

THE  
GOSPEL MAGAZINE.

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

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NEW SERIES. }

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{ 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.

A GOSPEL MINISTRY OF FIFTY YEARS.

(Continued from page 72.)

No. IX.

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

COINCIDENTLY with the proposal that the new Church of St. David's should be set apart for the purposes of Divine Worship, a technical difficulty unexpectedly arose through the death of the ARCHBISHOP of CANTERBURY (Dr. John Bird Sumner); and the consequent elevation to the PRIMACY of DR. ARCHIBALD CAMPBELL TAIT. The kindly interest taken in our new Church scheme at Holloway, by HIS GRACE THE ARCHBISHOP, was for the moment placed in jeopardy. He, however, kindly expressed himself willing to see what could be done. At this anxious time the appointment to the Metropolitan vacancy was speedily hastened, and an Episcopal transfer from LINCOLN was made by the CROWN to the See of LONDON. A quiet and simple dedication service ensued, and all passed off to the satisfaction of those who had no taste for latter-day ecclesiastical sensations. The stone of foundation had been laid by the good and gracious EARL of SHAFTESBURY, K.G., at whose side stood the ever-beloved Rev. WILLIAM PENNEFATHER, B.A., Vicar of St. Jude's, Mildmay Park, who offered a fervent prayer,

and the first Vicar. It was splendid weather that 31st of July, 1869, and the work of erecting the sacred building progressed prosperously, no serious hurt having providentially occurred during the progress of the work. The one exceptional instance of a narrow escape through the giving way of a chain "sling," by which the heavy "font" was suspended in the air just a few seconds *while the mortar was being spread*. This suddenly gave way, to the foreman's astonishment, who had but barely sufficient time to withdraw his arm before *the ponderous burden fell!* The restraining providence of the mighty hand of GOD was most awful to witness! The holy eye and mighty hand of the all-seeing ONE had throughout guarded and covered every step. The gradual growth of the immense building was a study to behold, and it demanded the devoutest watchfulness and thankfulness. MR. EDWARD HARRISON and his Christian fellow Warden—MR. THOMAS FRENCH, were the strength and wisdom of those who were first and foremost in everything that was spiritual, wise, and foremost in all that was sound, believing, and true.

It is not purposed to go at great length over the nearly ten years of our ministerial service at St. David's, but much must be humbly related in summarizing the field of exceptional labour.

"FIRSTLY, then, bear *with a few words as to my own coming amongst* you. The Apostle PAUL refers his former flock—those amongst whom he had ministered some five years previously—to the circumstance of his 'coming' amongst them. He calls to their remembrance the manner of man he was when he first broke silence in that sinful city of Corinth in the name of his Master and in the interests of the kingdom of heaven. He tells them *how he came*, and how he came *not*. He came declaring unto them the 'testimony of God,'—substantially 'Jesus Christ and Him Crucified.' He came *not* unto them with 'excellency of speech or of wisdom' discharging his ministry. So when I humbly set foot in this parish upwards of nine years ago it was my prayerful desire, at however great a distance, to follow this apostolic example. I have remarked how we read in the 25th chapter of Genesis and 27th verse that Jacob, in contrast with his brother Esau, is said to have been a 'plain man. It was from my first coming here my desire, brethren, to be a 'plain man,' to

testify great truths, glorious truths, gracious truths, soul-saving truths in language so simple and plain that no one might put a wrong interpretation upon my testimony. You who have been associated with me in connection with this ministry must be my witnesses before God how far I have been enabled to act out that determination. Surely it has been my constant prayer that I might fully declare the Counsel of God; that I might hold nothing back through fear of man; that I might exalt the Lord Jesus Christ in His living Person and His finished work without let or hindrance of the flesh. I need not tell some who are present here this evening that I have had to endure a certain measure of hardness for the Gospel's sake; but I am prepared to say that by the grace of God I bless Him for all that hardness, for all those painful circumstances which have gone in some degree to characterize my stay in this place and in the midst of this people.

Well do I remember the *first* Lord's-day morning—that following the 25th of April, 1866—when for the first time I spoke in my Master's name in a little workshop within a few yards of the spot where we are now assembled together; and I also remember that on that LORD'S-day morning—that first Sabbath of my service here—there were but seven grown persons present. It was a day of small things, but the Lord gave me grace of strong conviction to believe that He had sent me here, and therefore it was not with a faltering foot that I took the next step.

SECONDLY, then, *as to the work I undertook*. I could not disguise the fact, as I looked around me, that a heavy amount of work must needs be done of a material kind before I could hope to gather, in any considerable numbers, those who might be disposed to come and hear the precious truths of the Gospel. However, the LORD enabled me to set my heart upon His Word, and that Word was very precious to me, for I had but lately tried it severely in another sphere. There I had been both privileged and constrained to seek means for the erection of a Church for my people, and I had but just, as I arrived here in the year 1866, by GOD'S blessing, succeeded. That undertaking implied a large amount of prayer, a large amount of physical effort, but the Lord enabled me in both, and inasmuch as He had granted me such a rich measure of success in the north I was not permitted to doubt Him or to call into question His

purpose as to St. David's. Therefore I looked up to Him in the confidence of a child-like faith and asked, in the face of all difficulty, in the face of what seemed to be a human impossibility, that He would send me *thousands of pounds* in order that a suitable Church might be erected in this populous place and also Bible-schools for the little ones. The HOLY SPIRIT enabled me to hope upon GOD'S Word and to trust Him for the exercise of His pledged power. I say pledged power, because, dear hearers, when GOD once brings His holy word of promise home to the heart of any one of His people it is the earnest of the fulfilment. I speak this to-night by way, I trust, of encouragement to some who have been waiting on the LORD a long season for some promised good. In His sovereign pleasure, as in His fatherly wisdom, He has seemed to withhold that promised good. My exhortation to these waiting ones is that wherewith the LORD addressed my own soul in my previous parish: 'Commit thy way unto the LORD; trust also in Him, and He shall bring it to pass.' I may just mention in passing, as I have quoted this text, that when I look into my little books of memoranda and the accounts I kept—for I had no committee, no secretary, no treasurer,—I stood alone in my work in the north, only that the LORD was with me, and I proved that to be sufficient—I find on the inside leaf of the little books this text written:—'*Commit thy way unto the LORD; trust also in Him, and He shall bring it to pass*'; and as I read again those words it has brought back to my mind how I used often to turn to that passage at the beginning of those account-books to have my soul refreshed when funds did not come in, and when all human sources of supply seemed to have dried up. And I am able to trace therein how a line has been drawn at one time and a line drawn at another time under those words:—'*He shall bring it to pass*.' So convinced was I, then, of this work being the LORD'S work at St. David's when I set foot here, that I wrote the same text in the new books of accounts, and there that text may still be found with many a line of emphasis drawn underneath it. Sometimes after prayer, at a late hour of the night, I turned to that precious passage and found refreshment. There was dew, as it were, from heaven ready to fall upon the waiting soul, and there was rain ready to descend, as it were, upon the weary spirit; and I found the LORD beforehand with me, for as surely as I got refreshing of soul and was

enabled to look up and hold on my way a little longer, supply—and that in abundance—was near at hand. In this, my new Charge, there was no Church; there were merely Mission-schools of a tentative kind; there was no stipend of a permanent sort for the clergy, and great difficulty was found in even raising a comparatively small quarterly stipend. There was everything, in fact, to be undertaken. A site alone was purchased; the conveyance expenses had yet to be met; nevertheless, the Lord had enabled me to commit my way unto Him, and to trust in Him; and I believed it was only a question of time for Him to 'bring it to pass.' I cannot, however, in passing from this point, allow myself to omit this one significant fact, that, on arriving here, I found two or three of God's faithful people had been engaged in united prayer for some three years, beseeching the LORD to send one of His own servants with His own truth into this place. Their testimony was, in after time, that GOD had heard their cry. I was thus, then, brought here, though I lay no emphasis on *myself*, if any one else had been sent here qualified by GOD's grace and enabled of His SPIRIT it had been just the same. Thus the LORD was pleased in His sovereignty to put honour upon my unworthy self and to give me the distinguishing privilege of coming into your midst. But if *I* was sent here in answer to prayer, then certainly this church, and that other building, not much less costly, within a few yards of this—our Bible-schools—were given in answer to further prayer. Indeed, so distinctly have I realized this, that within the last few days I have caused an inscription to be engraven on the porch of this church, which runs thus:—

'ASKED OF THE LORD FROM 1866 TO 1873. GIVEN IN COVENANT FAITHFULNESS 1873.'

Thus, after seven years' patient waiting and labouring, the LORD, who had enabled us to hope upon His Word and to trust His Covenant faithfulness, appeared for us, and it did seem to me—nor to me only but to others also—but right that there should be a public record made of that faithfulness of our prayer-hearing GOD. You know that we live in days when some of the great ones of the world are scoffing at all idea of prayer, and especially at persevering prayer. Oh, if there be any such here to-night, or if you know of any such, and have personal influence with them.

you will be only doing that which will magnify His faithfulness by pointing to this building as a practical proof that 'our GOD' heareth the petitions of His believing people.

THIRDLY.—A few words *as to the Lord's being with me*. We read how the Apostle Paul, when he was at Corinth, was assured (in the 18th chapter of the Acts) that the LORD was with him. 'Be not afraid, but speak, and hold not thy peace, for *I am with thee*, and no man shall set on thee to hurt thee, for I have much people in this city.' The LORD being with one, dear hearers, is the power of his work. Oh, that cry has gone up from my heart again and again with reference to my departure from this beloved sphere of service—'If Thy presence go not up with me, carry me not up hence.' But the LORD has given me fair evidence in my own mind, clear conviction in my own soul, that I must depart. You need me not, beloved, if *the LORD* needs me not here, and He is able, all-sufficient to supply your wants otherwise, not scantily but with the great riches of His glory in CHRIST JESUS. He holds the seven Stars—that is, the ministry of the Church—in His right hand. Oh, dear children of GOD, may it be yours largely to be enabled in prayer to seek the Divine blessing on him who has been, I rejoice to say, appointed my successor to minister CHRIST's Gospel in this place. The LORD coming up with my brother will come up to bless, will come up to comfort, will come up to cheer, will come up to do good in His good pleasure unto Zion, to build the walls of His own Jerusalem. See to it, I ask it once more, ye who know the efficacy of prayer, oh, see to it that GOD's servant needs not your prayers. Depend upon this, that in proportion as a people cease to be a people praying for their pastor, the ministry of that pastor will suffer, and so indirectly the souls of the flock will suffer. Oh, there are many who, from time to time to my knowledge, have cried out, 'My leanness, my leanness; woe is unto me!' and I have observed how these were not the praying ones; these were not the waiting ones; these were not so much the hoping ones; whereas the poor of the flock, the little ones of the flock, the tenderlings of the flock, who knew the efficacy of prayer unto the GOD of power and grace, ceasing not to cry unto Him, drew down blessing upon GOD's servant and upon GOD's ministry here. I speak this with some emphasis, because it has been one of my griefs in connection with my ministry here to remark how few seemed to cry to GOD in actual united prayer at the footstool of grace, though Sabbath after Sabbath the loving exhortation and

invitation went forth from the pulpit calling those together who professed, at any rate, to know the power of believing prayer. But, alas! how few responded. How few came together to seek the 'blessing of the LORD which maketh rich,' and to which He adds no sorrow. I believe—mark my language—that instrumentally GOD largely employs prayer for the furtherance of His cause and for the prosperity of His Church. I believe there is solemn truth in the observation of the Apostle JAMES, 'Ye have not, because ye ask not;' and, therefore, knowing the weakness of the past, I do urge you, my congregation—I am permitted to-night for the last time to address you as such, dear hearers—not to forsake 'the assembling of yourselves together as the manner of some is,' but to come humbly, hopefully, prayerfully in the name of Him Who has said, together for mutual exhortation and mutual intercession, to me "Ask and ye shall receive," for you shall then draw down a blessing upon this place the like of which it has not yet seen, and the fervent prayer of him who now speaks to you will be abundantly answered, that the latter end of the history of GOD'S work in this place may be better than the beginning.

FOURTHLY.—*As to the material results of the work in this parish, which the LORD has enabled me, His servant, in association with other of His servants, to do. After careful calculation I find that a capital sum of not less than £14,000 has been secured for the work of God in St. David's, since I came here. This calculation includes the capital sum represented by the endowment of £200 a year by the Ecclesiastical Commissioners. Now, where did that £14,000 come from? I ask it of myself, as a poor man, and I know I address many of the LORD'S poor to-night—I mean not only poor spiritually but poor temporally—where did that £14,000 come from? It came, dear people, from Him whose are the gold and the silver, and whose are the "cattle upon a thousand hills."* We asked and we received; we sought and we found; we knocked in our need and in our trouble and the door of plenty was opened unto us. And now this parish is furnished with a commodious CHURCH, free of debt, and with BIBLE SCHOOLS for 500 children, free of debt, while an ENDOWMENT of £200 a year is provided for the ministry of God's truth in all time."

CLIFTON, BRISTOL.

THE EDITOR.

February 21st, 1914.

(To be continued hereafter—D.V.)

## Wayside Notes.

### THE HAND OF CHRIST.

“*And immediately Jesus stretched forth His hand.*”—MATT. xiv. 31.

THE disciples were in a ship on the Sea of Galilee. The wind was contrary, and the ship was “tossed with waves.” The Lord Jesus, however, knew how His followers were circumstanced, and “in the fourth watch of the night” He came to them, “walking on the sea.” At first they were troubled at this remarkable sight, and “cried out for fear.” But Jesus immediately reassured them, and said, “Be of good cheer; it is I; be not afraid.” Then Peter said, “Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come.” Peter then “walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.” It was in response to that cry of distress that the Lord Jesus “stretched forth His hand, and caught him.” By His hand of power Peter was saved from a watery grave. Now, all believers are “the people of His pasture and the sheep of His *hand*,” and the hand of Christ is frequently referred to in Scripture in relation to His people. In dependence therefore upon the Spirit’s power and teaching let us take as the subject of our meditation the hand of Christ.

First, notice that it is a *hand of creative power*.

“All things were made by Him, and without Him was not anything made that was made.” Of Him it is written, “Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine *hands*.” He says, “I, even My *hands*, have stretched out the heavens, and all their host have I commanded” (Isaiah xlv. 12). Thus the heavens declare His glory and “the firmament showeth His *handywork*” (Psa. xix. 1). In like manner we have to say to Him, “We all are the work of Thy *hand*” (Isaiah lxiv. 8). Naturally and spiritually we owe our being to His hand of creative power. His hand is therefore a Divine hand. It is the hand of One Who is “before all things” and by Whom “all things consist.” It is an omnipotent hand, a hand whose unlimited power is being ever used on behalf of the objects of His eternal love.

Secondly, it is a *hand of redemptive grace*.

He Whose hand laid the foundations of the earth and "spanned the heavens," studding them with stars, hath also put His hand to the work of redemption. "Is My *hand* shortened at all, that it cannot redeem?" He asks. Surely not. He Who created all things is able to redeem His people from the curse of the law and to save them with an everlasting salvation. Accordingly, He came forth from His Father that He might "give His life a ransom for many." And when He had done so "He shewed unto them His *hands* and His side." "Behold (He said) My *hands* and My feet!" And what does "the print of the nails" in His hands indicate? Does it not remind us of His substitutionary death? Does it not tell us of the great purpose of His sufferings? Yes, "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

"See from His head, His *hands*, His feet,  
Sorrow and love flowed mingled down!  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"

Yes, His pierced hands tell of His atoning sufferings. "They pierced My *hands* and My feet. I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture." Are you, dear reader, leaning on His finished work? An aged lady recently said to the writer, "I'm trusting in the merits of my dear Saviour." Truly His merits alone are the ground of our hope.

"Here we have a firm foundation;  
Here's the refuge of the lost:  
Christ's the rock of our salvation;  
His the name of which we boast.  
Lamb of God for sinners wounded!  
Sacrifice to cancel guilt!  
None shall ever be confounded,  
Who on Him their hope have built!"

Thirdly, His hand is a *hand of mercy and blessing*.

His hand conveyed mercy to the leper. That poor man came to Him saying, "Lord, if Thou wilt, Thou canst make me clean.

And Jesus put forth His *hand*, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed ” (Matt. viii. 2, 3). The same hand conveyed mercy to the blind man at Bethsaida. “ He took the blind man by the hand, and led him out of the town ; and when He had spit on his eyes, and put His *hands* upon him, He asked him if he saw aught.” The blind man answered, “ I see men as trees walking. After that He put His *hands* again upon his eyes, and made him look up : and he was restored and saw every man clearly ” (Mark viii. 22-25). Another instance is the case of the woman who had a spirit of infirmity thirty and eight years. The Lord in mercy “ laid His *hands* on her, and immediately she was made straight and glorified God ” (Luke xiii. 13). How encouraging are such cases to those who are afflicted with the leprosy of sin, or who are in spiritual darkness, and are absolutely helpless to save themselves from eternal ruin. The woman “ could in no wise lift up herself.” What a picture that is of the helplessness of the sinner ! Christ, however, by His hand of mercy can cleanse from sin, open blind eyes and make the crooked straight. The coming sinner is welcomed by Him, however loathsome and defiled he may be. The blind are tenderly led by Him out of darkness into “ His marvellous light,” and the spiritually helpless are so wrought upon by His hand of power that they glorify God for His mercy. His hand of mercy is extended in blessing to all sorts of sinners. “ All they that had any sick with divers diseases brought them unto Him ; and He laid His *hands* on every one of them, and healed them ” (Luke iv. 40). He turns no case away. He says, “ All that the Father giveth Me shall come to Me ; and him that cometh to Me I will in no wise cast out.” Even the little ones may be included amongst the recipients of His mercy and blessing. Take note of this, ye Christian parents. It was He Who said, “ Suffer the little children to come unto Me, and forbid them not : for of such is the kingdom of God. . . . And He took them up in His arms, put His *hands* upon them, and blessed them ” (Mark x. 14, 16). Moreover, ere He parted from His disciples at His ascension, He, as their great High Priest, ‘ lifted up His *hands* and blessed them.’ Truly His hand is a hand of mercy and blessing to His people.

