

THE
GOSPEL MAGAZINE.

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

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The Family Portion ;

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

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

COMFORT IN TEMPTATION.

"*There hath no temptation taken you but such as is common to man : but GOD is faithful, Who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.*"—1 CORINTHIANS X. 13.

IN this chapter the apostle reminds his readers of the privileges enjoyed by GOD's ancient people. They all passed through the sea on dry ground. They all fed of the manna during their forty years' wanderings. They all drank of the water which miraculously flowed from the Rock. Yet with many of them GOD was not well pleased. Despite all their spiritual privileges a large number of them fell into grievous sin. They were guilty of the sin of idolatry, the sin of fornication, and of murmuring against the providences of GOD. Though GOD was very longsuffering towards them He sometimes chastened them very severely. Their experiences are recorded for the spiritual benefit of GOD's people to-day, and GOD's chastisements to them are a warning to the Israel of GOD. We, too, are exposed to temptation, and GOD is often pleased to test our faith. We, too, are liable to sin, and only through Divine grace can we stand. There is constant need of watchfulness and prayer, and the warning words of the apostle need to be ever remembered : "Wherefore let him that thinketh he standeth take heed lest he fall."

Though, however, temptations will and do come, "There hath no temptation taken you but such as is common to man," or "such

as man can bear"; "but GOD is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." These are words full of comfort for the LORD's tempted and tried people.

1. *Let us think of the meaning of temptation.*

a. It often means *temptation to sin*. Our LORD was led up of the SPIRIT to be tempted of the devil (Matt. iv. 1). The devil, amongst other temptations, tempted Him to commit the great sin of idolatry. He said, "All these things will I give Thee, if Thou wilt fall down and worship me." The devil is the great tempter. He tempts men to ignore Gospel and saving truth. There are those who hear the Word, and "Then cometh the devil, and taketh away the Word out of their hearts, lest they should believe and be saved" (Luke viii. 12). He tempts them to disregard, to ignore, and to forget those truths of the Gospel which they have heard "lest they should believe and be saved." His aim is to prevent sinners from receiving and holding fast the Gospel, which is the power of GOD unto salvation to every one that believeth.

Moreover, he continually tempts believers to sin. "As a roaring lion, he walketh about seeking whom he may devour" (1 Peter v. 8).

GOD's people are exposed to his wiles and his darts. They are exhorted to take unto themselves the whole armour of GOD that they may be able to "stand against the wiles of the devil." They are exhorted to take the shield of faith, wherewith they may be "able to quench all the fiery darts of the wicked." GOD never tempts His people to sin. Such temptations come from the world, the flesh and the devil.

b. Temptation also means *trial* of any kind, tests of our faith. James says, "Count it all joy when ye fall into divers temptations (trials); knowing this, that the trying of your faith worketh patience" (James i. 2, 3).

Peter speaks of the saints as being "in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of JESUS CHRIST" (1 Peter i. 6, 7).

Abraham's faith was thus tried. We read, "By faith Abraham,

when he was tried, offered up Isaac : and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called : accounting that GOD was able to raise him up, even from the dead ; from whence also he received him in a figure ” (Heb. xi. 17-19).

Great and severe indeed was the trial through which Abraham was called upon to pass, but the LORD sustained him, and in the last distressing hour called out to him from heaven, and said, “ Lay not thine hand upon the lad, neither do thou anything unto him ; for now I know that thou fearest GOD, seeing thou hast not withheld thy son, thine only son from Me.”

Paul, the great apostle to the Gentiles, passed through many heavy trials in his apostolic life. To the elders of Ephesus he said, “ Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the LORD with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews ” (Acts xx. 18, 19). In all our trials and temptations, however, we have a Divine Sympathizer and Deliverer. Let us ever remember that, “ We have not an high Priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin ” (Heb. iv. 15). He knows what sore temptations mean.

“ Though now ascended up on high,
He bends on earth a Brother’s eye ;
Partaker of the human name,
He knows the frailty of our frame.

“ Our Fellow-sufferer yet retains
A fellow-feeling of our pains ;
And still remembers, in the skies,
His tears, His agonies, and cries.

“ In every pang that rends the heart,
The Man of Sorrows hath a part :
He sympathizes with our grief,
And to the sufferer sends relief.”

His Divine sympathy for His people is manifested by the sustaining and delivering power which He extends to them. “ For in that He Himself hath suffered being tempted, He is able to succour them that are tempted ” (Heb. ii. 18).

2. *Secondly, the common character of temptation calls for our notice.*

“There hath no temptation taken you but such as is common to man.” This may mean no temptation but such as is *human*—“accommodated to human strength, such as men are able to bear.” Our temptations are not superhuman. They are not other than all the saints of GOD in the past have more or less had to endure. They are not other than the saints in the future will more or less be called upon to face. It is true, of course, that some are more tried than others, but some will be found to have passed through similar trials. We who are tried now are not the only people who are tried. Others have passed through similar trials. Cherish not, then, the thought that you alone among all the saints of GOD have been called to endure trials greater than any other saints have had to endure. Were not Noah, Abraham, Joseph, Moses, David, Daniel, the prophets, the apostles, and all the martyrs tempted or tried? Some of the saints were mocked, scourged, imprisoned, stoned, sawn asunder or slain. Some “wandered about in sheepskins and goatskins, being destitute, afflicted, tormented. They wandered in deserts, and in mountains, and in dens and caves of the earth” (see Heb. xi. 36-38).

Mercifully we are not all called to be tried equally, but it is evident that trials which have been endured by others are quite equal with trials which are endured by us. We are not alone in trial, nor are we alone in the grace and strength by which we are enabled to endure it. Through much tribulation do we enter the kingdom of GOD. Our LORD was tempted and tried and the disciple is not above his Master.

3. *Thirdly, but now think of the comfort in regard to temptation.*

a. It lies in the *unchangeable faithfulness of GOD*. He is true to His promises—the promises He has made to His people. Those promises assure us that we shall never perish nor be plucked out of His almighty Hand. They assure us that we shall be kept by the power of GOD unto salvation ready to be revealed in the last time. They tell us that nothing can separate us from His love. Though He may allow His people to suffer from tribulation, distress, persecution, famine, nakedness, peril, or sword, He will not allow them to be separated from His love. These trials do not indicate any

cessation of His love. We may be fully persuaded that no conceivable trials from whatever quarter, either in the present or in the future, "shall be able to separate us from the love of GOD, which is in CHRIST JESUS OUR LORD."

b. Comfort lies also in His almighty control over Satan and over men.

Satan was bent on bringing Job to ruin, but GOD limited his attacks on Job and preserved Job from falling utterly.

Satan desired to have Peter that he might sift him as wheat, but Peter's LORD prayed for him that his faith might not fail. Satan is truly a mighty and a most dangerous foe, and we need to watch and pray against His temptations, but we must not be afraid of him, nor turn our backs when he attacks us. We are encouraged to take the whole armour of GOD that we may *stand against* the wiles of the devil.

The *antagonism of men* is also under Divine control. The apostle says, "If GOD be for us, who can be against us?"

Over forty wicked men conspired against the Apostle Paul. They said, "They would neither eat nor drink till they had killed Paul." In the wonderful providence of GOD, however, their wicked design was frustrated. The LORD had stood by Paul the night before this conspiracy was hatched. He had said, "Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." That was the Divine promise and purpose, and no conspiracy of wicked men, however numerous their number, could frustrate the Divine purpose concerning His servant. The defeat of this conspiracy shows the Divine control over wicked men. No weapon of such men formed against GOD's people can prosper. (See Acts xxiii. 11-35.)

All this is written for our comfort. GOD's faithfulness and His power are pledged to stand by His people in all temptations and trials.

c. Another source of comfort is His ability to deliver His people.

"He will not suffer you to be tempted (or tried) above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." "A way to escape" might be translated "the way out." Whatever temptation comes He will make *the way out*, that His people may be able to endure it.

He has almighty power, both to prevent the temptation from

being too great for us, and also to make the way out of it. What a comfort this is, and how beautiful are the words of Peter in this connection! He says, "The LORD knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished" (2 Peter ii. 9). Be not, then, concerned about your deliverance. He is pledged to deliver you, and He *knoweth how to deliver you*. To you it may seem that deliverance is impossible, but it is not impossible with Him Who knoweth how to deliver all His people from every conceivable temptation that may confront them. The apostle knew this truth by experience. He knew what it was to experience manifold temptations. When writing to Timothy, he mentions the persecutions and afflictions which he endured at Antioch, Iconium, and Lystra, "but," he says, "out of them all the LORD delivered me." Later on, when he was in Rome, there came a time when "no man stood with him, but all men forsook him."

"Notwithstanding," he says, "the LORD stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and *I was delivered out of the mouth of the lion.*" His experience and His knowledge of the LORD's faithfulness leads him to add, "The LORD shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever" (2 Tim. iii. 11; iv. 16-18).

"The hosts of God encamp around
The dwellings of the just;
Deliverance He affords to all
Who on His succour trust."

Each believer has reason to say to other believers,

"Of His deliverance I will boast,
Till all who are distrest,
From my example comfort take,
And charm their griefs to rest."

"Oh, make but trial of His love,
Experience will decide
How blest they are, and only they,
Who in His truth confide."

*Whittington Vicarage,
Stoke Ferry, King's Lynn.*

THE EDITOR
(*Thomas Houghton*).

Chapside Notes.

“MINISTERING SPIRITS.”

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”—HEBREWS i. 14.

IN reference to the ministry of angels, the late Dr. Adolph Saphir says, “The third tendency is what I may call the Protestant one—to think too rarely and in too isolated a manner about them (the angels); not to consider sufficiently what is said about them in Scripture, and not to feel and remember vividly that they are constantly with us, that we and they are members of one great family, and that the angelic worship and the worship of the Church are harmonious” (*The Epistle to the Hebrews*, by Dr. A. Saphir, p. 108). There is, however, no reason why the Lord’s people should deprive themselves of the comfort which Scripture sets forth in regard to the ministry of angels. What we need to guard against is giving way to mere speculation on this subject, or being wise above that which is written.

Toplady, of whose bicentenary we have been reminded recently, evidently delighted in the truth concerning the ministry of angels. He wrote:—

“Thy ministering spirits descend,
To watch while Thy saints are asleep,
By day and by night they attend,
The heirs of salvation to keep;
Bright seraphs, despatched from Thy throne,
Repair to the stations assigned,
And angels elect are sent down,
To guard the elect of mankind.”

John Newton wrote:—

“Angels unseen attend the saints
And bear them in their arms,
To cheer the spirit when it faints,
And guard their life from harms.”

(See Ps. xci. 11, 12.)

Dr. Watts, on the ninety-first Psalm, says:—

“He’ll give His angels charge to keep
Your feet in all your ways;
To watch your pillow while you sleep,
And guard your happy days.

“ Their hands shall bear you, lest you fall
 And dash against the stones ;
 Are they not servants at His call,
 And sent to attend His sons ? ”

It is remarkable how much there is about the ministry of angels in the New Testament alone. They ministered to Christ after His great temptation (Matt. iv. 11), and in the garden of Gethsemane “ there appeared an angel unto Him from heaven, strengthening Him ” (Luke xxii. 43).

In like manner angels minister to Christ's people. Of course, our chief comfort is that “ the angel of the Lord ” Himself, the second Person in the Trinity, “ encampeth round about them that fear Him, and delivereth them ” (Ps. xxxiv. 7), but we may also derive comfort from our Covenant God graciously making use of angelic beings to minister to His elect people.

The angels are “ spirits ” and “ a spirit hath not flesh and bones. ” It is an incorporeal being and is, as a spirit, invisible. But often angelic beings have appeared temporarily in human form, and were thus visible to human eyes. (See Acts i. 10 ; x. 3, 30.) These angelic beings are ministering spirits. They are sent forth to minister to the heirs of salvation, and it is about their ministry to the saints that we wish to write, and our prayer is that what we write shall be both fully Scriptural and also truly edifying to the Lord's people. Angels do not now appear visibly to God's people, but their ministry is nevertheless real.

