

THE GOSPEL MAGAZINE.

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

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The Family Portion ;

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

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

OUR COMFORTING GOD.

"Sing, O heavens ; and be joyful, O earth ; and break forth into singing, O mountains : for the LORD hath comforted His people and will have mercy upon His afflicted."—ISAIAH xlix. 13.

WHAT a grand hallelujah chorus of praise is here suggested ! The heavens above, and the earth beneath, and the mountains towering above us, are called upon to unite in joyous expressions of praise and gladness, because of the comfort and compassion which JEHOVAH bestows upon His afflicted people. A similar passage occurs in an earlier chapter. "Sing, O ye heavens ; for the LORD hath done it : shout, ye lower parts of the earth : break forth into singing, ye mountains, O forest, and every tree therein : for the LORD hath redeemed Jacob, and glorified Himself in Israel" (xliv. 23). Down here, then, in this world of sin and sorrow, there are special occasions in the experience of God's people when they should appropriately sing songs of praise and gladness to "the FATHER of mercies and the GOD of all comfort." God's people may sometimes be constrained to groan and sigh, but while their weeping may endure for a night, their joy cometh in the morning. Let no member of the LORD's family be afraid to rejoice. The LORD's people are the only people in the world who have reason to rejoice. As John Newton says :

"Solid joys and lasting treasure
None but Zion's children know."

Wherefore, "Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart" (Ps. xxxii. 11). The LORD'S people in the prophecy of Isaiah are primarily the people of Israel, or the people of Zion. This is clear from the first chapter. "The ox knoweth his owner, and the ass his master's crib: but *Israel* doth not know, *My people* doth not consider" (verse 3). But the spiritual promises to Israel may rightly be applied to the spiritual Israel. These spiritual promises will all be fulfilled to the chosen nation in GOD'S Own time, and it is therefore evident that a glorious future is yet in store for that people. For our present purpose, however, we propose to think of our comforting GOD in relation to the whole family of faith, the Church which He hath purchased with His Own blood, the people of His eternal choice.

1. *First, then, we may gather that it is JEHOVAH'S fixed purpose to comfort His people.*

He has a people both amongst the Jews and amongst the Gentiles. He has a flock all the sheep of which He gave to His SON. These all He intends to comfort, sooner or later. By nature they are in the bondage of sin and Satan. They are led captive by Satan at his will. Their lives are made bitter by hard bondage. They are made to feel that it is an evil thing and a bitter to walk in the ways of sin. They are made to discover that "The way of transgressors is hard." They are indeed an afflicted people. The LORD, however, hath loved them from eternal times. They, unlovely though they are, are the objects of His choice. For their redemption He, in the fulness of time, sent forth His SON. For them the penalty of their sins was borne by the SURETY of the eternal Covenant, and in due time every one of them shall see CHRIST by faith, and believe on Him as their holy and Divine SUBSTITUTE and SAVIOUR, and come into the enjoyment of everlasting life. (See John vi. 39, 40.) So certain is their ultimate salvation that the assurance of their "everlasting consolation and good hope through grace" is put in the past tense. "The LORD *hath comforted* His people." It is also put in the future tense to show that not one of the lost sheep shall fail to be brought back from his wanderings. "The LORD *shall comfort* Zion: He *will comfort* all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving,

and the voice of melody" (Isaiah li. 3). Thus the LORD's purposes of comfort and mercy shall all be carried out without fail. "ALL that the FATHER giveth Me *shall* come to Me; and him that cometh to Me I will in no wise cast out" (John vi. 37). O what encouragement is here for ministers, Sunday School teachers, missionaries, and all labourers in the LORD's vineyard. Their "labour is not in vain in the LORD." He will certainly "make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory" (Rom. ix. 23), and the credit will not be theirs but His.

O, ye people of GOD, beware of being proud of GOD's distinguishing mercy shown to you. Let the consciousness that you have experienced His grace humble you to the dust, and influence you to walk softly and humbly before Him, and prevent you from saying harsh things of those who do not see with you. "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (1 Cor. iv. 7).

There may be times when the LORD's people may think GOD has forgotten or abandoned them. They may think they are too wicked for His grace to reach them. "Zion said, The LORD hath forsaken me, and my LORD hath forgotten me." But what she said was utterly wrong. The LORD answers her by saying, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me" (Isa. xlix. 14-16). The LORD will not forget, nor will He abandon any one of His chosen people. Be encouraged, then, ye awakened sinners. You are certainly bad enough to be cast into hell, but the LORD has redeemed you by the blood of the LAMB, and He has purposed to bring you to glory. Repair to Him, then, with the burden of your sins. He will welcome you. He will blot out, as a thick cloud, your transgressions, and as a cloud your sins. He "will have mercy upon His afflicted."

2. *Secondly, observe that JEHOVAH comforts His people through the redeeming work of His dear Son.*

There is no Gospel comfort apart from CHRIST. If we have redemption, it is through His blood. It is according to the riches of Divine grace. It is He Whom the LORD hath anointed "to

preach good tidings to the meek." It is He Whom He hath sent "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." It is He Whom the FATHER sent to comfort all that mourn; "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. lxi. 1-3). He it was Who was wounded for their transgressions and bruised for their iniquities. It is with His stripes that they are healed. Of Him the FATHER says, "For the transgression of My people was He stricken" (Isa. liii. 5, 8). If you are comforted, then, do not forget to give the glory to Him. With gratitude and adoring praise say, "Unto Him that loved us, and washed us from our sins in His Own blood . . . to Him be glory and dominion for ever and ever" (Rev. i. 5, 6). O, never forget the blood of the LAMB. Never tire of glorifying Him Who hath redeemed you to GOD by His blood.

3. *Thirdly, observe that JEHOVAH comforts His people through His Spirit.*

The SPIRIT is another Comforter Who communicates the blessings of Gospel comfort to uncomfortable and afflicted hearts. He convicts them of sin. He testifies of CHRIST'S atoning blood to their hearts. He awakens, quickens, and regenerates the spiritually dead. He gives them that faith which relies on the blood and righteousness of CHRIST. He beareth witness to the hearts of believers that they are children of GOD. GOD hath chosen them to salvation through sanctification of the SPIRIT and belief of the truth: whereunto He calls them by the Gospel, to the obtaining of the glory of our LORD JESUS CHRIST. (See 2 Thess. ii. 13, 14.) Thus the Fountain of comfort is "the GOD of all comfort." The Channel of comfort is CHRIST, "the Consolation of Israel." The Communicator of comfort is "the Comforter, Which is the HOLY GHOST."

4. *Fourthly, we learn that JEHOVAH comforts His people by pardoning all their sins.*

The forgiveness of sins is the greatest of all blessings, for it carries with it every other blessing. The forgiven man is a regenerated man, a man of faith, a justified man, a sanctified man, a man who is enabled to walk holily, and a man who will eventually

be glorified. The man who is forgiven is for ever delivered from sin's penalty. There is no condemnation for him, and he shall experience no separation from Divine love. Now, GOD administers the unspeakable comfort of full, free, and everlasting pardon to His people. He bids His messengers to proclaim this comfort to His people. The Gospel is a message of comfort. The messenger who proclaims it is a messenger of comfort. "Comfort ye, comfort ye My people, saith your GOD." Did you hear that, O afflicted and tempest-tossed one? Your GOD hath bidden His messengers to comfort you. He says to them, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that *her iniquity is pardoned.*" JEHOVAH hath laid on the holy head of His dear SON thy iniquity. He hath made Him to be sin for thee. The chastisement or punishment which thy sins merited hath been visited upon CHRIST, and with His stripes thou art healed, thine iniquity is pardoned. O what mercy is here! O what joy must fill thine heart when this assurance is brought home to thee! "Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted His people, He hath redeemed Jerusalem" (Isa. lii. 9). Moreover, this comfort is irrevocable. It will never be cancelled. "With everlasting kindness will I have mercy on thee, saith the LORD thy REDEEMER." "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the Covenant of My peace be removed, saith the LORD, that hath mercy on thee" (Isa. liv. 8, 10).

5. *Fifthly, notice that JEHOVAH comforts His people Himself.*

He Himself is "the GOD of all comfort," and He says, "I, even I, am He that comforteth you" (Isa. lii. 12). He Who is "the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth," He Himself condescends to comfort thee. And how tenderly He does it. "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem" (Isa. lxvi. 13). How beautiful it is to see a little distressed child running to its mother for comfort. How beautiful to see a mother tenderly pressing her sobbing little one to her bosom. That is a faint picture of the tenderness with which JEHOVAH comforts His distressed people. "And in that day thou

shalt say, O LORD, I will praise Thee : though Thou wast angry with me, Thine anger is turned away, and *Thou comfortedst me*" (Isa. xii. 1).

6. *Lastly, notice that the comfort wherewith JEHOVAH comforts His people is a great occasion for joy and singing.*

The comfort and compassion which the LORD will bestow upon the literal Israel will be on so large a scale that it will be appropriate to say, "O sing unto the LORD a new song ; for He hath done marvellous things : His right hand, and His holy arm, hath wrought salvation for Him. The LORD hath made known His salvation : His righteousness hath He openly showed in the sight of the nations. He hath remembered His mercy and His faithfulness toward the house of Israel : all the ends of the earth have seen the salvation of our GOD" (Ps. xcvi. 1-3, R.V.) The heavens, the earth, the mountains, the forests, and every tree therein are bidden to shout and sing because of the redemption of Jacob yet to take place, the Divine comfort of GOD's people, and the mercy which He will show to His afflicted. (See Isa. xlv. 23 ; xlix. 13.) Over and above the joy of the inanimate creation, however, is the joy which will fill the heart of JEHOVAH Himself when His mercy and His grace are in rich measure experienced by His ancient people. Then will be fulfilled such prophecies as the following : "As the bridegroom rejoiceth over the bride, *so shall thy GOD rejoice over thee.*" "I will rejoice in Jerusalem, and joy in My people : and the voice of weeping shall be no more heard in her, nor the voice of crying." "Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, He hath cast out Thine enemy : the King of Israel, even the LORD, is in the midst of thee : thou shalt not see evil any more. . . . The LORD thy GOD in the midst of thee is mighty ; He will save, *He will rejoice over thee with joy ; He will rest in His love, He will joy over thee with singing*" (Isa. lxii. 5 ; lxxv. 19 ; Zeph. iii. 14-17). Is it not a wonderful thing that JEHOVAH Himself will rejoice over His saved people with joy and singing ? Such joy as this fills the courts of heaven every time a sinner is saved by Divine grace, and thus comforted by Divine compassion and mercy. "There is joy in the presence of the angels of GOD over one sinner that repenteth." The joy of the

father over his prodigal son illustrates the joy that fills JEHOVAH'S heart when His loved, chosen and redeemed ones are welcomed to His heart. "Let us eat and *be merry* : for this my son was dead, and is alive again ; he was lost, and is found. *And they began to be merry.*" All in the father's house, the returned son included, began to be merry. What merriment in the best sense must have filled the son's heart, now clothed with the best robe, and sitting at his father's table, with his father's face beaming upon him. So, dear Christian readers, there is great joy in the heaven of heavens when one of GOD'S chosen people experiences GOD'S comfort and mercy. There is also great, deep and abiding joy in the heart of the comforted one. Hath JEHOVAH comforted our hearts ? Hath He bestowed His mercy upon us ? If so, let us break forth into joy. Let us sing together to His praise. Let us go on our way rejoicing.

" 'Tis yours who know His mighty love,
 To sing on themes like these,
 When He the heartfelt joy imparts,
 No other subjects please.
 His ways how wonderful to trace,
 By which His love is shown
 To sinners, saved by richest grace,
 Who worship at His throne."

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THE EDITOR
 (Thomas Houghton).

THE Lord Christ doth not bless as the world blesseth. He does not bless as godly men bless, as gracious men bless always. For you that are godly, you pronounce a man blessed as hath much grace, and hath assurance of the love of God in Christ ; and one that hath strong and great parts, and able to carry away whole sermons, word for word, and of strong memory, and large gifts. But the Lord Jesus Christ does not always bless thus. "Blessed are the poor in spirit," says He. "Blessed are they that mourn." He does not say, Blessed are they that rejoice ; or Blessed are those that have the assurance of God's love ; or Blessed are they that are strong in grace. No, but dost thou know a poor weak Christian, a mourning soul, like a dove of the valleys ? Says the Lord, I bless him. It is the work of our great High Priest to bless His people. O Lord, I do therefore now come unto Thee as mine High Priest. O bless me, and say unto all my graces, Increase and multiply.—*The Rev. W. Bridge.*

Wayside Notes.**THE CHURCH OF GOD.**

“The Church of God, which He hath purchased with His Own blood.”—ACTS xx. 28.

