

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."

No. 507, }
NEW SERIES. }

MARCH, 1908.

{ No. 1,707,
{ OLD SERIES

The Family Portion ;

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

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

HER PROVISION BLESSED.

"I will abundantly bless her provision : I will satisfy her poor with bread."—PSALM CXXXII. 15.

THIS precious Psalm chiefly concerns the spiritual affairs of GOD'S Church, under the figure of Zion and her Temple. The afflictions of DAVID, and his pious purposes to find a place or habitation for "the mighty GOD of Jacob," are devoutly celebrated.

The care of JEHOVAH for His people has in all ages been tender, unceasing, faithful. That Covenant care of His family is the sufficient answer to the Apostolic question, "He that spared not His own SON, but delivered Him up for us all, how shall He not with Him freely give us all things ?" (Rom. viii. 32). How shall He not ? How ? By His unalterable Covenant of Grace, established with His beloved SON—its Surety (Heb. vii. 22)—the FATHER has pledged Himself that His believing children shall lack no good thing, in either temporals or spirituals, simply reserving to Himself to decide what the "good thing" shall be. "The afflictions of David" may be grievous and many, but "the sure mercies of David" (Isa. lv. 3 ; with Acts xiii. 34, and *margin*) abundantly compensate. They outweigh, beyond all computation. We see this in the terms of the Scripture at head of this "Portion." Here

are two "exceeding great and precious promises," the first of which tells of the double blessing resting on Zion's "provision"; and the second, that Zion's needy inhabitants shall be "satisfied" with bread.

1. The former of these glorious pledges takes the form of an oath, "I will surely bless her provision"; or, "Surely, blessing, I will bless her provision"; or, "I will bless, I will bless"—bless abundantly—"her provision." What a marvellously gracious assurance is here given by Jehovah to the faith, and what a perfect answer to the fears, of His dependent people! The "provision," or lot, of His saints is thus a truly sanctified heritage. Let us, for a brief season, study the Divine thought which underlies the inspired word "provision." It is a very rare word in the Old Testament, and signifies that which has been obtained with difficulty and diligence, literally that which has been obtained in hunting. The blessings of the Covenant of Grace are not commonly realized by believers without the exercise of *diligent* seeking. This truth is very important, on many grounds. It is asserted in various Scriptures. For instance, the highest knowledge that can be attained by the saved sinner is the knowledge of *GOD Himself*. Now, what saith the Scripture? "He that cometh to GOD must believe that He is, and that He is a *rewarder* of them that *diligently* seek Him" (Heb. xi. 6). Then, when after painful soul-travail the SPIRIT-quickened, seeking sinner finds the soul-saving knowledge of GOD in CHRIST, the double blessing of JEHOVAH rests on the "provision." "Abundantly" does the Divine benediction descend on the saved soul's Gospel portion. It is sealed, certified, and abiding. "This," said JESUS, "is life eternal, that they might *know* Thee the only true GOD, and JESUS CHRIST Whom Thou hast sent" (John xvii. 3). Again, the grace of *diligence* in seeking assurance and enjoyment is commended in that Scripture which exhorts, "Wherefore the rather, brethren, *give diligence* to make your calling and election *sure*" (2 Pet. i. 10). This, again, is a matter of supreme moment, in order to peace and rest of soul. The "provision," however, which results upon a diligent and honest examination of the evidence of effectual "calling" by the free and sovereign grace of the HOLY SPIRIT, is one which the LORD delights to "abundantly bless" in the souls of His people. Yet

once more: the "provision"—or that which is acquired by patient, persevering, gracious pursuit—is traceable in that preceptive Scripture which urges on the believer, "Be *diligent* that ye may be found of Him in peace, without spot, and blameless" (2 Pet. iii. 14). Thus we learn that the holy saying, "The soul of the *diligent* shall be made fat" (Prov. xiii. 4), is designed to serve as a sacred stimulus to pursue, on definite lines of truth, the substance of the precious things of the kingdom of GOD's marvellous grace. Oh, let us, beloved brethren, "covet earnestly the best gifts"—and not grow weary in pressing "toward the mark for the prize of the high calling of GOD in CHRIST JESUS."

2. The second of JEHOVAH's precious promises under notice runs, "I will satisfy her poor with bread." That bread is CHRIST. Zion's inhabitants are forcibly described by the APOSTLE when he says of them that they are a people "as having nothing, and yet possessing all things" (2 Cor. vi. 10). They live on daily bread, but the BREAD on which they spiritually subsist is incorruptible and vital. They are sweetly "satisfied" with that BREAD that cometh down from heaven. Even a few small crumbs of it suffice to sustain their faint and weary souls. The secret of this mystery is that an "abundant" blessing rests upon their sought and found "provision." The BREAD of GOD—the true MANNA—is eaten only by such as have faith to apprehend Him, in His glorious Person, His finished atoning work, and His faithful promises. He is the real Bread. An old writer observes, "CHRIST is a satisfying good. A wooden loaf, a silver loaf, a golden loaf will not satisfy a hungry man; the man must have bread." So nothing but the LORD JESUS CHRIST suffices to gratify the spiritual cravings of living souls. How sweet and suitable is this Covenant promise, "I will satisfy her poor." Dainties GOD does not promise, though how often He lavishes them on the objects of His love—but simply that which is enough to maintain spiritual life. Poor the saints may be, but never destitute. The LORD Himself is their sufficiency! How can they lack any good thing? "The fulness of GOD" is their "provision," and the double blessing of the MOST HIGH rests continually upon them and their inheritance! All must be well!

THE EDITOR.

Wayside Notes.

IS IT FINISHED ?

“When Jesus therefore had received the vinegar, He said, *It is finished*; and He bowed His head, and gave up the ghost.”—JOHN ix. 30.

THE question which heads our “Portion” this month is one which has for ages been agitated in Christendom in a vast variety of forms. An astute mind has been at its back. It has been the concentrated aim of Satan, from the day of Christ’s expiatory death to the present hour, to insinuate the infidel thought that the words of the dying Saviour are not to be taken as applying *literally* to His work of making propitiation, once-for-ever, for the sins legally and decretively imputed to Him “on the tree.” Of course, if the element of *doubt* concerning this revealed fundamental truth were provable, the believer’s faith would lie open to the terrible possibility of being only a fatal delusion. For Gospel faith is built simply and only upon the absolute veracity and finality of this *declaration* of the Son of the living God. Yet, sad fact! all the systems of false doctrine in Christendom appear to agree, either explicitly or implicitly, in giving a *denial* to the truth of Christ’s words.

When the Blessed One, out of the profound depths of a broken heart in the hour of His supreme agony—and of His supreme victory—had made affirmation of the consummation of His atoning sacrifice, He bowed His innocent head, and *voluntarily* yielded up His human spirit. “*He poured out His soul unto death*”—the death of deaths! That death was highly penal. Jesus died, as the SUBSTITUTE of those whose guilt He bore, under the inexorable, righteous wrath of God! This fact is witnessed to by His previously-uttered exclamation—“My God, My God, why hast Thou forsaken Me?” (Matt. xxvii. 46). Now, that substitutionary expiation for imputed sin was meritoriously, and *de facto*, effectual, or, it was not. Satan’s cause, throughout Christendom, to-day persistently proclaims the *negative*. This he propagates in endless, persuasive forms. It matters nothing to him what religious, pseudo-spiritual, scientific, philosophic, rationalistic, sacerdotal, or quasi-Evangelical guises his infidel doctrine assume, so long as it is accepted and

propagated, to the dishonour of Christ for the time being. For, he knows that his God-decreed opportunity for the deceiving of the apostate children of men is limited. The twentieth century, though only in its infancy, is ominously developing one of the profoundest "depths of Satan" of which modern Christendom has yet been the objective. The Protestant Church of England, the Church of the blessed free-grace martyrs of the sixteenth century, the blood-purchaser of our present-day liberties and spiritual privileges, has become the Satanically elected medium of propagating the Antichristian doctrine that the "finished" sacrifice of Christ on the cross for sin is, by some inexplicable method, *perpetuated* by a human priesthood, and, by sacramental "application" made efficacious to the souls of sinners! The so-called "Eucharistic Sacrifice," or the "Sacrifice of the Mass," as taught by the corrupt Church of Rome and the Anglican Romanizers, is nothing less than "the lie" of which the prophetic Apostle wrote when, by Divine inspiration, he addressed the people of God at Thessalonica, and forewarned them of a coming time when by reason of men's rejection of "the truth" of the Gospel of Christ's finished work, "God should send them strong delusion, that they should believe [*the*] lie: that they all might be damned who believed not *the truth*, but had pleasure in unrighteousness" (2 Thess. ii. 7-12).

A Committee of five Anglican Bishops, after a year's confidential conference, have gravely and "learnedly" reported to the Canterbury Convocation that Ministers of the Reformed, Protestant Church of England legally ought, so far as *their* reading of Church history is concerned, to wear MASS VESTMENTS when they minister at the Lord's Supper!

Of course, the opinion of these five Prelates is simply their individual opinion, and must face the scrutiny of thousands of equally learned students of ecclesiastical history; so that the idea of finality does not attach to the dicta of the small Sacerdotal Sub-Committee of Convocation. Nevertheless, it is solemnly significant of the retrograde tendency of our times that even a few eminent dignitaries of a Church, many of whose founders went to the Popish stake and were burned to death in protest against the Christ-denying "Mass," are prepared to come forward in the

interests of the doctrine of the spurious sacrifice of which the so-called "Eucharistic Vestments" are the visible symbols and insignia.

How loud, then, is the call to prayer that the almighty arm of Jehovah may be signally and speedily outstretched to save our Nation from the guilt of complicity with the attempt to restore a doctrine and worship which *deny* the *finished* character of Christ's expiation for sin by adding to it an ordinance to be administered by a mortal human priesthood whose character is claimed to be propitiatory and applicable for the sins of the living and the dead. If the explanations given of the Mass by both Romanists and Ritualists be taken in their plain meaning, a *dead* Christ is offered for sin on every occasion of the "celebration" of the "Eucharist." It is not possible to reconcile this dogma with the simple, authoritative, and Divine statement of Scripture—"Knowing that Christ, being raised from the dead, dieth no more; *death hath no more dominion* over Him. For in that He died, He died unto sin *once*: but in that He *liveth*, He *liveth* unto God" (Rom. vi. 9, 10). The Gospel of Sacerdotalism—Roman and English—is a *dead* Christ—of which message a crucifix, or effigy of a dead man, is the traditional symbol! Such gross materialism is an *organized denial* of the finished work of the God-Man on Calvary. It significantly stops short of the resurrection of the Son of God, and is therefore *Antichristian* in character, and openly opposed to the inspired Word of God.

The message of New Testament Scripture—which is of Divine, and therefore of infallible authority—is the glad tidings, "But now is Christ *risen* from the dead." The Apostolic commission is summed up in that brief sentence in the first Epistle to the Corinthians, "But I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." The Scriptures are the sole, sufficient, and final authority on all vital matters affecting the faith of God's people, and the holy writings are absolutely silent on the subject of the ordinance of the Lord's Supper being more than a simple, believing, praiseful, grateful memorial of Him Who died, once-for-all, for sin, and Who is coming the second time

without sin, that is, without reference to sin, unto salvation (Heb. ix. 28). "Do this in *remembrance* of ME," is the standing command under which the whole Church of God, yet militant on earth, has been lovingly placed by her blessed Redeemer. Obedience to this Divine mandate is the act of each individual believer in the glorified Lord Jesus. That obedience is rendered to Him direct. No mediator is either recognized or needed in the transaction. As the Church of England Homily, when treating on the Lord's Supper, truthfully says: "Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing priest, no Mass, no means established by man's invention." Of idolatrous Masses, the XXXI. Article of Religion Scripturally affirms, "The Sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ, for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits." No "altar" was used by the Lord Jesus when He instituted the simple memorial service in the upper room at Jerusalem. No "altar" is provided in the Church of England for use at the observance of the command of Christ, "This do in remembrance of Me" (Luke xxii. 19). The "Altar"—both name and thing—disappeared at the Reformation. The word was deliberately erased from the Prayer Book, and the thing was cast out of our churches by Royal Order. The doctrine of Christ's finished offering was restored to its supreme place in the prescribed worship of the national Church, and there it stands to-day, as the Articles, the Homilies, and the Liturgy bear explicit witness. It is impossible that two opposing doctrines of atonement, and two contradictory modes of worship, based on those doctrines, can both be right and true, or can be reasonably authorized in the same Church.

The issue of the present situation in the Established Church is almost identical with that which existed in Israel in the days of the prophet Elijah—when he gathered all the people on Mount Carmel and put the case before them in a few words, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, follow him" (1 Kings xviii. 21). The fundamental doctrine of the Gospel that Christ has "perfected for ever," by His once-offered sacrifice of Himself, "them that are sanctified," must be earnestly contended for. The issue involved in the present Ritual crisis is

vital to God's revealed truth, and no compromise on the part of the Lord's Evangelical witnesses is possible, even in the minutest particulars. When the veil of the Temple was rent in twain, from the top to the bottom, coincidentally with the death-cry of the Great Redeemer—"It is finished!"—the heavenly Mercy-seat was thrown open to all believing sinners. All the attempts of the Devil and reprobate men to repair the rent veil, and to bring about a return to the "beggarly elements" of the Ceremonial Law, have for nineteen centuries proved abortive. The long ages which have come and gone since the Crucified One rose triumphant from the grave have altered all human things—thrones, kingdoms, laws, churches—but they have left the eternal truth of God unchanged. It is as vital and forceful as of old. The Gospel of the Grace of God knows no variableness. The Holy Ghost is in official charge of the message of Christ's finished work. He is still the almighty Quickener of dead sinners "by the Word of Truth." "The Faith of God's elect" is imperishable, absolutely invariable, and uniformly effectual. The blood of the Lamb is infinitely precious to God the Father and to all His children. It is "the blood of the Everlasting Covenant"—the blood which sealed the Covenant, which gave full effect to it. Salvation is thereby made sure to all them that believe in the Lamb and trust simply—only—to His completed work. "Eternal redemption"—and nothing less than that—was meritoriously procured and secured by the Lord Jesus Christ for all the vast multitude of the objects of His Father's everlasting love, when He yielded Himself up as their Sin-bearer to the righteous demands of Divine justice. The resurrection of the Holy Victim is the certificate of His righteousness—the lawful discharge of the Redeemer from all further obligations. Faith now enters upon the possession of the golden fruits of His perfected offering, and enjoys unhindered fellowship with Him within the veil whither He has ascended, where He is seated at the right hand of His well-pleased Father, where, too, He ever lives to make intercession.

Let us, then, hold fast the truth of the Gospel of Christ. Let us stand fast in the "liberty wherewith Christ hath made us free," and, in the strength which He supplies, refuse at all costs to be "entangled again with the yoke of bondage."

Clifton.

J. O.

Pilgrim Papers.

WELLSPRINGS.

“*I that speak unto thee am He.*”—JOHN iv. 26.

BELOVED reader, have you ever pondered the *aloneness* of God's dealings with, in, and for His people? How, whether for teaching or blessing, or for both, He brings them into that path, a pathway designed of signal mercy and grace, which “no man knoweth and which the vulture's eye hath not seen?” And there, He and the sinner meet; the Great Saviour and the chief sinner, as each heart is savingly taught when thus brought into contact with the Friend of sinners; and thus is the glory of His kingdom advanced, and in the soul is wrought a work which shall redound to the praise of the glory of His grace to all eternity. It is thus He speaks to His Church: “I will allure her, and bring her into the wilderness, and speak comfortably to her—*speak to her heart.*” “I will allure her!” bring her out of her surroundings. “I will allure her and bring her”—not into some busy centre; not to some vast congregation; not to any assembly in Christendom; not into a city or town; but into the wilderness, and *there* speak comfortably unto her! From thence—which to the eye of nature is all barrenness and waste, He will open a door of hope, in Achor's valley, and give her her vineyards of fruitfulness; and “the wilderness shall even blossom as the rose!”

The subject has been blessedly laid upon the writer's heart in waiting upon our gracious God for a fresh message for His people, and may He make it a profitable and comforting one to our hearts at this time. Because there never was a time when the children of God felt more lonely than the present. “The faithful fail”; most of those who have been our loved companions in grace have out-run us and entered the glory. The standard-bearers are fast falling; and with the name of Christianity all around us, many sects, creeds and denominations, a general naming of the name of Christ; yet within our hearts is a feeling of unutterable loneliness, a lack of fellowship and communion on the one hand, and with a sweet bond of love when we meet with one and another of God's hidden ones on the other, whose presence comes as a sweet surprise oftentimes to a lonely heart. That He has His people and His “reserved” ones we doubt not; only in this age of religious activity, one has often to deplore the absence of heart-to-heart religion—that deep searching—a corresponding experience, a ready answer, not so much to that of mission, society, or work, as to the crucial question, “What think *ye* of Christ?”

Now, as the Holy Spirit enables, let us turn our attention to this line of thought, and may it bring comfort and edification while we meditate upon the work of Jesus as He is engaged individually in the heart of each of His dear blood-bought ones; our great High Priest, Who wears each name upon His breast, and it may be that for some one who is

feeling "as a sparrow alone," or "the Lord hath forsaken me," this message may be a voice of comfort, and the aloneness shall prove that the wilderness and solitary place was the place where her God changed her name from Desolate to Hephzibah, that is, "My delight is in her, and thy land Beulah, that is, married." If for a moment we turn to the Old Testament we shall see how Noah, "a just man and perfect in his generation"—who "walked with God," stood as it were *alone* the reprover in his generation of a guilty world, as he worked at the ark which in faith and obedience he built, and into which he and only seven other persons entered and were saved ere Jehovah sent the predicted flood to drown a guilty world.

Abraham, too, of whom Jehovah declared "I called him alone," and gave him that great promise that in him should all the families of the earth be blessed, when as yet he had no child. And the lesson learned subsequently alone with His God, to take and offer up that promised child was perfected in the life of His dear servant when He could declare of the faith given and tested, "Now I know thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me."

Take the case of Jacob, too. He was called alone for blessing. "Jacob was left alone, and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go except thou bless me." The worm Jacob, wrestling with the Angel of the Covenant for a blessing! Jacob the worm wrestling, becomes Israel the prince, prevailing! And He blessed him *there!* Yes, alone, in that solitary spot, away from his family, the heavens for a roof over his head; but the darkness of night dissipated, and the breaking of the day-dawn in blessing. It was worth being "alone" to get such a blessing! No human friendship nor help at hand, but fulness of blessing *there!* Oh! brethren it is a blessed thing to be alone with God, when our mercies come to us through His dearly beloved Son. Elijah may be driven to the brook Cherith, and whilst faith sinks to so low an ebb as "Let me die," yet the Lord has His sustaining deliverances at hand, and His dear servant is fed by carrion birds, if He so chose it as His way to supply the means. David may flee "as a partridge upon the mountains;" Nehemiah may be a solitary witness in the earthly king's court for his God; Daniel may be sent alone into the lions' den; but each and all to prove "*There* will I, Jehovah, meet with thee, and I will bless thee."

