

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.

THE EVERLASTING KING.

"*The Lord sitteth a King for ever.*"—PSALM XXIX. 10.

THE public mind is to-day intensely stirred by the great event of the hour—the CORONATION OF KING GEORGE THE FIFTH, and that of QUEEN MARY, HIS GRACIOUS CONSORT. National prayer—sincere and deep—ascends on their behalf to the Throne of Grace continually, for we do not forget Who hath said in His Holy Word, "By Me kings reign, and princes decree justice" (Prov. viii. 15).

Our thoughts, however, instinctively rise from these earthly scenes and hopes to that day when the heavenly host shall joyously proclaim—"ALLELUIA: for the LORD GOD OMNIPOTENT reigneth! Let us be glad and rejoice, and give honour to HIM: for the marriage of the LAMB is come, and His wife hath made herself ready" (Rev. xix. 6, 7). For this altogether glorious event CHRIST hath through long ages patiently waited, as the Scriptures clearly witness. "The LORD direct your hearts into the love of GOD, and into the patience of CHRIST" (*margin*). Of that blessed hour and day we know not, but we confidently hope on, knowing that "Yet a little while, and He that shall come will come, and will not tarry" (Heb. x. 37); or, as ROTHERAM'S version renders the reference, "For yet a little while—how short!—how short!—the COMING ONE will be here, and will not delay."

“ ‘ A little while, ’ our Lord shall come,
 And we shall wander here no more ;
 He'll take us to our Father's home,
 Where He for us hath gone before—
 To dwell with Him, to see His face,
 And sing the glories of His grace.

‘ A little while ’—He'll come again !
 Let us the precious hours redeem ;
 Our only grief to give Him pain,
 Our joy to serve and follow Him.
 Watchful and ready may we be,
 As those who long their Lord to see.

‘ A little while ’—'t will soon be past,
 Why should we shun the shame and cross ?
 Oh ! let us in His footsteps haste,
 And count for Him all else but loss !
 Oh, how will recompense His smile
 The sufferings of this ‘ little while ’ !

‘ A little while ’—come, Saviour, come !
 For Thee Thy bride has tarried long ;
 Take Thy poor wearied pilgrims home,
 To sing the new eternal song ;
 To see Thy glory, and to be
 In everything conformed to Thee ! ”

The LORD JESUS was long since appointed by His FATHER unto a throne and a kingdom. “ The FATHER loveth the SON, and hath given all things unto His hand ” (John iii. 35). “ Yet have I set My KING upon My holy hill of Zion ” (Psalm ii. 6). “ And hath put all things under His feet, and gave Him to be the HEAD over all things to the CHURCH, which is His body, the fulness of Him that filleth all in all ” (Ephes. ii. 22, 23). He was predicted as the Coming KING, from that remote period which the HOLY SPIRIT has emphatically termed “ The Beginning.” Thus the counsel of JEHOVAH ran through the unmeasured ages. “ And the Sceptre shall not depart from JUDAH, nor a Lawgiver from between his feet until SHILOH come ”—the second time—“ and unto Him shall the gathering of the people be ” (Gen. xlix. 10). Upon His blessed head was poured out the oil of anointing, when the FATHER took oath and will never repent of it, solemnly saying, “ Thou art a PRIEST for ever after the Order of MELCHISEDEK ” (Psalm cx. 4). He is invested with supreme authority, and sits on the right hand

of the glory of the FATHER—"Thy throne, O GOD, is for ever and ever" (Heb. i. 8). Of His *sceptre* the Word of Truth proclaims, "The *sceptre* of righteousness is the sceptre of Thy Kingdom" (Heb. i. 8). The *key* of universal Government is upon His shoulder—"And the *key* of the house of DAVID will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open" (Isa. xxii. 22). "And on His head were many *crowns*; and He had a *Name* written, that no man knew but Himself" (Rev. xix. 12).

Honour and glory dwell upon Him in excellence and abundance—all things are placed beneath His feet. On His magnificent vesture is written, "KING of Kings, and LORD of Lords"—and "there shall be no more curse," and "His servants shall serve Him: and they shall see *His face*; and His *Name* shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the LORD GOD giveth them *light*: and they shall reign for ever and ever" (Rev. xxii. 3-5). In anticipation of that great DAY of the LORD, He is by the SPIRIT gathering together in one all things in Him as under one Head—all things that are "in CHRIST both which are in heaven, and which are on earth, even in Him: in Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will; that we should be to the praise of His glory, who first trusted in CHRIST" (Ephes. i. 10-12). In the Song of Solomon the head of the Church's BELOVED is compared to "the most fine gold"—(*Hebrew*) "gold of gold," that is, gold wrought to the highest purity, denoting the Divine supremacy of the heavenly BRIDEGROOM.

Oh, how truly "altogether lovely" will He appear in the eyes of His redeemed people in the day of His celestial exaltation! Then, in the presence of the assembled multitudes of the redeemed host shall that profound Scripture realize fulfilment—"Ought not CHRIST to have suffered these things, and to enter into *His glory*?" (Luke xxiv. 26). Yes, the glory is *His*! He merited it by the shedding of His precious blood and the presentation of His perfect obedience, being raised from the dead by the power of the FATHER, to be the everlasting salvation of His loved, elect, people.

The glories of the coming Day of His exaltation are *His* glories ! The Church, by *grace* alone, shares them with Him, according to His blessed promise. It is the necessary complement of His mediatorial work. The honour of advancement to the throne is exclusively His own. He alone died the accursed death of the transgressors, and to Himself alone are due all its glory and praise. By His priceless death was purchased the eternal life and happiness of His guilty people, and by His risen life He carries on the prevalent work of constant intercession for them. The HOLY GHOST is preparing and disposing all things below in anticipation of the stupendous event of His final victory and complete eternal supremacy. At any moment the trumpet may sound the blessed summons—"Behold, He cometh !" and the Church of the redeemed may be caught up to meet her blessed LORD in the air. Washed whiter than snow from all her sins, she humbly awaits His promised appearing and everlasting kingdom. The Day of His redeemed is very near, and His Word has in truth declared that for each blood-washed sinner there is laid up a CROWN of RIGHTEOUSNESS, which the LORD, the RIGHTEOUS JUDGE, shall lovingly and certainly bestow upon him on that illustrious Day !

Meanwhile, dear readers, the Gospel of abounding free grace meets surely the countless needs of our sinful selves, and we repose on the sweet Evangelical truth of JOHN NEWTON'S lines, which say :—

" Since, therefore, I can hardly bear
 What in myself I see,
 How vile, how black, must I appear,
 Most holy GOD, to Thee !
 But, oh, my SAVIOUR stands between,
 In garments dyed in blood :
 'Tis HE, instead of *me*, is seen,
 When I approach to GOD ! "

Clifton.

THE EDITOR.

THE less confidence we have in ourselves or in anything beside God, the more evidence have we of the sincerity of our faith in God.—*David Dickson.*

THOUGH indwelling sin does not promote the grace of humility in a child of God, yet it beats down the natural pride of his heart, and makes him cry with Paul, " O wretched man that I am ! "—*Mason.*

Wayside Notes.

THE BELOVED OF THE LORD.

"The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and He shall dwell between his shoulders."—DEUT. xxxiii. 12.

THESE precious words form a part of what is described as "The blessing, wherewith Moses the man of God blessed the children of Israel before his death" (v. 1). They refer specially to Benjamin, the youngest son of Jacob. The name Benjamin means "son of the right hand," and indicates that he was particularly dear and precious to his father. How true this is of all God's people! They are all alike dear to His heart. They are His "dear children," and thus as the people of Israel as a whole are typical of the Church of God, so Benjamin in particular may be taken as a type of "the Israel of God." The description given of him and the precious promises made to him are applicable to God's children to-day. They are "beloved of the Lord," they are perpetually under His care and are ever kept in safety by His power. Behold here then a beautiful description of the Lord's people and a cluster of promises given for their comfort.

First, let us meditate on *the beautiful description which is here given of the Lord's people.*

They are "the beloved of the Lord." The Lord Jesus Himself was described in this way by His Father on the occasion of His baptism and transfiguration. "A voice from heaven" in the one case and "a voice out of the cloud" in the other said, "This is My beloved Son, in Whom I am well pleased." The Lord's people are also described by this endearing title. To the Christians at Rome the Apostle says, "To all that be in Rome, *beloved of God*, called to be saints" (Rom. i. 7). To the Christians at Ephesus he says, "Be ye followers of God as *dear* [lit. *beloved*] children" (Eph. v. 1). Again, writing to the Thessalonian saints, the Apostle says, "We are bound to give thanks alway to God for you, brethren *beloved of the Lord*, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. ii. 13). Believers then to-day are "beloved of the Lord." They have been *beloved by Him from eternity*. The

Father's love to His Son goes back to eternal times, "Thou lovedst Me before the foundation of the world." In like manner the Son declares of His people that the Father has "loved them as Thou hast loved Me" (John xvii. 23, 24). How wonderful and how precious is this truth! Before the stars began to shine God thought about and loved all His people. Concerning each of them He says, "I have loved thee with an *everlasting* love."

"Before the Almighty Power began
To form the wondrous frame of man:
Before He hung the lights on high,
And made them sparkle o'er the sky:
Before He gave the mountains birth,
Or shaped the yet unfounded earth,
God all His ransomed people knew,
And in His love He chose them too."

The Lord's people are "beloved of the Lord" *despite their unloveliness*.

There is nothing lovely in them by nature. Yet the Lord loved them. "God, Who is rich in mercy, for His great love wherewith He loved us, *even when we were dead in sins*, hath quickened us together with Christ" (Eph. ii. 4, 5). He says, "I will call them My people, which were not My people; and her beloved which was not beloved" (Rom. ix. 25). Thus His love to His people is not caused by anything in them. They by nature are "a stiffnecked people," enemies to God by wicked works, wholly unworthy of His love. But in spite of all this they are "beloved of the Lord."

Well might the beloved Apostle exclaim, "Behold *what manner of love* the Father hath bestowed upon us, that we should be called the sons of God." How humbling to think of our unworthiness! How wonderful to think of His love!

"O my Lord, how great the wonders
Thy rich grace has wrought for me!
On Thy love my spirit ponders,
Praising, magnifying Thee;
Hallelujah!
To the great Eternal Three!"

And how has this eternal, unmerited love been manifested? Let the Scriptures give the answer. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "God commendeth His love toward

us, in that, while we were yet sinners, Christ died for us." He "hath loved us, and hath given us everlasting consolation and good hope through grace" (2 Thess. ii. 16).

The display of God's love is seen in the gift of His beloved Son, that He by His atoning death might redeem His people from the curse of the law, and save them with an everlasting salvation. If we have a sense of that love in our hearts, and are conscious of "everlasting consolation and good hope through grace," then are we indeed "beloved of the Lord."

Once more, ere we leave this precious theme, let it be noted that God's people are *beloved by Him for ever*.

His love is not fitful and changeful. It is not a love which is here to-day, and gone to-morrow. It is a love which is perpetual and abiding. Nothing can separate us "from the love of God, which is in Christ Jesus our Lord." This then is our portion, dear fellow-believers. We are "the beloved of the Lord," and the love wherewith He loves us is eternal, unmerited, displayed in Christ and perpetual in duration. This "love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Let us now consider *the cluster of precious promises given to those who are "beloved of the Lord."*

First, there is a *promise of nearness to the Lord*. "The beloved of the Lord shall dwell . . . by Him." Benjamin's portion in the land included Jerusalem (see Josh. xviii. 28). Here on Mount Moriah the temple was built (2 Chron. iii. 1). In the temple the Lord's presence was manifested. Here He dwelt. The glory of the Lord filled the House. Hence Benjamin's descendants dwelt near the place where the Lord manifested His presence. To dwell near the temple was, in a sense, a dwelling near the Lord. The promise, therefore, is a prediction of the close proximity of Benjamin to the place where the Lord manifested His presence. How beautifully this is fulfilled in the spiritual nearness to God which is the blessed privilege of all His beloved ones! They are "a people near unto Him" (Ps. cxlviii. 14). They are "made nigh by the blood of Christ."

"So nigh, so very nigh to God,
I cannot nearer be;
For in the person of His Son
I am as near as He."

If we are amongst the Lord's manifested people, this precious privilege of nearness to Him is ours.

Next, there is a *promise of safety and protection*.

"The beloved of the Lord shall dwell *in safety*." Nearness to Him involves safety. No weapon that is formed against those near to Him shall prosper. They can say, "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me *dwell in safety*" (Ps. iv. 8). Dangers and temptations will confront the beloved of God, but near to Him they are safe and secure. "The Lord shall cover him all the day long." Divine protection is guaranteed "all the day long." "He shall cover thee with His feathers, and under His wings shalt thou trust." As a hen gathereth her chickens under her wings, to shelter them from storms and dangers, so the Lord tenderly shelters and protects His people. They are thus able to say, "O God the Lord, the strength of my salvation, Thou hast covered my head in the day of battle" (Ps. cxl. 7). Of mere professors it is written, "When they shall say, Peace and safety; then sudden destruction cometh upon them," but "the beloved of the Lord shall dwell in safety by Him."

"Happy they who trust in Jesus,
Sweet their portion is and sure:
When the foe on others seizes,
He will keep His own secure;
Happy people!
Happy, though despised and poor."

Finally, there is a *promise of His indwelling presence*.

We read, "He shall dwell between his shoulders." As Mount Moriah on which the temple was built was in Benjamin's lot (see Josh. xviii. 28; 2 Chron. iii. 1), "shoulders" would seem to be put for the high mountainous land in Benjamin's portion of the promised land. Here on Mount Moriah the Lord dwelt, and Benjamin was peculiarly favoured in having the Lord's manifested presence in the temple within the borders of his territory. Dr. Gill says, "The Targums of Jonathan and Jerusalem paraphrase the words, 'in his border the Shechinah (or the glory of the Shechinah of the Lord) shall dwell.'" Dr. Kitto says, "This is generally referred to the manifestation of the Divine presence in the temple of Jerusalem, which was in the lot of Benjamin" (*Pictorial Bible*,

p. 558). The words, "He shall dwell between his shoulders" would therefore seem to be a gracious promise of the Lord's presence—His indwelling presence, with His people. As God dwelt with His people in the wilderness, and afterwards described Himself as "The Lord that dwelleth in Zion," so, by His Spirit, He dwelleth in the hearts of His people now. They are "the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people" (2 Cor. vi. 16).

The beloved of the Lord are thus assured of the indwelling presence of their God. What more do they want? They are near to Him, they are safe and secure under His care, and He dwelleth in them. "For the Lord hath chosen Zion; He hath desired it for His habitation. This is My rest for ever: here will I dwell; for I have desired it." Oh! are we amongst the beloved of the Lord? If so, let us feast on the precious promises here given.

Bath.

THOMAS HOUGHTON.

ROMANS viii. 28. Observe what he says. Make thou no exception, when he makes none. *All!* Remember he excepts nothing. Be thou confirmed in thy faith; give glory to God, and resolve, with Job, Though He slay me, yet will I trust in Him. The Almighty may seem for a season to be your enemy, in order that He may become your eternal friend. Oh! believers, after all your tribulation and anguish, you must conclude, with David, "It is good for me that I have been afflicted, that I might learn Thy statutes." Under all your disquietudes you must exclaim, "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" His glory is seen when He works by means; it is more seen when He works without means; it is seen, above all, when He works contrary to means. It was a great work to open the eyes of the blind; it was a greater still to do it by applying clay and spittle; things more likely, some think, to take away sight than to restore it. He sent a horror of great darkness on Abraham, when He was preparing to give him the best light. He touched the hollow of Jacob's thigh, and lamed him, when He was going to bless him. He smote Paul with blindness, when He was intending to open the eyes of his mind. He refused the request of the woman of Canaan for a while, but afterwards she obtained her desire. See, therefore, that *all* the paths of the Lord are mercy, and that *all* things work together for good to them that love Him.—*The late Daniel Rowland.*

Pilgrim Papers.

WELLSPRINGS.

"Let all those that seek Thee rejoice and be glad in Thee: let such as love Thy salvation say continually, The Lord be magnified."—
PSALM xl. 16.

THESE words cover all ground and time in the believer's experience. They were given the writer to "say continually" in adverse circumstances. Not at a time when one could say, "Thou hast put gladness in my heart," but during a season of soul barrenness, when lamenting an absent Lord, sorrowing over a backsliding heart and a coldness of love, when the cry of the heart was that of the Shulamite: "Tell me, O Thou Whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of Thy companions?"

Yet this mercy was left the soul, that there *were* the hungering, the thirsting, and the crying out after the living God; that there was no satisfaction apart from Him, no rest till the soul "found Him." There was a waiting in hope upon the promise: "I will see you again, and your heart shall rejoice," and the quieting assurance came: "Lo, these are parts of His ways." Thus, in the path He chose for the time being, the heart was enabled to say, "Let the Lord be magnified." So the experience has been blessed: may He have been likewise glorified!

The expectancy is no vain one. The waiting time is the forerunner of sunshine after rain, and in the Lord's "end," profitable teaching, emptying of self and creature-sufficiency, and lowering of pride, all redound to His glory, Who is His children's patient, forbearing, gracious Teacher!

"Let such as love Thy salvation say continually, The Lord be magnified." Yes, say it in all circumstances, in all exigencies. Yes, let the Lord be magnified and all creature-pride lowered. The Psalmist opens with the words: "I waited patiently for the Lord," margin—in waiting I waited. That is waiting truly, becomingly, and graciously. How impatiently we oftentimes wait! How faithlessly we oftentimes wait! How complainingly and rebelliously we oftentimes wait! So ready to give up in despair and cry out, "My God hath forgotten me, forsaken me. Will He be gracious no more? Is His mercy clean gone for ever?" But let grace reign over our waiting times and possess our otherwise restless hearts, and we shall say with David, "I waited patiently, waited only, for the Lord, and while I waited my heart said, Let God be magnified."

And see where David was while he thus waited for deliverance. In "the horrible pit and the miry clay!" Oh! that was great grace indeed which supported him and kept him while in such a condition.

