

THE  
GOSPEL MAGAZINE.

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

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NEW SERIES. }

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The Family Portion ;

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

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

A GOSPEL MINISTRY OF FIFTY YEARS.

(Continued from page 715.)

No. XIX.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified."—1 CORINTHIANS ii. 1, 2.

"THE SATAN OF SCRIPTURE."

AFTER tracing in the pages of Holy Scripture the mysterious subject of Satan's origin and fall, his principedom, power, and activity on this earth of ours, and, to some extent, the extraordinary resources at his command as the chief rebel against GOD'S CHRIST and His Church, we were led to consider the evidence afforded in Holy Writ as to the final doom of this fallen but mighty spirit. In pursuing our inquiry into this branch of the subject, we directed the reader's attention to the threefold aspect of the sentence of doom passed upon the Tempter, or rather to the three periods or epochs marking JEHOVAH'S sentence. We noted that: 1. The Divine sentence was passed on the devil at the close of the temptation of the "First Man." 2. That sentence was confirmed at the close of the temptation of the "Second Man." 3. Finally and

fully shall that sentence be executed at the close of the temptation of the "Perfect Man."

We purpose in these pages passing over our consideration of the first aspect of JEHOVAH'S sentence upon the Tempter, and giving our readers some of our observations on the second point, namely, *the Divine sentence of doom passed on the devil at the close of the temptation of the "First Man" was confirmed at the close of the temptation of the "Second Man."*

"Four thousand years had fled since the word passed JEHOVAH'S lips that the Seed of the woman should crush the power of the devil . . . 'When the fulness of the time was come, GOD sent forth His SON, made of a woman [i.e., the woman's Seed], made under the law.' And what was the declared intention of this mysterious taking into union with the eternal Godhead of the flesh of the creature—Man? The answer of Holy Scripture is explicit. 'For this purpose the SON OF GOD was manifested, that He might destroy the works of the devil' (1 John iii. 8). The mission of GOD'S CHRIST was the undoing of Satan's seeming victory over 'the First Man,' who had fallen a victim to the lie of the Tempter.

"Concerning the events of the thirty years that elapsed between the birth and the baptism of MESSIAH, the SPIRIT of revelation has recorded but fragmentary hints. Enough, however, is written to show, if we bear in mind that Satan was fully alive to the disastrous purport of CHRIST'S mission, that from the hour of the incarnation Satanic agency was active in attacking the Seed of the woman, the destined Bruiser of the serpent's head. Who, if not the Prince of Darkness, sought instantly to extinguish the Light of Life by putting into Herod's heart the thought of taking the young Child's life (Matt. ii. 1-18)? What means that hint in the Book of Psalms which speaks the experience of a greater than David—'I am afflicted and ready to die from My youth up: while I suffer Thy terrors I am distracted'? Whence proceeded those afflictions, that anticipation of death, and all those mental terrors, in the case of Him Who was the unceasing object of the devil's hate? The nature of the temptations which, in all their varieties, the SON OF MAN endured during those years of Scripture silence, we can never know; but certain we may be that He Who at twelve years of age 'must' be about His FATHER'S work of destroying

the works of the devil, did not carry on that terrible warfare unopposed by the already sentenced one. It is beyond question that, as soon as CHRIST entered upon His work *publicly*, being baptized into it by water and the HOLY GHOST, He was also baptized into it with a baptism of fire. For St. Mark tells us (Mark i. 12) that by a forcible impulse 'the Second Man' was driven into the wilderness, where for forty days He was *put to the proof* (*πειράζω*) (Mark i. 13). It is an interesting consideration *why* this special ordeal of temptation was allowed to the great enemy of all righteousness in the case of the Second Man. All the conditions of the case are, however, answered when it is borne in mind that JESUS *would* 'fulfil all righteousness' (Matt. iii. 15), and that it became Him to be 'made like unto His brethren' (Heb. ii. 17, 18).

"That Satan's kingdom was severely shaken by the advent of the LORD JESUS CHRIST no one can doubt, when the persistence with which the Evil One followed the daily steps of the Stronger than he is carefully observed. And this is the more clear if we give full value to the fact that nothing occurred in the entire life of the Man CHRIST JESUS that was not essential to the salvation of His people, or, in other words, that was not necessary to the bruising of the serpent's head. This great truth of CHRIST's life-long mediation and meritorious humiliation is well recognized by the Church of England in that petition of the Litany wherein it is pleaded: 'By the mystery of Thy holy Incarnation; by Thy holy Nativity and Circumcision; by Thy Baptism, Fasting, and *Temptation*,—Good LORD, deliver us.' To resist the last Adam, step by step, in the prosecution of His Covenant plan, was therefore Satan's ever-present aim. Indeed, the Second Man, from the outset, took His stand where the First Man fell, and fought in the spirit of that prophecy which for 700 years had pointed on to this conflict—'The day of vengeance is in Mine heart, and the year of My redeemed is come' (Isa. lxiii. 4). The scene in the wilderness with its three representative temptations reveals to us, in some degree, the nature of the devil's persistent attacks; and it is remarkable that those three attempts of Satan's to touch GOD'S HOLY ONE answer to the successful assault made in Paradise on the former Adam. The combatant on one side, in both instances, was the head and representative of Man, and in both instances the antagonist—the Prince

of Darkness—exhibited the qualities which were symbolically found in the reptile whose body he assumed as the medium of his temptation in Paradise, ‘subtlety, venom, insinuation, and duplicity of tongue.’ In neither Adam had the devil the innate principle of sin whereto to appeal. That foul spirit ‘*now worketh in the children of disobedience*’ (Eph. ii. 2). Having ‘nothing’ in the Second Man (John xiv. 30), as he had formerly ‘nothing’ in the First Man, Satan’s temptation had to be addressed to *the senses*. It has been well said: ‘The threefold bait in both instances was the same; it was, in both, a temptation addressed with a view to “the lust of the flesh, and the lust of the eyes, and the pride of life” (1 John ii. 16). The *first* allurement to pluck the forbidden fruit of Paradise was that it was “good for food”; the first attempt to draw our LORD into sin was built on the innocent craving of His body for food at the close of His long fast. The *second* tempting quality of the tree of knowledge was the pleasantness of the fruit *to the sight*: such also was the second lure presented to the imagination of our LORD—“All these things will I give Thee”—namely, “the kingdoms of the world and the glory of them.” The sin of covetousness, though seated in the fallen heart, enters by the eyes. The *third* quality ascribed to the forbidden fruit is, that it was “much to be desired to make one wise.” This quality was calculated to produce in our first parents an impatient desire of distinction, called by the Apostle “the pride of life”; and it was the means of kindling in the human bosom that restless ambition of carnal and intellectual superiority with which all the children of Adam are infected. The third proposition made to our last triumphant Head was, that He should cast Himself down from a battlement of the Temple in the sight of the assembled people, and thereby attract their admiration and reverence.’ But by the sword of the SPIRIT the Captain of our salvation foiled the adversary, who, unable to deceive the true Light, came not as of old in the form of any other creature. JESUS being full of the HOLY GHOST met the slanderer text for text taken from the armoury of His FATHER’S house. The proud champion of the demon hosts was doomed to fall under the blow now dealt by David’s LORD. Ah! who can picture the scene of this awful encounter between CHRIST and Belial as beheld by the invisible

world! Now was the sentence of 4000 years ago receiving its confirmation, and the promised Seed of the woman was placing His heel with crushing effect upon the serpent's head. Having received a deadly wound at the end of forty days Satan fled the scene of his hurt. For we read, 'When the devil had ended all the temptation, he departed from Him for a season' (or *time*) (Luke iv. 13). Meyer has well observed that this expression, 'for a season,' implies the devil's intention to return. If ever Satan had any question as to the Godhead of JESUS of Nazareth, all doubt had now been effectually banished. Yet this discovery would serve the more to provoke his hostility toward the person of JESUS. Only, therefore, 'for a time' did the adversary desist. Never after this do we read that he taunted JESUS with His humiliation directly until he stirred up his own wretched 'seed' at the last, when they came round about the Forsaken One on the tree, shouting, 'If Thou be the Son of GOD, come down from the cross' (Matt. xxvii. 40). Then it was the iron entered into His soul; for that was Satan's appointed hour. To the serpent's willing agents the heart-searching One had solemnly declared already: 'This is *your hour*, and the power of darkness' (Luke xxii. 53). But between these two extremes of Satanic conflict—the baptism of water and the baptism of blood—'the Second Man' had probably upwards of three years' terrible opposition to meet in the prosecution of His undertaking to spoil 'principalities and powers' (Col. ii. 15). This opposition was conducted by the prince of the power of the air, chiefly through *human* agency—generally by means of evil men and false professors of religion, but occasionally of our LORD's own true followers. Surely we must not restrict to the scene of the cross that remarkable passage, 'Consider Him That endured *such contradiction of sinners against Himself*' (Heb. xii. 3). 'Contradiction'! Alas! our English word but feebly expresses the reality of the original term. Well has Moses Stuart defined the word *Ἀντιλογία*, as '*opposition, rebellion, contest against, contumely*.' "Contradiction" is a term *too soft* to reach the full meaning.' Daily, as JESUS taught the people, the emissaries of the Diabolos—the accuser—were at hand to tempt Him in His sayings, and to pervert the gracious words which He spake. If the mighty finger of God was seen in CHRIST's power to cast out legions from the possessed,

Satan was still able to speak through his children, and to charge upon the Bruiser of his head complicity with himself as the prince of the demons. Ever on the watch to discredit his powerful Rival in the eyes of the multitudes, he would craftily turn the miracles of our LORD into popular arguments for opposing His acts of beneficence. This fact is remarkably illustrated by the policy Satan adopted in the case of the possessed Gadarene (Luke viii.) . . . . .

“And thus it was in every miracle of mercy that JESUS wrought—in each instance in which the Divine beneficence was exercised upon suffering humanity. . . . Was there a poor woman having ‘a spirit of infirmity eighteen years, and bowed together, and could in no wise lift up herself’ (Luke xiii. 11)? We are plainly told by our LORD Himself, ‘Satan bound’ her. What then? Why, when the Spoiler of the strong man laid His compassionate hands on the suffering one and she was made straight and gave GOD in CHRIST the glory, forthwith the adversary opens the mouth of the gainsayers. ‘And the ruler of the synagogue answered *with indignation*’ (Luke xiii. 14). Ah! whence that indignation against Him Who came to spoil the boasted powers of hell by opening the prison to them that were bound (Isa. lxi. 1)? Whose spirit did that Jewish ruler breathe? Whose behests was he fain to carry out? The antagonist who resisted the LORD in the wilderness in the name of the Bible was the same who here in the synagogue resists Him in the name of the Sabbath. ‘Because that JESUS had healed on the Sabbath day.’ How consistent, too, in Satan to oppose the LORD thus frequently on the Sabbath question amongst a people who had so largely turned that holy institution into an occasion of idleness and indulgence, for our LORD wrought many of His miracles on that day. . . . The *letter* of the commandment had killed the judgment of the religionists of our LORD’s time, and His aim was consequently to teach by His example the *spirit* of the Divine institution. The adversary knowing this busily sought to discredit CHRIST’s teaching, by impugning His practice in those acts of mercy which so largely characterized Him as He went in and out amongst the sin-cursed children of men.

“To Satan most distinctly, too, the LORD in the parable of the Sower attributes the origin and spread of false doctrines and

perversions of the Truth of GOD. And thus we are supplied with a key to another of the intrigues of the adversary. Did he not persistently through his Jewish agents charge upon JESUS heresy, blasphemy, and sedition? And were not these the capital charges brought against CHRIST at the last—the spiritual charge before the high priest, and the political before Pontius Pilate? And when the calumniator failed to scatter his pernicious tares amongst the precious wheat our LORD had sown, was he not ever at the wayside to do an equally antagonistic work? For He Whose eyes could scan the invisible world of spirits, and Who throughout His ministry spake and acted as One Who knew that an adversary was ever at His right hand to resist Him (Zech. iii. 1), has Himself lifted the veil off this Satanic device. ‘When they have heard,’ saith JESUS, ‘Satan cometh *immediately, and taketh away the Word* that was sown in their hearts’ (Mark iv. 15). And it is not to be here forgotten how the devil carried out this device especially in the case of that cardinal truth which CHRIST so fully preached—His own glorious *resurrection from the dead*. How effectually the adversary had ‘taken away the word’ of resurrection truth out of the hearts of the *disciples* is sufficiently proved when it is remembered that when JESUS indeed rose from the dead on the third day, He found them, not in an expectant joyful frame of mind, but utterly cast down and bereaved. Nor would any of the disciples credit the testimony of others that He had risen. The sight alone of the LIVING ONE to their own eyes would assure them. Yet, while the devil thus had stolen out of the hearts of the LORD’s true hearers the resurrection word, his tactics were far otherwise in the case of his own human serfs. It is very certain that Satan saw in the coming resurrection of his Rival from death the *confirmation* of the crushing sentence under which he had lain for forty centuries. His object, therefore, was to pervert its force and meaning. Thus, then, he kept well in the minds of the malignant Jews the word which CHRIST had taught upon this subject. We therefore read of certain of these latter waiting on Pilate, and saying, ‘Sir, *we remember* that that deceiver said, while He was yet alive, *After three days I will rise again*’ (Matt. xxvii. 63). But why this suspiciously keen remembrance of the teaching of JESUS as to His resurrection? The serpent’s guile is traceable in

the next verse. These servants of Satan, who breathe the spirit of Cain, now ply their request before Pilate. 'Command therefore that the sepulchre be made sure *until the third day*'; and then is added a specious reason, 'lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead: *so the last error shall be worse than the first.*' They therefore sealed the stone and set their watch, and made it as sure as they could. But all to no purpose. The snare of death was broken, and the Second Man came forth spite of all Satan's deep-laid schemes. But the part of the adversary was not played out yet. We therefore trace his busy hand in the sequel. He was now the father of a lie in the mouth of his seed. The chief priests and elders held a council, and they agreed to propound Satan's lie through the soldiers that kept watch at the sepulchre. 'They gave large money,' we are told, 'unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, *and did as they were taught*: and this saying is commonly reported among the Jews until this day' (Matt. xxviii. 12-15). Thus, then, did this subtle adversary withstand the LORD in His work and ministry, and never yielded one inch of territory till forced thence by the Stronger than he."

CLIFTON, BRISTOL.

THE EDITOR.

*December 5th, 1914.*

*(To be continued hereafter—D.V.)*

HE is the most thankful man that treasures up the mercies of God in his memory, and can feed his faith with what God hath done for him, so as to walk in the strength thereof in present straits.—*William Gurnall.*

OUR God is the "Holy One," and will do what is most for His glory; He is the Holy One "of Israel," and will therefore consult His people's welfare. We must not limit His wisdom, for it is infinite; we must not limit His power, for it is omnipotent; we must not limit His mercy, for it is as high as heaven and deep as hell; we must not limit Him to time, for He will display His sovereignty: He will not be tied to walk by our rules, or be bound to keep our time; but He will perform His word, honour our faith, and reward them that diligently seek Him.—*James Smith.*

## Wayside Notes.

### DIVINE COMFORTS IN TROUBLOUS TIMES.

*"In the multitude of my thoughts within me Thy comforts delight my soul."*—PSALM xciv. 19.

ONE of the commands of God to His messengers is that they should minister comfort to His people. "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isa. xl. 1, 2). The Lord is evidently full of tender sympathy for His people, and it is His gracious will that they should be comforted. The Lord's children need comfort at all times, but specially in the troublous times in which we are living. At the time of writing the great European war is still raging. How long it will last no one can tell. What will be its outcome no one can surely say, but in the midst of it all the believer can say, "Thy comforts delight my soul." The comforts wherewith God comforts His people are many in number. They are scattered all over His Word. We are continually gleaning comfort as we meditate upon His Word. Whatsoever things were written aforetime were written expressly that we "through patience and comfort of the Scriptures might have hope." Without departing, however, from the ninety-fourth Psalm we can discover many comforting truths to console our hearts in these troublous times.

First, *there is comfort to be derived from the omniscience of God.*

The Psalmist was smarting from the triumph and cruelty of proud and wicked men. "O Lord God, to Whom vengeance belongeth; O God, to Whom vengeance belongeth, shew Thyself. Lift up Thyself, Thou Judge of the earth: render a reward to the proud. Lord, how long shall the wicked . . . triumph? . . . They break in pieces Thy people, O Lord, and afflict Thine heritage. They slay the widow and the stranger, and murder the fatherless. Yet they say, The Lord shall not see, neither shall the God of Jacob regard it."