Fourthly, His hand is a *hand of preserving and delivering power.*

It was so in the case of Peter. "Jesus stretched forth His hand and caught him," and thus delivered him from his extreme peril. His people need His hand to preserve and deliver them day by day. They have no power to preserve themselves, but He says "I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right *hand* of My righteousness" (Isaiah xli. 10). What a precious promise to lean upon! Though the child of God fall, "he shall not be utterly cast down: for the Lord upholdeth him with His *hand*" (Psa. xxxvii. 24). Be of good cheer, then. "The Lord's *hand* is not shortened, that it cannot save." His hand is long enough to reach to the uttermost depths of your need, and, concerning all His sheep, He hath pledged His unalterable word that "they shall never perish, neither shall any man pluck them out of My *hand*."

"My name from the palms of His hands  
Eternity will not erase;  
Impressed on His heart it remains  
In marks of indelible grace:  
Yes, I to the end shall endure,  
As sure as the earnest is given;  
More happy, but not more secure,  
The glorified spirits in heaven."

Let us further note that His hand is *a hand of controlling and sovereign power*.

"The Father loveth the Son and hath given all things into His *hand*" (John iii. 35). He says "All power is given unto Me in heaven and in earth." He has power over all flesh that He should give eternal life to as many as the Father has given Him. He has power over "angels and authorities and powers," for they are "made subject unto Him." The Father having "set Him at His own right hand . . . far above all principality and power," "hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." What can He not do then for the benefit of His people! What need of theirs will be unsupplied! His hand of power worketh all things after the counsel of His own will for the present and eternal good of all His called and justified people. How comforting it is to know that our Divine Saviour is able to

control all things for the benefit of His own people and for the glory of His own name.

Finally, let it be observed that His hand is *a hand of judgment*.

Of Him we read, "Whose fan is in His *hand*, and He will thoroughly purge His floor, and gather His wheat into the garner ; but He will burn up the chaff with unquenchable fire" (Matt. iii. 12). The visible Church is here likened to wheat and chaff. The wheat represents the true saints of God, and the chaff represents the ungodly (Psa. i. 4). At present they are together, but when the Lord comes again He will separate the chaff from the wheat, and He will gather His wheat—His own blood-bought people—into the heavenly garner, "but (mark the solemnity of the words) He will burn up the chaff with unquenchable fire." "Then shall the righteous shine forth as the sun in the kingdom of their Father." What will be our relation to that hand in that day? Shall we be among the wheat or the chaff, the Godly or the ungodly? Blessed indeed will be our portion if we are amongst the number of those whom He will set "on His right hand." To such He will say, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Meanwhile let all such rejoice that the hand of the Lord Jesus is a hand of redemptive grace, a hand of mercy and blessing, and a hand of delivering preserving, controlling and sovereign power. To them He says, "Behold, I have graven thee on the palms of My *hands*; thy walls are continually before Me" (Isaiah xlix. 16).

*Bath.*

THOMAS HOUGHTON.

BE not discouraged on account of sufferings. The cross is the way to the crown. If we suffer with Christ, we shall reign with Him.—*George Hughes.*

THERE is no limited time in the court of heaven for hearing petitions. It is not like the court of earthly princes, for there is a free access any day of the week, any hour of the day, or the night, any minute of the hour. No time is unseasonable, so the heart is seasoned with faith. God's eyes are always open to behold our tears; His ears are always open to hear our groans; His heart is always open. For as we have not an High Priest to pray by "That cannot be touched with the feeling of our infirmities"; so neither have we a God to pray to That shall see us in distress and hear us call and cry, and never be moved.—*Z. Bogan (1625-1659).*

## Pilgrim Papers.

## WELLSPRINGS.

*"What time I am afraid, I will trust in Thee."*—PSALM lvi. 3.

MANY years ago, when the writer was with her beloved father and mother and some members of her family at the seaside, the verse which heads this paper was made memorable by a circumstance which formed one of those sweet surprises with which the Christian is cheered in passing through the world. At first we knew nothing as to the other inmates of the comfortable apartments in which we were located. Judge therefore of my dear mother's glad surprise when one evening when she was alone and with the drawing-room door open, she heard just these words—and nothing more—uttered on the next landing: "What time I am afraid, I will trust in Thee." It was as a direct message from the eternal throne to my precious mother, who was the subject of many fears. Naturally her interest was aroused, and she found on inquiring of the landlady next morning, that the rooms above were occupied by an invalid Irish lady and her daughter, come to our country in very reduced circumstances. On this occasion the daughter was compelled to go out, yet was reluctant to leave her beloved mother alone and unable to move from her couch. The aged Christian was urging her daughter's going, and encouraging her to believe that all would go well, and even if fears *did* overtake her, the God of all her pilgrim days would never leave her nor forsake her. And the aged saint spoke the encouraging words which so remarkably reached the ears of the occupant of the room below—"What time I am afraid, I will trust in Thee." My dear mother was made welcome the next day, when at the request of the Lord's prisoner she visited her, and they had some delightful intercourse during our stay in that house.

How these words have echoed down the ages, beloved reader, from David's day to our own. Full of fears are God's children. Fears are bound up with us; part of our suffering, fallen, tempted nature; the very expression of our hearts, so that we can not get away from them as we would. Not that we do not realize as many and as marked and as merciful deliverances as did Israel of old; but when the next cloud comes, we fear as much as ever. "Fears were in the way." Yes, in the very way of the saints. They fear in the sunshine lest their hearts should be uplifted and, as their mountain stands strong, lest the blessing of grace should become a snare. They fear likewise as they enter the cloud, just as did the three favoured disciples with Jesus on the Mount of Transfiguration. They fear lest they should wander, backslide, and forget the God they love; they fear lest they should not hold on to the end. They fear the fury of the oppressor, yet often hear it asked when deliverance has been granted, "And where is the fury of the oppressor?" They fear this or that Saul at whose

hand they will "surely perish." They fear the great enemy of souls will make short work of them and plunge his last fiery dart through their heart. They fear they are growing weary with the Lord's oft chastening, and much discouraged because of the little progress they appear to have made on the way Home. They fear that they will bring some awful reproach upon the holy Name by which they are called, and thereby the precious blood will be lightly esteemed. They fear they will be put to confusion and silence, and they cry :

"The Lord hath forsaken me quite,  
My God can be gracious no more."

They fear they will weary the best, the most patient, and most tender of friends, Who reminds them over and over again, "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding." They fear that the seventh trouble, though they have been delivered in six troubles, *must* overwhelm them; and yet their God again reminds them that "He hateth putting away," "He cannot deny Himself," and for Jesus' sake, He Who hath delivered and *doth* deliver, will yet deliver. Oh! these fears are all the unwelcome company of the elect family of God. It is a mark of grace exercising in them, or they would know nothing to the contrary. It is just because they *are* God's dear children that they are subject to fears, yet can not give up hoping and longing and looking for Him. How often is the language of dear Toplady truly expressed in them—

"Encompassed with clouds of distress,  
And tempted all hope to resign,  
I pant for the light of Thy face  
That I in Thy beauty may shine.  
Disheartened with waiting so long,  
I sink at Thy feet with my load;  
All plaintive I pour out my song,  
And stretch forth mine hands unto God."

Not that He condones the fears of His living family. He knows that they are the outcome of their fallen, suffering, tempted nature, and at variance with that renewed nature which "cannot sin." The warfare goes on; the wrestling "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Thus it is an evidence the Lord graciously uses for the encouragement of His weak and fearing ones, that it is because they *are* His that they fear. They fear from within. They know He is able and willing to save unto the uttermost and keep unto the end His own sheep, but they fear lest they are not of those sheep. They fear He may not have spoken the promise of them. They fear that the Shepherd's mark and secret sign may not be upon them. Yet these

little defenceless ones are just the ones who, though "Satan loves to try" them, do "Satan's arts defy," as we sometimes sing.

It is said, on the contrary, of the world which "lieth in the wicked one," "Because they have no changes, therefore they fear not God." So it is the children who have the changes—the alternating changes of fear and hope, cloud and sunshine, night and day—who fear God. This is not slavish fear, but filial fear. For there is a fear which betakes itself wisely and well into its strong hiding-place, even unto Him Who is able to save, the Almighty One Who is able to deliver. "In the fear of the Lord is strong confidence: and His children shall have a place of refuge." He is their only hope, their only harbour or place of repair. "The righteous runneth into it, and is safe." And they find it better to trust wholly and solely to the Lord than to put any confidence in man or in princes.

Fear is, also, another word for faith. "Fear" is the word used in the Old Testament for what is designated "faith" in the New Testament. It looks to God alone. It disowns all creature trust. It rejoices with trembling. And the language of our text encourages the poor sinking heart, "What time I am afraid, I will trust in Thee." The Psalmist had his varying experiences. He carried a "ten stringed instrument" with him. The lowest note sounded "Out of the depths have I cried unto Thee, O Lord." The deeps called unto the deeps, and waves and billows oft went over his head. Sometimes his harp was hung upon the willows, and no song at all sounded out from David's exiled heart. At another time he could only get as far as the string of hope and sing, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise Him, Who is the health of my countenance, and my God."

And at another time he was in the language of trust—the trust of our text: "What time I am afraid"—for I am not free from fears, frequent and many—"I will trust in Thee." And a higher note would sometimes sound out: "I will not fear what flesh can do unto me." A still higher note was set to faith's overcoming and singing, though the storm was perhaps breaking heavily overhead, and David triumphantly sang, "Through God we shall do valiantly: for He it is That shall tread down our enemies." And there is the tenth string, which shall ever be the final chord exultant of every believer, every little child of the family of grace—*Hallelujah* to Him Who is alone worthy of all adoration and praise.

"Thus said Jesus—'I will keep	ISA. LV. 4.
In safety My defenceless sheep	JOHN X. 11.
From sin and endless misery:	JOHN X. 28.
Seeking soul, I will keep <i>thee</i> .'	JOHN VI. 37."

It is, as the gifted and saintly Ambrose Serle writes, "Through the greatness of *His* might and not *their own*, that none of these, no, not the least, the weakest, the humblest, can possibly fail."

“ By His eternal strength maintain’d,  
 The weakest soul is sure ;  
 The life from Jesus once obtained,  
 Like Jesus, shall endure.

“ ’Tis self brings weakness and despair,  
 He quickly falls who boasts ;  
 Abiding power we only share  
 In Christ, the God of Hosts.”

Oh! child of God, if your experience has at all corresponded to the teaching of this humble article, may you by grace be encouraged to wait only and wholly upon the Lord. You have a wise and gracious resolve to trust in Him what time you are afraid. And you will not trust in vain. “ Whoso putteth his trust in the Lord shall be safe,” or, “ set on high,” as the margin gives it. And not one—the humblest, the weakest, the least—who has trusted in Him has ever been left desolate or put to confusion. None was ever yet disappointed of his hope in God’s “ end ” of the matter. It is because He is what He is and Who He is that your trust is graciously exercised and attracted and will never be put off. You know the prophet Jonah felt very near being cut off from the temple of his God. But he had a gracious resolution, a never-dying principle, within him at work which resolved that though he were “ cast out of Thy sight ; yet I will look again toward Thy holy temple.” And there is always room for that “ yet ” one more looking for the Lord’s appearing to His people’s joy ; and always argument why thou shouldst look “ yet ” this once more until He have mercy on thee, poor suffering downcast sinner, or humble seeker.

“ In Thee, O Lord, do I put my trust,” and He Who has undertaken your eternal life, believer, will surely care for the steps which lead up to it in these the days of your pilgrimage. “ For Thou hast delivered my soul from death : wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living ? ” Oh, yes! the saints’ feet are well kept for them, and He has promised that “ the wicked shall be silent in darkness ; for by strength shall no man prevail.” The saints are all in the Father’s hand and are preserved for ever. What Satan therefore does, knowing that he can not touch the “ life ” which is “ hid with Christ in God,” is to try to spoil the enjoyment, and shake the faith of this *keeping* truth in the hearts of the little flock. This wolf comes among the flock to harass and worry and wound those he can not destroy. But Jesus says He will keep His own sheep and keep their feet for them. So they are preserved for ever from the awful temptations and pitfalls and snares of the Evil One, and by preserving and overcoming grace they shall “ every one of them appear in Zion,” and come off the battlefield “ more than conquerors.” The weak are as dear as the strong to Him Who for each shed His precious blood. Hence all are equally safe in His keeping. They shall each and all see the enemy “ turn back ” because God is for them. Therefore these words should encourage their hearts

now—whatever dark experience they may be passing through—to say, “What time I am afraid, I will trust in Thee.” *In Thee* because of what Thou art. The same thought is given us in Isaiah xxvi. 3: “Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee”—not because of the man of God’s trust, but because the man of God has been led by all-prevailing grace to trust his God for what He is. The strength of the verse lies in the word *Thee*—the God Who performeth all things for His people; the God of the eternal ages; the God of the promises; the God of Abraham, of Isaac, and of Jacob; the God Whose right hand doeth valiantly and Who bringeth mighty things to pass.

Fear not then, dear child of God. There is no ground for fears; there should be no room for them either. But if and when you *are* afraid, may grace so exercise your heart that you look off all else, away from all your fears and misgivings and unbelief, and trust in the Lord. Yes, “Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength” (*margin*, the rock of ages). See in what a Royal Pavilion you are hidden. Shielded from every enemy who would, but can not, swallow you up; kept in peace, even the promised “perfect peace,” amidst the strife of tongues; rested beneath the shadow of “a great rock in a weary land,” and guarded, guided, upheld and provided for, what have you to fear? “Nothing shall by any means hurt you,” is the promise. “These things” which threaten to overwhelm our frail bark, and cast us adrift upon shoal or quicksands, and tempt us to cry out for very bitterness of soul, “All these things are against me,” are made to “work together” for our good. It is the beloved Romaine who says: “If worldly men knew what infinite service they do us by their opposition, they would alter their behaviour; for they are our real friends, though they do not intend us any kindness. They make us sit looser and freer from the world than we otherwise should do; and when we are willing sometimes to take a little rest, and our love and zeal begin to abate something of their ardour, then they stir us up and make us mend our pace Homewards. Thus the Holy Spirit makes all things to work together for our good; even outward opposition, sanctified by His grace, helps us forward, and enables us to run the faster after Christ.”

R.

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Jehovah reigns. Never let this depart out of your mind. He is God of the armies of heaven, and He is Captain-General of all the armies upon earth; and Jehovah is your God, your God in Covenant; and therefore you are safe.—A. M.

THERE is no morning on which we can arise and go forth into the world, and say, “No enemy will come out against me to-day.” There is no night in which we can retire from that world, and think to find safety in the solitude of our own chambers, and say, “No evil can enter here.”—B. Bouchier.

## THE FRONTISPIECE.

NAZARETH, GALILEE, AS WE SAW IT IN 1878.

THIS City is one of the four principal Colonies of JEWS now resident in Palestine, the remaining three being Jerusalem, Hebron, and Safed. Formerly it was one of the chief Rabbinical schools. Until quite recently, this stronghold of Jewish traditions was left practically untouched by the Christian Churches. This sad reproach at length, however, has been in part removed, and the Name of Messiah, "Jesus of Nazareth," is now being systematically preached to the Tiberias Jew. May the GOD of ISRAEL be pleased to work mightily there amongst His ancient people!

**Sermons and Notes of Sermons.**

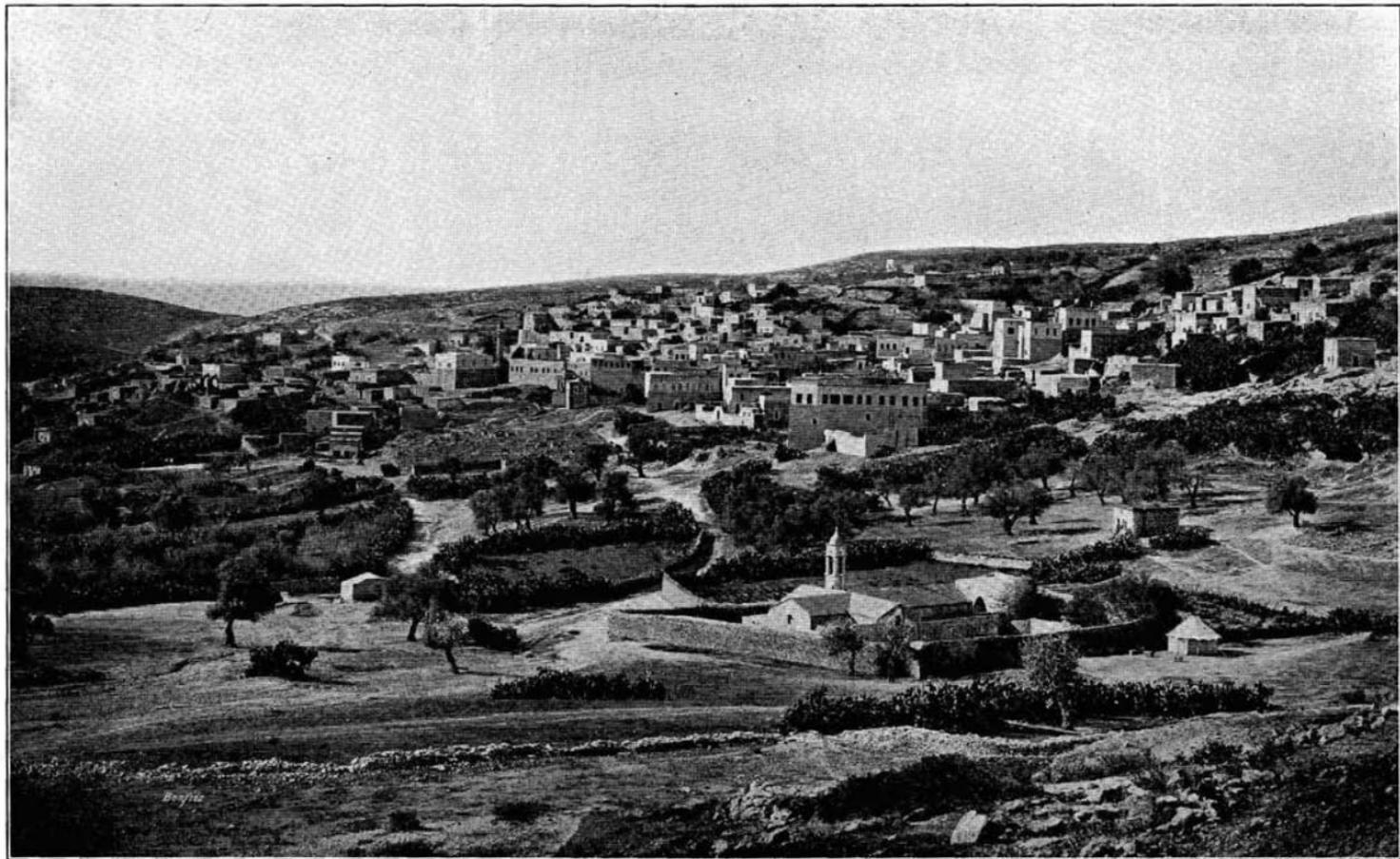
## THE POTTER AND THE CLAY.