1. *Let us first think of the persons to whom they minister.*

They are “ sent forth to minister for them who shall be heirs of salvation. ” Or the words may be rendered, “ sent forth to do service for the sake of them that shall inherit salvation. ” Salvation in this passage has reference to the final and complete salvation of all the elect people of God. Of them the apostle says, “ God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth : whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ ” (2 Thess. ii. 13, 14). To obtain the glory of our Lord Jesus Christ is included in the salvation to which the Lord's people are chosen, or it may be said that salvation and glory are interchangeable terms. This salvation is deliverance from the penalty, power, and

presence of sin. He whom God exalted to be a Prince and a Saviour came into the world to save sinners, i.e., to save them from all the consequences of their sins. He was called Jesus because He was to save His people from their sins. He saves them from spiritual and eternal death. He gives them victory over the grave. By faith in Him all His people are fully and eternally forgiven and are thus delivered from condemnation. God hath not appointed them to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for them, that whether they wake or sleep, they should live together with Him. (See 1 Thess. v. 9, 10.) This deliverance has been secured by Christ's redeeming work. (See Gal. iii. 13.)

The result is that God's believing people are begotten to "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them, who are kept by the power of God through faith *unto salvation, ready to be revealed in the last time*" (1 Peter i. 4, 5).

They are "rich in faith and heirs of the kingdom which God hath promised to them that love Him" (James ii. 5). They are destined to inherit the kingdom prepared for them from the foundation of the world. (See Matt. xxv. 34.) It is to the heirs of salvation, and to them alone, that the angels minister. Those who are heirs are a great multitude which no man can number. So are the angels who minister to them. We read of "an innumerable company of angels" (Heb. xii. 22). "The number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. v. 11). Thus, however numerous the saints, they are not too many for the angels to minister to them.

Here then is a great privilege which appertains to God's people. The angelic beings are Divinely sent to minister to them. We do not see them, but they see us, and minister to us at all times, and in all places. What an infinite mercy to be *an heir of salvation*. Is this true of all who read these lines?

2. Let us now notice *how the angels minister to the heirs of salvation*.

Light is thrown on this matter by the records of angelic ministry given in the New Testament. From these records it is clear that the angels:

a. Guide the heirs of salvation. Joseph the husband of Mary was in perplexity, but an angel of the Lord appeared to him in a dream and said, "Fear not to take unto thee Mary thy wife." This angelic direction removed Joseph's difficulty, and "being raised from sleep he did as the angel of the Lord had bidden him" (Matt. i. 20, 24).

It was an angel who said to Philip, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Philip obeyed and was thus brought into contact with the Ethiopian eunuch and was made a means of blessing to him. (See Acts viii. 26.)

b. Angels warn God's people of danger.

There was danger that Herod would destroy the young child Jesus, but an angel warned Joseph of his wicked design, and led to the flight into Egypt (Matt. ii. 13).

c. Angels deliver God's people from danger.

It was an angelic host that delivered Elisha from the Syrian army when he was in Dothan.

It was an angel who delivered the apostles from prison. They were put in prison, but "the angel of the Lord by night opened the prison doors, and brought them forth" (Acts v. 19). How miraculously he did this is seen in what followed. Officers were sent the next day to bring them before the Jewish council. They found the prison shut with all safety, and the keepers before the doors, but when they had opened they found no man within. God enables angels to work wonderful miracles. It was an angel who delivered Peter from the hand of Herod and from all the expectation of the people of the Jews. (See Acts xii. 11.) In spite of Peter's bonds, his keepers, and the iron gate leading to the city, the angel delivered him without any of his keepers being aware of the fact. There is nothing too hard or too difficult for God to do through the instrumentality of His angels.

"The hosts of God encamp around
The dwellings of the just;
Deliverance He affords to all
Who on His succour trust."

d. Angels are used to cheer the saints of God.

They bring good news to them. The angel Gabriel brought

“glad tidings” to Zacharias, the father of John the Baptist. He told him that his prayer was heard. He brought wonderful news to Mary six months later. What joy it must have brought to her heart. No wonder that she said, “My soul doth magnify the Lord. . . . For He hath regarded the low estate of His hand-maiden: for, behold, from henceforth all generations shall call me blessed.”

What wonderful and cheering tidings did an angel of the Lord bring to the shepherds! “Good tidings of great joy; for unto you is born this day in the city of David a Saviour, which is Christ the Lord” (Luke ii. 10, 11). Afterwards we find the shepherds “glorifying and praising God for all the things that they had heard and seen.”

How immensely cheering were the tidings which an angel conveyed to the women at the sepulchre. “I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay” (Matt. xxviii. 5, 6). No wonder that they departed from the sepulchre “with fear and great joy.” Cornelius, too, must have been cheered when an angel said to him, “Thy prayer is heard, and thine alms are had in remembrance in the sight of God” (Acts x. 31).

Then think of Paul when all hope of being delivered from a watery grave had perished from at least most of those who were on board. He stood forth in the midst of the despairing company and said, “And now I exhort you to be of good cheer: for there shall be no loss of any man’s life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and Whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee” (Acts xxvii. 22–24). We do not suggest that we may now expect visible appearances of angels, but we are surely warranted to believe that in a variety of ways angelic beings minister to the needs of God’s people, directing their steps, warning them of danger, delivering them from peril, and cheering and comforting their hearts.

e. But angels are concerned about the whole spiritual history of the heirs of salvation. They rejoice in heaven when one of them is led to repent. They minister to the saints during their

whole spiritual life on earth. They attend to them at death. Witness the case of Lazarus the beggar. "It came to pass that the beggar died, and was carried by the angels into Abraham's bosom" (Luke xvi. 22). We cannot attend our loved ones when they die, but the angels can take charge of them. But the saints die in hope of a glorious resurrection when the Lord comes. Here again we read of the ministry of angels. "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of the heaven to the other" (Matt. xxiv. 31).

3. In conclusion, *let us notice why the angels minister to the heirs of salvation.*

It is because they are sent to do so. And who sends them? The one hundred and third psalm gives the answer. There we read (verse 20), "Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His Word." The angels are Jehovah's angels, His messengers. They excel in strength and thus are Divinely equipped to minister to the saints. They "do His commandments, hearkening unto the voice of His Word." All their service is in obedience to Jehovah's commandments, and they continually hearken unto His voice in readiness to obey all His behests. He it is Who sends them forth to minister to His people's needs. Our Lord recognized this when He said, "Thinkest thou that I cannot now pray to My Father, and *He shall presently give Me more than twelve legions of angels?* But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. xxvi. 53, 54). He did not want any angelic help which would prevent His own inspired Word from being fulfilled.

The angels are a "heavenly host" and their abode is heaven. (See Luke ii. 13, 15.) It is our Father Who is in heaven Who sends forth the angels to minister to the heirs of salvation. Thus He is behind the angels. His love to His people leads Him to send the angels forth to minister unto them. All the heirs of salvation are precious to Him. He takes pleasure in them. He cares for them. He cares for them all. Hence He sends mighty angels to guide, to comfort, to warn, and to deliver His people. The ministry of unseen angels is a continual manifestation of God's

love to His people, His interest in their welfare, and His faithfulness to His Covenant promises made in reference to them: He is the unchangeable God and Father of His people. In times past He sent forth His angels to minister to the saints. He does the same to-day and will do the same all through our pilgrimage journey. Recall how they ministered to Lot and brought him forth out of the condemned city. Note how urgently they bade him escape, how they spared Zoar for his sake, and how Sodom itself was not visited with Divine judgment until Lot entered into Zoar (Gen. xix. 16, 17, 21-24).

In these days of terrible war the heirs of salvation are confronted with peril, but let us not forget that the God of salvation is with us.

“Not a single shaft can hit
Till the God of love thinks fit.”

Let us beware of failing to trust in His power, His love, and His faithfulness. Though we may rightly use proper means, let us not think too much of them. God can protect and deliver without any human shelters if it pleases Him. “Except the Lord keep the city, the watchman waketh but in vain” (Ps. cxxvii. 1). Except He protects, human shelters are all in vain. Let us beware of undue nervousness. God, our God, still lives, and He still loves and cares. He is our Keeper, and He neither slumbers nor sleeps. Why all this undue fear on the part of the heirs of salvation? No wonder if the world is full of nervous dread. But the Church, the heirs of salvation, wherefore should they fear? God is their refuge and strength, a present help in trouble. The earth may be removed, and the mountains be carried into the midst of the sea; moreover the waters of the sea may roar and be troubled. Even then, God is in the midst of His people, and the God of Jacob is their refuge. He says, “I, even I, am He that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor?” (Isa. li. 12, 13).

These verses show that in these solemn times the Lord Himself is our Comforter. They show that it does not become the heirs of salvation to be afraid of a man that shall die. He may be a proud and powerful dictator, but he shall die. Those who are Divinely comforted and strengthened should not fear any man. Fear of man implies forgetfulness of our omnipotent God. A furious oppressor is helpless in the presence of the Divine and omnipotent Creator. Wherefore let the language of thy heart be, "Behold, God is my salvation; I will trust, and not be afraid" (Isa. xii. 2). He loves me. He cares for me, and He, being ever mindful of me, sends forth His angels to minister to me and to all the other heirs of salvation.

THE EDITOR.

GOD'S OVERRULING PROVIDENCE.

WHAT shall we say when we see events produced in the world for the good of God's chosen, by those very hands and means which were intentionally employed for their ruin? These things are as much beside the intentions of their enemies as they are above their own expectations; yet such things are no rarities in the world. Was not the envy of Joseph's brethren, the cursed plot of Haman, and the decree procured by the envy of the princes against Daniel, with many more of the like nature, all turned by a secret and strange hand of Providence to their greater advancement and benefit? Their enemies lifted them up to all that honour and preferment they had.—*John Flavel*.

FOUR HOURS' FUN ON THE LORD'S DAY.

A LETTER in *The Times* of October 5th last, written by the Honorary Secretary of The Officers' Sunday Club, said, "It may be of interest to note that, since the club opened its doors on April 14th, over 9000 officers and their lady friends have enjoyed the four hours' fun and entertainment we offer them every Sunday afternoon, when there is absolutely nothing else for them to do, and from every part of the country come letters of appreciation and thanks from officers of all three Services and of their Auxiliary Services, each one telling us how much the club is appreciated."

This club is held in London and it is a terribly sad illustration of the way that God's command to keep holy the Sabbath Day is flouted. Despite all the sorrows through which the nation is passing there is little or no indication of repentance for our many national sins. God is solemnly speaking to us, but the ears of the greater number seem to be closed.

Pilgrim Papers.

WELLSPRINGS.

“ These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country.”—HEBREWS xi. 13, 14.

THE confession of these “ faith’s worthies of Hebrews xi.,” as they have been depicted, is a humbling but Christ-exalting confession. It is at once a denial of the world and its passing fortunes and vanities, and an acknowledgement of having, like Mary, “ chosen the better part, which shall not be taken away ” from them.

And what did this confession involve? Was it not that their hearts and affections had been estranged from earth? They had by grace been taught to deny worldly things and “ set their affection on things above,” and whilst therefore the world looked upon these poor and afflicted saints as of no repute, unworthy of its notice, yet,

“ Though the world might think it strange,
They would not with the world exchange.”

There is a sweet and hallowed association in that word “ *pilgrim*.” The word literally means *one who is a sojourner in a strange land away from one’s own people*. And every one of Zion’s true pilgrims enters into this experience. It is just what the Apostle Peter considered those to be whom he addressed in his first epistle (chapter i. 1). They were “ strangers scattered ” but “ elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ.” As such he further exhorted these “ strangers and pilgrims,” as “ dearly beloved, I beseech you, abstain from fleshly lusts which war against the soul ” (1 Peter ii. 11). The precious blood of God’s Lamb cleanses them, marks them off, distinguishes them, redeems them from the world’s contaminations, affections, and snares. Their hearts have new desires, new aspirations, heavenly hopes and longings. They are made to “ come out from the world,” and to seek “ another country,” “ a better country, that is, an heavenly.” Oh, what an unspeakable mercy to be constituted a *pilgrim*! Whilst *in* the world, we show by our lip and life and conversation we are not of it, and that we are passing through it and rightfully using it as the place in which we have been the recipients of so many tokens of the loving providences of our God, Who is training us, and bringing us safely through its wilderness way to the heavenly city.