Thus the wicked triumphed over God's people, and greatly oppressed them, and vainly imagined that the Lord would not

see their cruelties, and that therefore He would not punish them for their wickedness. But the Psalmist took comfort in the omniscience of God. He said, "He That planted the ear, shall He not hear? He That formed the eye, shall He not see?" Surely He hears the groans of His afflicted people, and the sighs of the oppressed. Surely He sees the cruelty of proud, arrogant, and wicked men. And if He hears and sees all that is going on in this sin-stained world, will He be indifferent? "Shall not the Judge of all the earth do right?" Thus all the wickedness and cruelty connected with this war is known to Him. The harshness, tyranny, and ambition of proud and haughty men can not be hid from Him. All is naked and opened to the eyes of Him with Whom we have to do, and in so far as His own chosen, beloved, and redeemed people are suffering at this time, their sorrows are all known to Him. When His people Israel were cruelly treated in Egypt, they "sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered His covenant." And He said, "I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them." Oh, then, is not the revelation of His omniscience one of the Divine comforts wherewith He delights our souls at this time? And is not this truth a comfort as we go forth into a new year? He knows all our needs. He knows our difficulties, perplexities, and trials. Let us therefore delight ourselves in Him as our omniscient God. He Who knoweth our needs will not be indifferent to our case.

"The earth, and hell, with all their train,  
Are open to His sight;  
And all the dark designs of both  
He'll shortly bring to light.

"In knowledge unconfined He fixed  
His grand designs of grace;  
With all the plans of providence,  
To save the chosen race.

"In all His holy, wondrous plan,  
No error can arise;  
Ten thousand unknown things to us  
Are plain before His eyes."

Secondly, *there is comfort to be derived from the righteousness of God.*

God's righteousness is seen in His redeeming work. Through the redemption that is in Christ Jesus God justifies the sinner (or declares him righteous) freely by His grace. He righteously pardons the sinner because his sins have been atoned for by Another Who suffered the penalty of sin in his stead. He is thus just (or righteous) and at the same time the Justifier of him that believeth in Jesus. He is faithful and righteous in forgiving the sins of His people. There is thus no danger of forgiveness being cancelled, because it is righteously bestowed. This is one of God's revealed comforts. But our Psalm shows that God's righteousness is also seen in His correcting judgments. The Psalmist asks, "He That chastiseth the nations, shall not He correct?" (Psa. xciv. 10, R.V.) The Psalmist recognizes that there is a God That judgeth the earth. To Him vengeance belongeth. He notices the cruelty and the sin of nations, and He will in due time righteously correct and chastise them. Here, too, is a Divine comfort. We have been pained and grieved at the pride, arrogance, cruelty, and barbarity displayed by the Germans in this great war. It is, however, a comfort to know that He can restrain, correct, and abase those who walk in pride and who deal cruelly with those who are weaker than themselves. But His righteous chastisements are measured out to all nations. The war is one of His "four sore judgments," and there can be no doubt that He is righteously judging all the nations involved in this terrible conflict. Such chastisement is good for our own nation, and to that extent it is a comfort. We can not but feel that in the presence of this stern discipline many of God's uncalled people will be convinced of their sins and led to that Godly repentance not to be repented of. Moreover, in righteousness God chastises individual members of His own family, and it is good for them that He does so. "Blessed is the man whom Thou chastenest, O Lord, and teachest him out of Thy law" (Psa. xciv. 12). Chastening is not pleasant at first, but "afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." It is a Divine comfort that our heavenly Father interposes with His loving discipline from time to time. Otherwise to what depths of sin His people might

fall. "Before I was afflicted I went astray: but now have I kept Thy Word."

Thirdly, *there is comfort to be derived from the faithfulness of God.*

In this great attribute of God the Psalmist glories when he says, "The Lord will not cast off His people, neither will He forsake His inheritance." It has pleased Him to call them His people who were not His people, and her beloved which was not beloved, and such He will never cast off. They may often provoke Him to do so by their waywardness and rebellion, but, "He hath said, I will never leave thee nor forsake thee." How faithful He has been during the past year! How true to His promises and how mindful of His Covenant! He will be the same all through the year 1915. He will stand by His people to the end. He will keep the feet of His saints. He will supply all their wants, and guide them in all their perplexities. They can say, "The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen."

Fourthly, *there is comfort to be derived from His upholding power.*

The Psalmist says, "Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth; Thy mercy, O Lord, held me up" (*vs.* 17, 18). How true this has been in the experience of God's children. In regard to our bodies, we might often have dwelt in the silence of death had not the Lord been our helper. How often, too, when our feet have slipped His mercy has held us up!

And, if we have fallen, He has mercifully preserved us from broken bones, and from serious injury. Then in reference to spiritual things, is it not He Who has kept and upheld us in all the past? What reason we have to praise His Name for keeping us from many evil paths! How often have we been reminded of our own helplessness when we have heard of some of His own people falling into grievous sin! If in any measure we have walked humbly and lived soberly, righteously and Godly, it is due to His upholding and keeping power. "Let him that thinketh he standeth take heed lest he fall." Let him cast away all self-confidence and depend continually on the upholding mercy of our omnipotent God. God's upholding power is another of the comforts which delight our souls.

Finally, *there is comfort to be derived from His defending power.*

We need to be upheld and we need [to be defended by the power of our God. The enemies of our souls are strong and numerous. "They gather themselves together against the soul of the righteous, and condemn the innocent blood. *But the Lord is my defence*; and my God is the rock of my refuge. And He shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off." Yes, He will defend His people and He will overthrow their enemies. "In the multitude of my thoughts within me, Thy comforts delight my soul." I am comforted by the knowledge of His omniscience, His righteousness, His faithfulness, His power, His defending grace. I am comforted by His atoning, pardoning, adopting and glorifying love. I am comforted by the comfort of His indwelling presence. I am comforted when I remember His past favours. I am comforted when I think of His present mercies. I am comforted when I think of the promises which relate to the future. I am comforted when I think that eventually the day will break and the shadows flee away. "Wherefore comfort one another with these words."

"This God is the God we adore,  
Our faithful, unchangeable Friend;  
Whose love is as large as His power,  
And neither knows measure nor end.  
'Tis Jesus the First and the Last,  
Whose Spirit shall guide us safe Home.  
We'll praise Him for all that is past,  
And trust Him for all that's to come."—*Hart.*

*Bath.*

THOMAS HOUGHTON.

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It is a good maxim with which to go into a world of danger; a good maxim to go to sea with; a good maxim in a storm; a good maxim when in danger on the land; a good maxim when we are sick; a good maxim when we think of death and the judgment—"What time I am afraid, I will trust in Thee."—*Albert Barnes.*

THE best hold that faith can have of God, is to take Him by "His Word," however His dispensation seems to be. This will give satisfaction at length; for "In God I will praise His Word," is as much as to say, Albeit He withhold comfort and deliverance from me, so that I can not find what I would, yet let me have "His Word," and I will give Him the glory of all His attributes.—*David Dickson.*

## Pilgrim Papers.

## WELLSPRINGS.

“ *And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward : for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it ; for I will give it unto thee. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord.*”—GENESIS xiii. 14–18.

A SERVANT of God was much anticipating a simple but sacred pleasure. He was hoping to pay a visit to a dear child of God whom he had not seen for several years, and whose beloved partner in life, with whom he had held sweet and hallowed fellowship, had meanwhile passed within the veil. Illness, however, overtook this dear servant of the Lord, and he was laid low, but as the sickness ran its course and recovery began, so hope revived that even at the time appointed he might be able to journey, and so accomplish the cherished desire. On the morning of the day which was to determine the matter, while sitting waiting for the doctor's decision, his mind was directed to Gen. xiii., and when he had reached verse 14, which is quoted at the head of this paper, “ *Lift up now thine eyes,*” a great flood of light and joy and peace broke in upon his soul. It was assuredly true in this case that “ *sometimes a light surprises the Christian.*” He saw how graciously and tenderly the Lord would deal with His servant Abram. The elder had left choice in the matter to the younger. Lot had chosen, Abraham had submitted. Only, “ *let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen ; for we be brethren,*” had urged Abraham, the Lord's servant, who though he lived not in Gospel days knew “ *the servant of the Lord must not strive, but be gentle to all men.*” Lot had *chosen*, and chosen all that was pleasant to the eye, and left Abraham, the elder, to fall in with what was the alternative ; so “ *Abram dwelled in the land of Canaan,*” whilst Lot had chosen unto him “ *all the plain of Jordan ; and Lot journeyed east : and they separated themselves the one from the other.*” Alas ! Lot's tent was pitched towards Sodom where the men “ *were wicked and sinners before the Lord exceedingly.*”

And, now, what happens to Abraham ? Immediately the Lord draws near and speaks to His dear servant. “ *And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward : for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the*

dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Oh! does not the Lord Whose "compassions fail not," give the very best to those who leave the choice to Him? And such sweetness was the Lord's dear servant getting out of his morning portion that he was partly prepared for the doctor's emphatic decision, and was content, with no rebellious thought, no questioning the why and wherefore, but in calm submission could say, "'It is the Lord: let Him do what seemeth Him good,' though it means a crossing of all my plans and a blasting of my anticipated hopes." There could be no going forth, no journeying, and the holiday must be spent in the quiet room. But the Lord had gone before. He had prepared His dear servant for all this, put His sweet and timely help in the trial, changed the letter D to H, making Disappointment to read His Appointment, and granted His servant a childlike submission to His will. Was not this "some better thing" indeed? Oh, what sovereign mercy it is when the Lord keeps His exercised children from a murmuring and rebellious and peevish spirit. Can there be anything sadder than unsanctified affliction, a rebelling at the rod and at Him Who has appointed it? The lesson learned at this time has been a very sweet gathering up; others have shared the spoil.

Dear children of God, let us look at our privileges under the Divine Word. Look at the precious history before us, and see if it does not bear upon our own life in its chequered and oftentimes perplexing path. Have you not been brought into some such strait as was Abraham at this time? Oh! *how* the enemy would have rejoiced if he had caught the Lord's dear servant by his device, had entrapped him unwarily into some worldly alliance, or put him to shame by the provocation of his lips. But blessed is it for us when we are shut up entirely to the Lord, knowing not which way to turn, fearing to take a step alone, and only able to cry, "Lord, we know not what to do, but our eyes are unto Thee; help us, undertake for us; save, Lord, or we perish." And then, when comes the "set time," the moment when *He* says, "'Now will I arise,' I am come down to their help," how great, how timely is that help, how is the heart raised in hope, the spirit revived, and the eye of faith directed upwards. I will look unto the hills, those hills of everlasting strength, faithfulness, and love, and know that my God is working deliverance and salvation for me in His own time and way.

"Lift up now thine eyes" to see all the promised land of possession and liberty to which the Lord will bring His child. His leadings are best, very far the best. His leadings never fail nor come short of their "expected end"—the fulfilment of His "thoughts of peace, and not of evil," which have eternally possessed His heart of love toward His exercised child. Oh, it is worth waiting for. It is worth going "through fire and water," to be brought out "into a wealthy place," and find our feet set "in a large room", His place of liberty, the place of His choice for the soul. Have *you* been brought there, dear child of

God, after long waiting and sore affliction? Have you been treading the appointed path of tribulation with bleeding feet, downcast eyes, and exercised heart? It is blessed to hear the calming voice of your heavenly Father, Who knew all the way, all the sorrows, all the thorns and briers, all the severe affliction, and the dark clouds of your providences; it is, I say, a blessed outgate when His voice is heard, "Lift up now thine eyes." Your heavenly Father has known it all; He has been bringing you safely to *this* spot of deliverance, of blessing, of hallowed "afterward," and *now* "lift up thine eyes" to see a delivering and performing God, Who was ready to relieve, bless and cheer. It is a good thing when the soul is so hedged up as to have nothing left but this resolution, "I will cry unto God, Who performeth all things for me."

"My plans are crossed—Lord, let me hear  
The word that fell on Abram's ear;  
Oh, let me wait, content as he,  
That Thou shouldst choose my lot for me;  
Then from the place of sorrow rise,  
And at Thy bidding, lift mine eyes.

"Now, Lord, say 'Look,' and I shall see  
My boundless portion all in Thee,  
That north and south and east and west  
By Thee bestowed, by Thee I'm blest;  
With Abram's faith I walk abroad  
And worship my and Abram's God."

Thus writes beloved and gifted "Follower-on," and each reader will endorse the truth of the sweet lines for himself.

"Lift up now thine eyes." *Now*. See that dear "woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself." There she is before the Divine Healer, held fast by her infirmity, bowed down with it, nay, worse, "*whom Satan hath bound*," as Jesus stated of her. But there comes a time, a set time, when the Divine *Now* is at hand to bless and loose the captive. "Let go My prisoner", speaks the Royal Emancipator, "and now lift up thyself"; "Woman, thou art loosed from thine infirmity." *Now* lift up thine eyes. Let them rest upon thy Divine Healer Who is also to be thy Redeemer, thy Bondsman. *Now* the captive is free. *Now* Satan is vanquished; he can no longer hold nor detain.

"There is a period known to God,  
When all His sheep, redeem'd by blood,  
Shall leave the hateful ways of sin,  
Turn to the fold, and enter in."

As Dr. Hawker so sweetly puts it in his "Portion" on Luke xiii. 12: "A child of God can never be a loser by the greatest exercises while Jesus stands by, regulates, restrains, and ultimately blesseth all. The devil, as in this case of the poor woman, meant nothing but evil; but see, soul, how Jesus at length overruled it for good. And if the sorrow

be lengthened to *eighteen years*, or even *eight-and-thirty years*, as in the man at the pool of Bethesda, yet in the meantime the Lord can and will minister *eighteen thousand* consolations to bear His children up under them, and to make them 'more than conquerors' through His supporting grace."

Oh! when a dear child walking in darkness and feeling none of the heavenly flame, is yet yearning, unable to attain and yet not letting Him go except He bless, will such an one be disappointed? Will He pass by? Can He His promise forego, or sever that soul from His love? Can He Who "hateth putting away," spurn that child from His sight, shut out his prayer, and turn away His face from doing him good in His end? Could He be God Who would do this? Oh! let such an one wait and hope on. He has not yet arrived at "the end of the Lord," when His purpose is to bless, to relieve, to comfort, and to speak the calming word, "Lift up *now* thine eyes," poor downcast one, and see thy Saviour and thy redemption. Such an one is then taught to look and see north, south, east and west, and know the whole land of Gospel liberty is his to walk in with enlarged heart and step.

*Now!* What a delivering word is this! It is "the Lord" coming nigh to deliver. "Lift up now thine eyes," north, south, east and west. North, whence come the enemy and the afflictions; south, the gentle breezes; east, the sunrise; and west, the sunset; all the vicissitudes of the child of God, whose chequered history shows many afflictions, but as many delivering mercies. And it is thereby that His children prove how "all things work together for good to them that love God," and how He is making them "meet to be partakers of the inheritance of the saints in light."

May grace exercise our hearts to wait for the Lord, to wait patiently, submissively, trustfully, and expectantly; to be more wholly cast upon Him to choose and decide and command for us; to have no will but His, but "in patience" possess our souls, looking through the clouds to the sun's appearing, and, though in the midst of trouble, yet trustfully expecting that our God will revive us; to look beyond these evils around us, this upheaval of the very earth; and to remember that the Lord reigneth and sitteth a King above the water-floods, knowing all that is coming to pass, decreeing the very events that toss this world of ours like a ball, and amid the confusion of battle, strife, and sorrow, directing His dear, weak, fearful little children to *now* look up and expect their redemption.

"Jehovah reigns! His throne is high,  
His robes are light and majesty,  
His glory shines with beams so bright,  
No mortal can sustain the sight.

"And will this glorious Lord descend  
To be my Father and my Friend?  
Then let my songs with angels join;  
Heaven is secure if God be mine."

This is the God of Abraham, of Isaac, and of Jacob, and your very God to-day, beloved, and He has His promise to keep to a thousand generations. At the end, the vision long delayed will not tarry, but you will hear His own voice finally declaring, "Lift up *now* thine eyes"; and will respond, "Lo, this is our God; we have waited for Him, and He will save us."

There hangs a beautifully illuminated motto in a chaste frame before the writer's eyes daily, and it has enabled her by the Holy Spirit to pen the above article. May its message speak to the heart of every reader of it, and be a word of encouragement through the days, weeks, or months of the yet untrodden year of 1915—"Lift up *now* thine eyes."

R.

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IN MEMORY OF PERSIS RONAYNE

OF WOOD PARK, MALLOU, CO. CORK, WHO ENTERED INTO REST  
FEBRUARY 14TH, 1913.

[The words "Give me the Book" were always used by her  
when asking for God's Word.—S. R.]

"Give me the Book," that I may read  
From out of its inspirèd page  
The words which her dear soul did feed  
With bread from heaven from day to day.

"Give me the Book," for oh! its words  
Were meat and drink to her I know,  
They cheered her many a weary day,  
In life's rough path while here below.

"Give me the Book," I hear her say;  
Within its pages life is found,  
Eternal life, eternal joy,  
Eternal perfect peace is found.

"Give me the Book," oh! give it me,  
Touch not one word nor change one jot,  
For here's the sinner's only plea  
Before the eternal throne of GOD.

"Give me the Book"—she needs no more  
To look within its page so dear,  
For over on the other shore  
She learns from Him Who taught her here.

"Give me the Book," that I may get  
The strength and faith from it she drew,  
That kept her faithful unto death  
And carried her triumphant through.



THE LATE  
MR. S. W. KERSHAW, M.A., F.S.A.

*(Curator of Lambeth Palace Library.)*

THE PORTRAIT.

THE LATE MR. S. W. KERSHAW, M.A., F.S.A.

[CONTRIBUTED.]