THE word “Church” is often used of the building in which professing Christians worship. People say they are going to Church, meaning they are going to the place where Christian people gather to hear the Word of God, and to join in prayer and praise. Such a use of the word “Church” is never found in Scripture. Church in this case is put for the building in which the Church worships. Often the word “Church” is used for the clerical profession. People say of some young man “he is going into the Church,” meaning he hopes to become an ordained clergyman of the Church of England. Here, again, there is no Scriptural warrant for such a use of the word “Church.” The Clergy are not the Church. If they are converted men they form a part of the Church, but only a part. A godly minister of the Gospel is a member of the Church—no more and no less than any other godly person is a member of the Church. All believers without exception are equally members of the Church of God.

Sometimes the word “Church” is used for the Church of England as distinct from the Nonconformist bodies. People say, “The Church and Dissent,” but the word “Church” does not exclusively belong to the body called the Church of England. Every company of believers, though not conforming to the Church of England, is entitled to be called a Church. We do well to avoid any use of the word as far as possible which is not warranted by Scripture. Of course its application to buildings has got so fixed in our language that we are obliged to use it to be intelligible, but we need not apply the word to the Clergy exclusively, nor appropriate it exclusively to the Church of England, the Church of Scotland, or to any other body of a similar nature. There are two things we wish specially to bring to the notice of our readers in reference to this subject. First, we want to draw attention to the Scriptural meaning of the word “Church.”

Secondly, we want to draw attention to the general teaching of

God's Word in reference to the one great Church which the Lord hath purchased with His Own blood.

1. *First, let us think of the Scriptural meaning of the word "Church."*

The Greek word for Church is *ecclesia*, from *ekkaleo*, meaning to call out. Properly it means "A gathering of citizens called out from their homes into some public place; an assembly." Applied to believers the word translated "Church" means a company of called-out ones. That is a beautiful description of God's people. They have been called out of darkness into God's marvellous light. They have been called out of the broad way which leads to hell into the narrow way which leads to heaven. They have been separated from the world by the sanctifying and regenerating operations of the Holy Ghost. They are a company of saints who are wholly distinct from the world. They have passed from death unto life. They are reconciled to God through the blood of His Son. They have new hearts, new tastes, new desires, new appetities, new longings. Christ is precious to them. His Word is precious to them. His day is precious to them. Temporal things to them are secondary. Spiritual things are primary. They are in the world, but not of it. They are pilgrims journeying through the wilderness of this world with their faces towards the heavenly Zion. Having been called out by a Divine Voice they have been justified freely by God's grace through the redemption that is in Christ Jesus. Having been justified they look forward to the day when they shall be glorified.

(1) *Sometimes the word "Church" is applied to a few believers meeting in a house.* The Apostle Paul says, "Aquila and Priscilla salute you much in the Lord, with the Church that is in their house" (1 Cor. xvi. 19. See also Rom. xvi. 5; Col. iv. 15; Philemon 2).

(2) *Sometimes the word "Church" is applied to all believers living in unity in one town.* Thus there was one Church in Ephesus, another in Smyrna, another in Pergamos, another in Thyatira, another in Sardis, another in Philadelphia, and another in Laodicea (Rev. i. 11). In apostolic days the Church was not broken up as now into different denominations. Now, in an English town, there may be a Church of England, a Baptist Church, a Presbyterian Church, a Wesleyan Church, a Congregational Church, and a Brethrenistic Church. In apostolic days these divisions did not

exist. All believers living in one town were at unity with each other. Together they constituted the Church of that place.

(3) *The word "Church" is also used of all believers scattered throughout the world—past, present and to come.* This is the meaning of the word in such a passage as Ephes. v. 23–25. There we read "*Christ is the Head of the Church.*" That is, He is the Head of all His called-out people—past, present and future. "*The Church is subject unto Christ.*" That is, all true members of the Church of God own Him as their supreme Lord and Master.

"*Christ also loved the Church.*" That is, He loved all His elect people who were chosen in Him before the foundation of the world, and He gave Himself for them. He gave His life a ransom instead of them. He took their place as their Divine Surety and as their holy Substitute, and He redeemed them from the curse of the law, being made a curse for them.

He designs to "*present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing.*" This He will do when He has accomplished the number of His elect. This is what we call "the holy, catholic Church." It is a Church all of whose members are saints or holy ones. It is a Church whose members are found all over the world. It is the one universal Church which He hath purchased with His Own blood. Its members are not coextensive with any one of the visible outward Churches, nor with all of them put together. For in the visible Churches the tares are mingled with the wheat, "the children of the Kingdom" are mingled with "the children of the wicked one." The real Church of God consists of an elect, called out, regenerated, and saved company, some of whom belong to one denomination of Christians, and some to another, but all of them together constitute the one Church of God which the Lord Jesus will present to Himself and welcome to His heart when He returns to fetch His ransomed people Home. Outside of this Church there is no salvation. We may be in outward connection with this or that visible Church, but unless we have the marks of those who are members of the Church of God which He purchased with His Own blood we are still unsaved.

2. *Secondly, let us think more fully of the general teaching of Scripture in reference to this one great Church of God.*

(1) *It is a registered Church.* All its members have their names

written or enrolled in heaven. We read of the "Church of the firstborn which are written (or enrolled) in heaven" (Heb. xii. 23). When the seventy disciples returned from their preaching tour they said, "Lord, even the devils are subject unto us through Thy Name." The Lord in reply said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke x. 17-20). It is a blessed thing if our names are "written in heaven." The Apostle Paul speaks of some godly women and others "whose names are in the book of life" (Phil. iv. 3). We read of those whose names have been written from the foundation of the world in the book of life of the Lamb slain. (See Rev. xiii. 8; xvii. 8, R.V.) What a solemn word is this, "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. xx. 15). What will it profit, dear friends, if our names are on the roll of Church members on earth if they are not inscribed in the Lamb's book of life? Into "that great city, the holy Jerusalem," there shall in nowise enter "anything that defileth, neither whatsoever worketh abomination, or maketh a lie; *but they which are written in the Lamb's book of life*" (Rev. xxi. 27).

(2) *It is a redeemed Church.* It is "the Church of God, which He hath *purchased with His Own blood.*" The Lord Jesus hath bought this Church with the price of His Own precious blood. She therefore belongs to Him. She is not her own. He is her supreme Lord. She needs continually to recognize this, and be truly subject unto His holy will.

He hath redeemed her from the curse which she merited by reason of her transgression of the Divine law. All the members of this Church, taught by the Holy Spirit, can say, "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). Each individual member of the Church taught by the same Spirit can say, "The Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20). The true Church of God glories in what has been contemptuously called "the blood theology." Its members glory in the thought that they have redemption through Christ's blood, even the forgiveness of sins, according to the riches of Divine grace. They never tire of saying, "Unto Him that loved us, and washed us from our sins in His Own blood . . . to

Him be glory and dominion for ever and ever" (Rev. i. 5, 6). The members of the true Church of God have no intention even in these modern days of excluding from their hymn-books Cowper's hymn,

"There is a fountain filled with blood."

They still sing with delight and joy and gratitude,

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

Every heaven-sent preacher of the Gospel, belonging to this Church, makes much of redemption by the blood of Christ. He says,

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

The Gospel which he preaches is the Gospel that "Christ died for our sins according to the Scriptures."

"Believing we rejoice
To see the curse remove;
We bless the Lamb with cheerful voice,
And sing His bleeding love."

(3) *The members of this Church are all washed, sanctified and justified.* They were once "by nature children of wrath even as others." They were on the road to hell even as others. But Jesus hath delivered them from the wrath to come. (See 1 Thess. i. 10.) They were guilty of all manner of sins which would have excluded them from the Kingdom of God, but through the infinite grace and rich mercy of God they have been delivered from the power of darkness and translated into the Kingdom of God's dear Son. Now the inspired word is spoken to them, "Ye are washed," "Ye are sanctified," "Ye are justified in the Name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 9-11). Has the Holy Ghost said these words to you, dear reader? Hath He assured you that you are washed in the blood of the Lamb, and that your sins which are many are forgiven? Hath He led you to rely only on Christ's merits, and hath He comforted you with the words,

“Through His Name whosoever believeth in Him shall receive remission of sins” ? (Acts x. 43). All the members of this Church, being sanctified by the Spirit, are saints or holy ones. The Church of God consists only of saints. “God is not the Author of confusion, but of peace, as in *all the Churches of the saints*” (1 Cor. xiv. 33). It is unscriptural to apply the term “saint” to some members of the Church and not to all. The Church is holy because all its members are holy.

(4) *The members of this Church are all nourished and cherished by the Bridegroom.* “He that hath the bride is the Bridegroom.” Christ hath the bride, because He hath purchased her with His blood. She belongs to Him, and as the bridegroom rejoiceth over the bride so the Lord rejoices over the Church. “No man ever yet hated his own flesh ; but nourisheth and cherisheth it, even as the Lord the Church” (Ephes. v. 29). “He that loveth his wife loveth himself.” How is this true ? The answer is that a man and his wife are one. “They two are one flesh,” and as no man hateth his own flesh, so if a man recognizes the truth as to the oneness of a husband with his wife, hatred of a wife by a husband will be impossible. A man will nourish and cherish his own wife, because she is part of himself. He will support her, supply her wants, protect and treat her with tender affection. He will press her to his bosom as the object of his special love. Even so will the Lord Jesus nourish and cherish the Church which is His body. She is part of Himself. He is the Head and His people are “members of His body, of His flesh, and of His bones.” He is full of intense love to the members of His body. They depend upon Him for all life, health, energy and movement. He nourishes, supports, feeds and protects His people. They are the objects of His tenderest affection. No bridegroom ever loved his bride with such love as Christ bears to His Church. How beautiful, indeed, is this truth ! How wonderful that He should take His people into such close and intimate union with Himself, and that He should delight in them, rejoice over them and regard them with such tender, constant, and unchangeable affection.

(5) *The members of this Church are persecuted by the world.* Its members are in the world but not of it. The great Head of the Church was persecuted, and He said, “If they have persecuted

Me, they will also persecute you." Saul of Tarsus, before his conversion, was one of the fiercest persecutors of God's people. He was the leader in the "great persecution against the Church which was at Jerusalem," which led to the scattering of the disciples "throughout the regions of Judæa and Samaria" (Acts viii. 1). He afterwards said, "how that beyond measure I persecuted the Church of God, and wasted it" (Gal. i. 13). Persecution more or less is the appointed portion of the true Church of God. "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. iii. 12). Some Christians suffer little because they do not dare to stand alone against evil. They are too prone to do as others do. They give way to compromise. We need to beware of following a multitude to do evil. There is so much evil now in the ways and doings of the professing Church that real Christians need to be very cautious about joining with others in many things which are done professedly in the interests of God's cause and work. There is increasing need to walk in a path of holy separation from much that professing Christians regard as excellent. This brings a measure of persecution and suffering for Christ's sake, but for that we must be prepared, and for that the Lord will give grace and courage. Worldliness in the professing Church is increasing. The members of the true Church are taught that "the friendship of the world is enmity with God" (James iv. 4). Let us not forget that our Lord says, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. v. 10). "If we suffer, we shall also reign with Him" (2 Tim. ii. 12).

(6) *The members of this Church are a preserved Church.* Mere professors build on a sandy foundation and eventually they are overwhelmed with the storms of Divine judgment. True believers build on a Rock and they cannot be overthrown. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever" (Psalm cxxv. 1). Christ's sheep shall never perish, neither shall any man pluck them out of His hand. The gates of hell shall not prevail against the Church that Christ builds.