It is thus and thus we are graciously permitted that high and holy privilege of having fellowship with Jesus in His sufferings as well as in His exaltation.

"The sweet companionship of One
Who once the desert trod,
The glorious fellowship with One
Upon the throne of God.

“ The joy, no desolation here
 Can reach nor cloud can dim—
 The loving Lord, the living God,
 And we alone with Him.

“ We know Him as we could not know
 Through heaven’s golden years ;
 We there shall see His glorious Face,
 But many saw His tears.

“ The touch which heals the broken heart
 Is never felt above.
 The angels know the blessedness,
 His way-worn saints His love.”

When the Lord Jesus would teach Nicodemus the wondrous mystery of the new birth, He deals with him *alone*—no other eye to look curiously on, no other ear to hear that hallowed converse. No, the Lord’s people each must tread a solitary, individual path for himself, and Jesus the Great Master Hand alone can unlock the key of the heart. That perfect sympathy and confidence is gained between *two*, and “no stranger intermeddleth.” *Nicodemus alone “by night,”* with the great *Rabbi*, Master, Teacher, *for learning of Him!* The same with that poor woman sinner at Samaria’s well: *Jesus must needs go there!* Just where He had instructed His disciples not to go! And alone, as the Man of Sorrows, wearied as he sat thus, He draws out the inmost heart of that woman, who came to draw the water for her household use from Jacob’s well, but who drank of that well of water springing up unto everlasting life ere she left Him Who was the Fountain of Life, to tell her neighbours, “Come, see a man that told me all things whatsoever I did. Is not this the Christ?” Jesus had spoken alone to her heart the words which head our paper at this time, “I that speak unto thee am He.” Yes, and you and I must be *alone with Jesus for revelation.*

We might turn, too, for another example to the well-known account of that poor adulterous woman who was brought into Jesus’ presence by the self-righteous Scribes and Pharisees. They saw not so much the sin in that poor creature as the hope of catching Jesus in his words as they questioned Him concerning Moses’ law, whilst He was *as though He heard them not.* And when they continued asking, He uttered the one self-condemning sentence, “He that is without sin among you, let him first cast a stone at her.” It was sufficient to effect His purpose. His arrows are swift to the mark, and always hit home! “And they, when they heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst.”

And thus He deals forgivingly with her, condemns her not, but forgives her freely and charges her, “Go and sin no more.” *Alone we see with Jesus for conviction.* It was when He would lay His healing

hand upon the blind man's eyes, that "He led him out of the town," and when he healed the deaf and dumb man that "He took him aside from the multitude." *Alone with Jesus for healing.*

And you will recall how when His disciples came to Him in their sorrow to tell of John the Baptist's death He called them to come apart in a desert place and rest awhile with Him. *Alone with Jesus for rest and sympathy.* Thus we see from the foregoing instances and under varied circumstances we must oft be brought alone with Jesus if we would learn of Him. *Alone with Jesus for teaching ; for revelation ; for conviction ; for healing ; for meditation ; for blessing ; for rest and sympathy.* Beloved, God's dealings are individual. They mark the man. They hit the mark, for His arrows are sharp in the hearts of the King's enemies, whereby the people fall under Him.

It is *your* ear, and not the ear of the multitude or the many, that must hear the message He has designed for you. "Blessing others, Oh bless ME," is the language and cry of faith. And it is thus, too, with trial. If His afflictive hand is upon you, seek to know the purpose of His mind in it. It is sent in loving correction, and there is a need be, or you would not be called to suffer it. "Never," said one, "let an affliction fall, but you feel it, nor a joy but you sing it. For every joy and every affliction is an angel that brings a message. Let each fulfil its mission, Speak, Lord for Thy servant heareth."

Remember, the multitude thronged Him, but faith alone touched Him! The language of that dear woman's heart was "if I may but touch the hem" only of His robe, I shall be made whole; whilst the crowds thronged and pressed around Him out of curiosity. The language of every crying, needy sinner's heart is, "Say unto *my* soul, I am *thy* salvation."

And Jesus never disappoints. He Who has given that longing and thirsting after Himself will fulfil it in His time. The waiting may be long; the heart may grow faint with deferred hope; the evening shadows may lengthen out, but He Who has promised will come and say the word of life, and restoration, and peace, and love, and revelation: *I that speak unto you am He.*

Once more, there is a time coming when we must needs be alone with Him! Let us daily seek to improve the season by contemplation. In this our day of life, may we daily be prepared for death! There is that solemn moment coming, when each one for himself must "tread the valley of the shadow," if Jesus tarry. Dear ones may minister unto these decaying bodies unto the very gates, but no further. The soul must needs go into the dark valley of death each for himself or herself. Our beloved ones in life who so lovingly and tenderly cared for us stop short there; and it is then and there that Jesus becomes increasingly near and dear, and fills up all the gap and aloneness. "Lo I am with you" is His tender whisper, "even unto the end."

"Mine eyes are watching by thy bed.

Mine arms are underneath thy head.

My blessing is around thee shed ;
 'Tis I ; be not afraid.

“ When on the other side thy feet
 Shall rest 'mid thousand welcomes sweet,
 One well-known voice thy heart shall greet,
 'Tis I ; be not afraid.’ ”

“ Them that are laid to sleep by Jesus ” (Wycliffe & Rheims translation of 1 Thess. iv. 14) are well kept, secure and safe ! My soul, contemplate oft this great reality, so that preparedness in life may be given for a dying hour, and no stranger-God greet thee there.

The writer will never forget the great solemnity and hush which came over the soul, as a great calm in the midst of the most adverse circumstance, when in the summer of 1906 a very narrow escape from sudden death was her experience, as, with dear friends in the Lord, in ascending an extremely narrow and dangerous road in the Western Highlands, their carriage and horses were suddenly dashed into by a runaway motor, coming at terrific speed down the hill which they were ascending. The kind and watchful Providence of God was most marked that day in all the minor details that averted a terrible catastrophe. Eighteen yards further on, it was shown us afterwards, nothing could have prevented us from being hurled down the steep declivity of rocks and tangled brushwood into the roaring, rushing river below. But “ till He bid, I cannot die,” as we often sing, and the heart delights to recall how all our times are in His hand, whilst “ not a single shaft can hit, till the God of love sees fit.” It was after the incident above related that the soul was brought into a most sweet calm, as the words were breathed in, “ *I have seen God face to face, and my life has been preserved.*” What is it takes the fear of death away, that enables the soul to look forward to that solemn decree, All must die, and to face that supreme moment of most solemn reality without fear ? Nothing but the blood of Jesus, and He Who has washed away our sins will bid us, at that crucial hour, look up into our Redeemer's face, as He reveals Himself unto us *then* as “ 'Tis I, be not afraid ” ; “ I that speak unto thee am He ” ; “ Lo I am with you alway, even unto the end.”

It is enough, Lord. I shall see Thy face, awake in Thine image, and be satisfied. May the Lord the Spirit enable each one of us to cultivate by grace an increasing desire to be more constantly *alone with Jesus*, that we may learn more of the secret of His love, see more the movings of His heart of love, and glory in the truth of *such* a Redeemer, such a Mediator, such an Advocate. Oh ! child of God, golden are those moments spent alone with Jesus ! May we know more of them in their frequency and blessing !

R.

CUSTOM of sinning takes away the *sense* of it ; the course of the world takes away the shame of it.—Owen.

“WHERE HAST THOU GLEANED TO-DAY?”

(JOHN xiv. 29.)

“*And now I have told you before it come to pass, that, when it is come to pass, ye might believe.*”

WHEN the late Mr. Gladstone introduced his Bill for Home Rule in Ireland, I went into my room and appealed to God, reading Daniel iv. 35, “And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say, What doest Thou?” He answered me, “He will be very gracious unto thee at the voice of thy cry; and when He shall hear it, He will answer thee” (Isa. xxx. 19)—the cry for the utter defeat of the Home Rule scheme. The Lord answered me in the words of Scripture. “He shall break it as the breaking of the potter’s vessel that is broken in pieces; He shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit” (Isa. xxx. 14).

I rose from my knees, with a firm conviction that Home Rule would not come to pass. I wrote down the date, and the passages. The promoter of the Bill was utterly defeated, and never returned to be Prime Minister any more. Praying souls, continue instant in prayer. There are special calls to prayer arising from the affairs of our nation at the present time: that simple Bible teaching may be preserved in all our schools; that a Papal University may not be established and endowed out of the national exchequer; and that the Ecclesiastical Disorders Bill may yet become law. Let us remember that God has chosen the weak things of the world to confound the mighty. This is our encouragement to pray.

Leicester.

MARY.

THE MYSTERY AND MARROW OF THE BIBLE IN GOD’S
COVENANTS.—No. XIX.

By FRANCIS ROBERTS, M.A., 1657, A.D.—Edited by the Rev. J. E.
WALKER, M.A.

(Continued from page 93.)

OUR author does not enter very minutely upon the typical analogies between the paschal lamb and the Divine Lamb of Golgotha. These analogies seem characterized by the number of Covenant-perfectness—seven.

It was to be a male of the first year, by which adult life in its maturity seems intended, and so our Lord became the true Passover, when He had attained in His human life to three and thirty years; when, therefore, all the sensibilities of life had ripened and matured, and the

Blessed Manhood had become capable of suffering the pains of the curse in every vein and in every fibre of that sinless nature. Neither in the unconsciousness of infancy, nor amid the deadened faculties of old age, but when all the properties of life were in full fruition, and when all natural feeling was at its height, He endured all that man could inflict, all that the eternal curse could exact from the wounded Body and the broken Heart. It was in this spirit of self-oblation that He refused the cup of drugged wine. The Victim must indeed be slain, but He will not drink. No alleviation may be His. The clearness of His human soul may not be overclouded, nor the exquisite sensitiveness of His true and very manhood suffered to become untuned to the touch and thrill of the infinite pain and sorrow, to be then endured in that perfect satisfaction of the cross. Darkened, indeed, in the midnight hour of the curse, yet the clear sky of the human vision must preserve all its reflective powers in a perfect correspondence to that supernatural darkness, even as the pure waters of a lake, without veil of mist or exhalation, seem to make answer to the deep shadows of a thunder-cloud. So, in the judgment of sin required at the hands of the sinless Sacrifice, the perfectly-matured human consciousness, preserved in an absolute freedom, inviolate and intact, from any obscuring influence, reflected in its infinite sensibilities (for was it not the Human consciousness of God Incarnate?) the fiery sentence written upon the thunder cloud of the infinite and eternal curse. How blessed beyond measure the love also, that would not only suffer all this unimagined sorrow for our redemption, but would have the words—"Father, forgive them," "To-day with Me in Paradise"—so all-consciously spoken from the tree that no suspicion of having been said under any dulness of thought might come near their truth and sweetness.

The lamb must also be without spot or blemish. It may be natural to think of the paschal lamb as white,* but the words are general, and yet the innocency and sinlessness of the Divine Lamb are so pre-signified. He, who must atone for sin, must be Himself without sin. Perhaps here the relation of a true incident, which happened (as far as can be remembered) in the parish of a friend of the writer's father, and which he has never forgotten, though heard as a child many years ago at the Rectory, Cheltenham, may be given as a very beautiful illustration of this typical perfectness, and, we may love to imagine, whiteness of the paschal lamb. The late Rev. Alan Gardner Cornwall, a gracious clergyman of the old Evangelical school, Rector of Beverstone, and Chaplain in Ordinary to our late beloved Queen, was deeply concerned about a parishioner who was "in every evil." He never entered any Church unless as a bearer at a funeral. One Sunday afternoon, however, to the Rector's surprise, he was seen half-hidden behind a pillar listening intently to the sermon, which had for its subject the words of St. John the Baptist, "Behold the Lamb of God."

* Certainly we clothe the Lamb of the Throne in our thoughts in whiteness. Comp. Rev. v. 6, St. Mark ix. 3.

After the service was finished and the preacher had retired to his vestry, a rap came at the door, and on its being opened, there stood the man, and, when kindly welcomed, he replied that some weeks before he had dreamed that he was in a ring of flame, that was slowly contracting till his flesh seemed blackened and scorched. Looking in his agony on every side for some one to help him, and still in his dream writhing in anguish, at last in despair he looked upwards to the sky, where he saw a white Lamb, whiter than snow, from the side of which a drop of blood fell upon the circle of fire, putting it out; upon which the dreamer awoke. He confessed that he had tried to drink, and even to curse the recollection away, but all in vain. "The set time," set from eternity, had come, and, unable to banish the remembrance, he at length determined to find out if "the Church-parson could explain it." He had lived, added Mr. Cornwall, to prove that the dream was no mere illusion or phantasy of the senses, but God's own instrument of grace, and the words were fulfilled,* spoken by Elihu, and written in the ancient book of Job (xxxiii. 1-30): "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man. . . . If there be a Messenger with Him (and Jesus Immanuel is the Messenger of the Everlasting Covenant), an Interpreter (St. John viii. 28, 29), One among a thousand (comp. Cant. v. 10), to show unto man His (not the sinner's, but the Messenger's) righteousness; then He is gracious unto him and saith, Deliver him from going down into the pit; I have found a ransom (comp. Gen. xxii. 8). His flesh (2 Kings v. 14) shall be fresher than childhood: † he shall return to the days of his youth (Hos. ii. 14, 15): he shall pray unto God, and He will be favourable unto him, and he shall see His face with joy; for He will render unto man His righteousness (Rom. v. 17, 21). He (that is—for so the Hebrew may be rendered—the restored soul) shall sing unto me (Ps. xl. 1-3), saying, I have sinned, and perverted that which was right, and it profited me not (comp. St. Luke xv. 18); He (God, continues Elihu) will deliver his soul from going into the pit, and his life shall see the light" (St. John viii. 12).

The lamb must be chosen from the flock four days before the paschal feast. So Christ, chosen in the Eternal Counsels of peace before the foundation of the world, was solemnly set apart on the first day of the week of the Passion (St. Mark xi. 9, 10), and in the High-priestly prayer on the last night before He offered Himself without spot to God, He said: "For their sakes I sanctify (set Myself solemnly apart), that they also might be sanctified through the truth" (St. John xvii. 19). Born into the ancient fold, He was yet wholly separate

* This is a much sweeter illustration than that, so often repeated, of an Indian who placed a poor worm in a ring of fire—a cruel action!

† This is the marginal reading from the Hebrew.

from sinners as the Eternal Son made flesh, and at last self-dedicated as the Victim-Lamb for our redemption.

The lamb must be slain "between the evenings," that is, between the first approaches of the sun to its setting and the hour of the sunset. Thus Christ died a Sacrifice for sin towards the sun-setting of the day of Golgotha: the Morning-Lamb in the Eternal Counsels, the Evening-Lamb at Calvary.

The lamb was roasted with fire, and might not be sodden at all with water, in pre-signification that the precious death of our Lord—the Lamb of God, and Himself, God the Lamb—was a true Sacrifice, the only Sacrifice that can take away sin; not only immolated and slain, but exposed and subjected to the whole penal wrath of God, deserved by our sin. Nor might any of the substance of the paschal lamb be wasted. It must be wholly subjected to fire, even as Christ endured and suffered the Divine wrath in every faculty of His Human Nature. This is sung of in the Messianic Psalms—xxii., xxxv., lxix., cii.

Of the shedding and of the sprinkling or aspersion of the blood it has been already spoken.

The lamb must be eaten in a holy, sacrificial feast; and so the true Lamb must be inwardly received into the heart in the fulness and plenitude of His redemptive grace and mercy. This is a spiritual feeding, and not such as the Jews carnally misunderstood it to be (St. John vi. 52). The believing soul, as Augustine has said, does "not bruise Christ's flesh with the teeth," but receives His grace and redemption within the soul. Christ (again says that gracious writer) "is the Bread of the heart"—"Believe, and thou hast eaten." And, with this last paschal commandment, it was also ordained that nothing might remain until the morning. All the flesh of the paschal lamb was holy unto the Lord. No touch or trace of taint or corruption might pass upon it. In this there is a certain resemblance to the ordinance of the manna, and may we not hear a typical anticipation of the voice of the Victim in the golden Psalm (xvi. 10)? "For Thou wilt not leave My soul in hell; neither wilt thou suffer thine Holy One to see corruption."

These are the seven resemblances. The paschal ordinance also expressly enjoined that the lamb might only be eaten with bitter herbs and with unleavened bread; surely a Divine token that only hearts broken and made graciously afflicted for sin—that bitter cause of our Lord's most bitter Passion—can truly and spiritually feed on Him. His precious Sacrifice can only be sweet when it is remembered in a broken heart. Oh! how necessary an instruction this is for the present day, in which slight thoughts of sin induce slight thoughts of the redemption from sin! Of the unleavened bread, St. Paul's inspired words are sufficient exposition (1 Cor. v. 7-8).

The paschal lamb was to be eaten by the people in the night of the Exodus "in haste," every Israelite having the loins girded, with shoes also on their feet and staves in their hand, as ready instantly to depart. Whether these instructions were for that night of miraculous deliverance

only, as the Targum of Palestine says, or whether they were continued as a symbolic remembrance to later days, this, at least, may be considered certain, that they contained a spiritual meaning, and were significant of the haste of desire, with which the pilgrim-host of faith are called to remember their redemption from the world by the most precious blood of the Divine Lamb, hearing in the heart the voice that cries, "Arise ye, and depart, for this is not your rest;" and answering, "Draw us, and we will run after Thee." It is added (Ex. xii. 16), "And in the first day there shall be an holy convocation to you, and in the seventh day there shall be an holy convocation to you." Now, these days are the interval between the Exodus and the passing through the Red Sea. It has been conjectured that that day when the people went down into the sea was the Sabbath, and that they came forth upon the morning of that very day upon which afterwards Christ rose from the dead: a highly instructive temporal correspondence. By these paschal convocations the timbrels of Miriam are united with the lamb of the sacred feast, and the words of the Apocalypse, which introduce the final Exodus of the Church from the mystical Egypt of the world—to be fulfilled after the outpouring of the seventh vial—tell how St. John beheld in vision, "as it were, a sea of glass mingled with fire, and them that had gotten the victory over the Beast and over his image, and over his mark, and over the number of his name, standing on the sea of glass, having the harps of God. And they sing the song of Moses (Ex. xv. 1), the servant of God, and the song of the Lamb, saying: Great and marvellous are Thy works, Lord God Almighty, just and true are Thy ways, Thou King of Saints" (Rev. xv. 2, 3).

