

# 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.

### "THEM THAT SEEK THE LORD"

"Let the heart of them rejoice that seek the Lord."—PSALM cv. 3.

THIS Psalm is addressed to the seed of Abraham. "Seek the Lord and His strength: seek His face evermore . . . O ye seed of Abraham His servant, ye children of Jacob His chosen" (vv. 4, 6). Abraham's seed are in the first place the people of Israel. But in a wider and spiritual sense all true believers are Abraham's seed. "They which are of faith, the same are the *children* of Abraham." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 7, 29). In the widest sense, then, they that seek the Lord are the seed of Abraham. To them the exhortation comes, "Let the heart of them rejoice that seek the Lord."

How are we to know that we belong to this great company? When the inspired Apostle Paul was describing the condition of the world at large he said, "There is none righteous, no, not one: there is none that understandeth, *there is none that seeketh after God*" (Rom. iii. 10, 11). The great majority of the people of the world do not seek after God. On this very day we received a letter from a minister of the Gospel who lives in New Zealand, in which he says, "These days are hard, and people don't want God. He is not in all their thoughts." This is true in our own land. Very few people seek the Lord. Most people are wholly occupied in earthly and worldly things. They do not seek God. They do not want Him. Yet through infinite grace there is a remnant who seek the Lord. Let us think of the characteristics of those who seek Him.

1. *First, they that seek Him are a living people.*

A dead man seeks nothing. Spiritual death appertains to the great majority. They are dead in trespasses and sins. Their spiritual walk is according to the world, according to the prince of the power of the air. He is the spirit that now worketh in the children of disobedience. Their conversation is in the lusts of the flesh. They fulfil the desires of their evil mind, and they are by nature the children of wrath (Eph. ii. 1-3). So many of the people of towns and villages are thus spiritually dead, that they ignore the sabbath law. There may be places of worship near to their homes, but they do not want God, nor His Word, nor His Gospel. They are the people of whom the Apostle says "there is none that seeketh after God." They will never seek Him while they are in a spiritually dead condition. Those who seek the Lord will eventually enter the kingdom of heaven, but our Lord says, "Except a man be born again he cannot see the kingdom of God" (John iii. 3). In other words, he must be quickened, made spiritually alive. When a child is born he is registered amongst the living population. When God in His great mercy quickens a sinner, that sinner is no longer dead in sin. He is spiritually alive. Then he is capable of seeking the Lord. He has a new nature which wants the Lord, and seeks Him to satisfy all his spiritual needs. A place of worship decorated with flowers does not satisfy his spiritual wants. He wants the God Who made the flowers. He alone satisfies the longing soul.

"Thou, O Christ, art all I want;  
More than all in Thee I find."

2. *Secondly, they that seek the Lord are a hungry people.*

They hunger and thirst after righteousness. They now see that all their righteousnesses are as filthy rags, and they long for that righteousness which is unto all and upon them all that believe. They rejoice to learn that God made Christ to be sin for them, that they might be made the righteousness of God in Him. They learn to their joy that "as by one man's disobedience many were made (constituted) sinners, so by the obedience of One shall many be made (constituted) righteous." Trusting in the blood and righteousness of Christ, they rejoice in "the blessedness of the Man, unto Whom God imputeth righteousness without works." (See Rom. iii. 22; iv. 6; v. 19; 2 Cor. v. 21.) They renounce all confidence in any righteousness of their own, and they have faith only in the imputed righteousness of Christ. Hence they are able to say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath

covered me with the robe of righteousness" (Isa. lxi. 10). These same seekers after God are hungry for a God Who will pardon all their sins, and they read with joy the words, "*Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon*" (Isa. lv. 6, 7). To the Lord alone belong mercy and forgiveness. Hence the hungerer for pardon seeks Him for this great new covenant blessing, and he is assured that his sins and iniquities will be remembered no more. The blood of Jesus Christ, God's Son, cleanses him from all sin. He has redemption through Christ's blood, the remission of sins according to the riches of God's grace. (See Ephes. i. 7.) This same seeker after God is cheered to hear Christ say, "I am the Bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John vi. 35). Thus "He satisfieth the longing soul and filleth the hungry soul with goodness" (Ps. cvii. 9).

3. *Thirdly, they that seek the Lord are a believing people.*

God is a real Person. He is the living and true God, and "he that cometh to God must believe that He is." God's awakened and regenerated people seek and approach a God Who *is*, a God Who rules the universe, a God Who cares for, loves and listens to His seeking children. They believe that He is, and so draw near to Him with faith. They not only believe that He is, but that "He is a Rewarder of them that diligently seek Him" (Heb. xi. 6). They do not seek a nonentity. They do not seek one who will turn his back on them and ignore them. They seek a gracious God Who is "a Rewarder of them that diligently seek Him." Not in vain do they believingly seek Him. His eyes are upon them. He sees them believingly drawing near to Him. His ears are open to their cry, and they find that He is their Sun and their Shield, and that "no good thing will He withhold from them that walk uprightly." Hence "there is no want to them that fear Him," "but they that seek the Lord shall not want any good thing" (Ps. xxxiv. 9, 10; lxxxiv. 11).

4. *Fourthly, they that seek the Lord are a people who have reason to rejoice.*

"Let the heart of them *rejoice* that seek the Lord." It is a cause for rejoicing that *the Lord is available to those who seek Him*. We all think highly of our earthly king. At the time of writing we are saddened because of the news, just announced, that his condi-

tion of health is such that, under medical advice, it is necessary for him to give up his contemplated visit to New Zealand, and to cancel many other engagements for some months to come. We mention him because anyone who received an invitation to regularly visit the king, and to enjoy his hospitality at Buckingham Palace will rejoice if he had so great a privilege. Yet such a privilege is small compared to the inestimable privilege which believers have of seeking to enter into the presence of the King of kings and Lord of lords. It is said to us, "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. *Let us come before His presence* with thanksgiving and make a joyful noise unto Him with psalms." He is "a great God, and a great King above all gods." He made the sea and formed the dry land. He is the Lord our Maker. We may "enter into the holiest through the blood of Jesus." We may come with boldness to His throne of grace, and obtain mercy and find grace to help in every time of need. (See Ps. xcv. 1-6; Heb. iv. 16; x. 19.) We need no special letter of invitation into His presence. We need no car to drive us up into His palace. There is no fixed time of day to draw near to Him. Every one that asketh receiveth from Him, and they, all that seek Him, find. His riches in glory can supply all our need. Is not this of itself a ground of rejoicing? We have the real privilege of seeking and entering to the presence of the high and lofty One that inhabiteth eternity. Let the heart of them rejoice that have such a constant privilege. We may be living a lonely life, shut off from earthly friends, and from any access to the great ones of the earth, and yet without moving from our abode, whether it be poor, or wealthy, we may draw near and seek the Lord, and be sure of a gracious welcome. Our Lord and Saviour Who is one with the Father, says, "Him that cometh to Me I will in no wise cast out." John Bunyan rightly concluded, "*Any him,*" i.e. any him of His people. Thus the privilege of access to the Lord, given to all seekers, is itself a cause for rejoicing.