NOTES OF A SERMON PREACHED AT ST. MARY-LE-PORT, BRISTOL,  
BY THE RECTOR, THE REV. J. ORMISTON, ON SUNDAY EVENING,  
FEBRUARY 8TH, 1914.

*"But now, O Lord, Thou art our Father: we are the clay, and Thou our Potter; and we all are the work of Thy hand."*—Isa. lxiv. 8.

DEAR FRIENDS,—It is now about eight years since I last spoke on this precious inspired portion of God's holy Word, and the record of which I am accustomed to keep in the margin of the Bible I speak from informs me that I also preached on it twenty-four years ago. It is a very rich treasure, very sweet, very weighty, very lasting. It is also most satisfying. It speaks fully the Gospel, the same for definiteness and truth as we have known it of old. I do not know what your spiritual experience may have been, dear children of God, nor for how many years you have believed implicitly the Gospel of grace. Some of you have been a long time in the way, and are now looking for a speedy change, the departure to be with Christ "which is far better." I would say to you, "Hold that fast which thou hast, that no man take thy crown." God's people are all provided for in Christ Jesus, one in this measure, and another in that, but all are fully provided for. And thus they are a satisfied people. How greatly satisfied you should be, dear children of God, that you have this provision set apart for you definitely, and who knows how much more of His riches in grace may not be provided for you?

Our text begins with a good word: "But now, O Jehovah, Thou art our Father"—that is a good word. But what a claim to make through grace, of a truth, solemnly and definitely—"Our Father."



NAZARETH, GALILEE, AS WE SAW IT IN 1878.

"But"—I want to emphasize that precious little word—"now Thou art our Father"—is that so? Is He now our Father? Are you sure of it? Does grace, free, sovereign, eternal grace assure you? Does it speak this precious truth abidingly to you? Oh, it is meant for the saints. You are looking, are you, for very great things? They are promised in the Gospel, they are pledged in the Gospel. He has faithfully promised and He will not forego them. "He is faithful that promised." Do you believe it implicitly, without questioning it? Are you convinced this hope is yours? Oh, child of God, it is yours—most assuredly yours. The promises are made by a faithful, covenant-keeping God, made by One Who never erred. Oh, He has spoken great things, marvellous things, choice things, abiding things, and they are spread out before your faith. God is addressed here, "But now, O Lord, Thou art our Father." Oh, what a Father He is! What priceless promises has He made to His believing people, and they shall have these things, sure and steadfast, they are all in Him. He gives His people a very humble view of themselves: "We are the clay," so truly does He give the grace of this exceeding humility to His dear, dear children. He enables them to say of Him, "Thou art our Father; we are the clay"—refuse, the vile part of us is that which the seed of the natural woman brought forth. We are all the children of fallen Eve, we are all partakers of her iniquity, we all share with her in her far away standing before God. But He has mercy on His people and He makes a difference. He makes a difference between man and man. He puts apart one and sets aside another. He saves His people from their sins, from *all* their sins, from the sins of their youth, and from the sins of their old age. He is a great God, a forgiving God. What compassion He has on His people! Oh, what grace He has shown them, thousands of years has been showing them grace abounding. He makes a difference between those He justifies, and the unjustified ones. "These, saith He, are Mine." Yes, His by choice, sovereign choice, yesterday, to-day and for ever His. And "He is in one mind" and none can turn Him. None can turn Him away from them, they are His chosen people. "This people have I formed for Myself"—for none other—just for the Deity are they formed. "But now, O Lord, Thou art our Father," and is that fairly settled for every one here, and if so, how comes it about? This is the language of faith, the language of believing children who say "Thou art our Father"—the Lord found us in our sins, we were altogether sinful and He sought us out, and found us as He willed to do. What a searching of hearts, what a setting apart of persons! What a price He put on His people. He gave His Son notwithstanding His excellence and perfection, gave Him for our sins. Oh, what a giving, what a gift! And, dear friends, it is important I should emphasize *your* interest in the Saviour, all depends on this. You have seen Him go to the cross burdened with the guilt of a multitude no man can number. "The Lord hath made to meet upon Him the iniquity of us all," it says in the Blessed Word, all—all that were represented by

Christ Jesus, their iniquities met on the Saviour Himself. Holy justice demanded her claim, and He suffered the death of deaths, He suffered the extremity of death. Jesus did not beg and therefore did not receive mercy as a dying sinner. He possessed, He inherited by imputation a load of guilt; it was made His sin. It is perfectly reverent, dear children of God, to say that Jesus Himself incurred in His own Person all the guilt, and all the iniquities of His dear people whom His Father had given Him to save. "Jesus did it, did it all." He exhausted the last drop, He paid the whole price, the utmost price of His Church's redemption. He paid it all off, He left nothing at all—nothing of responsibility, or liability, or guilt. He rendered the whole sum. Do you believe it, are you quite satisfied about it? Is your conscience at rest about it? Are you prepared to meet your Maker—in ten minutes more? ten minutes, if you are spared—and you do not tremble? You are a forgiven sinner, are you settled in Him? Then "who shall lay anything to the charge of God's elect?" God has justified His people from all their sins. Their sins passed in the days of Christ's judgment, their sins passed to Him, and He answered for them all.

And faith adds this marvellous revelation, "We are the clay," the clay of the streets, the offer of man-vile clay. Put "vile" before it when you come to it next time, own to it—own to the truth of it—own to the accuracy of the statement. "We are the clay, and Thou," blessed Lord, "our Potter," and what wouldst Thou do with the clay? What is clay good for, baked, hardened clay? God takes no account of His refuse clay, blessed be His Name. He spurns it, casts it out, and gives the poor sinner the assurance of His grace that He forgets, as well as forgives. "Their sins and their iniquities will I remember no more," that is the true, faithful Word of God, He has pledged it to you who believe. "We are the clay, and Thou our Potter." We leave ourselves in Thy hands, O Lord, to do what Thou wilt with us for Thy Name's sake! How great is that Name! How abundantly He pardons, puts away from His presence and from the court of His judgment the vile thing. And His dear people whom He washes from all sin give Him all the glory. "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen." Do you often sing that song? Oh, honour Him, give Him all the praise, He bought us, He redeemed us. "We are the vile clay, and Thou our Potter," our merciful Potter, "we all are the work of Thy hand." I have been looking very carefully into this matter, it says here, and it is true, "We all"—all God's people, His elect people, His chosen people, His believing people,—we all without exception are Thy work, "the work of Thy hand"—it does not say it would take both hands. He is omnipotent. Power belongeth unto God—that is true, incontestably true. He is omnipotent with His one hand, He is omnipotent *even* with one hand, and here it is described as the work of *one* hand. Per-

haps my youngest hearer to-night who has a desire to be right will take a note of that and underline it. We are all chief sinners, we are all plucked out of hell's blackness and misery just through the grace of our Substitute. "Behold the Lamb of God, Which taketh away the sin of the world." This is how the elect do not inherit eternal condemnation: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Be satisfied with that, well satisfied with that. This is the work of God for His dear people who believe, who "wholly lean on Jesus' Name."

"On Christ the solid Rock, I stand,  
All other ground is sinking sand."

Those who have been received in Christ Jesus are the accepted and elected. They believe in virtue of their election, and give all the glory of their choice to the living God. "Not unto us, O Lord, not unto us, but unto Thy Name give glory, for Thy mercy, and for Thy truth's sake."

Now, dear friends, I must leave this blessed text in the sovereign hands of the Lord Jesus Christ. May He love you, dearly love you, and He will not change His mind. He is of one mind, and no one is able to reverse it.

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### PERFECT SECURITY.

THE SUBSTANCE OF A SERMON PREACHED IN CHRIST CHURCH,  
DÜSSELDORF, ON SUNDAY MORNING, NOV. 23RD, 1913, BY THE  
VEN. R. J. NOYES, B.D., CHAPLAIN.

*"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."*—JOHN X. 28.

THESE are the words of "the Good Shepherd," the Lord Jesus Christ, concerning His sheep. For them He came into the world: "I am come that they might have life" (v. 10). For them He laid down His life: "I lay down My life for the sheep" (v. 15). In the aggregate, they compose the one flock of which He is the Shepherd. "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one flock [not "fold" as in the A.V.], and one shepherd" (v. 16). This is "the Church" in the Scriptural sense. This is the Church of God—the whole company of the called by grace. "Them also I must bring, and there shall be one flock." They hear His voice, they believe His words, and they follow Him. How wonderful is their salvation, how perfect their security!

1. Let us notice the gift. The gift which the Good Shepherd bestows upon His sheep is *eternal life*. "I give unto them eternal life." These are words of deepest import. The Lord Jesus speaks of this gift, and defines its nature, in His intercessory prayer, John xvii. 2, 3: "As Thou hast given Him power over all flesh, that He should give

eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent." Only some little can we grasp the meaning of these wonderful words. They tell of the marvellous gift, and God's children have that gift in present possession, and realize some of its preciousness, but all that it means to them it will take eternity itself to unfold. It involves their sharing the glory of their glorious Head and Saviour, as He prayed: "And the glory which Thou gavest Me I have given them; that they may be one, even as We are one"; and again: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me" (John xvii. 22, 24).

Let us consider attentively our Lord's words: "This is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent." Apart from God in Christ, all is death! "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son, hath life; and he that hath not the Son of God hath not life" (1 John v. 11, 12).

In Rom. vi. the Apostle reminds the saints of the time when they were "servants of sin," and he asks: "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death" (v. 21). The ungodly and wicked are hastening on to their doom, if grace prevent not. The Lord Jesus says of His sheep: "They shall never perish." Then, all who are not His sheep are *perishing* sinners. What a solemn thought! May the Holy Spirit cause it to sink deep into some hearts. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

This glorious gift can not be merited. It is a "free gift" purchased by the expiatory death of the Lord Jesus Christ. "Ye are not your own, for ye are bought with a price" (1 Cor. vi. 19, 20).

2. Let us ponder the gracious assurance: "They shall never perish." In these words we have the doctrine of the final preservation of the saints; the truth expressed in Psalm xxxvii.: "For the Lord loveth judgment, and forsaketh not His saints; they are preserved for ever" (v. 28); and in 1 Peter i. 5: "Kept by the power of God through faith unto salvation."

This is a doctrine most comforting to all those who have learned the utter sinfulness of their hearts, and their inability to keep themselves; and whose dependence, by grace, is upon God alone as their salvation, and whose prayer is, "Hold Thou me up, and I shall be safe."

When the Lord says, "I give unto them *eternal* life," He presents the truth positively, and final preservation is surely implied. But, in order that there should be no mistake, He heaps assurance upon assurance, putting the truth negatively also: "And they shall never perish," and then adds: "Neither shall any man pluck [snatch] them out of My hand."

Nothing can shake the truth expressed in these words—our Lord's

own words—but we may note further, for our comfort, that it is confirmed and established by other verities revealed in the Holy Scriptures.

(a). By the Covenant of grace. In Hebrews xiii. 20, we read: "Now the God of peace, That brought again from the dead our Lord Jesus, that great shepherd of the sheep, *through the blood of the everlasting covenant.*" The everlasting Covenant of grace is the eternal purpose of God, unfolded to us in Rom. viii. 28-30: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." This purpose He will unquestionably carry through, in the riches of His grace, according to "His great love wherewith He loved us." His love which is unchangeable, His will which can not be frustrated, and His power which is almighty, are all pledged to the eternal salvation and glorification of His people, as our Lord declared when on earth: "I came down from heaven not to do Mine own will, but the will of Him That sent Me. And this is the Father's will Which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day."

(b). By the unchangeableness of God, Who declares: "I am the Lord, I change not" (Mal. iii. 6) and, "My counsel shall stand, and I will do all My pleasure" (Isa. xlvi. 10). The idea that God would love one of His children at one time, and afterwards love him not, is altogether contrary to His revealed character. He Who sees the end from the beginning, "rests in His love." As there was naught in the fallen creature to call forth His wondrous love, so He Who foresaw all that that creature would be, or do, will not cast off His loved one; for,—

(c). Salvation is IN CHRIST, and not through any merit in us, be it repentance, faith, or good works. In Him we have been sanctified—separated and set apart for Himself by the power and grace of the Holy Ghost. "In Whom we have redemption through His blood, the forgiveness of sins." In Him we are accounted righteous. We see therefore how immovable our hope is. It lies as an anchor within the veil. It is in heaven, where our Lord Jesus is. It is fixed upon Him. Our life is "hid with Christ in God." "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). There is no doubt about this, for "whom He justified, them He also glorified," is God's purpose. "If God be for us, who can be against us?" This precious truth is further strengthened by the consideration of,—

(d). The power of God. The Lord Jesus said: "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." In these words He declares that no one—

no being—no, not Satan, who “as a roaring lion walketh about, seeking whom he may devour”—no one, neither man nor devil, shall snatch them out of His hand, and then He shows the impossibility of this, for He continues (v. 29): “My Father, Which gave them Me, is greater than all; and no man is able to pluck them out of My Father’s hand.” And then, to finally clench the matter; to show that His words are the words of God, His will the will of God, and His power to keep the power of God, He adds: “I and My Father are one.” How perfect is the security of God’s saints! Yet they need such assurances as these, for at times they have many fears. They fear when, through frailty and temptation, they have fallen into sin, and only the Covenant engagements and precious promises of God, which are all Yea and Amen in Christ Jesus, can revive them again, and remove their fears. Sin is a very real, and a very terrible thing to the children of God, quite a different matter from what it is to those who make the old, old objection: “Shall we continue in sin, that grace may abound?” (Rom. vi. 1.) “If these things were true,” it is often said, “we might live as we like, and yet be saved at the last”! It is recorded that a man once said to Mr. Spurgeon, “If I believed as you do, in a finished atonement, I would live as I liked—the thing being settled, I would enjoy the pleasures of sin.” “Yes,” said Mr. Spurgeon, “you would do so because you are yet an unregenerated man. If you had the faith of God’s elect, you would live for Him Who had saved you.”

If a child of God has fallen into sin, communion with God will be interrupted; assurance will vanish, and even hope may be lost, and a cloud brought over the soul. And God’s chastening hand will be laid upon him, as He sees fit. “For whom the Lord loveth He chasteneth.” But by the grace of God he will be brought to Godly sorrow and true repentance. He will be led, once again, to draw nigh to God in Christ, to confess all, to seek for a fresh application to his conscience of the precious blood, and to realize that all his salvation is in Christ. The Lord’s word to him is: “I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee” (Isa. xlv. 22). Without such repentance, without such a return to the Lord, there is no evidence of sonship.

But the child of God can not rest in a state of darkness. As the needle returns ever to the pole, so must he return to God his Father, and to Christ his Saviour and Lord, and such a precious assurance as that of my text becomes a ground of consolation—“I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.”

In this way the children of God learn to walk carefully and prayerfully. Even the slips and falls of the saints work for their good. As one who had a deep experience of these things wrote:—

“Sin for my good shall work and win,  
Though ’tis not good for me to sin.”

Thus, they come to know more and more of the radical evil and corruption of their hearts, and at the same time get to know more fully the free-grace salvation of God. Christ's finished work becomes their sole ground of confidence, and the promises of God in Christ their hope, and comfort, and ground of rejoicing.

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### PEACE.

A SERMON PREACHED BY THE LATE REV. J. E. WALKER, M.A.,  
CHELTENHAM, MARCH 21ST, 1886.

*"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."*—ISAIAH xxvi. 3.

THESE words are taken from a triumphal song. They are in direct contrast to those of the preceding chapter, in which is prophecy of the fall and destruction of Moab. Moab, for all its pride and luxury and self-security, shall be brought to desolation. Though like Edom she had made her nest as the eagle, who loves to have its eyrie on the top of the loftiest rocks, she shall be brought down even to the ground, her strong cities shall be a ruin, her defenced cities a heap. And Moab, in her pride and self-confidence, is a vivid type of the world—the world which in our hearts too often we envy because it seems so beautiful and looks so fair. Yet what is the hope of the world? In their moments of calm reflection the worldly themselves must acknowledge that a future of terror awaits the world. The world which in its gaiety makes merry where the Son of God was crucified, and the Precious Blood was shed for the mercy of men; which in its pride and self-righteousness considers its own merit an all-sufficient title to eternal life and loftily disdains the Divine merit and righteousness of the Christ of God—what can be before such a world but judgment and fiery indignation? She is a rebel against the Majesty of heaven's mercy, armed against the Most High in the defence of His holiness and grace, and taken with her weapons upon her, red-handed in her guilt, the persecutor of the saints and the enemy of God, what can await her but the sentence of condemnation and the execution of wrath?

But when Moab shall fall, Zion shall arise. Even before the lofty city of the world is laid low in the dust, the true Israel shall sing this Te Deum, "We have a strong city; salvation shall God appoint for walls and bulwarks." And while ruin and desolation hasten to overtake those who have trusted in merely carnal confidences, these calm and holy words shall be the eternal anthem of all who have put their trust in the changeless love and mercy of Jehovah. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

The Hebrew words are, as is shown in the marginal reading, more expressive than our authorized translation: "Thou wilt keep him in peace, in peace." The other Hebrew words are incapable of expression in any translation, but lend a beauty of rhythmical emphasis. The rendering, however, given in our version is on the whole eminently

satisfactory: "Whose mind," or "whose heart, is stayed on Thee, because he trusteth in Thee."

The words represent the Divine love as a Home: as a Stay or Support: so, lastly, telling of the gift which God bestows upon His own, in this blessed peace.

I. The grace and love of God are likened to a Home, and the soul is said to trust *in* Him. The soul that knows the mercy of God runs *into* Him and there dwells, as in a safe and peaceful home. Oh, if there is one thing more terrible than another in the state of a soul out of Christ and a stranger to the grace of God, it is this, that it is a *homeless* soul: and when the night of death comes, with its storm of agony and fear that must shake the foundations of all earthly comforts, where shall that unhappy soul look for home or refuge? We may have many homes on earth; we may have a home in the favour of the great (it matters little whether a cottage or a palace were our home when the foundations of both are shaking); we may have a home in the hearts of our friends—and that indeed is a sweet home—but if our friendships be only for time, if they be not consecrated by the love of Christ, death shall bereave us of that home also. The only home that shall afford us abiding shelter and restful peace in the hour of death or in the Day of Doom is this Home in the immutable mercy of God in Christ the Saviour.