(7) *Lastly, the members of the Church of God are destined for eternal glory.* Christ loved the Church and gave Himself for it "that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing" (Ephes. v. 27). Dr. Moule says on

this verse, "The thought is of the heavenly Bridegroom welcoming the glorified Bride at the Marriage Feast hereafter." The Church will then be glorious, splendid, free from any spot of sin. She will be like Him, her great Bridegroom. He will come in glory, and she will appear with Him in glory. They will be "glorified together." That is the great prospect of the Church of God, the Bride of the Lamb, the elect people of God. Are we, dear readers, members of this Church? In vain do we claim to be Churchmen, Baptists, Presbyterians, or Brethren, if we are not enrolled in the Lamb's book of life and numbered amongst the members of "the Church of God, which He hath purchased with His Own blood."

The late Bishop J. C. Ryle wrote, "The one true Church . . . is composed of all believers in the Lord Jesus. It is made up of all God's elect, of all converted men and women, of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church."

"When the Lord's jewels are made up, and the manifestation of the sons of God takes place, Episcopacy and Presbyterianism and Congregationalism will not be mentioned. One Church only will be named, and that is the Church of the elect." (*Knots Untied*, pp. 257 and 264.)

"A little flock! So calls He thee,
Who bought thee with His blood;
A little flock, disowned of men,
But owned and loved of God.

"Church of the everlasting God,
The Father's gracious choice;
Amidst the voices of this earth
How feeble is thy voice!

"A little flock! 'tis well, 'tis well;
Such be her lot and name;
Through ages past it has been so,
And now 'tis still the same.

"But the chief Shepherd comes at length;
Her feeble days are o'er;
No more a handful on the earth,
A little flock no more;

“ No more a lily among thorns,
 Weary, and faint, and few,
 But countless as the stars of heaven,
 Or as the early dew.

“ Then entering the eternal halls
 In robes of victory,
 That mighty multitude shall keep
 The joyous jubilee.

“ Unfading palms they bear aloft,
 Unfaltering songs they sing,
 Unending festival they keep,
 In presence of the King ! ”

(*Dr. H. Bonar.*)

THE EDITOR

(*Thomas Houghton.*)

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EPISCOPACY.

BY THE LATE BISHOP J. C. RYLE.

THERE are many in this day who would have us tell all Presbyterians and Independents that the only true Church is always an Episcopal Church—that to this belong the promises of Christ, and to no other kind of Church at all ; that to separate from an Episcopal Church is to leave the Catholic Church, to be guilty of an act of schism, and fearfully to peril the soul. This is the argument made use of by many. Let us beware of ever taking up such ground. It cannot be maintained. It cannot be shown to be tenable by plain, unmistakable texts of Scripture.

When the Scripture says, “ Except a man be born again, he cannot see the Kingdom of God,”—when the Scripture says, “ Except ye repent, ye shall all likewise perish,”—when the Scripture says, “ Without holiness no man shall see the Lord,”—when the Scripture says, “ He that believeth not on the Lord Jesus Christ shall be damned,”—when the Scripture so speaks, such doctrines cannot be proclaimed too plainly by us. But never anywhere does Scripture say, from Matthew down to Revelation, “ Except a man belong to a Church governed by bishops, he cannot be saved.” There is not a text in Scripture which says anything of the kind, from first to last. It is in vain for us to argue as if Scripture had spoken in this way. Once begin to require things in religion which are not required of men in the Bible, and where are we to stop ?—(*Knots Untied*, p. 278.)

In Memoriam.

THE LATE MR. REUBEN HEFFER, OF SAFFRON WALDEN.

THE saints of God are fast leaving us ! Rapidly they are being gathered to their Heavenly Inheritance, and we and the earth are the poorer for their absence. We would pause and recall sweet and hallowed memories connected with their sojourn with us. Their fellowship in the Gospel we shall no longer enjoy, but we look upward and forward to that time when the sleeping saints and the living saints shall be re-united to be with their adorable Redeemer for ever. The memory of the beloved Mr. J. E. Hazelton will ever be very fragrant to the writer, who can truly testify that never was she privileged to hear him without unction, sweetness, and power attending his ministry. Mr. Hazelton was well known to large sections of the Church, being a minister of the everlasting Gospel, and also the faithful and time-honoured Secretary of the A.P.F.S. for so many years.

Mr. Reuben Heffer was one who lived in a more hidden sphere, but was known to the readers of the GOSPEL MAGAZINE in past years by the title of "JABEZ." I only saw Mr. Heffer once, but am glad to say I possess the portrait he sent me of himself in 1912. The occasion of our meeting was when, many years ago, he found his way down to the old home of Shobnall Grange, to see the beloved "G. C." in the flesh, and whom through the writings in the GOSPEL MAGAZINE he had for so long loved in the spirit. It was a sacred visit, and one can so readily recall the warm welcome given to him and the savoury conversation between host and guest. Through the years following that happy visit, Mr. Reuben Heffer wrote me at intervals, and always with sacred interest. Sometimes it would be for help for some aged saint, who was eventually elected a pensioner of the A.P.F.S. Sometimes it would be to tell how the GOSPEL MAGAZINE was read and appreciated in humble homes he visited. Once it was to send picture post-cards of Berridge's church and grave which he had visited. One always applied that Scriptural appellation to Mr. Heffer, "Your servant for Jesus' sake." His delight was to serve. I doubt not, many a hidden child of God has been cheered and comforted by his sacred visits and kindly deeds to them in their humble abodes. Mr. Heffer was a gentleman's servant in his earlier days, and having had a fair education was very fond of reading, and had consequently a well-stored mind. The readers may remember how in the GOSPEL MAGAZINE, 1922, page 64, an interesting account through Mr. Heffer's kind help was given of the life and Home-going of Miss Esther Turner of Saffron Walden. He had long visited her, but deafness debarred her from much intercourse, and she used to be shut in her quiet room, when others went to the House of God on the Lord's-day, alone with her Bible and the GOSPEL MAGAZINE, and would often tell Mr. Heffer that her room had been truly "none other than the House of God and the very gate of heaven" unto her soul. Just like his thoughtful kindly acts, Mr. Heffer managed to visit this aged saint

on the eve of her 79th birthday, when she said—speaking of her thirty years' deafness, "Only think! the next voice that I shall hear will be that of Jesus," and she heard that blessed voice say, "Come in, thou blessed," some five days later!

An example of the many loving deeds of our dear friend comes to memory. He used to visit an aged person in his town, and one day espied on the wall of her room a small photograph of the late Rev. Josiah Wilkinson. Remembering that my beloved father received his early education under that godly man, he borrowed the photograph of her who had been a maid-servant in Mr. Wilkinson's house, had it copied and enlarged, and presented it to me, thinking truly that it would be of sacred interest to me. Needless to say how greatly I prize it. Mr. Heffer also got together to give me all the particulars he could gather from several sources of Mr. Wilkinson's life, faithful ministry, and happy end.

Almost the last—if not the last—letter from the Lord's dear servant, dated Feb. 13th, 1923, is delightfully interesting reading, and of such an encouraging nature, that I venture to transcribe it for the benefit of the readers of the Magazine.

"My dear Miss Cowell. I am sending you just a few lines, as I thought you would be interested to know that after being pastorless for 35 years, the Lord, in His mercy, quite unexpectedly has sent us a Pastor to live among us, and to stately preach the Gospel of the grace of God to the remnant of the people left at London Road Chapel here. We were reduced to a very handful, but by the Lord's help and enabling grace, we kept the place open, and often by earnest prayer had to seek Divine help and guidance, which has never been denied in the very hour of sore need, with often a rich feast for our needy souls, from the ministry of His servants, who from time to time, under many hardships and discouragements, have visited us.

"We had heard our brother Tebbutt occasionally for about ten years, so he was not a stranger to us, nor we to him, and through family connections, etc., they purchased a house here, and with subsequent arrangements he was willing to take the oversight . . . and seems willing to be spent in His Master's service. He contends for the whole of the Word of God; the Atonement and Substitutionary work of Christ; the necessity of the new Birth with life and practice becoming the Christian profession. A few are being drawn to the Gospel services and the prayer meeting, and he and his wife have recommenced the Sunday School with encouraging results, and we are looking up to the Lord for the Power of the Holy Spirit to be manifested in the bringing in of the purchase of Christ's blood, which is a sweet theme to him, and he never preaches a sermon without in some way bringing it in as the sinner's only hope and plea.

"The chapel was erected in 1822. So when Mr. T. was formally recognized in November, some particulars were given of the origin and beginning of the cause. And there is one incident I must mention. A lady connected with the Society of Friends in the town, said to me

one day: 'Mr. Heffer, have you received a parcel by post lately?' To my reply, 'No,' she said: 'Then you will shortly,' and after about a fortnight the said parcel came to hand from a gentleman, an entire stranger to me, named K—, living at T—, who said he was a grandson of Mr. J. D. Player, the first minister of the London Road Chapel, and he had often heard his saintly mother speak of her father's ministry and the early friends of the cause, and he enclosed three original letters by his grandfather, dated 1819-22-23, relating to the beginning of the cause and building of the chapel, which were quite confirmatory to what we had understood. He desired that the letters should be placed in the hands of someone connected with the chapel, sending kindly greetings in the Lord to all concerned. Upon inquiry I learned that the family had lived in Sheffield, and his mother was a hearer of the late Rev. J. Battersby of gracious memory.

"As this is a letter of news, I may tell you that the person I visited at Burton, when I called at Shobnall Grange and met you and those dear ones now all gone HOME, has lived on in loneliness and solitude there until about two months ago, when he died after a few days' illness. A son and daughter living in this town went down to the funeral, and on their return the daughter showed me a beautiful copy of your dear father's 'Memorials,' which she found amongst his few belongings, and I told her I had a copy also, and hoped she would read it, and keep it in memory of her father. He told me in a letter not long before his death, that he believed the Lord often heard his poor prayers. The manager of his firm where he had worked for thirty years told his son at the time of the funeral that he was a man they could always trust, and they greatly respected him, and gave the family every assistance at the funeral.

"I am very thankful for the GOSPEL MAGAZINE, and for the firm stand that the Editor and all the writers take in these days of declension. I am often cheered, and find my faith strengthened in its perusal. God has been, and is still to me, the Faithful God. How many years I have found Him so!

"With kind Christian regards and best wishes, I am yours very truly,
"R. HEFFER."

Such letters as these "oft refreshed me," and were never without some particular interest concerning the Church of God from the pen of dear Mr. Heffer. I shall greatly miss them. It is sad to realize that there is "one less on earth," but we can rejoice that there is also "one more in Heaven." Dear man of God! *Jabez!* One wonders if he chose that name for the sake of its signification, *sorrow* or *grief*, or whether his mind had gone to that beautiful little story of a man of God in two verses, who called on God and called not in vain for blessing, but was "granted that which he requested" (1 Chron. iv. 9, 10).

Anyhow, we know that for Reuben Heffer it is "joy unspeakable," fulness of satisfaction and perfect happiness now, in the presence of his adorable Redeemer. And may grace constrain us, beloved readers, to follow on and look beyond all the turmoil and unrest, distress and

distractions of this "little while" which separates the saints militant from the Church triumphant, and "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ," knowing "that when He shall appear we shall be like Him and with Him in glory."

"Oh what will be the day when hand in hand,
 Saints wander through the pastures green and fair,
 The trees of life upon the golden strand
 As fresh as on the third day morn are there ;
 There all is new, and never shall be old,
 For time is not, nor age, nor slow decay ;
 No dying eyes, no hearts grown strange and cold,
 All pain, all death, all sighing fled away.

* * * * *

O Land of Promise! rough may be the road,
 And long the race may be—but sweet the end ;
 The dead with Christ, the risen sons of God,
 With Him we journey, and with Him ascend."

—*Spitta*, 1800.

R.

THE OBEDIENCE OF FAITH.

THERE was not much consistency between the words and the ways of the dear girl who, when sent to buy some whiting, bought blacking as she had not up till then heard of whiting (she was young), and who some time after chid a younger sister for not carrying out a command of hers, telling her in Bible words, that "to obey is better than sacrifice." It is only just to say, however, that some years had elapsed between the two incidents, and no doubt knowledge and the power of discrimination came with time, and let us hope also that the little one learned that although the unquestioning reverence due to parents might not be claimed by all, yet it was God's order that the younger should serve the elder, or in any case who would choose to leave himself out of the injunction, "By love serve one another" ?