Then think of the blessings He bestows on those that seek Him. He *abundantly pardons all their sins* through the blood of Jesus, His eternal Son. He says, "Their sins and iniquities I will remember no more."

Besides mercy, He grants them grace to help in time of need. He grants strength to them that seek Him, guidance in all their perplexities, comfort in all their sorrows, and, in fact, withholds no good thing from them that walk uprightly. So we say to ourselves and to all our seeking readers, "Let the heart of them rejoice that

seek the Lord." We are living in solemn times and there is much to sadden our hearts, but the Lord in His inspired Word says, "Rejoice in the Lord alway." He repeats this word by saying, "Again I say, Rejoice." Again, if you read further on in your Bibles, you find the words, "Rejoice evermore, pray without ceasing, in every thing thanks : for this is the will of God in Christ Jesus concerning you." Every day of their lives, it is evident that God's redeemed people have cause to rejoice, cause to seek Him in prayer, and cause to give thanks to Him for His abundant mercies.

Let us by God's grace think again of the inspired Apostle's grand assurance, "I am persuaded, 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).

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## ENGLAND FALLEN FROM ITS HIGH ESTATE

FROM A SERMON PREACHED IN LONDON ON OCTOBER 5TH, 1948,  
BY ARCHBISHOP MOWLL, OF SYDNEY.

"THE need today is for the nation to recover its spiritual sense. We have almost ceased as a people to live in the light of eternity. Victorian England was one of the most religious countries the world has ever seen. Nearly every front rank statesman except Palmerston was influenced by Evangelicalism during four decades. English merchants were known as the most honest in the world because for them the last judgment was as real as the week's balance sheet.

"But the nation has fallen from its high estate by its increasing neglect of spiritual things, and the pursuit of materialism. Today perhaps only 10 per cent. attend a place of worship. The Bible is no longer the people's book. Family prayer is no longer the custom. Sunday is a day of pleasure-seeking, and young people are growing up in ignorance of the elements of the Christian faith. There is an increasing expenditure on gambling and drink. Profanity is growing. There is increasing moral looseness in literature. Marital infidelity is condoned and sometimes lauded under the mistaken application of the idea of true love. Commercial morality is low."

## Wayside Notes

### THREE APPEARINGS

*"Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself."*

*"Christ is entered into heaven itself now to appear in the presence of God for us."*

*"Unto them that look for Him shall He appear the second time without sin unto salvation."—HEB. ix. 26, 24, 28.*

THREE appearances of Christ are mentioned in these verses. First, an appearing to put away sin. Secondly, an appearing in heaven in the presence of God for His people. Thirdly, an appearing unto them that look for Him without sin unto salvation. All these appearances are associated with Christ's redeeming work for His people.

#### 1. *First, He appeared to put away the sins of His people.*

"Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." For the purpose named in this verse He appeared *once, and once only*. He appeared to put away sin. What sin? Certainly not any sin of His Own. "He did no sin, neither was guile found in His mouth" (1 Pet. ii. 22). "In Him is no sin" (1 John iii. 5). The sin He appeared to put away, was the sin imputed to Him. His people can say, God "made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). The speaker in this verse is the Apostle Paul, and he couples with himself all the believers in the Corinthian Church. Christ Himself knew no sin. He "did no sin, neither was guile found in His mouth" (1 Pet. ii. 22). "Ye know that He was manifested to take away our sins; and in Him is no sin" (1 John iii. 5). How, then, was He "made sin"? Only by *imputation*. The language of His convicted people is, "The Lord laid on Him the iniquity of us all." They acknowledge that, "All we like sheep have gone astray; we have turned every one to his own way," but "the Lord hath laid on Him the iniquity of us all." Then with our sins imputed to Him, He carried up our sins in His Own body to the tree, and there He suffered the penalty due to them. Thus His believing people can say, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. lii. 5, 6). Hence the Lord says, "For the transgression of My people was He stricken" (v. 8). Thus being made a curse for them, He redeemed them from the curse of the

law (Gal. iii. 13). They can now say, "Christ hath redeemed us from the curse of the law, being made a curse for us." What an infinite mercy if you, my readers, can feelingly say this! In that case you have the assurance that He suffered the penalty of sin in your stead. He suffered the Just for the unjust (1 Pet. iii. 18). He did this once for all. He really did it. Hence there is no penalty for His believing people. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1). They can now say, "Who is he that condemneth? It is Christ that died" (Rom. viii. 34). The good tidings have now come to the believer—tidings borne testimony to in the prophetic writings. "To Him give all the prophets witness that whosoever believeth in Him shall receive remission of sins" (Acts x. 43). Now, says the Epistle to the Hebrews, "where remission of these is, *there is no more offering for sin.*" Grasp this truth, O believing people of God. Hear the voice of God saying to you, "Their sins and iniquities will I remember no more." Then with that grand assurance in your heart, remember "There is now no more offering for sin." Your Redeemer hath once in the end of the world put away sin by the sacrifice of Himself. He was "once offered to bear the sins of many." Then, after He had offered *one sacrifice* for sins for *ever*, He sat down on the right hand of God. Why did He sit down? Because He had finished the work of putting away sin. It was not intended that He should offer Himself often, "for by one offering He hath perfected for ever them that are sanctified." (See Heb. ix. 25-28; x. 10-14). He came to suffer for sin once only. He carried out His purpose, and His one offering for sin is really and fully efficacious for the pardon of every poor sinner who trusts only in His sacrifice, once for all offered. Do you not thus see, dear readers, the folly of Rome and her imitations, in offering the sacrifices of Masses for the living and the dead? These, said our spirit-taught reformers, are "blasphemous fables and dangerous deceits." Oh, the folly of turning away from the plain and simple teaching of the Word of God about the sacrifice for sin which the Lord in infinite grace offered once for all! The Lord Himself said He came "to give His life a ransom for many." He gave that life only once. He said, "This is My blood, which is shed for many for the remission of sins." He shed His blood only once. He was "once offered to bear the sins of many." Never before nor since has He offered Himself. Once only was it needful to offer Himself, and that offering has secured the full, perfect and eternal remission of sin for every sinner who trusts in His precious blood. (See Matt. xx. 28; xxvi. 28; Heb. ix. 28.)

2. *Secondly, He now appears in the presence of God for His people.*

He not only shows His gracious interest in and care for His chosen people by His death and resurrection, but also by His intercession for them. "It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. viii. 34). "Christ being an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His Own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. ix. 11-14). The holy places of the earthly temple Christ never entered. He did not officiate in them, not belonging to the Aaronic priesthood. He was a high priest after the order of Melchisedic. He is a Priest Whose priesthood passes not from Himself to others. He is an eternal Priest. As such "He entered into heaven itself, *now to appear in the presence of God for us*" (Heb. ix. 24). There, on the right hand of God, He maketh intercession for His people. They are all members of His body, part of Himself. They are all the objects of His eternal love. They need His saving power. He came into the world to save them. He is able to save them to the uttermost, or completely. He is able to save them from the penalty, the power, and eventually from the very presence of sin. Under His Spirit's influence they come unto God by Him, so as to experience His saving, His redeeming power. To this great end, "He ever liveth to make intercession for them" (Heb. vii. 25). "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." Thus He can fully sympathise with His people. They are all, through the Spirit's work in their hearts, comers unto God. When they come to God He is there before them, and, as their Advocate and Intercessor, He is concerned about them. Moreover, He is there in the holy place of heaven when they approach the throne of grace, and He secures for them mercy and grace on the ground of His obedience unto death on their behalf. If they sin, they have Him as their Advocate and Intercessor, and His shed blood secures for them the cleansing of all their sins (1 John i. 7-11, 1, 2). He is an *everlasting Intercessor*. He ever

lives to make intercession for His people. Being raised from the dead, He dieth no more. No other intercessor is needed and no other is provided. The Romish doctrine of the invocation of saints is "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God" (Article xxii). "He Himself always appears in the presence of God for us" (Heb. ix. 24).