"A horrible pit," "a pit of noise." All the infernal spirits at work with their hissing, poisonous darts. Satan and his legions set on doing

the Lord's dear servant mischief; wounding him, plunging him into the horrible pit of darkness and despair, and amid the miry clay, in which they would see his feet "stuck fast." It was David's wisdom to "be still and know" his God, and to "wait patiently for Him"—the God of exploits: for of exploits David could perform none now! If he try to get out of this miry clay, he would sink but the deeper. His hands and his feet fail him. There is nothing for him but to look upwards and to "wait patiently" as he cries unto his delivering God. It was not the waiting of morbid resignation nor of resigned fatalism, nor the despair of unbelief. It was waiting consistently with God's will, and obediently, expectantly, hopefully, prayerfully, and in faith that when He had tried him, He would bring him forth to praise Him. And thus it is with all the children of grace. They know what it is to have their feet stuck fast in the mire, to be shut up and not able to come forth! There are seasons of darkness that may be felt; night of soul, when all the beasts of the forest do creep forth; but they are all timed by their God, the Guardian-Keeper of His children, and at His Word His prisoners come forth out of the pit, and at His arising all clouds disperse, the reign of darkness is over, and in the time of God's morning the beasts of the forest who had crept forth, get them to their dens again.

"Watchman, what of the night? The night cometh, and *also* the morning." Oh! it is good to wait for God's morning, to wait patiently until He put "a new song in our mouth, even praise unto our God," and show us how we have cause to say continually, in all circumstances, "The Lord be magnified!" What varied experiences of the soul this Psalm sets forth. And as it was with David, so it is with the children of grace. Their experience may be summed up briefly in those two words of the 12th verse: "innumerable evils," for indeed they compass about every one of God's loving family.

But the Lord has His eye *upon* and His ear *into* the cries of all His saints, and they are preserved for ever, and delivered in His own time and way. This is our mercy. Our time is "alway ready;" our way of seeking deliverance would spell disaster instead, did we really know ourselves. So it is our wisdom to *wait*, and wait *patiently*, and wait *for Him*. There will be no disappointment then.

"Thine eyes shall surely see—
No distant hope, nor dim—
The Lord thy God arise *for thee*;
Wait patiently *for Him*."

It is not out of keeping with the interests of this *Magazine*, nor, I trust, an unfitting occasion in connection with the subject of this article, to refer to our position at St. Mary-le-Port Church. For the language of our hearts there—as a loving congregation, knit together in the bands of the everlasting Gospel, and kept together in one heart and mind at the Mercy-seat—is, "Let God be magnified." For now well-nigh sixteen months since the Lord laid His afflicting hand on our

beloved and revered Rector, the Rev. James Ormiston, we have turned aside to the Mercy-seat, week after week, Mondays and Thursdays, to have the desires of our hearts voiced by one and another beloved brother in Christ. We have exhorted our souls to wait only, continually, and truly upon God, knowing all our expectation must come alone from Him. He has been magnified continually, and it is our happy, grateful portion to realize how He Who gave the prayer had prepared the answer, and has given us the desire of our hearts. He Who, under our cloud of sorrow, so lovingly, tenderly, and graciously invited, "Come, My people, enter into your closets," "Seek ye Me," "Come boldly unto the throne of grace," gave the liberty of access and the right to plead in Jesus' precious, all-prevailing Name. And now the language of each one is: "O magnify the Lord with me, and let us exalt His Name together. I sought the Lord, and He heard me, and delivered me from all my fears."

Is not the language of our hearts fittingly expressed, then, in our text: "Let those that love Thy salvation say continually, The Lord be magnified." The grace of prayer comes from above. It rests not with the creature to prevail in prayer. It is wholly Divine. The writer often thinks how suitably the words of Rahab to the spies reflect our case. They had heard, she said, "*what great things the Lord had done for His people,*" or, as we read in Exodus iv. 31: "And the people believed: and when they heard that *the Lord had visited the children of Israel, and that He had looked upon their affliction, then they bowed their heads and worshipped.*"

The Lord has indeed been with us, as a congregation. He has done great things for us. And as we rejoice in the ministered word of our beloved Pastor again, week after week, our hearts exclaim: "The God of Israel is He that giveth strength and power unto His people. *Blessed be God!*"

Oh! may we seek much grace to cultivate this habitual gratitude of spirit. Let the language of our hearts be, "My Father, I thank Thee." It will tone and temper our lives, giving a secret balm in sorrow, a joy in every care, a song in the prison-house, a quiet confidence that "He doeth ALL things well," and a looking forward to that "bright to-morrow," which all His children may expect, because of their strong, their faithful, their Divine Deliverer. Let us not be silent, beloved readers. Let us not be classed among those healed ones, who returned not to give glory to God. But may the Holy Spirit so possess us that "all within us" may bless His Holy Name. Oh! to praise Him as we ought! One mourns the paucity of our praise, the feebleness of our words, when we would "exalt His Name together;" the constant forgetfulness of His great love. May the words of our text speak home to our hearts now, and whatever our experience—whether cloud or sunshine, joy or sorrow, pain or health—"Let all those that seek Thee rejoice and be glad in Thee: let such as love Thy salvation say continually, The Lord be magnified."



JOHN HUSS, D.D.
THE BOHEMIAN REFORMER AND MARTYR.
(Burned at the Stake, July 7th, 1415.)

THE PORTRAIT.—JOHN HUSS, D.D.

[We reprint the following condensed narrative of the early Bohemian Martyr, from the pen of the Rev. ERASMUS MIDDLETON, during his EDITORSHIP of the GOSPEL MAGAZINE. Our *Portrait* is a copy of one that he published in his great work, *Biographia Evangelica*, in 1779. Mr. Middleton was lecturer of St. Bennet's, Gracechurch Street, London.—Ed.]

JOHN HUSS, or Hus, whose name in the Bohemian language signifies Goose, was born at Hussenitz, a village in Bohemia. His parents were not blest with affluence; but they gave him a liberal education, which he improved by his strong mental abilities, and close application to his studies, in the University of Prague, where he commenced batchelor of arts in 1393, master of arts in 1395, and batchelor of divinity in 1408. HUSS was a man (says Wharton in his Appendix to Cave's *Historia Literaria*) even by the confession of his enemies, illustrious and remarkable both for doctrine and piety.

The books of Wickliffe were carried into Bohemia by Peter Payne, an Englishman, one of his disciples: but the Archbishop of Prague ordered the members of that university to bring him the books of Wickliffe, that those in which any errors were found might be burnt.

Peter Payne was principal of Edmund Hall, in the University of Oxford, where he was distinguished for his excellent parts, and his opposition to the friars. He was a good disputant, and confuted Walden, the Carmelite, about the beggary of Christ, pilgrimages, the eucharist, images, and relicts; for which he was obliged to quit the university, and fly into Bohemia, where he contracted an acquaintance with Procopius, the Bohemian general, and published some books written by Wickliffe, which were greatly esteemed by Huss, Jerom, and the greatest part of the University of Prague. The students belonging to the learned seminary were offended with their archbishop for suppressing the books of Wickliffe, and ordering the Bohemian clergy to teach the people, that, after the pronounciation of the words of the holy sacrament, there remained nothing but the body of Jesus Christ under the species of bread, and the blood of Jesus Christ in the cup.

Huss arduously embraced the doctrine of Wickliffe, and easily persuaded many members of the University that the first of these orders, made by the archbishop, was an infringement of the privileges and liberties of the University, whose members had a right to read all sorts of books, without any molestation.

Doctor HUSS was allowed to be a man of consequence and reputation in Bohemia. He was a great and good man, and a noble martyr to Christianity. His accusers presented a petition to the pope, containing the heads of the accusation which they had to propose against him, and requested that commissioners might be named to draw up his process. The patriarch of Constantinople, and two bishops, were the persons commissioned, who heard many witnesses against Doctor

HUSS, and ordered his books to be examined. While this process was drawing up, Pope John escaped from the Emperor Sigismund, who delivered HUSS into the hands of the Bishop of Constance, by whose order he was confined in a castle beyond the Rhine, near to Constance.

The council appointed the cardinals of Cambray and St. Mark, the Bishop of Dol, and the Abbot of the Cistercians, to finish the process against Doctor HUSS, and renew the condemnations against the doctrine of Wickliffe. Soon after they joined to these commissions a bishop for each nation, and granted a commission to cite Jerom of Prague, the companion and friend of Doctor HUSS, who was one of the principal preachers of this new doctrine. The nobility of Bohemia and Poland presented a petition to the emperor and council, wherein they desired that Doctor HUSS might be set at liberty, as he had been seized and imprisoned contrary to the safe-conduct of his imperial majesty. The Bohemians presented a writing to the council, wherein they maintained, that the propositions which the enemies of HUSS had drawn out of his books, were mutilated and falsified on purpose to put him to death; they prayed the council to set him at liberty, that he might be heard for himself, and offered to give bond for his appearance. The Patriarch of Antioch answered, in the name of the council, that they could not set HUSS at liberty; but would send for him, and give him a favourable hearing. The lords of Bohemia then addressed the emperor, who had sent him there to defend that kingdom from a charge of heresy, and was now one of his persecutors.

Mr. Toplady, in his very able performance, entitled, "Historic Proof of the Doctrinal Calvinism of the Church of England," states the articles for which, among others, this excellent man was put to death. "There is but one holy, universal, or catholic Church, which is the universal company of all the predestinate. I do confess," said HUSS, "that this proposition is mine; and [it] is confirmed by St. Augustin upon St. John."

* * * * *

Such were some of the allegations, brought against this holy man by the council of Constance; and such were his answers, when he stood on his public trial, as a lily among thorns, or a sheep in the midst of wolves. How easy is it for a man to write in defence of these inestimable truths, which (through the goodness of divine providence) have now, in our happy land, the sanction of national establishment! But with what invincible strength of grace was this adamant saint endued, who bore his explicit, unshaken testimony to the faith, in the presence and hearing of its worst foes, armed with all the terrific powers of this world!

These are doctrines which, even in the purest ages of the Church, have received countenance, and HUSS boldly acknowledged them. But one circumstance bore more hard against him, which was, wishing his soul to be with the happy spirit of Wickliffe. Doctor HUSS had

too generous, too open, a nature, to deny what he thought ; nor did he imagine that life was worthy prevarication. He freely confessed he was so charmed with Wickliffe's books, that he wished his spirit might enjoy the same fate with his hereafter. A great many other false and frivolous objections were raised against him, which he refuted with a manly eloquence ; and recommending himself, and his cause, to God, he was carried off.

* * * * *

Doctor HUSS, on the seventh of July, was conducted to the place where the fifteenth session of the council was held. He was required to abjure, which he refused ; and the Bishop of Londi, in a bloody, persecuting sermon, about the destruction of heretics, pronounced the prologue of his fate, by exhorting the emperor, who seemed ready enough of himself to exterminate the growing heresy, that (as he was pleased to pervert the Scripture) the body of sin might be destroyed. He told Sigismund, " that he ought to destroy all errors and heresies, and especially the obstinate heretic HUSS before him, since by his wickedness and mischief, many places of the world were infected with most pestilent and heretical poison, and, by his means and occasion, almost utterly subverted and destroyed. And that then the emperor's praises would be celebrated for evermore, for having overthrown such and so great enemies of the faith." A most honourable testimony for Dr. HUSS from the traducing mouth of a virulent adversary ! In fine, the proctor of the council demanded that the process against HUSS should be finished ; the condemned articles of Wickliffe were read, and the thirty articles alleged against HUSS, who explained some and defended others. Many other articles of accusation were also read, which were proved by witnesses against him. His fate was determined, his vindication disregarded, and judgment was pronounced. His books were thereby condemned, and he was declared a manifest heretic, convicted of having taught many heresies and pernicious errors ; of having despised the keys of the Church, and ecclesiastical censures ; of having seduced and given scandal to the faithful by his obstinacy ; and of having rashly appealed to the tribunal of Christ. The council, therefore, censured him for being obstinate and incorrigible, and ordained, " That he should be degraded from the priesthood, his books publicly burnt, and himself delivered to the secular power."

Doctor HUSS heard this sentence without the least emotion. He kneeled down, with his eyes lifted towards heaven, and said, with all the spirit of primitive martyrdom, " May Thy infinite mercy, O my God, pardon this injustice of my enemies. Thou knowest the injustice of their accusations : how deformed with crimes I have been represented ; how I have been oppressed by worthless witnesses, and an unjust condemnation : yet, O my God, let that mercy of Thine, which no tongue can express, prevail with Thee not to avenge my wrongs." These excellent sentences were so many expressions of treason against the trade of priestcraft, and considered as such by the narrow-minded

assistants. The bishops appointed by the council stripped him of his priestly garments, degraded him from his priestly function and university degrees, and put a mitre of paper on his head, on which devils were painted, with this inscription, in great letters, "A ring-leader of heretics." Our heroic martyr received this mock-mitre smiling, and said, "It was less painful than a crown of thorns." A serenity, a joy, a composure, appeared in his looks, which indicated that his soul had cut off many stages of tedious journey, in her way to the point of eternal joy and everlasting peace.

The bishops delivered HUSS to the emperor, who put him into the hands of the Duke of Bavaria. His books were burnt at the gate of the church, and he was led to the suburbs to be burnt alive. Prior to his execution, Mr. HUSS made his solemn appeal to God, from the judgment of the pope and council. In this appeal (the whole of which would well repay the reader's perusal) he again repeats his assured faith in the doctrine of election; where he celebrates the willingness with which Christ vouchsafed, "By the most bitter and ignominious death, to redeem the children of God, chosen before the foundation of the world, from everlasting damnation." When he came to the place of execution, he fell on his knees, sang portions of psalms, looked stedfastly towards heaven, and repeated these words: "Into Thy hands, O Lord, do I commit my spirit; Thou hast redeemed me, O most good and faithful God. Lord Jesus Christ, assist and help me, that with a firm and patient mind, by Thy most powerful grace, I may undergo this most cruel and ignominious death, to which I am condemned for preaching the truth of Thy most holy Gospel." When the chain was put about him at the stake, he said, with a smiling countenance, "My Lord Jesus Christ was bound with a harder chain than this for my sake; and why should I be ashamed of this old rusty one?" When the faggots were piled up to his very neck, the Duke of Bavaria was officious enough to desire him to abjure. "No," says HUSS, "I never preached any doctrine of an evil tendency; and what I taught with my lips, I now seal with my blood." He said to the executioner, "Are you going to burn a goose? In one century you will have a swan you can neither roast nor boil." If he was prophetic, he must have meant LUTHER, who had a swan for his arms. The flames were then applied to the faggots, when the martyr sang a hymn with so loud and cheerful a voice, that he was heard through all the cracklings of the combustibles and the noise of the multitude. At last his voice was cut short, after he had uttered, "Jesus Christ, Thou Son of the living God, have mercy upon me;" and he was consumed in a most miserable manner. The Duke of Bavaria ordered the executioner to throw all the martyr's clothes into the flames; after which, his ashes were carefully collected and cast into the Rhine.

TRUE godliness evermore wears upon her head the garland of perseverance.—*William Cowper.*

Sermons and Notes of Sermons.

DIVINE REGISTRATION :

THE PLEDGE OF DELIVERANCE IN TIMES OF TROUBLE.

THE SUBSTANCE OF A SERMON PREACHED AT GROVE CHAPEL, CAMBERWELL, NOV. 5TH, 1837, BY THE REV. JOSEPH IRONS, MINISTER.

THROUGH the kindness of an esteemed reader of the GOSPEL MAGAZINE we are able to give a reprint of the following sermon—Protestant sermon—preached upwards of seventy years ago by the highly esteemed Mr. Joseph Irons, the faithful Pastor of Grove Chapel, Camberwell. The discourse has for many years been out of print—probably for half a century, but the necessities of these “latter days” make us feel that such faithful testimony should at the present time be impressed upon the minds of the people of GOD, and that they should be stirred up to “earnestly contend for the Faith once delivered unto the saints.” We shall continue to publish, at convenient length, extracts of the sermon, till the whole is concluded, which will occupy three or four monthly issues. A Preface or “Advertisement,” by Mr. Irons, precedes the discourse, in which he writes :—

“It is not easy to row against wind and tide ; nevertheless, the mariner who would be honest, and make for the desired haven, must brave the flood and face the wind, to preserve good conscience.

“The author of the following pages is fully aware that the flood of superstition and the wind of modern profession are both against him, but he does not hesitate to pronounce the one deep and treacherous, and the other hollow and deceitful, and oppose the head of his little vessel to them both.

“The current opinion, the tide of the day, considers religion prospering, and deceitfully talks of the conversion of the world ; and if men and money could do it, neither are wanting, but the fact is, the world is as far from being converted as it ever was. The Church—the true living Church of God—is indeed gathering in ; the number of God’s elect is making up, and the spiritual kingdom of Christ is hastening to its consummation ; but it has yet one sharp struggle to encounter before it reaches that day.

“Prior to the passing of the Popish Ascendency Bill, falsely called the Catholic Emancipation Bill, the Author was accustomed to preach an Annual Sermon on the Spirit of Popery on the 5th of November, being his birthday ; but after that fatal deed he considered the matter hopeless, the die cast, the nation doomed to wear the Popish chains again, and consequently, gave up the practice. He has, however, felt impelled once more to lift up his voice and employ his pen, as he sees the crisis drawing on.

“To himself it is matter of little concern indeed ; his race is nearly run, his title-deeds to a better inheritance are in personal possession, and the manner of his entrance to his eternal home is comparatively

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daughters of Canaan (xxxviii. 1). And when Jacob's posterity sojourned in the land of Egypt, Goshen was allotted to them by Joseph to keep them distinct from the Egyptians, and as long as he lived they were a marked and conspicuous people, an abomination to the Egyptians, and the Egyptians an abomination to them.

But when Joseph died their distinction was disregarded, they were scattered all over Egypt, degraded, oppressed, and persecuted. Follow them, after their deliverance, through the wilderness, and see how their distinction is kept up, while passing through the countries of sworn foes, and forbidden to make any treaty of peace with them; always fighting—always victorious, for God fought their battles—encircled them with His own perfections as their guard—led them by a pillar of cloud and of fire as their guide—fed them from heaven with supernatural food—and granted them exalted privileges, unknown to all the world beside. Yea, as if to crown and preserve their distinction, He dwelt among them, and manifested Himself to them. Their distinction was their strength, but the touch of a Babylonish garment, and a golden wedge, paralyzed that strength, and suspended their march towards the promised land.