Then shall those glorious words be fulfilled: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints. And he saith unto me: Write, blessed are they, which are called unto the marriage-supper of the Lamb. And he saith unto me: These are the true sayings of God."

The Paschal Lamb of Golgotha shall then, through the ages of eternity, be the Lamb of the Everlasting Vision, the Light and Worship of the heavenly city (Rev. xxi. 21, 22).

(To be continued.)

CHRIST and the saints are not one as the oak and the ivy that clasps it are one; but as the graff and stock are one; it is not an union by adhesion, but incorporation. Husband and wife are not so near, soul and body are not so near, as Christ and the believing soul are near to each other.—*Flavel.*

Sermons and Notes of Sermons.

“THE SPIRIT OF TRUTH.”

A SERMON BY THE LATE BISHOP SAMUEL WALDEGRAVE, D.D.

“*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of Me.*”—JOHN xv. 26.

THE distinct personality, and the effectual working of God the Holy Ghost, are truths patent on the pages of the Bible; are they patent in the discourses of the pulpit?

They are patent, I say, on the pages of the Bible. Let that wondrous portion of the Divine Word from which my text is taken, corroborate my statement.

The compassionate Master and Lord, who, for three long years, had personally exercised among men a ministry of warning, instruction, and comfort, was now about to quit this earth. No longer should the “gracious words,” which in the great congregation, “proceeded out of His mouth,” rivet the attention of listening multitudes: no longer should the precious promises, which, in the privacy of familiar intercourse, welled forth from His loving heart, cheer the souls of loyal disciples. “I go to My Father, and ye see Me no more.”

But was the void to be left unsupplied? No! a Divine Being should fill the place—a being whose personality should be not less distinct—a being whose working should be not less effectual. Nay, rather—with reverence be it spoken—the Church would be a gainer by the change. For no fetters of humanity should impose any, the very slightest, limit upon the mighty operations of an omnipotent, an omniscient, an omnipresent Divinity. “I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.”

But, though the glories of the Eternal Spirit are thus reflected from the records of inspiration, have they hitherto been reflected from the teaching of those whose office it is to be stewards of the mysteries of God? Alas! I trow not. How many sermons have we heard—and even able and earnest sermons—in which, if mentioned at all, the Holy Ghost was spoken of so formally, so briefly, as not to kindle any, the very least, desire on the part of the hearers for that inestimable gift; nay, not even to awaken any, the very slightest, suspicion, that they might be altogether destitute of it; and, lacking it, must “without doubt perish everlastingly”?

Brethren, these things ought not so to be.

Bear with me then, as, this day, I strive:—

I.—*To exhibit the teaching of the Scriptures as to the various methods*

in which, as the Spirit of Truth, the Holy Ghost comforts the children of God by testifying of Jesus.

II.—*To try by the touchstone of that teaching, certain current theories of grace and inspiration, which do, in my judgment, tend to perpetuate and increase that practical dishonouring of the Holy Ghost to which I have referred.*

“When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me.”

I begin by asking: *How doth the Holy Ghost testify of Jesus to the comfort of His people?*

I answer that, *first*, He testifies of Jesus *in the written Word.*

Though the writers of the sacred volume be many, yet is its Author but one. The Spirit of Truth spake by the Prophets, and He spake by the Apostles and Evangelists also. “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”

Now, what is the one unvarying subject of His testimony? “Christ Jesus the Lord.” “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.”

Yes, verily, all the Scriptures, in one consentient chorus, hymn forth the praises of Jehovah’s “honourable, true, and only Son.” In Old Testament and in New, in prophecy and in type, in narrative and in epistle, in every chapter, in every verse, in every word, is there one only governing aim, and that aim the exhibition of the majesty of His person, the glory of His work, who is at once perfect God and perfect Man. Truly “the testimony of Jesus is the spirit of prophecy.”

And, brethren, there is comfort, good and sure, in this testimony: for it is the testimony of the Spirit of Truth.

Doth He declare that, out of love to sinners of mankind, God’s co-equal Son took flesh and dwelt among them? Doth He declare that in this state of humiliation He was charged with the burden of their sins; visited with the infliction of their punishment? Then is it even so; for it is the Spirit of Truth who testifieth these things.

Again, doth He affirm that all the benefits of this full, perfect, and sufficient propitiation are freely given, without money and without price, to every one that believeth? Doth He make known that the vilest sinner, who so believeth, hath everlasting forgiveness, everlasting righteousness, everlasting peace, everlasting strength? Then is it even so; for He is the Spirit of Truth that testifieth these things.

Once more, doth He instruct us, that the counsels of Jehovah are faithfulness and truth?—that Jesus Christ is the same yesterday, and to-day, and for ever?—that, if He loved me yesterday, He does love me to-day, yea, He will love me for ever?—that His sheep shall never perish, neither shall any man pluck them out of His hand? Then is it even so; for He is the Spirit of Truth that testifieth these things.

Well then, did I say that there is comfort, good and sure, for the children of God in the testimony of Scripture. “For whatsoever

things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

I turn to the man of broken and contrite heart. I turn to the tempted, afflicted, persecuted believer. I turn to him that is walking in darkness and hath no light. To such I say, "Hath Scripture spoken a word, poor sinner, which suits well thy special, thy peculiar case? Receive its testimony, nothing doubting. It is no deceitful promise, no cunningly devised fable, that that Book places before thee. Its sayings are the true sayings of God the Holy Ghost. Well, then, mayest thou repose the whole weight of thyself, and of all thy interests, on that one assurance: 'the Scripture saith.'" "In God's Word will I rejoice! in the Lord's Word will I comfort me!" But, beware of confiding in any other testimony. Other writings may be ancient, learned, orthodox; yet may not thy soul venture itself upon any—no, nor upon all of them—for no other book is the testimony of the Spirit of Truth, the Comforter.

And this leads me on to remark, *secondly*, that the Spirit of Truth testifies of Jesus *in the pastoral Word*.

You remember, brethren, the question which Philip the Evangelist put to the treasurer of Candace, queen of Ethiopia: "Understandest thou what thou readest?" You remember the eunuch's reply: "How can I, except some man should guide me?"

Brethren, the Ethiopian's need is the need of all the children of God. They require "pastors according to God's heart, which shall feed them with knowledge and understanding." And that need the Spirit of Truth supplies. Shall I remind you of that memorable passage, in the Epistle to the Ephesians, in which the great Apostle of the Gentiles recapitulates the gifts given to men by the ascended Jesus? "When He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Do not then, I entreat you, brethren, think lightly of Christ's ambassadors. Has the King Himself sent them forth? Is it His glory, in the salvation of sinners, in the edification of saints, that they propose to themselves? Do they scrupulously follow His instructions?—then beware how you deal with them. To strive with them, is to strive with the Spirit in them; and did not Jehovah once say, "My Spirit shall not always strive with man"? To resist them is to resist the Holy Ghost; and is there not a sin against the Holy Ghost which hath never forgiveness, neither in this world, nor in that which is to come? "Quench not the Spirit. Despise not prophesyings."

But then, it is asked, *How amid the contending claims of the various sects—how amidst the conflicting statements of the various schools—can it be determined which is the testimony of the Spirit?*

The question, my brethren, is pertinent—is lawful : for it is written, “ Beloved, believe not every spirit, but try the spirits whether they are of God : because many false prophets are gone out into the world.”

And the answer is plain. In all His testimony the Spirit will testify of Jesus, and that in strict accordance with the Scriptures of truth. He cannot deny Himself. He cannot testify one thing by the written, and another thing by the pastoral Word. Harken to one of the first and greatest of pastors : “ Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”

Look to it then, whether the minister bring Christ with him. Doth he, like Philip of old, preach Jesus ? Is he, like Paul of old, determined to know nothing among his people, but Jesus Christ, and Him crucified ?

And then, is this the Christ of the Scriptures ? no sentimental, no fantastical, no æsthetic, no rationalistic Christ, but just the complete, simple, full, free Christ of the written Word. In short, is the Word he preaches, the Word of Truth, the Word of the Cross, the Word of Faith, the Word of Grace ? Then is it indeed the Spirit that is testifying of Jesus to thee in the ministry of His servant : and good and sure is the comfort that He thus communicates.

I know well that the world will do all it can to spoil you of your treasure. Ridicule at one time, entreaty at another, will be brought to bear. But, do you still hold fast the faithful Word as you have been taught. It is not the word of man in which you confide ; it is in the Word of God. You have searched the Scriptures, whether these things are so ; and the Scriptures have certified you of their truth : “ Prove all things ; hold fast that which is good.”

Nor will any other teaching do. It may be eloquent, imaginative, impassioned, intellectual ; it may delight thy fancy, interest thine understanding, kindle thine affections, soothe thy passions ; yet, after all, what is it worth, if it be not the testimony of the Spirit of Truth ? When the blind lead the blind, both of them fall into the ditch.

“ Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.”

But I pass onward. The Spirit of Truth testifies of Jesus, *thirdly, in the hearts of His people—His chosen.*

Let a man possess the Scriptures of God—let him continually attend upon the preaching of the faithful Word—hath he now all the teaching which is necessary ?

Most assuredly not. An inward illumination is required. The light truly is shining all around ; but the eyes of the understanding have need to be opened, before it can find entrance into the soul. You remember, brethren, the testimony of Scripture to your state and mine by nature : “ The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned.”

Great then still is our remaining need, even when we have the written

and the preached Word. We need the direct, personal, inward teaching of the Holy Ghost.

And that teaching is most graciously vouchsafed to the elect of God. Harken to a passage which is full often understood of the future, though it speaks really of the present: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Yes, verily, the promises of Jesus are fully kept. He said, before He went on high, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." And again, "When He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come."

And so it comes to pass. The Spirit of our God teaches His people all things. And He is a very gracious and wise Teacher: He first convinces of sin: He then exhibits to the eye the sin-bearing Lamb of God: He then works in the soul a living faith: He then sheds abroad the love of God in the heart: as it is written, "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Full of joy and gratitude, the recovered one is ready to think, with David of old, that he shall never be moved. Inbred corruption begins again to stir. The devil plies his varied, his subtle, his appropriate weapons of offence. The world is bitter in its enmity. He now thinks that God hath forgotten to be gracious. New and deeper lessons must be learnt—lessons of the immutability of Jehovah's counsel, of the stability of Jehovah's Covenant—lessons of the glory of that inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for him.

And who shall teach these lessons? The testifying Spirit of Truth. He shall guide into all truth. Thus pleaded St. Paul for his Ephesian converts: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power." And again, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that

Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

And here again we discern between the Spirit of Truth and the spirit of error.

The testimony of the Holy Ghost is uniform throughout. It is always a testimony concerning Jesus, as made known to us in the Scriptures. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

You say, my brethren, that you have received the gift of the Holy Ghost. How, I would affectionately enquire, do you feel concerning the Word, and concerning Christ ? Is the written Word dear to you ? Is the preached Word precious in your eyes ? And is it so because that written Word—that preached Word—brings you daily, under the guidings of the Holy Ghost, into a fuller acquaintance with Christ ? "He must increase, but I must decrease," was the rejoinder of the Baptist, when some were envious on his behalf of the growing fame of Jesus. Does your inmost soul respond to that rejoinder ? Are you willing to be absolutely and entirely nothing in power, in wisdom, in righteousness, in order that to your happy and rejoicing spirit Christ may be increasingly "All" ? If so, then there is good hope that the Spirit of God is bearing witness with thy spirit that thou art the child of God. But is it otherwise ? Standing in the presence of Him, to Whom all hearts be open, all desires known, and from Whom no secrets are hid, art thou constrained to confess that the frequent mention of Christ irks thee—that the constant appeal to Scripture frets thee ?—then tremble for thy precious soul. The Spirit of Truth, which testifies of Jesus, cannot be there. And, "if any man have not the Spirit of Christ, he is none of His."

Such then, brethren, are the three several ways, in which as the Spirit of Truth, the Holy Ghost, the Comforter, testifies of Christ among the children of men. He testifies in the written Word of Scripture ; He testifies in the pastoral Word of His ministers ; He testifies in the enlightened understanding of His people. In every case His testimony is consistent and uniform. It is concerning Christ. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me."

And now, permit me, in conclusion, to try by the touchstone of what has been laid before you, certain current theories of grace and inspiration.

The protean vitality of error is, my brethren, a striking proof of the practised subtilty, the untiring energy of Satan.

A few years ago, the men of this world were content with a bare denial of all distinctive Gospel truth. Leaving their Bibles to the

cobwebs and the dust, they freely ridiculed any who asserted, on the authority of that blessed book, the necessity of a direct spiritual power being exercised by God Himself, before any son or daughter of Adam could enter into life.

But this will do no longer: the Bible is too widely circulated for any to venture to deny that it speaks abundantly of Divine grace and Divine teaching as essential to salvation. Is Satan therefore baffled? By no means. He transmutes the ignorant scoff into an æsthetic or a metaphysical theory, and still retains his deadly hold upon the deluded children of men.

He transmutes, I say, the ignorant scoff into an æsthetic theory.

“Yes, verily,” he says, “there is need of Divine grace. But then, that Divine grace is equally communicated to all, by the ministerial performance of certain divinely instituted offices, and we must believe in its presence, even though we cannot see its effects.”

But will this assertion for one moment stand? The Spirit of grace is the Spirit of Truth, and He testifies of Jesus. This man has been baptized, and he thinks much and complacently of the fact. But what thinks he of Christ? A Scriptural Christ is set before him, and the reply of his inmost soul is, “We will not have this man to reign over us.” Surely he is still sensual, not having “the Spirit of life in Christ Jesus.” That man has been ordained; he claims the unquestioning allegiance of his flock. But see how he resents the simple Gospel of Christ. See how indignant he is at all appeals on its behalf to the Scriptures of truth. Surely he also is still sensual, not having “the Spirit of Truth.” Verily the Sacraments and Orders are exalted; but the distinct personality, the effectual operation, of the Holy Ghost, are depressed, until, to all practical purposes, they become less substantial even than a shadow.

But, brethren, there is a reactionary movement. Sacramentalism will not stand the criterion of Scripture and of fact. Rationalism takes its place in the fettering and the destruction of souls. And what is its teaching? Truly, that there is need of Divine illumination; but that that illumination is more widely diffused than may at first sight appear. “Let a man,” say they, “be earnest, that is enough: all alike are holding the same truth, though, owing to the varying constitutions of their minds, they contemplate it from different points of view. The Spirit of Christ is in them, just as he was in Socrates, in Mahomet, in Shakespeare, and in Newton.” But will this assertion for one moment stand? The Spirit of Inspiration is the Spirit of Truth, and He testifies of Jesus. Do these men testify of Jesus? Most certainly not. An incarnate God, an atoning sacrifice, an election of grace, an exclusive salvation, an infallible book—these are doctrines they cannot away with. Is this, brethren, the Scriptural teaching of the Spirit of Truth? No! no! Unquestionably, No!

Truly the Holy Ghost is “the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.”

Such inspiration is from beneath. It emanates from him who will counteract the doctrines of the distinct personality and the effectual operation of the Holy Ghost, by a metaphysical theory, when he can no longer overwhelm them by a ribald scoff, or neutralize them by a specious formalism.

Beloved brethren, I use great plainness of speech : but the exigencies of the case, the danger of souls, constrain me. "O son of man, I have set thee a watchman unto the house of Israel ; therefore thou shalt hear the word at my mouth, and warn them from me."

Escape, then, for your lives, I entreat you, from these refuges of lies. The house may appear fair, spaeious, and well garnished ; but it is built upon the sand. Rest not, until led by the hand of the gracious, the Sovereign Spirit, into the personal, the full knowledge of a Scriptural Christ, you find yourself in a mansion, the foundations of which are deeply laid upon the Rock of Ages. And then when the rain descends, and the floods come, and the winds blow and beat, it shall not fall ; for it is founded upon a rock.

LIGHT.

THIS word embodies a vast field for thought. Light was the very first manifestation of Deity as regards this sin-smitten world—our earth. It is written (Gen. i.), "In the beginning God (i.e. Elohim—which literally interpreted would be *Gods*—thus revealing the Trinity) created the heaven and the earth. And the earth was without form, and void ; and 'darkness' was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God *said* (here we have the first *word* of God, His first uttered command), "Let there be *light* : and there was light"—or as it may be rendered, Light be ! Light was ! "And God *saw* the *light*, that it was *good*." It is truly a pleasant thing for the eyes to behold the light (see Eccl. xi. 7, 8). What God saw was good, is so regarded by all His people, and the Apostle John expresses this in the commencement of his Gospel, which is a reflex of the above quotation from Genesis : "In the beginning was the *Word*, and the Word was *with* God, and the Word *was* God. All things were made by Him ; and without Him was not any thing made that was made. In Him was life ; and the life was the light of men. And the light shineth in darkness ; and the darkness comprehended it not."

Let us just notice that light was manifested before the sun, moon, and stars were created. May we express a thought that has occurred to the mind, i.e., that this marvellous phenomenon was nothing else than the first revelation of Jehovah-Jesus ? The Light, Who in eternal ages past, before the *foundation* of the world, entered into Covenant that He would on this earth build His Church (and here we see sovereign election, for any other planet or orb might have been chosen). He approached this, the platform of His, then, future work and sufferings,

and His very approach was *light*—darkness cannot exist in His presence. How sweet it is when a darkened mind, all at enmity with God, in deadness and despair, realizes the vivifying beams of the Light of the World, the Sun of Righteousness, the Life, the Light of Men. This is expressed by the Apostle Paul in 2 Cor. iv. 6: “God who commanded the light to shine out of darkness, hath shined *in* (not merely *into*) our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” And the same writer, when writing to Timothy, speaks of the appearing of our Lord Jesus Christ, which in *His times* He shall show—the blessed and only Potentate, the king of Kings, and Lord of lords; Who only hath immortality, dwelling in the Light which no man can approach unto. But what a mercy! What grace! He approaches unto His poor sinful, yet beloved children, and shines in their hearts; and although utterly opaque in themselves, they by His grace become mirrors, and reflect His light. We read that the face of Moses shone with a marvellous refulgence when he came from the mount after talking with God. This radiancy of his countenance was probably unknown to himself; but others saw that he had been with Jesus—that Jesus who was the Pillar of Light leading the Israelites through the desert to the land of promise (Neh. ix. 19, and Exod. xiv. 20).

The psalmist David longed for the manifestation of this light, as expressed in Psalm iv., “Lord (Jehovah), lift Thou up the *light* of *Thy* countenance upon us.” He only reveals Himself in the face of Jesus. In Psalm xxvii. he bursts forth with the exclamation of faith, “The LORD is my Light and my Salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?” Here he, with prophetic eyesight, viewed the Light and the Life as one. In Psalm cxviii. he declares, “God is the LORD which hath showed us light;” and in Psalm xcvi. 11, we read, “Light is *sown* for the righteous, and gladness for the upright in heart.” Here we have the metaphor of seed sown in the earth and bringing forth fruit—light springing out of darkness! Christ Jesus deigned to veil His wondrous glory in human flesh, and here it was “sown” and brought forth marvellous fruit, even the redemption of His elect.