"Praying soul, dismiss thy fear;  
Joy and peace will soon appear;  
To the throne of grace draw nigh:  
Jesus intercedes on high.

"Come before thy Father's throne,  
Make thy wants and sorrows known:  
Never, never doubt His love;  
Jesus intercedes above.

"Let the world and Satan frown;  
This should never cast thee down:  
All is working for thy good;  
Jesus intercedes with blood.

"Do corruptions rise and rage?  
Learn from God's inspirèd page,  
Reigning grace shall sin subdue;  
Jesus intercedes for you.

"He has made thy cause His Own;  
He is Priest upon His throne:  
Thou shalt gain eternal bliss;  
Jesus intercedes for this." (Joseph Irons, 1825).

3. *Thirdly, He will appear for His people at His second coming.*

"Unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. ix. 28). Once He offered to put away sin by the sacrifice of Himself. Now He appears in the presence of God for His people. He is to appear again without sin unto salvation. For that appearing His people are waiting and looking. The verbs translated "look for," means, according to Grimm's Greek Lexicon of the New Testament, "*assiduously and patiently to wait for.*" In 1 Cor. i. 7, it is translated "*waiting for the coming of our Lord Jesus Christ.*" That was the characteristic of the Corinthian saints. They were waiting for Christ's coming. That was the object of their hope. In Philippians iii. 20, the verb is translated "*look for.*" "Whence also we *look for* the Saviour." In Hebrews ix. 28, it is also translated "*look for.*" "Unto them that *look for* Him shall He appear the second time without sin unto

salvation." This is the appearing we now desire to consider.

This appearing of our Lord Jesus Christ will be an appearing unto them that look or wait for Him. This is the attitude more or less of all believers. The Corinthian saints came behind in no gift 'waiting for the coming of our Lord Jesus Christ.' There were divisions among them. Envy, strife and divisions characterised them, yet they were waiting for the Lord's appearing, waiting for His coming. So the Apostle could say of the Philippian believers, "We look for the Saviour, the Lord Jesus Christ." He and they were expecting our Lord's coming, and during His absence that was the object of their hope. So, when the Thessalonian idolaters were converted they began to wait for God's Son from heaven, even Jesus Who had delivered them from the wrath to come (1 Thess. i. 10). No doubt some believers have a more full and intelligent apprehension of the teaching of Scripture on the doctrine of the Lord's coming, but all believers more or less intelligently are represented as looking for that blessed hope. This great and glorious truth is full of comfort to the Lord's people. He says to them, "I will come again and receive you unto Myself, that where I am, there ye may be also." We need to note the words, "*He shall appear the second time.*" This is in harmony with our Lord's promise, "I will come again." He does not say "*I will come again and again,*" but "I will come again." He will come "*the second time.*" No suggestion is found in Scripture of His coming a *third* time. Let us keep close to Scripture on this, and on every other subject.

Then we read, He will come "without sin unto salvation." The R.V. says He will appear "apart from sin." "Once in the end of the world *He appeared to put away sin* by the sacrifice of Himself." That was done once for all. When He appears the second time, it will be "*apart from sin.*" No more shall He appear to bear the penalty of His people's sins. That He has done, and done it once for all. Let us glory in the great truth of His *finished work.*

When He appears the second time, He will appear unto the full salvation of His people. No wrath will be theirs, "for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thess. v. 8-11):

Ye, then, who are the Lord's people, remember that He once appeared to put away your sin by the sacrifice of Himself. Then remember that He now appears in heaven itself in the presence of God for His redeemed people. Forget not also, but ever keep in

mind, that He will appear the second time apart from sin unto your eternal salvation. Then "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11). "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. i. 13).

"Nothing know we of the season,  
When the world shall pass away;  
But we know, the saints have reason  
To expect a glorious day;  
When the Saviour will return,  
And His people cease to mourn.

"While a careless world is sleeping,  
Then it is the day will come;  
Mirth will then be turned to weeping,  
Sinners then must meet their doom;  
But the people of the Lord  
Shall obtain their bright reward.

"O what sacred joys await them!  
They shall see the Saviour then;  
Those who now oppose and hate them  
Never can oppose again;  
Brethren, let us think of this:  
All is ours, if we are His.

"Waiting for the Lord's returning,  
Be it ours His Word to keep;  
Let our lamps be always burning;  
Let us watch while others sleep;  
We're no longer of the night;  
We are children of the light.

"Being of the favoured number  
Whom the Saviour calls His Own,  
'Tis not meet that we should slumber,  
Nothing should be left undone;  
This should be His people's aim,  
Still to glorify His name."

(Thomas Kelly, 1809).

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## Pilgrim Papers.

### WELLSPRINGS

“*Now Jesus loved Martha, and her sister, and Lazarus.*”—JOHN xi. 5.

ONE loves to read of and meditate upon that little Bethany home where dwelt two sisters and their brother, all beloved of their Lord and Master. And chiefly do we love to think of it because Jesus, when on earth, oftentimes resorted thither, and we read how “Jesus loved Martha, and her sister, and Lazarus.” Mary means *exalted*, or *myrrh of the sea*; Martha means *became bitter*; and Lazarus signifies *the help of God*. The sweet history of those three inmates of that sacred little home brings always an increasing delight, and one wonders which of those postures, recorded in the Holy Scriptures of them, was the most enviable. But they each had their appointed place in which they could both love and serve. To each, their beloved Lord and Master was their honoured and welcome Guest, and it fell naturally to the lot of Martha, as being the elder sister, to prepare and serve the meal, whilst Mary sat at His feet, those very feet she had once had the unique privilege of anointing “with spikenard very precious”; and Lazarus, so recently raised from the sleep of death by his Lord of life and resurrection power, was one that sat at meat with Him. Thus did each occupant of that sacred little home in Bethany show their love to their Lord and Master, and yet whose was the most acceptable way of showing it, we ask, after man’s view? Ah! there is our comfort in our text which heads this little meditation. Each had his or her appointed place and lot in the family of grace, and the Lord reads the heart and knoweth the every desire. Mary and Martha and Lazarus are recognised in the gifts His Own hand has sovereignly bestowed upon them. We have nothing that we did not receive from Him, that does not find acceptance with Him, and every one of His grace-constrained servants hear, sooner or later, His Own word of approval, “Inasmuch as ye have done it unto one of these, the least of My disciples, ye have done it unto Me.”