Joshua, the leader of Israel, was a strict disciplinarian; and it is said that "the children of Israel served the Lord all the days of Joshua": but no sooner was Joshua dead, than they mixed with the people whom God had devoted to destruction; and all their after history proves that their "mingling with the heathen, and learning their ways," brought a curse into their blessings, which like a canker ate out the vitals of their happiness, and produced degradation, captivity, and death; while dignity, on the contrary, prosperity, and victory, were always maintained by their abstractedness from the world.

Ezra found the holy seed mingled with the people of the land (Ezra ix. 2). This cost him deep distress, for he knew there could be no lasting prosperity while this tremendous evil existed; the command was imperative, that they should not marry, nor mingle with the nations of the earth, and whenever that command was violated the door was opened for every kind of mischief and misery to come in.

Even so it is now—the Church of God is a peculiar, spiritual, holy race, distinct from the carnal world; hence all her privileges ought to be held sacred among spiritual persons, and had this been done Popery had never existed. That organized system of idolatry, perfidy, and murder would have been unknown in the world if carnal men had not been allowed to assume sacred offices: enemies in the camp are far more to be dreaded than enemies in the field; and one carnal man in a Christian Church, especially in the ministry, is more to be dreaded than a thousand infidels around it; because God is insulted thereby, and consequently His defence is withdrawn.

This, I apprehend, is the awful crime which is now hastening on—the time of trouble predicted in the connection of my text. An unholy alliance is formed between the world and the Church—the peculiarities of God's people are now rejected as crude and obsolete—the doctrines

of the Gospel are branded as high and dangerous—separation from the world is stigmatized as schism—and that monstrous heresy, *universal redemption*, which emanated from the heart of the apocalyptic beast to deceive the world, and mock the sufferings of Christ, is spreading like a plague over the long-favoured land of my nativity, preparing the way for the abomination of desolation to be set up.

I should look with horror upon this melancholy picture, did I not know that “the Lord reigneth”; and though He has declared that He “will sift the house of Israel [His Church] among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth” (Amos ix. 9)—it is therefore matter of certainty, that, however appalling the coming persecution may be, God’s people are safe; for Michael, the great prince, even Jesus, “the Prince of the kings of the earth,” shall stand up for them; and “at that time,” says my text, “Thy people shall be delivered, every one that shall be found written in the book.” No matter how; they *shall be* delivered: it may be by racks, or fiery chariots that some of them are conveyed home, but all Daniel’s kindred shall be delivered.

There are four prominent things in our text which demand our attention.

1. A distinguished people.
2. Their register—“they are written in the book.”
3. The ordeal through which they pass.
4. The promised deliverance.

Oh, may the Eternal Spirit, the almighty minister of His Church, open and apply these things to my heart, and to the hearts of my hearers, that our judgments may be informed, and our faith strengthened to meet the approaching trial; for verily our minds must be blind indeed to the concurring testimonies of prophecies and passing events, not to see that the time of trouble for the Church of God is hastening on. Let one instance in proof suffice for the present; in the fourth verse of this chapter it is written, “Many shall run to and fro, and knowledge shall be increased.” This is the prophecy: now look at the fact in passing events. Was there ever a time, since Daniel wrote this prediction, in which *human knowledge* had increased as it is now increasing? Was there ever a time in which so many were running to and fro to disseminate knowledge? And this is declared to be one of the signs of an approaching time of trouble; such as never was since there was a nation, at which very time Daniel is assured that all his people shall be delivered. Does not the inquiry then arise in every thinking mind that can credit God’s Word, and discover its accordance with His providence, Have I any interest in the promised deliverance? Your claim, my hearers, rests on your relationship—Are you of Daniel’s family? Let us examine closely this momentous inquiry under the first head of discourse. Daniel was in a heathen country, yea, in a heathen court, and surrounded by heathen courtiers, who eyed and envied his preferment, but this did not make Daniel a heathen! Daniel was subject to a tyrannical heathen monarch, but that did not sway

his conscience ; his distinction was preserved, even in captivity ; and neither cruel conspiracy, nor despotic tyranny, nor a den of lions, could shake his faith, nor intercept his intercourse with God. Daniel and his people are a spiritual believing race ; let us mark their origin and descent, for it is yet preserved, though all the carnal hosts of formalists are trying to obliterate it with the soot, and smoke, and mud of universal redemption.

The bare letter of Scripture would convince any man, if he were not blinded by the god of this world, that two distinct families are uniformly set forth in the sacred oracles from the very opening to the close of the Book of God. The seed of the woman, and the seed of the serpent, between which God Himself has put enmity (Gen. iii. 15). Cain and Abel were brothers in nature, yet God had respect to Abel, and then to his offering, but to Cain and his offering He had not respect, and he turned out a murderer ; and who shall dare to call the Judge of all the earth to account for this ? Nay, rather, who shall not acknowledge the absolute sovereignty of God therein. Noah's three sons escape the deluge, but they are not all of the Covenant seed that are saved in the Lord with an everlasting salvation ; for Ham is pronounced accursed by his own father, while Shem and Japheth are blessed ; and their after history proves that the sentence was of God. Abraham had two sons, but Ishmael could not be heir with Isaac, for he only was the child of promise, in whom the Covenant seed was found (Gen. xxi. 12). This was a subject of mockery to the son of the bondwoman, as it is to this day (Gen. xxi. 9) ; but let him mock and rage as he will, he must be cast out, and even his wife must be taken for him out of the land of Egypt ; so that his posterity, though numerous, are all aliens.

Jacob and Esau were twins, yet before they were born, or had done good or evil, the mind of God concerning them is thus announced, " I loved Jacob and I hated Esau " (Malachi i. 2) ; and the very reason for this is recorded by the Apostle, " that the purpose of God according to election might stand " (Rom. ix. 11). In fact, the whole testimony of Scripture, both in the Old Testament and New, invariably sets forth the people of God as a distinct, peculiar family, separated from all others, and particularly contrasted with " the people against whom the Lord hath indignation for ever " (Mal. i. 4). My hearer, quarrel not with me, for the harshness of this language, it is the very language of Scripture, and to quarrel with it, is to quarrel with God.

The language of Him Who " spake as never man spake," is equally forcible on this point, " My sheep hear My voice ; I know them, and they follow Me ; I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand " (John x. 27). Again, He says, " I pray for them, I pray not for the world " (John xvii. 9). And in order to make the contrast so clear that nothing but wilful rebellion can reject it, He said to the world, " Ye believe not, because ye are not of My sheep " (John x. 26).

His Sermon on the Mount is decisive on this point, though it is often

referred to, and perverted, as also are the other Scriptures, to support the anti-Christian doctrine of exhortation to the dead, as if our Lord had delivered this sermon to the multitudes that followed Him from Galilee, Decapolis, Jerusalem, Judæa, and from beyond Jordan, whereas it is written, "seeing the multitudes, He went up into a mountain, and when He was set, His disciples came unto Him, and He opened His mouth and taught them" (Matt. v. 1), apart from the world, because the world has no interest in the things which are taught of God.

The like testimony is given by all the apostles in their epistles, invariably naming and describing the persons to whom they write, as, "To all that be in Rome, beloved of God, called to be saints" (Rom. i. 7). "The Church of God at Corinth, them that are sanctified in Christ Jesus, called to be saints" (1 Cor. i. 2). And so all the epistles have their proper direction upon them, being intended exclusively for those whom the direction describes; and it is as wicked to attempt to generalize them, as it would be for the postman to efface the directions of all the letters committed to his care, then break the seals, and post them at the corners of the streets. I am bold to aver, without fear of contradiction, that there is not an indiscriminate invitation to the enjoyment of spiritual blessings, nor an indiscriminate exhortation to the performance of spiritual acts, in all the Word of God: they are everywhere accompanied with explicit descriptions of the persons invited and exhorted, that the distinction between the Church of God and the world may be held sacred for ever. Yet, alas! many in the present day are exerting all their energies to amalgamate the entire race of Adam, under the delusive and Jesuitical appellation of "*the whole family of man*," which is nothing less than open rebellion against God, and displaying a flag of truce with traitorous Rome.

Still, however, God will preserve His elect distinct from all beside, by bestowing upon them, and supporting in them that supernatural life, which neither Satan, nor his vicegerent the pope, can either communicate, or destroy; for His whole family in heaven and earth, named after Christ, are graven on His heart, committed to the Mediator's care, and made temples for the Holy Ghost to dwell in for ever.

Let us then inquire into the origin and descent of this family of God, this distinguished people. Their origin is in the eternal counsel, sovereign choice, and covenant love of their triune Jehovah; they were chosen in Christ as their Covenant Head, seen complete in Christ before all time—virtually, and indissolubly one with Christ from everlasting—given to Christ for their security, and accepted in Christ as the beloved, antecedent to their creation and fall in Adam.

This was strikingly illustrated in the history of Abraham, who was Daniel's ancestor, and the ancestor of all Daniel's people; he was set up as a covenant head—the choice of God, and all his people chosen in him, and this relationship is their glory to this day; "We are Abraham's seed," said they to our Lord; and surely true believers ought to glory in the fact that they are the seed of Christ, when they can trace their genealogy by spiritual birth up to God as their Father.

Their descent is not like that carnal succession, of which some professors vainly boast, and of which we hear so much clamour, both in Rome and England, a bewitching spell by which Satan's slaves assume the office of Christ's ambassadors. But the descent of Daniel's people, God's family, is in a spiritual succession of spiritual births, as it is written, "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth" (Ps. xlv. 16). And the Apostle Peter calls them "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. ii. 9). Now this is a descent worth contending for, because it preserves that line of distinction between the Church of God and the world, which is essential to the consistency of both. This succession God Himself preserves pure and unbroken, so that He has never been without a spiritual seed upon earth, though often they have been, as they are now, almost unseen and unknown, among the host of pretenders to Christianity, who boast of a carnal succession, but were never born of God. Oh! it is to be feared that thousands of such pretenders have gone, and are going down their line of succession in priestly pomp to the caverns of despair, dragging millions of deluded devotees in their train. But the God of Daniel takes care of His own people, and will eventually bring them all home to glory.

Let us now glance at some of the family peculiarities of this distinguished people, especially that royal dignity which characterises them all, which we shall do well to examine minutely, that we may be satisfied that we are numbered with them. True and lasting dignity is nowhere to be found since Adam fell, but in the living children of the living God. They, and they only, are raised up from the degradation which sin has brought on all mankind, and are manifestly a superior race of beings. The general notions of dignity place it in birth, education, wealth, attire, graceful demeanour, magnificent dwellings, and a retinue of servants; now all these pertain to Daniel's family in a super-eminent sense. Their birth is of royal blood, and they claim affinity with the King of kings; their education is first-rate and supernatural, for they are all taught of God, and consequently are made wise unto salvation; their wealth consists of riches in glory by Christ Jesus, which can never be stolen, lost, or squandered away, current in both worlds, and adequate to every want and every desire; their attire is the righteousness of God put on and worn by faith, as the court-robcs of the royal family; their demeanour is truly graceful before God and man: if they stand, "they stand fast in the liberty wherewith Christ has made them free"—if they sit, they "sit together with Christ in heavenly places"—if they walk, they walk by faith with God, circumspectly, not as fools, but as wise—if they run, it is with patience the race set before them, yea, they all so run as to obtain—if they speak, they speak as the oracles of God, and their very speech is "with grace, seasoned with salt"—if they sing, it is with grace in their hearts, making melody unto the Lord; in a word, all their attainments being supernatural throw all worldly accomplishments into

the shade as low and vulgar, or as the Apostle calls them, "*beggarly elements*"; so that it may be truly said, in the best sense, that none conduct themselves gracefully but those who have grace in their hearts.

Is there dignity in a magnificent dwelling, a stately mansion? Then the Christian is the most dignified person on earth, for he dwells in God; as it is written, "He that dwelleth in love, dwelleth in God, and God in him" (1 John iv. 16). No other habitation is good enough for an heir of glory; therefore he prays, "Be Thou my strong habitation whereunto I may continually resort" (Ps. lxxi. 3), and, dwelling in the secret place of the Most High, he cheerfully joins in the family song, "Lord, Thou hast been our dwelling-place in all generations" (Ps. xc. 1). He envies not the worldling his mansion or his palace, for all the perfections of Deity surround him, and his eternal rest is in the bosom of Jehovah.

Is a train of servants requisite to keep up dignity? In this also the saints are pre-eminent, for all the angels in heaven are ministering spirits, sent forth to minister to them who shall be heirs of salvation (Heb. i. 14). And who can guess the numberless instances in which those celestial attendants invisibly protect and assist the people of God on their way home!

We ought not to omit the association of this distinguished people, as no inconsiderable part of their dignity. Nobility and royalty are the ranks in which they are found, they are all titled courtiers, descendants of the noble *Bereans*, who searched the Scriptures daily (Acts xvii. 11); yea, the King Himself brings them into His banquet house. They walk with God, have fellowship with the Father, and with His Son Jesus Christ—they are allowed to open the secrets of their hearts to the Most High, and His secret is with them, yea, He shows them His covenant. Moreover, He has prepared a sumptuous feast for them, and thus kindly welcomes them to it: "Eat, O friends, drink, yea, drink abundantly, O beloved." The choicest dainties are on His table, suited to the refined tastes of heaven-born souls, with old wine that cheers the heart of God and man; yea, wines on the lees well refined, having been on the lees from eternity (Isa. xxv. 6). Now, let us contrast the Christian's dignity in these things with the proud and vain pretensions of worldlings.

The Christian is born of God, with a nature capable of enjoying God; the worldling is born of Adam's tainted blood, and only capable of earthly enjoyments, nay, incapable even of them in the true sense of enjoyment, for "the curse of the Lord is in the house of the wicked" (Proverbs iii. 33). The Christian has a first-rate education, for to him "it is given to know the mysteries of the kingdom of God," even though he may be so illiterate as to be scarcely able to read a chapter in the Bible; the worldling may be well furnished with classic lore, and be master of every science, yea, he may have studied divinity all his life, and yet be ignorant of "the first principles of the oracles of God" (Heb. v. 12). The Christian possesses durable riches and righteousness (Prov. viii. 18), yea, treasure laid up in heaven, and can

never be poor; but the worldling possesses only gilded toys, winged wealth, thick clay. The Christian is clad in royal robes; the worldling in filthy rags. The Christian dwells in God, and shall dwell in glory; the worldling lives in sin here, and dying so, will dwell in the dungeon of despair for ever. The Christian's demeanour is like Daniel's in simplicity and godly sincerity, walking in love, uprightness, and integrity; while the accomplishments of the worldling often consist in frothy compliments, treacherous adulation, and sickening affectation! O, my soul, avoid the worldling and his flimsy accomplishments, and claim relationship to Daniel, aspiring to his attainments! Further, the worldling may pride himself in being admitted to the company of the great and noble of the earth, especially if admitted to banquet with royalty, though, after all, it is but one mortal associated with another, *worm with worm*; and even this, perhaps, in hired ornaments, and but for an hour. The Christian, however, walks with God on earth, and is assured by the King of kings, Who has given him a robe of righteousness, and a garment of salvation, that he shall sit down with Him on His throne, and as a king and priest reign with Him for ever and ever! Say then, my hearer, do you belong to Daniel's family? Are you numbered with the people of the most high God?

(To be continued.)

THE MORE THAN PARENTAL LOVE OF GOD.

BY THE LATE REV. F. W. KRUMMACHER, D.D.

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. 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."—ISAIAH xlix. 14-16.

WHAT a saying of God this is! What an exceeding great and precious promise! It is a fruit tree by a fountain in the wilderness; where many a pilgrim has, from age to age, shaken off the golden fruit for his refreshment: neither does its leaf wither; but it thrives and blooms, and bears abundantly unto this hour. Shake it only, O troubled soul, and it will yield thee a rich supply. Let us notice (1) Zion's building; (2) Zion's complaint; (3) God's promise.

1. "Zion" here signifies the true Church; born from above, by water and the Spirit. Elsewhere she is called Jerusalem; and very frequently is she spoken of as a city or a building. Thus, St. Peter saith, "Ye also, as lively stones, are built up a spiritual house." Under this similitude we shall at present consider her; for as it is very expressive and comprehensive, so it serves to make us better acquainted with her.

If we inquire first, who is her *Builder*, we find that there is but one who can properly be called by this name. The founder of the true

Church is He by Whom God made the worlds ; therefore she is called " The city of the Lord, the Zion of the Holy One of Israel " (Isa. lx. 14). The plan of Zion's building is older than the world itself. Before the foundations of the earth were laid, it was designed and drawn out in the everlasting purpose of God. Its height, and depth, and breadth, and length, were all accurately laid down ; the time for its completion was minutely predetermined ; its very stones were numbered, and the very places appointed where they should be hewn and fashioned. Nearly six thousand years ago did the blessed God commence the building, and it is going on at this day exactly after the original plan. The Lord buildeth up Zion, and He buildeth alone ; absolutely and entirely alone ; no stranger can dare to put a hand to the work. Whenever He uses any of us as His under-builders, He first breaks all our natural bones, that we may learn that the excellency of the power is of Him, and not of us. When experience has taught us, that of ourselves we can do nothing ; when, like Jacob, we are obliged to halt upon the shrunk limb which God has touched, then only will He make use of us. He Who will have the temple to be built unto His own glory, He alone will be the Builder. He is jealous for the glory of His holy name.