We search our hearts and ask ourselves, are these our characteristics? If so, if you and I rejoice by His constraining, enabling, upholding, keeping grace, to “ walk worthy of the Lord,” Who has

called us to "be separate and touch not the unclean thing," then it will be proved to our inner comfortable experience that it is not so much a case of us shunning the world, as the world shunning us. A godly consistency of conduct will always make worldlings feel uncomfortable, and they will regard the company of God's pilgrims as pricking their conscience, whilst cloaking themselves with the plea of their being "too narrow, so peculiar, and uncomfortable company." But blessed be our God and heavenly Father for all His kind compassion. He never leaves His own redeemed ones destitute, desolate. They may often feel alone, but not lonely! They may take up the language of the sweet Psalmist of Israel, and say, "For we are strangers before Thee, and sojourners as were all our fathers; our days on the earth are as a shadow, and there is none abiding" (1 Chron. xxix. 15). They can and do sing in the grateful language of dear Doddridge:—

"O God of Bethel, by Whose hand,
Thy people still are fed,
Who through this weary wilderness
Hast all our fathers led.

"God of our fathers be the God,
Of their succeeding race."

Strangers and pilgrims. Is that your characteristic and mine, beloved? Are you and I estranged from earth, its pomps, its vanities, its falsities, its effervescent uncertainties? Is "our conversation in heaven"? Is our rightful citizenship owned, acknowledged, claimed? Are we pursuing the narrow, heavenly road, "the way our fathers trod," and though oftentimes "faint yet pursuing," following after, reaching out, pressing forward "to the prize of our high calling in Christ Jesus"? It will be a spiritual fight all the way. There is no putting off our armour. There is no settling down to ease and peace. The way of the wilderness must be taken in watchfulness and prayerfulness, and God's pilgrims find their need is graciously supplied by their heavenly Guide in "shoes of iron and brass" as necessary for all the roughness of the way. But they also prove how true and faithful is their Guide and how their Shepherd-King leads and guides them by the skilfulness of His hands, upholds them by His "grace-sufficients," keeps their feet from falling, and cheers their oft-desponding hearts which grow weary by the way, and fear after all, whether they will reach their heavenly inheritance. Oh, no. The faithful Promiser is their God and Guide. He has trodden the way before them, and He has pledged Himself *never to leave nor forsake them*. So that they may well go on their way proclaiming by their lips and lives to His glory that not one of His promises have ever failed them. They can testify to the precious blood which bought them, and to the faithfulness of Him Who is pledged as their Divine Keeper and Saviour and Redeemer, to bring everyone of His blood-bought sheep home to His Father's house on high. And to our comfort be it spoken, all that He has done for His way-worn pilgrims in the past, brings a strengthening of faith, a confirming of hope, and a holy persuasion that:—

“ He Who hath helped us hitherto,
Will help us all the journey through ;
And give us daily cause to raise,
Fresh Ebenezers to His praise.”

Our text teaches all this. These pilgrims of the Old Testament days were “persuaded” of the fulfilment of all that their God had promised them. Oh, what a lovely thing to be *persuaded* of that which comes from above and which neither the world, nor the devil and his legions can argue us out of! It is a Divinely inwrought confidence that maketh not ashamed. Abraham, “the father of the faithful,” had this holy persuasion. We read of his golden, Spirit-given faith as an high attainment indeed. The Apostle Paul writes of him, under Divine inspiration, “He *staggered not* at the promise of God, through unbelief; but was strong in faith, giving glory to God. And being fully *persuaded* that, what He had promised, He was able also to perform” (Rom. iv. 20, 21). And the same apostle (chief and sufferer more than they all) had likewise this holy persuasion wrought in his own soul in spite of his great fight of afflictions. “For I am persuaded,” he wrote, “that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. viii. 38, 39). And he uses the like holy word to his beloved son Timothy, in the faith, to whom he declared, “For I know Whom I have believed and am *persuaded* that He is able to keep that which I have committed unto Him against that day” (2 Tim. i. 12). So that you and I, simple fellow-pilgrims, beloved, in the riches of His grace which is not in vain in us, are brought to the same ground of Spirit-wrought persuasion with the great apostle of the Gentiles and the early saints who lived in that golden age of faith. The humblest saints, the feeblest in their own sight of the company of heavenly citizens, have each and all this holy inwrought persuasion and they cannot give up hope in God’s mercy, nor can they let Him go without the promised blessing. They can never understand, nor explain, why He should love *them*, and they bring all their unworthiness to bear upon their case, and are ready to justify Him if after all He has no blessing for them. But still they creep to the cross, they hide in the riven side of the Smitten One, and something persuades them to hope yet in His mercy! Nor have they ever been disappointed. They enter sooner or later into the gracious fulfilment of the blessedness of all them who wait for Him. And this brings the thrice-blessed holy peace. For peace must come from its Divine author. He is the Prince of Peace, the very God of Peace. The Son of God purchased it for His pilgrim-children by His own precious blood, and He bequeathed it to them as His dying legacy (John xiv. 27; xvi. 33), and His resurrection right (John xx. 19). This peace is experienced at our justification: “Being justified by faith, we have peace with God” (Rom. v. 1). It brings to His children spiritual-mindedness, for to be spiritually-

minged is life and peace (Rom. viii. 6). It rules the heart and life (Col. iii. 15). It "passeth all understanding" (Phil. iv. 7). Bunyan, in his immortal allegory, brings in the beauty of this wondrous gift when he depicted Christian in holy converse with the handmaidens at the Palace Beautiful, where he desired to "lodge for the night, because by what I perceive," said he, "this place was built by the Lord of the hill for the relief and security of pilgrims." And there "they thus sat talking until supper was ready," and around that well furnished table "all their talk was about the Lord of the hill; as namely what He had done, and wherefore He did what He did, and why He had builded the house; and by what they said, I perceived that He had been a great warrior, and had fought with and slain him that had the power of death (Heb. ii. 14, 15), but not without great danger to Himself, which made me love Him the more. For as they said, and as I believe (said Christian) He did it with the loss of much blood. But that which puts the glory of grace into all He did was that He did it out of pure love to this country. And, besides all this, there were some of them of the household that said they had seen and spoke with Him since He did die on the cross; and that they had attested that they had it from His own lips, that He is such a lover of poor pilgrims, that the like is not to be found from the east to the west. They moreover gave an instance of what they affirmed; and that was He had stripped Himself of His glory, that He might do this for the poor; and that they had heard Him say and affirm that He would not dwell in the mountains of Zion alone. They said, moreover, that He had made many pilgrims princes, though by nature they were beggar born and their original had been the dunghill (1 Sam. ii. 8; Ps. cxiii. 7)." And it was after supper, sweet discoursing till late into the night, that "the pilgrim they laid in a large upper chamber, whose window opened towards the sunrising. The name of that chamber was peace."

This is a sweet and true picture of what all Zion's pilgrims enjoy, more or less, in experimental knowledge as they journey heavenwards. They have a solid peace, which the world can neither give nor take away. They enter into the sacred reality of it in the midst of, and in spite of, all the chaos, confusion, strife, unrest, and war; fightings without and fears within, yet they can and do rejoice in peace. *It passeth all understanding*, it is true; but they are upheld and sustained by its Divine Author and Giver. He, as their Shepherd-King, leads them on *so safely* and guides them by the skillfulness of His own hands that not one, the least, the poorest, the feeblest of these poor heaven-bound pilgrims is lost. Oh, no. The Captain of their Salvation is responsible for them, and none shall pluck them out of His nor His Father's hands. Those pierced hands are going to present them as they arrive at the Celestial City, at the end of all their painful weary pilgrimage, to His Father with, "Behold, I and the children whom Thou hast given Me." All the ascription of praise is then given unto Him that bought them with His own most precious blood and kept

them by His mighty power all the way of their pilgrimage home. They are presented "faultless before the presence of His glory with exceeding joy." And this, by the riches of His grace, is your hope and mine, fellow-pilgrim! We have endeavoured to depict God's pilgrims *proclaiming* by their lips and lives the grace which bought and kept them all the way; the holy *persuasion* inwrought of the Holy Spirit in their hearts and from which no devil nor fiercest assault of unbelief can rob them; the sacred God-given *peace* which they enjoy; and the royal *presentation* at last when no more paupers, they shall enter into their blood-bought inheritance, and all the work of their salvation and keeping shall redound to the eternal praise of the Lamb.

In my early childhood days amongst the sweet hymns we were taught to sing was one written by dear Mrs. Moens, at that time the sweet poetess of the GOSPEL MAGAZINE. From the heart I could then sing:—

"I'm a pilgrim and a stranger,
Rough and thorny is the road;
Often in the midst of danger,
But it leads to God.
Clouds and darkness oft distress me,
Great and many are my foes;
Anxious cares and thoughts oppress me,
But my Father knows."

How much more in matured experience can I sing the same words to-day!

R.

THE CALVINISM OF THE CHURCH OF ENGLAND.

ALL the Reformers were moderate Calvinists, or Augustinians; Melancthon as well as Calvin himself. And the opposite view, associated with Arminius, never had any real footing in the Church of England until the time and through the influence of Laud. "In the sixteenth century Predestination was universally accepted," and it was only later that Calvinism underwent further developments. For the balance of our Article XVII we should be rightly grateful, but of its essential Calvinistic doctrine no one who knows the history can have any doubt.

A further illustration of the essentially Calvinistic view of the Articles is found in the action of King James I in sending three Anglican representatives to the Synod of Dort, when Calvinistic doctrine was unanimously endorsed, and in 1625, a few years after that Synod, a sermon preached at Cambridge, by Dr. Ward, gave striking evidence of the universal acceptance of Augustinian views from the opening of the Reformation, while Bishop Hall, one of the three representatives at Dort, bore testimony in the same direction.—"*Principles of Theology*," by Dr. W. H. Griffith Thomas, pp. xlix and l.

Sermons and Notes of Sermons.

GOD'S MINDFULNESS OF MAN.

A SERMON PREACHED BY THE REV. A. M. TOPLADY, M.A., IN THE EIGHTEENTH CENTURY.

"What is Man, that Thou art mindful of him? And the Son of man that Thou visitest him?"—PSALM viii. 4.

DAVID is supposed by some to have written this Psalm, long before his elevation to the Jewish throne, while he was yet a youth, busied in tending his father's cattle on the plains of Bethlehem. And we shall presently see that there are passages in the Psalm itself which seem to justify the conjecture. It is not only an hymn of praise, addressed to the Messiah, but likewise one of the finest pastorals anywhere extant.

David appears to have had, almost from his very childhood, the sublimest talents for poetry and an exquisite taste in music. His harp, therefore, was probably his frequent companion in the fields, when he exercised the occupation of a shepherd. And having experienced the inestimable blessing of early conversion, he did not debase his poetic genius, nor prostitute his skill in the harmony of sounds by devoting either of them to the contemptible purposes of versified nonsense and unmanly dissipation; but his heart being as rightly tuned as his harp, his happiness and highest recreation were to sing the praises of the God he loved and to anticipate something of that sublime employ on earth, which will in heaven be for ever the business and the bliss of those who are redeemed from among men.

It is worthy of remark, that this was the time (namely, while David was herdsman to his father Jesse and filled up the intervals of his employment with holy meditation, prayer, and thanksgiving), when God Himself vouchsafed to mention him under the most glorious appellation that perhaps was ever conferred on a created being—a man after My own heart. A title which does not appear to have been given him so much as once after his advancement to royalty. For though neither height of magnificence, nor depth of abasement can separate a saint from the love of God which is in Christ Jesus, yet even after a work of grace has passed upon the heart in regeneration, such is the power of surviving depravity that not one perhaps in twenty of God's people, can, humanly speaking, be trusted with prosperity. Let every afflicted believer, therefore, rejoice in that he is made low. God deals out our comforts and our sorrows, with exact, unerring hand, in number, weight, and measure. Hence we have not, either of joy or adversity, a grain too little or too much. If less tribulation would suffice, less would be given. We are bad enough with all our troubles; what then should we be if we were exercised with none?