THE historic Library of Lambeth Palace had as its Curator for the long period of forty years (1870 to 1910) the late MR. SAMUEL WAYLAND KERSHAW, M.A., F.S.A., whose lamented death took place, somewhat unexpectedly, on Nov. 9th last, in his seventy-ninth year.

As custodian of one of the most important collections of books in the country, and as himself a distinguished authority on literary and antiquarian matters, MR. KERSHAW occupied a high and honourable place among scholars. We think of him, however, not merely in this respect, but as a singularly modest humble-minded believer in the Lord Jesus Christ, who was not ashamed to let his attachment to the old-fashioned truths of Divine grace and the principles of the Reformation be known in the presence of the most learned. Though brought into close contact with men of many shades of ecclesiastical opinion, he preserved a humble unaffected witness for the Truth, and earned the esteem of all for his quiet consistent life and character.

MR. KERSHAW was the youngest son of the late Rev. John Kershaw, M.A., of The Cranhams, Gloucestershire. He was educated at King's College, London, and St. John's College, Cambridge, where he graduated. After leaving the University he engaged in literary research and journalistic work, and was appointed Librarian to the Royal Institute of Architects, a position which he held for some time.

A keen student of archæological subjects, he was an able and prolific writer upon them. His publications included "Art Treasures of Lambeth Palace Library," "Surrey Sketches in Olden Times," and "A Protestant from France," besides numerous contributions to Kent, Surrey, and other Archæological Societies, and to various periodical publications. One of his latest productions, if not, indeed, the latest, was on "The Archbishop's Manors in Sussex," an interesting paper on a little-known subject. MR. KERSHAW was for some years an occasional contributor to our contemporary, *The English Churchman*, especially to its Christmas Numbers, in which several of his interesting historical sketches appeared.

For his distinguished services to archæological study, MR. KERSHAW was elected a Fellow of the Society of Antiquaries. Though not of Huguenot extraction, he took a keen interest in the Huguenot Society,

of which he was a member. So strong, indeed, was that interest, that he might have been supposed, and was supposed by some, to be a descendant of the noble band of French Protestant refugees who settled on our shores.

Upon relinquishing his office at Lambeth Palace, where he had served under four Primates (Archbishops Tait, Benson, Temple, and Davidson), MR. KERSHAW was presented with a valuable gold watch by the last named, on behalf of himself and a number of Bishops and others who greatly appreciated his assistance in the Library. He was followed in his retirement by the affectionate regard of these, and of a still larger company, who realized his worth not only in his official capacity, but as a man of strong simple faith and blameless walk.

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## Sermons and Notes of Sermons.

### NOTES OF A SERMON

PREACHED AT ST. MARY-LE-PORT CHURCH, BRISTOL, BY THE RECTOR,  
THE REV. JAMES ORMISTON.

*“And they that are with Him are called, and chosen, and faithful.”—*  
REVELATION xvii., part of verse 14.

OUR minds have been much directed to-day to those Scriptures connected with God's apostolic servant James, the son of Zebedee, and his martyrdom. Our text is connected indirectly with the martyr death of James. We have to think of the noble army called upon by God to seal their testimony with their blood. Our text also has to do with the opposition of hell. That has been since the Fall. Unintermittently Satan has been endeavouring to cut off the faithful witnesses, but he has not prevailed. Righteous Abel was the first. The knowledge of Satan is probably cumulative, and therefore his knowledge of us as sinners is greater than it was of our forefathers, and with this improved artillery he comes against the children of God. He knows his time is short. Satan has not a privy knowledge of God's counsels, but he draws inferences, and he infers that his time is short, that the Coming of the Lord draweth near. So his weapons are mighty against the “called, and chosen, and faithful.” “These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings.” He “shall overcome,” but meanwhile the Church is a feeble folk. It is a little flock, few and scattered, but most precious in the sight of Him Who gave Himself for them, and they are all well kept. Though the Church is feeble in herself, the mighty God is for her, and He is greater than all that can be against her. As the end draws near the conflict will be hotter. The days of

bitter, fiery persecution may yet come on the Church of the Firstborn, but the Lord will be true to Himself. He has promised "When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." "No weapon formed against thee shall [truly] prosper." Your righteousness, believers, is of Him, saith the Lord, and He has a particular care for the righteous, they are so dear to His heart. They have cost the Lord too much—His precious blood—for Him to overlook or forget them or set them aside. Day and night He keepeth His Church. "Precious in the sight of the Lord is the death of His saints." How precious must have been the death of James, one of the three privileged ones when Jesus was on earth. Turn with me to the First Epistle of John, the first chapter, and in the first verse we read, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life." This personal testimony gives special force to this Epistle, and so the teaching and preaching of James would have special force. He was one of the eye-witnesses in Gethsemane. Those of you who have through the grace of God realized salvation, you can testify in your measure what you have experienced and tasted of the world to come, can you not? Are we all adequately faithful? And are we all bearing witness to what we have seen and heard and tasted of the Word of Life?

"They that are with Him." There were some with Him, few and feeble, but they were *with Him*, and that is the secret of victory for each one of us, children of God. If we are walking with Him it is with Omnipotence we walk. How strong we are in Him! He is the measure of our strength—weakness itself in ourselves, but "strong in the Lord, and in the power of His *might*." There is no weakness in God, as there is no darkness. "The weakness of God" is an expression used only metaphorically. Such expressions in Scripture are employed in mercy to us, to help us to understand. "With Him"—that is the secret of our strength and victory over foes without and within. There are many foes outside, but in our evil heart of unbelief how many more! "Out of the heart of men proceed evil thoughts" and that terrible list of iniquity which is given us by Jesus Himself. "The heart is deceitful above all things"—the Holy Spirit could find nothing to equal it. Who shall search it? I, the Lord. Therefore He knoweth what is in man.

They are *with Him* in union. Because we are one with Him we walk together. There is such a blissful agreement between Jesus and His disciples. We know something already of what it is. And who are "they"? *The called—the chosen*—the faithful. Why does the "call" come first, and not the choice? Because the call is the evidence, it is the proof of the Divine choice. In 2 Pet. i. 10 we have "calling and election," because the election is manifested by the effectual call of grace. Those who are called have always been chosen. He

holdeth our souls in life, and in light, the marvellous light into which we have been brought, which manifests to us that we are the objects of God's choice.

The battle is not to be reckoned by numbers between the Lamb and the kingdom of darkness. The Church is very weak; she comes up "leaning"—weak and weary—"upon her Beloved." But His arms are everlasting, and He never withdraws them. May we have the grace of wisdom to leave all our issues with Him as a habit of heart. He knows the end of a thing from the beginning. We need to ask for the grace of patience till we see "the end of the Lord", it may be a very surprising one. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it," first the blade, then the ear, and it ends by the "full corn in the ear." Have you experienced the breaking up of the soil? That is essential; and then the hard clods need to be softened—God's saving and sanctifying grace. Are we submitting to the will of God? We resist as long as we can, until we are overcome. When the Lord begins a work of grace, He prosecutes it to the end.

Let us consider the being "called." It is not enough to hear the Word. There was just the one class in the parable where hearts were prepared that profited by the hearing of the Word. The question is how far the heart is affected by the Word of Truth. Has it proved to be a hammer? or a fire? Sometimes it acts gently as the still small voice, yet because it is *His* voice, doing more than the earthquake. The Lord's whisper to a sinner to live is enough, though others may hear the words but not the Voice. It is so important to distinguish between the Voice and the words, the Voice that wakes the dead whether they will or not. To Lazarus He said, "Come forth," and life was in him, quickened by the Voice of sovereignty. So the sinner must come forth when the Voice addresses him. It enters, it penetrates, and it holds fast the inmost man. Where all was darkness before, His words give light. "Ye were sometimes darkness"—the sinner *is* darkness till he is called. Darkness is the symbol of ignorance. None of us seeks after God by nature. Our hearts are wrong until He gives us a new one, the heart that loves God and His commandments. How awful is the case of *self-made* believers.

"They that are with Him are *faithful*." Faithfulness is a proof. Faithful as witnesses. Faithful as servants. Faithful as instruments. How wonderful it is that God should use *such* instruments for the furthering of His purposes. The least likely are often those on whom He lays His gracious hand and fits them for His work. James was not cut off before his time by Herod. God's workmen will always fill up the measure of work allotted to them. Any work in self strength must needs be a failure, but not works in the Lord. These works are pre-ordained for them, and the Lord sees to it that His saints walk in them, that they walk in right paths. They that are with Him are with Him in faith, in trust, in confidence, in fellowship, and *in hope*. God grant that we all may be, by His grace, of that blessed number. *Amen*.

THE CHRISTIAN IN CHRIST JESUS.

SUBSTANCE OF A SERMON BY THE LATE REV. W. H. KRAUSE, M.A.,  
PREACHED IN BETHESDA CHAPEL, DUBLIN, IN ADVENT, 1851.

(Concluded from page 735.)

“ *But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*”—1 COR. i. 30.

Now we shall take up a little of your time in showing you that there is a necessity for our being in Christ (if we are ever to be saved at all), whether it be in our natural state, or in our state of grace. A Christian man sees that his only salvation is his being in Christ. I need not remind you what Scripture tells us of the natural ruin and alienation of man from God; his utter bankruptcy as to what is good; his utter insolvency as to being able in any measure to make an atonement for himself, or to present himself before God in a righteousness which God must have. We will assert that the natural man must be put into Christ if he is ever to stand before God; because he has not in himself one single redeeming quality, he is an utterly ruined creature; he is “dead in trespasses and sins”; “alienated from the life of God, through the ignorance that is in him”; he is blind; he can not see. Read the 3rd of Romans, in which the natural state of man is presented to us. These passages show us, that man is in such an utterly ruined state that it is totally impossible for him to save himself, and that, therefore, if he is to be saved at all, he must be in Christ. He wants such an atonement as Christ only could make for the sinner; and it does seem to me to be trampling on the Truth most fearfully, when the Word tells us “that Christ Jesus came into the world to save sinners”; when, notwithstanding this, men imagine that His blood does not take away sin. The man who tells me he must add something to the work of Christ, is trampling on the blood of Christ; and the man who tells me that Christ’s blood has been shed, and that men may, after all, not get anything by it, is trampling on the efficacy of that blood.

So much as to the necessity for our being in Christ, in our natural state. We have seen that a man must be put into Christ in order that he may be saved; but now, what shall we say of such an one when he is in a state of grace? Every Christian amongst us, under the teaching of the Holy Ghost, is learning that he wants Christ, and that he will want Him as much on the last day of his life, when he is just waiting to receive the crown which God is about to put upon his head, as he did on the first day of his spiritual life, when, as a poor bankrupt sinner, God made him believe the wonderful things which are laid up for him in the everlasting Covenant of grace.

I shall give you one passage on this subject from the Gospels, and one from the Epistles. When the Lord Jesus Christ wanted to teach that lesson to His disciples, which His poor servant is now, looking up for His help and guidance, trying to teach you; when He spake that

parable of the vine and the branches, He said, "Without Me ye can do nothing." I am not one of those who say that the Christian man does not feel the pressure of sin, and the need of forgiveness. I thank God, that He has taught me the blessedness of sitting under the drops of that bloody cross. I thank God that He teaches me the value of that blood, from day to day; I wish I could say, from moment to moment. I wanted that blood before I came into this pulpit; I want it while I am preaching; I shall want it when I have finished this sermon; I shall want it when I go home; and, I say, every Christian wants that blood.

Take another passage, the 20th verse of the 2nd of Galatians. Now, mark what the Apostle Paul says of himself, and Paul was a wise man; he was no fool; and whatever he may have been in himself, he wrote by the inspiration of the Holy Ghost. He says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." Oh, *he* felt he was a dependent creature.

There is a necessity, brethren, for this great truth being understood by us; there is a necessity for our being in Christ, whether it be in a state of nature that we must be put into Christ, or in a state of grace that we must be kept by Him.

We shall, in the next place, endeavour to set before you what is comprehended by being in Christ. We want to go a little deeper into the subject, whether men can understand us or not. We know that no man can understand spiritual things but the man who is taught of God the Holy Ghost; but who knows how God the Holy Ghost may be present with us at this time, teaching these truths most marvellously to men?

I learn from the Word of God that this union between Christ and the soul is a spiritual, a real union; such a union as subsists between the vine and the branches; between the members of the body and the head. I can not expect a man to be able to enter into these truths who has never examined what the Word of God says concerning them. We want you, brethren, to take up your Bibles, and to study them, and it may please God to send such a flood of light into your souls, that you may say—"I never knew there was such a reality in that expression, being 'in Christ.'"

The expression represents the complete joining of the believer to the Lord Jesus Christ, as actually and as really as the branch in the vine. You can not see it; I can not give you a drawing of it; I can only tell you what God says of it. There is a putting of the soul into Christ, just as the branch is in the vine; so that it has its life in Christ; and more—that the soul, thus united to Christ, is as safe as the Lord Jesus Christ Himself; that that soul (so Scripture says) is "risen with Him."

Here, then, is an actual work; but we must go farther into this subject, because we want to explain it—I mean as far as God has explained it. Though I can not teach men these things, yet I can speak of them; and God blesses the word, and thus teaches men to

understand these great truths. Being "in Christ" comprehends, then, not only real actual union to the Lord Jesus Christ, but also the security of the man who is in Christ, as a member of His body; inso-much that he is "accepted in Christ"; he is seen in Christ; he is one with Christ, and he is a partaker of all that Christ has.

Again, this union between the believing soul and Christ is an indissoluble union.

Oh, it is a miserable system that is abroad in the world; that would teach a man, either that he must keep himself, or that when put into Christ, by the Holy Ghost, and according to the everlasting purpose of God, he may be taken out of that blessed standing, and after all *perish*. There would be no comfort to the believing man, if he did not know that he is safe in Christ—that he is "made to sit in heavenly places in Him"—or, to use another Scripture expression, that "his life is hid with Christ in God." Such an expression seems to put the soul in the highest position in which it can be placed.

Remember, we have told you, that this is an actual union between the soul and Christ, by the power of the Holy Ghost. We have told you what security the soul must have by being joined to Christ; and we have told you that it is an indissoluble union; but we must say one word more—all the members of the Church of God are partakers of this union, one just as much as another.

You must not think, that if you were as good as Paul the Apostle, then this security would be yours. The most sinful wretch that ever heard the Gospel, the very moment the Holy Ghost reveals the Truth to his soul, is privileged to see what has been laid up in the everlasting Covenant for him, as a member of the body of Christ. The vilest sinner upon earth, who puts honour upon God's Word, and says, I believe because God has spoken; that man is warranted to look into the everlasting Covenant transactions, and to say, Before the worlds were, I was given to Christ.

This is a great subject, brethren; we would love to dwell on it much longer, but we must take up the next point which we proposed for our consideration at this time, namely, the source and efficient cause of all this; the Apostle says, "*Of Him* are ye in Christ Jesus." It means, taking it in its plainest view, that man had nothing to do in the work at all; that it is as a matter of God's own sovereignty and grace that any man is in Christ, otherwise the Apostle's argument would fall to the ground. If man could put his fellow-man into Christ, or if he could put himself into Christ, or if his own righteousness, or his feelings, or his turnings to God, were to be the cause, or origin, or source of his being in Christ, all the Scriptures of the New Testament would fall to the ground—the 2nd chapter of Ephesians would have to be blotted out from beginning to end; that chapter tells us how God quickens the dead sinner; how "God Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ."

We want you to understand, that the salvation of the Church of God

was a matter of Covenant arrangement before the worlds were ; that the saving of the individual sinner was a transaction planned before the worlds were, when Christ was set up as the Mediator of the Church ; that the Church was given to Him ; that He saves the Church according to His Covenant engagement, and that the Holy Ghost tells that Church that it is saved.

You are not to imagine that any part of the office of the Holy Ghost is to take dead men, and to fit them, by some sanctifying process, to go to heaven of themselves ; the office of the Holy Ghost is to take of the things of Christ, and to show them to God's people. It is the work of the Holy Ghost, not to glorify man, but to glorify Christ ; to bring that precious blood home to the heart and conscience of the sinner ; to show him the righteousness in which he stands, even the righteousness of Christ ; to show him the faithfulness of a Covenant God *in Christ*. Then, we say, this union to Christ stands upon the foundation of God's own sovereign purpose and will ; and it is really effected by the Holy Ghost.

We shall here anticipate an objection that may be made by some ; and, brethren, we do not care how many objections men make, and how many questions they ask, if they are only anxious for instruction. Cavillers we deal with in another way ; but we rejoice to talk to the poor inquirer, and to tell him of what God has in His great mercy taught ourselves. When we say, The Church has been, from everlasting, united to Christ ; we are asked, Why, then, are men in their natural state spoken of as dead men ? How could they be in union to Christ, and yet be dead ? We say, They were as much in union when dead, as ever they were ; but if you ask me, When did these men begin to know and exhibit their union to the Lord Jesus, I answer, It was in the day when the Holy Ghost was pleased to shine into their hearts, with the full light of the Gospel. So that faith does not bring the man into union with Christ (I must go higher than *that*), but it is faith that puts the soul into possession of these spiritual blessings. He may have been, in his minority, bound under the law, but all the time he was an heir, and the Holy Ghost in due season brings him into possession of these things, tells him they are his, gives him an eternal interest in them. The Christian man *has* eternal life, as much at this moment as if he were in heaven ; the Christian man is as safe as a member of the body of Christ, as Christ Himself at the right hand of God ; but the experience, the knowledge, the possession, the enjoyment of these things, is when the soul is enabled by the Holy Ghost to believe the Gospel of the grace of God.