Let us now turn our thoughts in this brief meditation to that little Bethany home, made so sacred for the visits of their loved Lord and Master. One loves to think that it was to Him a sacred retreat and rest in His oft-weary sojourn upon earth. The secret is found in the text which heads our meditation. “Now Jesus loved Martha, and her sister, and Lazarus.” Martha was evidently the eldest and owner of the house (Luke x. 38). Therefore it fell naturally to her to provide for the household. *Martha served*. Her sister was more of a meditative character and, by grace, “sat at Jesus’ feet,” in that enviable posture. “It was that Mary which anointed the Lord with ointment and wiped His feet with her hair.” Lazarus, their brother, was one of them that sat at meat with the little company. How often we have sung in the longing desire of our hearts, “O could I thus for ever sit, like Mary at the Master’s feet.” But, beloved, you and I are each in our appointed

place, whether sitting or serving, so long as the Lord of our hearts recognises the desire. The question we may each well put to our hearts is, What is my desire? What is my posture? In what way do I bring forth fruit unto God? So that, whatever be the command by the Keeper of our lives, to stand in our lot, or go forth at His bidding, or to sit at His feet to hear His words, we may be seeking to glorify Him. We are not all favoured alike! There was only John of whom we are told he "leaned on Jesus' bosom." But there was also a Lazarus who sat at meat with Him. There were the two highly-favoured ones who were joined in that walk which, on the Emmaus road, turned all their sad communications unto joy, as Jesus Himself went with them and talked to them by the way. The prophetic utterance of Moses, the man of God, was that "They sat down at Thy feet," and of the bride in the Song of Songs, "I sat down under His shadow with great delight." Your and my goings may be utterly different, dear child of God; but all is well and in covenant arrangement, and love is inscribed upon all, although our steps and stops may be utterly different from what we would choose. The truth remains the same, "Our steps are ordered by the Lord," so that whatever your calling, wherever His divine providence has placed you, and whatever your duty in the path of life, all is and must be well that comes of His ordering. "We know little of God, until it is established in our minds that He doeth all things well."\* Oh, to have this blessed and solid truth well established in our minds, and that we are preserved from the spirit of rebelling with any of the ways by which our God is pleased to lead us.

"Although we cannot understand  
All the dealings of His hand,  
This shall satisfy our mind,  
That God is faithful, just and kind."

It is such a mystery of His love that it is written how "The Lord delighteth in thee." Thou art the work of His hands. He is the great Architect of His Own building; every stone must be rightly fitted into its appointed place, and He will, as the Founder and Builder of His Church, see that it is so, until the whole building is complete and "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it" (Zech. iv. 7). Oh, in looking forward to such a glorious consummation by grace, shall we quarrel with the way or means by which He brings this great work about? Is it not that all may be "fitly framed together" by His all-wise dealings, and His perfect knowledge of our time-state journeyings, and that because He loves us too much to give us up. He deals thus and thus with us? It must have been so when, as Son of man, the beloved of our souls walked this earth. It must have been true that whilst we read, "Now Jesus loved Martha, and her sister, and Lazarus." They each had their varied tempers and temperaments to deal with, so that whilst the elder sister served, Mary was

\* F. Mitchell, "China's Millions," January, 1949.

of a more meditative character and loved to sit at His feet, and their brother, so recently the subject of that wondrous resurrection from the dead, "was one that sat at meat with them." Was it any wonder that the Lord of all the grace bestowed upon them, "loved Martha, her sister, and Lazarus"? It was a sacredly happy, peaceful little home, and we can believe that their Lord and Master oftentimes turned aside from the more busy thoroughfare and the cavillings of those that thronged Him, whilst He was enduring such contradiction of sinners against Himself. Bethany was a sweet retreat from the more populous thoroughfares. It was situated at the foot of Olivet, about two miles from Jerusalem, and we can understand how the Man of sorrows oft found His way thither to the few of His flock. It was on one of those occasions when His enemies had thus spoken and heard His dignified words in reply that "out of the mouths of babes and sucklings was perfected praise," that He left them and went out of the city as far as Bethany. And then on another occasion when, as we read, "He entered into Jerusalem and into the temple, and when He had looked round about upon all things, and now the evening had come, He went out unto Bethany with His disciples" (Mark xi. 11). It was also in that hallowed little place that Mary's act of devotion to her Lord and Master in anointing His sacred head with ointment, would be referred to as one which would be told as a memorial throughout the world of that dear woman's devoted service (Mark xiv. 9). And once again, when their beloved Lord and Master was about to leave His little flock on earth, "He led them out as far as to Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen."

And so, dear reader, do not you and I love to think that there were some cheering times, few and far as they may have been, when our dear Lord and Master had His rich and compensating moments, when He even, though prospectively, "saw the travail of His soul, and was satisfied."

R.

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"It is very sad to read of the Communist advances in China, and the unrest and disturbances all the world over make me think of the words that things will wax worse and worse before the end of this dispensation."  
—A New Zealand Reader.

AN old Scotswoman said: "Be careful for nothing; be prayerful for everything; be thankful for anything."

A READER says: "What strange dark days we are living in! Your 'Wayside Notes' very solemnly attests to this. I found it deeply interesting."

# Sermons and Notes of Sermons.

## THE SUFFERING SAVIOUR

BY F. W. KRUMMACHER (1796—1868)

### I.—THE ANNOUNCEMENT

THE history of our Saviour's passion is about to display before us its bleeding mysteries and its awful vicarious scenes. The "Lamb of God, which taketh away the sin of the world" approaches the altar of burnt-offering. Bonds, the scourge, the crown of thorns, and the cross, present themselves to our view in the distance; and the "seven words" uttered by Jesus on the cross, sound in our ears, like the funeral knell of the kingdom of Satan, and like intimations of liberty and joy to the sinful race of man.

O what wonders are we about to approach in our meditations! From the most appalling scene the world ever witnessed, a paradise of peace springs forth. From the most ignominious sufferings, we see the most glorious triumph emerge; and from the most dreadful of deaths, a divine and never-fading life arise!

May devotion, humbleness of mind, and child-like faith accompany us in our meditations, and penitential tears become our eye-salve! But do Thou, who hast the key of David, unlock for us the gates to the sanctuary of Thy sacred passion, and in the awful scenes of Thy sufferings, enable us to discover the mystery of our eternal redemption!

Almost immediately after our blessed Lord had performed perhaps the most stupendous of His miracles, in raising Lazarus from the grave, after he had been dead four days, we are informed by the Evangelist that "the chief priests and the Pharisees took counsel together to put Him to death." What a humbling view does this circumstance give us of the depravity of human nature as exemplified in these men, who, while obliged to confess the fact of the miracles which Jesus wrought, not only refused to accept Him as the Messiah, but even conspired together to rid themselves of Him by condemning Him to death! "Neither will they be persuaded though one rose from the dead."

"Jesus therefore," we are told, "walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with His disciples." But "when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem."