But the apostle might say that these are childish things and ought to be forgotten, or at least ought to make way for more weighty considerations, for the tremendous realities that are around and within us, whatever our lot or age. God reminded His people in the days of Jeremiah that when He brought them out of Egypt He laid this one command on them, that they should obey His voice and hearken diligently to Him. He sent to them all His prophets, "daily rising up early and sending them." But His people did not hearken to Him, nor inclined their ear, but hardened their neck and did worse than their fathers. And so the Lord brought upon them His destructions and desolated their land. He was the same God, and it was their fault if they did not think of it, Who had cut off Saul for his disobedience, Who had honoured to the fourth generation King Jehu for his obedience, irreligious man though he was. Can any child of Adam ever forget

what *his* disobedience has meant for us all? Can any child of grace cease to fear Him Whose hand (though His love and forgiveness were Divine) was so heavy on such men of God as Jonah and the disobedient prophet were, and on such a prince as Moses was.

We might think that times are different now, and that the people of the Lord, since He came and sacrificed Himself for them, need not fear that they will feel so heavily the visitations of His displeasure. But when Paul refers to the history of Israel in the wilderness he seems to bring their punishments as well as their departures before his Corinthian brethren as examples, to the intent that we should not fall as they did, and he gives them as a strong consolation—not the prospect of no painful consequences—but the faithfulness and delivering power of God Who would not suffer them to be tempted above that they were able. The apostle knew better than most of us know that there is no condemnation to them that are in Christ Jesus, and that He was the One by Whose obedience many were made righteous, but the apostle was solicitous for his dearly beloved and longed that they should stand fast in the Lord. He gave them many precepts with promises and encouragements that they might “walk worthy of the Lord unto all pleasing.” Some of his instructions are as gentle as love could make them, and some of his commands as peremptory as zeal could inspire, and all with authority, for the law of God is in them. He told Timothy to hold fast the form of sound words, and he would reiterate it, were he here now, when it is the few, the very few, who speak the pure language of Canaan and none of Ashdod. Peter wrote to his elect friends as to those who had purified their souls in obeying the truth through the Spirit into unfeigned love of the brethren. They “obeyed the truth.” Is that the same as to submit themselves to the righteousness of God, and to be redeemed from their native distance and rebellion and pride, to be brought to the feet of Christ, owning that He is their only hope and salvation, to have every thought of their acceptance with the Father, subject to Him in real humility? Or is “to obey the truth,” to recognize in the light of God our ways as they really are, to accept His rule over us whatever it is, to bow our heads and worship? Christ was obedient to the death of the cross, humbling Himself before the will of the Father, and not opening His mouth nor answering again. He “learned obedience by the things which He suffered.” It was not that He learned that which He had not before known, but He found out by experience how it feels, when tried, to have no will but God’s, and to commit to Him the keeping of His soul. Peter spoke of “unfeigned love to the brethren” as an outcome, through the Spirit, of obedience to the truth. How unfeigned it can be, and indeed lovely, we see in the letter which Paul wrote to his friend Philemon. He wanted a favour of him. He might have enjoined him, but he rather for love’s sake besought him, knowing that he would do more than he was asked. And so they had joy in each other, and refreshed each other, and the grace of our Lord Jesus Christ was with their spirits.

FOLLOWER-ON.

Sermons and Notes of Sermons.

IN MEMORIAM: JOHN E. HAZELTON.

BY THE REV. F. J. HAMILTON, D.D.

A SERMON PREACHED IN THE HALL OF THE AGED PILGRIMS' FRIEND SOCIETY, HAZELVILLE ROAD, HORNSEY RISE, ON FRIDAY EVENING, MAY 23RD, 1924.

"And they glorified God in me."—GAL. i. 24.

THE Apostle Paul was led by the Holy Spirit in different parts of his inspired letters to give some interesting accounts of his own personal experience, and to tell of God's gracious dealings with him after time. He was led to do this not only for those to whom the epistles were in the first instance addressed, but also for all to whom these precious portions of the Word would come all down through time.

In the chapter before us he was speaking about the way in which he had received the knowledge of the Gospel, and he says that it did not come to him from man or by man, but that it came to him directly from the Lord Himself. He was not indebted for the Gospel message that he delivered even to those who were apostles before him, but he had received the truth from God Himself.

Shortly after he was converted he withdrew into Arabia, that he might there in solitude have this mysterious, wonderful communication from the Lord Himself. It is true that three years after his conversion he went up to Jerusalem to pay a visit to Peter, and that at the time he was there he saw James, the Lord's brother; but these, though they were gracious servants of God, did not add anything to his knowledge, the knowledge that God Himself had given to him. He had precious communications with them, of course, but he had no new teaching from them, and no fresh commission at their hands. Neither did he go about among the people of Jerusalem and the Christians of Judea at that time. He did not make himself personally known to them. He did not receive any commission or authority from them: he did not want it. They did not know him by appearance; they could not have recognized him if they had seen him. They only heard that he who once persecuted them now preached the glad tidings of the faith which once he destroyed, and, he says, "They glorified God in me."

1. **THEY GLORIFIED GOD, NO DOUBT, FOR HIS CONVERSION.** I have heard of those who try to say that human influence had a great power in the conversion of the Apostle Paul. They have said that he came under the influence of the believers in the Lord Jesus Christ even when he was carrying on his wild course of persecution; that he must have been impressed, for example, by the manner in which Stephen met his death, and by the manner in which other faithful Christians endured the sufferings that they experienced at his hands, and that

deep down in his heart he must have felt, "There is a power in this religion that I do not find elsewhere." There are those who speak in this way.

I do not know what he felt and what he was thinking about, but this I do know, that he was persecuting even unto strange cities; that he was making havoc of the Church; that he was exceedingly mad against the Christians, when he was arrested on the road to persecution by the manifestation of the Lord Jesus Christ Himself, when the light shone round about him greater than the light of the noonday sun, and when the voice of the Lord Jesus Christ spoke to him; and that he was thus brought to see himself, to see what a sinner he was before God at that time, and to see Jesus Christ as his own Saviour.

That wondrous work of the conversion of the Apostle Paul was the work of God: nay, more, it was according to the eternal purpose of God, for what did God say in respect to him about the time he was converted? "He is a chosen vessel"; that is, strictly according to the words of the original, "He is a vessel of election." So he was chosen because he had been elected in the eternal counsels of God to be God's own servant and to carry on God's gracious work. His conversion was according to the purpose of God; his conversion was by the power of God; it was the work of God. Therefore these early Christians were right to give God the glory. "They glorified God in me."

My dear friends, do you know any who have been converted by the grace and power of God? Do you know any souls that have been turned from darkness to light and from the power of Satan unto God? Do you know any who are now living for the Lord Jesus Christ and on His side who formerly were not so? If you know any work of that kind, if you are conscious of any great work of grace that God has carried on in any soul, I would say to you that it is for you to do what these early Christians did—to glorify God in them.

Ah! let us come home closer; let us look into our own hearts and lives, let us see what God has graciously done for ourselves. If we have been according to the grace of God changed because we were elected in His eternal counsel, if that mighty work has been carried on in our souls, let us never forget to praise Him, let our hearts be filled with gratitude to Him, and let us continue to glorify God for that wondrous, unspeakable, ineffable mercy.

2. But again, THEY WOULD GLORIFY GOD, THEY WOULD PRAISE GOD, FOR THE PREACHING THAT THE APOSTLE PAUL WAS PRIVILEGED TO CARRY ON. He was continually, everywhere he went, preaching Jesus Christ. He said to the Corinthians, "I determined to know nothing among you save Jesus Christ and Him crucified." He went about not minding what troubles he might meet with, neither counting his life dear unto himself, that he might finish his course with joy, and the ministry that he had received of the Lord Jesus to testify the Gospel of the grace of God. Christ was the beginning, the substance, the

end of the glad testimony, the grand testimony, the powerful testimony of that chosen servant of God.

“Yea, thro’ life, death, thro’ sorrow and thro’ sinning,
Christ shall suffice me, for He hath sufficed:
Christ is the end, for He was the beginning,
Christ the beginning, for the end is Christ.”

Salvation according to the eternal purpose of our God, justification through the merits of our Lord and Saviour Jesus Christ and what He has done, and not for any merits on the sinner’s part; separation from the world and sanctification by the Holy Spirit; and enabling grace to live for God, looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ—these were the notes of Paul’s ministry. Proclaiming this great truth, he was wondrously successful wherever he went. Wonderful power there was in that ministry, and wonderful results there followed from it, and surely these early Christians were right when they glorified God in him.

Do you know any that are still faithful, even in these difficult and perilous times, any who proclaim the truth as it is in Jesus, still taking it only and altogether from the Divine Word? They may not be eloquent, they may not be very intellectual, they may not be highly learned, they may not have natural gifts, as we call them, to commend them, but oh! if they are faithful, if they are steadfast, if they are true, if they are still, notwithstanding the deflections of men and the ridicule of the world, proclaiming the Word of God and the doctrines of grace, then I say, glorify God for this and praise Him for any of His own honoured servants.

3. And again, THESE PEOPLE WOULD GLORIFY AND PRAISE GOD FOR THE LIFE OF THE APOSTLE. Wherever he went, in whatever position he was placed, among whatever company he might come, there would be a manifestation of the wondrous grace and power of God, even though he spoke no words. He had been changed, wonderfully changed, from being a proud Pharisee into a humble believer, from being a vile sinner into a true servant of the Lord Jesus Christ, from being the chief of sinners into a notable saint.

And God has done this all down through time in the great galaxy of His own faithful ones. As we look back over the past, name after name may rise up before us and bring to our minds the thought of what God has wrought. We think of such a man as Bunyan, the roisterer and the blasphemer, and yet made by God to be the writer of the “Pilgrim’s Progress” and “Grace Abounding.” We think of such a man as John Newton, a libertine and slave-dealer, almost falling into the very lowest depths of iniquity, as we might say, and yet God made him a bright and a shining light, and a means of leading many souls to Jesus Christ his Saviour. We may think of many another; and perhaps even we have known those who by their life and conversation now testify to the grace of God for what He has done in them. Whoever these be, and whenever we think about them, who

have received this wondrous grace, and have been turned by this mighty power to serve the Lord Jesus Christ, we should glorify and praise our God.

Now I want to impress upon you that *there is a great difference between glorying in man and glorifying God for what He has done in man.* There are too many, I think, at the present day who want to glory in man, to put confidence in the flesh, even among preachers. They sometimes speak about the Divine element that is in man, and think that that element needs to be educated, enlarged, uplifted and polished, and then it will be all right. Jesus Christ is left out of these ministries to a great extent. The Atonement is forgotten, and man—poor, weak, sinful man—is glorified. How it distressed the apostle to find that his converts at Corinth were setting up one preacher against another, and were thinking thoughts of rivalry and jealousy. “I am of Paul,” one said, “And I of Apollos,” “And I of Peter.” Who were these? Who was Paul? Who was Apollos? Who was Peter? Just the instruments God used for carrying on His work. Paul might plant, and Apollos might water, but it was God Who gave the increase.

Oh! dear friends, we want to give God all the glory for whatever He has done through any of His faithful ministers; we want to give Him all the praise. And surely we want to give Him the praise for the conversion of any souls that He has brought to Himself. We do not, we cannot, agree with this doctrine of the qualities that are in poor fallen humanity. Sunk in degradation and in sin, depraved and even very far gone, aye, as far as possible gone from original righteousness, dead in trespasses and in sins, that is the condition of humanity, and it needs the grace of God and the power of the Holy Spirit, and the enlightening of the heart by that power—in fact, it needs a wondrous miracle to be wrought—for that fallen humanity to be raised up to be among the peers of glory. So we would give all the praise and the glory to God for whatever He has done in this respect.

I might enlarge upon this, but the time would fail me. I want to come to that which has specially brought us here together. I want to speak to you, if I can, A FEW WORDS ABOUT THAT DEAR FRIEND AND BROTHER WHO HAS BEEN TAKEN FROM US. It seems strange to us to meet in this place without the presence of Mr. Hazelton. I do feel that our brother's Home-call has left a great blank wherever he was known and respected. And I am sure that everyone present here knew him more or less, some very intimately, some perhaps less intimately, but you all, I think, knew him. We all knew him, and we all esteemed him very highly in love for his work's sake, did we not?