If we inquire concerning the *Foundation* of the true Church, an apostle meets us with an answer : " Other foundation can no man lay than that is laid, which is Jesus Christ." The God-Man is the Foundation. And the city is built in the form which Jacob expressed with his hands when he blessed Ephraim and Manasseh. It is cruciform : the cross of Christ is the base thereof. But if any other christ be professed, than He of Whom the Baptist cried, " Behold the Lamb of God, Which taketh away the sin of the world " : if the only Blood-surety be wanting, with His all-sufficient sacrifice, with that blood which cleanseth from all sin, there may indeed be what is called a church, but it can be no *κυριακον*, no house of the Lord. The true church is built upon Christ ; not merely as He is a good man ; not merely as He deserves the character which even Pilate could not but recognize in Him, saying, " I find no fault in this man ; " nor only upon such a Christ as infidel philosophers and mere men of taste can very well consent to, but upon the whole and entire Christ of God, Who, though " to the Jews a stumbling-block, and to the Greeks foolishness, is, unto them who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

If now we consider the *Building* itself, it consists of stones, and of lively stones. Stones indeed all of us are by nature. We resemble them in our insensibility to spiritual life, and to the things of the Spirit of God. Like them, we seem settled and fixed in the earth by our own heaviness and inertness. How many have sat for years under the Gospel, like the " children sitting in the market-place ; " to whom it may equally be said, " We have piped unto you, and ye have not danced ; we have mourned unto you, and ye have not lamented." The rain, the sunshine, the storm, and the lightning,

have, from time to time, descended upon them; but still they remain as ever, hard, insensible, and unchanged. Is not this the quality of rocks and stones? But, God be thanked, that "He is able of these stones to raise up children unto Abraham;" and it is such very materials, rough and refractory as they are, that God has selected for the building of His spiritual temple; that His power, wisdom, and goodness, His unutterable kindness and love, might be known unto men. It is not of the holy angels and archangels, nor of all the company of heaven; neither is it of the fallen angels, those once bright morning-stars, that He constitutes the building of Zion; but it is of the children of fallen Adam, who were perishing in spiritual death and misery. He Who has undertaken every concern of this building, has made it His own special work to bring forth and qualify the stones for it. His evangelists and the ministers of His Word, who are styled "workers together with Him," cannot, of themselves, loosen and bring off a single pebble from its native bed, except He speak the word by their mouth, and wield the hammer in their hand. Then is fulfilled what He Himself declares, "Is not My word like as a fire; and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29).

The "operations" of the great Master-builder are not uniform, but marked by "diversity." Some stones are separated from their quarry, and brought off by a preparatory process, in a gradual and gentle manner. Thus a Martha, a Mary, a Lazarus, and others like them, are gently dislodged from earthly attachments, and fitted at length for the Lord's service; while over a Peter, a Nicodemus, and others, a power is exercised, which is more instant and imperative. Others again, are shivered from their worldly holds, as by an explosion of rocks. Such was the case of Saul on his way to Damascus, and that of the jailer at Philippi. A report is heard, and the hard stone is at once disengaged. But when may one be truly said to be thus disengaged? At that moment, my brethren, when he finds himself a poor lost sinner, a ruined debtor, sensible that he has nothing to pay; a penitent mourner over his own moral destitution. Then is he loosed indeed. God hath broken him away, and he is become quite another man, as compared with those who remain embedded in the elements of the world; he is become a "lively stone," awakened to reflection, and crying out unto God. Such a stone the great Master-builder takes in charge, causes it to be fashioned to His mind with the hammer of His Word, and polished with the grinding of tribulation. Thus He builds it into the structure of His temple, on Christ the sure Foundation, and secures it with the cementing and uniting virtue of that lively faith which is of His own operation. There shall be holy "stones set up in His land," saith the prophet Zechariah (ix. 16); and the Lord, by Ezekiel, speaks even of Tyrus as "set upon the holy mountain of God, and walking among stones of fire" (Ezek. xxviii. 14).

If we closely inspect the building, we find the lively stones admirable for their unity, evenness, and mutual conformity. From whatever quarter of the world they may have originated, whether from Europe

or Asia, from nations white or black, from savage wilds or cultivated regions, they are no sooner builded together into this "habitation of God through the Spirit," than they are all alike and uniform. Every one of them appears sprinkled with blood; all of them are dark in the world's eyes, and darker in their own; but in the eyes of God, they are pure as lilies, and white as snow. They are, one and all, contrite souls, humbled persons, pilgrims and strangers in the earth; having no continuing city here, but seeking that which is to come. They are all sufferers in this world, "groaning within themselves, and waiting for the adoption, to wit, the redemption of their body." They are all saved, but it is by hope; they are happy, but it is in hope. They are but one body, and one Spirit, having been "called in one hope of their calling." They have one Lord, Who can command them from the cross; one God and Father of all, Who hath reconciled them unto Himself, as His adopted children through the blood of the Lamb. They have one faith, for they all seek their life out of themselves in Christ. They have one baptism, namely, that into the death of the second Adam. Such is the unity of the true Church. It is a perfect unity in essentials and in its nature; but contains the most manifold variety in its forms and gifts. "Of Zion it shall be said, All kinds of people are born in her," sings David, Psalm lxxxvii. 5. They are all born of God; here is their unity: but in themselves they are every variety of people. "Behold," saith the Lord unto His Church (Isa. liv. 11), "I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." Precious stones are they all, and their variety sets off their beauty. *One* may be called a green emerald; verdant hope is his prevailing characteristic; *another*, glowing with seraphic love, may be called a ruby; a *third*, a pure blue sapphire, simple as the sky and of childlike humility; a *fourth*, a bright crystal, pellucid in wisdom and knowledge. Some are contemplative and retiring within; others are apostolic, and active abroad. Some are babes in Christ; others are young men or fathers in the Lord. Some have been drawn to Christ in one way, others in another.

2. Zion's complaint.

We have heard of Zion, the city and dwelling-place of our God: and that "the Lord loveth the gates of Zion" (Ps. lxxxvii. 2). But how faithfully and ardently He loves her, she herself does not always consider. Why else that complaint which now comes under our notice? "Zion saith, The Lord hath forsaken me; and my Lord hath forgotten me" (Isa. xlix. 14). O Zion, complain rather of thy own unbelieving heart; for if thou wouldest believe, thou shouldst see the glory of God.

It is acknowledged, that circumstances may arise, under which nothing may appear more just than this complaint of Zion. When, in Noah's time, the earth was filled with violence against the Lord and against His Anointed, and the people of God had dwindled into one

little family ; when, in the days of the kings of Israel and Judah, the seed of Abraham had revolted from Jehovah, and His nominal people were bowing their knees at the altars of Moloch and of Baal ; or when, in a subsequent period, the king of Babylon trampled with his iron chariots upon Salem's ashes, and afterwards her mighty foe, Antiochus, set up his abomination of desolation upon Jehovah's altar, and caused the holy volumes of revelation to be torn in pieces and scattered to the winds ; when, in later ages, papal darkness rested upon all the nations of Christendom ; and, more recently, when from a darkness of yet deeper blackness, from a national delusion of infidelity, from a godless and monstrous perversion of intellect, which with greater perversion still was called "*illumination*" ; when from this infernal cloud, enveloping the souls of millions, there arose a cry against the King of kings, more frantic, if possible, than that ancient one of "Crucify Him, crucify Him" ; in any one of these instances, who could blame the daughter of Zion for hanging her harp upon the willows, covering herself with mourning as a widow, and giving vent to her grief in the lamentation before us, "The Lord hath forsaken me, and my Lord hath forgotten me" ?

But what are thy feelings in our own day, O virgin daughter of Zion ? Truly the times to thee now are pleasant again. We behold thee on thy tower as a watcher, surveying and considering the stability of God's edifice around thee ; and lo ! it stands magnificently, and is increasing gloriously. From one quarter of it and from another, in many directions, thou hearest again the cry of "Hosannah ! Blessed be He that cometh in the name of the Lord." There is a testimony and a praise re-awakened in the land, where all was lately sad and still as death ; and it is a testimony concerning Him Whom thou lovest. The banner of the cross is again unfurled. Vernal beams shine down from behind many a dark cloud ; and gracious showers are descending here and there upon God's inheritance. A green freshness begins to smile from that which was desert ; our young men see visions, and our old men dream heavenly dreams of better things arriving. At all which, thou canst not forbear to take the harp down once more from the willows, and to sing to the Lord a new song, as terrible among the rulers of the darkness of this world. Nevertheless, shall any ask thee, "Watcher, what of the night ? Is it quite passed away ?" then wilt thou be obliged to answer, nor canst thou do it without tears, "The morning cometh : still, as yet there will be night. If ye inquire already, yet must ye return, come, and inquire again." Thou considerest how thou art really as yet but as the "worm Jacob," and as a "solitary cottage in a vineyard." Thou considerest how as yet the ways of Zion do mourn and lie desolate in a thousand directions ; how her priests sigh, and her virgins are afflicted (Lam. i. 4). Grief dims thine eyes, with beholding the numberless bands of hirelings in and out of the pulpit ; preaching in it, or pressing into it, all of whom are busied everywhere about leading the people astray : avoiding Calvary, and directing their

course to the regions of curse and perdition. Thou dost sicken at surveying the seduced millions of the flock, who cannot endure to hear of the Great Shepherd, and are most unaccountably choosing death rather than life. And while thou art witnessing all this gloom, this thick darkness in every direction, what wonder if thy heart almost break, or if that old complaint be ready again to start from thy lips, "The Lord hath forsaken me, and my Lord hath forgotten me!"

But though the Church of Christ do not, as a body, take up such a complaint as this at present; yet it is too obvious, that in the hearts of individual children of Zion, thoughts of the kind are still awake. Enough of this is perceptible in all quarters, to those who are well acquainted with God's people, and have an ear open to their sighs; so that it is often implied, if not expressed, "The Lord hath forsaken me, and my Lord hath forgotten me." Lo! one poor penitent mourns apart, smites upon his breast, and cries, "God be merciful unto me a sinner!" This would be all right were it not uttered in a desponding spirit. But such a person has not yet learnt to behold the kindness and love of God our Saviour; hence he can think of nothing else, but "the Lord hath forsaken me, and my Lord hath forgotten me." Another wrestles in hard conflict with sin and Satan; and, however much he strives to overcome the wicked one, or to subdue his own failings and corruptions, they still revive, and so prevail, that this soldier of Jesus Christ at length sinks down and cries, "Why am I thus forsaken?" Another sits in the darkness of horrible doubts and fears, which cause his very limbs to shake. He despairingly doubts of his state of grace, he doubts about the truth of Christ and His love; so that his heart is tortured with surmising, "The Lord hath forsaken me, and my Lord hath forgotten me." Another has long been fainting in the heat of outward tribulation, and still the Lord delays His deliverance. Meanwhile the enemy within him triumphs, and suggests, "Where is now thy God?" and, alas! his God does not at present appear for him. The paths of Jehovah still remain in the deep waters, and He hideth His head in the clouds, so that even the friends of such an individual may be apt to say, "Surely, if you were sincerely seeking the Lord, He would not thus afflict you." Hence the poor sinner begins to despond, and to conclude that the Lord has indeed forsaken him. Be the occasion, however, what it may, such a complaint is not infrequent amongst us. With one and another of us is it found; in this or that secret chamber, it is even loud at times; and not a few, it is to be feared, thus howl upon their beds, with many a tear and many a wakeful night, when the world is asleep, and people are in deep slumber about them.

But come hither, ye godly sorrowing and troubled souls, for with the sorrow of the world that worketh death, we intermeddle not—come hither, and think not that we mean to rebuke you for your unbelief; this is neither a duty of our office, nor doth the Lord rebuke you. Do we then undertake to comfort you? This also is beyond

our ability. Nevertheless, dear brethren, there is One always present with us, Who is both able and willing to impart to you the needful consolation. "Thy Redeemer is mighty, the Lord of hosts is His name." He hath heard your cry; He hath seen your tears; He hath entered into all your trouble; yea, His tender mercies are over you, His weeping children. Behold, He is now present in the midst of us. Lift up, therefore, your eyes to the Lord, and His throne of grace; for the light of His countenance already shines upon you. Recognize that tender love and compassion which is even at this moment proceeding from Him. Fly to His outstretched arms of more than parental faithfulness, and repose your cares in the ever-wakeful bosom of His "loving mercy and truth." Yea, and once more hearken to His voice; for He has a special word addressed to *you*. It is a word of consolation; a word which can once for all be the means of transforming your darkness into everlasting noon. Observe,

3. God's promise.

He declares, "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." What an appeal is this to our hearts! What grace, mercy, and peace are here! Ponder each word of this oracle distinctly, my brethren; enter into its full meaning; leave not any part of it unconsidered, and then say if it is not enough. If it be an unspeakable privilege to be permitted to come before the Almighty, and to say, "My God, my God"; if it be a still greater privilege to cry "Abba, Father!"—what must it be to have God expostulating with us more tenderly than the tenderest mother? It is as if He had considered that a kind of awe and respect towards fathers often prevents the diffident from showing them that entirely open and child-like confidence which they are ready enough to express to a mother, though both of the parents may be equally esteemed and loved. Do not, then, overlook this beautiful peculiarity in the words before us. Here is the finest regard expressed to human feelings; and not only what is more than a father's tenderness, but what is more than a mother's love, is here put forth by the Almighty.

"O thou afflicted, tossed with tempest, and not comforted," think to what the Lord here compares His love, and how infinitely great He appears in this His condescension! "Behold what manner of love!" Thou hast not yet forgotten the tenderness of thy mother; and, behold, greater tenderness is here. "As one whom his mother comforteth," so would the Lord thy God thus comfort thee. Well canst thou remember her that bare thee: if thou hast now lost her from this earth, thou hast not lost what is infinitely more than she could be to thee; thou art not excluded from the creative fountain of all maternal love. Did thy mother bear and carry thee all the days of thy infancy? Did she love thee as her own life, from thy childhood? And hath not thy God done much more? Whence was it that thy first existence sprang, with all thy blessings and mercies unto this

day? Who was it that laid down His life for thee? Of Whom wast thou born again? Is not every true believer in Christ, a new creature in Him, and born of God? See how closely thou art related to Him in bands of tenderest relationship: a relationship which leaves even that of a mother far, very far behind. What a sweet thought is this! Behold, He will not concede that the love felt by any mother is so tender as His own. Her arms may, on all occasions, be stretched out towards thee; but *His* everlasting arms are ever underneath thee. Her bosom may have been the resting-place for thy infant weariness or pain; it may at the present moment be a resting-place for the cares of thy aching heart; but the bosom of the Almighty is ever open to thee as the resting-place of thy soul. Thy mother's eyes may have been wakeful and watchful for thee day and night; but the eyes of the Lord, though they behold all the evils of thy nature (evils, of which maternal eyes, if they see them at all, can discern but a little), are still upon thee for good; they are as full of infinite compassion towards thee, as if they were blind to thy faults; they beam with the same love towards thee, as if they were bespeaking the blessedness of heaven. "The Father Himself loveth you," saith our Saviour, "because ye have loved Me, and have believed that I came out from God" (John xvi. 27). And again, when praying to His Father for all believers, He saith, "Thou hast loved *them* as Thou hast loved *Me*" (John xvii. 23). Does the mother carry or lead her child; does she take charge of it, nurture it, guard its health, watch every opportunity of promoting its comfort and happiness, and clothe it with fair and goodly raiment? Think how the "faithful Creator" will not be outdone in all this by the creature whom He has formed. He bears and carries you, He guides and conducts you. He takes charge of you, and gives His angels charge concerning you. He nurtures you, guards your health and spiritual welfare, and watches every occasion for promoting your true comfort and happiness. He clothes you with the garments of His salvation. And must not even the mother's love sometimes rebuke and chasten her child? What does God more, or what does He less; even God our Saviour, Who saith, "As many as I love, I rebuke and chasten" (Rev. iii. 19). Is the mother unwearied in bringing her child to repose, however uneasy or distressed it may be? Our God is unwearied in doing much more for every uneasy or distressed soul; for every one who is willing to repose all care in His bosom, and to find peace there.

But, will God in very deed thus compassionate *me*, with tenderness more than that of a mother, and with loving kindness infinitely better adapted to my wants and necessities? He will, my brethren, He will; for His word is true. Let us, then, attend once more to these His own gracious words, "Can a woman *forget*?" Truly she can, as it were, forget her father and her mother, to cleave unto her husband; but can she forget the child of her bosom? Should it even grow up a perverse child, however ungrateful such a child may prove to her in

after life, can she forget him? O ye mothers, are ye not ready to say, "Never, never"? But, supposing it possible for her to endeavour to forget an unworthy child grown up, can she forget her *little* child, or her tender infant? Still more, can she wilfully thrust it away from her love and care? How could this be possible to anyone resembling a mother! But though we should imagine what is thus impossible to be possible, namely, for a mother to *forget* her helpless child, we can hardly imagine the possibility of her not having compassion for the son of her womb. What! can she with calm indifference behold it writhing in agony, or pining with want? If she had never wept before, she would weep at such a sight; and where is the mother that would not be ready with all her heart to suffer in her child's stead? Therefore, when the Lord asks, "Can a woman forget her sucking child?" does not the heart of every mother reply, No; it is impossible? But, saith the Lord, though it *were* possible, yet will I not forget *My* children. Though even a tender mother should forget her child; yet not so the unchangeable, independent, and all-perfect God our Saviour, Whose words are, "*I will not forget thee!*" Here, then, He discloses a depth of love which no human mind can fathom. We find nothing comparable to it; we have no word to express it. Daughter of Zion, canst thou still complain, "The Lord hath forsaken me, and my Lord hath forgotten me"? Such a complaint surely is doing Him wrong; it is injustice; it is sin: and take heed that it be not blasphemy. Away with it; fall prostrate before Him in the dust, and adore.

Further, let us ponder those precious words with which this Divine appeal concludes, "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." What inestimable consolation is here intended to be conveyed to the Church in general, and to every converted soul in particular! As the master-builder of a city first draws out his plan, and describes the city in its whole circumference, with its streets, squares, palaces and houses, so hath the Lord Almighty laid down the whole plan of His spiritual city, and graven it on the palms of His hands. In His "determinate counsel and foreknowledge" it already stands perfect and complete with all its magnificence; He has long commenced the actual building, and in due time He will finish it; for He is ever carrying it on towards its accomplishment: "He will work, and who shall let it?" Who shall hinder Him from bringing forth the top stone with shoutings, crying, Grace, grace unto it? (Zech. iv. 7). Though ye of Samaria and of the Canaanites exclaim ever so vehemently, "Down with it, down with it, even unto the ground," never shall ye be able to plant your banner upon its citadel, nor even upon its walls. Zion's walls are continually before Him; His eyes are upon His Church day and night. "The gates of hell shall not prevail against it" (Matt. xvi. 18).