With this object in view, the Lord takes His twelve disciples aside. He has matters of importance to disclose to them. Destined, as they were, to lay the foundations of His Church, they soon perceive His intention, and hang upon His lips with increasing eagerness. They probably reckon on some cheering intelligence, and expect to hear that the triumphant development of His kingdom is at hand. But what

short-sightedness and simplicity do they display! O the mighty chasm which intervenes between their thoughts and God's thoughts! As though the restoration of fallen man were a thing of such easy accomplishment! As if sin had caused only a transient disturbance in the relations between God and man, and occasioned a breach which could be healed, either by a voluntary declaration of mercy from on high, or by a confession of sin on the part of the fallen!

The Lord opens His mouth, and to the astonishment of the disciples, announces to them in plain terms His approaching sufferings, and at the same time His subsequent victory. "Behold," says He, "we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished."

Observe, first of all, how these words convey our Lord's fixed resolution. His heart, under the impulse of love, is firmly and immutably bent on taking the way to the cross. You well remember with what impressive earnestness He rejected the advice of Simon Peter to spare Himself, and not to go up to Jerusalem. "Get thee behind me, Satan," was His reply; "thou art an offence unto me; for thou savorest not the things that be of God, but those that be of man." So evident was it to Him that the sufferings He was going to meet were the express will and counsel of His heavenly Father, that in the contrary advice of His disciple, He could recognise nothing but a temptation from the bottomless pit, and Simon, as the unconscious instrument of it.

No affectionate entreaty restrains Him in His course; no menace dictated by hatred deters Him from it. The bloodthirsty council has already assembled at Jerusalem, and is concocting its plan of treachery and murder. But the watchword of Jesus continues to be—"Behold we go up!" and though another Red Sea were foaming at His feet, and though a hundred deaths awaited Him, yet the only sentiment of His heart is—"We go up. 'For it is His Father's will, and the path to the great and ardently longed-for aim of the world's redemption. O what resignation, what obedience, what love to sinners is here exemplified by our adorable Immanuel!

"Behold," says our Lord, "we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished." Here we are informed what was His staff and His stay on the road to His sufferings. He found it in the "sure word of prophecy," in which He read what was recorded of Himself, and the counsel of God respecting Him. And if any one still requires a definite authority for the divine inspiration of the Holy Scriptures, it is here presented to him. Christ, the King of Truth, recognises in the Scriptures nothing less than the infallible record of the revelation of His heavenly Father; He bears it, day and night, on His heart; He decides according to its statutes, as the Canon Law, which puts an end to all strife respecting the vital questions of human life, and directs His steps whithersoever it points the way. It is to Him the infallible guiding-star of His life. Whether the voice of His heavenly Father is heard direct

from heaven, or sounds to Him from this venerable record: it is the same to Him. The one is as important as the other; and He reverently bows to every tittle and iota of it. It is thus His ways are established; and every moment's experience seals it to Him, that He is actually obeying a divine command. Everything that the Word enjoins becomes reality.

"Certainly," some one may say, "it ought to strengthen our determination to proceed upon the path prescribed for us by the Word of God, when, like Christ, we are aware that our way through life is not only divinely ordered and superintended, generally speaking, but also when we can survey it, from step to step, in the light of an infallible and divine revelation, even to its glorious termination." But is not this really the case, if thou hast believingly and sincerely given thyself up to God? For can there be any situation in which the divine Word, with its counsel, leaves thee at a loss? Is it not also written respecting thee, "The Lord will not suffer thee to want any good thing"? "Through much tribulation thou must enter into the kingdom of heaven." But "when thou passest through the waters, they shall not overflow thee; and through the fire, the flame shall not kindle upon thee, for the Lord is with thee." It may indeed be the case that men will revile and persecute thee; but if thou faithfully endure, thy reward shall be great. The light shall always rise upon thee after the darkness; and after sorrow, joy shall again visit thy threshold. Nor shall any one be able to snatch thee out of the Lord's hands; but after having fought the good fight, thou shalt finally receive the crown of righteousness. shalt not see death, but pass from death unto life, and triumph eternally.

Does not all this, and manifold more stand written of thee; and is not therefore thy path pointed out? Mayest thou not also say, in thy measure, with the Lord Jesus, 'Behold, we go up to Jerusalem, and all shall be accomplished, that stands written by the finger of God, respecting me, a poor sinner, since I am no longer my own, but belong to Christ'? O certainly thou mayest say this! How ought we not, therefore, with such a consciousness, to put on a cheerful courage, during our pilgrimage, and feel as if heavenly triumphal music preceded us on our path through life!

My dear readers, let us place a firm reliance on the Word of truth and, in its light, ascend the precipitous road; according to its instructions, proceed forward with firm and steady steps, unmindful of the tumult of the world, and not deviating a hand-breadth from the way prescribed. Let us meet him who would direct us otherwise, with a voice of thunder, and exclaim, "Get thee behind me, Satan, for thou savorest not the things that be of God, but those that be of man!" The Almighty will then be favourable to us; we shall then carry the peace of God in our bosoms; and literal accomplishments of the divine promises, which we have taken for our compass, and for a lamp unto our feet, will daily fall upon our path, like lights from heaven.

The Lord's face is toward Jerusalem; and we have already seen for what purpose. His intention is to suffer and to die. O there must be something of immense importance connected with His passion! It appears as the crisis of the work for the accomplishment of which He left His Father's bosom, and came down to earth! Were this not the case, it would have been tempting God, thus to rush to meet death after having completed His prophetic office in Jerusalem; and the over-ruling Majesty on high would have exposed His justice to well-founded reproach, in giving up the Holy One, who had fulfilled His commands, to the horrible fate of a malefactor and reprobate. But the Eternal Father had included in His counsels the scourge, the crown of thorns, and the cross, long before the sons of Belial thought of having recourse to these instruments of torture; and all His prophets, however reluctantly, were compelled in spirit to interweave these horrid emblems along with the majestic image of the Messiah, which they portrayed. Thus the Lord could say with profound truth, "All things that are written by the prophets concerning the Son of man shall be accomplished; for He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge Him and put Him to death."

Such were the ingredients which filled the cup that Satan, in accordance with the counsels of eternal wisdom, was to present to the Son of the Most High. These counsels went far, very far beyond all that we understand by martyrdom, chastisement, purification, or trial. The immaculate and righteous Saviour did not require correction as for Himself; and if a purification had been salutary for Him, it needed not to have come upon the Holy One of Israel in the form of such degrading infamy, unheard-of reproach and humiliation, and such unparalleled suffering. The passion of our Lord has an infinitely more profound significancy; and it requires only a cursory glance at the narrative to discover that this was the case. Observe what the Evangelist informs us respecting the way and manner in which the twelve received their Master's communication. He states that "they understood none of these things, and this saying was hidden from them, neither knew they the things which were spoken."

How striking is this circumstance! Who can resist inquiring what it was they did not understand? They could not possibly have mistaken what their Master said respecting His suffering and dying at Jerusalem. Yet Luke assures us that "they understood none of those things, and knew not what it was that was spoken." Is it not obvious that the Evangelist's meaning is that he who would only apprehend the history of Christ's sufferings, and regard His passion as a martyrdom, not essentially different from the bloody testimony borne by other saints, does not understand its true signification? We have here an evident reference to an infinitely deeper cause of the tragical termination of our Saviour's life before us.