In order to our entering into the true spirit and propriety of the Psalm before us: we must form to ourselves an idea of David the

stripling, and think we see him watching his flocks in a summer's night under the expanded canopy of the skies. The air is still. The heavens are serene. The moon arrived at the full, is pursuing her majestic, silent course. The stars (like peeresses on a coronation solemnity) assume their brightest robes, to attend the beautiful sovereign of the night, while both moon and stars concur to shed a soft undazzling lustre on all the subjacent landscape. David, at this happy period, a blameless youth; unpoisoned with ambition, and unfascinated by the witchcraft of court-corruption; his heart unpolluted with lust, and his hands undipped in blood; is seated on a rising hillock, or on the protuberant root of some stately tree. All is hushed. Not a bough rustles. Not a leaf "trembles to the breeze." The silent flock are either carelessly grazing by his side or slumbering securely at his feet. The birds have suspended their songs, until waked by superior sweetness of his voice, and the music of his hand. For charmed with the loveliness of the scene and wrapped by the Holy Spirit into a seraphic flame of exalted devotion, he has lain aside his crook—he has taken up his harp—and is transmitting to the throne of God these grateful, these inexpressibly beautiful strains of admiring thankfulness: "When I consider Thy heavens, the work of Thy fingers; the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him, or the son of man, that Thou visitest him?" Then taking a survey of the pleasing objects that surrounded him, he thus goes on to sing: "Thou hast made man a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowls of the air, and the fishes of the sea, and whatsoever walketh through the paths of the seas. O Lord, our Governor, how excellent is Thy Name in all the world!"

So warbled the sweet singer of Israel, and thus he addressed God the Son, almost eleven hundred years prior to His incarnation. For that the Psalm, in its highest import, refers to Christ, is evident from Matthew xxi. 16, and, especially, from the second chapter of the Epistle to the Hebrews, where a considerable part of the Psalm is cited by the apostle and expressly applied to the adorable Mediator between God and men.

Jesus, considered as a Divine Person, is Jehovah our Governor, Whose Name, i. e., Whose manifestations of infinite wisdom, beneficence and power, in a way both of creation and providence, are excellent throughout all the earth. He set His glory above the heavens, or rendered the riches of His love more signally and illustriously noble than the brightest and noblest of His material works when He entered into Covenant with the Father and the Spirit, and graciously stipulated to wear our nature and to bear away our sins. In the fulness of time, after He had actually accomplished His double warfare of obedience and sufferings, He literally set His glory above the heavens, when He ascended up on high, and His glorified humanity

took possession of its throne, angels and authorities and powers being made subject unto Him.

He it is Who displays the efficacy, the sovereignty, and the independency of His Almighty operation, in bringing to pass the greatest ends, by seemingly the feeblest and most inadequate means; or (as David evidently alluding to his own tender age, speaks at the second verse), Who has ordained strength out of the mouths even of babes and sucklings. Armed with the power that cometh from above, the unaccoutred youth had slain a lion and a bear. Inspired with supernatural prowess, the same ruddy stripling afterwards overcame the proud, gigantic champion of Philistia. These providential events were, indeed, strange and astonishing. But the religious part of David's character was truly miraculous. A beardless lad, not very superior in years to a babe and suckling, is exalted by the Holy Spirit into a prophet of the Lord. He testifies of the Saviour many hundred years before the Saviour appeared; and is not only a true believer in, but a distinguished herald of, that adorable Person in Whom the elect of all nations are blessed.

By the righteousness of His meritorious life and by the atonement of His infinitely precious death, Jesus "bruised the serpent's head," or inverted the subtlety, baffled the power, and defeated the wish, of that apostate spirit, who seeks the destruction of man, thus silencing the enemy and the avenger. Seek you further proofs of the Saviour's dignity and divinity? Not only the earth, but the heavens also are the work of His fingers, the monument of His creating power.

The moon and the stars are of His ordaining; and without Him was not anything made that was made. In a word, He was the builder of the universe, and He rules the universe He built. Well, therefore, may we bend the knee of our souls before Him, or rather, fall prostrate in the dust at His footstool and ask, "What is man, that Thou art mindful of him? or the son of man, that Thou visitest him?" If Elizabeth, the parent of John the Baptist, could say to the Virgin Mary, "Who am I, that the mother of my Lord should come to me?" Much more may God's elect stand astonished at His love and ask, "What are we, that the Lord God of Israel should, in Person, visit His people, and redeem them to the Father by His blood."

In the text two acts of God are distinctly pointed out; namely, His mindfulness of us and His visiting us; which gracious acts I shall consider, not only as proofs of the Messiah's love to His people, but indiscriminately as evidences of the love mutually shown to sinners by all the Persons in the Trinity, Father, and Son, and Spirit, the co-equal Three, that bear record in heaven, are one, not only in nature and essence, but in the goodwill they bear to man; and their undivided love calls for our undivided praise.

I. God's mindfulness of His people is not a thing of yesterday. There never was a period when He had not our interests at heart. The mercy of the Lord is from everlasting to everlasting upon them that fear Him. It is, like Himself, without beginning of days or end

of years. We could not fear Him from everlasting, because we did not exist until very lately ; but His mercy towards us was co-eternal with Himself. In consequence of this we are made to fear Him in time. Filial fear is a Covenant blessing, given only to the sons and daughters of the Lord Almighty, Who says, I will put my fear into their hearts. Hence, they shall not depart from Him after conversion. And thus, His mercy, as it was from everlasting, is to everlasting upon them that fear Him. It neither began with to-day, nor shall end with to-morrow. But He Who laid the foundation of their happiness in His Own eternal purpose, shall lay on the top-stone with joy, crying, Grace, grace unto it. That God was mindful of us for good, appears :

1. From the decree of election, whereby we were chosen in Christ to grace and glory before the world began. This act of sovereign love is the very source and fountain-head of all the other blessings that are conferred on the heirs of salvation. Redemption, justification, effectual calling, holiness, continuance in good works to the end, and everlasting happiness in heaven ; all flow from this leading, capital, fundamental privilege. Election is the tree of life whose leaves and fruit are for the healing of the nations ; for whom God did predestinate, them He also called ; and whom He called, them He also justified ; and whom He justified, them He also glorified.

There are some who talk much concerning the dignity of human nature. Upon Christian principles, the dignity of man is great indeed ; a dignity, however, not natural, but derived from the condescending lover and restorer of lost sinners. That God should be mindful of men, prior to their being ; that God should settle the inheritance of heaven on His children, ere suns gave light, or planets moved ; that God should write the name of the meanest saint in the Book of Life, with the pen of everlasting love ; that He should appoint them, not to wrath, but to obtain salvation by our Lord Jesus Christ ; is a consideration that inspires the believing soul with the most sublime and astonishing views of that goodness which not only gave apostate men the preference to apostate angels, but exalted the Church of God to a state of dignity and glory unexperienced even by the angels that never fell. May we, by the holiness of our lives, be enabled to give substantial proof of our interest in His electing favour, and be living exemplars of that inestimable declaration and promise, This people have I formed for Myself ; they shall show forth My praise.

2. God showed His mindfulness of us, in the Covenant of redemption made with His Son and Spirit, before all worlds for the recovery of His Church and people, who, it was known, would fall by iniquity. For it would infinitely detract from the dignity of Christianity to imagine that the plan of redemption was a temporary expedient, hurried up on a sudden, and fetched in, *ex improviso*, to remedy an unforeseen disaster ; as if the Deity upon a disappointment of His views and an unlucky disconcertment of His measures, had recourse, *pro re nata*, to the best *salvo* that the exigence of affairs suggested. Such an idea of God and religion can never, I should imagine, be

coolly admitted by any thinking person. And yet this view of things must be admitted if we reject the Scripture account of the eternal Covenant of grace and redemption.

There can be no succession in the knowledge of God. He, Whose understanding is infinite, cannot know that now which He did not always know. Men, indeed, grow wise by observation and experience. But eternity itself can add no improvement to the knowledge of that all-wise, all-comprehending mind, to Whom all futurity is open, "from Whom no secrets are hid," and Who holds, in His Own hand, the entire chain of second causes. These are first principles, equally inculcated by reason, the religion of nature; and by Christianity, the religion of the Bible. It would lead me too far should I, at present, pursue the argument in its amplitude and extent. Enough, I apprehend, has been observed to justify my laying down this for an undoubted axiom, that Adam's apostacy and all the consequence of it, were from everlasting foreseen and foreknown of God; Who, for reasons we cannot see, decreed to permit it. And I defy the ablest advocates of revelation to defend the Christian religion, clearly and solidly, upon any other principles. God's decreeing or resolving to permit the fall, did not, however, make Him the author of it; for He can neither tempt nor be tempted to sin. But had He not determined to permit the lapse of our first parents, He could not have foreknown it (for without such a permissive determination the event had been uncertain, and uncertainty of event can be no basis for certain prescience); and, had He not foreknown it, He could not have made provision, beforehand, in the Covenant of grace for the restoration of sinners: not to ask, where would have been His omniscience?

I conclude, then, with the Scriptures, that upon a certain foresight of the fall, grace was given us in Christ before the world began; which could only be given us so very early in virtue of a Covenant made with Christ as the federal head, trustee, and representative of His people. To Abraham and to his seed, i.e., to all who should be endued with that faith which is the gift and operation of God, were the promises made; He saith not, unto seeds, as of many; as if the promises of grace and salvation had been made to the elect, in their own proper persons (for that would have been impossible, seeing they had then no personal existence); but as of one, and to thy seed, which is Christ. To Christ, therefore, were the promises of the Father made, in behalf of all His believing people. And this could only be done in that Covenant of peace which was between them both. Nor:

3. Did God intermit His gracious mindfulness of man, when (as observed above), for reasons unknown to us, it was His mysterious pleasure actually to permit the fall of Adam. We have a saying in common life that prevention is better than recovery. But in the present question the proverb fails. Satan neither stole nor forced his way into paradise. He neither escaped the notice nor mastered the power of Him Whose presence filleth heaven and earth. Omniscience cannot be deceived. Omnipresence cannot be eluded. Omnipotence can-

not be overpowered. With regard, therefore, to the first entrance of moral and of natural evil, both one and the other would, most certainly, have been totally precluded by a Deity of infinite wisdom and power, had not recovery (though we cannot yet discern how) been better than prevention. The Keeper of Israel, Who neither slumbereth nor sleepeth, was invariably mindful of His people, even when He suffered human nature to be shipwrecked in Adam. Nay, presently after that mysterious event, Jehovah the Son showed His mindfulness of His Covenant and of us by condescending to be Himself the first preacher of the everlasting Gospel, for He did not dismiss our parents from paradise until He had solemnly and graciously assured them, that the seed of the woman, the Messiah, born of a virgin-mother, should, at the appointed time, destroy the works of the devil, and restore the objects of Divine love to more than the glory they had lost.

4. God, moreover, testifies His mindfulness of His fallen people by His patience with them and His providential care of them, during their whole state of unregeneracy. A late eminent person used frequently to say, that "Every faithful minister is immortal until his work is done"; and it may as truly be asserted of every elect sinner that he is immortal until he is born again. It is impossible that any of God's people should die in their sins; for whom He did predestinate, them He also called; and Christ's sheep must be brought home to Him in regeneration. Hence, the Apostle Jude, writing to believers in general, assures them, that they had been sanctified, or set apart by God the Father, and preserved in Jesus Christ, and called; or, as it may be rendered, preserved for Jesus Christ; preserved by providence in order to be effectually called and converted by grace; of which we have a striking instance in the jailor at Philippi (Acts xvi. 27-31). If we choose more modern proof of this important truth, some very remarkable passages in the life of Colonel Gardiner, prior to his conversion, may tend to convince us of it. Nay, there is, perhaps, hardly a single believer on earth, who, if he looks back on the days that are past, cannot recollect some signal and eminent deliverances from peril and death, which he experienced in the course of Providence, long enough before he was savingly turned to God. How often when either sickness has levelled the dart, or when sudden and unlooked for danger stood with the lifted weapon, ready in appearance to hew us down, has a hand, unseen, turned aside the stroke, and a voice, unheard, pronounced us reprieved from death! So careful is the Lord of the harvest not to reap His people until He has ripened them!