You will bear with me while I try to say a word or two about how he impressed me. He impressed me as being *a genuine Christian*, one who was truly converted to the Lord Jesus Christ, one who had experienced by the mighty working of the Holy Spirit what it was to repent of sin and to believe entirely and only in his Saviour. He knew the Lord Jesus Christ; he believed and trusted in his Saviour; he followed his Saviour; he adorned the doctrine of his Saviour by a faithful and

consistent life. I am sure I am not saying too much when I say that he exemplified that great exhortation of the apostle, "Be ye therefore steadfast, unmovable, always abounding in the work of the Lord."

He was *an unselfish man*, so far as I could see. He did not seem to exalt self, but his desire was to exalt Jesus Christ.

" Not I, but Christ, be honoured, loved, exalted,
Not I, but Christ, be seen, be known, be heard;
Not I, but Christ, in ev'ry look and action,
Not I, but Christ, in ev'ry thought and word."

I felt it when I was in the company of our dear friend. I felt that he had the modesty that became a true Christian, and that at the same time he had the firmness and the steadfastness that became one who was witnessing to the grace of God.

And this reminds me of another thing—*he was very faithful to God's Holy Word*. He believed in that Word entirely, and he held it fast from the very beginning to the very end. From Genesis to Revelation he believed in that Word, and he was not carried away by any of those doubts and any of those false doctrines which are so prevalent at the present time. In fact, though I have seen one and another drifting, I have never seen him drift, and I never could imagine John Hazelton drifting from the sure anchor, from the great foundation.

And just because he was so true to the Bible, he not only delighted in its doctrines, but he believed in the very words by which those doctrines and those precepts are set forth. And just because he had such a firm confidence in it, he was a faithful preacher of the Word, and a powerful preacher too. Some of you could testify to this, I suppose, much better than I can, for I had not the privilege of hearing him often, but I have heard him, and I have read some of his published discourses, and I have noted with great thankfulness his confidence in God's Holy Word expressed in such clear and such unmistakable language.

This confidence in the Word and this faithful proclamation of the Word made his preaching, I am sure, a great blessing. He delivered no uncertain sound. The note rang forth clear and true, and his preaching was honoured of God and blessed to men. I sympathize with you, dear friends, very heartily, if there are any such here this evening, who will realize and feel the sorrow, the loneliness that they will not hear his faithful voice speaking about Jesus and His salvation and His love again.

But it was *especially as connected with the Aged Pilgrims' Friend Society* that our friend and brother was known and honoured. He was in fact so intimately connected with the Society that it is hard to think of it without him, and certainly we cannot think of him without the picture of the Society rising up before our minds. He loved this Society, and was diligent in the discharge of the duties that were connected with it. He was in the office for more than fifty years, and secretary for forty-six years. What a record that

was! During all that time he worked diligently for it, and never even would take a holiday; he never spared himself. He was a good business man, and he gave his best to the cause and the work of the Society. But oh! it was more, far more to him than a duty to be discharged, or a business to be undertaken and honestly carried out, though it was all that. It was a work of faith and a labour of love. He felt and he knew that in serving God's aged pilgrims he was serving the Lord Jesus Christ Himself. He loved these aged ones: he loved them because he saw in them the picture of our Lord and Saviour Jesus Christ, and knew that in working for them he was honestly and truly following his Master and serving Him.

Yes, and he was faithful to the fundamental principles of this Society. He never faltered, he never wavered in maintaining those principles and keeping the Society true to them as far as his influence went, helping the Committee to do so all through the years that he was so closely connected with it.

And oh! how he loved this very place in which we are meeting together. I know he did. He delighted to look on the buildings, he had a pleasure in traversing the grounds, because these buildings were used for the shelter and the comfort of God's own people, and were adorned by the presence of the very aristocracy of heaven. Yes, he loved this place, and he loved the work that was carried on in this place, and he loved those who lived here while they were passing on their pilgrimage to eternity. Oh! we shall miss him: we do miss him, and miss him very sorely.

I myself had pleasure in receiving letters from him, or in speaking to him, for I felt that I was dealing with one who knew and loved his Saviour, and you will realize the same. You feel the blank, you feel the loss. But we do not grudge him the rest to which he has been taken. After those years of hard and faithful service, we do not grudge him the peace and the glory now. We think of it all and we praise God, for if John Hazelton were here listening, what would he say to me, what would he say to you? He would say, "Do not give me any credit for it." Though we admire his beautiful life and his faithful service, he would say, "Do not give me any credit for it; do not ascribe any praise to me for it, but give all the praise and all the glory to God, Who made me what I was and enabled me to carry out the work I did."

So as we pass out of this building this evening, out of the very silence we may almost think we hear a voice saying, "Yes, that was a good service, because they did not praise the poor human instrument, but they glorified God in him."

Dear friends, it is not so much death as life that seems to be surrounding us now. It is not so much the thought of the body that is resting in the tomb, as the thought of the spirit that is with Christ, which is far better. It is not so much the thought and the memory of all the hard journey and the long night's pilgrimage as the thought of the prospect of what lies before us. It is not so much the pang

of parting, though there is the pang, but it is the prospect of meeting again, for we shall feel the touch of the vanished hand and hear the sound of the voice that is still.

“ I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first—John Hazelton among them—then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.”

“ For ever with the Lord.” We draw near, as it were, to the very brink of eternity and look across into the glory of that wonderful “ for ever with the Lord.”

“ Thought, repress thy weak endeavour,
Here must reason prostrate fall ;
Oh ! the infinite for ever,
And the eternal All in all.”

BEFORE.

LAST month we considered the word “ behind ” in several significations. This month, by the grace of the Holy Spirit’s leadings, I hope we may find the word “ before ” has some sweet messages for us. For, as in the verse quoted last month (Psa. cxxxix. 5), we read, “ Thou has beset me behind ” ; the passage does not end there, but continues “ *and before.* ” Thou hast beset me before, holding before my eyes the blessed prospect of “ things to come,” alluring me by Thy sweetness, holding my hand and keeping me, pointing to the holy sinless rest with Thee, and meantime Thy unfailing love and guidance. “ Thou hast beset me before.” Ah ! from the foundation of the world Thine eyes and Thine heart have been set upon me. Thou hast been before—before in Thy purposes, before in Thy calling, “ else I had never come,” before in Thy love, “ Thou hast loved them *as* Thou hast loved me.” “ Thou lovedst *me* before the foundation of the world ” (John xvii. 23, 24). Thus, dear reader, we were “ *chosen* before the foundation of the world ” (Eph. i. 4), and *loved* before the foundation of the world. *Salvation* was assured before the foundation of the world (Rev. xiii. 8). The *Kingdom* was *prepared* from the foundation of the world (Matt. xxv. 34). We are surrounded by Divine Covenant on all sides. The Prayer Book renders the expression “ beset ” differently—thus, “ Thou hast fashioned me behind and before.” This word makes it more clear. “ Beset ” has a sound of attack, but “ fashioned ” expresses the work of His Own dear Hands and Heart. He has “ fashioned,” that

is. made, formed, modelled, shaped, moulded. "Thou hast fashioned me." Dear reader, just think of this. Fashioned, not as a flat picture to be looked at only from one point of view, but as something which can be carefully studied all round, behind and before. Moreover, not fashioned by direction only, but "laid *Thine Hand* upon me." "How precious are Thy thoughts unto me, O God!"

Another sweet "before" is found in Psa. lxxxix. 4: "Mercy and judgment shall go before Thy face." Mercy *and* judgment. What a poor thing is mercy without judgment, and what a cruel thing is judgment without mercy, but mercy and judgment united form the perfect action—the most loving action. Mercy from the depths of His most tender Heart, and judgment as seen in the light of His dear Son. Well does the Psalmist exclaim, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the *light* of Thy countenance." "The Lord make His Face *shine* upon thee . . . the Lord lift up His countenance upon thee and give thee peace." We know how cheering it is when an honoured earthly face beams upon us, smiles upon us, looks favourably upon us. And when *He* looks graciously upon us, why then—"in His favour is *life*." "In Thy favour our horn shall be *exalted*." "*Satisfied* with favour."

Now let us pass to another view of "before." Guidance and constant protection (see Deut. xxxi. 3). "The Lord thy God, He will go over *before* thee." And to Joshua, the leader of God's appointment into the Promised Land, who was feeling that responsibility very keenly, we read in verse 6, "Be strong and of a good courage, fear not, nor be afraid." More emphatically to Joshua in verses 7 and 8 and 23, "Fear not, nor be afraid." "The Lord thy God, *He it is* that doth go before thee." "Have not *I commanded* thee?" Some of my dear readers have no doubt felt, in common with myself, that human voices have been futile in calming fears. "Don't be afraid, all will be well." But when the Lord Himself has stepped in and distinctly said, "Have not *I commanded* thee, fear not?" we *know* it will be well, for He Himself has directed. Then fear goes.

"I will stand *before* thee upon the rock in Horeb" was God's assurance to Moses when instructing him to give His message. And who can fail when God stands *before* him?

Another "before" has often been a comfort in the crises of life (Exod. xiii. 21). "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." We have looked for the guiding pillar, and He has not taken it away. He has never failed. He led by the right way.

Then do just note the words in Numbers x. 33. "The ark of the *Covenant* of the Lord went *before* them." The Covenant, His contract or agreement, *always* in sight, so gracious was He to keep this constantly in view before them, to strengthen their faith and uphold their courage.

Another "before" is our Saviour Christ's counsel in time of persecution, "Take no thought *beforehand* what ye shall speak. . . . Whatsoever shall be given you in that hour that speak ye; for it is *not ye* that speak, but the Holy Ghost." What a solemn, strengthening, beautiful, comforting thought this is. The Lord is *before* you with words prepared for you.

Again, "Reaching forth unto those things that are before" (Phil. iii. 13). We may have trial, persecution, bereavement, loneliness, but "reach forth," for present distress is linked, *linked* with future glory. "Your sorrow shall be turned into joy." I am inclined to believe that the very sorrow itself shall be transmuted, so to speak, into joy—not only that joy shall follow, but shall actually be the transformation of the sorrow itself. For He is a wonderful God, and all His works have relative bearings with each other, woven into each other. So, dear reader, "reach forth unto those things that are *before*."

"Come *before* His presence with singing," rejoice before Him. How many, many references there are to joy in His Word, for He loves His people to be a rejoicing people. "My saints shall sing for joy of heart." "He will rejoice over them with joy. He will rest in His love. He will joy over thee with singing." Rejoice, then, with Him, rest in His love. For there is much to rejoice in here—

"God's harps send forth a solemn sound,
Nor by the jasper walls alone
The holy minstrels play."

We lose much in not "possessing our possessions" here. It was said to me recently that it is a sweet and interesting Bible study to note the prevalence of the present tense, the "is" and "are" in the Holy Word. For it is not all "shall be." There is so much that is ours *now*. "Your life *is* hid with Christ in God," "All things *are* yours, and ye *are* Christ's." "Ye *are* made nigh by the blood of Christ." "Ye *are* no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Another "before." "Happy are thy servants which stand continually *before* thee," exclaimed the Queen of Sheba to Solomon, and happy are they who stand continually before the greater than Solomon. Happy are they above, and happy are they down here. For they begin the song and the triumph now. There they sing the glad *new* song. It is so all the way through. The Psalmist often wrote, "O sing unto the Lord a new song," and on one occasion, "He *hath put* a new song in my mouth."

When singing on earth shall be over, then the gladness on the other shore of the new unending song *before* the throne in

"The part where angels serve but may not share,
None but Christ and His redeemed ones gathered round
Him there."

NETTIE.

SIMILAR SENTENCES.

(Continued from page 215.)

The Lord will not cast off for ever. . . . Let us search and try our ways, and turn again to the Lord. . . . We have transgressed and have rebelled . . . Thou drewest near in the day that I called upon Thee : Thou saidst, Fear not.—LAMENTATIONS iii. 31, 40, 42, 57.

THE "Holy Bible, Book Divine," is only "ours to comfort in distress, if the Holy Spirit bless." May "the Holy Spirit bless" the present study of the "Holy Bible" to our comfort, edification, and encouragement.