It is confessedly true that the eternal Father, by an almighty decree, might have annihilated the fallen race, in which sin had taken root, and thus have put an end to evil. But we were to live and not die. And thus He has not only caused the sin of man to act as a foil for the display of the full radiance of His attributes, and especially of His love, but has also, by the offering up of His Son, provided a means of salvation by which we might attain to a much higher stage of glory and relationship to God than we once possessed in our progenitor, or than we should ever have attained if we had not fallen. Our fall afforded Him the opportunity of showing that in the destruction of sin He could not only manifest His justice, but also glorify His mercy in remitting and forgiving sin, without infringing upon His righteousness.

We sinned, and were exposed to the curse. The Word that was with God, and was God, then was made flesh. The eternal Son became our brother; took upon Himself our sin, in the way of a mysterious imputation; paid our debt to the majesty of the inviolable law; covered our nakedness with His righteousness; presented us, as those in whose stead He appeared, unblamable and acceptable to the Father; excited the hallelujahs of angels at our exaltation; elevated us to a participation of His own riches, blessedness, and privileges; pitched tents of peace for us around the throne of God; and connected us with Himself by the bonds of eternal gratitude and affection. Such is the edifice which the Almighty reared upon the ruins of sin; and of which the disciples, at that time, had not the remotest idea. In the sequel, they recognised the divine method of salvation and of peace; and how happy were they, subsequently, in the knowledge of this "great mystery of godliness"!

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### UNEQUALLY YOKED

"BE ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

"And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?

"And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said I will dwell in them and walk in them; and I will be their God, and they shall be my people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 14-18.

"Whosoever therefore will be a friend of the world is the enemy of God."—James iv. 4.

## Our Young Folks' Page.

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### THE FRENCH SHOEMAKER

"COBBLER, Cobbler, mend my shoe!" says the old rhyme in the game. As the fishermen of Galilee were called from their nets to become fishers of men, so there have been shoemakers and cobblers who have been called from their lasts to mend sculs. You will be reminded at once of William Carey, the shoemaker who became the famous missionary to India. But it is of another that I want to tell you now, a poor French boy in an obscure village in Lorraine. This lad was the son of a farmer, a Roman Catholic like everyone else in the place. The idea was for Auguste to learn farming and help his father; but it turned out that he was too delicate for that, and in the end he was apprenticed to the village shoemaker. Auguste had done so well at school that he would have liked to go on learning; but there was no chance of that, so he settled down to his craft.

The apprenticeship over, Auguste went to the nearest town in search of work. Here he fell in with an excellent man, who engaged him at once. This new employer was a Protestant, a good, earnest, Christian man. In his shop Auguste lived and worked very happily. His master took the greatest interest in the young men he had to work for him; several were German Protestants, and Auguste was much attracted by the sweet hymns they sang. The shoemaker often spoke to him of spiritual things, and persuaded him to read the New Testament. In this place he remained about a year, and on the last Sunday consented to attend the Protestant church, where he was touched to find the members praying for him, commending him to God on his departure.

When Auguste went off by train next day, both his master and the other workmen came to see him off. As the shoemaker shook Auguste's hand in a kind farewell, he urged him to look to God for help. "Give me your New Testament," said the good man, "I will show you a verse I want you to remember." He pointed out to Auguste these words in the first chapter of James: "If any of you lack wisdom, let him ask of God, Who giveth to all men liberally, and upbraideth not, and it shall be given him."

Auguste made his way by degrees towards Paris, working as he went, and finally settled at a village near the great city. Having never lost his love of learning, he would often walk into Paris to look for books; and on one very warm day he paused in his quest to rest on the steps of a church. Presently the sound of singing attracted him to enter. Remembering his former kind master, he was quite pleased to see it was a Protestant place of worship, and he sat down among the congregation. But when the preacher rose up to give out his text, Auguste was most powerfully impressed by hearing the very words of James which his good employer had urged upon him. He felt at once that the Holy Spirit Himself was speaking to his soul; and the Word of God came to

him powerfully, calling him to repentance and faith.

When the Lord begins a good work, He never leaves it unfinished. So it was with the young shoemaker. In a few weeks he wrote to the pastor of the little town where he was first employed, telling him of the Lord's dealings with his soul, and of his strong sense that he ought to preach the Gospel to his fellow men. "But then," continued Auguste, "what about my boots and shoes? I cannot give the time to study that would be necessary. Ought I to try to check my longing desire to become a preacher?"

I do not know what the pastor replied to this; but the Lord Himself gave the answer, and (as He often does) it was in a way unexpected to the petitioner. Auguste's health began to fail; he had to leave his work, and go home to his little village to rest and recover. I expect he was very upset about this; probably he thought that this was a very strange Providence, to send illness upon him just when he felt he needed double strength to do his work and continue his studies, too.

But whilst Auguste was resting at home, he often walked over to see the pastor in the neighbouring town, and they discussed frequently the young man's eager desire for the ministry. At last the pastor suggested Auguste's staying with him for a while, just to see if he would be any good as a student.

During this visit, a call came to the parsonage from a neighbouring village: a man had died who wanted to be buried as a Protestant. It happened that the pastor was ill at the time, so he asked Auguste to go instead of him. In much fear and trembling the young man set out to take the service, his first public attempt at ministering the Word of God.

The circumstances of the funeral were interesting. The dead man was the only Protestant in the village; his wife (long since dead) had been a Roman Catholic, and the three children had been brought up in the same faith, and were now to be left to the care of their mother's Romish relatives. But before he died, their father spoke to them solemnly, regretting that they had not been brought up as Protestants, and urging upon their remembrance the chapter from the Bible which he had sometimes read to them.

A Protestant funeral was such an unusual thing that the whole village turned out to attend it. Auguste felt it to be a very solemn occasion; the short address at the grave and the prayer which followed made a very great impression. Especially were the three children affected; Auguste's words sowed the seed of eternal life in all three young minds. That same night they saw their grandmother scornfully burn their father's Bible in the fire in the hearth; they trembled at the sight, and such was their unhappiness that in the end they were taken from their grandmother's care and adopted by their father's Protestant relations. These happy results completely confirmed Auguste in his call to the ministry; from that time it was apparent to all that the Lord had marked him out for His special service; the way opened clearly, and Auguste devoted the remainder of his life to the ministry.

DAMARIS.