And remember, *God Himself* is our Home. "He trusteth in *Thee*." It is thought a philanthropic and benevolent act—and so indeed it is—when wealth endows or builds almshouses and asylums for the shelter of the orphaned or the needy, and for the ministry to the sick. How much more did they cherish them within their own home! Now God has erected no asylum, if we may so speak, afar from Himself: He has built no almshouses of grace at a convenient distance. The Home to which He gives us welcome is *Himself*, His own heart, the doors of which are thrown wide open to embrace us. There He welcomes us and gives us sweet entertainment in His own everlasting love. The quietude of the very life of God shall enfold us within the wings of its own gentleness and peace.

It is then the Heart of a *Father* that is the Home of the forgiven soul. It is the home of the prodigal son, where, as Augustine somewhere says, "We also, like that forlorn child, weep on the Father's heart after all our rugged ways." The Divine Love is not a palace upon whose lofty, majestic portals we gaze with awe and admiration, but whose wind-swept corridors seem to us chill and dreary, so that our heart is sickened for want of a home. God's Presence shall be a hearthstone around which the children may gather. It is a Home, lighted by the light of the Father's face, and warmed by the undying fires of the love of Christ in the Blessed Spirit, where all is home-like and sacred. For there is in truth a *home-like* look in the Fatherhood of God, and to the soul received and welcomed by the grace of God in Christ, He is a homelike Rest, a very loving Father. Heaven is only the immediate Presence of the Divine Love. The state and mag-

nificence of heaven will suggest no idea of distance, like the poor ceremonies of earthly courts, but will only inspire with that reverence of love, without which, in its measure, even human love loses its beauty. Temporal glories lose their enchantment by too near an approach, which soon causes disillusion; but the eternal glory only becomes more beautiful when it is our familiar Home and tranquil rest.

But to know what this Home is, it is necessary to be within it, not merely that we stand gazing upon it from without. It is when we are sitting by our own fireside and hear the wind raging abroad and the rain beating on the casement that we appreciate the comforts of home. Then we thank God for the shelter He has given us from the blasts that moan like uneasy spirits over the world, and we think with pity and compassion of the homeless abroad and unsheltered in the pitiless storm. And to be within the heart of God, we must enter by the door. The walls are too high for any effort of human merit to hope to scale them. He who in self-righteousness would try to climb them will but fall and be broken to pieces for his presumptuous self-confidence. Entrance is only by the Door, and Christ is that Door of merit and mercy—too lowly in His passion-story of love for the world's pride, but just such a gate of mercy and of grace as the sinful and the poor in spirit love. In Him all the Father's heart is opened and, sheltered beneath the sweet eaves of the merit of the Son of God, the children of His grace may gather safely in a Home that shall never fail them in their need and sorrow, until at last the same heart, which was their rest and peace on earth, shall in their translation to the high Presence-chamber of the King's love, be their everlasting beatitude in heaven.

II. But God is a Stay as well as a Home; for the inspired Prophet sings: "Thou wilt keep him in perfect peace, whose mind is *stayed* on Thee." The world may well be compared to the sea—the beautiful, fickle, changeful, treacherous sea. Such is the world. Oh, trust it not; for it smiles but to betray, and allures but to ruin. The sea has ever been the emblem of change and inconstancy. It smiles and sparkles in the sweet sunshine to-day, and to-morrow it may lash itself in fury and be covered with the foam of its curling, wrathful billows. It seems a peaceful, golden path in the moonlight at night, and ere morning it may be white with the splendid magnificence of its anger. And the saintly heart, while in this world, is like a seafarer, voyaging upon such a sea. Well then may he lift up his weary weakness to God in the prayer of the sweet Psalmist, "Lead me to the Rock that is higher than I." If the sea is the emblem of change and mutability, the rock is its direct contrast in its created steadfastness and unshaken strength. And such, and infinitely more, is the love of God to His children—the Rock of Ages, upon Which when the feet of the faithful soul are set, it may calmly look upon all the seething cauldron of the world's hatred, persecution and temptation, and know that their furious waves shall break in vain foam around the feet of its High Refuge. The spray of the bitter sea may blind and drench,

but can not drown nor confound the weakest who is hidden within the Smitten Rock, for Its clefts are the blessed wounds that receive and assure the trembling rock-doves, who, in the forsaking of all self-confidence, flee, as if broken-winged, into the mercy of the Crucified.

But the saint is a pilgrim, a wayfarer: for, resting in God's love as his Home of love, he has to travel to the Home of the peace and joy which are in God's vision: as it is written in the Canticles, "Who is this that cometh up from the wilderness, leaning on her Beloved?" There mystical allusion is made to the Church of Israel, wandering in the wilderness like a weak, forlorn woman, but supported by the strong arm of her God. Now as the soul is on its long wilderness-travel, it may not lack the same living and Divine grace, for grief besets the Church, and widowed of all earthly joy, it must lean only upon the love that never wearies, nor ever tires. Oh, when the heart is weary and fainting, how sweet, how tender, yet how strong is the hidden love of God, the fruit of Christ's blessed intercession, secretly ministered by the Holy Comforter. How that unseen Presence calms the fainting heart and upholds the trembling steps. How often in hours of sorrow does a silence fall upon the soul, unbroken by all the conventional and kindly-intentioned words of sympathy, for none of these voices really reaches the heart. It is better so: for then, in that silence of earthly comfort, in that voiceless solitude of sorrow, the Presence of Christ comes nearer, and—we hardly know how—an unearthly peace and comfort steal into the heart, cooling its fever of unrest till it feels that it is leaning on the very love and the very strength of God. This is not the fatal sign of collapse and death, as when a hush falls on the delirium and a quietness on the restlessness of the fever-stricken. It is a restful repose, a sweet tranquillity which tells of supernatural peace hiddenly given by the love of God. Some few of us, whose hearts have been broken, know this peace well, and that there is more of God in it than in most other of our experiences in the mystical life of grace.

And when the pilgrimage is drawing to a close, yet another voice, so calm and peaceful (for there is ever a peace and a calmness in a holy death), is heard singing, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me."

At that last hour, indeed, all human comforters must remove and stand afar off. We go with our loved ones as far as we may. Oh, it is a sorrowful journey, hand in hand to the place of parting. We accompany them with weeping hearts as far as the gates of death (and some of us have been there often), but we may not pass with them over the threshold of those gates that hide the Unknown behind their shadow-veil of mystery. There is a deep truth in those words of Pascal's, if spoken of natural relations, "I must die *alone*." Yet in the end of that dark valley, the soul that is Christ's own is far from alone. The ordinary idea that by the valley of the shadow of death is meant the moment of dissolution of soul and body is surely wrong.

The article of death is made so glorified and luminous to the dying soul by the vision of Christ, the Sweet Shepherd, that it is almost, if not wholly unconscious of the final agony of that separation. The dark valley is rather the approach to the grave, the long, weary avenue with its darkly-falling shadows of sorrow and sickness, that leads to the gates of death; the hours of weakness, pain, and anguish that attend the taking down of this mortality. But through the soul's passing there is ever the same unailing support. The staff of God's unailing promise and love in Christ, stronger than any oaken staff that has upheld the feeble steps of some pilgrim, hewn, not of the stout trees of earth but of the undecaying wood of the Tree of Life—this is in his hand, until even that most blessed staff of the Divine and faithful Word seems loosed from the falling memory only because the closing eyes are opening to behold the very face of the eternal Word, the very Shepherd of the flock. "Thou art with me," he sings, who is Christ's pilgrim in the region of death; for the Lord Himself has come and taken his hand within His own, and walks with him through the valley which leads to the eternal sunshine of Paradise and the beatific vision of God. There shall the dying soul, like some tired lamb, be folded, with all the flock redeemed of the precious blood, in the eternal peace.

III. And lastly, hear of this gift of peace which God gives unto all those who are His by the mercy and merit of Christ. This holy peace is His own gift, for the prophetic voice still sings softly: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee."

The Hebrew word, as has been said, is redoubled, and the Holy Ghost, we may be sure, never wastes His words. The ordinary interpretation of this expressive idiom is the most obvious—that this twice-uttered peace (and the Hebrew word has in its very syllables—*Shālōm*—the gentle melody of peace) is, as the Authorized Version well renders it, with intention to signify the perfectness and beauty of that supernatural peace, given of grace to the soul whose only Home is the heart of God, whose only peace the heart of the Eternal Son of God, broken once in the Great Sacrifice for our healing. That is a sweet description of peace which is in the merit of the Crucified, in the Pilgrim's Progress: "He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below, in the bottom, a sepulchre. So I saw in my dream, that just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the sepulchre, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, 'He hath given me rest by His sorrow, and life by His death.' Then he stood still awhile to look and wonder; for it was very surprising to him that the sight of the cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks."

The repetition of peace in the text may also have a purpose to mark

the contrast between the peace which God truly *gives*, and the peace which the world falsely and vainly *promises*. "Peace I leave with you," said the holy Jesus to His disciples the night before He suffered: "My peace I give unto you: not as the world giveth, give I unto you." And as He died, so He rose with words of peace upon His lips. "Then cometh Jesus, the doors being shut, and saith unto them, Peace be unto you." The world promises us peace now, but it can give none either now or hereafter. But the peace of which the Prophet tells is a peace that both blesses the soul now and shall endure unto all eternity. It is a deep inward peace, peace at all times and in all circumstances, a peace untroubled by all the sore troubles and weariful ways of earth, a peace of heart that may exist in the midst of spiritual conflict, nay, that if it is real, is only truly consistent with conflict and ghostly warfare: yet is it a peace that though it may sometimes be sorely shaken, shall never be utterly taken away from the soul which it has, by the grace of peace with God in Christ and the love of the Holy Comforter, once blessed. This inward fountain of holy peace, ministered unto the heart that has become one by mystical union with Christ, the Prince of Peace, sweetens all the bitter waters of sorrow with its overflowing grace of peace, so turning all the Marahs of earthly vexation into sacred Elims of heavenly consolation.

Nor may this emphatic idiom, "Peace, peace," fail of suggesting another comfortable memory; for they who once receive by the regeneration of the Holy Ghost, and through the merit of the most precious blood, peace in Christ, "Who is our Peace," are led and kept in the peace of God unto the eternal peace. The initial peace of the renewed conscience through the justifying grace of God shall be fruitful in that peace of heart by the sanctification and indwelling of the Spirit, which triumphs over the unrest and all the troubles of earth. So as we are called into peace in Christ, we are now kept, as the text sings, in His peace, and shall be brought at last by His constancy of love unto the peace of the eternal years.

Have you, my brethren, ever realized this peace, so wholly different from the world's peace, that it is best known in its supernatural influence when it subdues the wild sea of sorrow and hushes the heart's agonies, as did the blessed voice on the stormy lake, saying, "Peace, peace"? It is easy, oh, how easy, to talk of the truth enshrined in this sweet promise when all is well with us; but, believe me, a grain of real heartfelt experience is worth in the actual agony of trial far more than a hundredweight of the conventional religious "talk of the lips, which tends only to penury." Oh, if God were really the Home of the soul, what a calm composure would possess us: how would the extravagances and exaggerations of our characters be softened, and all the unholy pride, the impulsive aggressiveness, the lordly tyrannical ways in our mutual relations that are so unlike the Lowly One, be chastened and subdued. What a calm dignity also it would impart to our demeanour, that would far more command the respect, even if, as true religion always does, it provoked the resentment of the world.

I do not thus commend the supposed "dignity" of a self-asserting pride, but the dignity which is so wholly unconscious of any merit or worth of its own that it lives and dwells in the realized Presence and love of God, trusting only in Him, and receiving peace only from the fountain of the mercy and merit of Christ. This was the secret of the grand lives of the saints, martyrs, and confessors of old. God was the Reality in their heroic lives, and all the world but a shadow. So God was served and confessed in faith and an invincible patience. God grant us in some measure this peace, that, knowing Him as our Home, our Stay and Staff, amid all the sorrows and wearinesses of time, we may be able to know also the comfort that all have who are hidden in the heart of Christ and the love of God. And then the Apostle's doctrine will be our comfort at all times: "All things are yours; whether life, or death, or things present, or things to come; all are yours, and ye are Christ's; and Christ is God's."

And "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

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### "COME YE TO THE WATERS."

*"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—REV. xxii. 1.*

THERE is great and endless variety in the imagery of Scripture. Water furnishes us with many a parable and paradox. In the Word of God it often illustrates the grace of the Lord, and His dealings with men—His dealings of mercy and of judgment, His favour and His wrath, His blessing and His curse. The "gracious rain," falling on the evil and the good, tells us of the continual care of our Father Whose tender mercies are over all His works, temporal and spiritual. The River of Life carries blessing, enriching many souls, flowing on from one to another, gathering fresh streams in its course, and losing itself in the ocean of Divine love. In contrast, the storms and floods depict the temptations and conflicts of the child of God, in many of which he is overwhelmed for a season. The sea, again, is an emblem of trouble and unrest. The depths of the sea suggest the mysteries of life and the judgments of Jehovah which are a great deep. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. lvii. 20). "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. xxi. 1).

1. Wells of Salvation (Isa. xii. 3; John iv. 14; vii. 37-39); Cleansing Waters (2 Kings v. 10; John xiii. 8-10); Washing of Regeneration (Ezek. xxxvi. 25; John iii. 5; Titus iii. 5, 6). These Wells of Salvation rank first. The soul must wash and be clean ere there can be communion and acceptable service. Water and blood flowed from the Saviour's side that His people might be cleansed and atoned for (1 John v. 6, 8). The work of the Holy Spirit in regeneration is

compared to washing. The laver in the Tabernacle was typical of spiritual cleansing by the Holy Spirit Who often works in the soul independently of any ordinance.

2. Desert Streams (Psa. lxxviii. 15, 16; 1 Cor. x. 4); Waters of Strife (Exod. xvii. 1-7; Num. xx. 1-13); Rain and Dew (Psa. lxxv. 9, 10; lxxviii. 9; lxxii. 6; cxxxiii. 3; Hosea xiv. 5). The desert streams, so graciously given to meet the need of the Israelites, are called Waters of Strife by reason of the murmuring and rebellion associated with them. Is the child of God in the desert spiritually? Is he athirst? "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness a pool of water, and the dry land springs of water" (Isa. xli. 17, 18; xlv. 3, 4). Is the Christian murmuring over his desert experience? Let him remember the Rock will still give drink to his soul. No good thing is withheld from those who walk uprightly. No evil shall befall those who make their refuge in that Rock. When Israel ventured to despise and even to "loathe" the bread and water provided for them, the Lord sent fiery serpents among them and "much people died" (Numbers xxi. 5, 6). When His children commit a similar sin, they give place to "the old serpent" and learn a most bitter lesson. How often do we provoke God in the wilderness and grieve Him in the desert. Let us look again. "He turneth rivers into a wilderness, and the water springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein. He turneth the wilderness into a standing water, and dry ground into watersprings" (Psa. cvii. 33-35). The marginal rendering is, "A fruitful land into *saltness*." When a land is turned into saltness it is given up to desolation. If the believer rebels and murmurs, his fruitful land may be turned into barrenness. "The rebellious dwell in a dry land" (Psa. lxxviii. 6). "With many of them God was not well pleased: for they were overthrown in the wilderness. . . Neither be ye idolaters . . . Neither let us tempt Christ. . . Neither murmur ye. . . All these things happened unto them for ensamples: and they are written for our admonition" (1 Cor. x. 5-12).

3. The Flood (Gen. vii. 17-24); Waters turned to Blood (Exod. vii. 19, 20); Rev. viii. 8; xvi. 3-7); Waters abated (Gen. viii. 1-13; Psa. lxxxix. 9). We have here a view of the just judgments of God. When ungodly sinners continue in open defiance of God, sooner or later they are overtaken by calamity. It was so in the days of Noah, and again in the time of Abraham and Lot. The site of the ruined cities of the plain is marked by the Dead Sea, a dreary spot forsaken of all life. The waters of Egypt were turned to blood. But all the plagues were limited to the Egyptians while the Israelites were spared. The Lord will never curse the blessings of His people. "For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I

would not be wroth with thee, nor rebuke thee" (Isa. liv. 9). "And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm" (Mark iv. 39). "He maketh the storm a calm, so that the waves thereof are still" (Psa. cvii. 29). Judgment for His enemies, mercy for His friends. Troubled waters are healing waters for His children. "Mercy rejoiceth against judgment."

4. Rivers of Life (Psa. i. 3; xlvi. 4; Isa. lviii. 11; Jer. xvii. 7, 8); Sowing Waters (Prov. xi. 25; Eccles. xi. 1, 6; Isa. xxxii. 20; Psa. cxxvi. 5, 6); Deep Waters (Psa. xlii. 7; lxxxviii. 7; lxix. 2). The privileges of the believer and his responsibility are here compared to rivers of life, rivers of pleasures. These are for the abundant refreshment and fruitfulness of the trees of the Lord's planting. "Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psa. xcii. 12-15). These trees are the objects of His special care (Psa. civ. 16; Isa. lxi. 3). Since He has planted them, they must be in the right place. Trees can not move, nor choose for themselves. So too the needs of the child of God are fully met, though his favourite stream may dry up, and the cisterns of his own hewing be broken. And the Lord gives him waters beside which to sow, and the seed to sow. "The seed is the Word." He will sow in the morning—the spring-time of life. He will sow in the evening, and so bring forth fruit in old age. He desires to sow bountifully, *not sparingly*; not grudgingly, but cheerfully. Seeds of service, intercessory prayer, liberality, and faithful ministry on all occasions (Isa. lv. 10, 11; 1 Cor. iii. 6-8; 2 Cor. ix. 6, 10). He will "sow in tears," longing intensely that his field may be fruitful, for therein is his Father glorified. He will weep over sinners as his Master wept (Psa. cxix. 136; Jer. ix. 1). He will weep with them that weep. He is grieved to the heart over his own sinfulness and many backslidings (Psa. li.) And as he seeks a deeper knowledge of the Lord, and *seems* at times to seek in vain, he will say with the Psalmist: "My tears have been my meat day and night" (Psa. xlii. 3). The deep waters of affliction will also wring many a cry from his heart (Psa. xxxviii. 6, 8; lxxx. 5). He goes "through fire and through water." The waves of this troublesome world beat upon him. The floods of ungodly men make him afraid. Yet though his spirit is overwhelmed, he is still sustained and comforted by the Lord. Joseph was cast into a pit: and the pit was empty, there was no water in it. Jeremiah was cast into a dungeon, and he sank in the mire. But he was drawn up again unharmed. Jonah was cast into the deep, in the midst of the seas. He also was delivered. The Lord remains beside His people in the deep waters. He abides in them still. "I will never leave thee, nor forsake thee." He will tenderly protect and cherish His beloved ones. He will put their tears in His bottle. "And God shall wipe away all tears from their eyes." "Blessed are they that mourn: for they shall be comforted" (Psa. lvi. 8; Matt. v. 4; Isa. xxv. 8; Rev. vii. 17; xxi. 4).