We are enjoined by Paul to put on the “armour of light” (Rom. xiii. 12), i.e., the whole panoply of God, including the girdle of truth, the helmet of salvation, the breastplate of righteousness, the shoes—the preparation of the Gospel, and above all the shield of faith (or faith’s shield).

This glorious light will shine throughout eternal ages, for we read in Rev. xxi. 23, “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”

We should like to mention the subject of light as revealed in the rainbow, and by God’s help we propose to treat this subject in a future article.

THE PORTRAIT.—THE LATE MR. HENRY WELCHMAN.

[CONTRIBUTED].

VERY mysterious to us may seem the unexpected removal from earth of Mr. HENRY WELCHMAN. An eminently useful life cut off, when apparently he was much needed upon the staff (now rapidly thinning) of faithful workers at the Orphan Houses on Ashley Down, Bristol. One's deep sympathy and prayers go out for Mr. Bergin, who since the lamented death of Mr. James Wright, has laboured on untiringly, unwaveringly, and oftentimes amid much physical weakness, but to prove his God all-sufficient for the day's needs.

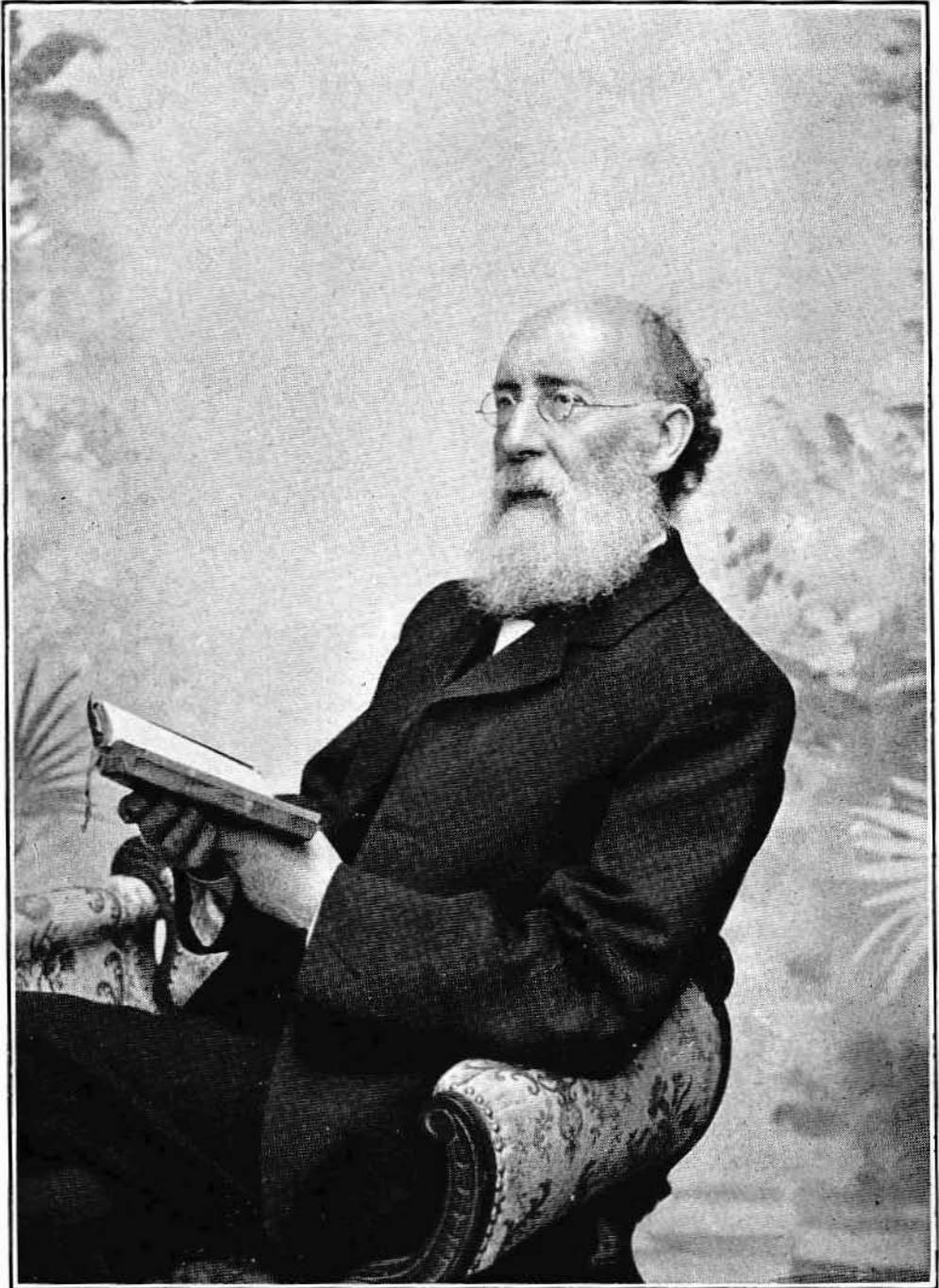
Mr. HENRY WELCHMAN'S devoted work during the past thirty-five years must needs by his removal cause a blank not easily to be filled. Much valued was he also in his ministrations at Alma Road Chapel and elsewhere; whilst in his home his loss is irreparable to his devoted invalid wife. But "*It is the Lord! let Him do what seemeth Him good.*" How often has the writer's heart been calmed under adverse circumstances, as faith has risen superior to nature and sung:—

"It is the Lord, enthroned in light,
Whose ways are all Divine;
Who holds an undisputed right
To govern me and mine.

"It is the Lord; why should I doubt,
Or contradict His will,
Who must be right in all He does,
And yet is holy still?"

Faith, gracious faith, is constrained to cry out, under the most adverse circumstances, which are after all but the carrying out of God's ordained decree, "The ways of the Lord *are* right, and the just shall walk in them." Mr. WELCHMAN was one of those men who carry the distinct mark and impress of the Holy Spirit's sealing wherever they go. Of a gentle unobtrusive manner, and of that meek spirit which in the sight of God is of great price, he impressed one with the power of that grace which chastens, moulds, keeps, and separates from an ungodly world around.

He was richly taught in the Word of God, and was ever ready to converse upon the Divine mysteries and truths contained therein. How often have I gladly passed on some precious truth, some Scriptural product from that inexhaustible mine of wealth, gathered from the teaching of my own beloved Pastor, the Rector of St. Mary-le-Port. One of the last times I saw him was at his own gate, when I told him what a striking truth I had just heard at church, upon Song Sol. viii. 6, where the translation, "love is strong as death—jealousy is cruel as the grave; the coals thereof are coals of fire, which have a most vehement flame," reads *Jah*. He at once drew his Bible from his pocket and looked into it with satisfaction and enjoyment. I heard him some ten years ago give a precious address on John xvii. 1, when he



THE LATE MR. HENRY WELCHMAN

(Of the Ashley Down Orphanages, Bristol.)

From a Photograph by GARRETT, Bristol.]

emphasized "*The hour*; that centre pivot from all eternity—the hour of all hours, which in the eternal counsels God had determined: thus Jesus had no need to name *what* hour to His Father." And several instructive and interesting conversations one recalls of his talks on the Tabernacle types, with which he was very familiar, and as he loved to enforce "in his temple, doth *every whit* of it utter His glory." Some of our readers will remember Mr. WELCHMAN's weighty and spiritual articles on the "Offerings," and which in connection with this serial will bear a reperusal in the 1904 volume, pages 248, 372, and 531.

His beloved widow tells me that from his nineteenth year, when called by grace, he was consecrated to the Lord's service, and he was then associated with the late beloved Dean Law, to whom Mr. WELCHMAN opened his mind, and who urged him to prepare for the ministry. But in this he did not see his way clear, and coming to Bristol soon after, he offered himself as a city missionary and attended the ministry of the late Rev. S. A. Walker, of St. Mary-le-Port Church. His friends regretted the step, and thought it too humble a sphere of work for one calculated to fill a more important post. But Mr. WELCHMAN's meek spirit and lowly mind found him the joy of years in this service, and it has been said that much of the foundation of Christian work was laid in Bedminster by those early ministrations, and it brought him also into touch and sweet friendship with the late beloved Dr. Doudney and his family, and a very kind "Appreciation" which is subjoined has been forwarded me from Mrs. Adams, the eldest daughter of dear Dr. Doudney. Subsequently Mr. WELCHMAN joined fellowship with the Open Brethren, and worked untiringly and devotedly under the late beloved George Müller and James Wright at the Ashley Down Orphanages for nearly thirty-five years, and it was a fitting close to his life that he should open his mouth for the Lord for the last time at No. 3 Orphan House, when on Saturday evening, January 11th, he gave the girls an address from Rev. vii. He returned home, and in the night complained of pain in the limbs and head, and being worse in the morning sent for his medical adviser. No immediate danger was feared until the following Lord's Day, when complications set in, and early on Monday morning, the 20th, he passed into the presence of the King. "He walked with God, and he was not, for God took him."

On the following Thursday (23rd) a memorial service was held at Stoke's Croft ere the earthly remains were laid to rest in Arno's Vale Cemetery, which the writer was privileged to attend, and sweetly applicable were the Scriptures (John xi. 25; Ps. xlii. 1, 2; lxxxiv. 1, 2; cvii. 7; lxxiii. 25; cxvii. 15; and 1 Cor. xv. 20) read by Mr. J. L. Stanley, the hymns, "'Tis sweet to think of those at rest," and "Death is but sleep in Jesus;" and the Scriptural discourse by Mr. G. F. Bergin, with whom one prayerfully sympathizes in this another loss of a true fellow-worker. Through the kindness of a hearer present, who took more copious notes than did the writer of this article of Mr.

Bergin's truly spiritual address, I am enabled to subjoin the following excellent outline from Miss Hensley's pen.

Mr. Bergin said: In connection with the departure of this beloved servant of God, I want to turn again to the Word of God, that we may learn some of the precious lessons that this life, lived among us, is well calculated to teach us. Psa. lxxv. 4; xxxii. 1; cxxi.; Rev. xiv. 13; and xx. 6.

You will doubtless, beloved friends, have noticed one very striking word that connects these different passages—the word “Blessed,” and I have read these five passages as telling out in a very distinct and beautiful way the blessing which God bestowed upon our beloved brother.

1. The first of these blessings was, that he was a *chosen* one of God. “Blessed is the man whom Thou chooseth” (Psa. lxxv. 4). Oh, that marvellous, rich grace, that out of a corrupt and evil world God chose our beloved brother. “Chosen in Christ, before the foundation of the world.” How rich the blessing in this first verse!

2. Then in Psa. xxxii. 1, we get the blessedness of *sin forgiven*. “Blessed is he whose transgression is forgiven, whose sin is covered.” Now when our beloved brother, about 18 years of age, became conscious that he was a sinner, he drew nigh by God's way of forgiving guilty sinners through the precious blood of Christ, and putting simple trust in the Lord Jesus, he obtained the forgiveness of his sins, and came to know in a very happy, very rich, and very full manner, this blessedness.

3. And then there followed a long *walk*—as fitly described in Psa. cxix. 1, as referring to our beloved brother—“Blessed are the undefiled in the way, who walk in the law of the Lord.” Oh, beloved! from close and intimate knowledge, I am able to say that such was his course. I have known our brother thirty-four or thirty-five years. I have known him more intimately during the past ten years, and the personal testimony of my heart is fitly described in this verse. David's lament over Jonathan is my thought for this beloved brother, “I am distressed for thee, my brother! very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of a woman,” and I mourn my own personal loss. And all the intimate association with him, especially during the ten years at Ashley Down, has only given me a closer opportunity of marking the undefiled walk of this holy man of God, of marking his delight in the Scriptures; how he loved to speak of them, to unfold them, and so still more, from his intimate knowledge of the Word, loved to walk in the law of God. During these ten years I have marked his holy, lowly walk, the lowly spirit which is of such rare price in the sight of God; pre-eminently he had a lowly estimate of himself, and thought rather of others. His calm spirit spread blessing among us as a group of workers, and I assure you we are a group of mourners to-day; the orphans sorrow for a friend, but we workers mourn the loss of his holy walk among us. I

never saw his temper ruffled, and never heard an unkind word from his lips. His last service among us was in the evening of Sunday week, when he took evening family worship in No. 3 Orphan House, and I was greatly touched this morning, when a teacher who was present told me that our brother read three Scriptures, and one of these was Rev. vii., from v. 9 to the end. Little did he think that he would so soon join that company who had washed their robes, and made them white in the blood of the Lamb! He read these Scriptures and prayed with them, and went home, little thinking that he would not come back again, but God so ordered it. Now his service is done, blessedly done. It has been asked me, "Who will take up his work now?" I say, "No one will take up *his* work; it is blessedly done. God gave him that service thirty-five years ago, and he has done it blessedly." If God only gives us grace each to do it as well, we shall have reason to praise Him. God will give service to others, blessed be His Name, now *his* is well done, and at every remembrance of him we thank God.

4. We mourn, but he is gone into blessedness far beyond anything he had here, that is told out in that voice from heaven, (Rev. xiv. 13), "Blessed are the dead," etc. Oh, how blessed are they! Who can tell the joy that is theirs! There is a threefold cord given us in Scripture—first the Saviour's words, "To-day shalt thou be with Me in Paradise," to that highway robber of yesterday at the moment of that death which secured his entrance into eternal blessedness with Himself. And then the Holy Spirit, writing to us through the Apostle Paul in 2 Cor. v. 8, says, "Absent from the body, at home with the Lord." Who can tell the depth of blessing in that? Then once more, that same Apostle is moved by the Holy Spirit to write to the Philippians, "To depart and to be with Christ, which is very far better." Link these three, and you have a threefold cord not quickly broken. And on this basis the voice from heaven tells us, "Blessed are the dead who die in the Lord." And while we mourn our loss, we rejoice in the knowledge that our beloved brother is tasting this "very far better."

5. Yet once more. That condition of our brother's is not the eternal condition. While we say he is in that far better condition, waiting in the very presence of Christ, and we down here, we are waiting, there is coming a day when the Lord Jesus shall come forth, the day spoken of in another Scripture read to us (1 Cor. xv), that wondrous mighty moment, when in the twinkling of an eye the dead shall be raised incorruptible, and we shall be changed. Well then may it be said, "Blessed and holy is he that hath part in the first resurrection" (Rev. xx. 6). Yes, our brother waits for this full blessedness, and we wait for it, for that mighty moment when he shall be raised in common with all who have died in the Lord, and we who are alive and remain shall be changed and caught up to be for ever with the Lord.

Can there be a single one who will question the truth that our brother was a blessed man? God be praised for giving us such a brother, such a servant of God! And may we all, by the teaching of

the Holy Spirit, mark these footprints in the sands of time that he has left behind him, and follow him as he followed Christ.

And you dear boys and girls (addressing the orphans present), oh, how glad he will be, if his death is the occasion of soul blessing to you. His beloved sorrowing widow wished me to give you a message from her, to tell you how much he loved you, and that she knew you loved him. I am sure if he could speak to you now, he would repeat many of the entreaties made to you, dear boys and girls, that you should share with him the blessing God has given us.

Thus has been laid to rest in sure and certain hope of a glorious resurrection another of the redeemed family, and whilst we who remain miss and mourn these absent ones, and feel how thin are our ranks, how "the faithful fail," and how fast the Lord is gathering home His children, yet we look upward and onward and forward to that glad period when "we too at the season ordained, their chorus shall join, and love and adore without end, their faithful Creator and mine." Meanwhile, amid all the changing, dying scenes of earth, faith looks within the veil, and says, "*Thou remainest,*" and hears the voice of Love and Promise, "Lo I am with you alway, even unto the end of the world. Amen."

R.

AN APPRECIATION OF THE LATE MR. H. WELCHMAN.

ONE of the truest tests of the value of a life lived upon this earth is, I think, to be gained by enquiring whether the individual, at the close of his or her earthly career, is greatly missed. Applying this test to the departure of our dear brother, Mr. Henry Welchman, we shall be able to form some estimate of the worth of his services in the New Orphan Houses on Ashley Down; for oh! how sadly he is missed there by all—Director, fellow-labourers, and by the children themselves. Entering upon the work about thirty-five years ago, and coming into constant contact with those choice servants of God, Mr. George Müller and Mr. James Wright, he exhibited in a marked manner the same spirit which so manifestly filled them, and exhibited many of their lovely traits of character. All that he was to the Institution, which he so long and faithfully laboured for, eternity will alone reveal. From the very first his one aim was the glory of God, and fully realizing that the work with which he was brought into association existed in an eminent degree for that purpose, he grudged no expenditure of talents, time, or labour on its behalf. Those who have been closely connected with him, having daily and intimate intercourse with him during by far the greater part of the time, bear ready testimony to the Christlike spirit he displayed at all times and under all circumstances. Some of us well remember the time when, in the earlier years of his career, he was, for between one and two years, suffering acutely from writer's cramp. One part after another

of the work he so much loved had to be laid aside, and taken up by others. At one time it looked as if he would never be able to write again. Still, day by day, there was no murmuring, there was the same sweet smile, the same faithful and often painful performance of whatever duties he was able to execute, and the slow and, at his age, laborious work of acquiring the facility of writing with his left hand. Through it all his faith never wavered, and eventually his prayers and those offered by others on his behalf were answered, and he regained the use of his right hand.

Undoubtedly the secret of his useful and beautiful life lay in the fact that like Mr. Müller and Mr. Wright, whom he so much loved and admired, he was to a marked degree a man of faith and prayer. He could never have retained the serenity of his spirit, amid the many and complex duties which fell to his daily lot, or borne unmoved the constant demands upon his patience, time, and strength, had it not been so. During a large portion of his service at the Orphan Houses, he had the oversight of all the men employed in the buildings and about the gardens of the Institution. Here there would be much to try the patience and upset the temper; but while ever faithful to the Institution, and at all times insisting upon a due performance of their duties on the part of those under his charge, to the men themselves he was ever the most sincere friend and helper, and no truer mourners followed the coffin containing the mortal remains of our beloved brother than the men who so reverently and sadly formed a part of the funeral cortège from his house to Stokes Croft Chapel. Much of the work on Ashley Down required special tact and sound judgment. Among so many helpers and servants, of varying ages, dispositions and modes of thought, differences were sure to arise, personal differences, differences in judgment, and in methods of working. Mr. Welchman was often asked to enquire into these. The loving spirit he brought to this duty, his strict impartiality, the ever-readiness to hear both sides of a question, and the evident intense desire to do what was right, were often the means, under God's blessing, of "pouring oil upon troubled waters," of removing misunderstanding, and of bringing together those who were apart. A striking characteristic of our departed brother was his intense desire for the salvation of the dear children among whom he laboured so long. One of his most valued privileges in connection with his work at the Orphan Houses, was the duty of speaking to the orphans, several times weekly and occasionally on the Sunday, at the various services, held in the different houses, and who can tell the harvest resulting from the many thousands of earnest, loving and faithful appeals made to them there. We have before referred to the fact that he was a man of prayer, and this was nowhere more manifest than at the daily and weekly prayer meetings on Ashley Down, where the helpers met together to supplicate God's blessings upon the work in which they were engaged. The extreme beauty and spirituality of his petitions were noticed by all; and these grew more so with the ripening experience of age and the deepening

of his spiritual life. His home-call has left a gap in these meetings which will be hard to fill. His beautiful humility, too, at all times and under all circumstances, was most striking. Though, humanly speaking, in the important position he occupied and on account of his various attainments he had that of which he might have been proud, he was as humble as a child. His fidelity to the Word of God was also most noticeable. The "New Theology" never troubled him one iota. The words spoken by beloved Mr. Wright, at the funeral service of Mr. Müller, might well be used in reference to him: "He reckoned revelation to be God's choicest gift next to the gift of the Holy Spirit. It was to him a rock that never quivered. He found a warrant in the Scriptures for his faith to rest on, and his faith never wavered."