Now, brethren, if this be Christianity, to be in Christ, and if this be the work of God that a man is in Christ, what becomes of the Christianity that is abroad in the world ?

Let me here say one word ; it may be useful, if God bless it to your souls.

You often hear men, who would be very wise, and very judicious, telling you that all this may be God's Truth, but that there is great

danger in bringing these doctrines before a congregation. Now, brethren, I can not believe that if this be God's Truth, it can ever do injury to any man.

Were I talking to a poor dark sinner, totally ignorant of the Word of God, I would not present to that man "the strong meat" of the Word. I would not speak to him of the precious things of the everlasting Covenant of God's grace; but I would set before him "the sincere milk of the Word"; I would tell him, that by Jesus Christ all that believe are delivered from their offences, "justified from all things from which they could not be justified by the law of Moses." I would speak to the dead man, and I would tell him, that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." But this I do say to this congregation, when I find the Apostle, in the Epistle to the Hebrews, attaching so much blame to professed Christians, because "when for the time they ought to be teachers, they had need that one should teach them again which be the first principles of the oracles of God"; then, we say, we must try to bring on the Church of God, we want to bring men out of the lower forms, we want them to see the higher things that God has revealed in His blessed Word.

We hold it to be a most important thing, that we should bring these truths before our congregation, in order, brethren, that you may be carried on to an intelligent acquaintance with them. My commission, as a minister of the Gospel, is, to "feed the flock of Christ"; and God may bless one part of His Truth as much as another; God may bring His sheep into His fold by whatever word He pleases. But it does strike me as very remarkable, that those very men who are so mightily afraid of these truths, and so wonderfully jealous for the honour of God, though, most probably, they are living to themselves and not to the Lord at all—I say, it does strike me as very remarkable, that I never hear those men laying hold on the false and evil practices of those who hold unsound doctrines, and saying, Mark the effect produced by their *low views*—they always say of such men, that they are very bad men; but if one who makes a profession of holding the truths of God's Word does what is wrong, it is always put down to the doctrines which he holds. Dear brethren, it may be that when men give utterance to such objections, they are hurling their missiles against *God Himself*. We say to such, Take care, lest haply you be found to fight against God.

Now, I will tell you why I am not afraid as to the consequences of preaching these truths. I believe that the man who is taught of God the Holy Ghost is put into Christ, and I believe that the soul, so put into Christ, will be taken care of; I believe that he will be "kept by the power of God, through faith unto salvation."

Is there any man who says, All this is very discouraging? Let such an one give his reasons why it should be so. If a man were to be saved by his own works, or his own righteousness, then, indeed, it would be most discouraging to tell him that "there is none other Name under heaven, given among men, whereby we must be saved" but the Name of Jesus. But let a man ask what encouragement there is in these

truths? I say the only encouragement is, that God has spoken; God the Holy Ghost reveals these things to the soul; and, I ask, who can exclude us from the enjoyment of them? If a man ask me, *May I believe them?* I say that is a wrong way of putting it; if he ask, *Ought I to believe them?* I say, Certainly you ought. To the man who wants to know whether he may be a partaker of these things, I say, What has the Holy Ghost spoken? It is by taking God's Word, and believing God's Word, that the soul becomes interested in these blessings; and the man who does this ought to be a very happy man; so I learn in the 15th chapter of the Epistle to the Romans, where the Apostle prays for the people to whom he wrote, that they might have "*joy and peace in believing.*"

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### THE MOTH.

*"Behold, He put no trust in His servants; and His angels He charged with folly: how much less then in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?"*  
—JOB iv. 18, 19.

*"When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth: surely every man is vanity. Selah."*—PSALM xxxix. 11.

*"They all shall wax old as a garment; the moth shall eat them up."*—ISAIAH l. 9.

THERE are few objects in our daily life that are not utilized by the Holy Spirit in the Scriptures to enforce important truths, and to draw our minds constantly to holy and heavenly things. The little moth is thus used. It is a type of human frailty and the brevity of human life. It may be crushed in a moment, and the only trace left is *dust*. Of man likewise it is said, "Dust thou art, and unto dust shalt thou return." This knowledge might well stir us up, if we are believers, to work while it is day, to give our best energies to the Lord's service, and, as we have opportunity, to warn others faithfully, since their lives also are held on the same uncertain tenure. "And he, as a rotten thing, consumeth, as a garment that is moth eaten" (Job xiii. 28). "He buildeth his house as a moth, and as a booth that the keeper maketh" (Job xxvii. 18).

In the early stages of its existence the moth may represent Regeneration—passing from death unto life. It is a figure, too, of Resurrection, as it rises from its temporary sleep to a higher state of life.

The *work* of the moth is a work of destruction. It is gradual and unsuspected, like the slow decay of health; yet if the ravages be unchecked, there is no remedy. The motheaten garment of nature may not be "patched" with grace. In the case of the unregenerate sinner the ruin is hopeless. "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse" (Matt. ix. 16).

With the believer, however, it is otherwise. The destruction of the

moth is limited entirely to this time-state. Worldly goods, hopes, and happiness may be stolen away. The body and mind may grow weak by reason of disease or old age. The moth may be sent in mingled mercy and judgment to riddle our habits of pride or covetousness, to corrupt those things on which our hearts are set, and to put us to shame for an ease-loving, selfish tendency; or, again, to teach us to seek, and to prize more earnestly, those enduring riches that are incorruptible. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. vi. 19-21); "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth" (Luke xii. 33); "Your riches are corrupted, and your garments are motheaten" (James v. 2); "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. vi. 9, 10, 17-19); "Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5); "An inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. i. 4); "They do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. ix. 25); "For this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv. 53); "He hath clothed me with the garments of salvation" (Isa. lxi. 10).

The moth in the garment is a type of declension and corruption. This work of ruin may be traced on a large scale at the present time. Whether we look at the individual, the family, the nation, the world, or the Church, we find in all directions signs of steady deterioration. The busy emissaries of Satan are working deadly havoc, and symptoms of extreme old age are seen in the world, while many heresies still decay the visible Church, and lead astray unstable souls. "My people are destroyed for lack of knowledge" (Hosea iv. 6); "Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness" (Hosea v. 11, 12); "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord That bought them, and bring upon themselves swift destruction" (2 Peter ii. 1-3); "This know also, that in the last days perilous times shall come" (2 Tim. iii. 1); "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner . . . for the moth shall eat them up like a garment, and the worm shall eat

them like wool" (Isa. li. 6-8); "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail" (Heb. i. 10-12); "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter iv. 17, 18); "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. iii. 10).

These passages speak for themselves, and the days seem close at hand which shall witness their fulfilment. In fact, they are already having a partial fulfilment. Men's hearts are failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. We see around us anxiety and perplexity; cankering care; the grey hairs of sorrow and old age; riddled garments and rusted riches; war, famine, pestilence, earthquakes, with all their attendant horrors; the swift flight of Time; heresy and apostasy; and the sure warning of coming judgment. For the heavens and the earth shall be burnt up and every trace of ruin and decay shall be destroyed.

The following verses unfold the glorious prospect that lies before the people of God when He shall take His Church to dwell with Himself for ever. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. lxxv. 17; lxxvi. 22). "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter iii. 13). "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He That sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful" (Rev. xxi. 1-5).

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter iii. 14).

"He Which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. xxii. 20).

## THE HAND OF GOD.

*"I have set watchmen upon thy walls, O Jerusalem."*—ISAIAH lxii. 6.

It is incumbent upon every child of God, taught to observe "these things" in these "last days and perilous times," to trace His hand in His prevenient grace, and mark the mercies that mingle with the judgments which are solemnly rebuking our guilty land and visiting the countries of the world. A special tribute of praise and thanksgiving is the desire of the writer in sending forth this article to the readers of the GOSPEL MAGAZINE. "I would seek unto God, and unto God would I commit my cause," said one of ancient time, "Which doeth great things and unsearchable; marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety. He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. . . . He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. In famine He shall redeem thee from death; and in war from the power of the sword." And says the Psalmist of all such things in God's overruling Providence of which the patriarch Job spoke, "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord."

May we seek the grace of spiritual observation and discernment, and speak it forth to the praise of our God, Who "delivered . . . and doth deliver: in Whom we trust that He will yet deliver us." Is there not truly cause to praise our God, beloved, to come before Him with a song, as we trace how in the past months He has been in wrath remembering mercy, and showing us how whilst "judgment is His strange act," mercy is His sweet performance. How much worse for us as a nation things might have been! In an article a few months ago the writer was led to point out some of the signal mercies of the first weeks after the outbreak of war: how the fleet happened to be in the Solent owing to the grand naval review; how Lord Kitchener was stopped by telegraph when on the vessel which a few hours later would have borne him far from our shores; how an arrogant emperor found Great Britain was not as he thought hopelessly divided on the Home Rule question to the verge of civil war, and with internal labour agitation. There were these and "many such things" with our God, Who ruleth on high and among the inhabitants of the earth, and none can stay His hand, nor say unto Him, What doest Thou?

And now, has He not said to His own, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me"? Are the groans and sighings of His people unheeded? Is the little "remnant," the elect company who are crying unto Him day and night, representing their several nations, disregarded? True, they long for evidence of national humiliation. But notice in Dan. ix. 17, it is Daniel who is praying individually. "Now therefore, O our God, hear the prayer

of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake." It was "Thy servant" and "his supplications," and yet he was confessing national sins as his own, and pleading for national restoration and mercy as though for himself. Beloved, it has ever been thus. Each child of God takes upon himself as it were the sins of his nation, and still, as it was with Abraham, with Ezra, with Nehemiah, and with Daniel, the Lord hears, and returns answers of peace—"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me." Yet the Lord's children long for national humiliation, and that England will yet as a nation return unto God, remembering Nineveh and what God did for that city, how when "they turned from their evil way" He turned from the fierceness of His anger. But they see not their signs. Yet they pray on, and daily prove their God is indeed longsuffering and of great mercy. They "observe" day by day how if they have not signal victory nor pronounced deliverance, yet they might be seeing things much worse than they are. The way in which our armies and those of our allies are sustained is most marvellous. It is of God's mercy; it is He Who giveth strength and power to endure and hold out against an enemy of superior strength. Mr. Samuel Wilkenson gives blessed and cheering words in "Sun Rays through the War Cloud," as he writes upon "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength." The whole article is well worth reading and pondering; we can only give here the "Sun Rays" in brief. Mr. Wilkenson faithfully reminds us that the signs of the Lord's gracious and thoughtful care over us are "not as fortunate happenings, but as acts of God in direct response to humble and earnest petition. It is with this object that we enumerate them; not to flatter national pride or awaken an empty self-confidence, but to give glory to God in respect of notable features of the great conflict which operate in Great Britain's favour. England has deserved none of them; all the more then should we honestly ascribe thanksgiving and honour to the Father of all mercies." And Mr. Wilkenson's "signal" sentence of each paragraph runs: "The first we name is that of the justice of Britain's cause. The second is that of the moral sense of the neutral civilized world, which is almost entirely on the side of the allies. The third is that of the unity and loyalty of the whole Empire: the cessation of party strife, etc. The fourth is that of the strong alliance in which Great Britain finds herself. The fifth is that of the test mobilization of the British fleet. The sixth is that of the marvellous success of the plan to plant a military force at the side of the French and Belgians, a plan carried out without a hitch or casualty *en route*. The seventh is that the delay required has been by circumstances granted to Great Britain. The great von Moltke

is said to have remarked that England with time to prepare would be invincible, that she must not be granted a moment. The eighth is the check given in France to mighty Germany's mightiest force. The ninth is that of the wisdom of British statesmen. The tenth is that of the enemy's conduct. The eleventh is that of the effect already noticeable in Christian circles. The twelfth cause for grateful recognition of God's hand lies in the opportunity presented for true faith. In peace and plenty we hear much talk of faith: in distress and danger we have the *test* of faith."—[*Trusting and Toiling*, October, 1914]. Such and many more are among "these things" which the believer does well to "observe" and recount to the glory of God and the encouragement and strengthening of heart and faith, remembering, too, that He Who has delivered from six troubles is the God of Jacob still, Who has promised to bring through the seventh.

The writer has a precious letter just to hand, and feels it too good to lay aside unshared by her readers. A dear aged servant of the Lord, and a faithful witness of Jesus, who has long and unwaveringly and earnestly contended for the faith once delivered unto the saints, writes: "I had been thinking about you, when I received your letter which was really cheering to me, and we all need cheer in days like these. What a frightful disaster this ship explosion has been [*H.M.S. Bulwark*]. It will not, however, stop the boast of the nation, especially that part of it which the ——— represents. Whenever I find this paper in the 'boasting path,' I look out for some approaching calamity. It is the same with nations as with individuals—'Pride goeth before destruction, and an haughty spirit before a fall.' When we had that last naval review on, some of our papers as well as the ———, as ever to the fore, began to boast of the *24 miles of shipping* that passed before the King. Such words, uttered in the spirit of which they were so full, certainly presaged disaster, which so far as our fleet was concerned speedily came on. . . . God has been manifestly merciful to us. He has so far preserved our fleet that our food supplies have come in undiminished and regularly. He caused that Godless revolt of women to cease. He ended strife for the time being in the political world. He saved also for the time being Ulster. He delivered our army from annihilation through treachery at and after Mons, and He prevented one and promoted another. He gave the directing of our army into Lord Kitchener's hands, probably the ablest man on earth for the work. He checked the spirit of revolution which was ceaselessly strengthening itself in the Labour party. He has given our soldiers superhuman courage and endurance, enabling them to withstand the tremendous shocks to which they have been subjected by overwhelming numbers; and the more closely we look into the facts disclosed by the war, the more clearly we shall see how graciously He has mingled mercy with judgment. He has chastened us severely, but He has not given us over to destruction yet. Whatever He may do in the future, He has not allowed the foe to gain a footing on our shores; nor a Zeppelin raid on our metropolis. Thus we must not forget any of His

benefits, and you might make these mercies a special subject for one of your articles in the GOSPEL MAGAZINE. . . . Dear E— has just come in with the news that 'H. S. is yet alive.' As in the other war, I have pulled out a 'Litany,' in which we definitely place before God the names of our friends. H. S. was a young lieutenant, a grammar school athlete, and a great favourite with the — folk. He was missing from the time of Mons, nor was he ever heard of afterwards. His poor mother was distracted; and the uncertainty (for she still clung to hope) was worse to her than the certainty of death. When I drew out the last 'Litany' I inserted the request, 'If Captain C— and H. S. are still living, show them, O Lord, the sympathy and support they need, and relieve the anxiety of their friends, by disclosing their present abode.' I myself had given up all hope. But now comes the news after this long waiting—'H. S. is yet alive.' "

Beloved, is anything too hard for the Lord? Are not His ways past finding out? Is He not wonderful in counsel, excellent in working? Is it not a marvellous thing to watch His hand in this terrible upheaval which is making "to the end that my glory may sing praise to Thee"? Is it not wonderful the way in which—I suppose in no previous year of our history—the Scriptures are being scattered broadcast, and not only scattered but eagerly received? The colporteurs tell of "a forest of hands" coming forward when they are distributing the Gospels, and the writer has gleaned some precious details of men and officers eagerly asking for them, and not only receiving them but reading the portion daily, and that often in untoward circumstances. And can one read without being moved the marvellous account by the Scripture Gift Mission from its agent in Russia. He writes: "One of the most striking and grandest things that I know in this country is the way that God has led the people to long after His own Word. Again and again I am told that the wounded soldiers in the hospitals say to those who offer them papers and tracts, etc., 'We do not want these; we want God's Word.' Another striking thing is the way He has laid it on the hearts of the highest in the land to help in spreading His Word. The Empress herself has gone to the Front to see after the wounded, and has taken 20,000 copies with her. She is doing much in this way. Her noble example is, as you can fancy, influencing many. I suppose that since the tenth or eleventh centuries there have never been such opportunities of spreading the Scriptures in Russia as there are in the present times."

And now, beloved reader, what have you and I to say for ourselves? Have we been forgotten of our God? Have these dark and stormy days been without rifts in the cloud to us? Has God, even our own God, been a wilderness to us? Nay, rather, have we not been sweetly sustained, graciously upheld and supported from sinking, encouraged over against our fears, and made to glean many a sweet promise from the everlasting Word? These are by no means the children's worst days; even at their worst they look forward to the Day soon to dawn without clouds, when wars shall be no more and when peace, unruffled

and everlasting, shall be their portion. I was lately favoured with one of those "treasures of darkness; and hidden riches of secret places" with which He has been abundantly blessing His exercised saints. I had been singing before leaving home for service, and as the words passed my lips, there was an exultant uprising of heart and tears welling up in the eyes—

"The soul that on Jesus *hath* leaned for repose,  
He'll never, no never, desert to his foes."