"They . . . cast Thy Law behind their backs"—"Thou hast cast all my sins behind Thy back" (Neh. ix. 26 ; Isa. xxxviii. 17). This is one of those attractive contrasts that so often occur in the Word of God. A strange similarity but a stranger difference. One failing, one succeeding. Man's dealing and God's dealing. Only our God can hide beyond discovery. Man by nature hates God's Law, so he tries to get rid of it, to put it out of sight, to cast it away behind him. The natural man cannot tolerate its holiness ; neither yet can he obliterate or eradicate it. But redeeming love looks down on rebellious man and can "cast sin behind (His) back" for ever. God's "Law," which man desires to destroy and cannot, is holy. Man's sin, which God does away with, is hideous. It is a terribly ugly thing which God hides and casts "behind (His) back." Man does not achieve his attempted casting away. He comes up against God's Law again and again here, and he will also meet it hereafter. In spite of his efforts to deny and forget it, it will come up against him at the day of judgment.

Not so with God and His putting away. When He sets about to hide the sinner's sins, they are effectually and eternally hidden, sought for in vain ever after. Yea, though they "shall be sought for . . . they shall not be found" (Jer. 1. 20), because they are covered with the atoning precious blood of Christ. "The blood of Jesus Christ, His Son, cleanseth us from *all* sin," including the "sin" of hating His Law and casting it "behind (our) backs." Albeit, too, man's malice and enmity have been directed against the Law of God all along the ages, he cannot move it. Like its Author it stands a Rock unshakable. The more man has endeavoured to make away with it the more it has spread and flourished and prospered. The more man has tried to shake the faith of his fellow man in it—its divinity, authenticity, and veracity—the more pertinaciously have believers clung to it and defended it. May it ever be so ! May God spare His Word to us yet and bless it abundantly to us ; and if it is His will, may it be without more terrible bloodshed and anguish than we have recently experienced ! Can it be doubted that the late war was the whip we most righteously merited ? We received open-armed Germany's New Theology, embraced, eulogized, flattered, and preached it ! At what cost ? Germany was permitted to be the rod that Almighty justice took to our back, and we have been heavily and deservedly chastised.

Chastised to the drawing of blood! Nor was it with a whip of small cords that drew the blood of only one at a time; but with a whip of dynamite and gunpowder that killed hundreds at once, at sea as well as on land. Our New Theology has cost us dear indeed, and truly our punishment was great, but our sin was far, far greater. And even in wrath our God remembered mercy. We were spared the horrors of famine and its consequent dread diseases of plague and pestilence, which might have been visited upon us. Oh! it was high time long ago for England to abase herself to the very dust in penitence and humiliation, and give up some of her crying sins. Instead of which she is hugging them still, and adding to them enormously. Unless we speedily amend our ways, it is to be feared that worse evils than we have at present known will come upon us yet. But the Church's hope is really the hope of her Lord's return. Seemingly that is our only, besides being our brightest, hope. According to the Scriptures, things will go on growing worse now, I take it, until He come. More than once lately, fellow-Christians have remarked to me: "We are living in such *interesting* days!" Yes, but do we half realize that we are living in most awfully *solemn* days? I fancy some of us would be up and doing rather more and rather differently if we truly saw their intense solemnity. May God the Spirit rouse, strengthen, and nerve us to our undoubted duty, and use us to the rousing of others. For "the time is short," and how short we none of us know!

God, the Almighty creator, has one even worse charge against man—"Thou hast cast *Me* behind thy back," "thou hast forgotten *Me*" (Ezek. xxiii. 35). Not only does impious man cast God's Word behind his back, but he goes so far as to cast God Himself there. What can be done for man when he is as awfully evil as that? Ah! still God's power can redeem him. He can be bought over by the blood of Christ, and brought over by the Holy Spirit till he is constrained to say instead, "I love the Lord . . . I am Thy servant (Psa. cxxiv. 1, 16); "Oh! how love I Thy Law! it is my meditation all the day" (Psa. cxix. 97). "What hath God wrought" by redeeming love! Truly, the heart of man is changed when this reversal of his actions and words takes place!

"The fool hath said in his heart, There is no God"—"The Lord said in His heart . . . The imagination of man's heart is evil from his youth" (Psa. xiv. 1, liii. 1; Gen. viii. 21). If we were not speaking of God's own Word we might well say how wonderfully these two statements corroborate each other. "The Lord" and "the fool" retort against one another, and saying something in their heart, come to the same conclusion! The Lord gives His verdict of man's heart, and the fool proves its truth from his heart! Verily, "the imagination of man's heart is evil" indeed, when he says "There is no God," or as the original expresses it, "The fool has said in his heart, No God." Implying not merely his disbelief in God's existence, but declaring his determination to defy His power. "We don't want Him and won't have Him," is the underlying spirit of his daring declamation. Verily,

Jehovah's grace shines out in contradistinction when He says, "I will not again curse the ground for man's sake." Graciously, too, the overlooking love of God and the overruling power of God shine also in the merciful promise that follows. Overlooking man's sinfulness, the Lord assures Himself, as it were, that, regardless of man's deserts, His overruling hand will give, "seedtime and harvest . . . cold and heat . . . summer and winter . . . day and night," in steady and unaltering rotation "all the days of the earth" (Heb.). Man's evil heart is not to prevail against the goodness of God. His bounties are scattered full and free even on the fool. And he enjoys and profits by them. How much more then can the Lord's own children richly enjoy the grace-given blessings of the earth, as well as the grace-given things of grace itself. He "forgiveth *all* thine iniquities"—heart—sin of nature, and momentarily sin of practice. All, all are under the blood in the case of the child of God. Dear reader, are your sins there? Can you say, "He loved *me*, and gave Himself for me"? For the wonderful love of God reaches to all who can truly say that!

"In Me is thine help"—"From Me is thy fruit" (Hos. xiii. 9; xiv. 8). Salvation by Christ alone, and service from Christ alone, is the epitome of these two precious sentences taken just as they stand above. Not Israel merely, not Ephraim alone (see whole verses), but every sinner saved by grace, learns this self-abasing and—to the flesh—humiliating fact, that "In Me" and "In Me" only, "is thine help" for salvation. The spirit-taught child of God comes back to it again and again. Yes! and comes back to it thankfully. For failure belongs to the flesh, failure emanates from self-actings, failure results from self-trust of every kind. Hence we are *glad* to return to this sweet assurance, glad to find and depend upon a help outside ourselves. Help from our God never fails us, never falls short, never leaves us stranded in worse difficulties than it found us, as human help is apt at times to do. And it is life-long help. "In Me is thine help" for the whole of our present, pressing needs, after our sins have been laid on the Lord Christ. First all our sin, and then all our want must be brought to Him unreservedly. We perpetually return to Him for forgiveness, we perpetually return to Him for keeping, guiding, strength. Hence it follows that "From Me is thy fruit." "Without Me ye can do nothing" is the New Testament counterpart of this. No fruit, no service, apart from our Saviour, our life-giving Vine. "Ephraim shall say, and every follower of the faith of Ephraim shall say, I have heard *Him* and observed *Him*"! Or as the Psalmist Asaph expressed it, "Whom have I in Heaven but Thee? And there is none upon earth that I desire beside Thee" (Psa. lxxiii.) He, too, saw failure while he looked within and around—"until (he) went into the sanctuary of God." Then, when he stood in the light of God's Presence, he saw things in their true perspective. Ephraim had had to learn the same lesson, and so has every spiritual Ephraimite. But to Ephraim's father the promise had been given, "Joseph is a fruitful bough, even a fruitful bough by a wall whose branches (daughters, margin), run over

the wall" (Gen. 1. 22). This introduced and included Ephraim, so he might well say later, "I am like a green fir tree" (Hos. xiv. 8). So may every spiritual Ephraim. If we abide in Christ we shall, we must, bear fruit and be "fruitful boughs." But fruit-bearing only comes from living in close contact with our Lord, our life Giver and life Sustainer. May His Spirit keep us in such constant communion with Him that we may in Him find our help and from Him bear our fruit. "Herein is My Father glorified, that ye bear much fruit."

New Eltham, S.E.

ELEANOR CONYERS BOWER.

(To be continued, D.V.)

THE ARMINIAN MOVEMENT.

BY THE LATE GEORGE SMEATON, D.D., PROFESSOR OF EXEGETICAL THEOLOGY, NEW COLLEGE, EDINBURGH.

(An Extract from his "Doctrine of the Holy Spirit," pp. 356-361, published in the year 1889.)

BUT the Arminian movement, identical in all respects with Semi-Pelagianism, insinuated itself into the Reformed Churches, and became a very formidable power, which spread in all directions, and can scarcely even yet be said to have spent its force. The founder of it was Arminius, born in 1560, a man of distinguished gifts, who, by the aid of benevolent friends, had been helped forward in his studies till he was sent to prosecute his theological curriculum under Beza in 1582. Everything in his history subsequent to this—his visit to Italy, his acquaintance with Bellarmine, the suspicions awakened by his utterances after being promoted to the pastorate in Amsterdam (A.D. 1588), and the doubts entertained as to his opinions when called to be Junius' successor in the chair of Theology at Leyden, though he declared that he held with Augustin, and repudiated the Pelagian tenets—creates a doubt whether the doctrines of grace were ever fully accepted by him. About a year after entering upon his theological duties at Leyden, opinions were propounded by him at variance with the doctrine of the Reformed Church (1604). Then began the controversy which convulsed the Dutch Church.

Without entering into all Arminius' opinions, let me briefly notice those which referred to the Holy Spirit. He maintained that the Spirit's operation was in every case resistible, and *that there was no invincible efficacy put forth on any to whom the Gospel is preached*. The assent of the will was said to decide the matter. It was held that everyone could obey or resist; that the cause of conversion was not the Holy Spirit so much as the human will concurring or co-operating; and that this was the immediate cause of conversion. Let me briefly notice the points which came up in these discussions.

As to the subjects of conversion, it was a question whether the Holy Spirit exercised the same gracious operation on every hearer to whom

the Gospel is first proclaimed. This was affirmed by the Arminians. Not only so: they condemned it as an unwarrantable *limitation of the grace of God to hold that the Holy Spirit effectually works faith in any* by removing the resistance of the mind, and by imparting the power to believe. In a word, while nominally allowing the action of the Spirit, it came to this: that it was an inefficacious and resistible influence, little more—if, indeed, it was anything more—than external moral suasion.

They placed themselves on the same footing with the Semi-Pelagians as to everything bearing on the universality of the Spirit's grace, as to the equality which must be allowed to all men and as to the sufficiency of grace for all alike. They took the decision of the matter *out of God's free-will*, which they challenged, and *put it into man's free-will*, which they maintained. The question was formally raised: Were all converted that the Spirit intended to convert by the Gospel? and at the Hague Conference, the Arminians, without scruple or reserve, laid down the position that the Holy Spirit, when He operates on man with the intention of converting him, can be resisted (*Coll. Hag.*, p. 227). Sufficient grace was strongly asserted; by which phrase they intimated that assistance was given only in such a way and measure that at his own discretion a man could take the decisive step, and that the will can help itself to the act of faith. But *they denied that the Spirit conferred the gift of faith*. That the Holy Spirit imparts the renewing of the will, or introduces a new quality into the will, rendering it certain that faith shall ensue, they denied. They allowed *only assistance*, but denied that the will is inclined by the Spirit of God. They insisted that the Holy Spirit never operates on the will of men except in such a way as could be resisted. And they openly denied that *faith* could be called *the gift of God*, as wrought by the Spirit of God.

These Arminian tenets run counter to all the invincible energy which makes faith the gift of the Spirit of God. They throw man back on himself, and make all dependent on the human will in the application of redemption, forgetting that man has AS LITTLE POWER AS MERIT. On the contrary, the confessions all testified according to Scripture that the will—in other words, that the carnal mind—is enmity against God, and that the Spirit's operations are effectual. These are not so languid as to stop short of taking away the stony heart.

After many years' discussion on these points, in which the true life of the Church consists, the Synod of Dort was assembled [13th Nov., 1618, to 9th May, 1619] to give an ecclesiastical decision on them. Representatives were invited from all the Reformed Churches, and these deputies eagerly came to that great Council, except where the Governments, from jealousy, refused permission to the deputies to attend, which was the case with France. All the topics were discussed with fairness, erudition, and zeal for truth. This great Synod, equal in importance to any of the Ecumenical Councils, is the glory of the

Reformed Church. Since the first four General Councils, none has ever assembled with a more momentous charge or commission. It gave forth in its decrees a full and all-sided outline of the doctrines of special grace; and nobly was its work discharged. The decrees of the Synod were not only made the fundamental articles of the Dutch Church, but continue, as part of the literature of these questions, to have a significance for all time. And it may be questioned whether anything more valuable as an ecclesiastical testimony for the doctrines of sovereign, special, efficacious grace was ever prepared on this important theme since the days of the apostles. Its great point was to show that the Spirit produces all, and man acts all.