5. The Sea divided (Exod. xiv. 21, 22; Joshua iii. 14-17); Secrets

of the Deep (Psa. xxxvi. 6; civ. 6; Luke xii. 2; Eccles. xii. 14); The Sea and the Waves roaring (Psa. xciii.; Luke xxi. 25). The dividing of the sea, and of the river, reminds us of the power and love of God in making a way of escape and a way of safety in the hour of danger. The very waters that were parted till the Israelites were gone over, returned with force and all the Egyptians were drowned. When the Christian crosses the River of Death, as he must do if the Lord tarries, he will see the last of all his enemies. "The waters covered their enemies; there was not one of them left" (Psa. cvi. 11; 1 Cor. xv. 26; Rom. xvi. 20). There is another precious thought to be gathered from the "covering" of the sea. The sins of the child of God may be sought for, but they will not be found. "Thou wilt cast all their sins into the depth of the sea" (Micah vii. 19). Yet, though the Lord has given to the deep a sacred charge to veil for ever the forgiven sins of His saints, He will bring to light in the Judgment Day all the sins of the wicked. Many a dread secret will then be made known. Many a crime skilfully hidden from human eyes will be brought into judgment. The sea will cast up the mire and dirt of the ungodly. And it will also give up the dead which are in it.

"The sea and the waves roaring" is evidently a figure of general and world-wide unrest and uncertainty, and it is mentioned by our Lord as one of the signs of His near approach. Surely the sound of this roaring is often in our ears at the present day. It should not distress those who are watching for the return of their Master, though the hearts of others may fail them for fear. Rather it should lead us to look up and to lift up our heads, for our redemption draweth near. The blessed hope of soon beholding our Saviour face to face may well nerve our arms and comfort our hearts. Every spiritual longing, every true prayer, will then be fulfilled. It may be that very shortly we shall be for ever "with the Lord."

Eltham, S.E.

HENRIETTA G. BOWER.

### A LITTLE SANCTUARY.

EZEKIEL xi. 16.

How sweet it is ever and anon to find in the midst of the Lord's proclamations of terrible judgments, comforting assurances to His dear people. "Although" linked with "yet" is very precious. Thus we read: "Thus saith the Lord God; *Although* I have cast them far off among the heathen, and *although* I have scattered them among the countries, *yet* will I be to them as a little sanctuary in the countries where they shall come." "A little sanctuary"—a sacred place—holy ground—the rallying point of the Lord's chosen—the place where He would meet them—the mercy-seat. Thus in the midst of judgment He remembers mercy.

And as He was to Israel of old, so is He now to His spiritual Israel.

Do we not find it so, dear readers? We are living in an age of worldliness, an age of so-called broad-minded religionists—so broad that they can take within their ample embrace all shades and creeds; the unsound, the unbelieving, the friendship of the world and the superstitions of the blinded. But they will not include "the pure in heart," the close walker with God, him who walks in the narrow way that leadeth unto life. Still, the "little flock" recognize the voice of Him they love amid the din and the clanging Babel sounds. Yes, *clanging* is the word to fitly describe the present-day clamour, for a clanging bell moves to and fro, to and fro, to and fro, ever swinging from the one side to the other, sounding loudly as it swings. So with the world around; no rest, no certainty; "Hosanna" to-day and "Away with Him" to-morrow. But amidst this clanging, the "still small voice" speaks, and the sheep who know His voice hear the sweet tones, tones audible only to "His loved and His own." He is to them "a little sanctuary," a holy of holies, which they can enter and where they can rest—a sanctuary which is ever the same, no uncertainty within the walls. Have we not felt when joining a small gathering within a large town or city, where *He* is in the midst of the company, all the sweet meaning of the "little sanctuary"? We have felt as one family with one desire, and though we may never have previously met the dear people, yet as we heard the language of Zion we felt no more in a strange land but at home with the "sons and daughters" of "the Lord Almighty," feasting with them in the "little sanctuary."

Again: A sanctuary is a place of refuge. We all know that in past years if anyone whose life was threatened fled to the sanctuary of a cathedral or church he was safe; no one would dare to injure him. The word is used in this sense in the verse we are considering: "I will be to them as a little sanctuary"—a place of refuge, an ark of safety. We have the same meaning of the word in Isaiah viii. 14: "He shall be for a sanctuary." Yes, "The Lord also will be a refuge for the oppressed, a refuge in times of trouble"; "God is our refuge and strength"; God is known "for a refuge." Often and often is the Lord described as the refuge of His people. He is a sanctuary, and they need Him for they are "oft in danger, oft in woe." If they had not a place of refuge to which they might continually resort, what would become of them? But He is their strong tower and house of defence. He will never suffer them to fail.

And then I do like to dwell upon the personal relation in this most precious assurance. "I will be as a little sanctuary." The pith of the whole matter is Himself. It is not merely His vicinity, not the place wherein He dwells, not the place where He covenants to meet, but it is Himself—*Himself*. Dear reader, do take this to heart. And consider the word "Yet." No matter how formidable the surroundings, how fierce the foes, how strong the temptations, how deep the sorrows, how foreign the land, how strange the language, "*yet* will I be to them as a little sanctuary." Ah, dear reader, though thou

seemest forsaken even of thy God, though thou canst not read thy name as belonging to Him at all, "*yet* will I be . . . as a little sanctuary." Oh! the possibilities, the depths, the heights, the lengths, the breadths, of that blessed all-enfolding "*Yet*."

Samuel Rutherford—that saintly sweet comforter and valiant defender of the Truth, who was so often enabled by the indwelling Holy Spirit to feast in ecstasies of delight upon the exceeding great love of his Master, his fragrant writings breathing the very air of heaven despite his earthly life of sorrow—in one of his beautiful letters, says: "I write to thee, poor mourning and broken-hearted believer, be thou who thou wilt, of the free salvation. Christ's sweet balm for thy wounds, O poor, humble believer! Christ's kisses for thy watery cheeks! Christ's blood of atonement for thy guilty soul! Christ's heaven for thy poor soul, though once banished out of paradise! And my Master will make good my word ere long." Ah! what a sanctuary! All manner of provision for all manner of sorrow and guilt!

Just a few words on the "*little*" sanctuary. How sweetly He condescends to our fears. He is in truth a vast omnipotent everlasting ever-availing and available sanctuary. Yet to His timid little flock He reveals Himself in tenderest language as a *little* sanctuary. For they are few in number, feeble in position, and often very faint-hearted. He will not overawe them with His power and majesty, but with caressing tones as to tiny children call them to the *little* sanctuary—even Himself.

Are His children in a strange land, on foreign shores? Though far away from home and kindred, "*yet* will I be to them as a little sanctuary." Are they in difficulty, not knowing what to do, what to decide, to whom to turn? Oh! how many of the Lord's people are in these straits. But although all be darkness and perplexity, "*yet* will I be as a little sanctuary," and light shall shine upon the way.

And those stricken with fatal disease, who know surely that the brink of mortality is not far distant and who shrink from the prospect, oh! fear not; for *yet* in this will I be as a little sanctuary. It is a solemn yet sweet waiting—

"Nothing but *Himself* before us,  
Every shadow past."

We shall find everything gently smoothed. Our all—Christ—beside us. One moment "here, amidst the thickening darkness," the next moment "before the throne" in endless light and life. Not alone There—not alone, but with One Who never relaxed His hold, or His claim, or His love; and His language was—

"Wherefore tremble thus?  
I washed thee clean and white;  
I decked thee with salvation's robe  
Fairer than morning light."

I hold thy hand in *Mine*,  
 And as I walk beside,  
 The pearly gates lift up their heads,  
 And for *Us* open wide :  
 They opened long ago,  
 Opened to let *Me* in."

And so they will open to let Him in again with His loved one by His side.

Dear reader, art thou in sorrow—sorrow so deep that thou canst not whisper it in mortal ears; sorrow of heart; sorrow of soul; sorrow of any kind and all kinds? *Although* it be so, "*yet will I be to them as a little sanctuary.*" Ah! dear child of God, not alone; for thy sorrows are His, and thus are divided, and He always takes the largest and heaviest share.

"When thou weapest, it needs must be  
 Within Mine arms that encompass thee;  
 Thy heart from Mine can none divide,  
 For one are the Bridegroom and the Bride;  
 It is sweet, beloved, for Me and thee  
 To wait for the Day that is to be."

So He is waiting *with* thee. He is anticipating *with* thee "the Day that is to be," when thou wilt be manifested with Him. He is one with thee and thou art one with Him—one in Him. Oh! repair at all times, in all places, in all conditions, to thy "little" yet infinitely great sanctuary, and thou shalt find indeed that "all thy soul is satisfied."

May you and I, dear reader, abide in Him. May He ever be to us as a little sanctuary—a refuge and a treasure-house, where our choicest Treasure is, where our hearts continually dwell. May we see naught but Himself, so shall we "be quiet from fear of evil." None ever looked to Him without being lightened, lightened in burden, lightened with brightness, lightened with love. Then in the radiant Beyond, in the light of His Presence, we shall look back with exceeding thankfulness upon the way thither in which He was indeed to us so often "a little sanctuary," *just as He said He would be*, for "He is faithful That promised."

"Meantime in His beloved hands our ways,  
 And on His heart the wandering heart at rest,  
 And comfort for the weary one who lays  
 His head upon His breast."

NETTIE.

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GRACE is glory in the bud; glory is grace full ripe.—*Anon.*

FAITH grows valiant in fight; albeit it began like a coward, and staggered in the first conflict, yet it groweth stout, incontinent, and pulls its adversaries under foot: "In God I have put my trust; I will not fear what flesh can do unto me."—*David Dickson.*

“THY RIGHT HAND AND THINE ARM.”

“*I am continually with Thee : Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory.*”—PSALM lxxiii. 23, 24.

THERE is a beautiful connection between the 10th and the 13th verses of Isaiah xli., and the same idea is traceable in many other Scriptures. It is the linking of two *right* hands and all that that involves: the right hand of Jehovah grasping the right hand of man. Verse thirteen tells us: “I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.” Verse ten tells us: “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.” His strength, His help, His righteousness, take hold of our weakness, our helplessness, and our unrighteousness; not shrinking from us because of our wickedness, but promising to uphold us in spite of it. “Fear not” indeed, O child of God, for we are well upheld who are upheld by Him! Now see what we get from this twofold promise. It describes the attitude of the Christian. If the right hands are linked we must be standing face to face. How instinctively as we shake hands with one another and our right hand grasps that of our friend, we look at each other. What a sweet thought for us about our God. Since His right hand holds our right hand—not only for a few moments but *always, everlastingly*—we must be standing face to face with our Saviour, our Friend, and our Master. May we more constantly remember that this is the God-given and Spirit-maintained position of the Spirit-filled Christian.

It is well for us that He holds us and not we Him, for we should assuredly let go, which He never will do. If our safety depended on our fitful and often forgetful clasp, we should be far from being safe. But our safety depends on Him and on His hold—the hold He took of us and not the hold we took of Him. We never take His hand until He draws us to Him. How often the lesson of our safety is brought home to us by little children. How we love them and love to feel the tiny hand in ours. But if a child feels itself falling, its instinct is to draw that hand away and stretch it out to try to save itself. Helpless effort! We know its danger and inability to protect itself. What do we do? Do we loosen our hold of that loved little hand? Oh, no! we tighten our grasp and uphold the child. We keep it, by our strength, from falling. Our hold, our power, prevents the fall and shields the child from harm. How like we are to the wee ones! How often in our greatest danger we forget our God, and if we could, would snatch our hand away and try to save ourselves. But our God holds our hand too firmly to let it slip through His fingers. And when once He has taken our hand in His hand, He will never let it go.

The same position, face to face, is implied in that lovely passage,

Song of Solomon ii. 5, to which the tried believer has clung in many a time of sorrow. "His left hand is under my head, and His right hand doth embrace me." When we thus rest and repose in the arms of another, we look up into the eyes of our loved one. To the right hand is given the love-work. "His left hand" is under our head in passive strength, while "His right hand" embraces us with active touch. Again, we have it in John's case—rest and love commingled. How absolutely and accurately this attitude is described and re-described by him in John xiii. 23-25. He says it twice, as if after the lapse of many years he still loved to dwell on the remembrance of it. In tender language he says, that he "was leaning on Jesus' bosom," and "lying on Jesus' breast." Have you ever thought what John must have felt while in that position? What did he gain thereby which seemingly the other disciples missed? To realize the nearness of the Master is to learn of Him and to lean on Him. John was *in touch* with the Lord Jesus Christ.

Oh! Christian, if you long to be used in the Lord's service, you must be kept in touch with Him. Our love must be kept on fire by close contact with Jesus Himself, by prayer, worship, and Bible study. These help to unite us to Him and are means that the Spirit uses to keep us—may I say?—*livingly* alive. Never neglect private prayer, public worship, and persistent Bible reading, despite all obstacles. We must needs live in constant communion with our Lord and Master if our light is to shine unflickeringly before men. We should live in the spirit of prayer.

How often the eighth verse of Psalm xxxii. is quoted without the following verse, and thus the vivid contrast is lost. For the promise of verse 8 is coupled with the command of verse 9. The promise is put first, but it is followed by a warning. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle." The horse has its back to its master and the mule is controlled from behind—"Be ye *not*" like unto them, "*I will guide thee with Mine eye.*" We must be standing *face to face, looking*, to catch the guidance of the eye. When we turn our back we can not see it.

In Isaiah xxx. 21 we read: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." And in the fiftieth chapter and the tenth verse: "Who is among you that feareth the Lord, that obeyeth the voice of His Servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." In both these passages the child of God is depicted as "walking"; in the latter as walking "in darkness," apparently hardly seeing one step in front. How often we walk just so. But let us keep on, for we are in the right way, albeit it is dark. And we shall surely hear the "word behind" *when* we turn to the right or to the left, thus deviating from the straight way; but not until then. Many

Christians worry themselves because they do not "hear a word behind" them, when in reality it is a great cause for thankfulness. Unless and until we hear the word, we may be very sure that we are going the right way in keeping straight forward. We want to arrive at our goal—it is in front; neither to the right hand, nor the left. And if we turn aside from the right path, the Lord will speedily call us back. When the little child is running safely before us on the road that we want her to go, who of us would call her back for nothing? The Lord will not do so with His children either. But if we stray, then He will call from "behind."

Taking the three passages, we see the three ways that the Lord has of leading and dealing with His children. The guidance of the "eye"; the "word" of call; and the use of the "bit and bridle." While we face Him we can catch the first. If we turn from Him He has to speak. When we are wilful, stubborn, and rebellious, He uses the last and severer means of bringing us back to Himself—that is, discipline, the "bit and bridle." Oh! to be kept so intently watching and listening, as to render His chastisement unnecessary.

One can not but recall the remarkable similarity of the language used with regard to the kine in 1 Samuel vi. 12. The Godless Philistines were in despair. They definitely and deliberately left it to the kine to decide, when they already believed that God "hath done us this great evil" (verse 9). And we read this sublime sentence about the God-led creatures, "The kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left." The Philistines went very low indeed when they called upon the animals to instruct them, but the animals were not behindhand in doing it, for they "took the straight way" immediately. And He Who guided the kine in their course will as assuredly show His own people "the straight way" in their extremities. How often too, in Holy Writ, the lower creation is used to teach us great and wonderful lessons, and sometimes, as in the case of Elijah, provides special messengers to the Lord's tried and needy servants (1 Kings xvii. 6). Again, look how He considered the "much cattle" of Nineveh (Jonah iv. 11): "Doth God take thought for oxen?" Yea, verily! Then how much more doth He take thought for the temporal wants of His beloved children. He Who could teach the Philistines by the movements of their "kine," Who could make "the ravens" feed Elijah, and Who considered the "much cattle" in the threatened destruction of Nineveh, will never fail the perplexed, the overwhelmed, or the weak believer, who in his darkness "stays" upon his God.

Yes, "His left hand is under my head, and His right hand doth embrace me," and "Underneath are the everlasting arms" (Deut. xxxiii. 27). But David refers to a deeper, darker experience which we sometimes have at the Lord's "hand." "Day and night Thy hand was heavy upon me"; "Thy hand presseth me sore" (Psa. xxxii. 4; xxxviii. 2). This is the "hand" of discipline, the pressure

of trial. But whither does His "heavy" hand press us? Only deeper down into "the everlasting arms" that are always "underneath." It will never press us out of them. Even while the one hand presses us "sore" in conflict and sorrow, the other is around and beneath us in love. And mefancies that the embrace of the love hand is stronger for the pressure of the "trial" hand. It may be that when the pressure lessens, the embracing hand is relaxed also. Surely we all have often realized the Lord's presence as nearer, closer, dearer to us in times of agonizing discipline and suspense than in times of prosperity and quietness. He Who gave His life-blood for us, loves us far too well to overwhelm us, or to allow us to be overcome. "Underneath" all His disciplines "are the everlasting arms."

The almighty "hand" is spoken of from cover to cover of the Word of God. To exhaust the subject would be impossible. All that I have attempted to do is, under the guidance of the Spirit, to show the comfort to be found beneath the surface of a few of the passages, which I pray may stimulate, strengthen, and support the Lord's followers in their journey of life. I would also say that though He is always at our right hand, there is also the internal Presence. "That Christ may dwell *in your hearts* by faith." "Abide *in Me* and *I in you*," is His own command (John xv. 4, 5), if ye would "bear much fruit." "For without Me ye can do nothing."