Of all he was to the work he so much loved and so faithfully served, we cannot tell. God alone knows. He is and will be missed by its Director, Mr. Bergin, who relied much upon his sound judgment and ripe experience; he is and will be missed by his fellow-labourers, especially those who had toiled long years with him, and to whom the snapping of this link with the past is a sorrow beyond expression. To them the many hallowed memories connected with his long association with the Institution will ever be most fondly cherished. He will be missed, oh so much, by the dear children, among whom his duties so constantly took him, and whose bright, cheery smile and kind words they so much valued. In closing, we can truly apply to him the words in Revelation, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

LEWIS A. SALMON.

A REMINISCENCE OF MR. H. WELCHMAN.

Mr. Henry Welchman, whose portrait is given here, has been a loved and valued friend of the writer's just fifty years, and during that time he has never swerved from a straight line of faithful and sympathetic friendship. This happy spiritual communion between us was, perhaps, the more fixed and fervent from the fact that it was at my house, when on a visit, that he, then a very young man, realized the unchanging and unending friendship and grace of the Lord Jesus Christ, which a question of mine brought home to his gentle and genial spirit; so does the Holy Spirit often use the simplest agency in effecting His marvellous work of regeneration.

From his early life he lived—what his sympathetic and beaming face strikingly indicated—in the sunshine of "the Sun of Righteousness," meekness and quietness of manner always predominating in his intercourse with his friends and others.

Mr. Welchman was early installed as a confidential colleague with others like-minded, in the staff of faithful workers at the world-honoured Institution of the Ashley Down Orphan Houses, Bristol (containing 2,000 destitute children), under the care of that Christly

philanthropist and practical exponent of "Faith in God," Mr. George Müller (in whose unchanging esteem and affection, as also in that of the late Mr. James Wright, Mr. Welchman always rejoiced), and there he soon became one of their most reliable and confidential helpers; and to his last days greatly strengthened that beneficent and Scriptural work by a godly faith-inspiring and fervent zeal. For this he has surely entered into his reward. How blessed to have heard the Divine commendation, "Well done, good and faithful servant." He was also a sound and capable teacher in the assemblies of the Brethren, and was much appreciated.

Mr. Welchman's much-loved wife—now widowed indeed by the irreparable loss of so tender and devoted a husband, and who has always been a worthy and sympathetic helpmeet—has for many years borne her continued illness with great patience, and in a most Christian spirit—well-known as this is to the writer—and we feel confident of her longing to be soon re-united to her loved one "gone before," and so to "enter into the joy of her Lord," either at His "glorious appearing," or by that common gateway where "this mortal shall put on immortality" and "death be swallowed up in victory."

We trust that He who said, "Suffer the little ones to come unto Me," will soon appoint another such to fill the vacancy left by our beloved brother at the Ashley Down Orphan Houses, and the writer heartily joins the present Director, Mr. Fred Bergin, in the prayer that he may soon have this much-needed help.

W. J. M.

THE TESTIMONY OF A FELLOW-WORKER.

By no means the least important feature of the work of the Scriptural Knowledge Institution, founded by that wonderful man of God, George Müller, is that branch of it which is continuously described in the annual "Brief Narrative of Facts" as follows: "Tract distribution." "This Object of the Institution is the circulation of such . . . tracts for unbelievers as contain the truths of the Gospel clearly and simply expressed; and publications for believers as may be instrumental in directing their minds to those truths, which in these last days are especially needed, or which have been lost sight of, and may lead believers to return to the written Word of God."

The millions of books and tracts that have either been sold or given away by the Institution upon which such abundant blessing has rested in conversion of sinners, restoration of backsliders, and help and comfort of the people of God, are all copies of publications that have been carefully selected, read and approved as being suitable to the character of our work.

In that loved service of reading, dear Mr. Welchman for very many years took the chief part, his soundness in the faith and general good judgment giving him marked ability for it.

He was verily a "Mr. Valiant-for-the-truth," being, in his sphere,

“set for the defence of the Gospel.” From him went forth the fragrance of a saintly life, which told for God in the circles in which he moved to a remarkable extent, and now that he is no more with us, his loss is very apparent.

Himself a subject of grace, he loved the old-fashioned doctrines of grace, and enunciated them with acceptance to his fellow-believers. From an effort in this direction in one of the suburbs of Bristol there sprang a church which is now both numerically and spiritually strong.

May the remembrance of his meek and quiet spirit, his love of the Scriptures, his delight in prayer, his devotedness to the Lord, and his joy in service be for the profit of those whose privilege it was to labour with him in the work on Ashley Down, the Church of Bethesda, and also for every reader of the *Gospel Magazine*.

W. B. W. SANSFIELD.

A LOVING REMEMBRANCE.

It was in the autumn of 1859, when we first came to Bristol, that my acquaintance with Mr. Welchman commenced. We were then lodging in College Green. My father had just been appointed Vicar of the newly-formed Parish of St. Luke's, Bedminster. I remember the time exactly, for it was when the first Clifton Conference was held. Mr. George Welchman and his brother often visited us, and the former became from that time the greatest possible friend and a real help and comfort to my father. I was quite young at the time, but I remember being struck with the deep religious feeling that pervaded their every look and action. The saintliness of both brothers was remarkable; it inspired me with a kind of awe, and I shrank from them, for I could not understand it. I was at that time in the world, and their life and conduct was a kind of rebuke to me. Well do I remember meeting Mr. Henry Welchman on Bedminster Bridge once, and he put to me a pointed question, and said, “Do you love Jesus?” I felt vexed with him for daring to ask me such a thing, and I answered angrily, “I hope so.” His answer was, “You ought to *know* whether you do or not.” I turned off quite hastily, vexed with him and myself, but I could not get the question out of my mind—it rankled there; it was one of the arrows used by the Holy Spirit to convict me of sin. Many years after I thanked him for being so faithful. How God uses one instrument and then another to bring us to His feet in His wondrous love and mercy. But does not this word show the earnestness of this servant of the Lord, “in season and out of season?” He was always trying to win others to His feet. The thorough consecration of the two brothers to their Master's service was wonderful. Never in all the years that followed was there the slightest turning or deviation from this line of conduct; it might have been said of them, as of the great Apostle, “This *one* thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ

Jesus." For many years I saw nothing of Mr. Welchman until he married my dear and old friend, Miss Green; then I visited them once or twice in their own house in Bristol, and once I had the pleasure of entertaining them in my little country home, and renewing our old acquaintance. I knew and appreciated these friends in the Lord as never before. Mr. Welchman's knowledge and grasp of the Holy Scriptures was remarkable. He had made a real study of them; and when he opened up the rich treasures he had stored, the gain to others was very great. I feel I am only adding a very feeble testimony to his character and that of his beloved brother—just the side that presented itself to me. In death they were not long divided, and now before the throne of God they both magnify the grace that sought them out and brought them there. My deep sympathy is with those whom they have left behind to mourn their loss.

E. E. A.

JONAH'S REBELLION AND THE LORD'S FORBEARANCE.

(A REPRINT FROM AN OLD WRITER.)

"BUT it displeased Jonah exceedingly, and he was very angry" (chap. iv. 1). Is it possible that this can be the same Jonah who but a little while before was declaring that those who "observe lying vanities forsake their own mercy," but he would sacrifice with the voice of thanksgiving, and pay his vows unto the Lord unto Whom salvation belonged? Alas! what is man when left without the blessing of grace? yea, what is he without its operation? Well it is that we can never sin it away: but in what numberless instances do we sin against it; and the aggravation of Jonah's transgression was its being directed against the Lord. He had, with much faithfulness, gone through the city with the heavy tidings God bade him, and wisdom was given them to take heed thereunto, by which they averted the threatened judgment and were spared. At this Jonah would have done well had he rejoiced, inasmuch as he had been made instrumental in rescuing so great a number of his fellow-creatures from destruction, and that success had attended his ministry; on the contrary, he is not only exceedingly displeased, but very angry that God had spared the Ninevites. And did not the hidden depths of our own hearts open up to us at times similar feelings of displeasure, and even anger, but because the Lord and His judgment do run counter to our wishes, we should think it the thing incredible; but the mournful Jeremiah could once take upon himself to arraign the Lord at his bar to give an account of His judgments (chap. xii. 1). And we often detect our own hearts in the act of dictating to the Lord, for, like Jonah, much of our trouble arises from constitutional stamina, which is wholly corrupt, while in some there is not to be discovered so much of the cross grain, though the block is the same. It does appear that Jonah possessed all the ingredients of a bad temper, as we call it; and like many of us, was

very careful to show it upon every occasion. Were it not that the Holy Ghost had stated the fact, we should hardly have thought that any man, much less a prophet, could have so far presumed as to have addressed the Lord in such language as Jonah did :—“ And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying when I was yet in my country ? therefore I fled before unto Tarshish ” (chap. v. 2). How lost to every feeling must the prophet have been, when referring to his former flight, and pleading a justification in so doing ! Surely he could not have forgotten “ the belly of hell,” and the weeds that were wrapped about his head ; or the lifegiving hope that was imparted when looking towards the holy temple ! All seems driven away by the petulant waves of Jonah’s unbridled and unhallowed temper. And how do these things separate between him and the Lord. Here is no running of the sweet oil of communion, no sweet pleadings at the throne, no blessed lookings again ; but in a sullen and morose mood he stands before the Lord at the throne, but not drawing nigh having access with boldness ; and with all the imperiousness so very prominent in him, asks if it was not his saying, and ought it not to have been paid attention unto ? why should I be forced against my will ? why should I proclaim the overthrow of the city, and now be grievously disappointed ? I did flee unto Tarshish. No, Jonah, you endeavoured so to do, but what about the storm that overtook you ? the lot that selected you out from all the others ? the only expedient for safety, the casting you overboard ? and the singular voyage you had to the “ bottoms of the mountains ” ? Draw the parallel between the six-score thousand Ninevites whose knowledge did not allow them to discern between the right hand and the left, and yourself ; the simple declaration to them of what God would do had awakened them to a concern and the use of laudable means to ensure safety ; while you, the witness of what He had done, were standing before Him, urging, as the ground of your reluctance to be engaged in the mission, the knowledge you had of His being “ a gracious God, and merciful, slow to anger and of great kindness, and repentest thee of the evil.” And well was it for you, Jonah, that it was so, or you had never been vomited upon dry land.

What an echo there is in the heart of the regenerated child of God (during the time he is taken through the chambers of imagery) to these things ; and when led to feel the difference between standing and speaking to the Lord about the whys and the wherefores, and the being brought nigh with holy familiarity, to spread our cases before Him, and to wait His will and pleasure concerning us ; in the former we are as impetuous as Jonah, and like him are exceedingly displeased with the Lord’s government as it regards others ; in the latter, we sit down at His feet, hear His Word, and patiently wait, and quietly hope for His salvation (Lam. iii. 26).

But Jonah has not yet reached the height of his rebellion ; the fleeing from the presence of the Lord formed only a part ; and I venture to affirm that this conduct before the Lord was of a more aggravating

nature than the former ; it was what might be termed an underground swell, which puts into motion all the filth and dregs that are concealed beneath the surface. We read of some of the exercised ones of the family regretting the circumstance of their birth (Job iii. 3 ; Jer. xx. 14) ; but none save Jonah ever made the request to die upon so flimsy a ground, " Therefore now, O Lord, take I beseech Thee my life from me, for it is better for me to die than live." And why so, Jonah ? I am thwarted in my expectations ; I supposed that Nineveh's destruction would hand down my name to succeeding ages as the one who had gone through the city proclaiming its fate ; but it is not so ;—the Lord is merciful, they have proclaimed a fast and humbled themselves before Him, and He hath turned from the fierceness of His anger, and now I am left to be considered as him whose word has not been accomplished,—“ it is better for me to die than live.” What a lesson is here taught us, and how are the shades of portrait filled in from our own experience ; for who so prone thereunto as the Lord's own family, who under all the dark and mysterious providences, with the losses, crosses and disappointments of the wilderness, oft think it would be for the best for the Lord to take them home ; and because He does not, frequently show forth their displeasure at the same. But oh ! how slow to anger is our God, and what forbearance does He show amidst all our rebellion ; and while we have done enough to arouse His just indignation, He perseveres in doing all His pleasure, fulfilling His purposes to a thousand generations, yet now and then turns aside to show us His face, and to ask us in the kindness of His heart, “ Doest thou well to be angry ? ”

Ah ! Lord, how many times has my foolish heart been displeased on account of Thy dealings with me, and have wished that I had died from the birth rather than be the subject of those things that at times are too hard for me to understand ; and how full of misgivings and unbelief when Thou wast bringing about the very things that should be for my preservation, and, Jonah-like, have dared Thee to Thy face, even telling Thee I did well to be angry ; but Thou hast proved again Thou hast had compassion, Thou hast subdued iniquities, and cast all my sins into the depth of the sea (Micah vii. 19).

“ So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city ” (verse 5). A combination of feelings seems to have pervaded Jonah at this time ; displeasure and anger had possessed him on account of the Lord's forbearance to Nineveh, yet the vanity of his mind almost brought him to suppose that on account of his being so displeased, the city might yet be destroyed ; he therefore sits down, waiting to see what would become of the city. Surely he had no just ground to suppose that he would be gratified in this vain hope ; and therefore while he places no bounds to his turbulent and refractory spirit, the Lord adopts His own method with His froward and perverse prophet.

“ And the Lord God prepared a gourd, and made it to come up over

Jonah, that it might be a shadow over his head to deliver him from his grief." "So Jonah was exceeding glad of the gourd" (verse 6). What trifles sometimes captivate the hearts of the Lord's people! One hour the burden of Jonah is heavy on account of Nineveh not being overthrown, and the next we find him filled with pleasure in the possession of a perishing gourd. Thus, while he in some instances was a very eminent type of the Lord Jesus, he in others was a representative of his brethren who are of the gourd-loving fraternity; for how prone are we to be taken up with things which in their nature are of no intrinsic value, and which at the best can only be as shadows, the roots of which are exposed to the gnawing worm, and can afford no protection when the vehement wind arises. The whole of what this lowland can produce is but the dispensation of the gourd, and yet we overlook it, forgetting we are only tenants at will, so far as concerns ourselves, and what we possess we have and hold only during the pleasure of Him who hath prepared and searched it out (Job xxviii. 27). "But God prepared a worm when the morning arose the next day, and it smote the gourd that it withered; and it came to pass when the sun did arise, that God prepared a vehement east wind, and the sun did beat upon the head of Jonah, that he fainted, and wished that he might die, and said, It is better for me to die than to live" (verses 7, 8). This gourd was intended to act ministerially to Jonah, and to point out the uncertainty of all things short of God Himself. But such was the constitutional defect of Jonah, that he seemed a martyr to his own evil temper, and every circumstance pinned him to this rock. Thus, as in the former instance, so also in this, he wished in *himself to die*; and when the Lord expostulated with him on the propriety of his being angry for the gourd, asking him if he did well in it, he, in the most impetuous manner declares he did, "even unto death." If ever the long-suffering of a gracious God displayed itself in opposition to the open rebellion and obduracy of the human heart, it was in this instance; for here all that could be done to provoke and call forth His just displeasure, is done; and after the greatest miracle had been wrought to preserve life, that life is still filled in by repeated acts of murmuring and repining, and the most trivial occurrences are called in as agents in the God-dishonouring work. "Oh, the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33).

The history closes with the Lord justifying His conduct regarding Nineveh from the very circumstance of the gourd. "Thou hast (said the Lord) had pity on the gourd for the which thou hast not laboured, neither madest it to grow, which came up in a night and perished in a night;"—so short is its existence as to be hardly worth a thought, and so futile in its nature as to allow a worm to destroy it; thou hast grieved at it, yea, thou hast done well to be angry at its perishing—if then a thing so worthless has awakened thy pity and sympathy on account of its destruction, "should not I spare Nineveh, that great city wherein are more than six-score thousand persons that cannot

discern between their right hand and their left hand, and also much cattle ? ”

One word ere we take leave of the history of Jonah. Alas, how much do we find of the character of Jonah in our own, and what daily instances of the forbearance and long-suffering of a Covenant God amidst all those breakings out and rebellious actings that mark our froward and perverse conduct. May it have pleased the good Spirit of our God to have granted us those humbling views of ourselves in the perusal, that being led to feel the preservation granted with the deliverance wrought, we may ascribe with the hand and heart the fugitive prophet's declaration, "Salvation is of the Lord."

And amidst the contending elements that shall be called forth in all their fury, cleaving our future voyage through life with the withering of every gourd of idolatry under which we may take shelter, may we ever be brought to know that the ways of a perverse Jonah require it ; and the design of a God of mercy is that they shall not be permitted to abide in the sides of the vessel, or rest without that "city which hath foundations, whose builder and maker is God." The aboundings of sin are to be covered with the aboundings of grace ; and while the rod of correction shall be required to drive the folly from the heart of the child, his life is secured by the oath of the Lord. "Nevertheless, My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail." Thus shall we find every storm carrying upon its surface the promise ; the belly of every hell turned into a house of prayer ; and every withering gourd giving way for the plant of renown. Though smarting for our own folly, we shall be constrained to cry out, "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 ! "

A STRIPLING.

FOUR WONDERS OF SOVEREIGN MERCY.

(PSALM lxxxviii. 11-12).

THE great and blessed Jehovah's lovingkindness is a thing which He is said to delight in and to exercise towards poor sinners, namely, His elect in Christ Jesus.

It consists in Covenant goodness freely bestowed ; it includes redemption, through the blood of Christ, and the pardon of all our sins ; it includes a Divine acknowledgment of these, His people, as His peculiar treasure.