## “I HAVE THE KEYS”

ADAM and Eve might walk where they would in their beautiful garden, without let or hindrance, but when they were driven forth it was without hope or promise of return. The way was closed: perfection in corruptible flesh was to know no resurrection. Their freedom was gone, and part of our inheritance from them is the rule of lock and key, doors and gates, bolts and bars, walls and fences, warnings, threats, limits and restrictions. All this because sin has abounded, and consequent on it, fear, a sense of insecurity and distrust, to say nothing of tumult and war and persecution. All these disquiets have forged miles of chains for safety's sake—or cruelties. “The doors were shut for fear of the Jews.” We feel nothing but sympathy for the disciples; but if sin abounds, grace much more abounds. “Then came Jesus and stood in the midst, and said, Peace be unto you.” No door, literal or figurative, can prevent His taking possession. Every key in the world is His, from the front door key into our homes to the key of a man's heart. They are His, to turn to the right or the left as He wills. None can prevent. What barrier cannot He dispose of, since He burst the gates of death and left His grave empty? Ages ago the wilderness shut the Israelites in on every side, and Pharaoh, perceiving this, felt sure of his prey. But there was an open sky above them, and from above, from His throne on high, God sent and drew them out of many waters. City gates, “bar and all,” could not confine Samson in Gaza, nor could walls and chains hold Peter and John in prison. Let the guard at the entrance of Jericho keep the gates as they might, the faith of Rahab will let the men down from her window on the wall on safety's side. The devotion of Michal will do the same for David. The love of the brethren will so save Paul. We can ponder these things and be encouraged. Valleys and mountains are equally level with Him. But there seems to be a barrier within us more formidable than “iron bars and brazen gates.” How can we get over a sense of distance from Him? Diffidence and cloud clog the steps, the ebullitions of the heart are a menace. Can we, by our God, as the psalmist said, leap over such walls? What does the Lord Himself say? He says that He was “anointed to preach deliverance to the captive, to set at liberty them that are bruised.” That was how it came to pass that Paul, notwithstanding all the wretchedness he details in Romans vii., could thank God through Jesus Christ, his and our Lord. There was no condemnation for him. “Stone walls could not a prison make,” for the Lord's freeman. The mountains of sin flow down at His presence, however long and wistfully we may look at them. Jonah thought that the earth with her bars was about him for ever, but he was soon walking at large on the shore, and saying that “salvation is of the Lord.”

It is the blessed Spirit Who gives us power and patience to fight the good fight of faith, and to go on fighting, with less sense of victory than we would choose—“tied and bound”; but the battle is the Lord's,

and it is our enemy whose chains will one day be rivetted for ever, as ours will be cast away, in the hymn of the liberty of the children of God. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of Glory shall come in." When those doors are closed for the last time, may we be found inside with the redeemed whose names are in the Lamb's Book of Life.

FOLLOWER-ON.

## AGED PILGRIMS' FRIEND SOCIETY

READERS of the *Gospel Magazine* will be glad to know that the Society's plans for a new Home and Nursing Centre at Leicester have been greatly advanced by the approval by the Ministry of Town and Country Planning of the Leicester City Council's scheme for the development of a large area at Evington. Included in this scheme is a site provisionally allocated to the Society by the City Council, and the plan of the Society's architect for the lay-out of the site now has their approval. Detailed plans for the buildings to be erected are now in preparation. It is hoped to build first the Nursing Centre, this being the part mostly needed, as for a number of years the local pensioners when requiring care and attention have had to be nursed by private arrangement or in Nursing Homes. Once this Section is completed it is intended that the residential part will follow, in which it is hoped to provide Homes for a larger number of Pilgrims than are accommodated in the present Home. Together with the new Brighton Nursing Wing, now open, and the proposed addition to the Tunbridge Wells Home of the Society, this Leicester extension for nursing services will double the number of beds available for the aged and infirm members of the Society. Also, under the extended rules of the Society whenever accommodation is available, cases suitable according to the Society's rules but financially beyond its pension limits may be admitted, following the Committee's approval.

With the blessing of God, it is hoped before long to report further progress in these undertakings for the improved care and attention of "His little ones," the needy and afflicted of His flock, and to provide the very real privilege and comfort of a sympathetic atmosphere for many Christian sufferers who now, too often, endure mental strain and trial, in addition to their other infirmities, through the hardships which arise from their present uncongenial surroundings. To many the balm and peace of the atmosphere within the Society's Homes has been beyond their words to express and their general condition has shown a marked improvement.

"Thy face with reverence and with love,

We in Thy poor would see;

For while we minister to them,

We do it, Lord, to Thee."

## Protestant Beacon.

### WORLDLINESS IN THE PROFESSING CHURCH

WORLDLINESS may be defined as that state of mind which is devoted to worldly or temporal things. To be worldly is to be devoted to this life and its enjoyments. Worldly-minded means having the mind set on this present world. All unregenerate men are worldly. Their thoughts are centred on worldly gain, worldly honour, worldly enjoyments, worldly pleasures. Their aim is to gain the whole world in a greater or a less degree. Thoughts of the world beyond are excluded from their minds. Their need of pardon and of deliverance from merited wrath is shut out of their thoughts. So bent are they on earthly things that thoughts of God, of heaven, or of hell find no permanent place in their minds. Now it is plain from the teaching of Scripture that worldly-mindedness ought not to characterise the people of God. They are to set their affection on things above, not on things on the earth. They are told that, "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God." "If any man love the world, the love of the Father is not in him." One of the great evidences that a man is born of God is that he overcomes the world. "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Worldliness is that which satisfies the evil nature within us. "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." One of the great evils from which the whole professing Church is suffering is the sin of worldliness. This arises from two causes. First, worldly, unregenerate men have got into the Church. Satan has sown tares among the wheat. The children of the wicked one are consequently mingled with the children of the kingdom. Secondly, many of the Lord's Own children are cherishing the sin of worldliness in their walk, their work, and their worship. Many real children of God do not thoroughly break with the world. Hence their walk is partially worldly, their work is partially done on worldly lines, and the worship which they arrange in their churches is marked by worldly elements. As things are, we are incompetent to root out the tares from amongst the wheat. A perfect purification of the Church can only take place when the Lord comes. But it is the duty of the Church to exercise discipline in regard to notorious evil livers, and in regard to those who are undoubtedly false teachers. It is the failure of the Church to exercise discipline which largely accounts for the prevalent worldliness in the professing Church. It is not the business of the Church to help the devil in sowing tares among the wheat. Every proper care should be taken to prevent mere professors from having a place in the Church. Care should be taken, for example, that only converted men, and men mighty in the Scriptures, full of the Holy Ghost, and loyal to Bible truths, should be ordained to the ministry of

the Word of God. It should be the aim of those in authority in the Church that none but converted, God-fearing men should hold office in the Church, and that only converted and godly persons should be invited to be teachers in Sunday Schools or to engage in any work connected with the Church of England. False teachers should never be invited to occupy our pulpits. No minister who is jealous for the truth and for the purity of the Gospel should invite a bishop, a dean, an archdeacon or a canon to occupy his pulpit merely because such men hold high positions in the professing Church. Jealousy for the truth should prevent Evangelical Societies from inviting Sacerdotalists, Modernists or mere worldly-minded men to preside or speak at their meetings or to preach their annual sermons. Parochial clergymen should beware of inviting prominent ecclesiastics or prominent laymen to take part in parish functions, unless such men are godly men and loyal to Bible truth.