But His "hands" have two complaints against us. "All day long I have stretched forth My hands unto a disobedient and gainsaying people" (Rom. x. 21; Isa. lxxv. 2). That is one. "They pierced My hands and My feet" (Psa. xxii. 16). That is the other. Yes, dear fellow-believer, it is a pierced hand as well as a powerful one that holds our hand. Pierced for us and powerful for us. His all-powerful hands burst the bands of death, opened the tomb, and came forth victorious. Now He sits at His Father's right hand to intercede for His suffering, struggling Church. Yet though sitting at His Father's right hand, we are also told, "He shall stand at the right hand of the poor, to save him from those that condemn his soul" (Psa. cix. 31). Satan is still resisting Him, but Satan will be discomfited and disarmed by the One stronger than he. The Lord Jesus Christ is almighty. Long years ago when Peter's wife's mother was ill, "He touched her hand, and the fever left her" (Matt. viii. 15). He can still do it to-day. How often in the fever and worry and restlessness of life we have need to appeal to Him and plead, Oh, touch my hand, Lord Jesus, and take away the fever. We shall never thus appeal in vain. "The Lord is at hand." He is always at our right hand. And He is "touched with the feeling of our infirmities." He has Himself declared, "I took them by the hand to lead them" (Heb. viii. 9). And the Lord's hand is not shortened that it can not save; yea, even to "the uttermost, (all) that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. vii. 25).

## ELIJAH AND ELISHA.

"And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."—2 KINGS ii. 9, 10.

(Concluded from page 113.)

III. JERICO. The next stage of the journey is Jericho. "The Lord hath sent me to Jericho . . . so they came to Jericho" (v. 4). Jericho may be taken to represent, in a spiritual sense, "the victory that overcometh the world, even our faith." The actual meaning of the name is obscure, but the significance of the place is found in its geographical position and the historical circumstances connected with it; and in this connection Jericho stands out as the scene of a great victory which was won by faith. "By faith the walls of Jericho fell down, after they were compassed about seven days" (Heb. xi. 30). On the very threshold of the promised land, the walls of Jericho towered in front of the children of Israel, to bar their progress and hinder their inheritance of blessing. In a sense Jericho was the key of Canaan. When the two spies were sent by Joshua to reconnoitre, they were told, "Go, view the land, *even Jericho*" (Joshua ii. 1); and when the people passed over Jordan into the land, they "passed over *right against Jericho*" (Joshua iii. 16). The conquest of Jericho, therefore, was the entrance gateway to the land flowing with milk and honey. When Jericho had been taken, and the discomfiture at Ai on account of the trespass of Achan atoned for, Joshua went on from victory to victory at the word of the Lord repeated again and again, "Fear them not, for I have delivered them into thine hand," until the whole land was subdued, "according to all that the Lord said unto Moses" (Josh. xi. 23).

How significant and suggestive, then, becomes the battle that was fought and won at Jericho. "Jericho was straitly shut up because of the children of Israel: none went out, and none came in" (Josh. vi. 1); and in their own strength the Israelites could never have captured the city. But between Gilgal and Jericho, Joshua, like Jacob, had seen *the face of God*. With the walls of this strong fortress frowning in front of him, "he lifted up his eyes and looked, and, behold, there stood a Man over against him with His sword drawn in His hand" (Josh. v. 13); and like the Man Who encountered Jacob on that solitary night by the ford Jabbok, this Man was none other than the Lord from heaven. He revealed Himself unto Joshua as the "Captain of the host of the Lord," and as Joshua fell prostrate upon the earth in worship—in that "holy place" which was again suggestive of the covenant between Jehovah and Israel—the Lord said to him, "See, I have given Jericho into thine hand" (Josh. vi. 2). So all through that wonderful chapter, we see that it was not by fleshly might, nor by

military power, but by the Spirit of Him Who alone was Captain of Israel's host, that the battle was waged and the victory won. It was *before the presence of the Lord* above the Ark of the Covenant, at the blast of the priests' trumpets, and the people's triumphant shout of faith, that the walls of the city "fell down flat, so that the people went up into the city, every man straight before him, and they took the city" (v. 20).

The spiritual counterpart of this is written for us in 1 John v. 4, 5. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even our faith.*" It was the princes of this world who crucified the Lord of glory (1 Cor. ii. 8); therefore "the friendship of the world is enmity with God," and "whosoever will be a friend of the world, is [constituted] the enemy of God" (James iv. 4). But the Master's word to His true disciples is, "Ye are *not of the world*, but I have chosen you *out of the world*" (John xv. 19). We belong to Him by *gift* as well as *choice*. The Father Who *gave* the Son to die *for us*, and Whose *gift to us*, through Him, is eternal life, has, in grace, taken us *out of the world* (in a spiritual sense) and *given us to Christ*. Thus in relation to our standing, we are "not of the world": One is our Master, even Christ; and the world knows us not, because it knew Him not. But we are left "*in the world*" for testimony, and in order that the Father's glory may be displayed in keeping us "from the evil" that is in the world, according to the prayer of our Divine Advocate, the Author and Perfecter of faith (John xvii. 6, 11, 14, 15). "Who is he [therefore] that overcometh the world, but *he that believeth that Jesus is the Son of God?*" (1 John iv. 5.)

How often, alas! in our spiritual experience we fall short of the delivering arm of the Lord because of unbelief, walking in the desires of the flesh, and of the eyes, in vainglory; instead of being subject to the mind of the Spirit, in obedience to the Word and in subjection to the will of God. We do not like giving up our own sword, and our own bow: we want to fight the Lord's battles with our own weapons—with the *assistance* of the Lord, it may be; but still with full opportunity for the use of our own sword and our own bow. Hence God has to teach us that the only sword that can be employed in the conflict with our spiritual adversaries is the sword of the Spirit, and the only bow upon which we can depend for victory, is the bow which contains "all the promises of God," which in Christ are "yea, and in Him Amen, unto the glory of God" (2 Cor. i. 20).

IV. JORDAN. The last stage of the journey brings us to Jordan. "The Lord hath sent me to Jordan . . . and they two went on"—on the way to Jordan. Jordan represents *the full experience of the believer's oneness with Christ in death and resurrection*, so far as it can be apprehended in this life. The meaning of the name Jordan is "the River of Judgment." The spiritual thought suggested by this interpretation is essentially the same as the thought suggested by Gilgal—judgment passed upon the old life in the service of sin, and entrance upon the new life which is in Christ Jesus. For the journey is one, although

the measure of experience may vary. An effectual start from Gilgal is a sure earnest of the goal on the other side of Jordan, and sooner or later brings the confidence of "this very thing" that He Who in sovereign grace hath begun the good work will in sovereign grace also perfect it in the day of resurrection (Phil. i. 6); for whatever the experience may be, the fact remains the same—"If we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection" (Rom. vi. 5, R.V.). We died in Him; we are risen in Him: we have passed "out of death into life," and the waters of judgment have washed our sins for ever away from the sight of God; and henceforth, by grace, through faith, we are on the *resurrection ground* on the other side of the river, and our life is hid with Christ in God. The Jordan experience thus becomes the final test, the ultimate proof that the Gilgal experience has been real and effectual; that the Beth-el experience has been something more than a dream; that the victories won at Jericho have been the true conquests of faith by the arm of the Lord.

"*They two stood by Jordan*" (v. 7). The fifty men of the sons of the prophets, who appear to have followed Elisha and his master from Beth-el and Jericho, could have no further part in the journey; they "stood to view *afar off*." Then Elijah "took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that *they two went over* on dry ground" (v. 8). This is where the true heart-to-heart friendship between the master and the servant becomes conclusive. If friendship with the world is enmity with God, true separation from the world means friendship with God, and a more blessed experience of our oneness with Christ. "Ye are My friends," said the Lord Jesus, "if ye do whatsoever I command you. Henceforth I call you not *servants* . . . but I have called you *friends*. . . . I have chosen you out of the world, therefore the world hateth you" (John xv. 14, 15, 19). *Where the believer goes with Christ, the world can not come*; and the Jordan—the river of judgment—is the Divinely appointed dividing line. "The whole world lieth in the Wicked One," and therefore under judgment; but we who believe in the Name of the Son of God, and, by grace, through faith in Him have overcome the world, "*we know that we are of God*" (1 John v. 19), that is, that we have been begotten of God, and therefore belong to God, and that Wicked One toucheth us not; because greater is He That is in us, than he that is in the world. We know that judgment has been passed upon the old life, and the life that we now live in the flesh we live in the faith of the Son of God Who loved us, and gave Himself up for us (Gal. ii. 20).

Oh, the blessedness and the peace which follow the humble reception of this precious truth by the mercy of God in the power of the Holy Spirit, and the walking in the light and the strength of it day by day upon resurrection ground! Oh, the blessedness and the peace of apprehending our *oneness with our blessed Lord*, in death—in resurrection—in the heavenly places for blessing, for power, for fellowship and rest, for conflict and victory! (Eph. i. 3-20; ii. 6; vi. 12.)

"When they were gone over, Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee" (v. 9). Before the Lord Jesus was taken away from His disciples, He said, "Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full" (John xvi. 24). The "greater works" that were afterwards done by His humble followers were done in the *Name* of Jesus of Nazareth; but they could be done only because He had gone to the Father: the Name had power on earth in the mouths of human witnesses, only when God had glorified His Son Jesus. In the purpose of the Divine "Inspirer and Hearer of prayer," definite answers are linked to definite prayers all through the Bible; but against any of the "exceeding great and precious promises" thus given unto us we can write "*proved*," only when by His grace we have "escaped the corruption that is in the world through lust" (2 Pet. i. 4); having passed through the river of judgment hand in hand with our Divine Master, and come out on resurrection ground on the other side.

Then and then only can we open our ears to His gracious offer: "Ask what I shall give thee"; then and then only may we in submissive faith, yet with holy boldness, claim the *full portion* that He is willing to give. Elisha said, "I pray thee, let a double portion of thy spirit be upon me" (v. 9). The double portion is *the portion of the first-born son* (Deut. xxi. 17); and first of all, that is the portion of the Master Himself in His resurrection glory. He is the first begotten from among the dead (Rev. i. 5). In anticipation of His exaltation, the prophet sings, "I will make Him *My firstborn*, higher than the kings of the earth" (Psa. lxxxix. 27). But He is the "*firstborn among many brethren*" (Rom. viii. 29), and His brethren are *joint-heirs* with Him in all the Father's gifts. We can not comprehend what it means: we can only receive it, by grace, through faith, in wonder and deep humility; for there it is, written indelibly in the Scriptures of Truth: "If children, then heirs; heirs of God, and *joint-heirs with Christ*" (Rom. viii. 17). Thus it is, in grace. He has bequeathed unto us the "*double portion*." As the mantle of Elijah fell upon Elisha, so the Holy Ghost has fallen upon every blood-washed sinner by virtue of the resurrection and ascension of Christ; and the abiding presence and power of the Spirit of God for life and testimony are ensured to every one who truly belongs to Him.

But the full apprehension and enjoyment of these precious blessings can be ours only on similar conditions to those imposed by Elijah upon his servant Elisha: (1) *Full surrender*. Elisha had followed his master from place to place, from the starting-point to the goal, with one steadfast resolve in his heart, three times confessed with his mouth in unmistakable words: "As the Lord liveth, and as thy soul liveth, *I will not leave thee*" (vv. 2, 4, 6). He knew, by the Spirit of God, that the repeated request of Elijah that he should tarry behind was but a necessary test of his faith, and that the path of blessing lay in abiding companionship with his master to the end of the journey. (2) *Full vision*. "If thou see me when I am taken from thee, it shall be so unto

thee" (v. 10). And as they still went on, in happy fellowship together to the end, "behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it" (vv. 11, 12). And his first act proved that both these conditions were acceptably fulfilled: "He took hold of his own clothes, and rent them in two pieces" (v. 12), for when a garment is rent in two pieces it can not be put on any more. Thus must "self" be *completely renounced*, if we would have the power of our glorified Lord resting upon us.

May the God of grace give us faith to lay hold, by grace, upon our share of the allotted portion of the inheritance of the saints in light (Col. i. 12). We walk by *faith*, and not by *sight*; and *full vision* becomes therefore, in our case, *full trust*, for full trust is the farthest vision of the believing soul. "If thou canst *believe*, all things are possible to him that believeth" (Mark ix. 23). May we yield to Him the same whole-hearted allegiance which Elisha yielded to Elijah; may we seek Him more earnestly in His own blessed Word, and live in abiding fellowship with Him till "travelling days are done," and in the rising of that glorious resurrection morn and the brightness of that eternal day we shall see Him as He is, and be with Him for ever and ever.

Cookley, Kidderminster.

W. P.

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#### AN ANSWER OF PEACE.

"He taketh away the first, that He may establish the second." So did God when He gave Isaac the place of Abraham's firstborn; when He set Jacob before Esau; when He put Ephraim before Manasseh; when He removed Saul and gave the kingdom to David, establishing it to him and to his seed for ever. Perhaps in no case more than in Saul's does the sovereignty of God appear. It is very blessed to be brought by the Spirit's power to silence before Him in such a case, to "let Him do" what He will. But grace *will* reign in this. Wisdom shall be justified of all her children. God's people shall rejoice *in Him*. "The Lord answered him [Saul] not, neither by dreams, nor by Urim, nor by prophets." And left to himself he departed for ever even from outward acknowledgment of the Lord, and sought unto them that could not save. "There was neither voice, nor any to answer, nor any that regarded," when Baal's prophets—four hundred and fifty men—cried from morning till noon, and from noon till the time of the evening sacrifice; and then Elijah, one of like passions with ourselves, subject and subjected to the same doubts, fears, and misgivings, called upon God and was answered by fire.

For such things "there are great searchings of heart" among the people blessed by having to wait for Him. We can picture the prophet Elisha, shut in with God, praying, "returning" and walking in the house to and fro, and calling upon God to let the child's soul come

unto him again. And God answered him as He had answered one (and not one only) before "in the day of his distress." But the Church gets into a low place. "I called Him, but He gave me no answer" (Song of Solomon v. 6). David had known many an answer before he asked, "Will the Lord cast off for ever? and will He be favourable no more?" The question revealed his own infirmity! He remembered then "the years of the right hand of the most High." He remembered that never yet had the Lord failed him; and he had hope. Sometimes he was very impatient. "In the day when I call answer me speedily" (Psa. cii. 2). It was a better desire in Psalm cxliii. 1: "Hear my prayer, O Lord, give ear to my supplications; in Thy faithfulness answer me, and in Thy righteousness." Here he appealed to God's Name, the Name of Him Who has promised and Who can not deny Himself. He prayed (verse 7) that he might be *heard* speedily because his spirit failed. But then, in heavenly wisdom, he set no other time for the Lord to work than in "the morning." "Cause me to hear Thy lovingkindness in the morning; for in Thee do I trust." It is still the morning that the trusting children of God want. They want to see Jesus standing on the shore to cheer, comfort, revive, and restore them with the blessings of light and love.

Yet the nights are His no less than the days. It is appointed to Jacob to wrestle until the dawn. Peter must still continue knocking though the night is far spent. An answer of peace comes at length; if to Pharaoh, surely to the children of peace. They will be answered to the joy of their hearts. "Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." This is part of God's "answer" to the prayer and lament of the priests and ministers. It is much fuller than the requests. God gives exceedingly abundantly above what is asked or thought: not only tangible requests as seemeth good to Him, but of all inward and secret desires He takes heavenly and exhaustive knowledge. Every circumstance, spiritual and temporal, which makes His children in any degree to be cast down, He answers, or will answer, according to Himself "till the tops of the mountains are covered." Every conflict shall be answered with victory, every groan shall have a song set over against it, every sorrow will be recognized and turned into joy. Not for what they are in themselves—all stained and dyed with sin, the whole nothing worth—but because of what He is, Who numbers every hair and forgives every sin, making grace, in the contrite emptied heart, to superabound.

There is not a secret thought but He knows it altogether, and He does not despise "the affliction of the afflicted." If His time is not yet, if His people still must tarry His leisure, it but confirms His infallible promise, "They shall call, and I will answer." We want ears to hear His answers. We want humility, and to be in the fear of the Lord all the day long, for He *can* answer by terrible things in righteousness. It becomes us for whom the Lord has done such

great things as to give ears to hear, it becomes us to wait patiently and to hope quietly for that answer which was prepared before the call was inspired. It is our mercy to wait confidently and peacefully all the days of our lives upon God Who says not, "Seek ye My face" in vain; and to believe, as one has said, that—

"On glory's side of Mercy's gate  
Patient He stands while here I wait;  
He soon will open wide the door,  
And speak my long-spent conflict o'er."

FOLLOWER-ON.

ADDRESS BY MR. JOHN WOOD, AT THE ANNUAL MEETING  
OF THE EVANGELIZATION SOCIETY, LONDON,  
JANUARY, 1914.

"WE meet in very solemn times; each year seems to be more full of startling events and developments than the previous one. The days are full of unrest, and I fear it must be admitted that selfishness abounds. We have forgotten as a nation many of the precepts of God's most precious Word, and it is for us, therefore, to be more than ever diligent, reverent students of that Word, so alone can the highest character be formed to fit us in a measure for the highest service. We are not afraid of the 'pin pricks' which so many delight to use against that Word; we are prepared to take our stand as a body of men strongly against all so-called 'Modernism,' and to keep to the 'old paths.' It is in that Book alone that we find comfort, security, strength, wisdom, and knowledge. How could we go forward into a new year without the sustaining grace which the Book and its Author alone can give? 1914 is approached with much foreboding, and we do well to be much at the throne of grace. So far as we may, our intention is to go forward, declaring with all simplicity and fidelity the Gospel of God's grace, having only one aim, one ambition, namely, to win souls. When we remember that 75 per cent of our population is uninfluenced by any religious teaching, we may well be deeply concerned. 'What do you know of God?' said a clergyman to a child. 'That's the word father uses when he swears,' was the only answer. With what incisiveness and tenderness should we preach, with what sympathy and simplicity should we explain God's way of salvation. Remember the different conditions of soul which may be in your congregation. The sceptic, the ignorant, the false professor, the backslider, with others, are probably there, sometimes the broken-hearted and the sufferer. Should there not be consideration of this in your appeals? I think so.

"You will perhaps expect a word about the work as a whole. Looking back to the days when I joined your membership in 1871, i.e., forty-two years ago, things are very different. There is far greater indifference to spiritual things in our land, more love of pleasure, less

honouring of God in home life. Nevertheless *we* have much to praise God for. We still have many excellent missions, with much encouragement. Continually we have very wonderful incidents, and good reports from our correspondents. Just so long as we are faithful to the truth we shall not be without witness. Whether our future should show increase or decrease in the amount of work done, I trust the quality, the Scripturalness will never lessen. We may praise God for much received, for something done in His Name through His grace and power.