And as is Zion in general, so is each of her sons and daughters, the very least and weakest of them, graven upon the palms of His hands. Couldst thou view thy own image which is graven there, it would

amaze thee to perceive how gloriously it is described. It is not such as thou now bearest upon thee ; not at all like that body of sin and death which still cleaveth to thy present self. The Lord has there described thee, such as thou shalt be found hereafter ; He beholds thee, already in the glory of thy perfected holiness, even while thou art going about here below in the midst of sufferings, opposition, and spiritual conflict : and such as thou art now described on the palms of His hands, such shalt thou be found hereafter in His kingdom of glory. His zeal will perform this ; His almighty " hands " will accomplish it. And thinkest thou there can be a time or place in this world, wherein the eyes of the Lord shall not be upon thee ? Learn here from His own Word, that thou art continually before Him. Though thou retire into the most secret chamber to weep, though in the dead of the night thou water thy couch with thy tears, though thou lie, like Elijah, under some juniper-tree in the waste howling wilderness, or have lost thy way in the deepest thicket of the mountain forest, the more than motherly heart of thy God is with thee, the more than motherly eye of thy God is upon thee, and in His hand thine own is grasped, however little it may be felt by thee. Wherever or in whatever circumstances thou mayest be, if thou imagine that the Lord hath forsaken thee, and thy Lord hath forgotten thee, such an idea is erroneous ; and herein, God knoweth, thou disquietest thyself without cause. Oh, if thine eyes were only opened, as were the eyes of Elisha's servant, to see the chariots of fire and horses of fire that are really round about thee, how wouldst thou be amazed !

Away, then, with all needless anxieties and unbelieving fears ! Whoever is able to receive the comfort of that more than maternal love which his God hath here expressed, let him receive it. The Lord forgetteth not one of His children, not one of those little ones that believe in Him ; not one, not the weakest babe in Christ. " He shall gather the lambs with His arm and carry them in His bosom " ; and we may be sure that the poorest of the flock are in the hollow of His hand. But am I really one of them ? is the inquiry of many an anxious heart ; and we reply, Indeed, indeed, you are, if such you are seeking to be found : if you are seeking it with humiliation and sorrow for sin, and this with all your heart and all your soul. If you are " hungering and thirsting after righteousness," if you are humbly longing for the full benefit of His atonement, namely, for pardon, justification, holiness, peace with God, perfect love to Himself and to the brethren—if all this is sought after with a broken spirit, a broken and a contrite heart ; if inward purification, through faith in His blood, be your most earnest desire, then indeed are ye born again by the Word of God ; beloved, then are ye the children of God. And although you may not be able, as yet, fully to rejoice in your adoption, or to feel the comfort of that more than maternal love of God our Saviour, still we exhort you to persist in believing all that He here declares concerning it ; and the time for you to taste how gracious He is will soon arrive. Smoother and pleasanter paths would His

love gladly assign us, were it not that the health and safety of our souls require a different treatment. You remember, in the history of the two women who came before Solomon, the yearnings of the real mother over her own infant; and so you may rest assured, that whenever any mischief is near you, the Lord, with infinitely more wakeful tenderness than that of the best of mothers, will interpose for your deliverance.

But, oh! take heed not to presume upon this tenderness of everlasting love, if you are living in wilful transgression of the least of your Saviour's commandments. It is only the children of Zion that can be joyful in their King (Ps. cxlix. 9). Into this happy state we are not introduced by any virtues of our own. You are not to think of recommending yourselves to Him beforehand by your fastings or alms, by your "much speaking" or benevolent exertions. All that you are to bring and lay before Him is your own misery under the burden of sin, your poverty and helplessness, a broken spirit, a broken and a contrite heart. Then, if you can only utter, like the thief upon the cross, "Lord, remember me!"—if you can only smite upon your breast, saying, "God be merciful to me a sinner";—if you can sincerely mourn at the sight of Him Whom your sins have pierced; your very sighs will rend the heavens, will "enter into the ears of the Lord sabaoth," and will verily reach His heart. May God renew this right spirit within us all. Amen.

SOME TITLES OF GOD'S PEOPLE.

II.—"SAINTS."

THE name in most common use for the adherents of the Christian religion is that of "Christians." But we must remember that this is the name that was given them by the enemies of Christianity. "The disciples were called Christians first in Antioch" (Acts xi. 26). Tacitus (A.D. 96) says in the "Annals": "The vulgar call them Christians. The Author or Origin of this denomination, *Christus*, had, in the reign of Tiberius, been executed by the procurator, Pontius Pilate."

There is something of scorn in King Agrippa's words to St. Paul: "Almost thou persuadest me to be a Christian!" And when St. Peter says, "Yet if any man suffer as a Christian," his words seem to imply, "if any man suffer as one of the despised followers of Christ—a *Christian* so-called—then, "let him not be ashamed."

Thus we see that the title Christian is not one of God's names for His people, as is "Children of God," or "Saints," but a title given by man, and now commonly used to designate the nominal members of the professing Church of Christ, adherents of Christianity generally, although it is often employed in a more exclusive sense, of one who is a Christian not in name only, but who is a true follower of the Lord Jesus Christ.

The name Christian is found three times only in the Scriptures, but

the name "Saints" many times, and this seems to have been the common title for New Testament believers. It was in very early use, for we find Ananias saying of Saul of Tarsus: "Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem" (Acts ix. 13; see also verses 32 and 41).

It may here be noted that the phrase in the Apostles' Creed, "The Communion of Saints," seems to be a definition of "the holy Catholic Church," and should be read as such, and not as if it were a separate article of the Creed. "The Communion of Saints" is a true and a Scriptural definition of the holy Catholic Church, which embraces all the Saints, all true believers, all chosen of God the Father, redeemed by the precious blood of Christ, and called by the effectual power and grace of the Holy Spirit. The learned Archbishop Whately considered that these words of the Apostles' Creed should be read and understood in the way I have indicated.

It is a remarkable fact that while the name Christian, first used by way of contempt by the enemies of Christ, has now become the usual name for those who profess Christianity, the Scriptural title of Saint is now often made use of by men of the world in a contemptuous way. The finger of scorn is pointed at a believer, and he is called "a saint," and it is implied that he is too strict, or that he thinks himself better than others. But the true saint, knowing and mourning over "the plague of his own heart," will say, "By the grace of God I am what I am."

The original word translated Saints means, literally, *Holy Ones*. The singular number of the word is usually translated "holy," the plural "Saints."

This is not always the case, however, as in Eph. i. 4, where the word which is elsewhere translated "Saints" is translated "holy"—"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him."

How comes it to pass that such a name is given to the Lord's people, who are daily conscious of, and mourn over, their sinfulness of heart in God's sight, as well as their many actual transgressions either in thought, or word, or deed? It cannot be because of personal holiness, but rather because of their relationship to God Who hath chosen them in Christ, called and separated them from the world (Rom. i. 7; 1 Cor. i. 2). Not because of their walk and conduct in this life, but because of their standing in Christ, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." When the Apostle writes to certain Corinthian "Saints," who had been notorious sinners, he says: "Such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 9-11).

But though saints are so called because of their standing in Christ, and not because of their conduct, it follows that bearing this distinctive name, their conduct ought to correspond to it. And so we twice find the expression: "as becometh saints" (Rom. xvi. 2; Eph. v. 3).

For this reason the precepts and exhortations of the New Testament are given, which, like the touch of the whip to a horse that is beginning to shirk his work, urge on the Lord's people to "walk worthy of the vocation wherewith they are called."

Let me give two conspicuous illustrations of this: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy (saints) in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Pet. i. 13-16), and "Put on therefore, as the elect of God, holy (saints) and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another" (Col. iii. 12),

May we have grace to heed these exhortations more and more, and thus to adorn "that worthy Name whereby we are called."

Marshall (Sask.). Canada.

ROBERT J. NOYES.

THE CORONATION.

WE are hearing so much on all sides of the coronation of our King and Queen, which is shortly to take place amidst scenes of great splendour and rejoicing, that the minds of the people of God turn instinctively towards the all-joyous coronation in the heavenly, happy City above, where they shall receive unfading crowns which they will cast at the feet of the beloved Saviour, and "crown Him Lord of all."

Three crowns are mentioned in the Scriptures in connection with the Lord's people: the crown of life, the crown of righteousness, and the crown of glory. The crown of life (see James i. 12) which "the Lord hath promised to them that love Him," seems to be especially the comforting gift for the tried and the faithful: "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life"—tried with the varied exercises which the Lord sends to the true believer. "In the world ye shall have tribulation"; this is the badge of the child of the King. He treads in the steps of the Man of Sorrows, Who drank of the cup of trial to an extent we little realize. And thus linked with the Master in sorrow as in joy, the "blessed man" endureth temptation. He does not oppose it, he does not evade it, he does not enjoy it, but he endures it; endures it as a soldier who sees victory is coming; endures it as a son who beholds the father's encouraging smile; endures it as a mortal who has immortality, the crown of life, in constant view. "Fear none of those things which thou shalt suffer," we read in Rev. ii. 10, addressed to the tried Church of Smyrna; "be thou faithful unto death, and I will give thee a crown of life." Death, the antithesis of life; life, the antithesis of death. A crown of life! Oh! what joy to the dying—the faithful unto death—to know that "as dying, behold we

live"—live for ever. Everlasting life was the oft-reiterated theme of the Saviour's converse when on earth. "I give unto them eternal life, and they shall never perish"; "He that believeth on Me hath everlasting life." The crown of life shall be given—*given*, dear reader, not merited. It is all of grace, as are all spiritual blessings.

Then, the crown of righteousness. This is very specially also the gift of God; and yet the giving is so tenderly expressed that even the most faint-hearted cannot despair. "Henceforth there is laid up." It is already there. No one can touch it or take it from thee, dear child of God. It is laid up, set aside for thee. "A crown of righteousness"; and this righteousness not thy righteousness, not of thy poor, uncertain, frail doing, but the Lord's. The Saviour's own spotless, holy righteousness. And this "the Lord, the *righteous* Judge, shall *give* me at that day." The righteous Judge; the Judge that judgeth righteously, even He shall give it to me. Could loving assurance further go? So delicately, if we may so express it, is it bestowed; as much as to say, "Fear not, the crown of righteousness is thine by gift, by appropriation, given thee by the righteous Judge. It is thine own; thy title is clear, since *He* gives it."

Thirdly, the crown of glory. This crown, that fadeth not away, will be the heritage of the servants of the Lord. It is interesting to note the reciprocal expressions in Isaiah xxviii. 5: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people"; and Isaiah lxii. 3: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." This referred to the prosperity of Zion, and we may well apply it to the glorious consummation of all things for His spiritual Israel, when the Lamb will be "all the glory of Immanuel's land" to His people; where "we see Jesus crowned with glory and honour." Why? The answer is remarkable: "That He by the grace of God should taste death for every man." Through death crowned with glory, and now His people pass through stingless death to glory.

The word "crowns" is doubtless used figuratively, or rather applies to crowns in the sense of their being the summit or highest point to be attained,—not to a wreath or crown of gold and jewels. And in this light the crowns of life, righteousness, and glory are even more full of deep, sweet meaning. Just think, dear reader, "I will give thee the highest life; life so abundant, so rich, so undying, so intensely happy, that it shall be indeed the crown, the height of all life." Laid up is the highest righteousness, the purest, the choicest, the crown; given by the righteous Judge, since the Saviour wore the crown of thorns for me. It is His own spotless, inherent righteousness. The fadeless crown of glory is the sublimest peak of glory—the very summit—the perfection of all that is glorious. And methinks He will envelop us in *His* glory: "The glory which Thou gavest Me I have given them."

We all know that King George will be crowned because he is the

highest in the realm and empire. He has no peer; he stands alone, the crowned King and Emperor. The jewelled crown is but the symbol of his sovereignty, to make him elevated above all others. Even more with the King of glory. He alone is worthy to receive all honour and glory and praise; to wear the crown, exalted above all. He is omnipotent. None can approach Him, He is the peerless Lord and King of all.

It takes long to prepare the coronation robes for our King and Queen. They are made with great care, great skill, and embellishment. Is not this applicable to the robes of the Lord's crowned ones? No cost was spared to fashion them, since they cost the life-blood of God's only Son. "The King's daughter is all glorious within, her clothing is of wrought gold," wrought by the sufferings and death of her dear Redeemer.

We are told that the coronation robes of King George and Queen Mary will be all of British manufacture. No foreign material will be employed: all will be of our own beloved country—"My beloved country," as King George himself expressed it in his letter to the nation. Is there not here a striking lesson for the people of God? No foreign material, no mixture from the world, no weaving by self, but all of Christ is the robe of righteousness, the crown of life, and the very atmosphere of glory. All of Christ! More and more may this be impressed on the hearts and be seen in the lives of the children of God—Christ all and in all. "Your life is hid with Christ in God." What a marvellously sublime expression. Think of it for a moment, and by the Holy Spirit's teaching see the security and love in it. Hidden. That is, unseen. Hidden how? *With Christ*: absorbed, so to speak, in Him; unseen because with Him. Hidden where? In God: "With Christ in God." Your life and my life, dear fellow-Christians, are safely shielded there. The Father sees only His dear, all-conquering, all-holy Son, and thus justified by Him and in Him are we hidden with Him.

" Chosen not for good in me,
Wakened up from wrath to flee,
Hidden in the Saviour's side,
By the Spirit sanctified:
Then, Lord, shall we fully know—
Nor till then—how *much* we owe."

Oh! how separated should be the life of the believer. Separated unto Christ. Separated with Christ.

Musing of all He has done, and is doing, and will do, heart almost faints, and language quite fails to express the loveliness, the suitability, the love, the joy, of life in Him Whom we may well rapturously rejoice to "crown the Lord of all"; to lay at His dear pierced feet all our love and life and labour, the crown of all our being.

May the Holy Spirit enable us to witness more and more that Christ is indeed our all and in all, our crown of rejoicing.

NETTIE.

A DIVINE AND A SPIRIT-GIVEN RESOLVE.

"I have set the Lord always before me : because He is at my right hand, I shall not be moved."—Ps. xvi. 8.

THAT Christ is the speaker is most evident, seeing that the Psalm, when quoted both by Peter in his sermon on the Day of Pentecost and by Paul in his sermon in the synagogue at Antioch, is applied by both to Christ to prove that what had been predicted of Him more than a thousand years before by the pen of the inspired Psalmist, had taken place and become actual fact in their day, "in the Person and resurrection of Jesus of Nazareth. But while Christ is the speaker in the first instance, it is not to the exclusion of poor sinners, partakers of the heavenly calling, and blessed with the Spirit of Christ.

Viewing the words then, first of all, as the words of Jesus, the Son of God, we find many examples during His life upon earth of their truth ; how that in the days of His flesh He did "set the Lord always before" Him, and how because He was at His right hand He was not turned.

Was it not an early proof of His setting the Lord always before Him, when He answered His parents in respect of their missing Him and seeking Him for three days, sorrowing, "How is it that ye sought Me ? Wist ye not that I must be about My Father's business ?" Thus at the age of twelve years we find Him setting the Lord—"The Father is Lord"—before Him in the temple, in the midst of the doctors, both hearing them (probably) propounding the law, and asking them (probably) how any man would be able to do the things written therein, so as to meet its claims in obedience, or satisfy its vast demands ? His Father's honour in the holy law He thus early set before Him, for He came and was manifested in the flesh, not to destroy the law of God, but to fulfil it on behalf of all His people.

So also He set the Lord before Him when He submitted to be baptized of John in the river of Jordan. He had an eye to the fulfilling of all righteousness, and in this matter He met with His Father's Divine approbation, as evidenced by a voice from heaven, saying, "This is My beloved Son, in Whom I am well pleased."

Again, we find Jesus setting the Lord before Him when He contended with Satan in the wilderness. When Satan set before Him His present deep necessity—His hunger—and challenged a proof of His eternal Sonship by commanding the stones to become bread, Jesus, in answering the devil, used the revealed Word of the Lord : "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And as Jesus set the Lord before Him in the first recorded onslaught of Satan, so did He in the second and in the third. He could find a way down from the pinnacle of the temple to the ground, apart from casting Himself down, and would take it, and so neither obey the devil nor tempt the Lord His God. And when the devil set before Him all the kingdoms of the world and the glory of them, and promised them to Him for one act of homage yielded to him,

then Jesus—setting the Lord before Him—refused him that one act of homage and worship, giving him instead the inspired Word of the Lord the Spirit: “Thou shalt worship the Lord thy God, and Him only shalt thou serve.”

In preaching the word He set the Lord always before Him, in His sovereignty as well as in His mercy, power, love, and grace. Now many preachers do not set the Lord always before them in their preaching. Yea, they set instead the creature, the fallen creature, before them, speaking of their so-called deservings and their free will. But Jesus, in His first recorded sermon in the synagogue of Nazareth, set the Lord in His glorious sovereignty before both Himself and His hearers in these words: “Many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian”: which is in perfect agreement with the truth that the Lord “hath mercy on whom He will have mercy, and whom He will He hardeneth.”

With respect to the vessels of mercy which God had afore prepared unto glory—the men, as He calls them, “given” to Him out of the world—in meeting with such in the days of His flesh, He set the Lord always before Him, in respect to His commission. To open the blind eyes of such, to bring forth the prisoner out of the prison house, and to command them that sit in darkness to show themselves. Oh! how He set the Lord always before Him in these things. Hence, though weary with His journey and sitting down for a little rest at Jacob’s well, He has the Lord before Him in His eternal thought of mercy, to show compassion on whom He would show compassion. He therefore opened the eyes of that poor, dark, blind, ignorant sinner, the woman of Samaria. He commanded her to show herself, and brought her out of the prison house of spiritual death, ignorance, guilt, and transgression, to the saving knowledge of Himself, Whom to know is life eternal.

He did the same with other vessels of mercy, for His mercy manifested to these in time—“in the days of His flesh”—was the open fruit of the ancient covenant of peace that was between them both; and whatsoever the Father did in His covenant purpose before time, the same did the Son in time. So that when He called His disciples, when He showed mercy to Zaccheus, to Mary Magdalene, and to others, He did it because He set the Lord always before Him, in His purposes, decrees, and appointments, settled and fixed from everlasting.

What a wonderful, glorious Person is Christ:—

“Two natures in one Person dwell,
Which no division know,
In our encrown’d Immanuel,
Without confusion, too.”