And then as I sat in my pew before the morning service, the book opened on the Epistle for All Saints' Day, and I read it with sweet application—"Hurt not the earth, neither the sea, nor the trees, *till we have sealed the servants of our God in their foreheads*" (Rev. vii. 3) One can not express the sweetness of it. How faith soared upward, and saw the eternal safety of the Lord's people, sealed and secured by Jehovah Himself, and how this was an added promise to many another He had given His own. It was markedly gracious of the Lord also that I should presently hear Mr. Hawker read the Collect above that Epistle in addition to the Collect for the day. So let us encourage one another with these words. Let us "compare notes," and tell one another of the Lord's comfort, assurance, and rich promises, let us gather them together in a cluster, and hear one from another what He has spoken to exercised hearts. To one, when the war broke out, came the words softly, "See that ye be not troubled"; to another the promise was constantly given, "I will be unto her a wall of fire round about"; another writes how she has "been helped through great trouble and anxiety by Isa. xxv. 4 and 9." "He shall cover thee with His feathers" came with sweet power to another; and in considering the gigantic struggle of the nations, to yet another there came a sense of solid security in the inspired words, "Lo, the people shall dwell alone, and shall not be reckoned among the nations." God, "even our own God," has His eye of Divine protection upon each of His, individually, and will fulfil His word, "And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence." Children of God, you will prove all this, and much more. There is a goodness "laid up" and a goodness "wrought for them that trust in Him," and you will prove "Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues." You are precious in the eyes of Him Who has redeemed you, and He has undertaken to keep you and present you to His Father at the end of your chequered pilgrimage. He will then truly be able to say, "Behold, I and the children whom the Lord hath given Me"; "I have lost none."

May these promises strengthen us as we prove with the immortal Watts—

“God is the refuge of His saints  
 When storms of sharp distress invade;  
 Ere we can offer our complaints,  
 Behold Him present with His aid.”

As watchmen upon the walls of Zion, may we watch the hand of our wonder-working, grace-performing God, Who bids His people observe “these things,” that they may trace the inscrutable wisdom, the unchanging love, and the boundless power of their God put forth on their behalf. Let us encourage one another, beloved, and sing:—

“Jehovah is our Strength,  
 And He shall be our Song;  
 We shall o’ercome at length,  
 Although our foes be strong:  
 In vain doth Satan then oppose,  
 The Lord is stronger than His foes.

“The Lord our Refuge is,  
 And ever will remain;  
 Since He hath made us His,  
 He will our cause maintain:  
 In vain our enemies oppose,  
 For God is stronger than His foes.

“The Lord our Portion is:  
 What can we wish for more?  
 As long as we are His,  
 We never can be poor:  
 In vain do earth and hell oppose,  
 For God is stronger than His foes.

“The Lord our Shepherd is,  
 He knows our every need;  
 And since we now are His,  
 His care our souls will feed:  
 In vain do sin and death oppose,  
 For God is stronger than His foes.

“This God our Father is,  
 Our names are on His heart;  
 We ever shall be His,  
 He ne’er from us will part:  
 In vain the world and flesh oppose,  
 For God is stronger than His foes.”

R.

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God doth not bear it that we should limit Him, either to the time, or manner, or means of help. It is insufferable to circumscribe an infinite power and wisdom. He will work, but when He pleases, and how He pleases, and by what instruments He pleases, and if He pleases, without instruments; and if He pleases, by weak and improbable, by despised and exploded instruments.—*Joseph Caryl*.

## WORDS OF CHEER ON ENTERING 1915.

WE are on the threshold of a new year of time. God grant it may be a new year of walking more closely with Him, living to His glory, and pleasing Him; a new year of deeper faith and fuller hope and quickened love; a new year in which the Holy Spirit will give us keener perceptions of His gracious favour, His tender mercy, His providential leadings and dealings. There is no doubt as to *His* faithfulness and constant love, dear reader. He is an unchanging God. He is an everlasting Father. He keepeth His Covenant for ever. The year now so quickly ebbing away, with all its sorrowful memories of varied trials, bereavements, and war, yet has been a year of many blessings. There has been light *in* the clouds, love *in* the chiding, peace *in* the war, interminglings of mercy *in* the distresses. Sure I am the war has brought God's own people into closer touch and communion with Himself in frequent intercession, in self-examination, in studying His holy Word, and in longingly looking up to Him. He has daily loaded us with benefits, even when we have been unable to pierce the gloom to perceive them. Oh! when the "afterward" is revealed we shall see how wonderfully His purposes for *good* have been worked out; how though for "a *small* moment" He seemed to forsake, yet "with *great* mercies will I gather thee," and, "In a little wrath I hid My face from thee for a moment; but with *everlasting kindness* will I have mercy on thee, saith the Lord." How many beautiful designations of His mercy there are. "Keeping mercy for thousands"; "Of *great* mercy"; "Plenteous in mercy"; "Rich in mercy"; "Tender mercy"; "His mercy is *everlasting*"; "He *delighteth* in mercy"; and His children may always "hope in His mercy." We know that assuredly for 1915, as in the past—yea, and through all the future—"goodness and mercy" shall follow us all the days of our life. Goodness and mercy very graciously linked, and then the glorious climax—"I shall dwell in the house of the Lord for ever."

*Mercy.* The word implies our unworthiness; it implies the grace of God bestowing mercy. For mercy means pity, compassion, favour, unwillingness to punish. Knowing and feeling that sin pollutes every thought and action, that our whole nature is full of iniquity, we are conscious that only mercy can avail, for we are guilty. Yet so merciful and gracious is our God, so *full* of compassion, that He not only exercises mercy, but He is "faithful and *just* to forgive us our sins," on account of the all-prevailing blood and righteousness of our Redeemer and Substitute. He will cleanse us from all unrighteousness, and we are accepted and complete in Christ, sealed by the Holy Spirit unto the day of redemption. "Oh! to grace how *great* a debtor daily I'm constrained to be."

It may be that very soon we shall be caught up to meet Him in the air. There is much discussion as to time and duration of stay, and whether the shout and the trumpet-call will be audible to all or only to the called people. But however that may be, His own people *will*

hear Him. The very sound of His voice will, so to speak, magnetize His dear people with a thrill of ecstasy, so that they shall spring to Him in a transport of joy. I saw a sweet word recently concerning His coming and call: "Very soon He shall whisper your own name, for He knoweth them all by name; and in that glad ringing shout of 1 Thess. iv., He is able to make each of us hear his or her own name as if no other were called for." An individual call, although called among the multitude. And we shall all be changed, changed in a moment, "in the twinkling of an eye"; shall put on incorruption and immortality, even as our resurrection dear ones. It is a wonderful expectation that He has given us in His own Word of Truth, and it has been the hope of the Bride ever since He left—"This same Jesus shall so come in like manner as ye have seen Him go." Signs of His coming are accumulating, and we feel He is "not far off." He is coming, coming! We are listening for His footfall. I have been impressed by the keen expectation of some of the Lord's people in their prefacing the mention of future plans with the significant words, "If the Lord tarry." Such a vivid sense of His near approach! Yes, He is coming to take "His loved and His own" to Himself, to the Marriage Feast; coming to manifest them as His redeemed; coming to gather them—the whole Family—those whose spirits are in heaven, and those on earth—together to His glory.

His Bride shall be "arrayed in fine linen, clean and white." The fine linen, we read, is "the righteousness of saints" (Rev. xix. 8)—their Lord's own righteousness imputed to them. "Christ Jesus, Who of God is made *unto us* wisdom, and righteousness." "The righteousness of God which is by faith of Jesus Christ *unto all and upon all them that believe.*" "We . . . made the righteousness of God *in Him.*" It is fine *linen*. Linen is woven, and not a growth. It is put on; it is not part of the body. And so this linen is woven for us by the blood and life and death of the precious Saviour. It is *fine* linen because *He* has procured it—He Whose work is always perfect in every detail—and it is all so wonderful in minute exactitude, that it must needs be fine. It is *clean* because cleansed by the precious blood of Christ. It is *white*, whiter than snow, because it is all glorious in the righteousness of Christ. "Made white in the blood of the Lamb" (Rev. vii. 14). We read in the margin of our Bibles concerning the fine linen, clean and white, that an alternative rendering of "white" is "bright." It is *bright*, for it is glorious as befits the marriage robe of the Bride of the Lamb. Later on in the same chapter we read of the armies in heaven, which I understand as the redeemed multitudes, being "clothed in fine linen, white and clean." They followed Him Who was clothed with a vesture dipped in blood, Whose name is the Word of God. Dear reader, how *full* of consolation the knowledge that the blood-dipped vesture goes *before* the white-robed throng speaking peace and proclaiming their righteousness in Him.

"Thou art the same." "The same was in the beginning with God."  
 "That same Jesus." "God hath made that same Jesus . . . both

Lord and Christ" (Acts ii. 36). How sweetly this speaks to the heart of the child of God—"both Lord and Christ." Both power and redemption; both Prince and Saviour. Just as another Scripture tells us of "the Lord of hosts" and "the God of Jacob"—numberless armies under Him, and yet the God of the individual Jacob, to Whom we may confide every care, every weight that oppresses us. Yes, and we may tell Him of every joy, and praise Him for His continual goodness. All is of interest to Him since it concerns the life and happiness of His purchased people, the travail of His soul, His jewels and His treasure.

"Jesus Christ, the same yesterday, and to day, and for ever." The same dear old story of Jesus and His love. How tenderly He led us in the infancy of spiritual life. "He shall gather the lambs with His arm, and carry them in His bosom." He deals very gently with the young in faith as well as with the young in years. And though with maturing life trials of faith are sent, as winds blow upon the growing tree, yet He is the *same* Jesus Who carried the weak in His bosom. The believer is linked to Him in links of everlasting love, in bonds that can not be broken, joined to Him here and to all eternity. "The same yesterday, and to day, and for ever." *Yesterday*: "I *have* loved thee with an everlasting love." "Our Lord Jesus Christ Himself, and God, even our Father, Which *hath* loved us." *To-day*: "The Father Himself loveth you." "Continue ye in My love." *For ever*: "Who shall separate us from the love of Christ?" "I *will* love him." His peace, His Covenant, His thoughts, His purposes, are from everlasting to everlasting, always, thine. He is ever the same. If His face be hidden from thee He is still beholding thee. Thou art ever in His sight and in His remembrance, dear child of God. "Can a woman forget her sucking child . . . yea, they may forget; yet will I not forget thee." Notice here the past, present, and future assurance—"Behold, I *have* graven thee upon the palms of My hands; thy walls are continually before Me. I *will not* forget thee."

We might go through many pledges of His loving care for past, present, and future; but the Spirit-filled heart, the "heart that is taught the Truth which makes His children free," dwells in the secret place of the Most High, and abides under the shadow of the Almighty, drinking deeply of the refreshing strengthening draughts of the love that passeth knowledge. Such are quick to perceive the "great spoil" in His Word, and to rejoice in it continually.

"Thou art the same." Have we not felt the joy with earthly friends after being separated for many years, upon meeting them to find them "just the same," as we express it, and "not altered at all." So with our heavenly Father, our Friend Who "loveth at all times." He Who gathered in tender youth and carried us in His bosom, is still the same—just the same. "Even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and will deliver you." "Thy years shall not fail." Earthly ties fail from many causes—fickleness, distance, age, and death, but "*Thy* years shall not fail." Nay, as our years increase, His love and His care and His tenderness do

but shine out the more vividly. We perceive more and more the banner *over* us of love and the chariot *beneath* paved with love. Then, too, how great is His goodness which He has *laid up* for them that fear Him, which He *has wrought* for them that trust in Him before the sons of men. He is reserving His *best*—it is yet to come.

I was reading that the word "taken" in St. Luke xvii. 34—"One shall be taken and the other left"—may be rendered perhaps more correctly "taken home." It is a precious thought, for to the believer the world is daily and increasingly becoming more lonely, and the line "I'm but a stranger here" is realized. We look for the Home-going. Strangers and pilgrims we are here, and it is good to know we are but passing through, journeying to the Land of Love. May we by the grace of God shine as lights in the dark world. May we do the things that please Him, and *occupy till He come*.

Let us be of good cheer then as we enter this new year, for we are going Home. The miles between us and Immanuel's Land grow fewer with every beat of time.

" Here in the body pent,  
Absent from Him, I roam,  
Yet nightly pitch my moving tent  
A day's march nearer Home."

Be of good courage, since He walks with us and will never leave us. He holds us by the right hand, saying, "Fear not," and He will never relax His hold. He will lead us safely Home to the Father's House on high.

I can not close more fittingly or with more exhilarating language than that of dear Samuel Rutherford of most blessed memory. I have quoted the passage before, but it is so precious it will bear repetition: "Our fair morning is at hand, the Day Star is near the rising, and we are not many miles from Home; we are not to stay here, and *we will be dearly welcome* to Him to Whom we go."

NETTIE.

### THE FELLOWSHIP OF THE SAINTS.

THE children of Israel "wandered in the wilderness in a solitary way." They were led as no other nation ever had been. They saw wonders and miracles that none other had seen. They were sustained by bread created specially for them; the water they drank had never flowed until they had need of it. "Their laws were diverse" from all beside. "What nation," Moses asked, as they which had been the fewest of all people stood round him in their thousands, and listened to his patriarchal words—"What nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" And David sat and contemplated, and communed with his God: "What one nation in the earth is like Thy people, even like Israel, whom God

went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people, which Thou redeemedst to Thee from Egypt, from the nations and their gods ? ”

The Church of God, typified by the inexterminable race of the Jews, is peculiar, as they were, but spiritually, each one being, as Paul says, “ a Jew inwardly,” and in the heart. It is peculiar to them, for one thing, to be delivered from the born persuasion that there is some good thing in them by nature that is pleasing to God, that the things which are highly esteemed among men are of any value to Him. They only, of all the children of men, are put into the narrow way that leads to life, and they are kept there. Christ called it a narrow way, for His was the mind of the Lord, and He knew the emptyings, the perplexities, and the impoverishings that mark the lot of those only who are taught of Him. And He knew that He had chosen but “ few ” to witness before many—and that often in weakness and fear—that “ power belongeth unto God.” It is by His power and His right hand that each true Israelite is led alone in a path marked out for no other. “ No one can by any means redeem his brother, or give unto God a ransom for him.” So when the Lord calls into a solitary way, none can accompany his brother. There are times when each Jacob must be alone. Jeremiah “ sat alone and kept silence.” David was “ as a sparrow alone upon the housetop,” lover and friend had been, by God, put far from him, and his acquaintance were in darkness, they could not see, they could not “ allay the stormy wind or calm the surges of the mind.” All the living Family know this: each heart knoweth its own bitterness. There is the fellowship of the saints in it that each “ has to tread the darkest path alone,” as Hart puts it. “ It is all for the lifting of Jesus on high.” On Him, and on Him only—the Mighty One—is the help laid that can reach the deep places of the chastened spirit. This “ makes us feel our ruined state, it lays our souls at mercy’s gate.” *He* must rise for our help. *He* must rise for the help of those for whom we pray and wait. “ The writing of Hezekiah, king of Judah, when he had been sick, and was recovered of his sickness,” is the mourning of one, shut up by himself with grief. But the darkness passed, and the living, the living, praised God. *Now*, he must have some to share his gladness and joy. “ The Lord was ready to save *me*; therefore *we* will sing my songs to the stringed instruments all the days of our life.” Like the woman whose piece of silver disappeared, like the man whose sheep went astray, so Hezekiah shut himself up to the Lord to seek until he found what he had lost. And then to share his enlargements, his friends and neighbours must come and hear what God had done for his soul, and rejoice with him in the land of the living. The Lord said, “ It is not good that the man should be alone,” but the profited soul can say, “ It is good for me that I have been afflicted,” even though the affliction meant a solitary way, a finding that none can enter “ into the treasures of the snow.”

Yet we need the mercy of the Lord continually, that we be kept from

bonds not of *His* making Who knows how to speak a word in season to him that is weary. Many have found their hearts lifted and lightened by learning that some other walked in darkness, waiting still for light and help. So Christian in the valley of the shadow heard unexpectedly Faithful's voice of hope and trust, and he was glad that "some who feared God were in the valley as well as himself." In solitude Job said, "I know that Thou wilt bring me to death and to the house appointed for all living," but Paul, rejoicing with his friends, wrote, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." The Psalmist was "troubled, bowed down greatly," and went "mourning all the day long," but in the fellowship of love and communion of saints "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

The Lord, in His changeless mercy, guide our feet in the way of peace. Our complaints are safe with Him. He loves our praises, He never wearies of our prayers. And He knows our frame and has compassion. He sets the solitary in families, He brings out those that are bowed down, He enjoins the comforts of love, the forsaking not the assembly, the speaking often to each other, and a patient waiting for Christ.

FOLLOWER-ON.

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### THE KING OF THE JEWS.

"Where is He That is born King of the Jews?"—MATT. ii. 2.

WHAT a voice, what a sound was that in the ears of Jerusalem that day! What a commotion, expectation, perplexity, and alarm did these few words occasion! Not more arresting were the prophet Jonah's words to the men of Nineveh—"Yet forty days, and Nineveh shall be overthrown"—than were the words of the wise men to Herod and all Jerusalem with him—"Where is He That is born King of the Jews? for we have seen His star in the east, and are come to worship Him." It was the efficacy and energy of the power of God that went forth with them that produced the declared effect—"The heathen raged, the kingdoms were moved: He uttered His voice, the earth melted."