Those who have had experience of it speak of it sometimes as marvellous ; that is, above all praise ; as excellent ; excelling all earthly pleasures, fame, wisdom, honour and riches ; as better than life, that is, life in the most prosperous circumstances.

It is a time-state Covenant good that the Lord shows unto, commands upon, and crowns with, all them that love and fear Him. It is good,

and they that watch God's hand with a measure of the wisdom that is from above are assured that they will understand it (Ps. cvii. 43).

But the suppliant in the Psalm has had many discouragements and is labouring under them; he has hoped against hope, until his deferred hope has made him sick at heart; yea, he has, as it were, seen all his hopes buried, deep down into a grave, for so he speaks in verse 5. "I am," says he, "like the slain that lie in the grave," secretly mourning by reason of spiritual affliction, and with stretching out of desires towards the God of salvation, Who alone can command me forth (Ps. xlii. 8).

There is a secret thirsting after God to know Him as a God of grace and to be assured of a personal interest in His Covenant love. "Shall it be declared to me in the grave, where my hope is perished from the Lord?" (Gen. xviii. 17).

The answer is, it shall be—"Oh, My people, I will bring you up out of your graves." Because I will thereby show forth, proclaim, manifest, and declare My own Covenant faithfulness, which requires the *destruction* of legal hopes, creature power, creature merit, and every phase of that *beauty*, which vain man, born like a wild ass's colt, prides himself in, relies on and boasts of—in a word, his free-agency and rebellion against the sovereignty of Jehovah. In order to destroy this old Adam-fancied beauty, the Lord must take His elect in hand and chasten them out of His law, show them that sin is exceeding sinful and that they are sinners against Him both by nature and practice. "Thou turnest man to destruction" (in his feelings) and sayest in a way of renewing grace, "Return to Me, ye children of men." (Yes, this as well as return to your dust). And so we find it recorded of some that proved it (2 Cor. i. 9; Ps. cvii. 18-19; Ps. ix. 13). So the jailor of Philippi, who saw nothing before him but death, the grave, and destruction, and yet Jehovah commanded His lovingkindness to him by Paul, and applied it, and healed him and delivered him from his destructions (Ps. cvii. 20). In this way

"He works salvation in our hearts,
And forms a people for His praise."

But there is a set time to do it, to favour Zion. It was long years after Mrs. Honeywood's hopes, expectations, views and feelings had laid in a grave and in destruction, long after good Mr. John Foxe had assured her that the Lord in His own time would bring her up, before the period of sweet, full, powerful, and blessed deliverance was proclaimed to that captive.

"Shall Thy wonders be known in the dark?" Now, there are wonders of various kinds attributed to God—wonders of creation (Ps. cvii. 23-24; Job xxxviii; Ps. cvi. 2—wonders in providence, such as God showed to Jacob and Joseph, to Elijah and to Jonah, and to Israel (Ps. cvi. 7). But His wonders in grace exceed all His wonders in creation and providence. Hence His elect are said to be children given to God the Son for signs and for *wonders*, and so, viewing them as subjects of the New Birth, in grace they all are: for what a wonder

is that—"God who commanded the light to shine out of darkness" (that is they in their nature-state, *darkness*, once ye were *darkness*) "hath shined in our hearts." Those mourners in Zion were much in the dark to whom the Covenant promise was absolute and sure.

If God did not show wonders to the dead, then would not Christ's dead men live (Isa. xxvi. 19), neither in grace, nor in the resurrection of the just, or justified. But how wonders, how *Thy* wonders? Because to them that "look for hell" as feeling they by sin so much deserve it, for God to bring these "heaven" instead, is a mighty wonder of free-grace. For a Holy God to pardon and embrace an unholy sinner is a wonder:—

"To think that God can justify
Where yet He sees no good."

For waste and desolate places to break forth into joy because the Lord sends down divine comfort into the soul of a poor sinner is the wonder and admiration of elect angels (Luke xv. 10; Isa. xlix. 13). What place so dark as a sinner's heart by nature, and what place so full of horrid cruelty, for there is no pity, compassion, nor mercy to one's own soul; and what a horror to be sent out of that dark place into an undone eternity! (Luke xii. 19, 20). And yet such "wonders of grace to God belong" that even in the dark place as the woman at the well, the dying thief, etc., they most assuredly are known there and in every sinner's case.

"And thy righteousness in the land of forgetfulness." Here, God's elect, spoken of as "all the ends of the world" (Ps. xxii. 27, 28), will come in, for by nature all God's elect forget God, and so the Lord lovingly expostulates (Jer. ii. 32). But "I am found of them that sought Me not." All the days of unregeneracy are spiritually the land of forgetfulness; would that His quickened ones did less turn aside and ramble in it! But He will bring near His righteousness and make it known to the joy and rejoicing of their hearts; and by His Spirit's power their hearts shall believe unto righteousness and their tongues confess unto salvation.

Birkenhead.

G. A.

JUSTIFICATION is not a varying, it is not even a progressive work. The righteousness of God admits of no augmentation, is subject to no decay; and that is the righteousness by virtue of which the believer is justified. "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." True it is that good works will necessarily follow. True it is that the means of grace will be diligently used. But neither good works nor hallowed ordinances will add, nor can add, in the least, to the acceptance, or the security, of the believer. They will minister, they will testify, to the presence and the progress of the inseparable work of sanctification; but to justification they will add nothing. "Ye are complete in Him."
—*Bishop Waldegrave.*

THE VALLEY OF ACHOR.

ACHOR—trouble—the valley of trouble is a place we all know and enter, dear reader. There are troubles of body, troubles of mind, troubles of soul. “Man that is born of a woman is of few days and full of trouble” (Job xiv. 1). “Man is born unto trouble” (Job v. 7). “Neither doth trouble spring out of the ground” (Job v. 6). There is a cause for it. Sin brings trouble, and it may be a whole life—a whole family—a whole town—nay, even a whole nation, as in the case of Achor—suffer because of one man’s sin. The child of God mourns over his sin, and cries with the Psalmist, “My sin is *ever before me*.” But how tenderly the loving Lord assures His conscience-stricken, Spirit-awakened child: “I will remember their sin *no more*” (Jer. xxxi. 34). *He* bore the sins of many, and so hath put away sin by the sacrifice of Himself. Moreover, troubles are also God’s appointments in the way of training, pruning, testing, as His dear servant Job was tried, to manifest his integrity and to show him also his true state. Ofttimes troubles are preventing mercies, hedging our pathway from danger. How frequently have God’s people proved this in the “afterward” of sorrow and trouble. He Himself brings them safely, triumphantly through all, and though with the Psalmist they cry, “My soul is full of troubles” (Ps. lxxxviii. 3), yet with him again they unite in, “The Lord heard him and saved him out of all his troubles” (Ps. xxxiv. 6).

Let us turn to a sweet passage in God’s Word and see the blessed estate of trouble, “The valley of Achor, a place for the herds to lie down in” (Isa. lxxv. 10). This implies rest and satisfaction. Thus the Lord brings light out of darkness, gain out of loss, rest and satisfaction *in* the valley of Achor; for He—

“Works in a mysterious way
His wonders to perform.”

And our very troubles become “blessings in disguise,” refining, sifting, drawing us *out* and drawing us *upwards*; therefore in the end, in God’s time, they bring rest, and we see truly how the Valley of Achor is a place for the herds to lie down, and how far, far better it is to

“Walk with God in the dark,
Than walk alone in the light.”

There is a kinship to “the Man of Sorrows and acquainted with grief” while in the valley of Achor. We know *He* has trodden the path before us. We know He triumphed, and that we shall triumph in Him too.

Let us look, dear reader, at one more passage, Hosea ii. 15: “I will give her the valley of Achor for a door of hope, and she shall sing there.” We have found again and again that our most dreaded

troubles have brought the highest hope and the sweetest calm, and even *in* the gloom of the valley our souls have sung for very joy of heart. I know from blessed personal experience this is true of not a few dark seasons. How many of God's dear people can testify to this, and in how many cases when all life long the fear of the valley of the shadow of death has been as a dark cloud, yet when the valley was entered it was full of light; it was indeed the door of hope, the very threshold of glory, and they have sung therein. He led them through, and they feared not, but longed to convey to those around the bright ecstasy and gladness of the long-dreaded valley.

"Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side" (Ps. lxxi. 20, 21). There is resurrection assurance, brought up again from the depths of the earth. Beyond—"up there"—shall be no more trouble and anguish—sorrow and sighing shall flee away, and songs shall abound in Immanuel's land. Not in the valley of Achor but on Mount Sion shall they sing. Looking back, they see the love-encircled path. And we too, here below, can we not say? :—

"The billows that *guarded* my sea-girt path,
But carried my Lord on their crest;
When I dwell on the days of my wilderness march,
I can lean on His love for the rest."

Oh! reader, who shall separate us from the love of Christ? Shall tribulation or trouble? shall they separate us from Him?

"Who shall part
Christ's own Church from Christ's own heart?"

Nay, He but draws the more closely to us in the valley of trouble, and we to Him in prayer and communion. "In the time of trouble He shall hide me in His pavilion"—His own presence. Shall tribulation or distress separate? "Nay, in all these things we are more than conquerors through Him that loved us." More than conquerors. Can He say more? As if to assure us of the *privilege* of trouble. For there can be no conquest without. He who has never been in a struggle can never have been a victor, and he who has never been in the valley can never have ascended. So he assures His beloved of being more than conquerors—not in themselves, but through Him—Him that *loved* them. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame and am set down with My Father in His throne." There is kinship, fellowship, union, with the "Brother born for adversity," when in the valley. To use another simile, when in the furnace, we shall not walk alone, and He who will walk with us is He "whose form is like the Son of God." Yes, He takes us down—down into the valley—He will come to us and cause us to sing there. And He will bring us up, up to the mountains. "Ye shall go out with joy, and be led forth with peace; the *mountains* and the hills shall

break forth before you into *singing*” (Isa. lv. 12). All difficulties, great and small, shall vanish, and the “ransomed of the Lord shall . . . come to Zion with songs.”

“As surely as He overcame,
And triumphed once for you,
So surely you that love His Name
Shall triumph in Him too.”

NETTIE.

GIVING.

WE remember the words of the Lord Jesus, how He said, “It is more blessed to give than to receive”—and we think of how willingly the people offered for the building of the Temple—service, money, and precious stones: and we think of them at the repairing of the Temple again filling the chest, until it took bags to hold the money: and then we think of the widow putting her mite into the collection-box. Oh! but the Lord loved that cheerful giver, and still He accepts according to that which a man hath. Many of the Lord’s children are able to give only a little; but perhaps the Lord will enlarge them, and they will thankfully give more. Then there were the people of Macedonia—with what generous hearts they parted with their substance; not now for the building of temples, but for the benefit of the poor saints, and of all men (2 Cor. ix. 13). The Lord exhorts those who are called, being servants, to give willing service, though they are frozen in the night and baked in the day. Of Him they will receive the reward. He rewarded Jacob by giving him most of Laban’s flocks, and since then He has never been unmindful. Laban was a master who did *not* give unto his servant that which was just and equal.

But the same Jacob whose ways are written for our learning—gave in other kind than faithful service, even deceiving his own father. And was it not given to him, as the Lord Jesus explained when He was here—full measure, pressed down, and running over?

And so, we poor fallen creatures can by love, substance, or service enrich one another; or by unkindness and coldheartedness impoverish one another: “Our wickedness may hurt a man, and our righteousness profit” (Job xxxv. 8). But what can we give to God? There is *one* thing. Oh that we might know that we are of the favoured few to whom He says, “Give Me thine heart.” We cannot deny it Him, and the desire after Him, the love to Him, the lacking feeling when we seem distant from Him, are proofs, not to be thought lightly of, that we are not unknown of Him. And as He opens our lips or touches this new heart, we can offer praise or give thanks to God for His unspeakable gift, His only Son; to the Good Shepherd who gave His life for the sheep; to a never-wearying Lord who gives grace and glory, and by the way withholds no good thing.

“A FOLLOWER-ON.”

Protestant Beacon.

BRITISH LEGISLATIVE CONCESSIONS TO THE PAPACY.

A PAPER READ AT THE NATIONAL CONVENTION OF PROTESTANTS HELD
IN GLASGOW (1886) BY THE REV. JAMES PATON, B.A.,
ST. PAUL'S, GLASGOW.

LET the ground be cleared, and the issue made luminous by fixing emphatically on these two words, "Legislative" and "Papacy." Not all concessions that are made to Roman Catholics are to be discussed, or even glanced at, here; but only those that have obtained direct or indirect legislative sanction, and especially those that have found a place amongst the statutes of the Realm.

Yet again, it is not any concession of religious Liberty, or, for that matter, of civil Liberty, which may be made to our Roman Catholic fellow-citizens or their Church as one amongst other Churches in the land, with which in this paper we have to deal. We do not even touch the question of Toleration of Worship—a Worship which we regard as idolatrous and blasphemous; nor do we raise a single issue that can affect the perfect civil and religious Liberty of the Roman Catholic to worship God according to conscience in every corner of the British Empire. For better or for worse, we have accepted this national creed:—Religious Liberty, not less than Civil, is inscribed on the banner of our Constitution, and no risks and no menace will ever induce us to blot out either the one or the other!

But it is one thing to make concessions such as these to our Roman Catholic-fellow citizens and to leave them as perfect liberty of worship as we claim for ourselves; it is another and a vastly different thing to make concessions to the managers and abettors of the Papacy, plotting from Rome against the Sovereignty of the British Crown, the Liberties of the People, and the Independence of the Nation. The *Curia Romana*, the Cabinet of St. Peter's, represents a foreign Power, that dares, in defiance of British law and without the authority of the British Parliament, to claim and to exercise jurisdiction according to its own Canon law over the person and liberty and property of certain subjects of the British Crown, and does so under the cloak of being called a "Church" and behind the shield of a pretended "Spiritual" Independence. To surrender to claims such as these is a thing wholly and absolutely different from granting perfect freedom of conscience, perfect freedom of Worship,—in short, every civil and every religious Liberty consistent with the safety and welfare of the State. We deal here not with any Church, as all Britons understand the word Church—not with any branch of the Catholic Church as claiming Liberty for its Worship or religious Rites—but with a Romish Confederacy under the name of a Church that threatens the Liberties and Rights of the British Nation; not even with any claim of the Papacy itself for perfect Religious Freedom and perfect Civil Liberty, but with other

Papal Claims that literally amount to a treasonable conspiracy against the freedom and independence of Britain.

As a Scotchman, and speaking from the heart of Scotland, I am anxious to emphasize this fact, on the threshold of our enquiry, that Scotland, not less than England, had to protect by Acts of Parliament, for centuries before the Reformation, not only the then Roman Catholic Church itself, but the Nation also from the claims and usurpations of the Papacy at Rome; and if our forefathers, even when what is called "good Catholics," had thus to guard their liberties and rights, still greater watchfulness and self-defence are demanded of us! As far back as the last quarter of the twelfth century, *William the Lion* of Scotland (1165 to 1214) asserted the supremacy of the Common Law to reach and to punish criminals, even when they sought the so-called "inviolable sanctuary of Religious Houses," and the jurisdiction and protection of the Priests of Rome. Further on, Alexander the Second of Scotland defied the Pope's interdict and vindicated his right as an independent king to go to war with John of England, even though John had basely become the vassal of Rome, and to war with him was equivalent to war with the Pope; and for this, in the beginning of the thirteenth century (1217 to 1218) he and his kingdom were laid under the ghastly horrors of a Papal Excommunication. It was this same king that proudly retorted on a legate, who proposed to invite himself north from the Court of England to Scotland, "I never saw a Papal Legate in my dominions, and, please God, never shall!" Yet again, Robert Bruce, backed by all the barons, earls, freeholders, and the whole community of Scotland, defied in 1320 the Papal Excommunication launched against him, maintained that his kingdom was independent either of Rome or of England, and refused to receive letter or message or bull of any kind from Rome, till the Pope gave in at last and addressed him by his rightful title as "the King of Scotland." And, finally here, for a period of about one hundred years before the Reformation, the Scottish Parliament passed Act after Act, sternly and jealously protecting the rights of the Crown and the liberties of the Nation, even when Roman Catholic, against the Cabinet at St. Peter's! In one statute, complaint is made against transactions in the Court of Rome "contrary to the Sovereign's rights"; in another, against "clerks and other religious men," making "impetrations at the Court of Rome," contrary to "the rights of the Crown and the common profit of the Realm"; in another, against receiving "any Legate or Messenger of the Court of Rome" within this Realm, and for keeping all such "beyond the borders" until the King and his Council be satisfied that there is nothing in his mission or his message "contrary to the privileges of the Crown and the common good of this Realm"; in another, we find decrees proscribing and banishing "any person of whatsoever degree" making impetration to the Court of Rome "without the King's own writing and commendation" (Scottish Acts of Parliament, from 1481 to 1524). In a single word, the King and the Parliament of Scotland kept the Church's government and

patronage in their own hands, and refused to hand it over to the Court of Rome, a foreign Power whose interests were alien to the interests of this Kingdom !

Exactly the same state of matters had been developed in England. William the Conqueror, and his immediate successors, denied and scorned the claim of fealty to the Court of Rome. The people and the barons of England mocked at the submission of the ignoble John to the Papacy, and wrung from him in contempt of all such pretensions their glorious Magna Charta. The Constitutions of Clarendon, the Statute of Præmunire, and many similar Deeds, meant nothing more than this, that the aggressions and pretensions of that foreign Power at Rome, under the name of a Church, were disallowed and defied as inconsistent with the sovereignty of the Crown and the independence of the Kingdom ; and that every soul in England must be subject in the last resort not to Papal but to British law, whether he be peasant or priest, whether churl or cardinal. The crash, the final breach came, at the close of centuries that had been leading up to it, when Parliament "abolished" utterly the jurisdiction of the Pope and proclaimed the Royal Supremacy ; and the myriad-minded Shakespeare gathered up as usual the soul and lesson of his time, when he put into the mouth of one of his kings these defiant words—

"Tell him this tale ; and from the mouth of England
Add this much more—That no Italian Priest
Shall tithe or toll in our dominion !"