“ Now for a minute or two let me turn your thoughts to the exceeding ‘riches of His grace’ as seen in six promises found in John xiv., that chapter with the personal pronoun ‘I’ thirty-five times. They are a mine of wealth, a veritable gold mine. The first is, ‘I go to prepare a place for you,’ a precious word to those who, like myself, are nearing the end of the journey. Many loved ones since our last meeting have gone to the ‘prepared place.’ Two Evangelists, Stephen Bryant and William Bush, are at Home, also our friends, Miss Hanson, of Aldershot, Miss Dains, of Trimley, Miss Bond, of Twickenham, Mr. Parnell, of Waltham Abbey, Mr. Arbuthnot, Lord Radstock, and quite recently Mr. Martin J. Sutton. There are bereaved ones to pray for to-night, and also invalids, amongst them Major Cox, Mr. Seagram, Mr. Swanston Smith, and Mr. Vanderpeer. Now in the 14th of John the second promise is, ‘I will come again and receive you unto Myself.’ May not this glorious coming be very near? We all think so. The Lord never said ‘Good-bye’ when He went, but much about His return.

“ Thirdly, He tells us that whatever we ask in His Name He will give it to us. And then He actually tells us that He will pray for us. And in verse 18 He clearly says, ‘I will come to you.’ Lastly, He gives us a legacy, in verse 27, which verse I should like to give you, even pre-eminently, ‘Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.’ Now what shall our response be to all this? What are we to say to Him Who not only has given us His Gospel to preach, but has given us Himself? He does not say, ‘I will be a shield,’ but ‘I am thy shield’; not ‘I will give life eternal’ merely, but ‘I am the Life.’ Not that He will give resurrection glory merely, but ‘I am the Resurrection and the Life.’ Words fail to express, or to respond to, such claims as His. I thank you, brethren, for all the loyal help you have given to us in the Lord. More than ever let it be unto Him, and as our heads grow grey, and our time grows short, may we all be in closer communion than ever, with more likeness to Himself than we have yet shown, and ready at all times to obey all that we find written, knowing that as we are conformed to His Image we may expect to be used for His praise.”

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Good works are the effect, not the cause, of God's love.—*Romaine.*

## TOUR IN THE HOLY LAND.

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

(Continued from page 116.)

THE view of Cairo and its surroundings from the top of the citadel is by far the best to be seen anywhere, and is always one of the chief attractions to the traveller.

The cruel massacre of the Mamelukes took place in this citadel by order of Mehemet Ali, A.D. 1811. All were shot except one, Emin Bey, who escaped by leaping with his horse from the citadel wall, a fearful descent, but probably somewhat broken by a large accumulation of rubbish below. It was a bold and daring leap to save his life.

We then entered the palace built by Mehemet Ali. It is erected on the old palace of Saladin, and contains some very handsome rooms. The gorgeous furniture was all uncovered, as this was a grand festival called the Feast of Sacrifices, in commemoration of Abraham, and is kept up four days, corresponding to our Christmastide. We were allowed to see the chief bedchamber, with its splendid bedstead of brass; also the grand divan, saloon, and reception rooms, one of them with beautiful alabaster floor, and a very handsome bathroom, the whole of which was of alabaster. With the exception of a part occupied by the prince hereditary, the rest is used for state receptions.

After this we entered the celebrated mosque of the same Mehemet Ali, commenced by him but finished after his death. It is very fine, and with the exception of the outer walls the whole is of oriental alabaster. It appears to be of mixed Italian architecture, and excites admiration for its materials rather than its style. Inside, the floor is covered with fine Turkey carpets. Worship five times a day appears to be going on here. Towards the right is the grand tomb of the founder, said to have cost £20,000. We also descended into the celebrated "Joseph's well" for supplying the citadel with water in case of a siege. It is composed of two parts, the upper about 160 feet deep, and the lower 130. The bottom of the well is supposed to correspond with the level of the Nile. The water is raised by bullocks or donkeys to the first stage, and thence by same means to the top. The descent is by a sloping cutting, rather close, and made some of our party feel very ill.

Cairo, or Masr el Khâherah, is situated on the right, or east bank of the Nile. It was founded by Gowher, a general of El Moez, about A.D. 969. The epithet "Khâherah," or "Cairo," signifies "victorious." Cairo was the residence of the caliph, and capital of his dominion, until the overthrow of the Mameluke sovereignty in Egypt, by Sultan Selim, in 1517. It then became the capital of the Turkish province of Egypt, and continued so until its capture by the French, after the so-called Battle of the Pyramids, in 1798. Their occupation lasted three years till it was retaken by the Turks and English in 1801. In 1811 Mehemet Ali, by his dreadful massacre of the Mamelukes in the citadel, attained

nearly absolute power in Egypt, and Cairo once more became the capital of a virtually independent kingdom. In shape, Cairo is an irregular oblong, three miles in length, and two in breadth.

This capital of Egypt is seated like a bird on a hill, the whole of which it covers with outstretched wings. High above all rises the grand citadel, with the dome and minarets of its magnificent mosque.

The native of Cairo is very proud of the appellation "Masree," or Cairene, by which he is always distinguished among his fellows, and considers himself immensely superior to his brethren of the Delta and Saeed. Indeed there are marked differences between them, both mentally and physically. The town-bred Cairene is much quicker and more intelligent than his country cousin, and is often distinguishable by outward signs, such as a peculiar tint of tawny complexion, large big mouth, with thick well-formed lips, fat broad nose, enormous legs, and a general look of sturdiness. The chief native manufactures of Cairo are gold and silver jewellery, silk and cotton stuffs, embroidery, and native saddles. European industries have lately been introduced. The occupations likely to strike a stranger are the "sakkah," or water carriers, selling water from house to house, carrying it in skins, sometimes on donkeys or camels, sometimes on their own shoulders. There is also the "sharbetlee," who sells an infusion of raisins, liquorice, or some other sweet substance.

Another itinerant is the "musellikétee," or pipe cleaner, with his bundle of long wires and bag of tow, for cleaning the shibuk or long pipe. A favourite occupation in Cairo is that of a beggar. Very little food and raiment are necessary in this climate, and starvation is a thing almost unheard of. Blind people, and others disabled, are certain of gaining a subsistence by begging. The hatching of eggs by artificial heat has been carried on in Egypt since the time of the Pharaohs, and one of the principal hatching ovens is at Cairo. The season is two or three months in the spring. The peasants supply eggs, and receive one chicken for every two eggs. Chicken eggs require 20 days, and turkeys' 30 days for hatching. The temperature required is about 100° Fahr.

The population of Cairo is about the same as that of Birmingham, or perhaps greater, reaching to about 400,000 people.

But they have more mosques than we have churches and chapels. The mosques are said to number 500. Some are in ruins, but great numbers are in repair and used for daily prayer. Some of them are very large, as large as our cathedrals, and occupy 300 or 400 feet square. They are mostly built of stone, and the alternate courses generally coloured red and white externally. The praying part is covered with carpet or matting, and rich and poor pray side by side, the only distinction being that a man of rank or wealth has a prayer carpet brought by his servant and spread for him. A large mosque generally consists of porticos surrounding a square open court, in the centre of which is a tank or fountain for ablution. The chief side of the building faces towards Mecca. The large mosques are open

from daybreak till nearly two hours after sunset; the smaller ones are opened only for morning and noon prayers. Most mosques are closed in rainy weather (except at the time of prayer) lest persons who have no shoes should enter and soil the pavement or matting. Such persons always enter by the door nearest the tank or fountain, that they may wash. Amidst all this care we trace religious sentiment, but alas! the mind is in the grossest ignorance, and the heart and affections are under the guiding rule of lustful and selfish passions of the most degrading character, "filled with all unrighteousness." The mosque El-Az'har remains open all night, and in many of the mosques in the afternoon persons may be seen lounging, chatting, eating, sleeping, and sometimes spinning or sewing. Of course such practices are contrary to the precepts of their prophet, and as the prevailing rule Moslems highly reverence their mosques. Some of them are very grand, and highly and richly ornamented; many of them have been built as grand mausoleums or tombs, erected to the memory and honour of the dead, and then, in their minds, connected with their religion and their prophet Mahomet, and thus constituted places for worship.

The mosque Abed ebn Tooloon is supposed to be most ancient, and erected a thousand years ago. They say it cost £72,000, and was only three years in building. If not remarkable for beauty it is a monument of the highest interest in the history of architecture, as it proves the existence of the pointed arch about 400 years before its introduction into England. There are seven rows of columns, all supporting pointed arches of a very graceful shape. The time of its first appearance among us naturally leads to the conclusion that the Crusaders made us acquainted with this style after their wars against the Saracens. The Nilometer at Rhoda presents a still earlier instance of the pointed arch, a style of architecture which I am free to confess always delighted me even from boyhood, as the most suitable and most beautiful for sacred purposes.

The Az'har, or "splendid" mosque, is ornamented with 400 columns of granite, porphyry, and marble; and forms not only the college of Cairo, but also the principal university of the East. Three sides are divided into apartments for the use of natives from different parts of Egypt and the East, each country having its separate apartment, and in each apartment its own special library. The professors now receive no salaries, nor do the students pay for instruction. The former teach privately, and copy books, and sometimes receive presents. The students, who are generally poor, live by the same means. In a chapel adjacent 300 blind men are maintained from funds bequeathed for that purpose. The number of students registered in 1872 reached several thousands, and of professors 314. Idlers of all descriptions resort here to buy and sell, read and sleep, and enjoy the coolness of its shady and extensive colonnades.

The finest mosque in Cairo is unquestionably that of "Sultan Hassan," just below the citadel. Its lofty and beautifully ornamented

porch, the rich cornice of its towering walls, its fine minaret, and the arches of its spacious court, must delight every admirer of architecture. The length is 490 feet, and the height of the great minaret 260 feet. The building was commenced in 1357, and occupied three years, at a cost of £600 a day. Here is the grand tomb of the founder, surmounted by a large dome, with copy of the Koran written in beautiful characters all over it, while above are suspended three coloured lamps.

The blocks used in the erection of this mosque were brought from the pyramids. The mosque of El Ghóree, the Morostan (or madhouse), and the grand citadel itself, were all indebted for stone to these great pyramids, which formed a convenient quarry for them in the same way as the Colosseum did for the palaces at Rome.

The streets of Cairo are very narrow, and in many parts, each storey of each house projecting beyond the one below, two persons might almost shake hands across the street from the upper windows. But this narrowness of street is very useful in hot climates, producing a shade from the burning sun. The old streets wind in and out at discretion, through a maze of houses, mosques, and bazaars, so that in many of them you can scarcely see more than a hundred yards at a time, apparently ending abruptly in the cordial greeting of two houses at opposite sides.

Several new broad streets have lately been erected, and some of them very fine. I was pleasingly impressed with the novel and clever arrangement of the upstairs windows, so contrived in bays as to add considerably to the beauty, as well as to the size, of the room, and the increased admission of light, while it also afforded remarkable facilities for picturesque views up and down the street, at different angles.

There is a large Egyptian General Hospital on the banks of the Nile, under the charge of native doctors, educated abroad. There is also a European hospital under the patronage of the foreign consuls. We had an interesting and rapid ride through the principal streets of Cairo, and were delighted to pay a visit to the much valued school of Miss Whately (daughter of the late Archbishop of Dublin). Time was pressing, and it was only by dint of special effort we could reach it. We had the pleasure of an interview with that devoted Christian lady, and with her sister, then on a visit. The school was not assembled, because it was the great Turkish feast or holiday; but we saw a few of the inmates and children, and felt much interested in our conversation with the Misses Whately. We also purchased some of the embroidery and school work to show our young people at home.

We lunched about twelve, and started for our drive to the Great Pyramids. We could see the island of Rhoda, where Moses was found by Pharaoh's daughter, though we had not time to visit it. We crossed the Nile, and drove along a fine avenue of acacia trees, and on one side observed a large garden of cauliflowers ripe. We pass the palace of one of the younger sons of the Khedive, and then another palace for his elder son (he is supposed to have thirty-five sons). Then another beautiful avenue, and now a splendid view of the three great pyramids

of Gheeza opens before us ; on either side of the road reeds are growing, and there appears plenty of water for irrigation. Farther on, in the distance, we catch sight of the great Libyan desert, reaching some thousand miles. Then to the south the pyramids of Sakharrah, one of them of brick, possibly erected by the Israelites in the time of Moses. We are now approaching the village of Gheeza, where the sheikh lives who is allowed to collect a toll upon those who visit the pyramids. This village lies in the midst of a green fertile plain.

As we near the great pyramids, we find they present a most rough and jagged appearance outside, occasioned by the removal of large blocks and layers of polished stone which formed the smooth outer coating.

The excitement deepened as we drew near ; the sandy roads and ruts made it very awkward for our carriages, and now and then they stuck. At length we all alight, and have to scramble up the sandy incline before we reach the base of the pyramids ; to save plunging through the deep sand, I leaped on a broad wall, erected at the visit of the Prince of Wales, which gave a firmer footing, and so husbanded my strength before the great climb began. In a few minutes I was surrounded by Arabs, and having selected three I arranged with them to become my conductors. I paused for a moment at the base of the Great Pyramid. It was a grand sight ; before me in all its majesty and sublime grandeur stood the most ancient structure in the known world, and I presume the loftiest and most enduring that man has ever reared. My spirit felt awed and nerved with the vastness and magnitude of the work, yet rising up with joy and ecstasy of delight at the task before me ; so commending myself to the gracious care and protection of our heavenly Father, I threw off my coat into the hands of one of the Arabs and with a bound sprang up on the first course of stones at the base of the Great Pyramid, and began the ascent ! Two muscular Arabs went before me, and one followed. A little boy too, with charming eyes and smiling face, pushed his way into the trio, carrying an ancient-looking bottle of water, knowing I should be glad of some before I got to the top, and always ready at every little halting-spot to present the refreshing drink ; at first I refused, " feeling hot," but he coaxed me to try washing out the mouth first, which I did, and found the advantage ; and the knowing little chap knew then I should be prepared probably to drink of it at the next halt. It was a little trial of energy and strength to spring up on to some of these layers of stones, they were so high, some reaching  $3\frac{1}{2}$  and 4 feet, and one I think nearly 5 feet high, and a succession of these going on, though varying, up to the top, a height of 480 feet ! It would be almost impossible for any ordinary traveller to do it without assistance. And I felt very glad of the help my Arab guides afforded me, with each arm pulling me up, and a third behind rather lazily pretending to push or lift. The sides of the pyramids are very rough, almost like a stone quarry, with their great huge granite blocks forming steps all the way up, numbers of them 4 feet high and requiring

an elastic spring of the body to mount them; though of course if you like to surrender yourself entirely to the Arabs, they are quite strong enough to pull you up, by main force of their own muscles. But few would like to give up the *éclat*, or surrender themselves on such an occasion to a defeat so ignoble. Hence, though glad of Arab help, I felt equally delighted to use the muscles and elasticity of one's own body, and felt a pleasure in springing up from stone to stone. The only fault I could find was in the speed and hurry with which they hastened on. I wanted to enjoy it thoroughly; and though now and then I got out of breath, and was glad to sit down for a few minutes on some projecting stone, I was much amused as one of the Arabs began a kind of shampooing process, gently manipulating the muscles of the legs and body, talking all the while in broken English and in a very entertaining manner: "Arab good," "Arab please you," "Arab give you satisfaction," "Good," "Traveller good," "Are you well?" "All right," "Hope you give good Arab, good satisfaction," and "Good testimonial."

The style, the freedom, and yet the politeness, and the care they took to please, were altogether most entertaining; the senior called himself "Dr. Mohammed," and certainly lacked neither wits nor courtesy; and I resolved they should not be disappointed. Presently, and quicker than I cared for, I found myself half way up; so here we halted, a sort of recess, the guides crying out "Half way" with great glee and some little compliment. The last half was easier. But here, as well as two or three times before, the scenery was striking, novel, and impressive; vast plains on the one side, well watered, well cultivated, and fertile from the overflow of the Nile; on the other side vast sands, and the great Libyan desert. Near to you another great pyramid (which none but Arabs climb). Then, a little distance off, another very small pyramid; while in the farther distance of several miles you could see four or five of the eleven pyramids of Sakharrah, lifting up their lofty heads; one of these is said to be of brick, and tradition says was built by the Israelites. There are many other pyramids, though not so large; so that it may be called the land of pyramids. Thus all around the scenery is perfectly unique and wonderful; and reflections far stretching into the past and into the future, crowded the mind. What a land! What wealth, and power, and earthly glory once reigned triumphant here!

(To be continued.)

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So long as sight and reason find footing in matters, there is no place for faith and hope; the abundance of human helps puts not grace to proof, but the strength of faith is in the absence of them all. A man is stronger when he goeth on his feet alone than when he standeth by a grip in his infancy or leaneth on a staff in his old age: the two feet of faith and hope serve us best when we are fixed on the Rock of Sion alone.—*William Struther* (1633).

**Correspondence.**

## AN EXTRACT FROM THE REV. W. ROMAINE.

*To the Editor of the GOSPEL MAGAZINE.*

MY DEAR MR. ORMISTON,—For the past month I have been laid down through a heavy cold and bodily weakness consequent thereupon, but am thankful to say that I am now slowly recovering a measure of health and strength. To-day my eye lighted upon the following extract from the Life of Mr. Romaine, in which I found such a sweetness and a comfort as constrained me to send it you, hoping it may prove a word in season to some reader of the dear GOSPEL MAGAZINE.

“ He complained of languor after preaching and returned to Mr. Whitridge’s house at Balham Hill, beyond Clapham, where he was then upon a visit. His concluding sermon at Blackfriars was on the preceding Tuesday morning, from the 13th verse of the 103rd Psalm, ‘Like as a father pitieth his children, so the Lord pitieth them that fear Him.’ He was going through the Psalm, and though he did not preach upon the following verses, he practised them in a very remarkable manner, and left his dying testimony to the truth of them—‘For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children’s children; to such as keep His covenant, and to those that remember His commandments to do them.’ The mortality of man, and the mercy of Jehovah, here so pathetically described, met together in the person of Mr. Romaine, and formed a most delightful union. The one released him from all misery, the other introduced him to all happiness. But how sad is the case when these things are separated! What a wretch is one subject to mortality, and not at the same time an object of the mercy of the Lord!”