As man, He is Jehovah’s Servant in the covenant of redemption, the Man of His right hand, Whom He made strong for Himself.

So we find Him, in reference to the work given Him to do, speaking by the Spirit in Isaiah: “The Lord God hath opened Mine ear, and I

was not rebellious, neither turned away back; I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting. For the Lord God will help Me; therefore I shall not be confounded; therefore have I set My face like a flint, and I know that I shall not be ashamed."

Here is One Who, strange as you may think it, yet needs help of God. And the Holy Ghost, recognizing that truth, goes before Him in the Scriptures with that word of covenant promise in the beginning of the twentieth Psalm: "The Lord hear Thee in the day of trouble; the name of the God of Jacob defend Thee; send Thee help from the sanctuary, and strengthen Thee out of Zion; remember all Thy offerings, and accept Thy burnt sacrifice; grant Thee according to Thine own heart, and fulfil all Thy counsel."

When we find it recorded in the Gospels that Jesus went apart to a mountain to pray, and continued in prayer, and that it was customary for Him to do so,—can we regard His doing it in any other light than in the light of the text, namely, setting the Lord always before Him, as One Who had already given Him, as the Son of His love and Man of His right hand, exceeding great and precious promises to bless, uphold, help, and deliver. As the Father's Servant, what abundant help He had, even to raise the dead. "And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me." Here was a setting the Lord always before Him, and as it might well be said of Him, an acknowledging Him in all His ways.

In all His parables He uttered things that had hitherto been kept secret, as it was written of Him that He should do. In answering the cavillings of His adversaries, He magnified the Word of God, and showed Himself to be the polished shaft of which Isaiah spoke: "The Lord hath called Me from the womb; from the bowels of My mother hath He made mention of My name. He hath made My mouth like a sharp sword; in the shadow of His hand hath He hid Me, and made Me a polished shaft; in His quiver hath He hid Me; and said unto Me, Thou art My servant, O Israel, in Whom I will be glorified."

"Though He were a Son, yet learned He obedience by the things that He suffered." He set the Lord before Him in the appointment of His lot upon earth; and although that lot was in the depths of poverty, He submitted to it, yea, was content with it. Knowing how many thousands of His beloved elect people would be in poverty, He, as it were, shared it with them, saying, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head."

In the gloomy garden He set the Lord before Him, in those memorable words: "Not My will, but Thine be done"; "Not as I will, but as Thou wilt." "Who for the joy that was set before Him endured the cross," and was obedient even unto death.

When He stood arraigned at Pilate's bar, He set the Lord before

Him, for He was dumb : " As a sheep before her shearers is dumb, so He openeth not His mouth." He knew He stood there not only as the innocent Jesus in Whom His earthly judge could find no fault, but as the Everlasting Surety of all God's elect. He had an eye to Divine justice and to His Father's laying on Him by imputation the iniquity of all His people. He was consequently—

" Shocked at the sight,
Yet prompt to pay."—*Hart*.

In His resurrection from the dead He set the Lord before Him. No sooner is the third day arrived, than lo ! He rises from the dead. The women went " early to the sepulchre " with their spices, yes, " early when it was yet dark," " as it began to dawn toward the first day of the week," " very early in the morning," " at the rising of the sun," but withal too late, for behold ! the Sun of Righteousness had already risen from the dead, and was alive for evermore. As the glorious Bridegroom of His bride, He came forth of His chamber, the grave, and rejoiced as a strong man to run a race, to ascend to His Father and to her Father, having all that grace to bestow upon her to the end of time of which *Hart* speaks :—

" He gives us grace to run the race,
And then bestows the crown."

As Jesus the great Forerunner did in the days of His flesh when on earth, so likewise do those who follow Him, namely, the sheep. Each one, according to the measure which the Spirit giveth, sets the Lord before him. He is at their right hand, and they are not moved away from the hope of the Gospel.

How little is told us of the history of the Church and of the world during the first 2000 years of man upon the earth, from Adam to the call of Abraham ; and yet in what is given us we have some notable examples of the Lord's saints who set the Lord always before them, who because He was at their right hand were not moved.

Consider the patriarch Enoch, and you see a man eminent for this very thing. Enoch walked with God.

" When night's dim mantle veiled the skies,
He stood at peace with God,
And when he saw the morning rise,
He rose and walked with God."—*Kent*.

He set the Lord always before him, morning, noon, and night. He must have been much favoured with a large measure of the Holy Spirit, of the faith of God's elect, of the grace of life, and of communion with God. It is remarkable that the years of his life on earth were 365 ; a year for every day of our year. And he was a true prophet of the Lord, preaching and testifying to the men of his time, that the Lord cometh with ten thousands of His saints to convince and punish the ungodly for their hard speeches and for their ungodly deeds. Nor did he desist though at the peril of his life ; he committed himself to

God. Some have conjectured from the wording of the narrative, "he was not, for God took him," that the ungodly men of his time, to whom he prophesied, had determined his destruction—for "the wicked," saith David, "plotteth against the just, and gnasheth upon him with his teeth," and "have drawn out the sword, to slay such as be of upright conversation"—and that before they could effect their purpose the Lord, before Whom he walked, interposed and set him on high, far out of the reach of all their plotting. But be that as it may, he must have set the Lord always before him to have had such an encomium from God Himself as "he pleased God;" "he was not, for God took him."

After him, in that remote period of the world's history, came Noah, and we shall see that few men ever set the Lord before them as did Noah.

How could he have gone forward as he did, in a path so contrary to sense and reason—"the twin deities of fallen man"—without a deep sense of the majesty, holiness, justice, and truth of the Lord Jehovah? He set the Lord before him in all the reality and certainty of His glorious being and attributes; and so for the long period of one hundred years he kept on building and preparing an ark for the saving of his house.

The learned and godly Calvin has a fine note in his commentary on that part of the book of Genesis: "How would these giants in stature and in wickedness bluster and demand of him an answer, for cutting down all these trees he used in the building of the ark. And how would they threaten on the one hand, and ridicule on the other." So that it is most evident there must have been a constant Divine preservation and protection of Noah all the long years that he was occupied in his strange work. Nor could he as a rational man be insensible of many difficulties as well as dangers in it; but as a man of *faith* he left those to God, setting His wisdom, power, faithfulness, and truth constantly before him, and so was immovable.

On three occasions we find Abraham setting the Lord before him: the first, in leaving his native land at God's command; the second, in believing God when He promised him a seed of his own body begotten; and the third, in going forth at the command of God to offer up his son Isaac.

How could he have done any one of these if he had not set the Lord before him as a faithful God, as a God of truth, and as a God of power, able to raise the dead? But that is just how Abraham viewed God; that He would guide him, protect him, and provide for him.

And how blessedly he proved God to be his God on each of these occasions. After a long trial of faith and patience, he embraced a beloved son, Isaac, and when he took the knife to slay that same Isaac, he was arrested in the act by the glory of the Divine interposition. He had set out that morning with the firm conviction that the God of truth had set this path of obedience before him. So he, in his turn, set the Lord before him and opposed God Himself to every voice of nature, of natural affection, of sense and reason, yea, to the very promise of

God Himself : " In Isaac shall all the families of the earth be blessed." Wonderful man ! or rather, wonderful grace of God in him, and wonderful faith that wrought in him such an obedience to God ! Surely the secret spring of this obedience is found in the words of the text : " I have set the Lord always before me : because He is at my right hand, I shall not be moved."

Now take the case of Jacob. There appears to have been a measure of his setting the Lord before him in his reluctance to go forward in the matter of personating his brother Esau, with a view to the blessing ; but he came short, oh ! so far short did he come compared with his own son Joseph, who never hesitated one moment when confronted with the temptation presented him by the wife of his master. What a setting of the Lord before him was Joseph's in this matter. And so we find this, that Jacob's obeying the voice of his mother to deceive and lie unto his father, brought forgiveness of the sin on the part of God, but in his subsequent life what days of tribulation, domestic sorrows, and prolonged weighty griefs ; whereas in Joseph's case there is but a brief space unto the breaking forth of a long, bright, and glorious day.

And what think ye of Moses, " who endured as seeing Him Who is invisible " ? Does not that word of Paul's concerning him bring him as near to the very language and substance of the text as any named in that wonderful eleventh chapter of Hebrews ? Was not Moses confronted with a tyrant and an oppressor, who did *not* set the Lord before him, who knew not the Lord, and so cared not how the people were afflicted so long as he could profit by their servitude ? But as the Lord commanded Moses and Aaron, so did they. They did these things, showing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness forty years. Moses erred and came short only once in all that time ; and that to show that the best of men are but men at best.

But as it ever is the work of faith and labour of love, whether in Old Testament times or now in the Gospel dispensation, to set the Lord in front, it is the aim and endeavour of every regenerated child of God to so set Him, under three aspects :—

1. As " the Lord our righteousness." What an obedience was His ! By it many are made righteous. Can any so set Him before them, and at the same time go about to establish their own righteousness ?

Paul's constant aim and endeavour through grace was to get away from all trust in his own righteousness and be found in Christ, to have no room for justification in self, but in Christ all in all. So let our desire be to set Him before us as our alone righteousness, to say, " In the Lord have I righteousness and strength," to set Him before us as made of God unto us righteousness ; so may Micah and every justified man say, " Rejoice not against me, O mine enemy ; when I fall, I shall arise."

Paul, in the description of his conflict (Rom. vii.), speaks of falls inwardly through the working of indwelling sin ; but he glories not in

his shame, but thanks God for an Advocate and dear Redeemer, since in Christ Jesus he is raised above all the guilt of inward pollution and all the curse and condemnation of a broken law.

2. As the Propitiation for the sins of His people, by the shedding of His precious blood.

“How high a privilege 'tis to know
Our sins are all forgiven ;
To bear about this pledge below,
This special grant of heaven !
To look on this when sunk in fears,
While each repeated sight,
Like some reviving cordial, cheers,
And makes temptations light !”—*Hart.*

Isaiah and John meet together here ; Isaiah in seeing sin blotted out as a cloud, and transgressions as a thick cloud, and John in seeing the blood of Jesus Christ cleansing us from all sin. To set the Lord always before him as his Redeemer was Paul's desire, that through His blood he might possess a conscience void of offence towards God and all men.

3. As the great Intercessor. To look to the Lord as entered into heaven itself with His own blood, having obtained eternal redemption for us ; as that Lord God of truth Who hath said, “No weapon formed against thee shall prosper” ; Who will make all things work together for good to them that are His, and Who will not, as Toplady says,—

“Relinquish at last
A sinner so signally bound.”

To set Him before him as a God of love, mercy, grace, and power, Who careth for all His dear people ; Who hath promised them bread and sure waters, even a river that makes glad the city of God. And He has promised to keep them from present evil, and then that they shall be with Him where, as in the closing words of this precious Psalm, there are “fulness of joy,” and “pleasures for evermore.”

Birkenhead.

G. A.

THE MURMURERS.

THERE is in 1 Cor. x. 6-10 a list of prohibitions, given to the brethren of Christ. They are not to “lust after evil things,” nor to be idolaters, nor to commit fornication, nor to tempt Christ. Lastly, they are not to murmur.

“Neither murmur ye.” Miriam murmured against Moses because she had not such honourable work as he had. The Israelites were always murmuring “in their tents.” They thought it was against Moses only, but it was more ; it was against God Who brought them out of Egypt, Who fed them with convenient food, Who kept them. As the eagle stirreth up her nest to teach, so He let them not rest long, but “taught them to go.” He watched over them by day, He was there all night. Manna waited for them every morning, there were

quails in the evening. The land of Canaan was before them—"that goodly mountain and Lebanon." Their shoes were holding out, their clothes were not wearing: there was always provision for the rising generation. And yet "they murmured!" They questioned the Lord. They judged Him, thought Him hard, were suspicious of Him. Their hearts were hardened; they did not thank Him, they were "unthankful, unholy." They wearied of the bread which His providence miraculously supplied. They spoke against the leader of His own appointment. They wished themselves back in bondage, or, as they looked back on it, in more variety and change and plenty. And the Lord was angry with them and "would have destroyed them had not Moses His chosen stood in the breach." So, for His great mercies and Covenant's sake, He spared His nation and gave them the inheritance of His promise.

And the Lord says to the precious children of His grace: "Neither murmur ye." If He search their hearts, how much "murmuring against the good man of the house" will He find! Do they always take directly and cheerfully from Him the crooks in their lot? It seems at times as if they thought they ought not to have a single care, by the way in which they take His restrictions from His loved, tender hand. What has He given them? A hope in Himself, desires, longings to know more—however much or however little they already know. Those who can say, "Thou knowest that I love Thee" have His word that they are "known of Him" (1 Cor viii. 3). Those who know at least that they "love the brethren," may thereby "know that they have passed from death unto life;" passed out of an Egypt to which not a single one has ever returned. He gives His children the means of grace, remembering and visiting them either in the tents of Jacob, or the gates of Zion; either in the hearing of His preached word, or in the reading of it. He often gives them refreshment and instruction by some who, being dead, speak. They believe in the communion of saints and in some measure enjoy it with His own rich and promised blessing. He watches over them to do them good, sometimes in ways that make it unquestionably clear that He has known, that He has blessed, and will bless.

And in temporal things there is a kind and gracious equality. "More than others," describes the lot of every one of the brethren of Christ. He gives pure affections, the will to do what He requires. He "giveth more grace" and increase in spiritual things. And He visits at times with sensible comfort and cheer, and helps with a little help. He manages their mean affairs, constantly helping, constantly adding fresh wants. Well might He say, "Neither murmur ye." Well may they seek to "know their sin forgiven," to take all cares, aches, and emptiness only and always from His fatherly hand. He delights in mercy, waits to be gracious, is exalted to give repentance (with remission always added). He *will* put "a new song in their mouth" in the land of their pilgrimage, even praise to their God.

FOLLOWER-ON.

MARTIN LUTHER'S EXPOSITION OF THE LORD'S PRAYER.

*(Continued from page 307.)**The Sixth Petition.*

AND LEAD US NOT INTO TEMPTATION.

IF the word temptation were not so common, it would have much more force, and it would be a mournful thing to us to say, "Lead us not into temptation."

In this petition again we learn how wretched is our life on earth, for it is altogether a temptation, and he who seeks peace and security here, acts unwisely, for he can never attain to it; and though we all desire it, yet it is in vain. This is a life of temptation, and will so continue. Therefore we say not, "Take away temptation from us," but, "Lead us not into it." As though we said, "We are entirely surrounded by temptation, behind and before, and cannot free ourselves; but do thou, O our Father, help us, that we enter not into it; that is, that we consent not to it, and so be conquered and overwhelmed." For whoever consents, he sins, and becomes the captive of sin. Therefore is this life nothing but a warfare and unceasing fight against sin, as Job says; and the dragon, that is the devil, continually tempts us, and labours to devour us; as St. Peter says, "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." See how faithful Peter says that our adversary seeks us; and that not in one place, but round about, in every corner; that is, he stirs up every member and sense, within by evil suggestions, and without by wicked imaginations, words, and works, and by men and all creatures moves us to unchastity, to anger, to pride, to covetousness, and the like; and uses all art and villany to lead men to an evil consent. And when a man feels this, he should quickly lift up his eyes to God, and say, "O God, our Father, behold how I am moved, allured to this or that sin, and hindered in this and that good work; check these things, O dear Father, and help me, and let me not yield and enter into it." O how blessed is he who makes a good use and practice of this petition! But there are many who know not when they are tempted, or what to do in temptation.

Temptation is of two kinds; one on the left hand, which impels men to anger, hatred, bitterness, disgust, and impatience; such as sickness, poverty, disgrace, and all things which afflict; especially if a man's will, advice, purpose, opinion, word, or deed, be rejected and despised. These things are of daily occurrence in this life, and God permits them to be done by the devil or wicked men. And when a man feels these motions he should act wisely, and not let himself wonder at it, but rather should pray and count his beads to purpose, and say, "Here surely a temptation hangs over me; help me, O Father, lest it mislead me."

In this kind of temptation men act foolishly in two ways. One when they say, "I would indeed gladly be good, and angry at nothing, if I

might have peace." Some will not let the Lord rest until He take from them the temptation ; one must have his leg cured, another must be made rich, another must have his own righteousness allowed ; they do all they can by themselves and others to extricate themselves. Thus are they cowardly runaway soldiers, who will neither be tempted nor fight, and therefore they are not crowned ; but rather fall into that temptation which is on the right hand, as we shall hear. But when it is as it ought to be, a man will not take rest, or set aside the temptation, but overcome it manfully. Of such holy Job says, that the life of man is a warfare, or temptation.

Others overcome not temptation, nor have it taken from them ; these go on in it, in anger, enmity, and impatience ; they give themselves to the devil without fear, and fill up their measure both in word and deed, becoming murderers, robbers, blasphemers, swearers, slanderers, and workers of all evil. For temptation has overcome them, and they follow all their evil inclinations ; the devil is very powerful in them, they are his captives, and they call not upon God.

Since therefore our life is called by God Himself a temptation, and that we must needs be attacked in our body, estate, and honour, and must meet with injustice, we should look for it cheerfully, and bear it wisely, saying, " It is the nature of this life ; what is to be done ? It is a temptation, and remains a temptation ; it will not be otherwise. Help, Lord, that it may not move nor overthrow me." Thus none can be without temptation ; nevertheless a man can defend himself and take counsel against them all, by prayer and by calling upon God for help. So we read in the lives of the ancient fathers that a certain younger brother desired to be delivered from his evil thoughts, and that an elder said to him, " Dear brother, thou canst not prevent the birds in the air from flying over thy head, but thou canst easily take care that they make no nest in thy hair." Also as St. Augustine says, " We cannot avoid troubles and temptations, but by prayer and calling upon God for help, we can guard against their overcoming us."