Equally necessary is it for us to form some clear idea of the legislative aspects of the Reformation, of what happened then, else we cannot understand the modifications or concessions that have since passed upon the Statutes of the Realm. The Parliament of Scotland declared in 1560, and it was ratified by a second Deed in 1567, that "the jurisdiction and authority of the Pope was contumelious to Eternal God, and very hurtful and prejudicial to the Sovereign's authority and to the common weal of the Realm" ; and therefore it was "statute and ordained" that the Pope shall have "no jurisdiction nor authority within this Realm for all time to come." James the Second of England lost his throne for violating these Deeds, and similar Acts of Parliament ; and William of Orange received the Crown, on the conditions inscribed on his own Banner—"The Protestant Religion, and the Liberties of England, I will maintain !" The Claim of Rights, laid before him by the Estates, solemnly declared that it was "no longer consistent with the safety or welfare of these Kingdoms that a Popish Prince should reign." William saw that the so-called Church of Rome was actually a hostile Confederacy, not a Religion but a Government, with a Cabinet at Rome which never resigns and never dies ; and so the Oath of Allegiance, as settled at the Revolution of 1688, calls upon every loyal subject to "abhor, detest, and abjure that damnable doctrine and position, that Princes, excommunicated or deposed by the Pope, may be deposed or murdered by their subjects," and to declare very solemnly, and almost fiercely, that "no foreign prince,

person, prelate, state or potentate, hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, within this Realm." Thus by the original Scottish Statutes of 1560 and 1567; by the Revolution Settlement of 1688, and again by the Treaty of Union of 1707, declared to be for ever "unalterable,"—Papal "jurisdiction" in every form and under any pretext whatsoever was abolished and abjured; and the Protestantism of the Constitution, of the Throne, and of the Union might be regarded as having been secured, so far as anything under heaven could be secured by human words and human deeds!

What, then, are the Concessions that have since been made to the Papacy? And how are we to represent them? There are two possible ways of answering: one, by a dry-as-dust catalogue and analysis of the Acts of Parliament, that could be of no use here; it is found, by those who seek it, in the pages of *Hansard*! The other way is by selecting ruling instances, palmary examples, of the concessions made to Papal demands, showing their apparently harmless and innocent beginnings, the conditions and limitations by which they were guarded to make them palatable or even possible, and then to show the shameless manner in which all those conditions were laughed to the winds, and cancelled one after another in hot haste as the Papal demands increased; until the plea for Toleration—which was the first to be heard after our fathers had smitten down the Papacy as a conspiracy against "the safety and welfare of the State" under the name of a Church, the plea for Toleration of their worship and religious rites grew into the cry for Equality civil and religious, Equality in every right of Citizenship and in every recognition of Religion; and, finally, the cry for Equality has been in our day supplanted by the demand for Supremacy, a demand which is the logical, the inevitable, the universal outcome of all such concessions, a demand which, if granted, and so far as granted, will lay upon us or upon our children the absolute and appalling necessity of either sacrificing our Civil and Religious Liberty to the domination of a foreign Priest, or of re-claiming and re-asserting it as our fathers did through blood and tears, and re-imposing those so-called "penalties," those restraints which are necessary for "the safety and welfare" of the State, which some people sneer at as "religious disabilities," but which as matter of fact do not touch and need not touch any man's religious beliefs or religious rites, but are "only cutting out the fangs and tearing off the claws" of those who under the name of Religion are the enemies of their country!

Now, it so happens that there are two examples, each illustrating a long series of legislative concessions, and each showing in an almost perfect manner the progressive movements of the Papacy from the plea of Toleration to the cry for Equality, and from the cry for Equality to the demand for Supremacy; and I cannot fulfil my mission more effectively than by placing these in clear vision before you. The word *Maynooth* is the key to the one series of transactions, and the phrase *Catholic Emancipation* is the key to the other.

Maynooth began in the most simple and innocent fashion that could be imagined or described. The Irish Roman Catholic doctors, Troy and O'Reilly, besought Pitt to allow them to start a College for the training of their own priests in Ireland, under the specious plea of "arresting disloyalty," that is, because the priests who were being trained abroad had their loyalty sapped and mined! Pitt, accordingly, got an Act passed through Parliament in 1795, making it lawful for certain trustees "to receive subscriptions and donations" to enable them to endow an Academy—a thing hitherto unlawful since the Reformation—for the training of Popish priests. A "grant" was made that year towards the purpose; but not a whisper was heard of any demands for the Endowment of the College; it was simply and only making it lawful for them to receive donations, to endow themselves if they liked, and to train their own religious teachers. That was all! Now mark the tiger-like, progressive, stealthy approach, nearer and nearer, till time was ripe for the final deadly spring. In 1799 certain clauses were introduced pledging the nation to endow Maynooth; but the bill was rejected in the House of Lords by a vote of 25 to 1. In the Act of Union betwixt Great Britain and Ireland, a considerable annual sum was "set apart" to be applied for twenty years to local purposes in Ireland, such as, "agriculture and manufactures, or pious and charitable institutions;" Maynooth alone grabbed year after year all that sum, securing the spoils, forsooth, for the encouragement of learning! In the days of Wellington, when yet further demands were made for its national support, the great Duke flatly declared that, when Maynooth was first allowed to be established, "it was never intended that it should be maintained by the public money." Year after year an "annual grant" was voted to Maynooth; and there was the annual debate on Popery and Papal claims, and sometimes the Government ran a very narrow risk of being defeated; to escape all which, Peel made the grant an annual "charge" on the Consolidated Fund in 1845, and this was really our first National and Parliamentary Endowment of Popery. It was petitioned against by one million two hundred and eighty-four thousand of the people, with only seventeen thousand in its favour; but, for the sake of partisan political convenience, the will of the Nation was overborne, and Popery was "endowed" at Maynooth. It has since received enormous slices out of the Church Fund in Ireland; and bills have been presented by Papists to Parliament, but withdrawn, to place Maynooth even more exclusively under the Romish Hierarchy, and to relieve it from the last shadowy remnants of State supervision or control. And the actual state of matters at this day, as the *Times* unflinchingly pointed out during the controversies of 1873, is this, "That the Papacy, educationally regarded, is endowed in Ireland; that the British taxpayer is wheedled into lavishing public money for the teaching and propagation of a System which at the best and least is perilous to British interests, and at the worst and highest is destructive of British liberty and independence."

Meantime, the Papacy laughs, and has the right to laugh, at our simplicity! Roman Catholics then gave every solemn pledge that the principles of Jesuitry, destructive of Society and of the State, would never be taught there; but the managers and abettors of the Papacy at once introduced text-books into Maynooth, which contained the substance of all that had been condemned and excluded! Roman Catholics have given, again and again, every solemn pledge that honourable men could be asked to give, that such doctrines as the "Deposing" and "Absolving" Power of the Pope, or other claims that might impinge upon the undivided allegiance of any British subject to the Sovereign and the laws of the country, were "abhorred and abjured by them and would never be promulgated"; but the managers and abettors of the Papacy laugh again, and the Pope himself puts into the hands of every Bishop a copy of the Canon law (process equivalent to proclaiming it), and that is the basis and standard of all the teaching at Maynooth. According to this Canon law, by bulls of Popes and decrees of Councils, every Bishop, every Priest, every Romanist, is held bound, at the peril of salvation, to seek the surrender of the Crown of Britain to the Tiara of the Pontiff, and the supplanting of British representative Government by the priestly Domination of a Foreign Court. In a single sentence, Maynooth teaches and must teach that the Canon law of Popes overrides all British laws, and that the Syllabus of Pío Nono takes the place of the Laws of God as conveying to all mankind their only authoritative and binding sense!

It is as certain, as anything human can be, that Maynooth never would have been established or allowed by Parliament at all but for the frauds and false promises of the Roman Catholics of that earlier day; and equally certain that it never would have been endowed, but for the guarantees and pledges given by the Romanists of a later day for guarding the security and welfare of the Nation, and which the managers and abettors of the Papacy have scattered to the winds whenever their purpose was gained. And the question is forced upon us by the action of Rome, how far these concessions should not be regarded as forfeited, since every condition on which they were granted has been trampled under foot? Nay, further, if the so-called spirit of the age will not permit us even to think of cancelling such privileges, secured by fraud and wantonly forfeited, "the welfare and security of the Realm" should constrain us at least to take such guarantees as shall make it impossible for Maynooth or for any other Institution or Society to imperil and undermine the glorious fabric of our Civil and Religious Freedom. Our fathers knew how to take such guarantees—they took them, the Reformation was saved, and Protestantism prevailed! We, too, must learn to take such guarantees as are suitable to the perils and needs of our time, unless we are prepared to see the fruits of the Reformation swept back into the abomination of Rome!

Catholic Emancipation—that is the cry around which cluster our second series of legislative Concessions, and out of which, as by a necessary growth, have sprung almost all other demands, made by the

Papacy or recorded on the statute book of the Empire. Our object at present is to place before you a picture of how the question came before the Nation, how it was at first safe-guarded and conditioned, by what pleas it was urged on, and by what promises and oaths it was carried at last—only to introduce an era in which with shameless speed and fanatical zeal the managers and abettors of the Papacy have mocked at their own people's declarations and pledges, and striven to toss aside with open contempt almost every condition and limitation of the Act—forcing every honest soul in Britain to ask again, how far concessions thus won by fraud may not be forfeited by failure, and ought not to be reconsidered in the interests of national safety and welfare?

The proposal to admit Roman Catholics to Parliament became a burning one about 1825 and 1826. But why till then were they excluded? Because, in the language of Peel himself, they were "self-disabled"; they could not honestly swear true allegiance to the British Crown, nor loyally render such allegiance, because they were already under allegiance to the Papacy, and that laid upon them such bonds as made it inconsistent with the safety and welfare of the State to admit them to the Legislature of the Realm. From the beginning and all through this blazing controversy there was no hint of what could fairly be called religious disability; it was not because of any religious belief or religious rite, that they were held to be "disabled," but because of their approval or supposed approval of the Papal claims to "depose" Sovereigns and to "absolve" their subjects from allegiance and in many other ways to interfere with the civil interests of the Nation, or the person and liberty and property of the Lieges.

A glance into the history of this question in Britain for the two preceding centuries will place this beyond fair dispute. As far back as 1606, James the First drew up an "Oath of Allegiance," such as Romanists might swear and enjoy peace and security; but it was condemned at Rome, and Bellarmine also denounced it, because it denied and abjured the deposing power of the Popes! In 1648, when there was actually a proposal to "banish" Roman Catholics because of their endorsing this Papal pretension, their own Divines here met and denounced the Deposing Power—but again they themselves were condemned at Rome! In 1661, the Loyal Remonstrance, signed by all the Irish Bishops and others, in order to clear themselves from these disloyal imputations, was again condemned at Rome! In 1757 the Irish Roman Catholic Committee issued a declaration "that the Pope had no temporal power or jurisdiction, directly or indirectly, within this realm, nor were they required to believe that the Pope is infallible, and that they disowned the Deposing and Absolving Power" In 1788, the Roman Catholics of England published their famous Protestation—which was followed by the English Relief Act of 1791—declaring "that no Romanist was bound to believe the Pope to be infallible, that no Romanist sought any further injury to Protestants than to refuse them those Sacraments for which they did not care,

and that the Pope had no power, direct or indirect, to interfere with the Sovereign, the Laws, the Constitution, or the Government of this Realm." In a general meeting, held in London in 1789, this famous Protestation, which had been already signed by the priests, the vicars-apostolic, the clergy and all the laity of note in England, was signed by the whole assembly of their people there present, and thereafter lodged as a national testimony in the British Museum ; before which, however, two of the vicars-apostolic, two of the clergy, and one layman, withdrew their names, anticipating the condemnation of Rome ! Only further here, an Irish Synod in 1810 published a Declaration, that it was "notoriously no part of their Religion," to endorse such claims as the Papal Infallibility and the Deposing Power ; and Bishop Baines, their representative man in 1822, crowned a long array of assurances with the ringing testimony—"No Catholic in England or Ireland believes in the Infallibility of the Pope."

It was no new question, therefore, that arose in connection with the Catholic Emancipation proposals of 1825 and 1826 ; it was known for more than two centuries exactly where the shoe pinched, and what the British Sovereign and people demanded and desired before admitting Roman Catholics to places of trust and power, and especially to the making or unmaking of our laws. And how was the difficulty met ! Roman Catholic Bishops, by public documents of the most solemn character, by the testimony of their foremost representatives before Parliamentary Committees, and in every way by which men of honour can give assurances to their fellow-men, declared "on oath" about 1826, and thereafter again and again up till the passing of the Act of 1829, that the Canon Law of Popes, containing specific bulls such as *In Cœna Domini*, *Unam Sanctam*, *Apostolicæ Sedis*, etc., etc., which would confessedly bring all who endorsed them into direct collision with the State, was not received by the Roman Catholics in Britain and never would be received by them—that they acknowledged no Deposing or Absolving Power in the Pope, no right of inciting to revolt or of inflicting civil penalties, or of usurping any kind of power in civil affairs ; they solemnly swore that the doctrine of the right of Deposition, of keeping no faith with heretics, and of the Pope's universal dominion, were utterly dead and obsolete, of which they were prepared to give every assurance except the shame of a public retraction ; nay, the Hierarchy and Vicars-Apostolic, to make assurance doubly sure, issued a deliberate manifesto to the nation, "That the Pope had no infallibility and no right of interference with the Civil Government or with any civil duty owing to the King"—and having certified all these things on oath they indignantly asked, "Why should they be suspected of divided allegiance ?"

The bait was swallowed by our statesmen, who themselves knew no thought of anything but the honourable keeping of pledges so solemnly given ! It was accepted largely throughout the country as a question settled beyond suspicion and beyond recall—that the Papacy had changed, or, at the very least, that our Roman Catholic fellow-citizens

were not so bound to the Papacy, but that they might loyally serve their country and their Sovereign; and the matter was put into a popular and telling form in the electioneering manifesto for Yorkshire in 1826: "The Popery of to-day has no resemblance to the Popery of the Middle Ages; it would be as reasonable to hang a servant who had served you well for forty years, because he had been guilty of pilfering when a boy, as to exclude Roman Catholics from Parliament to-day because of the Papal usurpations of the past!" Or again, as Dr. Doyle, their foremost Bishop, pathetically puts it in his letter to Lord Liverpool: "They taunt us with the Popes! What have we to do with the proceedings of Popes?" And the innocent Bishop wears the look of an injured and misrepresented man! Nay more, this element of Civil risk—of anything imperilling the safety and welfare of the State—was at that time so completely eliminated from the public mind, that such men as our own Chalmers and Thomson went about all Scotland, proclaiming as they shook the Bible aloft in their hands, "With this little Book we shall confront and conquer the Papacy"—as if it were only a question of theological polemics and not of civil liberty and political independence—as if, forsooth, the next Spanish Armada ought to be confronted with New Testaments only and not also with bullets and with swords.

At length in 1829 the Emancipation Act was placed upon the Statute-book of the United Kingdom. Papists were thereby made admissible to Parliament and to every office under the Crown except these five: the Regency, the Commissionership to Scotland, the Lord Lieutenancy of Ireland, and the two Chancellorships of England and of Ireland. A special oath drafted by the Roman Catholic Bishops now became the Oath of Allegiance and was embodied in the Act itself—"to defend the Sovereign against conspiracies and treasons—to maintain the Protestant succession to the Crown—abjuring allegiance to any other, denying the Deposing and Absolving Power of the Pope, renouncing all claim for him of temporal or civil jurisdiction in this realm—swearing to defend the settlement of property as by law established, disclaiming all intention to subvert the National Church or weaken the Protestant religion and Protestant Government of this kingdom—and closing with the solemn declaration that this oath was taken without any evasion, equivocation, or mental reservation whatsoever." How far British Roman Catholics were honest in all this, and really intended to fulfil their part of the national compact, I cannot tell; one would fain believe that our fellow-countrymen were sincere, and were not lending themselves to a shameful fraud! But one thing is absolutely certain, that scarcely was the ink dry upon the Statute-book, when the managers and abettors of the Papacy set themselves to tear the Act to pieces—to cut out of it every condition and limitation that seemed to safeguard the Protestant constitution and liberties, and to make good the scornful remark that "admitting Papists into Parliament was like letting fifty foxes loose amongst a flock of six hundred geese!" And now, when they have been publicly and deliberately

challenged with breaking all the terms of this national agreement, even such a man as John Henry Newman has felt himself forced to make the astounding confession, "That no such pledge given by Roman Catholics is of any value to which Rome herself was not a party"—that is, Catholics are nothing, but the Papacy is everything!

Glance hurriedly at these proposals, and mark at least their drift and aim. Year after year the oath in the Act of 1829 was assailed and denounced as "offensive" to Roman Catholics, till by-and-bye it was entirely re-cast, the Protestant element being thrown into the background, and the pledge taken requiring allegiance no longer to the heirs of Sophia "being Protestants," but to the succession of the Crown, as by law established—a loophole by which the Papist sees or thinks he sees a chance on the Throne itself for him and his creed; or, at any rate his pure lips are not polluted with the hated word "Protestant" in the very Oath of Allegiance itself. The very next year after this fateful change, a Bill was introduced, but thrown out, to declare "that hereafter the Pope had co-ordinate power in England with the Sovereign." As early as 1846 there were Bills proposing "that Roman Catholics be permitted to assume the territorial titles of the Protestant Bishops; that they be allowed to appear in their pontifical robes in public places; that judges and sheriffs should attend Mass in their robes of office; that the restrictions in the Act of 1829 regarding Jesuits and others under religious vows should be removed, and that the old prohibitions against Popes sending their Bulls directly to the Bishops and not through the hands of the Sovereign, should be cancelled." In 1851, the Catholic Defence Society proclaimed its three-fold aim to be: "The repeal of the Ecclesiastical Titles Act, also of the law against Jesuits, and also of the five exceptions in the Act of 1829 whereby Romanists were excluded from certain higher offices in the State." Dr. Cullen boldly proclaimed that their ultimate goal was "the removal of the Coronation Oath and the Act of Settlement which limited the Crown to Protestants"; and Bishop Goss of Liverpool, as late as 1871, burned the issue home into the heart of the nation with the cry: "Catholics will never be free till the Queen and the Prime Minister may profess the Roman Catholic Religion!" In 1867, Sir Colman O'Loughlen sought, by Parliamentary Act, to throw open the Lord Chancellorship and the Lord Lieutenancy to all the Queen's subjects "irrespective of religious belief"; in 1868, he proposed "to erase from the Coronation Oath the declaration against Transubstantiation and the Mass"; and in 1872, during a discussion on his "Religious Disabilities Bill," he drew from the Attorney-General the amazing declaration "that a Roman Catholic Chancellor or Lieutenant might be appointed without any change in the law at all!" In 1851 came the Papal Aggression, the parcelling out of England into Dioceses and the issuing of British territorial titles from a Foreign Court—an insolent invasion of the Queen's prerogative and a trampling into the dust of their own solemn pledges—and in 1871 came the repeal of the Ecclesiastical Titles Act, by which this Aggression had been met and

defied, but which was now cancelled as "offensive" to Roman Catholics, though of course the invalidity of all such titles was again reaffirmed. In 1878 the Hierarchy was re-imposed on Scotland, by which all Romanists are brought directly under subjection to the Canon law, and Romish Bishops become literally the Magistrates and officials of a Foreign Power, and the administrators of laws confessedly contrary to the laws of this country; a jurisdiction which we despise and renounce, but which by our silent permissal places its yoke on the neck of millions of our Roman Catholic fellow-citizens; our history and our heritage should constrain us to protect even them from their Papal Masters!