The answer given to Herod by the chief priests and scribes was not a full quotation of the prophet Micah as to the event then transpired, but was enough to alarm him. They withheld, and so came short of, the words added for the comfort and consolation of the spiritual Israel of God, "Whose goings forth have been from of old, from everlasting" (Micah v. 2). His Covenant undertakings on behalf of His dear elect people were of the everlasting duration of the eternity that is past. Before there was any day to measure time upon earth, were the goings forth of His love and purposes of mercy and grace to fallen sinners of mankind; for so He spake also by the prophet Isaiah,

“ Yea, before the day was I am He ; and there is none that can deliver out of My hand : I will work, and who shall let it ? ” (Isa. xliii. 13.) The fulness of time had then arrived in which God sent forth His Son, made of a woman, that is, with our nature assumed into an indissoluble union with His Divine eternal Person, to carry into effect all His everlasting purposes of love and mercy and grace.

“ Where is He ”—The “ Wonderful,” “ The Mighty God,” “ The Prince of Peace,” the wonder of both heaven and earth ? He was then in Bethlehem, born in a stable and laid in a manger because there was no room for them in the inn. He thus takes the lowest place, the *bottom* place, among the myrtle trees, Who is in due time to be bid to “ come up higher ” (Phil. ii. 7-10). Yea, in the days of His flesh and among the sons of the mighty He did this thing. For who in heaven can be compared unto the Lord, who among the sons of the mighty can be likened unto the Lord, Who though He was rich, for our sakes became poor, that we through His poverty might be made rich, even with His own durable riches and righteousness, “ rich to all the intents of bliss,” and rich in the riches of the glory of His inheritance.

“ Hell hunts the Babe a few days old,  
That came to rifle Satan’s fold ;  
All hands pursue Him unto death  
That came to save from sin and wrath.”

“ Where is He ? ” Not now standing at Pilate’s bar to be interrogated by that son of the mighty—“ Art Thou a King then ? ” to have His Person and Kingdom mocked and derided, when He gave His back to the smiters and His cheeks to them that plucked off the hair, when He hid not His face from shame and spitting, when His visage was marred more than any man, and His form more than the sons of men. He is not there now. That is a thing of the past, an everlasting attestation to the facts that in His humiliation His judgment was taken away, and that His love to her who is “ Jehovah’s Bride, the Lamb’s beloved Spouse,” was manifested to be strong as death, not to be quenched by the many waters of oppression, affliction, and sorrow.

“ Where is He ” in all the thirty-three years of His sojourn upon earth but in the eye and approbation of God the Father the Divine Surety and Redeemer of His elect in whom His soul delighted, His Servant to obey all the law which she had through her disobedience in Adam broken and transgressed, that righteousness might be imputed to Jew and Gentile alike, and so, by that God-Man’s obedience many might be made righteous ?

“ Where is He ? ” In heaven at the right hand of God, angels and authorities and powers being made subject unto Him. So with Hart—

“ Now look up with faith and see  
Him That bled for you and me,  
Seated on His glorious throne,  
Interceding for His own.

“What can Christians have to fear  
 When they view the Saviour there?  
 Hell is vanquished, heaven appeased,  
 God is satisfied and pleased.”

“Where is He?” Not in all their thoughts who are the ungodly, for “the wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts” (Psa. x. 4). How wonderful is this Divine declaration that He Who is omnipresent is yet excluded from that part of His dominion—the thoughts of the wicked. But it is no less truth that although He is not in their thoughts as a God Who will in due time punish them for their sins against Him or as a God Who saves lost sinners of mankind freely by His grace through the redemption that is in Jesus the Son of His love, He has perfect knowledge of all their thoughts, their every word and way, for “The Lord knoweth the thoughts of man, that they are vanity.” Hence the conclusion is drawn by the inspired Psalmist that he is the alone blessed man who is chastened of God in time, taught out of His law to see an end of all perfection in the flesh (Rom. viii. 3; Gal. ii. 16), and brought by mighty grace to rest in Christ alone, to be sustained in and brought safely through all the days of his adversity upon earth. “Where is He?” Why, with the poor and needy man, with the lowly man, is He Who is the High and Lofty One now made higher than the heavens.

“Where is He?” Neither in the eastern deserts of the Mahomedan imposture, nor in the secret chambers of the confessional or on the so-called altars of the no less imposture of popery in the west. That was an excellent thought and deed of an Evangelical minister of our own day to place over against the Lord’s Table, where the ordinance of the Lord’s Supper is observed, the words of Scripture, “He is not here, for He is risen.” Certainly, in His spiritual presence He is with His redeemed and regenerated people to the end of the world, and is graciously pleased to cause them from time to time, in a measure greater or less, to realize most blessedly the same to the comfort of their hearts and for a further confirmation of their hope in Him and personal interest in His great salvation. But in His natural body He will only be in one place at a time, and that where He now is, and, among other things (Isa. liii. 11), to sit at the right hand of God until all His enemies are made His footstool.

“Where is He?” Even waiting to receive the Kingdom whereof He is King. He is now God’s King Whom He hath set upon His holy hill of Zion, the hearer of prayer also, unto Whom shall all flesh come.

Many are coming to Him as such to-day with prayer and supplication that He would bless His Majesty the King, granting him special direction and protection from danger and evil, as also Her Majesty the Queen, preserving them firm in their attachment to the Protestant interest of the realm; that He would overrule the present war, with all the calamities incident thereto, to the honour and glory of His

Name as a God of truth and righteousness, and, as He is, the God of the whole earth (Isa. liv. 5); and that He would accomplish the number of His elect and hasten His Kingdom, putting down the kingdom of Satan and Antichrist, with all its idolatry, superstition, ignorance and crime (see Rev. xi. 18 with Rev. xviii.). Among the "twos and threes" where He is, such prayers and petitions are to-day being offered in His alone Name, and being agreeable to His revealed mind and will, there can be no manner of doubt of their being fully answered in God's own time.

*Birkenhead.*

G. A

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### "THE LORD" AS SHOWN IN MALACHI.

*"The Lord descended . . . and proclaimed the Name of the Lord. And the Lord passed by . . . and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."—EXODUS xxxiv. 5—7.*

*"I am the Lord: that is My Name: and My glory will I not give to another, neither My praise to graven images."—ISAIAH xlii. 8.*

THERE is a grand Bible study for the child of God in "The Lord" as represented and described in the last Book of the Old Testament. Five times we have some special assurance or attribute attached to those two words, and the messages conveyed are suitable both for the "present distress" and for the opening year. They are also suitable, sweet, and satisfying truths for the Christian now and in all ages. Let us then, beseeching the enlightening, and expecting the blessing of the Holy Spirit, look into the passages in the order in which they occur.

*"The Lord" is mighty in power—*"The Lord will be magnified" (Mal. i. 5). He is jealous of His own glory, and we must be jealous of it too. He will not give His glory to another, and we must not do so either. The First Person in the Trinity was wonderfully "magnified": when He created the heavens and the earth. The Second Person in the Trinity was "magnified" in the highest degree when He stooped to a malefactor's death. And the Third Person in the Trinity was gloriously "magnified" when He appeared on earth with "cloven tongues like as of fire." The Trinity is everywhere "magnified," "magnified" in the changing seasons, in the rising sun, and in the storms of nature; "magnified" as the result of salvation when a human soul passes away in perfect peace because relying solely on the merits of the Redeemer's blood; "magnified" as the result of re-creation by the Spirit, when a soul "dead in trespasses and sins" is quickened into newness of life, and thenceforth lives unto God. "The Lord" has been "magnified" during all time, and will be "magnified" through all eternity. He is "magnified" in every opening year, He

is "magnified" in the war to-day. "Be still, and know that I am God; I will be exalted among the heathen; I will be exalted in the earth." Well may the nations "be still," albeit "the earth" was perhaps never so unquiet. We read in Nahum i. 3 that "the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet." Elihu asks, "When He giveth quietness, who then can make trouble?" (Job xxxiv. 29.) And we may ask to-day, When He permits war, who then can make peace until He allows it? He will control and overrule this terrible testing time for His people's ultimate good, and for His own glory, so that He shall be best "magnified" in the end. "The Lord of Hosts is His Name," and He has "magnified" His Word above all His Name. So though a host should encamp against us, our Lord of Hosts can confound them. We may indeed "be still" in our confidence in Him. Let us take courage. The almighty Lord still rideth in the heavens, and His way in the whirlwind and in the storm will be "the right way," and man can not divert it. It may be that this present "cloud" of war is indeed "the dust" of His returning feet to call up His Church to Himself.

"*The Lord*" is definite in judgment. "The Lord will cut off" (ii. 12). This is a word of solemn warning. God will not always strive with man by His Spirit. The persistent, impenitent sinner will finally be "cut off," and that without remedy. No high position on earth will avail anything for a place in heaven. Dear reader, are you "neglecting" so great salvation? The Lord is ever mighty to save.

"*The Lord*" is infinite in love—"The Lord . . . hateth putting away" (ii. 16). "Having loved His own which were in the world, He loved them unto the end." There is no unfaithfulness with Him. It was when we were sinners that Christ died for us. He saw our sinfulness—saw and knew it all beforehand, and loved us notwithstanding; loved us to the extent of giving His life, shedding His precious blood for us. Ah! since He did this, well may we read that He "hateth putting away." He chose His Bride although she was "black" and sinful; He sought her in her wandering condition; He bought her with the heaviest price—His own life; and now He keeps her moment by moment by His Spirit, both collectively and individually, because He "hateth putting away." It is a faithful God indeed with Whom we have to do.

"*The Lord*" is sudden in His coming. "The Lord . . . shall suddenly come" (iii. 1.) This is the blessed hope of the believer—he expects his Lord's "sudden" return. "But who may abide the day of His coming? and who shall stand when He appeareth?" (v. 2). Thou who art watching and longing for Him. Much, perhaps all, that is happening around us among the nations to-day, seems to point to that "sudden" return being near. May we be found in Him, may we be found faithful, may we be found busy.

"*The Lord*" is faithful in His observation—"The Lord hearkened and heard" (iii. 16, 17). "A book of remembrance was written

before Him for them." These last four words always attract me. There is the sweet linking of Him as our Lord with us as His people. He saw it "written" but it was "written" for us! He did not need it—His memory never fails. Verses 16 and 17 are so full and grand that I must needs quote them in their entirety, although they are well known. "Then they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels [special treasure, *margin*]; and I will spare them as a man spareth his own son that serveth him." Almost the last words of the Old Testament, they are doubly precious to the loving believer. What wonderful thoughtfulness, what marvellous condescension on the part of our Lord. He "hearkened and heard." The original implies listening carefully and attentively, even bending down to listen. Beloved reader, He is listening, listening so and listening always, when we speak of Him. May we during this new year speak more "often one to another" of the things concerning the Kingdom. It is very sweet, too, that the Lord takes note of them that *think* "upon His Name." He does not forget—oh, never!—the active busy ones in His vineyard. But there are some unable to be active—this is a precious "saving clause" for them. Some have not *time* for more, others have not *ability* for more, and others have not *opportunity* for more. There are some who find it difficult to utter a word; some who can not easily express themselves; others who seem to lack opportunities—they are all included in this lovely sentence. They have often "thought upon His Name," and those who watch their lives know full well "Whose they are and Whom they serve." And perchance they give their silent testimony more often than they think, and the "book of remembrance" will reveal better things "written" of them than they supposed while they had "written" bitter things against themselves. There is only love and no bitterness in His judgment.

And so during the coming year, seeing what "the Lord" is and ever will be, we must not go forward fearfully and falteringly, but rather, fearlessly and firmly. What if clouds do overhang and encompass us? "The clouds are the dust of His feet", they prove His close proximity. He will not leave us comfortless to battle with the whirlwind and the storm and the clouds alone. "The Lord," some of Whose attributes and lovingkindnesses have been engaging our attention, is "our own God." "God, even our own God, shall bless us." "This God is our God for ever and ever; He will be our guide even unto death." The God Who ever reigns over earthly kings and kingdoms, the God of our personal experience, the God Who is a very present help in trouble—"this God is our God," unchanging, unfailing, unforgetting. Wherefore dost thou doubt?

## "A HAPPY NEW YEAR."

[Reprinted from THE GOSPEL MAGAZINE, January, 1870.]

"A HAPPY NEW YEAR," dear Editor!  
 The LORD be with thee indeed,  
 Refreshing thy soul with His visits,  
 In times of greatest need.

"A Happy New Year" to each *reader*!  
 A gift from the FATHER'S heart,  
 To comfort, bless, and sustain you,  
 And solid peace impart.

"A Happy New Year" to the *strong* ones!  
 Whose spirits dwell on high;  
 Oh! from the fountain fulness  
 Send them a rich supply.

"A Happy New Year" to the *weak* ones!  
 Strengthen their feeble knees;  
 Set them at happy liberty,  
 That their souls may dwell at ease.

"A Happy New Year" to the *young* ones!  
 Lead them from every snare;  
 Oh! fix their hearts upon JESUS,  
 Before they're encumbered with care.

"A Happy New Year" to the *children*!  
 God bless them day by day;  
 Gather them into Thy bosom,  
 Before they go astray.

"A Happy New Year" to the *scattered* ones!  
 So dear to all our hearts;  
 Give them that New Year's blessing,  
 Which only Thy love imparts.

Thou Covenant GOD and FATHER,  
 In Thy kind arms we fall;  
 Oh! give in the richest measure  
 "A Happy New Year" to us all.

Birmingham.

E. B. M.

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THE moment I suppose anything can not be for blessing, I limit God. This is a great sin—doubly, when we think of all He has done for us. The Holy Ghost ever reasons from God's revealed, infinite love to all its consequences. He reconciled; surely He will save to the end. He did not spare His Son; how shall He not give all things?—*J. N. Darby.*

## ETERNAL PUNISHMENT.

It is sad that brethren who have much in common, should feel obliged to part company upon one important fundamental truth, namely, the question of the eternity of punishment.

Several pamphlets upon the subject have recently reached me, keenly controversial, and in some cases attacking those of us who hold the "orthodox view" with a lack of charity, in that we are charged with dilating on the tortures of body and soul in hell. In a long experience amongst our various denominations, I have never heard a word which reminded me of John Bunyan's "Visions of Hell"; indeed, speaking generally, the subject of God's anger against sin is apt to find little place in our modern sermons, and the plea for a "ten minutes' sermon" does not seem to accord with the solemnities of life, death, and "judgment to come." The "sword of the Spirit" does not seem to be handled as it was in the days of Wesley, Whitfield, Grimshaw, Berridge, and Venn. Do we not lack faithful and vigorous preachers of the Gospel? like McCheyne, the Bonars, Spurgeon, and all such. Thank God for those we have. Probably they are chiefly found amongst the so-called "orthodox"; at any rate we are not ashamed of the company we are in! Saintly men in large numbers have passed away, and others who remain have handled this subject wisely, tenderly, Scripturally. Eminently Godly, they have been greatly used, and I for one feel it to be necessary to refer to them as those whose faith we do well to follow.

Surely it is useless to suppose that we can decide upon so solemn a question by the opinion of men, however great and honoured they may have been. This is a question to be brought reverently and honestly to the Word of God. For myself, John iii. 36 settles the question, declaring, as it does, three things in few words. Firstly, that "he that believeth on the Son hath everlasting life." Secondly, that "he that believeth not the Son shall not see life" (in spite of the "Larger Hope"), and thirdly, that "the wrath of God abideth on him," that is, upon the unbeliever, in spite of "Conditional Immortality." Is there any Scripture which teaches that death means "ceasing to exist"? Or can it be shown that eternal existence and eternal life are the same?

Quite frankly, spiritual death means *separation from God*, as natural death means the separation of soul and body. Can this be disproved? When our first parents "died," did they cease to exist? When the Patriarchs or the Prophets died, did they cease to exist? Did the rich man in Luke xvi. cease to exist?

Our Lord was "the Truth," and He spoke the Truth. "He spake as never man spake." Was there any exaggeration? any unnecessary alarm, in anything He said? Let an average schoolboy, of fourteen years of age, from any public school, be told that the words "eternal" and "everlasting" in Matt. xxv. 46, are the same in the Greek, then let him be asked, "What do you understand by that verse?" I venture to say that in nine cases out of ten the answer would be after this manner: "We are taught by this verse that

the blessedness of the righteous is of *the same duration* as the punishment of the wicked." Did not our Lord know the construction that would be put upon His words? Scripture never contradicts itself, but the meaning of each verse must be honestly sought.

It is strange that we see so differently about the word "oionios." It is, I believe, used 71 times: 42 times in connection with eternal life, and 7 times in connection with the punishment of the wicked, namely, Matt. xviii. 8; Matt. xxv. 41 and 46; Mark iii. 29; 2 Thess. i. 9; Heb. vi. 2; Jude 7.

What can we conclude?