5. After God has brought His children to the saving knowledge of Himself by the effectual call of His Holy Spirit, His mindfulness of them appears, further, in His maintaining the work of grace He has begun, and carrying them on, invincibly, until they receive the end of their faith, even the full and final salvation of their souls. Our faithfulness to God proceeds from God's mindfulness of us. He it is that preserves us safe amidst the corruption of our own

hearts, the temptations of Satan, and the afflictions and the allurements of the world. Grace in the soul resembles a glimmering taper, exposed to all the storms that blow, yet unextinguished and inextinguishable. Wherefore may it defy the force of descending rains and the fury of conflicting winds? because it is fed and guarded by the unseen hand of Him, Who is ever mindful of His Covenant, and of His Covenant-people. Nor until He fails, can they. Because I live, says He, ye shall live also. Surely, then, we have the highest reason to breathe, from the inmost of our hearts, that self-abasing, that grace-admiring question, What is man, that thou art mindful of him. To which we may add:—

Or the son of man that Thou visitest him? For not only His mindfulness but His gracious visitations in consequence of that mindfulness, challenge our deepest wonder and our warmest praise.

In a very particular manner might God be said to visit us, when Jehovah the Son was manifested in the flesh. Will God indeed dwell with men? said Solomon at his dedication of the temple. Yes, may we reply, on the present festival. God did indeed dwell with men, that men might for ever dwell with God. The brightness of His Father's glory and the express image of His Person; He Who made and upholds all things by the word of His power, condescended in His great humility to visit earth; that sinners might be, not transitory visitants, but everlasting inhabitants of the highest heavens. And, though He is now entered on His glorified state above, He still vouchsafes invisibly and spiritually, to visit His people below.

He visits them in conversion, as He once literally visited the tomb of Lazarus, and by the effectual agency of His Spirit calls to Himself whom He will and quickens those who are dead in trespasses and sins. For this unspeakable blessing man is, singly and solely, indebted to efficacious grace. It is not of him that willeth, nor of him that runneth; it is not owing to human pliability, nor human works, but it is only of God that showeth mercy. After I was turned, I repented, is the language of God's Book and the experience of God's people. We are, first, turned by Him, and then we repent unto life. As Christ was born into the world for us, so the visitation of His grace gives us to experience what our Church justly styles that "new birth unto righteousness," which makes us meet to be partakers of the inheritance of the saints in light.

Providential dispensations are also to be considered as visits from God. Is affliction the Christian's lot? It is a visit from heaven. Thou hast visited, Thou hast tried me, says David. God never uses the flail, but when His corn wants threshing.

"Our hearts are fastened to the world
By strong and various ties;
But ev'ry sorrow cuts a string,
And urges us to rise."

Afflictions are as nails driven by the hand of grace, which crucify us to the world. The husbandman ploughs his lands and the gardener

prunes his trees, to make them fruitful. The jeweller cuts and polishes his diamonds to make them shine the brighter. The refiner flings his gold into the furnace that it may come out the purer. And God afflicts His people to make them better. "To thank God for mercies," said a pious Divine of the last century, "is the way to increase them; to thank him for miseries is the way to remove them. Afflictions are then blessings to us, when we can bless God for afflictions; Whose single view in causing us to pass through the fire is only to separate the sin He hates from the soul He loves." And in all His dealings with them, let them remember that, though He cause grief, yet He will have compassion; at the worst of times He will either suit His dispensations to their strength, or accommodate their strength to His dispensations. And when the faith of an afflicted saint is in exercise, His graces, as a good man expresses it, "resemble a garden of roses, or a well of rose-water; which the more they are stirred and agitated by the storm the sweeter is the fragrance they exhale."

I have already touched on deliverances eminently providential. May not even common preservation and support, from moment to moment, be likewise numbered among the instances of God's never ceasing mindfulness and continual visitation? By Him, says the apostle, all things consist. His hand directs, His eye conducts, and His will sustains, the whole universe of spirits, men, and things. With regard to ourselves, in particular, have we not each abundant cause to admire the unintermitted influence and superintendency of Him Who is our life and the length of our days? Thou hast granted me life and favour, and Thy visitation hath preserved My spirit.

Sanctification, or the soul's recovery of God's spiritual and moral image, is a fruit of the same condescending goodness. As redemption from the guilt of sin is owing to the past visitation of God the Son; so, exemption from the dominion of sin results from the continued visitation of God the Holy Ghost. His transforming influence resembles the agency of some consummate painter, who does not complete his pictures at a single sitting, but gives them the gradual improvements of his pencil till he has touched each of his elegant performances into a masterpiece of propriety and beauty. Philip, King of Macedon is said to have rejoiced, not so much at his having a son (Alexander), as at his son's having Aristotle for a tutor. A Christian is not so thankful to God for the gift of an immortal soul as for the still superior gift of the sacred Spirit, to renew, to comfort, and to sanctify that soul and render its immortality a blessing.

In the means of grace also are the saints visited of God. The ordinances of the Gospel (such as public and private prayer, attendance on the Lord's Table, reading the Word, and hearing it preached) are a kind of half-way house, where God meets and communes with His children on their road to heaven. These are the windows and the lattice, through which the king of saints displays part of His beauty and glory to the eye of faith. When our King Edward IV had an interview with Louis VIII of France, on Peguigny bridge, the two

monarchs conversed through a grate-work of iron interposed between them. In a manner something similar do believers on earth carry on their intercourse with God. They see a little of His loveliness and they hear a few comfortable whispers of His voice ; but still there is a barrier between. Hence they believe, they hope, they love, they rejoice, they obey, imperfectly ; they know but in part, and they are happy but in part. By and by the interposing veil will be entirely done away ; and from catching a few occasional drops of blessedness at the channel of outward ordinances below they shall derive for ever the fulness of uninterrupted joy, from the fountain head above. Sweet, indeed, and inestimably precious, are the minutest, the most glimmering, and most transient views of interest in the Father's electing grace and in the unsearchable merits of Christ. For the Holy Spirit to visit us with the light of His countenance and to bless us with the knowledge of salvation by bearing witness with our spirits that we are the children of God, is at once the certain earnest and the richest foretaste of that consummate bliss, prepared for the vessels of mercy before the foundation of the world. But it may be that you walk in darkness, that your views or even hopes of interest in Christ are few in number and of short continuance, so that you experience very little of the Holy Spirit's visitation in a way of joy and comfort. This was often the case with David himself, the penman of this sweet Psalm : Even from my youth up, says he elsewhere, thy terrors have I suffered with a troubled mind. But let me ask, did you ever, at any time, or under any ordinance, so much as once experience fellowship with God, or a moment's peace and joy in believing ? If you have, be thankful for it. It was a token for good. It was a visit from above. God is thine, even though (which, however, is unlikely) you should walk in darkness to your dying day. He does not tantalize His people, but having given thee a taste of His love, He will, in His own way and in His own time, satisfy thee with the fulness of joy. When we part with an earthly friend one of the most embittering considerations is that we may, perhaps, see his face no more below ; enjoy no more of his company and receive no more of his visits. But when the Holy Spirit withdraws the comforts of His presence and is as one that hides himself, or as one that is gone into a far country, we may be certain of his return. His consolations may stay long, but they will come back at last. You may depend on a fresh visit in due season. They who have felt His gracious influence once, shall feel it again. There is a true ground of joy in reflecting even on past experience (see Ps. xlii. 6). Communion with God leaves a calm and a sweetness upon the soul, which are remembered after many days ; as a vase of rich perfume, or of odoriferous unguent, scents the air with fragrance even after the vessel that contained it is stopped up and put by.

Once more. God may be said to visit His people, when He calls them away from earth to heaven. To them who are in a state of grace, death is no more than a friendly visit from the God of love.

“As a person” (to use the comparison of an excellent writer) “that takes a walk in his garden, if he spy a beauteous full-blown flower, gathers it, and gives it a place in his bosom, so the Lord takes, as it were, His walks in His gardens, the Churches, and gathers His lilies, souls fully ripe for glory and with delight takes them to Himself.” Not satisfied with only deputed His angels to escort believers to the sky, He comes Himself, in the manifestations of His presence and, as it were, takes them by the hand and leads them safe to Zion His holy mountain. What is this world but a sort of an academy wherein God’s children are placed for education? And when their education is finished, when they have taken their degree in holiness and are properly qualified for heaven, the Father of mercy orders out the chariot of death to convey His children home. From that hour He no longer visits them, but they visit Him, and are with Him for ever and ever.

Oh, what a burst of joy, what a scene of glory opens to the ravished view, and beams on the triumphant soul of a saint in the moment of departure! The death-bed of a Christian is the ante-chamber of heaven and the very suburbs of the New Jerusalem.

When the silver cords of life loosen apace, when the last pins of the earthly tabernacle are taken out, when the lips of the expiring saint turn pale, and the blush forsakes his cheek and what little breath he draws returns cold, when his limbs quiver, when the pulse forgets to beat, when the crimson current in his veins begins to stagnate and the hovering soul is just on the wing for glory, fast as the world darkens upon his sight, fast as the mortal part (2 Cor. v. 4) of his composition subsides and falls off from the disimprisoned spirit; he brightens into the perfect image of God and kindles into more than an angel of light. Jehovah visits him with smiles of everlasting love; Jesus beckons him to the regions of eternal day; the blessed Spirit of God wafts him with a gentle gale over the stream of death. The angelic potentates deem it an honour to usher the ransomed soul and convoy the precious freight. Disembodied saints who were landed long before, throng the blissful coast to congratulate the newborn seraph on his safe arrival. When Virgil entered the Roman theatre the whole auditory testified their respect by rising from their seats. When a believer lands in glory the whole Church triumphant may be supposed to welcome the new-admitted peer. He makes a public entry into the celestial city, the Jerusalem which is above. As joy is in heaven when a sinner repents, so joy is in heaven when a saint is taken home.

God will, indeed, pay His people one visit more, and but one. I mean in the morning of the resurrection, when He shall rebuild their bodies into temples of perfection, immortality, and glory. The souls of the regenerate from the instant they take their flight are admitted to the sight and fruition of His glorious God-head, and their bodies lie down in the grave as a prince retires to his wardrobe, or as a bride withdraws to her closet to come forth with additional beauty and

lustre by and by. Like a tender watchful parent, God is mindful of His elect, while they are fast asleep, and at the destined season He will bring them from the east and gather them from the west ; He will say to the north, give up ; and to the south, keep not back ; bring my sons from far and my daughters from the ends of the earth (Isa. xliii. 5). Their dust shall praise Him. All their bones shall say, Lord, who is like unto Thee ? when that which was sown in corruption, weakness, and dishonour, is raised in incorruption, power, and glory. He Who raised up Jesus from the dead will also quicken your mortal bodies by His spirit that dwelleth in you (Rom. viii. 11). That same Divine Spirit, the Third Person in the Godhead, Who on earth quickens and raises the souls of the elect from a death in sin to the life of righteousness, will be immediately concerned in requickening their bodies, the temples in which He dwells, and to which He is incomprehensibly united even while they lie mouldering in the grave. In His book are all their members written. Every essential atom of their dust stands registered in the volume of omniscience. Every atom is numbered. Every atom is precious in His sight. Nor shall a single atom be lost. Whatever changes their bodies may undergo by a resolution into their first principles, or even by incorporation with other beings, the constituent particles requisite to identity, shall, when the trumpet sounds, be collected from every quarter of the globe whither they have been scattered ; or, more justly speaking, treasured up, for the world is but a vast storehouse wherein the dust of the saints is repositied. What though for a few days and nights we lend our bodies to the tomb :—

“Join the dull mass, increase the trodden soil,
And sleep till earth herself shall be no more ?”