And so the current went rushing on till in the discussion on Oaths in 1881 Mr. Bellingham startled the House of Commons, placing the naked issue before them and the country, by asking "whether the Prime Minister was prepared to abolish all the remaining checks, such for example as those which prevent the Lord Chancellor of England and the Sovereign from being Roman Catholics?" And it is certainly open to dispute, whether that be not the only fair and logical issue from the Emancipation Act of 1829; whether, that is, if there be nothing in the Allegiance of a Romanist to the Papacy that disables him from making and administering our laws, from serving and representing our Queen, there really can be anything in such Allegiance to the Papacy which would make it inconsistent with the safety and welfare of the nation that a Popish Sovereign should occupy the throne? The admission of Romanists to the Legislature—the ultimate governing power in the kingdom—and their promotion by the Queen's Ministers to the Cabinet and to Vice-Regal offices under the Crown, have driven us into this corner: that we are compelled to reconsider our fathers' Claim of Rights. Were they, after all, mistaken when they fought their way through blood and revolution to this conclusion: "That it is not consistent with the safety and welfare of these kingdoms that a Popish Prince should reign?"

It cannot serve any good purpose at present to travel minutely through other details of legislation, or to illustrate how other concessions were pled for and won, and no sooner gained than abused by being made the stepping-stone for still higher demands. Hours might be occupied tracing the Papal movements as to property and schools, children and other inmates in poorhouses, army and prison chaplains, colleges and universities, abolition of laws against Jesuits and monks and nuns, and all the other sleepless claims by which the managers and abettors of the Papacy urge on their adherents from Toleration to Equality, and from Equality to Supremacy. But we have travelled far enough along our two selected lines of Legislative Concessions—around which gather almost all the Acts of Parliament that need to pass in review—to give you a clear vision of what has been in the past, and so bring you now face to face with the vital issues of the day and the hour.

These words of the wise and learned M'Rie in 1852 were justified by

the then facts of the case. "The Pope, no longer a petty Sovereign in Italy, comes boldly forth as the earthly image of Godhead, clothed with the attributes of the Almighty, and challenging the sovereignty of the world as King of kings and Lord of lords. . . . Deity is the measure of his demands, and Deity is the pretext for his encroachments." These words are tenfold justified now, when by the Syllabus of 1864 and the Vatican Decrees of 1870, the wildest claims of the Mediæval Papacy have been riveted upon the conscience of every Roman Catholic—and the right of the individual or of the community to follow conscience—"the aboriginal vicar of Christ on earth," as Newman grandly styles it—has been sacrificed on the altar to an Infallible Pope! "Right has been legally extinguished throughout Romish Christendom, and the Will of the Pope enthroned in its place"—that was the verdict of Gladstone in 1874; or, as Shulte put it even better still in 1871: "The limit of the Pope's almightiness on earth is found only in his own Will."

Nor are these harmless, however ingenious, speculations of the schools, mere academical debates; they are living claims and active principles, abetted, defended, and promulgated in this land by some of the most skilful brains, and promoted by the most fanatical and unscrupulous zeal. "Popery is not merely an opinion to be tolerated with other opinions, but it is a militant power in the heart of every nation, fighting with large resources, practised skill, and devoted courage, against the principles of Civil Liberty, the Independence of the State, and every right and opinion that makes the lives of nations worth living." Dr. Manning proclaims aloud, and all the minions of the Papacy re-echo his cry: "The Royal Supremacy (the Reformation *in concreto*, the essence of all heresy) has perished, and the Supremacy of the Vicar of Jesus Christ re-enters England full of life." And the *Times*, repeatedly in 1873 and 1874, has uttered aloud the only rational and inevitable conclusion, "That if Manning really claims that the Pope is to define the limits of Royal and Parliamentary authority in Britain, he is placing the authority of a Foreign Priest above that of the Queen, as having a right to define the limits within which she is to be obeyed! And if the Roman Catholics of the United Kingdom endorse such traitorous pretensions, it would be an easy thing to justify, in sheer self-defence, the re-enactment of penal laws!" Not, indeed, against their Church, as a Church, not against Roman Catholics in the exercise of their worship and religious rites (however much we may abhor the idolatry and blasphemy of the same!), not because of religious beliefs at all, but because of their political principles, which they call religious, but which are destructive of Civil Liberty and of National Independence. They are "self-disabled" for occupying places of trust and power, in view of the safety and welfare of the State. They have "renounced their mental and moral freedom and placed their civil loyalty and duty at the mercy of another," and that other a Foreign Master. They are, as Denbigh boasts, "Catholics first and Englishmen afterwards;" and are therefore confessedly

“self-disabled” for rendering undivided allegiance to the Sovereign of these lands. And the calm sentence of Adam Smith in his *Wealth of Nations*, written in philosophical retreat far from the heat of these conflicts, is still our deliberate indictment of the Papacy and our argument against all surrender to its claims; and it cannot be too often repeated—“That the constitution of the Church of Rome is the most formidable combination that ever existed against the authority and security of Civil Government, as well as against the liberty, reason, and happiness of mankind.”

Finally, the proverbial three courses are open to Britain: (1) Submission to Rome, that is one solution of the problem. The acceptance of the Syllabus as we accept the New Testament—belief in the authority and infallibility of the Pope, as we believe in the Doctrine of the Holy Trinity or in the fact of the Incarnation—and the return of Britain into the family of Romish Christendom by the surrender of the Crown to the Pope, of the Parliament of St. Stephen’s to the Curia Romana, of the Cabinet of Victoria to the Cabinet of St. Peter’s; that is one way of peace, the peace of the grave, and nothing short of that ever will or can satisfy the enemy that is within our gates. Every other concession, made from what motives and based on what grounds you please, will only whet the appetite and quicken the zeal of the managers and abettors of the Papacy. No concession, ever made by this or by any nation, has induced the Papal Power to lower, much less to relinquish, its claim to supreme dominion and universal obedience. Rome offers no alternative, but absolute submission!

(2) Another solution is supposed to be found in the popular cry: a fair field and no favour; equal rights and privileges to all, irrespective of religious beliefs or what they may choose to call religious; everything from the poorhouse to the throne, as wide open for the Papist as for the Protestant! What then? Does it mean that the Protestant shall be as free to set up an *Imperium in imperio*, as you wish the Romanist to be—an openly proclaimed conspiracy, for instance, to bring Britain into subjection to Russia? Shall the Protestant, too, be free to open Colleges and Schools to teach principles of treason, in the interests of some Foreign Power, or to build monasteries and nunneries where his adherents and abettors may be secured as in a prison beyond the touch of British law, while they hatch their plots against British liberty and independence? Shall the Protestant, too, be free, first to swear absolute allegiance to his Foreign Master, and after all be trusted and promoted to highest offices in the service of the Crown and country, which he is avowedly plotting to betray? If not—if the Protestant may not owe allegiance to a Foreign Master as well as the Papist—then, what you propose is not a fair field and no favour, but a field in which all favour is given to the enemies and not to the friends of the country.

(3) The third course, the only one possible for us with our convictions and our history is this—Self-defence and No Surrender. Our fathers have shown us one way of self-defence. May be they erred in some

particulars ; may be some of the penal laws to which they were driven were, as they have been described, "pettifogging, revengeful, and cruel" ; may be we have done well to repeal and abolish most of these ; may be no one would wish to see many of them re-enacted ! But what means do we propose to reach the same end, which our fathers sought, "the security and welfare of the kingdom" as against its Papal foes ? We seem to be madly casting aside all our weapons of defence, one after another, and presenting our naked breast to men who are arming to the teeth against our persons and our liberties ! The silly cry has been raised that it is useless to take political guarantees against Roman Catholic claims ; that depends, whether or not Roman Catholics are the promoters and abettors of political claims—for against political claims, under whatever pretext made, you can have no other than political guarantees, securing the welfare and independence of the State, by force of arms if need be, and by penalties that shall strike down every openly avowed or legally convicted enemy of the Constitution and laws, or the liberty and self-government of the nation with single-eyed and impartial indifference, whether that enemy approaches under the title of Zar or Pontiff, whether he comes with a million soldiers at his back or with the plea of infallibility and supremacy on his lips.

Men of Scotland, our fathers knew how to meet the crisis and duty of their day ; cannot we do the same ? "Oaths" of allegiance, "Declarations" of loyalty, none of these seem to be fitted to confront the new emergency ; the Papacy—or at least the managers and abettors of the Papacy—will palter with all these in the future as they have done in the past ! What we need is a short, sharp, and explicit Statute, enacting, not on any "religious disability" ground whatever, but on exclusively civil and political grounds, "for the safety and welfare of the Empire"—that any man who avows himself to be, or is proved to be—in such allegiance with or under such obedience to any Foreign Personage or Power as would authorize or approve of interference from that quarter, under any pretext whatsoever, with the Civil and Religious Liberties of the People, the Independence of the Kingdom, or the Supremacy of the Crown (as representing the supremacy of British Law touching Civil interests over every person, class, and institution within the British Dominions)—that any man avowing himself to be, or proved to be, under such obligation, shall be held as politically "self-disabled," shall be legally declared to be disqualified for rendering true and undivided allegiance to the Sovereign of these Realms—and therefore self-disabled and legally disqualified for holding any office representative of the Crown, either in Her Majesty's Government or in the administration of the Empire. If you retort, But who is to be the judge ? How can it be tested whether any man's loyalty is genuine and his allegiance undivided or not ? My answer is—there are the Supreme Courts of Law, and there is Parliament itself which makes the laws ! Let this be tested and judged like any other matter of fact and of law. Any man—call him Protestant, Papist,

Panslavist, or what you will—who avows himself to be or is legally proved to be, under such allegiance or obedience to any foreign personage or power as disqualifies him from rendering true and faithful allegiance to his Queen and Country—must stand aside as self-disabled, not because of his religion or for any religious disability, but because he has subjected himself to a Foreign Master. He has ceased to be a free agent—he has forfeited his position as a British Citizen—he cannot, and he ought not to, be trusted in the government or administration of the British Empire. At any rate, whatever legal or technical difficulties may stand in the way—(that is a problem not for us but for statesmen and legislators to solve)—it is our duty to proclaim and to burn it in upon the conscience of the people, who are in the ultimate resort the rulers of the Legislators, of the Cabinet, and of the Crown itself, that it is absolutely certain—as certain as any demonstration in Euclid, that that Nation is doomed to perish and ought to perish which cannot discover and enforce some effective means, suited to the times, for convicting and casting out from its Legislature and Government any man or class of men who under any pretence whatsoever avow themselves to be, or are proved to be, attacking and seeking to overthrow the Liberties of the Country, the Independence of the Kingdom, and the Supremacy of the Crown. I care not, let me repeat, whether such men be called Protestants or Papists, whether they be abettors of the Pope or of the Czar, but I say again, that either they must be controlled and rendered powerless to harm the State, or Britain must prepare herself to capitulate to their demands and to perish! The Supremacy of the Crown—the Supremacy of the Pope—these are the two, and the only two possible issues! Both you cannot have—one or the other you must choose. Britain has made her choice;—let her stick to it in the name of God! Let her guard it for the safety and welfare of the Empire! That is our plea—impugn it whoso list! And we close with the words of Luther at the Diet of Worms: “*Hier stehe Ich ; Ich kann nicht anders ; Gott helfe mir ! Amen.*”

Do not say you cannot pray because you cannot speak much, or well, or long. Prayer is wrestling with God; the heart is the wrestler; holy faith is the strength of it; if by means of this strength thy heart be a good wrestler, though thou art ever so tongue-tied, thou wilt be a prevailer. Rhetoric goes for little in the heavenly court, but sincere groans have a kind of omnipotency.—*Daniel Burgess.*

GOD brings a soul out of spiritual Egypt by His converting grace. That is the day of His power, wherein He makes the soul willing to come out of Satan's clutches. Now when the saint is upon his march, all the country riseth upon him: how shall this poor creature pass the pikes, and get safely by all his enemies' borders? God Himself enfolds him in the arms of His everlasting strength which are those eagles' wings upon which the saints are both tenderly and securely conveyed to glory.—*Gurnall.*

AGED PILGRIMS' FRIEND SOCIETY.

 BY THE SOCIETY'S SECRETARY.

THE Annual Sermon in St. Stephen's, Coleman Street, will be preached (D.V.) by the Rev. James Ormiston on Thursday evening, May 21st, at 7 o'clock. We give early notice of this in order that the many friends of the preacher and of the Society may be able to make a preliminary note of the date of an engagement which is annually looked forward to with much prayerful interest.

The Centenary Fund has now reached a total of £5,000, which it is hoped will be considerably exceeded before its close on the 31st inst. The profits of the sale of "Inasmuch" have, through the kindness of the publishers, Messrs. R. Banks & Son, been transferred to this Fund, the total being upwards of £94.

No fewer than 1667 pensioners are upon the Society's books, and the outlay in pensions is steadily advancing; the Homes also need a large annual income for their adequate support; a total for the whole Institution of more than £43 *daily* being required.

The Scripture sanction for fixing 60 as the starting-point of old age is to be found in the last chapter of Leviticus; the period at which the brow of life's higher plateau is reached and the gradual descent begins; there or thereabouts we feel that mature age has taken us by the hand, to lead us gently down the hill. Impaired physical powers make it more and more difficult for aged men and women to obtain their ordinary work at a fair wage, and ultimately any work at all, increasing competition practically closing the door upon those over 60. But whilst all poverty and sorrow appeal to pity, these aged ones, in whose hearts is the fear of God, whose characters have been changed by the Spirit of God, who are disciples of the Lord Jesus Christ, and many of whom have come through the fire of affliction, and been softened and chastened by its refining touch, ought to be the first and peculiar objects of our Christian regard, and such the Society was formed to assist. They delight to dwell on God's watchful care of them during dark, troubled, and chequered scenes, and they love to trace His hand amid all the vicissitudes of their eventful pilgrimage. How especial the privilege of being permitted to serve our King, in thus assisting His poor and aged people! By careful selection the aid is bestowed on those truly worthy, who, when other sources fail, have light and cheer introduced into an otherwise dark lot, and whose last years are brightened by the sympathy and help which come from the heart and hand of Christian love.

During the 101 years of the Society's existence more than 8,300 aged pilgrims have received life pensions, amounting to upwards of £388,000, and who can gauge the burdens that it has, by God's blessing, lifted from the minds of weary ones, the misery averted, and the peace introduced into life's eventide?

Passing Events.

A MONTHLY RECORD.

MUCH pain has been caused in the public mind in consequence of the recent appearance in semi-state of the Court of St. James at a Requiem Mass held in the Roman Catholic Chapel in Spanish Place, London, for the repose of the souls of the late King and Crown Prince of Portugal. Of course the King's advisers were responsible for the incident, and it is earnestly to be hoped that the matter will not be passed over in silence. The inroads on the Protestant Constitution, made by the agents of the Papacy, have become extremely grave, and far-reaching national changes have lately come within the range of political and ecclesiastical possibility. The most serious aspect of the situation is that our rulers in Church and State appear to be utterly indifferent to the perils besetting the country.

One of the principal events of the month, so far as the cause of Evangelical and Protestant truth is concerned, was a prolonged debate in the House of Commons on the motion for the second reading of the Bill promoted by the Church Association for the repression of Romanizing practices in the national Church, known as the "Ecclesiastical Disorders Bill." An extended descriptive report of the proceedings appeared in *The English Churchman* (Feb. 20th, 1908). It is much to be regretted that by a manœuvre of the Ritualist party in the House the debate was postponed before a division was taken, so that the measure is practically dead for the present Session.

The subject of the use of the Mass Vestments in the Communion Service in the Established Church has been brought prominently into public notice, owing to the report presented to the Upper House of the Canterbury Convocation by a Committee of five Bishops. The report, substantially, is to the effect that in their opinion the vestments in question are covered by the "Ornaments Rubric," only they cannot be regarded as expressive of doctrine! Of a very different opinion was the late Sacerdotal liturgiologist, Dr. F. G. Lee, whose views were identical with those of the Church of Rome (and whose Communion he openly joined in his last days). In his learned "Glossary of Liturgical and Ecclesiastical Terms," under the word "Chasuble," he states, "It has become the distinctive *Sacrificial* Vestment of the Holy Eucharist." A fierce conflict on the entire subject is not far off, and the disruption of the National Church may finally be, by its means, brought about.

On February 10th the members of the C.M.S. Lay Workers' Union for London met at the C.M. House, to learn from the Rev. Professor Caldecott, D.D., of King's College, London, and Dr. G. Wilkinson, of Fuh-chow, the present position of the opium question. It might be asked, Dr. Wilkinson said in the course of his address, whether opium smoking had really any ill-effects, or whether the harm done by it was not exaggerated. It would be hard to exaggerate its evil effect, whether physical or moral. Its victims belonged to all classes; but it especially affected the poor, and was particularly noticeable among the sedan-chair coolies. It made travelling difficult, for not only were they late in starting, but they had fixed times during the day for smoking, and if they went beyond those times they were like bears with sore feet, and it was almost impossible to get them to go on. Opium smoking complicated the work of medical missionaries tremendously; indeed, if an opium smoker contracted a serious illness, especially anything to do with the lungs, they almost despaired of his case from the first.

Lord Kinnaird and Sir Andrew Wingate, K.C.I.E., are to preside at great united meetings for the reaffirmation of fundamental truths to be held in Kensington Town Hall on Friday, March 13th next, at 3 and 8 p.m. The speakers include the Archdeacon of London (the Ven. William Sinclair, D.D.), Dr. George Hanson, the Rev. F. S. Webster, M.A., and others. The Council of the Evangelical Alliance, under whose auspices the Meetings are organized, are arranging similar demonstrations in other parts of the Metropolis and throughout the Provinces.

Reviews and Notices of Books.

MEMOIR OF EBENEZER WILMHURST. Pp. 147. Cloth 1s. 6d.; leather gilt, 2s. 6d., postage 3d. extra. London: Farncombe & Son, 30, Imperial Buildings, Ludgate Circus, E.C. 1908.

This is a touching and edifying narrative of a devoted and deeply instructed minister of Christ. The name of the late Mr. Wilmhurst was an honoured one among a large body of God's believing people, not only at Croydon, where he laboured for fourteen years, but in other parts of the country; and now that he has entered into the joy of his Lord and Master, his memory will be lovingly and gratefully treasured by these, and especially by such as delight in the more distinctive truths of the Gospel of God's sovereign grace. His preaching of the Word was singularly characterised by a wise combination of sound doctrine and spiritual experience, as the several discourses included in the Memoir serve to show.