Nowhere has the renewing work of the Holy Spirit been more correctly and fully exhibited than in the Canons of the Synod of Dort, from which I shall quote only the following articles in the division containing the third and fourth Heads of Doctrine:—

“*Article VIII.*—As many as are called by the Gospel are unfeignedly (*serio*) called: for God hath most earnestly and truly declared in His Word what will be acceptable to Him—namely, that all who are called should comply with the invitation. He, moreover, seriously promises eternal life and rest to as many as shall come to Him, and believe on Him.

“*Article IX.*—It is not the fault of the Gospel, nor of Christ offered therein, nor of God, Who calls men by the Gospel, and confers upon them various gifts, that those who are called by the ministry of the Word refuse to come and be converted. The fault lies in themselves: some of whom when called, regardless of their danger (*securi*), reject the Word of life; others, though they receive it (*admittunt*), suffer it not to make a lasting impression on their heart (*immittunt*), therefore their joy, arising only from a temporary faith, soon vanishes, and they fall away; while others choke the seed of the Word by perplexing cares and the pleasures of this world, and produce no fruit. This our Saviour teaches in the parable of the sower, Matt. xiii.

“*Article X.*—But that others who are called by the Gospel obey the call and are converted, is not to be ascribed to the proper exercise of free-will, whereby one distinguishes himself above others equally furnished with grace sufficient for faith and conversion, as the proud heresy of Pelagius maintains; but it must be wholly to God, Who, as He hath chosen His own from eternity in Christ, so He confers upon them faith and repentance, rescues them from the power of darkness, and translates them into the kingdom of His Own Son, that they may show forth the praises of Him Who hath called them out of darkness into His marvellous light; and may glory, not in themselves, but in the Lord, according to the testimony of the apostles in various places.

“*Article XI.*—But when God accomplishes His good pleasure, or works in them true conversion, He not only causes the Gospel to be externally preached to them, and powerfully illuminates their minds by His Holy Spirit that they may rightly understand and discern the things of the Spirit of God; but by the efficacy of the same regenerating

Spirit He pervades the inmost recesses of the man ; He opens the closed and softens the hardened heart, and circumcises that which was uncircumcised ; infuses new qualities into the will which, though heretofore dead, He quickens ; from being evil, disobedient, and refractory, He renders it good, obedient, and pliable ; actuates and strengthens it, that, like a good tree, it may bring forth the fruits of good actions.

“ *Article XII.*—And this is the regeneration so highly celebrated in Scripture, and denominated a new creation, a resurrection from the dead, a making alive, which God works in us without our aid. But this is nowise effected merely by the external preaching of the Gospel, by moral suasion, or such a mode of operation that after God has performed His part, it still remains in the power of man to be regenerated or not, to be converted or to continue unconverted ; but it is evidently a supernatural work, most powerful and at the same time most delightful, astonishing, mysterious, and ineffable ; not inferior in efficacy to creation or the resurrection from the dead, as the Scripture, inspired by the author of this work, declares ; so that all in whose heart God works in this marvellous manner are certainly, infallibly, and effectually regenerated, and do actually believe. Whereupon the will thus renewed is not only actuated and influenced by God, but in consequence of this influence becomes itself active. Wherefore, also, man is himself rightly said to believe and repent, by virtue of that grace received.

“ *Article XIII.*—The manner of this operation cannot be fully comprehended by believers in this life. Notwithstanding which, they rest satisfied with knowing and experiencing that by this grace of God they are enabled to believe with the heart, and to love their Saviour.

“ *Article XIV.*—Faith is therefore to be considered as the gift of God, not on account of its being offered by God to man, to be accepted or rejected at his pleasure, but because it is in reality conferred, breathed, and infused into him ; not even because God bestows the power or ability to believe, and then expects that man should by the exercise of his own free-will consent to the terms of salvation, and actually believe in Christ ; but because He Who works in man both to will and to do, and indeed all things in all, produces both the will to believe and the act of believing also (*et velle credere et ipsum credere*).”

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Mrs. M. J. Madeley ..	0	2	6	Mrs. Ainsworth ..	0	6	0
W. A. T.	0	10	0	E. P. R.	2	0	0

WYCLIF SEXCENTENARY HYMN.

TUNE—"Bishopgarth," by Sir Arthur Sullivan.

"For of Him, and through Him, and to Him are all things; to Whom be glory for ever. Amen.—ROM. xi. 36.

ALMIGHTY Father, Lord of all,
 And source of every blessing,
 Before Whose Throne the angels fall,
 Thy majesty confessing;
 We, too, our hearts to Thee would lift
 In humble adoration
 For every good and perfect gift
 Bestowed upon our nation.

We praise Thee for Thy holy Word,
 The fount of life unsealing,
 And Christ, their Saviour and their Lord,
 To souls of men revealing;
 From Thee it shone, its steadfast light
 Through all the storms maintaining,
 And even in the darkest night
 A star of hope remaining.

And for the hearts in olden days
 By nature dark and lonely,
 Yet led through grace by wondrous ways
 To trust in Jesus only,
 To cast imaginations down
 And raise the torch of heaven,
 O Triune God, to Thee alone
 Be all the honour given.

But chiefly here we praise Thy name,
 And celebrate Thy glory,
 For Wyclif's work and Wyclif's fame
 Enshrined in England's story;
 He sowed in faith the precious seed
 'Mid conflict, toil and weeping,
 That there might come for England's need
 A golden time of reaping.

Now we, the harvesters of grace,
 And freedom's fruits possessing,
 Delight Thy gracious Hand to trace
 Through centuries of blessing,
 To see Thy changeless love, and then
 To glorify the Giver
 With thankful song and glad Amen;
 So be it, Lord, for ever.

REV. F. J. HAMILTON, D.D.

(From *The Churchman's Magazine*.)

SERMONETTES FOR STAY-AT-HOME SUNDAYS.

THE SECURITY AND PRESERVATION OF GOD'S PEOPLE.

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

By the security and preservation of God's people is meant that truth so comforting to all who feel their frailty, and liability to fall; that God in the riches of His grace will keep them until He brings them to glory; as the Apostle Peter wrote at the beginning of his first letter, concerning the eternal inheritance of the saints, that it was "reserved in heaven" for those who are "kept by the power of God, through faith unto salvation" (1 Peter i. 4, 5). This short discourse can only just touch the Scriptural proof of this doctrine, known as the "final perseverance," or "final preservation of the saints," but it may be sufficient if a few plain Scriptures and Scriptural reasons are brought forward.

1. To suppose that a true child of God may so fall away, as afterwards to become a child of the Devil, is altogether unscriptural. Though he fall, through frailty, or the power of Satan, and so may bring down upon himself God's chastening hand, and much darkness of soul, yet God will not leave His child to perish, for His love is unchangeable. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. iii. 6). "The Spirit Himself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ" (Rom. viii. 16, 17).

2. According to the words of the Saviour Himself, the life which the believer possesses is "everlasting" (John v. 24). "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation." Note that it is positively stated that the believer "shall not come into condemnation" or "judgment," as the Greek word there signifies, and therefore, with Toplady, he may sing,

"Yes, I to the end shall endure,
As sure as the earnest is given,
More happy, but none more secure,
The glorified Spirits in Heaven."

The Lord's words in John x. 27-29 are to the same purport. "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish."

3. The above are the words of "The Faithful Witness," who "spake the words of God." His apostles, inspired by the Holy Spirit, give similar testimony, e.g., "Whom He justified, them He also glorified." That is God's eternal purpose, and, therefore, an "Eternal Redemption," was wrought for them by the Lord Jesus Christ, by which they "have been saved," and by reason of their union with Christ, they are "dead, and their life is hid with Christ in God" (Col. iii. 3). Thus, as Jude writes: they are "kept for Jesus Christ" (Jude i., R.V.).

When a child of God, believing God's Word, rests upon this comfortable truth, it will not lead him to walk carnally, carelessly, and in

the ways of the world ; but on the contrary, carefully, and with prayer for God's upholding grace. For he is aware that he cannot keep himself, and if left to himself would soon fall. If it be otherwise with any professor of Christianity, there is no evidence that such an one has received this truth by the teaching of the Holy Spirit.

Moreover, the true child of God, also, cannot enjoy the comfort of this doctrine, if, and as long as his walk is not in accordance with the precepts of the Word.

CHRIST THE HEAD OF THE CHURCH.

OUR old friend, the Rev. W. W. Winter, of Happy Valley, Victoria, British Columbia, was 82 years of age on May 15th last. He is a regular reader of the GOSPEL MAGAZINE, and says, in a recent letter, that it "gets more acceptable than ever," and that "he appreciates its tone very much."

He preached a sermon on April 20th last (Easter Day) from John xx. 6, 7. In the course of it he made the following remarks in reference to the Headship of Christ :—

"The conclusive thought centres around the fact, that Christ died to save His *Body*, THE CHURCH, of which He is the *Head*, and as sure as the *Head* of that Church was raised from the dead, so surely will the mystical body of Christ, in due time, be also raised, and be united to her Divine Head. In the Epistle to the Colossians i. 18, we read—'And He is the *Head* of the body, the Church ; Who is the beginning, the firstborn from the dead ; that in all things He might have the *pre-eminence*.'

"The head raised first, then by-and-by—how soon we know not—His mystical body will be raised, and be united to her Divine Head, the Lord Jesus Christ.

"In *Eph. v. 25*, we read, 'Christ loved the Church and gave Himself for it,' and in verse 23 it reads—'Christ is the Head of the Church ; and He is the Saviour of the body.'

"*Individually*. 'The head of every man is Christ' (1 Cor. xi. 3). As Christ, his HEAD, had been raised, so will each member of His body be raised.

"Believers in the Lord, listen to the injunction of Paul to the *saints and faithful brethren in Christ*, which are at Colosse (chap. i. 2). Read chapter iii. 1-17, and if we can appropriate those precious instructions, *as from now*, and live up to them, we shall bless God for this Eastertide of very happy experience ; but do not forget one thing : if you would 'know the power of his resurrection' you must also be prepared for some little 'fellowship of His sufferings' (Phil. iii. 10).

"Now for some little proof of the sincerity of our attachment. Jesus said, 'If ye love Me, keep My commandments.' One of the soul's most comforting commandments is that of obeying His loving wish, 'Do this in *remembrance* of Me.'

"Finally, what is expected of those who claim Christ to be their

Head? 'Come out from among them,' and take up your cross daily and follow Him. May the Lord bless these words to the comfort of your ever living souls, and to the honour and glory of His Holy Name, the Head of the Body, the Church, the Bride."

Correspondence.

THE LATE MR. J. E. HAZELTON.

To the Editor of THE GOSPEL MAGAZINE.

DEAR SIR,—Although unknown to you personally I feel I must write and thank you for your generous and affectionate tribute to the memory of the late Mr. J. E. Hazelton, which appeared in last week's *English Churchman*. I could not claim to be intimately acquainted with him, but whenever I was able to spend a week-end in London I endeavoured to get to one service at Streatley Hall.

Mr. Hazelton was, to me, an almost ideal preacher, faithful to the Word of God, yet tenderly affectionate in his presentation of the truth, earnestly desiring the good of souls; and his appeals to the young men and women of to-day were full of the Spirit of Christ. He was truly a faithful ambassador. I pray that God, in mercy to His Church, and to England, may prepare and send out others like-minded, to make known the Gospel of the grace of God.

I would also like to thank you for your work in connection with the GOSPEL MAGAZINE. The issue for May seems especially good and suitable for me.

My thanks are due to you for your helpful articles on Liberal Evangelicalism, and also for the extracts from works by Prof. Smeaton. Last year, at Felixstowe, I was fortunate enough to buy for sixpence a copy of his work, entitled, "The Apostles' Doctrine of the Atonement," and what I have been able to read of this has been most helpful.