The second temptation, which is on the right hand, is that which excites to unchastity, pleasure, pride, avarice, vain-glory, and every thing which is agreeable ; especially when a man is suffered to do what he will, when his words, opinions, purposes, and actions are praised, when he is honoured and made much of. This is the most destructive temptation of all, and belongs to the times of Antichrist. So David says that where a thousand fall on thy left hand, ten thousand fall on thy right hand. And in our times has it greatly prevailed ; for the world strives only after riches, honour, and pleasure. And especially in these days the young learn not to fight against the lust of the flesh and temptation, but fall into it. It is no longer a disgrace, but the whole world is filled with novels, songs of gallantry and whoredom, as if such things were right. All this is the fearful wrath of God, Who thus suffers the world to be led into temptation, because they call not upon Him. It is indeed a heavy temptation to the young when the devil influences their flesh, and sets both their body and mind on fire,

alluring them outwardly by looks, gestures, dances, dress, words, and beautiful forms of men or women; as Job says, "His breath kindleth coals." The whole world is now mad after dress and finery: yet it is not impossible to overcome all these things, if one would practise calling upon God in this prayer:—"O Father, lead us not into temptation." The same must he do who is tempted to pride, when he is praised or honoured, when he becomes possessed of wealth or other worldly delights, and the like.

Why does God suffer man to be tempted to sin? Answer: That the man may learn thoroughly to know himself and God. To know himself, that he can do nothing but sin and evil; to know God, that the grace of God is stronger than all creatures; and thus to think little of himself, and praise and value the grace of God. For there have been some who have striven in their own strength, by fastings and labour, and have worn out their body, and yet have not succeeded. For nothing but the heavenly dew and rain of God's grace can quench evil lust; fasting and labour and watching must be used, but cannot of themselves avail.

Conclusion.

After God has forgiven us our sins, there is nothing so much to be dreaded as to fall into the same again. Since therefore there are, as David says, in the great wide sea of this world innumerable creeping things, that is, temptations and conflicts, which strive to bring upon us fresh guilt, it is necessary that we unceasingly pray from the heart, "O Father, lead us not into temptation. I pray not to be free from all temptation, for that is more to be dreaded, and worse than ten temptations, as all temptations on the right hand are; but let me not fall and sin against Thee or my neighbour." Thus also St. James exhorts, "My brethren, count it all joy when ye fall into divers temptations." Why so? Because they exercise men, and make them perfect in humility and patience, and acceptable to God as dear children.

Blessed are they who receive into their hearts this teaching. But alas! In these days every man seeks for quiet, pleasure, ease, and conveniences in this life; wherefore the kingdom of Antichrist is at hand, even if it be not already come.

(To be continued.)

THE "THROUGH, BY, AND UNTO" OF THE TRINITY.

"Through Him [Christ] we both [Jew and Gentile] have access by one Spirit unto the Father."—EPH. ii. 18. "He [the Father] sent from above, He [the Son] took me, He [the Spirit] drew me."—Ps. xviii. 16.

A DOUBLE Trinity is concerned in the salvation of every separate soul. The Triune God—Father, Son, Spirit—man, and Satan. Jehovah reclaims His child; the child recognizes his sonship; and Satan receives his death-blow. And then what? Ah! how early the Christian realizes that the world is a waste, weary wilderness. How

soon he finds himself beset, bewildered, and beguiled with dangers, difficulties, and drawbacks. But the Father loved each one of His chosen children in Christ, "before the foundation of the world." Therefore those children are "kept by the power of God through faith unto salvation, ready to be revealed." The Saviour undertook to seek those sons and give His life and shed His blood to save them from their sins. He found them in their deplorable estate, depraved, deformed, defiled, and rescued them from all their foes, internal, external, and infernal. The Spirit's work is equally invisible, invincible, and invulnerable; to convince the sinner of his desolate, destitute, and desperate condition, and reveal the Saviour to him. Thus the Trinity—Father, Son, and Spirit—are pledged and united to redeem, ransom, and reclaim each grace-chosen, grace-called, and grace-kept child. Hence Satan is defeated, dismayed, and disarmed. The Trinity of good is opposed to, and is stronger than, the trinity of evil. The world, the flesh, and the devil cannot overrule, overcome, or overwhelm the child whom grace has called.

But that child will have conflicts. Many a battle will buffet, baffle, and burden him, and many a tempest will toss, trouble, and terrify him. What are the results? As he grows in grace he realizes more and more that in himself, that is, in his flesh, dwelleth no good thing; but that he can do all things "through Christ which strengtheneth" him. He owns that he is full of falls, fears, and failures; that his faith is faint, faulty, and flickering; that his prayers are few, feeble, and fluctuating; and that Satan is always trying, testing, and tempting him. Yet he desires that Christ shall be exalted, extolled, and exemplified; he longs that self shall be expelled, expunged, and excommunicated; he delights to study God's Word as his chart, compass, and counsellor; he is never satisfied with himself, but acknowledges that all his possessions, privileges, and prospects are in Christ, and not on earth and not in self. He remembers that nothing depends on his frames, feelings, and fancies, but that his salvation, succour, and safety depend on Christ from first to last. He admits that the workings of grace are marked, marvellous, and manifold; he believes that the disagreeables, disagreements, and discouragements of life are amongst the "all things" working for his ultimate "good;" and that over all its exercises, experiences, and exigencies, the Lord God Omnipotent reigneth. He finds that sin, sorrow, and suffering are always within and around him; death, disease, and darkness are always near him; mistakes, miseries, and misgivings are always meeting him; cares, crosses, and circumstances are always entangling him; trials, temptations, and tribulations are always afflicting him; disasters, disappointments, and distresses are always oppressing him; the world, the flesh, and the devil are always surrounding him; evil, error, and enmity are always working in him; change is constantly wearing, worrying, and wearying him; but the Almighty Triune Jehovah sustains him according to the manner, measure, and mercy which He has foreordained from before the foundation of the world.

Thus he will have consolations. For he knows that he cannot founder, since his God will never forget, forsake, or forfeit one of His Spirit-sealed children. He is perfectly safe for time and for eternity in spite of all contrary appearances. And eventually he will have victory. He has been born again and possesses the Spirit's evidence of it; he is fellow-heir and joint-heir with Christ; He is the Father's child by adoption and grace; and he has for his inheritance eternal life. "A three-fold cord" has drawn and bound him. The work of the Trinity is a perfect work, and he will come off "more than conqueror through Him that loved."

Brixton.

ELEANOR CONYERS BOWER.

A SPARROW ALONE.

"I watch, and am as a sparrow alone upon the housetop."—Ps. cii. 7.

A SPARROW! A bird that may be found everywhere. Who would glance at it twice? The comparison of the Psalmist seems to imply that he is very insignificant and worthless. "Alone," too, forsaken even by its mate. Do we enter into the desolate feeling that must have prompted this pathetic simile? "A sparrow alone!" Many causes operate to strip life little by little. Parents, friends, home, youth, and vigour pass gradually away, and our day darkens. How often is the believer constrained to cry out: "I am as a sparrow alone!" How often does a brooding cloud settle upon his spirit. He has fallen out with the world, and with the prince of the world. He cannot enjoy fellowship with the careless, or sinful, nor yet with the mere professor or formalist. The people of the Lord are called to this experience. Strangers, pilgrims, exiles, of whom the world is not worthy. As Moses was "alone" in the backside of the desert, and Daniel "alone" in the lion's den, and Peter in the prison, and John in the Isle of Patmos, so is the believer frequently cut off from all human help in those very crises when help is especially craved. Yet he is not actually alone, for the Lord still bids His angels to camp around and minister to His sorely tried servants in every hour of pain and peril. Be it a den, a prison, a desert, or a furnace, be it temptation, or bodily anguish, or spiritual trial, still Jehovah will give His angels charge over us, to keep us in all His ways.

But we have something more precious than the ministry of angels. There is a deep inner solitude, jealously hidden from all save One. We have our secret griefs, and weary struggles with besetting sin. There are perplexities and mysteries that often trouble us; and many prayers, unanswered yet, press heavily at times upon the heart. Only the Lord can enter these chambers of the soul. He alone can penetrate and comprehend very fully the silent woe, the long struggle, and the keen pain. His coming draws out the sting. He comforts, and heals, and soothes. He raises those that are bowed down. He satisfies the longing soul. He fulfils our desire, and lays His tender hand on the throbbing sore. And He seals to us afresh the blessed sense of full

forgiveness. Verily we are not "alone" when He is with us! The Lord draws near, very near to His beloved ones in their hours of need. He has cut down the earthly props and removed the friends and dried up the creature streams, on purpose that their souls might be shut up indeed. He has allured them into the wilderness that He might reveal to them there the depth and intensity of His love. He has drawn them aside to "speak comfortably," to speak to their hearts.

We catch a glimpse here of the fellowship of Christ's sufferings. His friends and foes alike misunderstood and misrepresented Him. His disciples were "heavy with sleep" when He passed through His agony, and later on they betrayed and denied Him, forsook Him and fled. They left Him alone. He trod the winepress alone. "He looked, and there was none to help" (Isa. lxiii. 3, 5): "I looked for some to take pity, but there was none; and for comforters, but I found none" (Ps. lxxix. 20): "He is despised and rejected of men. . . . He was despised, and we esteemed Him not" (Isa. liii. 3): "My God, My God, why hast Thou forsaken Me?" (Ps. xxii. 1).

The obedient servant who follows his Lord will partake of these sufferings. He will be misunderstood, shunned, and despised. He will look in vain for comforters, for even his fellow-believers will often stand aloof. Lover and friend, kinsman and acquaintance will stand afar off. If the zeal of God's house eats him up, he must become a stranger unto his brethren and an alien unto his mother's children. But it is then that he will prove the faithfulness of the Lord. "The father" and "mother" may forsake, but the Lord will gather up. The enemies may say, "God hath forsaken him: persecute and take him; for there is none to deliver him." Yet the child of God hath prayed, "Cast me not off in the time of old age; forsake me not when my strength faileth" (Ps. lxxi. 9, 18); and the Word of the Lord shall answer, "Even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you" (Isa. xlv. 4): "Thou art My servant. . . . thou shalt not be forgotten of Me" (Isa. xlv. 21): "I will never leave thee, nor forsake thee" (Heb. xiii. 5): "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20).

The sparrow then watches alone upon the housetop. The housetop suggests the place of prayer, the quiet retreat secure from interruption. We seek the face of God there as we never did even in the temple. There is nothing like loneliness for driving the Christian to pray. Alone with God! It is holy ground. There is great intensity in this Psalm. It is the prayer of the afflicted, and not *only* the afflicted, but the overwhelmed. The Psalm is "a complaint." We read of "days consumed" and bones "burned," a "smitten heart," a "declining shadow," "the pelican of the wilderness," "the owl of the desert," the "reproach" of enemies, the "eating" of "ashes" and "drinking" of tears. These are the strongest figures of desolate, incurable grief. Yet, beneath all, there is the unmistakable undertone of faith. "The afflicted" turns to his God, nor does he turn in vain. And he is

watching in hope. The housetop is the place of observation. "Yea, the sparrow hath found a house"—the house of God, her home of rest. The sparrow watches "alone" through the long dark night, and as it grows darker below, the light appears above: watches through the cold winter, till the return of spring. We believe that the dawn is near. The shadows will soon flee away. "The night is far spent, the day is at hand": "I wait for the Lord, my soul doth wait, and in His Word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning" (Ps. cxxx. 5, 6). The blessed hope of Christ's return shines out in this very Psalm. The dark picture in the early verses shows us the Church in the wilderness, and her experience there. But the appearing of Christ presents a lovely contrast. "When the Lord shall build up Zion, He shall appear in His glory" (Ps. cii. 16). The believers will then be no longer "alone," but gathered together, a great company, a great multitude which no man can number.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Acle, Norfolk.

HENRIETTA G. BOWER.

CORONATION EDITION OF THE BIBLE.

PRESENTATION TO THE QUEEN.

THE Committee of the "Calvinistic Protestant Union" are issuing a *Souvenir Bible*, containing portraits of the King and Queen, in their State robes, accompanied by a series of 63 photographic plates illustrative of the Holy Land, for presentation at the Coronation to at least 20,000 children. Arrangements have been made with the Cambridge University Press for the printing of this special edition (Authorized Version). The published price of the Bible is 2s., but with the financial help of the Society's friends it is hoped to supply these Bibles at half price—for free distribution only. Thus, our friends will remember that every shilling contributed to the Society's Bible Fund will enable it to supply one child with a Souvenir Bible. The sum of £1200 is required for this great and good work, and we pray that it may receive an abundant blessing.

Mr. Catt, Secretary of the Calvinistic Protestant Union, who lately submitted a presentation copy of the Bible for Her Majesty's gracious acceptance, has received the following letter from Buckingham Palace: "DEAR SIR,—I am commanded by the Queen to thank you very much for the copy of the Coronation Bible which you have been so kind as to send for Her Majesty's acceptance. The Queen is very grateful to the Society for their kind offer to send specially bound copies for her children, which Her Majesty will be much pleased to accept.—I am, yours faithfully, E. W. Wallington." All communications and donations should be addressed to Mr. D. Catt, 74, Strand, London, W.C.

LAW AND GOSPEL.

BY THE LATE MRS. A. H. HOBLYN.

CHRISTIANITY has received many ill names and much ill usage since the eventful night that the angel announced to the shepherds, "Ye shall find the Babe wrapped in swaddling clothes, lying in a manger." That Babe was Incarnate Truth—God in human flesh; and the worst word and the worst usage was given by fallen man to the only perfect Being that ever lived. Nor with His ignominious death died the enmity of sinners to God's Christ—it is faithfully transmitted from father to child; and, "born in sin," the whole human family show by their words and ways that "the love of God is not in them."

Amongst a variety of epithets in common use to depreciate the truth of God, we sometimes hear the term Antinomian. It is applied very freely to persons who hold the doctrines of grace, by the enemies of truth, who interpret this term to mean a loose walker, in fact an immoral person. Antinomian is a compound of two words, *Against law*; and in this, its primitive meaning, every believer who has realized the power of the Gospel, enjoys the privilege in experience of being an *Antinomian*. The law and the Gospel are as opposite as the poles. The law the ministration of death, the Gospel of life. The law shows up man's short-comings, the Gospel discovers the remedy for sin. The law says, Do and live; the Gospel says, Live and do. The law can never satisfy the justice of God, nor the conscience of the sinner; the Gospel satisfies both. The law speaks wrath; the Gospel whispers peace. The law deprives the sinner of hope and help; the Gospel reveals the way of truth and peace. Believers, brought into Gospel liberty, see the law magnified and fulfilled by their Surety, Christ Jesus, and discern in the Gospel of the grace of God provision made for all the wants of the Church, both as to salvation and conduct. The moral law discovers our sinfulness, and there leaves us. The ceremonial law sets forth in type the Gospel, which, revealed to faith, was made plain to the elect in Jewish days. But now that the shadows have fled away, and the true light shineth, we have the rule of faith to walk by—"The just shall live by faith"; and the Apostle tells the church of Galatia, that had apostatized from the Gospel as the rule of life and sought for justification and sanctification by the deeds of the law, that "to such Christ is become of no effect." He then exhorts them as to their walk, and tells them, "If ye be led of the Spirit ye are not under the law"; and as they had been called to Gospel liberty, they were by love to serve one another; "and as many as walk according to this rule, peace be on them, and on the Israel of God."

In a day like the present, of declension from the truth, doctrine is hidden for fear of displeasing professors and alarming the profane; the next step in a wrong direction is to set forth the law as the believer's rule of life. But the Gospel not only reveals the way of salvation, but gives precepts and instruction for the believer's conduct, and administers the grace that enables him to walk worthy of the vocation wherewith

he is called. God's elect are created in Christ Jesus unto good works ; and the rule for life and godliness is not the law, which was a covenant of works, but faith in the Lord Jesus Christ, which works by love, both toward God and man : " Love worketh no ill to his neighbour, therefore love is the fulfilling of the law."

In Neal's " History of the Puritans," three men of note in that day were branded as Antinomians—Tobias Crisp, Joseph Tennant, and John Saltmarsh—because they preached faith working by love as the rule of the believer's life, and not the law. From a small volume by the pen of Saltmarsh we have culled the subjoined extract :—

" The Gospel is both a perfect law of life and righteousness, grace and truth ; therefore I wonder that any should contend for the ministry of the law, or ten commandments under Moses, which is of less glory than that which is now revealed, and exceeds in glory ; or should strive for the law in preference to the Gospel. Nor is the holiness and sanctification by faith, such as is fashioned by the law or outward commandment, but by the preaching of faith, by which the Spirit is given to renew and sanctify the believer, making him a spiritual law of commandments to himself, and his heart, as it were, two tables of the law of love ; and though Moses' law be a beam of glory in substance and matter, yet we are not to live by the light of that beam, now the Sun of righteousness is risen Himself : that is fit for those who live in the region and shadow of death ; it is with the law under the Gospel, as it was with the light in the creation, when that which was scattered, was gathered into one body of light ; so Christ being now revealed, holiness and righteousness, as well as grace and love, are revealed in Him and gathered up in Him. And what need we light up a candle for the children of the day to see the sun by ? Why strive for a stream in the channel, when the fountain is open ? Nor doth it honour the glory of Christ, now revealed, to be admiring the light on Moses' face. The Word is now made flesh, and dwells among us ; and we behold His glory (not Moses' glory), " the glory as of the only-begotten Son," full of truth as well as grace.

" The law commands men to obey, to love, to fear, to be holy, that God may be their God, and they His people. The Gospel commands us to love and obey, because we are the people of such a God. The law commands us in the power of God as a Lawgiver and Judge, the Gospel in the love of a Father. The law commands by promises and threatenings, blessings and cursings ; the Gospel overcomes by love, gives the power, and then commands, by promises, exhortations, and reasons for duty rather than threatenings ; by setting forth privileges and promises, and power on God's part, and love on Christ's part for us and in us, and by love urges us into doing and working, till love reflects love again. Christ is held forth not only as the Surety of His people, but also as their example for obedience. So the Gospel is not only the security of the sinner's salvation, but operates by the pattern of love, and by imitation rather than command. ' The love of Christ constraineth us.'"

Correspondence.

A VOICE FROM WEST AFRICA.

DEAR SIR,

A torn copy of the GOSPEL MAGAZINE AND PROTESTANT BEACON came to my hand some time, and I am so much taken with its contents, specially with the Sermon and Notes, that I venture to obtrude myself this Easter season before you, and I am asking whether you as EDITOR, or any sister or brother at Bristol, will be so good and kind as to let me have monthly (after reading) a copy of this excellent magazine. I shall be doubly thankful. I am Pastor of a small congregation—fishermen—in the Protectorate of Sierra Leone on the Bullom Shore, away from home, with heavy missionary duties. I am sure these Notes, etc., of Sermons will be helpful to me and others concerned.