Those who possess a "Schofield" Bible will find notes on John xii. dealing with the seven judgments which are clearly found in the Word of God, but there is no evidence that any of these judgments, whether they refer to the nations, or to the lost sinner, or to lost angels, can result in restitution and eternal glory. There is one judgment that can meet a lost sinner's need, and that judgment fell upon a righteous Substitute and Surety. We know of "one sacrifice for sins for ever," but we know of no sacrifice or suffering by which *a sinner can procure his own salvation by bearing the penal consequences of his own sins*. We have such perfect confidence in the "one offering", that we desire, we need, no other.

Again, we are told that the word "destroy" is a very important word, needing to be rightly understood. Granted! But what does it mean to be "destroyed"? Does it mean ceasing to exist? If so, is it by one fell stroke? Or by many strokes? Where do we learn this? Certainly not in Luke xii. 47, 48, "the many and the few stripes," for is anything remedial to be found in those stripes?

The word "destroy" is frequently used where it has no such meaning as "ceasing to exist."

"Ye shall not surely die," is one of Satan's most powerful weapons. He uses it in various ways, but always to man's loss. He is the "father of lies." All false teaching produces results, even as the good seed of the Kingdom produces its harvest.

Tell a sinner, or a congregation of sinners, that the Bible knows nothing of hell, nothing of eternity of punishment, and I can (from experience) tell what the result will be. This subject is far too solemn to be lightly dismissed from the mind. It goes to the root of the fundamental truths of God's Word. Sin, in its true nature, its subtlety, its enormity, its danger, is involved. Consequently, Reconciliation, Atonement, Redemption, are all here interlinked. All stand together, and we may well marvel that *any* price could be accepted when we remember the infinite holiness of God. Redemption by blood—"the precious blood of Christ"—brings us safely through the courts of God's justice and also sustains us in the courts of His worship, symbolized by the worship of the tabernacle. On any other way into the Holiest God's Word is absolutely silent. John iii. 16 becomes more and more precious as one advances in life, and in the knowledge of God.

JOHN WOOD.

TOUR IN THE HOLY LAND.

BY THE LATE REV. CHARLES B. SNEPP, LL.M., VICAR OF PERRY BARR,  
BIRMINGHAM.

*(Continued from page 752.)*

HERE the scenery again changes in a wonderful manner; every conceivable variety appears. The mountains themselves are different, the cascades too; the river likewise, bounding over the great boulder stones in the valley below, gathering force and depth in its outward journey. So too should be the course of the true Christian: new experiences and enjoyments of the Divine love and grace in Christ Jesus; fresh manifestations of Jehovah's power and Covenant love and faithfulness; more entire consecration to His service, more vigorous efforts in His cause. Faith and hope and love should grow exceedingly, gathering intensity of power and influence as he gets nearer his heavenly Home and draws closer and closer to the great Centre of all Divine influence, "Christ Jesus." The time and distance perceptibly lessen between him and the golden crown, the palm of victory, and the "Well done, good and faithful servant."

After travelling all day and night we reached Paris at the break of day. My kind friend, Dr. Forbes, persuaded me to take part in his service, and preach for him in his beautiful church.

We did not care for staying long in this gay city. I have visited it several times before, and each time seen more of its thoroughly worldly character, and sad alienation from the true God.

I felt no wish to stay there. A verse from Dr. Watts flashes through the memory:

"Let worldly minds the world pursue,  
It has no charms for me;  
Once I admired its trifles too,  
But GRACE has set me free."

We visited a few places of interest in passing through, and then delighted in starting off once more on our homeward journey. We left Paris Monday, January 8th; reached Calais somewhat tired, but in good time for the boat. It poured with rain, and I was thankful to get a comfortable berth in the saloon, where I remained till tidings reached us we were once more nearing the English shore. Curiously enough, we left dear old England in the snow and returned in the rain, pelting rain, but have been most graciously favoured with fine weather in all our journeying through the Holy Land. We reached London about six o'clock on Tuesday morning, and soon after breakfast I started for the Birmingham train, full of thankfulness to God for His Divine protection and blessing throughout our journey.

And now, friends and companions in travel, adieu! We have enjoyed together, through the Divine blessing, a most interesting and successful tour. It was a pleasure to act as your honorary chaplain, and I recall with thankfulness many of our Bible readings and united prayers. May the Divine blessing rest abundantly upon you all: my heart prayerfully

remembers each. May Dr. Cranage, who originated our tour, become increasingly successful in training the minds and forming the character of the young committed to his charge; and in his many Christian undertakings, assisted by his excellent secretary, Mr. Weston, may he find enlarged spheres of usefulness, both in the "Old Hall" School, and in the "New Hall" Mission Room, at Wellington, Salop.

And may my warm-hearted friend, Miss Bacon, granddaughter of the late Governor of the Isle of Man, in her amiable character succeed in every effort to do good, and in a faithful determination to follow Christ; may my kind friend Miss Murray be encouraged to pursue with vigour her loving efforts in the Sunday School, and her visits in her district at Dundalk; and may both these ladies follow the bright examples of their excellent mothers. May Mr. Mander and his amiable daughter, of Glen Bank, Wolverhampton, be spared to continue much good in various ways, and for many years to come. May the bold and intrepid Miss Eagleson, of Glynn Park, find full scope for her energies in the noblest of all works, that of following the example of the Lord Jesus. May my worthy friend, C. B. Cooper, of Edgbaston, be daily strengthened to continue his zealous labours for the cause of Christ and His Gospel, in Birmingham, and be richly prospered in every earthly undertaking. May the calm and excellent Mr. Mercer, of Clitheroe, be abundantly blessed in his family at home, and in his warm and zealous support of the cause of Christ in the Mexican Mission. And may the four young men who accompanied us from "The Old Hall," Salop, Messrs. Knapton, Chamberlain, Tebbitt, and Brown, find their minds enlarged by travel, and their hearts increasingly drawn towards the Better Land and "the King Messiah" Who shall soon reign there! May our conductor, Henry Crunden, as successfully conduct many other parties, and himself be conducted by the Prince of Peace through the pathway of holiness and faith to the heavenly mansions above! And may our Tourist and Excursion Directors, Messrs. H. Gaze and Son, who did their best for the success of our tour, contribute for many years to the pleasure and success of other parties, facilitating their plans and enabling them to undertake all kinds of tours to every place of interest and instruction, all over our globe.

*(To be continued.)*

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JOHN WELCH.

[1570-1622.]

"THE memory of the just is blessed: but the name of the wicked shall rot" (Prov. x. 7). Is there not, dear reader, something pleasing and profitably interesting in meditating upon the Godly lives of the saints of other days, when connecting the recollection of their piety and labours in midst of persecution and banishment, with the thought of their now happy and glorious conditions. Looking back through

the vista of past generations, we may survey the history of the holy men of old, who in their day walked with God, whose ashes have long been reposing in the undisturbed silence of the grave, and whose remembrance is still, and will remain, dear to the Church of Christ. Among the many, and indeed in the foremost rank of our Scottish divines, is the subject of this short sketch, whose name adorned the annals of the Church during a part of the sixteenth and seventeenth centuries.

John Welch was born in the year 1570, of parents in a very respectable station in life, his father being laird of Coliestoun, Dumfriesshire. His conduct in early life, though displaying a bold and adventurous spirit, afforded not the slightest prospect of the pious and devoted character which he afterwards bore. Instead of profiting by the instructions he received, he indulged in the most vicious practices, and proved a source of grief to all his relatives. So far did his wayward disposition carry him, that he joined a band of border thieves, living, for some time, entirely by plunder. This mode of subsistence he was not long in finding to be no less precarious than it was dishonourable, and he resolved to quit his abandoned companions, and return to his father's house. In returning, he stopped for some time at Dumfries, where he resided at the house of Mrs. Forsyth, who was a relative of his own. This good lady kindly undertook to effect, if possible, a reconciliation between the profligate youth and his offended father. Providentially, while John remained with her, his father came to pay her a visit, and, after the usual salutations, she inquired whether he had ever heard any news of his son John. The mention of his son touched the parent's feeling heart. "O cruel woman! how can you name his name to me?" said he. "The first news I expect to hear of him is that he is hanged for a thief." Mrs. Forsyth attempted to comfort him with the hope of better days. "Many a profligate boy," said she, "has become a virtuous man." A ray of hope seemed to dart across the gloom, and he eagerly inquired whether she knew that his son was yet alive. She answered in the affirmative, at the same time expressing a hope that he would prove a better man than he had been a boy. John was immediately called in, and falling at his father's feet, he burst into tears, and earnestly entreated pardon for his misconduct, promising to be in future a dutiful and affectionate son. For a time the father was inexorable, but, overcome at length by the urgency of the youth's importunities, combined with the kind intervention of Mrs. Forsyth, he yielded, and a reconciliation took place. The profligate son was restored to all the comforts and advantages of home, and his after life evinced that a change of a higher and holier character had taken place in his heart—a change so evident as to warrant his relatives in believing that, though once dead, he was now alive again; though once lost, he was now found.

As Mr. Welch perceived that his son was anxious to become a minister of the Gospel, the young man was sent to college, where he acquitted himself to the high satisfaction of all his teachers. After he

had been licensed to preach the Word, the first place in which he was invited to labour was in the town of Selkirk. Faithful to the cause of his Lord and Master, he proved himself "a workman that needeth not to be ashamed, rightly dividing the Word of truth." His zeal was not long in drawing forth the opposition of the careless, who strove in every possible way to defeat his exertions, and discourage his heart. But the constant resource of the Godly minister was to a throne of grace. From the beginning of his ministry, indeed, he reckoned that day ill spent, seven or eight hours of which were not dedicated to prayer. He was often accustomed to spend a great part of the night in secret communion with the Almighty, and in his pastoral duties he was active and indefatigable, preaching publicly once every day, and spending much of his time in visiting and catechising his people.

As might have been expected, the fidelity of Mr. Welch excited the violent enmity of not a few under his charge; and in particular a local proprietor seems to have persecuted him with such unrelenting perseverance, that he felt himself compelled to quit a place where his labours were far from being truly appreciated. An opportunity soon offered, by a call from Kirkcudbright, which he readily accepted. Mr. Welch's ministry at Kirkcudbright was of short duration, but while there he appears to have had much comfort and success in his work. He was blessed in being used in the salvation of many souls, among others, Mr. Robert Glendinning, who became his successor in that very parish. It is worthy of notice here that the latter is the Robert Glendinning to whom the celebrated Samuel Rutherford wrote several of his famous "Letters," the adjacent parish being that of "Fair Anwoth, by the Solway," so dear to Samuel Rutherford. "At Kirkcudbright," says his biographer, "he reaped a harvest of converts which subsisted long after his departure, and were a part of Mr. Samuel Rutherford's flock, though not of his parish, while he was minister at Anwoth." "While Rutherford was at Anwoth," says Livingstone, "he was the instrument of much good among a poor ignorant people, many of whom he brought to the knowledge and practice of religion, and was a great strengthener of all the Christians in that country who had been the fruits of the ministry of Mr. John Welch."

In the year 1590 Mr. Welch was transferred from Kirkcudbright to Ayr. At the commencement of his incumbency there, wickedness prevailed to a great extent, and so violently opposed were the people to religion, and its ministers, that their new pastor had some difficulty in finding accommodation in the town. He experienced, however, a warm and hospitable reception from a Mr. Stewart, an eminent Christian, who proved himself a warm friend and fellow-helper to Mr. Welch in the work of the Lord. During the earlier part of his sojourn in Ayr he had many difficulties and opposition to contend with, yet under the power of the Gospel, the spirit of dissension speedily disappeared, and Mr. Welch rose daily higher in the estimation and regard of his flock. They respected him as a faithful and consistent ambassador of Christ; they loved and admired him as their counsellor and

friend. In discharging his pastoral duties, he was most exemplary. Besides devoting the third part of his time to prayer, and sedulously improving his mind by study, he preached, as at Selkirk, once every day. And if in labours he was truly abundant, his success was most encouraging, so that many years after, David Dickson of Irvine, himself a most able and efficient minister, was accustomed to say, when congratulated on the success of his ministry, "The grape-gleanings in Ayr in Mr. Welch's time were far above the vintage of Irvine" in his own. It is recorded that his preaching was plain, spiritual, and searching, with little or no show of learning, but so tender and pathetic that his hearers were often moved to tears. His humility and tenderness of conscience appear to have been very great. Sometimes, before going to preach, he would send for his elders, and beseech them to pray for him, that he might have a door of utterance opened to him, as he felt himself to be deserted by the Almighty. Often, it is said of him, he would retire to the church of Ayr, which was at some distance from the town, and there spend whole nights in prayer, in an audible, and sometimes a loud voice. The plans which he followed in reclaiming transgressors were, in many cases, at once ingenious and successful; space, however, will not admit of quoting any of the many instances recorded in his "Life" by its Author, the late Rev. James Young, an eminent minister of the Gospel.

It is interesting to note that Mr. Welch married Elizabeth, daughter of John Knox, the great Reformer, a woman who had imbibed much of the intrepid and dauntless spirit of her father. A black cloud was beginning to overspread Scotland, and the time was fast approaching when the faith and fidelity of the Godly, both among ministers and people, were to be sorely tried. Mr. Welch was not unobservant of the signs of the times. Often did he wrestle with God for the Church of Scotland, that amid all her sufferings she might come forth pure and unscathed. The times were portentous, and the judgments of God were abroad upon the land. To prayer, therefore, he had incessant recourse, and while all around him were in consternation at the threatening approach of the plague, which had carried its desolating ravages even to the neighbourhood of Ayr, this man of God remained unmoved. His heart was stayed, trusting in the Lord, and he was supported by the thought that "the Angel of the Lord encampeth round about them that fear Him."

His ministry at Ayr was crowned with the Divine blessing in a very eminent degree; but the fire of persecution was lighted in Scotland, and his labours, as well as those of many of his brethren, were brought to a speedy termination. James VI from the day of his accession to the throne, was evidently desirous to destroy the Church of his fathers in Scotland, and to plant Prelacy in its place. With this object in view the wily monarch resolved to abolish the General Assembly of the Church of Scotland, and in 1605 issued a decree prohibiting the meeting of Assembly. This tyrannical spirit excited a keen feeling of indignation among his Scottish subjects. They were unwilling to part with

their Assemblies, and a number of the most devoted and faithful ministers of the time, refusing to acknowledge the right of the monarch to suspend the proceedings of the Ecclesiastical Courts, resolved to assemble under the authority of "the King of kings." A number of them accordingly met at Aberdeen in the month of July, 1605, and amongst them Mr. Welch. No business appears to have been transacted, but in the eyes of King James their conduct was such as to call for summary punishment. Within a month all those who had been present were seized as being guilty of treason. Mr. Welch was imprisoned, first at Edinburgh, and then at Blackness Castle, after which he was banished from Scotland. From Blackness he wrote his famous letter to Lillias Graham, Countess of Wigton, which letter, if it be the Lord's will, may appear at some other time in the GOSPEL MAGAZINE.

On November 7th, 1606, Mr. Welch with several of his brethren set sail from Leith, and though at the early hour of two in the morning, many came to witness their departure. Before leaving the harbour, they engaged in prayer, and sang the twenty-third Psalm; after which they set sail to cross, the now perilous, North Sea. The ship being destined for France, they landed at Bordeaux. Mr. Welch at once directed his attention to the acquisition of the language, which, in fourteen weeks, he had so completely effected as to be able to preach in French. His pulpit discourses were so much admired that in a short time he received a call to the ministry, first at Nerac, and then at St. Jean d'Angely, a town of considerable extent, where he laboured with much acceptance for sixteen years. His fidelity in the exposition of the Truth was remarkable. Even in the presence of people of the highest rank, who were occasionally his hearers, he spoke with the utmost boldness, holding not the persons of men in admiration, but praying earnestly to be delivered from "the fear of man, which bringeth a snare."

When Louis XIII of France made war upon the Protestants, the city of St. Jean d'Angely was besieged, but Mr. Welch encouraged the citizens so strongly that, under the blessing of God, they were able to maintain their ground with such resolution and firmness as compelled the king to offer them conditions of peace. While the king remained in the town, Mr. Welch preached as usual. On one occasion the Duke d'Esperson was sent to bring him out of the pulpit into the presence of the monarch, and as soon as he entered the church where Mr. Welch was preaching, Mr. Welch commanded to make way, and to set a seat that the duke might hear the Word of the Lord. The duke, instead of interrupting him, sat down, and gravely heard the sermon to the end; and then told Mr. Welch he behoved to go with him to the king; which he willingly did. When the duke came to the king, the king asked him why he brought not the minister with him, and why he did not interrupt him? The duke answered, Never man spake like this man, but that he had brought him with him. On entering the king's room, Mr. Welch kneeled and silently prayed for wisdom and

assistance. Thereafter the king challenged him, how he durst preach where he was, since it was against the law of France that any man should preach within the verge of his court? Mr. Welch answered, "Sire, if you did right, you would come and hear me preach, and make all France hear me likewise; for I preach not as those you hear preach. My preaching differs from theirs in these two points: First, I preach you must be saved by the death and merits of Jesus Christ, and not your own, and I am sure your own conscience tells you, that your good works will never merit heaven for you. Next, I preach that, as you are king of France, you are under the authority and command of no man on earth. Those men whom you hear, subject you to the Pope of Rome, which I will never do." The king replied no more but "Well, well, you shall be my minister"; and some say, called him "Father," which was an honour the kings of France bestowed upon few of the greatest prelates in France; however, he was favourably dismissed at the time, and the king also left the city in peace.