Oh! my dear Sir, the unspeakable mercy of being put in possession of a good hope through grace. It was as founded in that and springing from that, that David longed for the wings of a dove that he might fly away and be at rest; that the aged and devout Simeon with Jesus in his arms craved his dismissal; that Paul desired to be with Christ as far better than all he could enjoy of Him on earth; that John personified the Church in his “Come, Lord Jesus, come quickly”; that gave inspiration to Toplady’s pen in those cherished and lovely lines—

“When languor and disease invade  
This trembling house of clay,  
’Tis sweet to look beyond the cage  
And long to fly away.”

nor less to Erskine in his—

“Then said I, Oh! to mount away,  
And leave this heavy clog of clay;  
Let wings of time more swiftly fly,  
That I may join the songs on high.”

I am, my dear Mr. Ormiston,

Yours affectionately in the Truth,

35, CHESTNUT GROVE,

GEORGE ALEXANDER.

BIRKENHEAD, Feb. 7th, 1914.

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THE “GOSPEL BOOK MISSION TO THE ARMY AND NAVY.”

*To the Editor of the GOSPEL MAGAZINE.*

DEAR SIR,—Again, with your kind permission, we would remind the readers of the GOSPEL MAGAZINE of the many abundant opportunities amongst our soldiers and sailors to hold forth the Word of Life. There are many ways in which we can scatter the Truth of God, and it behoves us to press forward in these days of error. “Life is short and easily counted, eternity is long, and immeasurable,” therefore may the Lord stir up His people. The two following letters show the appreciation of the helpful literature we are sending out. From a missionary: “I have received your kind gift of books to-day, for which I thank you very sincerely. I can assure you they will be very helpful in the Master’s work. We would be very grateful for any help you may be able to render us. With our best wishes for you in the Master’s service, and praying that the Lord may richly bless the silent messages.” From a worker amongst soldiers: “Many thanks for parcel received on Monday, all safe. May they be the means of blessing and salvation to many precious souls is the prayer of my heart and I know yours. We have been to Forton Barracks, and had a splendid reception, but will write and let you know of the work when the other five are done. We purpose going on Thursday (D.V.) to the Cambridge Barracks, so pray that all may be made clear for us. We know that all power belongeth unto God.”

Yours sincerely,

6, STIRLING ROAD,

R. E. BRIDER.

BATH ROAD, BRISTOL, Feb., 1914.

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OUR faith lays hold on power, and this power strengthens faith.—  
*Leighton.*

**Protestant Beacon.****THE CHURCH ON THE TIBER.**

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

WE shall take our text to-night from the 3rd and 4th verses of the 17th chapter of Revelation. You remember that our subject this evening is "The Church on the Tiber." The Tiber is the river, as many of you, I dare say, know, that flows through the city of Rome, and therefore the Church on the Tiber represents the Roman Church, or the Church of Rome. I believe there is very little doubt that it is to the Church of Rome reference is made in this chapter. Thus we read in the third verse—"And I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication." In the first verse of the chapter we read that one of the seven angels called John, and said unto him, "Come hither, and I will show unto thee the judgment of the great whore that sitteth upon many waters"; and then we have an account in the verses read of what John saw. The "many waters" are explained in the 15th verse—"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." And then the woman herself is described in the 18th verse—"And the woman which thou sawest is that great city, which reigneth over the kings of the earth." The woman represented the city or the Church, and as the Church was co-extensive with the city, and as no other religion was tolerated when the Pope had supreme power in Rome but the Romish religion, so we may consider the woman represented both the city and the Church.

You know a woman is often employed in Scripture to represent a Church. In the twelfth chapter we have, as I have already explained to you in a preceding lecture, a woman represented under a very different aspect—"Crowned with twelve stars, and the moon under her feet." She is there represented as having brought forth a man-child, and fleeing into the wilderness where she had a place prepared for her. I have already stated to you my view that that symbolized the true Church. That woman was not welcome to the fallen inhabitants of this world. To man, in his state of alienation from God, in his state of corruption, in his state of rebellion against God, the woman represented too much of God's holiness and purity for this world to receive or welcome her; and so she was rejected, denounced, and driven into the wilderness. Well, you see, this is a woman of a very different kind. She is represented as everything that is impure and unholy. She is described as a harlot; as a woman unfaithful to her

vows. She is represented as a woman who delights in everything that is corrupt, and impure, and vile; and you will agree with me, I am sure, in saying that an apostate Church could not be better delineated—that is, a Church that professes to be a Christian Church, but which hates all that constitutes Christianity—hates the truth, hates the holiness, hates the perfection, hates the Godliness, that are represented by Christianity, hates everything which the Lord Jesus Christ came to represent and to introduce. He was “holy, harmless, undefiled, and made higher than the heavens” (Heb. vii. 26). He was not of this world; He partook of none of its grossness, none of its vileness, none of its darkness, none of its carnality, none of its hatred to God, none of its Godless pursuits and pleasures; but, on the contrary, was engaged while He continued here about everything holy, heavenly, and like God: so that when He was asked to show God, He said, “He that hath seen Me hath seen the Father” (John xiv. 9). And the Apostle Paul tells us that the glory of God was to be seen in the face of Jesus Christ (2 Cor. iv. 6). In the Epistle to the Hebrews He is described as “the brightness of the Father’s glory, and the express image of His person” (Heb. i. 3). He was rejected by man because He was too pure for man. That is the secret of His rejection. He came into the world, where He found nothing that was conformed to His own likeness, nothing that was identified with Him in any way, nothing that was in harmony with Him, with what He was, with what He said, or what He did. He was out of His element here; but He came here to suffer and to die, and then to return; to stay here only whilst He accomplished the work which His Father gave Him to do, and then, like the dove that was let out of the ark but “found no rest for the sole of her foot” (Gen. viii. 9), He was obliged to fly back again to the glorious shelter from which He had come to deliver His people.

But Christianity, whilst it was not acceptable to the world, was yet something to which the world should give a place, that the world could not get rid of; and as it could not get rid of it, Satan, the prince of this world, was determined that he would accommodate his dupes and victims with a Christianity suited to their nature and to their taste, to their usual way of thinking and acting, to their gross aspirations, something more suited than was the Christianity which represented the purity, the spirituality, and the holiness of the Lord Jesus Christ. With this view he invented a scheme that was as unlike Christianity as was possible to conceive. If Christianity was holy, this was most unholy; if Christianity represented and reflected God, this Christianity that he invented reflected him, the enemy of God; if Christianity was truth, this was a lie; if Christianity was love, this was hatred; if Christianity was life, this was death; if Christianity was from heaven, this was evidently from the bottomless pit; if Christianity was for God’s glory, this offered every degree of insult to God; if Christianity was for man’s everlasting welfare, this was intended to drown him in destruction and perdition, to make him so vile that God would have

nothing to do with him. Accordingly, we find this Satanic style of Christianity represented by a woman occupying the vilest position to which her sex can be reduced, as genuine Christianity was represented by a chaste wife and mother. Thus the Apostle Paul, in the Second Epistle to the Corinthians, eleventh chapter, and second verse, says concerning true believers, "That I may present you as a chaste virgin to Christ." You see then that both these Apostles represent the true Church as a pure-minded woman—that is, the Church taught by the Word and sanctified by the Spirit; the true, living Church; the genuine Church; God's Church, composed of God's living people, those who are taken out of the world to form unto God a peculiar people. But this Church that is separated from God is necessarily impure and unholy.

"I will show unto thee," said the angel, "the judgment of the great whore that sitteth upon many waters"—that is, in other words, the Church that was to exercise supreme power in the earth, and should manage to retain that power over multitudes of men; for we are told that these waters represented a multitude of people, and there never was a religious system in this world that has exercised such extensive influence among men as the system which we call Romanism, or Popery. It seems to be peculiarly suited to the fallen affections and the corrupt tastes of mankind, and therefore unregenerated men and women have accepted Christianity in that form, whilst they rejected it in its purer or more genuine character.

*(To be continued.)*

### AGED PILGRIMS' FRIEND SOCIETY.

BY THE SOCIETY'S SECRETARY.

Two Sales of Work are being arranged for the approaching season. On Thursday, June 25th, the South London Sale will be held, by permission of Mr. and Mrs. McCarthy, in the garden of 33, De Crespigny Park, Denmark Hill, from 3 to 8 o'clock, and on Friday, July 3rd, the Lady Visitors of our Hornsey Rise Home will conduct their Sale at the Home, on behalf of the Benevolent Fund for the assistance of sick and infirm inmates. Out of 117, a considerable number are always in need of special attention. The Infirmary of the Home has recently been improved, and the expense, with renovation in the building generally, has depleted the Maintenance Fund.

Teas have been given at our Camberwell and Hornsey Rise Homes. At Camberwell a meeting was afterwards held, presided over by Mr. Thomas Green, and addresses were given by the Rev. H. Atherton, Messrs. T. Carr, Rundell, Collin, and other friends. At Hornsey Rise Mr. A. W. Light gave his lime-light lecture on Bunhill Fields, much to the profit and enjoyment of the large audience in the hall. With the advent of finer weather we hope that the number of visitors to our Homes will increase: every attention will be shown them, and our old folk will be delighted by calls from Christian friends.

It will interest the readers of the GOSPEL MAGAZINE to know that the Rev. J. M. Sangar, B.A., Rector of Elworthy, Somerset, will (D.V.) preach the Society's Sermon on Friday evening, April 24th, at 7 o'clock, in St. Bride's Church, Fleet Street, when it is hoped a large congregation will assemble.

The Secretary has visited Potton, Richmond and Brentford in the interests of the Society, and many future engagements have been booked. It is interesting to know that the Chapel at Potton, dates from the death of John Berridge, many of whose friends lived in the town, which is but a short distance from Everton.

1550 pensioners are upon our books, and the Pensions and Homes need an income of £1 16s. *every hour of the year*, so that all claims may be met. This gives all engaged in the work many visits to the Throne of Grace, and "hitherto the Lord hath helped us," yet the burden is great and the pressure often severe.

The aged pilgrim has grown old with the weight of threescore years and ten, the head silvered with age, the heart broken with sorrow, the frame bent with suffering, yet is he kept throughout safe in the secret place of the Most High, covered always with the shadow of the Almighty, one being not less secure than another. Such is the portion of those who confess that they are strangers and pilgrims on the earth, and to whom the Aged Pilgrims' Friend Society has been ministering for 107 years, enabling little homes to be kept together in all parts of the land. The pensioners are not left to grope their way in the dark or wander in solitude. David says, "I am a stranger and a sojourner *with Thee*." Not by myself, all alone and forgotten, but "with Thee." The majority of the recipients have heard the clock of time strike out its solemn threescore years and ten, and their old age is often a period of declining bodily and mental powers. Does not even the grasshopper become a burden on shoulders that are weak and weary? Is it not a delight to "lift up the hands which hang down, and the feeble knees"; to speak a word to the weary, and, as far as possible, to assuage their sorrows and smooth their pathway to the end?

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IN time of straits we should set our eyes most upon those styles of God which most serve to strengthen our faith, especially such as hold forth His power, and good will to employ His power for us.—*David Dickson*.

GOD'S deliverance of His Church and people "by terrible things" is "in righteousness." The meaning of the point is this: God in all the deliverances of His people by terrible things, doth therein manifest His righteousness. He doth therein nothing but what is according to righteousness and justice. To clear this, consider that there is a double righteousness: the righteousness of His Word, which is the righteousness of His faithfulness; and the righteousness of His works, or His just acts of righteousness. And God doth manifest both these in His deliverance of His people by terrible things.—*John Bewick* (1644).

## Passing Events.

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### A MONTHLY RECORD.

WITH stately ceremonial the fourth session of the second Parliament of the present reign was opened on Tuesday, February 10th, in the presence of the KING and QUEEN, who in their progress from Buckingham Palace to the House of Lords received a great popular welcome. The Speech from the Throne, read by the KING in clear, strong tones, contained the following significant reference to the Irish problem:—"The measures in regard to which there were differences last Session between the two Houses will be again submitted to your consideration. I regret that the efforts which have been made to arrive at a solution by agreement of the problems connected with the Government of Ireland have, so far, not succeeded. In a matter in which the hopes and the fears of so many of My subjects are keenly concerned, and which, unless handled now with foresight, judgment, and in the spirit of mutual concession, threatens grave future difficulties, it is My most earnest wish that the goodwill and co-operation of men of all parties and creeds may heal dissension and lay the foundations of a lasting settlement."

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The present state of the Kikuyu controversy may be gathered from the following brief summary of the Archbishop of Canterbury's statement which appeared in a London daily:—"The Archbishop of Canterbury, in a statement issued on February 9th in the Kikuyu controversy, makes known his decision to decline to allow proceedings to be taken against the Bishops of Uganda and Mombasa for heresy and schism, and to refer the matter to the Consultative Body of Bishops which was formed by the Lambeth Conference to give advice on questions of grave importance. In this matter the Archbishop acts as Metropolitan of the dioceses in the eastern part of Central Africa. Dealing with the facts, the Archbishop states that in June last a conference of missionaries at Kikuyu adopted a proposed scheme of federation of missionary societies, with a view to an ultimate union of the native Churches. The Bishop of Uganda has explained that the whole scheme is still *sub judice*, and that he holds himself bound to conform his action to direction given him by the authorities of the Church. The Bishop of Zanzibar does not withdraw the charges of heresy and schism made against the Bishops of Mombasa and Uganda, but has no wish to press them if the results he desires can be attained by conference or by authoritative direction. At the 'open communion' at Kikuyu, which the Archbishop refers to as an 'admittedly abnormal service,' many of those who communicated were not members of the Church of England, and had not been episcopally confirmed. The Archbishop purposes to ask the Consultative Body:—(1) Whether the proposed scheme of federation contravenes any principles of Church order.

(2) Whether the action of the Bishops who conducted the 'open communion' is consistent or inconsistent with principles accepted by the Church of England. The Consultative Body, which is to meet in July next, comprises the following fourteen prelates: The Archbishop of Canterbury, the Bishop of Exeter, Bishop Ryle (Dean of Westminster), the Archbishop of York, the Archbishop of Armagh, the Primus (the Bishop of Brechin), the Archbishop of Rupertsland, the Archbishop of Sydney, Bishop Wallis (formerly Bishop of Wellington, N.Z.), the Archbishop of the West Indies, the Bishop of Winchester, Bishop Copleston (formerly Metropolitan of India), the Bishop of St. Albans, and the Bishop of Gibraltar." The Bishop of Zanzibar, however, is not satisfied with the reference of the questions in dispute to the above-mentioned Consultative Body. He considers that the Archbishop has prejudged the issue in granting to the non-conforming bodies of Christians the title of "Branches of the Church of Christ," and he contends that the Consultative Body of Bishops "is, in some ways, likely to be regarded as a prejudiced commission of inquiry." He concludes his letter of protest to the Archbishop by saying, "Unless, then, the two Bishops are found to be faultless by an authority that is beyond question, it is clear that I shall still be in the position of having to determine for myself whether I can remain in communion with them or not; and it was to extricate myself from this position that I appealed to your Grace and your comprovincial Bishops."

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We deeply regret the sudden Home-call of Mrs. James Inskip, of Clifton. She warmly supported her husband in his courageous and weighty testimony on behalf of Evangelical and Protestant truth, and she readily extended the hospitality of her house to those who faithfully upheld Reformation principles. She was a familiar figure at the Clifton Conference, and it is difficult to imagine Clifton without her and her late dear husband. Our tender sympathy is extended to the family in their great sorrow.

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We warmly associate ourselves in the following leaderette which appeared in a recent issue of the *English Churchman* in reference to our friend the Rev. J. J. Beddow: "It is with great regret we record the decision of the Rev. J. J. Beddow to resign the vicarage of St. Andrew's, Drypool, where he has for several years carried on a good and noble work for God. From what we know of the parish and its exacting demands upon the time and energy of the Incumbent, we are not surprised to hear that the burden latterly became almost insupportable. Mr. Beddow is a whole-hearted minister of the Gospel. In ministering to souls, preaching the Word, and striving for the well-being of his people he never spared himself. He was always ready to spend, and be spent for Christ. The aid that he received, clerical and lay, however valuable, was insufficient to afford him reasonable

relaxation, and so the strain had well-nigh reached the breaking point. But this was not the only reason, nor, indeed, the most important, which he alleged for resigning his living. Lawlessness in the National Church, tolerated and sanctioned by Episcopal authority, has led him to consider his position and responsibility as a Church clergyman, and he has come to the conclusion that he can no longer preserve an outward connection with the maintainers of gross error and illegality. Considering that he himself was conspicuous for his loyalty to the Prayer Book and Articles of Religion, and that he took a foremost part in the protest against sacerdotal anarchy, we can not see that he was in any sense responsible for that which he deplored, but we respect his conscientious scruples while we are grieved at the step which they induced him to take. With full meaning we affirm that his withdrawal will be a serious loss to the Protestant cause in the Church of England. We wish him much Divine comfort and blessing at this trying time in his life and in whatever sphere of service he may subsequently enter."

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### Reviews and Notices of Books.

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PRAYER AND THE LORD'S PRAYER. By the Rev. H. C. LEES, M.A.  
1d. (London: Longmans, Green & Co., Paternoster Row.)

This little book on Prayer, and containing a short exposition of the Lord's Prayer, abounds with references. The writer, well known as an Evangelical, has a happy way of explaining this very important subject. The booklet deserves a large circulation, and would be very useful for the young in the way, leading them to estimate the true value of walking with the Lord in prayer.

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HOW SHOULD GENESIS I.-III. BE INTERPRETED? Three Addresses by PASTOR J. STEPHENS, M.A., in Highgate Road Chapel. 2d. (London: Morgan & Scott, Ltd., Paternoster Buildings.)

In these days when the early narratives of Genesis are profanely reckoned as "myths," it is refreshing to notice this little work, which maintains the authority and integrity of Holy Scripture. The young and old will delight in the study of this pamphlet, which will also tend to steady those who are wavering.

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SANCTIFIED knowledge saith, There is an infinite fullness in Christ, the fullness of a fountain. Faith saith, This is all for me, for He is my Husband. Then Prayer saith, If all this be thine, I will go and fetch it for thee. And Thankfulness saith, I will return praise to God for it "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips."—*Matthew Lawrence*.