The grave is but a steward, entrusted with our ashes, and responsible for the charge. Soon will the several elements resign their deposit and give back the loan, the hallowed dust of God's elect ; O death ! no longer thine. While their souls are happy in the converse of Christ and angels, their bodies lie refining in the tomb, until the latter have slept away their dross, that both may be glorified together. I shall only observe further :—

1. That God is mindful of His saints and visits them in all these respects, not for any merit of theirs, but freely and for His Own Name's sake. He first gives them grace and then glory. He makes them saints, and crowns them angels. “We love persons and things,” says the excellent Dr. Arrowsmith, “because they are lovely ; but God loves His people first and makes them lovely afterwards. Our cause of love is in the objects loved ; but the cause of God's love is entirely in Himself. We were predestinated after the counsel of His Own will (Eph. i. 11), not after the prior good inclinations of our's.” And, indeed, the text plainly teaches this most important truth, for if the righteous were beforehand with God, i.e., if there were any goodness in the human will, of which God Himself was not the absolute author and efficient, David must have asked a very absurd and a very

heterodox question in saying, What is man that thou art mindful of him? or the son of man that Thou visitest him?

2. If Jehovah in all His Persons, if Father, Son, and Spirit, are thus mindful of men; O let men, in return, be mindful of God! mindful of His truths, mindful of His ordinances, mindful of His love, mindful of His word, mindful of His Providence, mindful of His commandments! I wish every one of you what I wish for myself, a clear head, a warm heart, and a holy life; a mind enlightened into a judicious knowledge and perception of the Gospel doctrines in all their purity, harmony, and extent; a heart warmed with the vital experience of grace, with the love of Christ and the consolations of His Spirit; from whence will infallibly proceed a life practically devoted to God, and a conversation adorned with every Christian and moral virtue. To this end let the Psalmist's prayer be yours. Be mindful of me, O Lord, with the favour that Thou bearest unto Thy people; O visit me with Thy salvation! that I may, for myself in particular, see the felicity of Thy chosen, and rejoice with the gladness of Thy nation and glory with Thine inheritance (Ps. cvi. 4).

THE HANDS OF THE BENJAMITES.

"Now these are they that came to David to Ziklag while he yet kept himself close because of Saul . . . and they were among the mighty men, helpers of the war. They were armed with bows and could use both the right hand and the left in hurling stones and shooting arrows out of a bow: even of Saul's brethren of Benjamin." They had left their allegiance of their first and natural lord and king and had gone over to David, having their hearts touched and moved with the conviction that the kingdom was his, although he was not yet in possession of it. They were convinced of this before "all Israel" was: but on the death of Saul "all Israel" came to David with the acknowledgment, "Even when Saul was king, *thou* wast he that leddest out and broughtest in Israel"; and there in Hebron they anointed him. Such a history must have more interpretations than one, but it is a comforting thought to the loving, wistful child of God, that from the first day, even while yet the glory of the world had a chief attraction, the eye of the Lord had been on him, watching his every way and preserving him from falling into the hands of death. Even when the law ruled, the Gospel was behind it, and even at the present time the government is on Christ's shoulder, and will be so until His brethren perceive it.

However, the point was to have been that these men could hurl stones and shoot arrows, and could do so with both their hands. They were Benjamites, of the same tribe as the seven hundred who "were lefthanded and could sling stones at an hair's breadth and not miss." My sister thinks it rather to be remarked that the Benjamites were lefthanded, when the very name Benjamin means "son of my right

hand." Poor Rachel only lived to call the child "Son of my sorrow," for she died; but Jacob called him Benjamin, "son of my right hand." He did not know what the left hands of his posterity were to accomplish. God gave him more than he asked or thought. The lame take the prey, if they are of the seed of Jacob. Saul of Tarsus (and of Benjamin) would tell us, "These things are an allegory," as he told the Galatians in the letter which he wrote with his own hand, and whether the right or the left, who can be sure?

The men that came to David could throw stones and shoot arrows. Later on, Uzziah's cunning men invented engines for the discharge of great stones. Luther and Knox knew how to discharge great stones against the see of Rome, and their God has kept the engines of witness oiled ever since, and has fired by the hands of His servants many a missile against that abomination, and against the other evils that are promoted by His enemies. But besides the greater stones flung from engines, there have been those shot from slings that have not missed their mark. The rulers were not able to resist the words of Stephen: they were silenced by the testimonies of Peter and John, as Goliath was by the stone which David slung. To be at the mercy of one who can sling at an hair's breadth, and not miss, indeed takes one's hope away, as it inspires it, if it is our own hands which are thus taught to fight. How often David had seen God saving him by a hair's breadth from his enemies. And he knew in a different sense what it was for God's arrow to come into his innermost soul, piercing (like the sword of the Lord) and dividing between "soul and marrow," and striking the thoughts and intents of the heart. The sixth, the fifty-first and many other Psalms witness to this, as do the apostle's words in the seventh of the Romans and elsewhere. Job might think that God flung great stones at his spirit in the devastating providences that overthrew him, but it was closer work to feel the arrows of the Almighty drinking up his spirit. When the Psalmist prayed, "Search me, O God, and know my heart," he was taught by the Spirit Who desires truth to lodge, to abide there. All who are taught of Him want the same thing, and want it still, though their years pass in conflict and in uncertainty. They know the Bible, but they know also that "truth in the inward part" is a different thing from a knowledge received from men. One would think that a heart in which the thoughts and intents are riven asunder by the Spirit of God must be a broken heart, and such a broken and contrite heart as He will not despise. He will bind up that which is broken, by the consolation of Christ, and by the outpourings of His changeless and eternal love.

FOLLOWER-ON.

It is a great support and solace of the saints in all the distresses that befall them here, that there is a wise Spirit sitting in all the wheels of motion, and governing the most eccentrical creatures and their most pernicious designs to blessed and happy issues.—*John Flavel*.

MEDITATIONS ON THE EPISTLE TO THE EPHESIANS.

BY THE LATE VERY REVEREND HENRY LAW, M.A.,
DEAN OF GLOUCESTER.

III.

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."—EPHESIANS i. 2.

THE apostle proceeds to express the desire of his soul for the saints and faithful in Christ Jesus. He prays that they may be enriched with "grace and peace from God our Father, and from the Lord Jesus Christ." This is the commencement of every epistle to the Churches; these gifts, therefore, must be of pre-eminent and incomparable value. Though Paul grew in spiritual attainment and experience, still, to his latest hour, his aspirations did not rise higher than "grace and peace." It is good to be thus taught what are the most excellent blessings which we should seek for ourselves and others. May the Lord grant that we may give Him no rest till they reign in us and all for whom we utter prayer!

Before we examine these gifts separately, it is important to observe the part which the Three Persons of the Blessed Trinity bear in them. Though the Holy Ghost is not directly named, He is distinctly included. There can be no work on the soul but by His presence and effectual power. When grace is given, He implants it; when peace exists, He creates it. All spiritual blessings, and therefore grace and peace, are the effects of His inworking. The existence of spiritual life proves the agency of the life-giving Spirit. This Spirit is from Jesus, and from the Father through Jesus; so that in each spiritual gift the love and energies of the Triune Jehovah co-operate. How greatly are our thoughts of grace and peace enlarged, when we reflect that all the Omnipotence of heaven is exerted in their bestowal!

1. Grace. This is a large term; in its length and breadth it is co-extensive with the infinitudes of the Giver. It comprehends both the source and the streams of salvation. In its origin it is the springing up, in its effects it is the going forth of free love to bless undeserving, ruined sinners. It is the spontaneous goodwill of God towards the unworthy and undone, manifested by His good work for them and in them. But when we pray for grace, we assume His goodwill towards us, and we mainly desire His good work in us. Rightly to estimate the extent of this work, we should estimate the extent of our need. For instance, we need to have our faith in Christ strengthened and invigorated: we need to have the eyes of our understanding enlightened that we may see the eternal love of God—the preciousness of Jesus Christ—the glory of His finished redemption—His suitability to our ruined state. We need to have our trust confirmed in His faithful word, and sure promises, and unerring guidance. We need power to resist the world, the flesh, and the devil, that we may trample them beneath our feet. We need sanctification in body, soul, and spirit, that we may be entirely conformed to the image of Jesus.

We need help in prayer and praise, and ordinances and duties : in the family, in private, at home, abroad, in every hour of our lives, in the solemn period of our dying. Such, and manifold more, are our necessities. For all these there is a supply provided in the everlasting Covenant, and we ask for this supply whenever we pray for grace. Let us supplicate more fervently, for we have a God of all grace, seated on His throne of grace, waiting to be gracious. If we open our mouths wide He will fill them.

2. Peace. This is the precious fruit which grows on the tree of grace. It is the calm repose of the soul realizing reconciliation with God through the blood of the Lamb, and led forth in paths of righteousness by the constant guidance of the Spirit. Hence it cannot exist among the graceless. It instantly vanishes under apprehensions of wrath and terrors of conscience, or when the outbursts of iniquity prevail, and it cannot be restored till a voice is heard from the cross, "Thy sins are forgiven thee : go in peace." Its abode is within the deep recesses of the heart, far beyond the reach of external troubles. "In Me ye shall have peace," is an assurance not cancelled by the counter-saying, "In the world ye shall have tribulation." Outward distress to the believer is as the raging billows to Noah within the Ark. Paul was serene while pain-stricken in the dungeon, and Stephen was unruffled beneath the crushing stones. It is an eternal truth that there is "joy and peace in believing."

Need I warn that the world knows not this blessing ? "There is no peace to the wicked, saith my God." Therefore, be separate from the world. Need I warn that there is a counterfeit ? Therefore examine the foundations of your peace. He who cries not in spirit, "Abba, Father" ; he who glories not in the cross ; he who abhors not all evil, has not received grace, and is a stranger to peace. Beloved, may grace and peace be with you, from God our Father, and from the Lord Jesus Christ !

IV.

"Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ."—

EPHESIANS i. 3.

The apostle enters upon the subject of his epistle through the vestibule of adoration. His soul is so filled with gratitude that copious streams of thanksgiving must find vent before other thoughts can have utterance. It is a happy state when each thought of God kindles the flame of holy rapture in the heart. They know not God as the God of their salvation who delight not in Him as their "exceeding joy." This song is heard throughout the kingdom of grace, "I will bless the Lord at all times ; His praise shall continually be in my mouth. O magnify the Lord with me, and let us exalt His Name together."

Let us now consider : (1) To whom ; (2) For what, blessings are here ascribed. May our hearts burn within us while we thus meditate !

1. To whom are blessings ascribed? The answer is ready. "The God and Father of our Lord Jesus Christ." This is the chosen title by which God would be known and loved and addressed and praised in the Gospel. Our elder brethren adored God as "the God of Abraham, the God of Isaac, the God of Jacob; the Lord God of their Fathers." Such titles are indeed full of consolation. They speak of Covenant-relationship, of faithfulness, and truth; and they awaken confiding trust. But our title teaches deeper and more precious truth. Our God is announced as "the God of our Lord Jesus Christ." The God Who appointed Him to the mediatorial work, and sustained Him and accepted Him. Our God is the Father of our Lord Jesus Christ; Father, not by creation, not by adoption, but by eternal generation; therefore Jesus must be one in nature with the Father, and consequently God over all, blessed for evermore; able to deal with God in the work of atoning for all our sins; able to save us to the very uttermost. In addition to these consolations, we know that we are one with Christ, very members of His body, of His flesh, and of His bones. His God, therefore, must be our God: His Father our Father. And thus spake Jesus, "I ascend unto My Father and your Father, and to My God and your God."

2. For what are blessings ascribed? Because He "hath blessed us with all spiritual blessings in heavenly places in Christ." Oh, for an outpouring of realizing faith, to enable us to grasp tightly this glorious assurance! The believer is blessed with all spiritual blessings. Such is his present portion. As to temporal gifts, such as health, worldly possessions, and distinctions, he may be poor and needy; the absence of these may be the riches of the inner man. But one treasure, even all spiritual blessings, is surely his. Do you ask, How can this be? The reply is at hand. When God gave the heirs of salvation unto Jesus, He gave Jesus unto them. "I am my Beloved's, and my Beloved is mine." He gave Himself unto them. "This God is our God for ever and ever." He gave the Holy Ghost unto them. "Know ye not, that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" Moreover, He gave unto them all things contained in the everlasting Covenant of grace. Is it not evident that he who has the Triune Jehovah as his property, is blessed with all spiritual blessings? What is his spiritual need? Let him ask and he has a supply; let him open his hand and it is filled. But all believers do not realize this. Wherefore? Because their faith is weak; the hand hangs down which ought to be extended to receive. The inheritor of vast estates who will not be persuaded of, or will not use his wealth, is the picture of the man who has all blessings as his own, but wilfully languishes in ignorance and blindness.

