course. Will our friends enter the date, so that we may be favoured with a large attendance, thus emphasizing the sympathy of the Lord's people with the distinctive foundation of the Society and the spirit in which its work is carried out?

One thousand and sixty pensioners are receiving £9900 per annum, and the maintenance of the Homes involves an additional £2000. The Aged Pilgrims' Friend Society was once a project in a solitary and prayerful mind; when cast forth on the waters it first halted and hovered and looked as if it would never get to sea, finding momentary favour, only to be rebuffed again; it was tossed on the billows and battered on the rocks till at last the eye that watched it and the hand that steered it, conducted it to its haven. God's Word and that which springs from it shall not go forth a living power and come back a vacant nullity. That Word shall never go forth without returning, and when it returns it shall never be void.

## Reviews and Notices of Books.

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FAITHFUL WORDS. By the REV. JAMES ORMISTON. Pp. 16; price 1d. (Miss L. Ormiston, 3, Berkeley Square, Bristol.)

These "Faithful Words" are a collection of beautiful choice extracts from the faithful utterances of the late beloved Editor of this Magazine. Needless to say, they are fully Scriptural and deeply experimental. The booklet is suitable for enclosing in letters.

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THE LIFE OF WILLIAM HUNTINGTON, S.S. Price 2d., postage  $\frac{1}{2}$ d. (Rev. H. Atherton, The Parsonage, 100-102, Camberwell Grove, S.E.5.)

This pamphlet is issued by the Sovereign Grace Union, and within the compass of thirty-two pages it contains a brief but interesting account of the life and work of the famous William Huntington. Though born in humble life, Huntington through Divine grace became a famous preacher of the everlasting Gospel. His ministry was attended by large and increasing numbers until at length his hearers numbered three thousand. For those who cannot obtain the full Life of Huntington this pamphlet will be specially useful.

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"OF A PLURALITY IN THE GODHEAD." By DR. GILL.

This is a most able and exhaustive pamphlet on the great doctrine of the Trinity. It is supplied by Mr. Atherton, at the same price as "The Life of William Huntington."

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We have also received from the Church Association, 13 and 14, Buckingham Street, Strand, London, W.C.2, an excellent four-paged tract entitled, "WHAT MEAN YE BY THIS IDOL?" It is very suitable for circulation in places where wayside crucifixes are proposed.

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"THE WRITING ON THE WALL: THOUGHTS FOR THE PRESENT CRISIS," is an excellent and timely four-paged tract by Mr. WILLIAM WILEMAN. Price 3s. per 100, postage 4d. (Clement Wileman, 27, Sydney Grove, Hendon, N.W.)

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GOD, many times, places a thorn in the flesh to pierce the bladder of pride. He makes us feel a sense of our misery that we may sue for His unmerited mercy. *The first Adam* was for self-advancement, but *the second Adam* is for self-abasement; the former was for having self *deified*, the latter is for having self *crucified*.—*Secker*.

PERHAPS you are ready to say, "I am afraid I am not a child of God because I am so dull and lifeless, my prayers are so cold and dead, and I am so careless and heavy under ordinances." This is the method God takes to make you discontented with yourself, your duties and performances, and to make you look at Christ as your all.—*Romaine*.