*Haddington.*

J. G.

*(To be continued.)*

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## Correspondence.

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

*To the Editor of the GOSPEL MAGAZINE.*

DEAR SIR,—A Christian sailor belonging to one of the Battle Squadrons writes: "Dearly Beloved in the Lord, I have long desired to send you this note, to express my deep gratitude for the great measure of help and encouragement derived from the Gospels, tracts, books, etc., you have so kindly sent me from time to time. I should like to say I was brought to the knowledge and enjoyment of God's wondrous saving grace in 1901, while serving aboard H.M.S. "Royal Oak." Since that joyous day Christ has become to me exceedingly precious and sweet. As for me, I am full of failure and disappointment to Him, not worthy so much as to gather the crumbs that fall from His table; nevertheless, blessed be His Name, His love and patient dealing win my heart. I stand 'complete in Him,' 'accepted in the Beloved,' 'sealed unto the day of redemption,' the redemption of our bodies, when this corruptible must put on incorruption, and this mortal must put on immortality. What a great day that will be! To look upon that glorious face (once marred more than any man's), Who is to us the Fairest among ten thousand and the Altogether Lovely.

"And I shall see Him face to face,  
And tell the story, Saved by grace."

"And, dear brother, to the end that my comrades should come to the knowledge and joy of a personal Saviour, I am proud to have the

honour of serving Him by prayerfully distributing the Word of Life you send me, and it will be a joy to your heart to know that the dear Lord is working mightily, inasmuch as we are having quite a number who are secretly seeking the way of life. We have many on our hearts to pray for, and we believe that these will be brought from nature's darkness into His most marvellous light. When weather and routine permit, we hold a Gospel meeting on Sunday evening, and it is much appreciated."

Fresh help is needed to enable me to respond to the many appeals from the Front and Fleet.

Yours sincerely,

6, STIRLING ROAD, BATH ROAD,  
BRISTOL, *December, 1914.*

R. E. BRIDER.

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## Protestant Beacon.

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### THE CHURCH ON THE THAMES.

A LECTURE DELIVERED BY THE LATE REV. S. A. WALKER, M.A.,  
IN ST. MARY-LE-PORT CHURCH, BRISTOL, IN 1877.

*(Concluded from page 757.)*

WITH regard to the Church of Rome, we have abundant evidence that our Church repudiates its doctrines from beginning to end. That principle is laid down with very great clearness in these Articles. For example, the Article concerning the Church says, truly, "The visible Church of Christ is a congregation of faithful [that is, believing] men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." We know how far the Church of Rome departs from that definition. Then, concerning the Sacraments, Baptism and the Lord's Supper, the same testimony against Rome is maintained.

I should like to say just a word on the subject of the Lord's Supper, before I conclude, to give you an idea of the true doctrine held by the Church of England concerning this much discussed ordinance, and the light in which the Church of England regards it. The twenty-eighth Article says, "The Supper of the Lord is not only a sign"—our Catechism says a Sacrament is an outward and visible sign of an inward and spiritual grace—"of the love that Christians ought to have amongst themselves one to another, but rather is a Sacrament of our Redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the Body of Christ, and likewise the cup of blessing is a partaking of the Blood of Christ. Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord can not be proved by Holy Writ, but is repugnant to the plain words of Scripture,

overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner"—nothing can be clearer than that. "And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith." It is not by the mouth, it is by faith; nothing can be clearer than that declaration. We have the same faithful testimony in other Articles. For example, with reference to masses, it is said, in the thirty-first Article, they are "blasphemous fables and dangerous deceits." Now, I have just run rapidly through a few of the Articles in order to show you what is the character of the Church of England, that is to say, it adopts all the truth of God's Word, and it repudiates all the inventions of man. There is no Church in the world where the doctrine of the Gospel of Christ ought to be more faithfully, clearly, and fully preached than in the Church of England, simply because we are authorized by our Articles to preach all the counsel of God, and to repudiate and denounce everything that is contrary to that Word. If there is anything in the services of the Church that appears in word or statement to be erroneous, we are bound to appeal at once to the Articles, and say, "There is the doctrine of the Church of England, and the same must be understood here also."

I might, if time permitted, show you from the Ordination Service for the admission of ministers to the Church what their commission is, and how true to Scripture it is. The only commission I received, or could possibly receive, as a clergyman of the Church of England, was that a Bible was put into my hand, and I was told to go and preach the Gospel of the Lord Jesus Christ. Moreover, I was asked one very important question, which I am bound to remember. I was asked, "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word?" Of course I said, "I will, the Lord being my helper." Then, "Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?" And I replied, "I will endeavour myself so to do, the Lord being my helper"; and the service proceeds thus—"Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hand, saying, Take thou authority to preach the Word of God, and to minister the holy Sacraments in the congregation where thou shalt be lawfully appointed thereunto." There is my commission. In the Roman Catholic Church there is a chalice and a paten put into the hands of the candidate, and he is told to go and offer sacrifice for the living and the dead. There is no such thing in the Church of England. If a clergyman of the Church of England offers sacrifices, if he takes upon himself the office of a priest, he is no clergyman of the Church of England; he goes outside his commission, outside his Church. The moment he does that, I maintain he ceases to be a presbyter of the Church of England, and counterfeits a priest of the Church of Rome, needing only to be ordained a priest of that

Church. He occupies an extraordinary abnormal position, of which he can not give any account, because he can not tell by what order or commission he fulfils the part he is attempting. On the one hand, he has no commission to do what he does from the Church he belongs to ; and, on the other hand, he is repudiated by the Church he apes, because he has not received his orders from that Church, although it is evident that his feelings harmonize more with that Church than they do with the Church of England. Therefore I say he has no position or *locus standi* whatever. He is neither one thing nor the other ; but most certainly he is not a clergyman of the Church of England.

I have no commission, I repeat, to offer sacrifice or to be a priest, to offer masses, to attempt to act upon the bread and wine so as to change their nature. I am told to administer the two Sacraments, which the Lord Jesus has expressly appointed, which consist of a sign, and a thing signified. In the case of the Lord's Supper, the bread and wine signify or represent merely the body and blood of Christ. I am told that they are received by faith only, and not by the mouth. There is the doctrine of the Church of England. And I pray you, my dear friends, to judge of the Church of England, not by the assumptions of men who want to be something else than what they are—men who, if they were honest and straightforward, would go out of this Church, and into the other where their hearts are—but judge of her by what is open to you all to study, and to make yourself thoroughly acquainted with, these Articles, these standards and formularies of the Church. See what the Church says of herself—do not judge of her according to the representations of her enemies or detractors, or those who are disloyal to her, traitors, as I am obliged to call them—but judge of her by her own formularies, and mark well the character stamped on them at that glorious Reformation in which their compilers bore so great a part, and with which they are so entirely identified.

May the Lord enable us to understand this, and whilst we value the Church to which we belong, to value far more the truth contained in the Church. As I have said again and again, the Church is a thing that passes away, it is only the vessel that contains the precious treasure that has been put into it. The Apostle Paul says of himself and others, as ministers of the Gospel, " We have this treasure in earthen vessels ; that the excellency of the power may be of God and not of us " (2 Cor. iv. 7). What we are to look to is the treasure, and not the earthen vessel in which it is contained. Do not let us give honour to the vessel instead of to the contents of the vessel. The treasure is the Word of the living God, it is the work of the Lord Jesus Christ, that glorious salvation that He accomplished ; it is the work of the Holy Ghost in our souls, to make us new creatures, children of God, to make us realize the blessedness of that Gospel which we have received, to enjoy that glorious hope that belongs only to the believer in Jesus—not to the members of this or that Church, but to members of the living Church of Christ, which is composed only of those who belong to Christ, Who washed us in His blood, and clothed us with His righteousness, and Who

gives resurrection life, that is eternal life, to all those whom He has redeemed with His precious blood. May God the Holy Ghost apply these words to us ; may we rejoice that it is our privilege, independently of all Churches, and all forms, to read this blessed Word for ourselves, and to go direct to the throne of grace to obtain mercy and find grace to help in the time of need. May God bless His own Word, and all the glory of it be to Father, Son, and Holy Ghost. Amen.

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### AGED PILGRIMS' FRIEND SOCIETY.

BY THE SOCIETY'S SECRETARY.

THE new number of *The Quarterly Record* is ready, and will be sent, post free, to any address ; it will be found especially useful in enlisting the support of new friends. The present issue contains a portrait sketch of the late Professor Orr, and other illustrations, together with a variety of articles bearing upon the work of the Society.

Daily £43 is needed to meet the pensions and to maintain the seven Homes. The Institution feels the prevailing stress, but the eyes of the Committee are up unto the Lord, that He will graciously incline His people to supply the needs of the 1500 aged pilgrims upon the books. "Distributing to the necessity of saints" is enjoined upon the Church of God, working in their several spheres of Christian duty and activity, with conscience towards the Lord Whom they serve ; working also hopefully, patiently, prayerfully ; and such are called upon to consider those among themselves who may stand in need of sympathy and help. The necessity meant is that of distressed and straitened circumstances ; the hard necessity of poverty or of pain. We are to make common cause with it ; to be joint partakers of it ; to have the communion of it with them. Such is the real import of the word used by the Apostle. It is not a mere distribution of alms from the purse, or crumbs from the table. It is not a mere conveyance of charitable gifts and offerings, on however large a scale. It is that no doubt ; it is that at the very least. But it is something more than that, and something better. It is fellowship, joint participation. This we desire to keep in view by the system of the distribution of our pensions by the hands of Christian friends visiting the recipients in their own dwellings.

The following glimpses of pensioners will give our friends some of the characteristics of those we are privileged to help. L. C., of Leicestershire, aged 66, says :—" I thank the Committee for giving me the pension. I am lost in wonder, love and praise that ever the Lord should so think upon me as to supply my temporal needs ; to Him be the praise for inclining the hearts of His dear people to minister to my wants. It went very hard with me before I received the pension, as I live all alone. For more than twenty years I have walked 3½ miles on Sundays and week-nights to hear the Gospel—' From grace it proceeds ; it's all of the Lamb.' " L. D., of Norfolk, aged 65, a £7 7s.

pensioner, in sending a gift for the Sale of Work, remarks :—" My father was a missionary in the London slums for about thirteen years. I have not been able to be in bed since March, 1912 ; I sit in a chair and God gives me beautiful sleep." This afflicted one writes a clear hand, and spends much time in committing to paper her thoughts upon sacred themes. C. G., of Wilts, aged 63, writes :—" I am sorry I have not been able to collect anything this time ; if people who have plenty only knew how much good they could do by helping such a Society, I am sure they would assist. I for one know what a blessing it is, for one's rent is such a trouble to get." E. N., of Surrey, aged 78, a £7 7s. pensioner, sends a donation and says :—" I thank my heavenly Father, Who has thus far brought me on my journey nearly to the end of 78 years. I desire to return thanks to the subscribers and to the Committee for their remembrance of unworthy me." J. A. C., of Sussex, aged 72, after a married life of forty years, passed away on the same day as his wife, and they were interred together. He was a member of a very old Hastings family, and was one of the old postillions, a calling now almost extinct. M. G. G., of Devon, aged 81, " was a true and simple-hearted child of God, and always most grateful for the tokens of His love to her which came through His people, and I would like for myself, as well as for her relations, to thank your Committee for their kind gifts to her, which helped to cheer her last years on earth and kept her from anxiety as to the necessities of life." J. C., of Berks, aged 74, a £7 7s. pensioner, passed away in October last after acute suffering. She bequeathed her pictures and a musical box to our Hornsey Rise Home. Among her last words were " Rooted," " Grounded," " Settled," " Praise ! "

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Is it not blessed to be able to sing of judgment as well as mercy ? Surely it is among our chiefest blessings, that it has never yet been said of us, " Let them alone." Israel was blessed while God brought down their heart through heaviness ; for they cried unto the Lord in their trouble. The sorest word ever spoken to Israel was, " Why should ye be stricken any more ? Ye will revolt more and more." Can not we testify that Love has rebuked and chastened again and again, when we have turned aside ? Has He not been unwearied in preserving our faith ? Though Satan has been permitted to sift, His grain of wheat has not fallen to the ground ; though cast into the furnace, the Refiner has sat over His treasure, because to Him the trial was precious. When sin has separated between Him and us, when idols have scattered our thoughts here and there, has He not been bent on restoring ? has He not yearned over His Ephraim ? Sometimes He almost breaks the heart with such a look as He gave Peter ; sometimes He overcomes by feeding with the rod and judgments. But of this we may rest assured,—blessed thought !—He will restore till we can say, in the spirit of Him Who was dumb before His shearers, " *Any thing with Thy smile, any thing but Thy frown.*"—*The late Theodosia, Lady Powerscourt.*

## Passing Events.

## A MONTHLY RECORD.

ONE of the most important events of the past month was the King's visit to the Front. *The Times* of Dec. 7th reported that His Majesty saw his army in the field, going everywhere except actually into the trenches, "visited the wounded, conferred with the leaders of our French Allies, and met the King of the Belgians on his own soil. King Albert was decorated with the Order of the Garter by the King in person. Sir John French was presented with the Order of Merit. A soldier of the Indian Army was given the Victoria Cross. Another Indian soldier has also been awarded the Victoria Cross, but was ill in hospital, so that the King could not personally decorate him." Before leaving General Headquarters His Majesty issued the following Special Order of the Day to the Army:—"Officers, Non-Commissioned Officers, and Men—I am very glad to have been able to see My Army in the Field. I much wished to do so in order to gain a slight experience of the life you are leading. I wish I could have spoken to you all, to express My admiration of the splendid manner in which you have fought and are still fighting against a powerful and relentless enemy. By your discipline, pluck, and endurance, inspired by the indomitable regimental spirit, you have not only upheld the tradition of the British Army, but added fresh lustre to its history. I was particularly impressed by your soldierly, healthy, cheerful appearance. I can not share in your trials, dangers, and successes; but I can assure you of the proud confidence and gratitude of Myself and of your fellow-countrymen. We follow you in our daily thoughts on your certain road to victory.—GEORGE, R.I. December 5th, 1914."

His Majesty is the first King of England since George II. to be present on a field of battle to greet his soldiers and to inspire them to fresh efforts. The effect of his visit is thus described by "Eye-Witness":—"The King's appearance among us has set the seal on our past success and is a pledge of future victory. But its most striking success lies rather in the personal element, in the interest His Majesty has evinced in the welfare of the men who are fighting their country's battles. None who saw their faces and heard the spontaneous outburst of cheering from the waiting ranks could have any doubt as to the intense pleasure and genuine enthusiasm aroused by the presence of the Sovereign among his war-worn troops. In a war in which there has been a necessity for complete silence as to the exploits of units or the daring deeds of individuals, in which popular applause has been unattainable and outward show and pomp entirely absent, the troops have nevertheless now gained the feeling that, however little the details of their deeds may be known, their efforts and sacrifices are recognized by their country and are fully appreciated by their King. And the

visit is not only of national importance. It is an historical event, for it included two meetings which will rank among the most famous in the world's history: that of December 1, when the King had an interview with the President of the French Republic and with the Generalissimo of the Allied Forces; and that of December 4, when he met the King of the Belgians on the last corner of Belgian soil left to that suffering nation. Both these meetings took place on the battlefield, within sound of the guns. It is just 100 years since Europe was convulsed in another universal war, and the Allied Sovereigns swore to continue the struggle until the military domination of France was destroyed. The centenary could be celebrated in no more fitting manner than by this meeting on the field of battle between the rulers of those countries, then the bitterest foes, now united in the endeavour to destroy another and a more deadly military despotism than has ever existed."

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The Prince of Wales has been appointed an aide-de-camp to Sir John French, and he is now displaying great activity at the Front, and is very popular among the troops.

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A British Naval victory was announced in the Press on Dec. 10th. *The Times* of that date gives the following summary of this cheering item of news:—"An important British Naval success is reported from South American waters. The Admiralty announced last evening that on Tuesday morning a British Squadron under Vice-Admiral Sir Frederick Sturdee sighted off the Falkland Islands a German squadron consisting of the *Scharnhorst*, *Gneisenau*, *Nürnberg*, *Leipzig*, and *Dresden*. Three of these five warships were sunk, including the flagship of Admiral Count von Spee. The two others fled from the action and were pursued. The result of the chase is not yet announced." Subsequently it was announced that the *Nürnberg* also was sunk, that the action lasted five hours, and that our losses were only four killed and seven wounded.

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The burial of Field-Marshal Earl Roberts took place on Nov. 19th last in St. Paul's Cathedral, with the deepest tokens of national respect. The King attended the service in his uniform as a Field-Marshal, and Lord Kitchener was one of the pall-bearers. Lord Roberts was laid to rest near the tomb of Nelson. Native officers of the Indian Army were present among the comrades-in-arms of the deceased Field-Marshal in St. Paul's. Great crowds lined the streets in silence on the route of the funeral procession.

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At the commencement of the war there were about 500 British Jews in His Majesty's forces. Now there are over 5000.