I pray your work may be blessed, and that He with Whom we have to do may strengthen your hands. With kind regards, I am, dear Sir,

Yours in Christ's service,

JOHN SMITH.

*The Parsonage,
Yongro, Sierra Leone,
Bullom Shore, W. Africa.
April 29th, 1911.*

A VOICE FROM CANADA.

MY DEAR SIR,—

I am taking the liberty of sending you these few lines, as one who is much helped and edified by the perusal of the GOSPEL MAGAZINE. In these dark days it is, indeed, a beacon for the Truth. I pray our Covenant God may still more abundantly bless your labours, and that your pages may be used of Him to lead many into the light, and build them up in the faith of His own Word. Even this new land, which was truly termed "the great lone land," is, as the years go by, becoming more thickly populated, and one finds that the errors that abound are also making inroads. It is only about two years since I became acquainted with your *Magazine*, which was sent me by a cousin of mine, and I would not now care to be without it, cut off as we are from so many of the means of grace that we were so accustomed to before leaving England. I would like to ask are you acquainted with the little books, "Morning and Evening Daily Remembrancer," by the Rev. J. Smith. I was wondering if the memoir of the author had ever appeared in your *Magazine*; or, if you or any of your readers knew anything of him, or his life and work.

I pray may the Lord bless you in your work, which is His work that He has given you to do, and make His face to ever shine upon you and give you peace.

Yours in Gospel bonds,

THOMAS J. WAY.

*Hill End, Alberta, Canada,
March 12th, 1911.*

Protestant Beacon.**EVANGELICAL TEACHING COMPARED.**

BEING THE BASIS OF AN ADDRESS BY THE REV. THOMAS HOUGHTON,
INCUMBENT OF KENSINGTON EPISCOPAL CHAPEL, BATH, GIVEN
AT TEWKESBURY ON OCTOBER 18TH, 1904.

THE subject which has been assigned to me was suggested to the mind of our esteemed Convener by a book written by the late Bishop McIlvaine, entitled "Oxford Divinity Compared." In that book the Bishop shows that the teaching of the Tractarians on the great and fundamental doctrine of Justification is identical with the teaching of the Church of Rome, and that apart altogether from the many other false doctrines taught by the leaders of the Oxford movement, that movement was essentially Romish on the ground that it was at one with Rome on this great question. Now, in the controversy with the Romanizers, we are mainly occupied in protesting against the introduction of the doctrines of the Mass and the Confessional into our Protestant Church. We also rightly protest against the use of vestments, altar-lights, wafer-bread, the mixed chalice, incense, and the Eastward position. It needs to be remembered, however, that all these might be banished from our Church, and yet the essence of Romanism might still be taught in our pulpits.

For what is the grand and essential difference between the Church of England and the Church of Rome? Is it not found in the answer to the question, "How can a sinner be accepted before God?" "That grand question, which hangeth yet in controversy between us and the Church of Rome, is," says Hooker, "about the matter of justifying righteousness. . . . Wherein then do we disagree? We disagree about the nature of the very essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and the power of means, which God requireth in us for the effectual applying thereof to our soul's comfort" (Hooker, Sermon II., Sections 3 and 5).

"It is the Romish doctrine of Justification," says Bishop McIlvaine, "that gives value to indulgences; need to purgatory; use to the sacrament of penance; motive to the invocation of saints; credence to the existence of the sacred treasury of supererogatory merits; that makes auricular confession tolerable, and all the vain inventions of meritorious will-worship precious" ("Oxford Divinity," p. 16). Hence, as Luther says, Justification is "the article of a standing or a falling church," and "If this one head were yielded safe and entire" (says Calvin), "it would not pay the cost to make any great quarrel about other matters in controversy with Rome."

Now, our subject would seem to demand the consideration of the teaching of Scripture, the teaching of the Church of England, the teaching of the Church of Rome, and the teaching of the Tractarians on the great question of Justification.

1. What is the teaching of Scripture on this subject? Briefly it may be stated thus. Justification is that act of God whereby He declares, imputes, or accounts righteous those who in themselves are unrighteous, on the ground that Christ's obedience unto death was wrought out on their behalf and in their stead. It is a *judicial* word, and suggests a court of justice. God as the judge sits on the bench. The sinner stands at the bar charged with breaches of the Divine law. He is brought in guilty and condemned to death. The Judge, however, in the exercise of His infinite mercy has provided a substitute for the sinner in the Person of His dear Son.

That Substitute has willingly and voluntarily met the claims of law in the stead of the sinner. The sinner owed perfect obedience to God, and he failed to render it. Christ rendered it for him. The sinner owed also the debt of penalty in consequence of his failure to render obedience. This also was met by his Divine substitute, Who redeemed him from the curse of the law, being made a curse for him. Thus God the Judge can now be at once just and also the Justifier of him who believeth in Jesus.

The source of justification is the free, unmerited, and sovereign grace of God. Hence we read: "Being justified freely by His grace through the redemption that is in Christ Jesus." The ground of justification is the obedience unto death of the Lord Jesus Christ. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous": "Much more being now *justified by His blood*, we shall be saved from wrath through Him" (Rom. v. 9, 19).

The means by which the sinner enters upon the enjoyment of this great blessing is faith—faith "in the righteousness of our God and Saviour Jesus Christ" (2 Pet. i. 1, R.V.). Hence says the Apostle, "We conclude that a man is justified by faith without the deeds of the law."

The evidence that a man is justified is seen in his works. Thus, as James teaches, "By works a man is justified" (evidentially), "and not by faith only."

The Divine Agent by Whom the sinner is brought into the enjoyment of this great blessing is God the Holy Ghost (see 1 Cor. vi. 11).

2. What is the teaching of the Church of England on this subject? The answer is clearly given in the XIth Article, which is entitled, "Of the Justification of Man." In that article we read: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings."

Here we have a definition of justification. It is a being "accounted righteous before God," not a *being made* righteous. We have the meritorious cause of justification. "Only for [on account of] the merit of our Lord and Saviour Jesus Christ . . . and not for our own works or deservings."

We have the instrumental cause of justification. "By [through] faith." We are further taught in Article XII. that "Good works, which

are the fruits of faith," "follow after justification," but they "cannot put away our sins."

Another truth is taught in the XVIIth Article, namely, that justification cannot be lost, for we read that the chosen in Christ "be justified freely . . . and at length, by God's mercy, they attain to everlasting felicity." Thus, as the Apostle teaches us, "Whom He justified, them He also glorified."

The XIth Article refers us to the "Homily of Justification" for a fuller setting forth of the mind of the Church of England on this subject. I will only quote one brief passage: "Christ is now the righteousness of all them that truly do believe in Him. He for them paid their ransom by His death. He for them fulfilled the law in His life. So that now in Him and by Him every true Christian man may be called a fulfiller of the law; forasmuch as that which their infirmity lacketh Christ's justice (i.e., righteousness) hath supplied."

3. What is the teaching of the Church of Rome on this subject? The *Church of Rome* is opposed both to the teaching of Scripture and to that of the Church of England in her definition of Justification. She says: "Justification is not remission of sins merely, but also *sanctification, and the renewal* of the inner man by the voluntary reception of grace and Divine gifts, so that he who was unrighteous is *made righteous*." Rome thus confounds justification with sanctification and renewal.

In another passage the Council of Trent says: "So that neither is our righteousness set up as if it were actually derived from ourselves, nor is the righteousness of God unknown or disallowed. For it is called *our righteousness* because we are *justified thereby, through its indwelling in us*; and, at the same time, it is the righteousness of God because *it is infused into us by God, through the merits of Christ*." Thus she teaches that we are justified not by the imputed righteousness of Christ, but by our own righteousness, a righteousness dwelling in us, infused and inherent. She says: "If any one says that men are justified either by the imputation alone of the righteousness of Christ, or by the remission alone of sins . . . let him be accursed."

We say that justification is through faith. Rome says it is through baptism, "without which no one can ever obtain justification." "If any one shall say that the ungodly man is justified by faith only so as to understand that nothing else is required that may co-operate to obtain the grace of justification . . . let him be accursed." Rome further teaches that justification may be lost, but that it may be regained through the sacrament of penance. Moreover, it may be "*increased* before God by good works."

Again, we are taught by the Council of Trent that the good works of the justified man "truly deserve increase of grace, eternal life, and the obtaining of eternal life itself, provided he shall die in a state of grace."

To sum up. Rome confounds Justification with Sanctification; she teaches that we are justified by *our own righteousness*, through baptism; that justification may be lost, recovered, and increased; and that the good works of a justified man deserve eternal life. How

contrary all this to Scripture, which declares that God "hath saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began" (see 2 Tim. i. 9 and Eph. ii. 8, 9).

4. Lastly, what is the teaching of the Tractarians on this subject? A few quotations will show that their teaching is identical with that of Rome, and therefore contrary alike to Scripture and to the teaching of the Church of England of which they were professed members. Mr. Newman, in his Lectures on Justification, says: "It is usual at the present day to lay great stress on the *distinction* between deliverance from guilt and deliverance from sin: to lay down as a first principle, that these are two, coincident indeed, and contemporary, but altogether independent benefits; to call them *justification and renewal*. . . . This distinction is not Scriptural. . . . In truth, Scripture speaks of but one gift, which it sometimes calls *renewal*, sometimes *justification*, according as it views it, passing to and fro, from one to the other, so rapidly, so abruptly, as to force upon us irresistibly the inference that they are *really one*."

Here Newman, like the Church of Rome, confounds justification with renewal. In defining Justification, Newman is also in harmony with Rome. He says, "The *sense of the term* is counting righteous, and the *sense of the thing* denoted by it is *making righteous*."

Again he says: "We needed then a *justification or making righteous*, and this might become ours in two ways, either by dispensing with the exact obedience which the law required, or by enabling us to fulfil it. Now the remedy lies in the latter alternative only; not in lowering the law, much less in abolishing it; but in bringing up our hearts to it—attuning them to its high harmonies. . . . If He (God) counts righteous, it is by making righteous; if He justifies, it is by *renewing*; if He reconciles to Him, it is not by annihilating the law, but by creating us new wills and new powers for the observance of it."

What is all this but justification by human merit, by our own works and deservings, by a righteousness inherent rather than the righteousness of Christ imputed? Such teaching as this is diametrically opposed to the teaching of the Epistles to the Romans and to the Galatians.

Newman further teaches that justification is through baptism, that it may be increased, and that the Holy Communion is "the instrument of a higher justification" than baptism. Dr. Pusey says that Justification "is the act of God imparting His Divine presence to the soul through baptism, and so making us the temples of the Holy Ghost." He further says that Justification is a state "admitting of degrees" and "admitting of relapses and recoveries."

To say that justification may be increased is a denial of the perfectness of Christ's righteousness, and a denial of the completeness of the acceptance of those who believe in Him.

One other quotation may be made from Newman, which shows how completely he repudiated the Scripture doctrine of Justification. He

says, "The righteousness wherein we must stand at the last day, is not Christ's own imputed obedience, but *our good works*."

The time allotted to me will not allow a more exhaustive treatment of this great subject. Sufficient, however, has been said to show that Tractarianism is essentially Romanism. In opposing the followers of the Tractarians, then, we are not contending for what some people call trifles, we are contending for the vital doctrine of Justification by faith only, without the deeds of the law; we are contending for that great and fundamental truth which gives the only true answer to the question of an awakened sin-burdened soul: "How may I, a poor unworthy sinner, be justified before God?"

AGED PILGRIMS' FRIEND SOCIETY.

BY THE SECRETARY OF THE SOCIETY.

On Friday evening, May 5th, the 104th Annual Meeting of the Society was held in the Cannon Street Hotel, under the presidency of General Sir Robert Biddulph, G.C.B., G.C.M.G., R.A. The Pillar Hall was filled, friends from many parts of the country being present. Great interest was taken in the proceedings, and an unusually good collection was made. Excellent addresses were given by the Chairman and the Revs. F. S. Webster, M.A., D. Lindsay Johnson, M.A., and W. S. J. Brown, and by Messrs. W. F. A. Archibald, M.A., F. A. Bevan, and A. Hayles. The Rev. Thos. Carr opened the meeting with prayer and the reading of Scripture. Amongst those present were Messrs. T. L. Sapey, J. M. Rundell, J. Hodges, G. Francis, J. S. Francis, I. S. O. E. Carr, W. J. E. Chambers, A. Boulden, and T. Green. The second Resolution was: "That the Aged Pilgrims' Friend Society is commended by this meeting to God's people throughout the world, by reason of its Scriptural and therefore Protestant basis, as prefixed to the printed reports; its undenominational character; its service to the Lord's aged poor outside and inside the Homes; and its need of a large increase in annual subscriptions."

The 76th Anniversary of the Camberwell Home will be held at the Home, on Thursday, June 8th. The Rev. R. Mortimer will preach at 3.30. Tea will be provided at five o'clock, and in the evening Mr. A. G. Surett will preside over a meeting to be addressed by the Revs. A. J. Easter, A.K.C., O. S. Dolbey, and other friends. The annual South London Sale of Work will be held on Thursday, June 15th, by permission of Mrs. McCarthy, in the garden of 33, De Crespigny Park, Denmark Hill. Mrs. Philip Warren will open the Sale at three o'clock. The attendance of all friends of the Lord's aged poor will be heartily welcome.

The pensions are paid monthly and quarterly, and wherever possible by the hands of Christian friends, the Committee and Lady Visitors being the honorary almoners in London and Brighton. The number of visits can be tabulated, but not the cheer which is thus brought to hundreds of often sad and weary hearts. Personal, permanent,

and punctual may be averred of the pensions. Prayer, counsel, and sympathy come to those who long for such, and thus the pecuniary help is but a part of this ministration. Homes are kept together and a home atmosphere is maintained, for home is wherever the affections gather round treasured objects; the spot where the spirit, worn and jaded with life's bustle, harassed with its anxieties and disappointments, delights to fold its weary wing; and surely it is a blessed thing to enable our poor and aged "kindred in Christ" to continue in such dwellings. Thus, instead of being rendered obsolete by the State Old Age Pensions, as some predicted, this Society is still called upon to meet urgent and extending needs, especially of those between the ages of sixty and seventy. The receipt of an Old Age Pension does not, as a rule, disqualify, the pensioners having but the slenderest margin beyond our help, and rent—a most important item—having to be met before the cost of living, and often of attendance, be taken into consideration.

Thirty of the Five and Seven Guinea Pensioners will be elected to the Ten Guinea Pension on Tuesday, June 6th, at two o'clock, at the Cannon Street Hotel; and ten of the oldest will be advanced without election, in the order in which their names stand in the books.

The Secretary has visited, during the month, Reading, Acton, and Hastings, where collections on behalf of the work were kindly made. Many proofs are given that "the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God."

Passing Events.

A MONTHLY RECORD.

THE May Meetings have been in full course this month. We were glad to read of a very encouraging attendance at the Annual Meeting of the Church Association.

At the afternoon meeting of the National Church League, the Dean of Canterbury might have been speaking on a Church Association platform when he said—"Law was openly violated with the connivance of the Bishops." Even moderate Evangelicals are beginning to realize the true state of affairs in the National Church.

The C.M.S. Annual Meeting was remarkable for the announcement that the Accumulated Deficit had reached the sum of £48,000. This does not mean that the Society is in debt, but that for several years the income has not been equal to the expenditure, with the result that the Society's reserve funds have had to be very considerably reduced. We should rejoice if this time of trial for this Society should lead its members to adopt a more uncompromising attitude towards the Rome-ward movement in the Church of England. The warm welcome which Sir John Kennaway extended to Bishop Montgomery, the S.P.G.

Secretary, and the presence (in the chair) of the Archbishop of York at the C.M.S. meeting at the Albert Hall are things which distress the hearts of Old Evangelicals.

We gladly note that Prebendary Fox, the late Hon. Sec. of the C.M.S., bore faithful testimony against the Higher Criticism when preaching the Annual Sermon of the Society at St. Bride's. He took for his text the words—"We preach Christ crucified . . . Christ the power of God and the wisdom of God" (1 Cor. i. 23, 24). Having pointed out that the modern missionary might well follow Apostolic precedent, the preacher said that to-day they were compelled to ask "What Christ?" Was the Christ of modern thought identical with the Christ preached in the Apostolic age? Though only a few professing Christians in this country had as yet gone the length of openly asserting that He Who claimed to be "the Way, the Truth, and the Life" was frequently mistaken in what He believed and taught, there was a very much larger number who, sincerely believing His Divine nature, hesitated to receive the whole of His testimony with unqualified assurance, and suggested limitations and reservations within which it was assumed that His knowledge, as judged by modern standards, was imperfect or even inaccurate. In that view of our Lord He was certainly not quite the same to-day as He was to the saints of old, or even to the saints of yesterday. Most of them were old enough to remember how loyal Churchmen, differing on minor questions, united to oppose the teaching of certain distinguished writers on this very matter not many years ago. Opinions almost identical with those were now widely propagated in many a church, chapel, and lecture room, and the few who protested, as their fathers did, were treated as behind the age, though the quarter of a century has not added a tittle of fact to alter the position held by Lightfoot and Liddon and Ryle, and a host of others as worthy of credit as any scholar or critic to-day. However serious the effects of that teaching might be in the home Church, where habits of reverence and loyalty were still strong, the results must be much graver where Christianity was face to face with powerful foes, ready to take advantage of any weakness or wavering in its ranks. From this point Prebendary Fox went on to vindicate from the New Testament the two-fold nature of our Lord—the Divine and the Human. Our Church, he added, has condensed the Apostolic witness in words of balanced judgment which our age was not likely to surpass. "Two whole and perfect natures, that is to say, the Godhead and the Manhood, were joined together in one Person never to be divided, whereof is one Christ, very God and very Man."

The Annual Breakfast and Meeting of the Lord's Day Observance Society at the Westminster Palace Hotel was a great success. Well-deserved tributes were paid to the Secretary, the Rev. Dr. Peake, who is retiring from the post he has so efficiently held for nineteen years. It was announced that the Committee had appointed the Rev. J. M. Tredennick as his successor.