These blessings are in heavenly places. This expression tells us that our storehouse is heaven. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." The Father is in heaven, in Whom they originate; Jesus is in heaven, through Whom they descend; the Spirit is in heaven, by Whom

they are bestowed. They are heavenly-place blessings, because they uplift the thoughts and affections and desires above the filth of earth, and bear them far away to regions of celestial purity. They are heavenly-place blessings, because they meeten us daily for the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us."

Being thus in heavenly places they are secure. Satan cannot storm that fortress; our own evil hearts cannot betray it to the foe. Oh, my soul, seek thou heavenly-place blessings: seek them with the persuasion, that they are thine own inheritance.

Finally, this blessedness is all in Christ. All salvation and all appertaining to it is in Him. Without Christ—apart from Him—there is nothing but misery and the curse. In Him we possess a blessing God, exalting us to a blessed heaven. To Him let us ascribe blessings for ever and ever. Happy the day which finds the believer thus employed!

THREE TIMES HE WEPT.

At the grave of Lazarus (John xi. 35).

WHILE friendship for a season slept,
The Lord of life and glory wept;
His flowing sympathy to prove
From the rich fountain of His love.

Over Jerusalem (Luke xix. 41).

Rejected in each lawful claim,
Cast out by those to whom He came,
He knew the judgment time would bring
When they had crucified their King.

In Gethsemane (Heb. v. 9).

Thought fails the sorrow to express,
When, in that sacred Olive-press,
The "Man of Sorrows" drank alone
The deepest grief that earth had known.

Hebrews ii. 18.

How great the love, that He should bear
The sins that caused His sorrow there!
How sweet the sympathy that feels
The grief of every heart He heals!

Revelation vii. 17.

Lord, let Thy glory reign within,
Triumphant over death and sin;
And bring Thy long-expected day
When Thou shalt wipe all tears away.

WILLIAM WILEMAN.

THE WAR AND PRAYER.

THERE never was a time in the history of our country when prayer was more needed than it is at present. The world trusts only in munitions and men, and in battleships and dreadnoughts, but all these are useless unless God be on our side. Prayer "moves the hand which moves the world, to bring salvation down." It is no small service to our beloved country if the people of God give themselves to prayer on her behalf. To encourage them to do this on Scriptural lines, we would direct their attention to our Lord's teaching on the subject, as found in Luke's Gospel.

First, He teaches us to pray penitently. Two men went up into the Temple to pray. In the prayer of the Pharisee there was no confession of sin, no realization of need, no cry for mercy. He boasted of his fasting and giving, trusted in himself that he was righteous, and despised others. The publican, however, prayed in deep penitence of heart. He felt himself to be a sinner, and cried to God for mercy. It is thus that we need to approach God. Repentance toward God and faith toward Our Lord Jesus Christ are needed by the sinner who draws near for the first time, and by the saint who daily approaches the Throne of Divine Grace. There is no time when the believer does not need mercy. It is those who are "partakers of the heavenly calling," and who "believe to the saving of the soul," who are bidden to come boldly unto the Throne of Grace, that they may obtain mercy as well as find grace to help in time of need. As individual believers, we need to pray penitently, and as a nation we need to turn to God, confessing our national sins, and seeking for His merciful interposition on our behalf. God's people should also pray sincerely. "Beware of the scribes . . . which devour widows' houses, and for a show make long prayers." God does not look at the length or the eloquence of our prayers, but He has regard to the prayer which comes from the heart. One of the sins of the people of Israel was mere formalism in prayer. "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips; but their heart is far from Me." Such worship of God is vain. The mere repetition of forms of prayer, accompanied by the sweet strains of a magnificent organ, and the voices of an elaborately-trained surpliced choir, is not pleasing to God. Such prayer rises no higher than the vaulted roofs of our churches. True prayer is wrought in the heart by the Spirit. It is "the motion of a hidden fire that trembles in the breast." It is the sigh, the groan of a heart that feels its need. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." We are further taught to pray in the interests of God's kingdom. In the Lord's Prayer, which is intended for the use of God's children, we are instructed to pray first in reference to God's name, His kingdom, and His will. Even in this time of war the interests of God's kingdom should be our chief concern. It should be our earnest prayer that His name may be more universally hallowed, His kingdom extended and ushered in, and His will done

on earth as it is in Heaven. The full answer to such prayer is yet to be, but in a measurable degree it is being answered now. In harmony with this teaching is the injunction "Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." The need of faithful men to preach the Gospel of Divine grace is indeed great. Let us pray that God would call and send such ministers into His vineyard. We are taught to pray also in our own interests. We have our daily needs. We need "bread to eat and raiment to put on." We need daily forgiveness and daily deliverance from the evil one, and when we pray we are instructed to use petitions which embody these needs. In view of the dark financial outlook occasioned by the war, increased taxation, and dearer food, is it not a comfort that our Father knoweth our needs, and that we are encouraged to look to Him for our daily bread?

Rest assured, dear child of God, that He will not fail thee. Prayer is to be offered also in the interests of others. The petitions in the Lord's Prayer are to be offered for all the Lord's redeemed family. Moreover, even our enemies are not to be shut out from our prayers. The Germans may hate us, but we are not to hate them. We may denounce the awful sin which has precipitated this war, but we must be ready to ask God "to forgive our enemies, persecutors, and slanderers, and to turn their hearts." "Bless them that curse you, and pray for them which despitefully use you." And what encouragement the Lord gives to His praying people! "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." The Lord's hand is not shortened that it cannot save, neither is His ear heavy that it cannot hear. "He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them." Let us beware of slackness in prayer, then, in regard to individual or national mercies. "Why sleep ye? Rise and pray." "Men ought always to pray, and not to faint." Did the unjust judge eventually avenge the widow in answer to her persevering prayer? And shall not God avenge "His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily." In this time of sorrow, lamentation, and woe, let us give ourselves afresh to prayer. Let us pray in our homes and pray in the assemblies of the saints. Let our prayer meetings be crowded with praying men, praying women, and praying children.

It is not denied that there still linger in man since the fall *some glimmerings of natural light*, some knowledge of God and of the difference between good and evil, and some regard for virtue and good order in society. But it is all too evident that, WITHOUT THE REGENERATING GRACE OF THE HOLY SPIRIT, men are neither able nor willing to return to God, or to reform their natural corruption.—*Professor George Smeaton, D.D.*

Our Young Folks' Page.

A DAUGHTER OF ABRAHAM.

ABOUT a hundred years ago, a little girl called Elizabeth was living in Hungary, in the capital town of Budapest. She was one of five children of a Jewish family, well-known and respected in the city. Her father, learned and able, like so many of his people, was looked up to by all the other Jews, and was considered an authority on the history of Hungarian Jews. He was an "orthodox" Jew; that is, he was a religious man, careful in his observance of the Sabbath, and of the Law of Moses, especially as it is interpreted in the Talmud. There are many Jews who are not orthodox; they are either "liberal," with modern ideas about the Scriptures, or quite careless of any religion, like many so-called Christians. But Elizabeth's father always went to the Synagogue, kept the Sabbath strictly, ate unleavened bread in Passover week, observed various fasts, and did all that was required of a good Jew.

When Elizabeth was thirteen, she went away from home on a visit to one of her uncles, who was even more religious than her father. He was very fond of his little niece, and would have liked to adopt her, having no daughter of his own; but to this her parents would not consent, though they let her stay on a long visit. Life in this uncle's house suited Elizabeth; she was a thoughtful girl, naturally inclined to be religious, as some children are; and she delighted in doing as her uncle did, observing every little extra bit of ritual and ceremonial which the Rabbis had added on to the Law of Moses. Many calling themselves Christians have this natural tendency to devoutness, making a show of their religion by going to all sorts of extra services and meetings, and being "righteous overmuch." Elizabeth thought, I suppose, that all this outward devotion was pleasing to God; she knew nothing of an inward change of heart showing faith in God, without which it is impossible to please Him.

But during this visit of Elizabeth's, remarkable things were happening in her own home. Some Scottish Presbyterian ministers, visiting Budapest, were advised to consult Elizabeth's father about the state of the Jews in Hungary. They began to discuss with him the Scriptures; though he was at first unwilling to enter upon religious subjects, his reluctance gave way, and he listened with growing interest, as the Christian ministers explained the familiar Old Testament in the light of the New, preaching unto him Jesus as the Messiah and crucified Redeemer. By the mighty work of the Spirit of God, this prejudiced Jew became convinced of the truth as it is in Jesus; he saw that He whom he had scorned and despised was indeed the Christ, the expected Messiah, coming long ago to Bethlehem to save His people from their sins; he saw that his own iniquities had been laid upon the Lord Jesus, and rejoiced in Him as his own Saviour. Not only so, but the same miracle overtook Elizabeth's mother, both her sisters and both

her brothers ; all were led by different paths to trust in the Lord Jesus for salvation, and to own Him as Messiah.

When this wonderful event took place—an event which made an immense stir among the Jews of Budapest, raising great opposition and persecution—Elizabeth's father became at once anxious about his little daughter's spiritual welfare, and sent for her immediately to come home. Elizabeth, knowing nothing of what had happened, was delighted to be at home again, and the first day or two passed happily in her reunion with her family. But almost at once she realized there was a change ; and then her father explained everything to her. At the news that her orthodox family had been converted to Christianity, Elizabeth was completely stunned and horrified. It seemed impossible to believe that her own people could have become traitors and apostates, as she thought ; but the change was obvious, and all Elizabeth could do was to declare vehemently that *she* would have nothing to do with it.

Her father was a sensible man ; he understood how his little daughter was feeling, and the shock she had suffered. He merely put into her hands the New Testament, asking her to read it carefully. Then he warned the others not to trouble her with arguments, but just to leave her to the power of God. What Elizabeth thought when she was first left alone with the New Testament I do not know ; but I can imagine that her feelings were a mixture of fear and shrinking and curiosity. But she began to read, and having begun she went on. She did not know that she was a straying sheep whom the Good Shepherd was even then seeking ; but there (as she read in His Word) He met with her, and brought her home rejoicing. The Lord's dealings with the souls of His children are very secret, but their fruits are apparent ; and before long Elizabeth went to her father, and delighted him by confessing her faith in the Lord Jesus Christ. There followed a never-to-be-forgotten day when Elizabeth, with her parents, her two sisters, and younger brother were all baptized together in the Name of the Father and the Son and the Holy Ghost. The elder boy had been previously baptized, and now the whole family were received as professed members of the Christian Church.

Soon after this, Elizabeth and her younger sister were sent away to a large boarding-school, noted for its Christian tone as well as for its educational advantages. Here Elizabeth showed such a loving, gentle disposition, that she endeared herself to many. She longed, above all, to be spiritually some help to her friends, and the first thing she tried to start was a weekly prayer-meeting with those who were eager to join her. There were many difficulties, but at length the meeting was begun in a little attic room. In spite of a good deal of opposition—for the friends of the "mad" Elizabeth had to face a good deal of chaff and laughter—the meeting was the means of blessing to quite a number of girls.

Two years later, when Elizabeth was summoned home again, she joined eagerly with her brother Philipp in starting a school for the Jewish children. Philipp, who was an invalid, had begun the school

in a very small way, by collecting a few children around his bed to teach them the Bible. But the children came crowding in, and Philipp and Elizabeth had a wonderful time, teaching their eager hearers the way of salvation. Elizabeth had a large class of girls, which she managed in a wonderful way, and there were showers of blessing. She died when only twenty-six, never forgotten by her pupils and friends.

We might never have heard at all of Elizabeth, if it had not been for the career of her younger brother. Coming to Scotland soon after his conversion at an early age, this boy was trained for the ministry, and became renowned throughout the Church of God as a great preacher, "mighty in the Scriptures." His name was Adolph Saphir.

DAMARIS.

SUNDAY OPENING OF CINEMAS AND THEATRES.

BY MR. H. H. BARTLETT.

A MOVEMENT has been launched by the entertainment interests to secure the general opening of cinemas and theatres on Sundays.