I have a weakness for secondhand bookshops and bookstalls, and so was particularly interested in the article in a recent number by a Birmingham contributor respecting his "finds" and his additions to his library.

A few weeks ago I was talking to a friend who is the pastor of one of our Strict Baptist churches. I mentioned that I had some thoughts of writing to you in connection with the GOSPEL MAGAZINE, and he expressed the hope that when I did write I would convey to you his thanks for your work as Editor.

I trust you will excuse the liberty of this letter, and I pray that God may in His mercy enable you to continue in your labours and grant you His Own reward.

Yours faithfully,

19, Tennyson Street,
Lincoln, May 21st, 1924.

D. B. MASKELL.

AN ENCOURAGING TESTIMONY.

To the Editor of THE GOSPEL MAGAZINE.

DEARLY BELOVED SIR,—I have just concluded the reading of your "Family Portion" and "Wayside Notes" in *our* old GOSPEL MAGAZINE, and my heart is hot within me, and I *must* write you a line of true fellowship and love in *all* you say.

Yours in our Lord for ever,

Comberbach House,

J. NEWHALL.

Northwich, May 28th, 1924.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of THE GOSPEL MAGAZINE.

DEAR FRIEND,—The promise still remains that seed time and harvest shall not cease, and it is our glorious privilege to plough in hope and to sow beside all waters, conscious that He Who alone can, will assuredly give the increase. And we are encouraged from time to time to see a little of this gracious increase upon the literature circulated among our sailors, and so can rejoice that our labour is not in vain in the Lord. We earnestly hope that others will come forward to take the places of those old and loving friends and helpers who have gone to behold the face of their Lord and Master. There is such need in these truly perilous days to press forward, ever remembering the words of Him Whom we serve—"Hold fast till I come." Will our friends continue to pray for this Gospel work to soldiers and sailors?

Yours in Gospel bonds,

21, *Firfield Street,*

R. E. BRIDER.

*Totterdown, Bristol, June, 1924.***Our Young Folks' Page.****"A WATERED GARDEN."**

DURING the latter part of May and the early part of June many of you were no doubt delighted with the wonderful show of hawthorn—the white in its beautiful purity, followed by the deep pink, which vied with the pink chestnut in its rich depth of colour. As you saw around you such evidences of the Lord's power and love, if you are one of the Lord's children, you must have turned to Him with gratitude and love in your heart. Now you are perhaps admiring in your own garden the fruits of your labours. A little phrase from Isa. lviii. 11, has been running in my mind, and it will be well for us to pause and think about it for a few moments. The words are—"Thou shalt be like a watered garden." In the first case they were a promise to the Lord's people living in Isaiah's day, who were real in their worship and service to the true God, when so many around them were hypocrites. But let us

take the words as applied to each true believer, and pray that the Lord may open out to us His good treasure in connection with them.

What a pleasure it is to walk round a well-kept garden! A watered garden suggests to us beauty, order, neatness, and fruitfulness. How did it get this delightful appearance?

First, there was the *prepared soil*. It was dug up, softened. Who softens the hard heart? It is useless to sow seed on hard ground. So the Holy Spirit—the Water of Life—subdues and softens the heart, making the sinner feel his tremendous need. This digging up is brought before us in various ways in God's Word. The prophet Haggai in his first chapter urged the people in his day to Consider, consider, consider. The prophet Hosea cried, "Break up your fallow ground: for it is time to seek the Lord" (x. 12). And, of course, John the Baptist and the Lord Jesus Christ Himself called upon their hearers to "repent," and this was said again and again by the apostles. Thus did the Holy Spirit do the digging up then, and He prepares the soil in the same way to-day, bringing home some of these words, or similar ones to hard hearts.

"Cold and hard hearts quicken Thou,
Stubborn necks to Jesus bow;
Draw the wanderer tenderly."

Next let us think of the seed sown. The seed is the Word of God. The Sower is the Lord Jesus Christ Himself, but He does it by human means. He may make use of a Sermon or Address, a Sunday-school lesson, a daily text-book, or the quiet reading of God's Word alone. A servant girl in our home was converted when reading in the kitchen an account of the sufferings of the Lord Jesus in Matt. xxvii. This was not the *beginning* of God's dealings with her, but she dated her conversion from that time. How diligent we should be in seeking to encourage people to read God's Word! Next think of the seed cared for—watched over—watered—sunshine and rain sent. In John xv. 1, the Lord Jesus says—"I am the true Vine, and My Father is the Husbandman." So He sends just what is needed to make the seed spring up and bear fruit in our daily lives—joys and sorrows, pleasures and trials, leading us to continually turn to Him—the sinner's Refuge, in Whom alone the necessary help can be found. But now just think of the watered garden in all its beauty, order, neatness and fruitfulness. You know what the fruit of the Spirit is which the Holy Spirit graciously brings forth in the hearts and lives of true believers. You can say the varieties off by heart, I expect, but do you bring each one forth in its season—Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance?

Are *we* like watered gardens?

"O Thou Living Spirit,
Give us of Thy dew;
Then our souls like gardens
Will yield fruit anew."

E. A. H.

Protestant Beacon.

THE WYCLIF SEXCENTENARY.

(Extracts from J. R. Green's "*Short History of the English People*,"
Pp. 240-244.)

(Concluded from page 274.)

EVEN if the Peasant Revolt had not deprived Wyclif of the support of the aristocratic party with whom he had hitherto co-operated, their alliance must have been dissolved by the new theological position which he had already taken up. Some months before the outbreak of the insurrection, he had by one memorable step passed from the position of a reformer of the discipline and political relations of the Church to that of a protester against its cardinal beliefs. If there was one doctrine upon which the supremacy of the Mediæval Church rested, it was the doctrine of Transubstantiation. It was by his exclusive right to the performance of the miracle which was wrought in the mass that the lowliest priest was raised high above princes. With the formal denial of the doctrine of Transubstantiation which Wyclif issued in the spring of 1381 began that great movement of revolt which ended, more than a century after, in the establishment of religious freedom, by severing the mass of the Teutonic peoples from the general body of the Catholic Church. The act was the bolder that he stood utterly alone. The University, in which his influence had been hitherto all-powerful, at once condemned him. John of Gaunt enjoined him to be silent. Wyclif was presiding as Doctor of Divinity over some disputations in the schools of the Augustinian Canons when his academical condemnation was publicly read, but though startled for the moment he at once challenged Chancellor or doctor to disprove the conclusions at which he had arrived. The prohibition of the Duke of Lancaster he met by an open avowal of his teaching, a confession which closes proudly with the quiet words, "I believe that in the end the truth will conquer." For the moment his courage dispelled the panic around him. The University responded to his appeal, and by displacing his opponents from office tacitly adopted his cause. But Wyclif no longer looked for support to the learned or wealthier classes on whom he had hitherto relied. He appealed, and the appeal is memorable as the first of such a kind in our history, to England at large. With an amazing industry he issued tract after tract in the tongue of the people itself. The dry, syllogistic Latin, the abstruse and involved argument which the great doctor had addressed to his academic hearers, were suddenly flung aside, and by a transition which marks the wonderful genius of the man the schoolman was transformed into the pamphleteer. If Chaucer is the father of our later English poetry, Wyclif is the father of our later English prose. The rough, clear, homely English of his tracts, the speech of the ploughman and the trader of the day, though coloured with the picturesque phraseology of the Bible, is in its literary use as distinctly a creation of his own as the style in which he embodied it,

the terse vehement sentences, the stinging sarcasms, the hard antitheses which roused the dullest mind like a whip. Once fairly freed from the trammels of unquestioning belief, Wyclif's mind worked fast in its career of scepticism. Pardons, indulgences, absolutions, pilgrimages to the shrines of the saints, worship of their images, worship of the saints themselves, were successively denied. A formal appeal to the Bible as the one ground of faith, coupled with an assertion of the right of every instructed man to examine the Bible for himself, threatened the very groundwork of the older dogmatism with ruin. Nor were these daring denials confined to the small circle of the scholars who still clung to him ; with the practical ability which is so marked a feature of his character, Wyclif had organized some few years before an order of poor preachers, "the Simple Priests," whose coarse sermons and long russet dress moved the laughter of the clergy, but who now formed a priceless organization for the diffusion of their master's doctrines. How rapid their progress must have been we may see from the panic-struck exaggerations of their opponents. A few years later they complained that the followers of Wyclif abounded everywhere and in all classes, among the baronage, in the cities, among the peasantry of the countryside, even in the monastic cell itself. "Every second man one meets is a Lollard." . . .

* * * * *

Nothing marks more strongly the grandeur of Wyclif's position as the last of the great schoolmen, than the reluctance of so bold a man as Courtenay [the Archbishop] even after his triumph over Oxford to take extreme measures against the head of Lollardry. Wyclif, though summoned, had made no appearance before the "Council of the Earthquake." "Pontius Pilate and Herod are made friends to-day," was his bitter comment on the new union which proved to have sprung up between the prelates and the monastic orders who had so long been at variance with each other ; "Since they have made a heretic of Christ, it is an easy inference for them to count simple Christians heretics." He seems, indeed, to have been sick at the moment, but the announcement of the final sentence roused him to life again. "I shall not die," he is said to have cried at an earlier time when in grievous peril, "but live and declare the works of the Friars." He petitioned the King and Parliament that he might be allowed freely to prove the doctrines he had put forth, and turning with characteristic energy to the attack of his assailants, he asked that all religious vows might be suppressed, that tithes might be diverted to the maintenance of the poor and the clergy maintained by the free alms of their flocks, that the Statutes of Provisors and Præmunire might be enforced against the Papacy, that churchmen might be declared incapable of secular offices, and imprisonment for excommunication cease. Finally, in the teeth of the council's condemnation, he demanded that the doctrine of the Eucharist which he advocated might be freely taught. If he appeared in the following year before the Convocation at Oxford, it was to perplex his opponents by a display of scholastic logic which permitted him to retire without

any retraction of his sacramental heresy. For the time his opponents seemed satisfied with his expulsion from the University, but in his retirement at Lutterworth he was forging during these troubled years the great weapon which, wielded by other hands than his own, was to produce so terrible an effect on the triumphant hierarchy. An earlier translation of the Scriptures, in part of which he was aided by his scholar Herford, was being revised and brought to the second form, which is better known as "Wyclif's Bible," when death drew near. The appeal of the prelates to Rome was answered at last by a brief ordering him to appear at the Papal Court. His failing strength exhausted itself in the cold sarcastic reply which explained that his refusal to comply with the summons simply sprang from broken health. "I am always glad," ran the ironical answer, "to explain my faith to anyone, and above all to the Bishop of Rome; for I take it for granted that if it be orthodox he will confirm it, if it be erroneous he will correct it. I assume, too, that as chief Vicar of Christ upon earth the Bishop of Rome is of all mortal men most bound to the law of Christ's Gospel, for among the disciples of Christ a majority is not reckoned by simply counting heads in the fashion of this world, but according to the imitation of Christ on either side. Now Christ during His life upon earth was of all men the poorest, casting from Him all worldly authority. I deduce from these premises, as a simple counsel of my own, that the Pope should surrender all temporal authority to the civil power and advise his clergy to do the same." The boldness of his words sprang perhaps from a knowledge that his end was near. The terrible strain on energies enfeebled by age and study had at last brought its inevitable result, and a stroke of paralysis while Wyclif was hearing mass in his parish church of Lutterworth was followed on the next day by his death.

"By an almost infinite variety of means does the Prince of darkness seek to impede the progress and final triumph of the Light of life. Having himself sacrificed all interest in the heavenlies by his own disobedience, he fain would drag down all creation with him into the black abyss. Restlessly have he and his myriad companions sought for 6000 years to blind the minds of the children of men to the one only Gospel of salvation—to the sole way of escape from the righteous wrath to come."—Rev. J. Ormiston's *Satan of Scripture*.

"ALL earthly prosperity, every moment's respite from God's judgments against sin, were purchased for the world by the death of Christ. He purchased eternal life for His people, and a respite for the unbelievers. He bought the field for the sake of hid treasures, and the field benefits by His proprietorship. Christ laid down His life for the sheep, but many benefits of His death are extended to the world at large for the elect's sake, who are the salt of the earth; and thus Jesus is, 'the Saviour of all men, especially of them that believe.'"—*The late Rev. Hely H. A. Smith*.