Legislation of recent years weakened the previous legal position in regard to Sunday opening, but gave the right of veto to local option.

Since the commencement of the war the Home Secretary has varied this position by Order in Council, under the Emergency Powers Act, and has made it possible for Commanding Officers of troops to apply to the local authority for cinemas to be opened on Sundays; the local authority can then obtain the necessary permission from the Home Office.

The present endeavour seems to be directed towards sweeping away even the restriction imposed by the Home Secretary's recent Order, and an unrestricted opening is evidently aimed at, both for cinemas and theatres.

In the circumstances that Divine judgment is upon the land, it might be deemed unthinkable that proposals which, if adopted, would lead the nation into the way of further apostasy, should be before the Government, but such is the case.

The issue is an all-important one, which may be decided by the Government under the powers already possessed, or it may be referred to Parliament. The latter procedure would, of course, be much more favourable for the formulation of further opposition.

A deputation from the Lord's Day Observance Society to protest against the proposals has already been received on behalf of the Home Secretary; but it is suggested that there is *a great call to nation-wide prayer* that the Lord may be pleased to bring these counsels "to none effect."

It may be that many of God's praying people are not aware of what is going on; or, on the other hand, may not be fully alive to the seriousness of the present situation. If the flood-gates of Sunday pleasure are thus opened, under what may be a war-time measure,

it is very doubtful, humanly speaking, whether they will ever be closed again.

The Churches collectively and God's children individually, are therefore asked, as they may be Divinely moved, to lift up their voices in earnest supplication to the sanctuary on high, that deliverance may be granted from this further threat to the sanctity of the Lord's Day, which rests upon the unalterable law of God.

This is a specific challenge by the forces of evil in a day when the nation should be humiliating itself before God in respect of much evil already abounding in the land.

May that Triune God, Who alone can revive the hearts of His people, pour out upon them "the Spirit of grace and of supplications" to plead earnestly in the Redeemer's merits that there may be a great stimulation of spiritual life, and that the evils in the land existent or contemplated may be put away.

Let there be a humble remembrance in this day of distress that the Holy Scriptures declare "the effectual fervent prayer of a righteous man availeth much."

100, *Brondebury Road, N.W.6.*

"SUNDAY ON THE RAILWAYS."

(From "*The Friendly Companion*," December, 1940.)

THE following will give some idea of the deep declension in the national observance of the Lord's Day during the past fifty years. It appeared as an interesting item in a newspaper which does not err on the side of puritanism. The contrast between the protest of the then Master of Jesus College, and the almost universal approval of "Sunday" trains, is saddening.

Many years ago the Eastern Counties Railway Company was reported to be on the point of running excursion trains from various towns to Cambridge. The rumour aroused the ire of Dr. Corrie, Master of Jesus College, who sent a letter to the company, couched more or less as follows:—

"SIR,—It has come to the knowledge of the Master of Jesus College that the E.C. Railway Company intends to run excursion trains to Cambridge on the Lord's Day. The Master of Jesus College wishes to point out that such desecration of the Holy Day is doubtless as unpleasing to Almighty God as it is to the Master of Jesus College."

It is still more grieving that some who profess to know the truth and to fear God, even some ministers, travel by train or 'bus on the Lord's Day at their own convenience. We think it is not an exaggeration to say that Sabbath desecration has become one of our chief national sins. We cannot think it other than a sign of soul-sickliness when persons *wilfully* take up residence in a locality remote from the house of God and plead as an excuse for using the bus or train their inability to attend the services otherwise.

PROTESTANT BEACON.

(We have received the following important document from the Protestant Truth Society.)

PEACE POINTS, THE CHURCHES, AND THE POPE.

ON Dec. 21st there appeared in the *Times* a letter signed by the Archbishop of Canterbury, Cardinal Hinsley, the Rev. W. H. Armstrong, and the Archbishop of York, on the subject of "Foundations of Peace." It was mainly an endorsement of what has become known as the Pope's Five Peace Points, which were quoted *in extenso*.

The Council of The Protestant Truth Society, having had the matter under full consideration, has issued the following resolution:—

"The Council of the Protestant Truth Society has had under review the recent manifesto on the 'Foundations of Peace,' signed by the two English Archbishops, the Moderator of the Free Church Federal Council, and Cardinal Hinsley. The Council naturally expresses agreement with the self-evident truth stated in the opening paragraphs, that 'the present evils in the world are due to the failure of nations and people to carry out the laws of God.'

"It, however, deplors the publicity given to Roman propaganda by the incorporation in the declaration of the Pope's Five Peace Points. Such an inclusion might seem to assume the acceptance of the unwarranted claim of the Pope as the arbitrator of the 'real needs and just demands of nations.' In view of the Papal attitude during recent cataclysmic events, this assumption is false, both in fact and theory. The Protestant Truth Society therefore indicates the five following unchallengeable points:—

"1. It is common knowledge that the Nazi and Fascist powers were mad with the spirit of conquest; and determined on acquisitions of territory by brutal means at the expense of weaker nations. Such evils demand denunciation in unmistakable terms, and yet no such condemnation of the Fascist tyrant or the violation of treaties has been made, but a guilty silence has been maintained throughout by the Pope, although the issues are between right and wrong.

"2. Also, the 'Five Points' ignore the connivance, and even the blessing in some cases of the Papacy in the cruel rape of Abyssinia, the wanton seizure of Albania, the use of Italian arms to aid Franco in his determination to destroy the liberties of Spain, and last, but not least, the unprovoked attack on the kingdom of Greece. With the heart-rending cry of these nations ringing in our ears, it is folly to assume that the Italian Papacy is sincere in a plea for 'life and independence' to all nations, for actions belie her words.

"3. The Bishop of Chelmsford's reminder cannot be ignored that the 'Papacy is now, and indeed always has been in the past 400 years, anti-British, and anti-democratic.' Consequently it is our duty to treat with contempt Papal utterances connected with peace or war,

particularly as her spirit of exclusiveness has been the parent of strife and wars down the ages.

"4. Thus far the Pope's Peace Points, which were launched at Christmas, 1939, have been deservedly ignored in all responsible quarters, though they have been advertised extensively by Roman Catholic propaganda. It is noteworthy that there is a covert attempt to make all the nations appear as equally guilty. The Papacy still looks upon our Protestant kingdom as 'heretic' and imposes a ban on her followers on all occasions to avoid even united prayer with Protestants, following the declaration of Cardinal Hinsley's predecessor, 'we will not pray with you and you shall not pray with us' (Cardinal Bourne, *Tablet*, Aug. 22nd, 1931).

"5. Moreover, a supreme danger lurks in No. 3 of the Pope's Peace Points that 'some juridical institution shall be established,' which is presumably to correct and over-ride the opinions of the people expressed through representative assemblies."

The Protestant Truth Society therefore desires to re-affirm its adherence to the great Constitution of the British Commonwealth of Nations, which through the Mother of Parliaments remains the champion of both political and religious freedom. These highly treasured principles stand in jeopardy wherever the Papal system gains ascendancy. But Britain is still, and must remain, a free people speaking through her Parliament freely elected by a liberty-loving people.

THE "GOSPEL MAGAZINE" FUND.

THE TRUSTEES OF THE GOSPEL MAGAZINE gratefully acknowledge the receipt of the following donations to the Fund:—

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Reviews and Notices of Books.

THE INTERNATIONAL SITUATION. By the Rev. D. J. Macaskill, M.A.
Pp. 24. Price 1s. (Stockwells Ltd., Elms Court, Torrs Park,
Ilfracombe, Devon.)

The author of this ably-written pamphlet is a minister of the Free Presbyterian Church of Scotland. He regards the Pope as "the man of sin." Though some may differ from him in this respect, all true Protestants believe that popery is anti-Christian, and they will cordially endorse Mr. Macaskill's firm and uncompromising attitude towards the leavening influence of popery which is now so manifest in Great Britain, and which is greatly encouraged by leading men, both in the Church of England and in the Free Churches. Even in Scotland, despite the faithful testimony of John Knox, the attitude towards Romanism is becoming less and less uncompromising.

Mr. Macaskill marshals together a great many historical facts to show how the old antagonism to Rome has almost died out. He draws attention to the evil consequences of the Emancipation Bill, passed in 1829, the presence of a British Envoy at the Vatican ever since the late Great War, although it was declared to be only a temporary arrangement. He points out that the Romanized Prayer Book, though rejected by the House of Commons, is used widely in the Church of England.

He fixes attention on the spread of Romish influence amongst Presbyterians in Scotland. He says, "The American Presbyterian Churches are also drifting to anti-Christianity, with white, surpliced choirs and spectacular performances at Christmas."

He points out that "every office in the State is now thrown open to Papists, except the Throne and the Woolsack." He shows the true character of Romanism from the Spanish Armada, the Gunpowder Plot, and from other historical facts. He says, "The Foreign Office and Embassy staffs are largely filled by Papists." Even "America is now represented at the Papal Court." He exposes the Ritualistic Plan of Campaign, and the increasing number of Popish convents and priests in this professedly Protestant country. In fact, the pamphlet is full of historical facts which all Protestants would do well to read. It is in good type and is an ably-written call to British Protestants to stand out with more uncompromising opposition against the unscriptural doctrines of that Church from which our martyred Reformers broke loose at the Reformation.

THE CONVERSION OF A SAILOR LAD. Four pages, Price, 14 copies, post free, 1s. ; 100 copies, 6s. post free. (C. J. Farncombe & Sons Ltd., 55, South End, Croydon, Surrey.)

This is a very touching account of the conversion of a sailor lad, and is reprinted from the *Friendly Companion*. It is specially suitable for circulation amongst the men of the Forces at this time.

THE FAME OF JESUS.—By Joseph Irons. Pp. 16. Price 3d.; by post 4d. (The Sovereign Grace Union, St. Paul's Chambers, 19, Ludgate Hill, London, E.C.4.)

Enemy action has made it necessary for the Sovereign Grace Union to take temporary accommodation at the above address. Much of the Union's stock has been damaged, but it is hoped that book orders may still be dealt with. The Secretary says, "*The Fame of Jesus* (the subject of Joseph Irons' sermon) will go on to cover the face of the earth . . . please continue to help us to maintain our witness undeterred."

WE have received from Messrs. C. J. Farncombe & Sons, 55, South End, Croydon, Surrey:—

THE LITTLE GLEANER, the volume for 1940, and

THE SOWER, the volume for 1940.

Both are well bound and attractive books. The price of *The Little Gleaner* is 2s. 6d., by post 2s. 9d. The price of *The Sower* is 3s., by post 3s. 4d.

THE MEMORY OF THY GREAT GOODNESS. Being the Memoir of Miss Davey, of Brighton. Pp. 116. Price 2s. 10d., post free. (C. J. Farncombe & Sons Ltd., 55, South End, Croydon, Surrey; also Mr. S. F. Paul, 4, Silverdale Road, Hove, Sussex.)

This is a remarkable book. It is the memoir of Miss Davey, of Brighton, who died Oct. 2nd, 1940, at the very advanced age of 108 years. The book is intended to recall the memory of God's goodness to His elect servant during her remarkably long life. The volume is largely occupied with an account in her own words of her varied spiritual experiences, and it bears abundant testimony to the Lord's goodness and mercy to the subject of this interesting memoir. Born on June 3rd, 1832, she lived in the reign of six sovereigns. She remembered Queen Victoria coming to the throne in 1837. Her mother died soon after Miss Davey was born, and her father was removed from her in her youth. The Lord, however, watched over her and guided her throughout her long life and supplied all her needs. She saw the formation and rise of the cause at Galeed Chapel, Brighton, and was early received into the Church there. She was a member when the late pastor J. K. Popham began his long and much-valued ministry there, which lasted for nearly fifty-five years. She continued a member for some years after his call Home. He died on June 17, 1937, and his aged hearer, who greatly valued his ministry, was called Home on Oct. 2nd, 1940. She even attended Mr. Popham's funeral, and was present at the grave. Truly it might be said that goodness and mercy had followed her all the days of her life, and she now dwells in the heavenly house of the Lord for ever. "The memory of the just is blessed," and it is good abundantly to utter the memory of God's goodness to His people.