In like manner our communion tables should be fenced by faithful teaching from the pulpit. It should be made clear from time to time that the Lord's Table is intended only for the Lord's people, and members of congregations should be discouraged from attending the Lord's Table unless they are assured in their hearts that they are humble believers in the Lord Jesus Christ. A minister cannot read the heart, but the Lord can enable him to teach the truth. Hearers will themselves be responsible if they act contrary to Bible truth. The services of the Church should be of an unworldly character. As things are, there is a great deal in connection with Church services which is designed to satisfy the lust of the eye, the lust of the ear and the lust of the flesh. The tastes of the worldly are often catered for, rather than the spiritual tastes of the spiritually-minded. The annual gatherings of congregations and of Sunday Schools are also often made the occasions for a display of worldliness. What are theatrical displays, dramatic farces, and worldly concerts and entertainments but concessions to the world? The spiritual uplift of our congregations and of our Sunday Schools should ever be the primary aim. What shall be said about the worldly methods which are resorted to for obtaining money for the Lord's work? If we are really led by the teaching of Scripture, shall we arrange whist drives and dances, concerts and entertainment, and worldly bazaars with all manner of side shows in order to obtain money for the Lord's work? Is not this a going down to Egypt, and a looking to the world that lieth in the wicked one for help to carry on the Lord's work? Where is our confidence in God to fulfil His promise to supply all our need according to His riches in glory by Christ Jesus? Where is our obedience to the command to let our requests be made known unto God in regard to everything that concerns us? Where comes in our obedience to the command to be separate from evil and worldly associations?

Then what instructed Christian can read of the arrangements now usually made for episcopal and archiepiscopal enthronements without feeling that "the pomps and vanity of this wicked world" are being fostered, rather than renounced, by the authorities in the professing

Church? Even Dr. Henson, Bishop of Durham, says: "The enthronement of the new Primate has been carried through with a pompous ceremonial unprecedented in the history of the Reformed Church," and he adds, "One thing is certain. The Church of England cannot be saved by pageants. A slave is none the less a slave for being bound with fetters of gold and adorned with the master's gifts." It is abundantly clear that the professing Church is becoming more and more worldly. Men of the world dominate it by their influence. They take a prominent part in its functions. They influence its teaching, its services, its meetings, its committees, its methods of work, and its supplies. Moreover, even good men oftentimes worship the wealth of the world, seek the patronage of the world, and give to men of the world the position which ought only to be occupied by spiritually-minded and godly men. There is surely a loud call to the true people of God to get back to the Bible in regard to its teaching on worldliness. There is an everlasting distinction between the Church and the world. The Church is of God. Its members were purchased with His Own blood. They are born of God and Divinely chosen out of the world. The world, on the other hand, as the inspired Apostle says, "lieth in the wicked one." The Apostolic injunction is, "Be ye not unequally yoked together with unbelievers." The call to the Church is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." The worldliness of Churchianity is no less dangerous than the worldliness of the world.

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### "FLESH AND BONES"

OUR Lord, when He rose from the dead, said, "A spirit hath not *flesh and bones*, as ye see Me have." Some teach that because He said "flesh and bones" He evidently meant He had no blood in His risen body. We generally say, "flesh and *blood*." He said "flesh and *bones*." Whatever may be the true interpretation of our Lord's words, we need to remember that many times over in the Old Testament the words "bone" and "flesh" are often used without the word "blood," even when the presence of blood in the body was undoubtedly included. *Adam* said, "This is now bone of my bones, and flesh of my flesh" (Gen. ii. 23). *Laban* said, "Surely thou art my bone and my flesh" (Gen. xxix. 4). *Abimelech* said, "I am your bone and your flesh" (Judges ix. 2). *All the tribes of Israel* said to David, "Behold, we are thy bone and thy flesh" (2 Sam. v. 1). *David* said of Judah, "Ye are my brethren, ye are my bones and my flesh" (2 Sam. xix. 12). *All Israel* said to David, "Behold, we are thy bone and thy flesh" (1 Chron. xi. 1). We do not pretend to dogmatise on the subject, but it is remarkable that so often in the Old Testament the words "bone" and "flesh" are mentioned together, in passages where it is plain that the persons mentioned had blood in their bodies as well as bones and flesh.

## Reviews and Notices of Books.

"GOD IS A CONSUMING FIRE." By W. Phillips. Pp. 44. Price 1s. To be had from W. Phillips, 134, Alvechurch Road, Northfield, Birmingham, 31.

THE title of this booklet is taken from the words of Moses in Deuteronomy four, twenty-four. Moses makes the statement to indicate the penalty which God will visit upon those who set His laws at defiance. In Deuteronomy ix. 3, he says, "Understand therefore this day that the Lord thy God is He Which goeth before thee; as a consuming fire He shall destroy them, and He shall bring them down before thy face." The choice of this title seems to have been made because the author believes that "Atomic energy is revealed all through Holy Scripture." He has such headings as "Genesis and Atomic Power," "Atomic Power in the Psalms," "Isaiah and Atomic Power," "Ezekiel and Atomic Power," "The New Testament and Atomic Power." We gather that the author holds that atomic power was divinely used when at the Flood "the fountains of the great deep were broken up," and when "the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven." We read in Numbers xi. 1, etc., that "when the people complained" the Lord heard it and His anger was kindled, and the *fire of the Lord consumed them*, but in answer to the prayer of Moses "the fire was quenched." In 2 Kings xix. 35, we read that "the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand," and in the morning there were 185,000 corpses. This, of course, was a wonderful display of divine power. Our author attributes it, we gather, to atomic energy. He reminds us "that the heavens and the earth, which are now by the same word are kept in store, *reserved unto fire* against the day of judgment and perdition of ungodly men." He reminds us of the gathering of the wheat into the garner and the burning up of the chaff with *unquenchable fire*. We fully believe in the divine judgments in the past and the awful judgments yet to come. We, ourselves, however, refrain from attributing these judgments to atomic energy. Nowhere in Scripture is atomic energy mentioned. Our Lord referred to the flood and to the destruction of Sodom and Gomorrah, but He was content to give no explanation of the fire and brimstone which God rained from heaven. Whether these and other judgments were due to atomic energy, He did not say, nor do the records in the inspired Word. We suggest it is enough for us to be content with the records as given in Scripture, and avoid any explanations of our own. Apart from this, however, there is a great deal in this booklet which is solemnising and instructive. God has been judging us and is doing so now, but there seems to be no repentance, and we seem to be rapidly going on to the terrible judgments which Scripture teaches us will be visited on the ungodly.

"THE NORTHERN IRON. 'SECESSION,' NOT 'PARTITION.'" By M. W. Dewar (late History Exhibitioner, Emmanuel College, Cambridge). Pp. 8. Price 3d.; single copy 4d., including postage; one dozen for 3s. 4d. inclusive of postage (Protestant Truth Society, 184, Fleet Street, London, E.C.4).

THIS is an excellent pamphlet giving a brief history of Ireland from the 7th century to the present day, including the grant of Home Rule to Southern Ireland. The writer emphasises that the truth about Ireland is that the South has *seceded* from the North of Ireland, and now wants the whole of Ireland, North and South, to be under its power.

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### GOD'S WORD AND ISRAEL

"BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days *Judah* shall be saved, and *Israel* shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, Which brought up *the children of Israel* out of the land of Egypt; but, the Lord liveth, Which brought up and Which led *the seed of the house of Israel* out of the north country, and from all countries whither I had driven them; and *they shall dwell in their own land*" (Jeremiah xxiii. 5-8).

"Behold, the days come, saith the Lord, that I will make a new covenant with *the house of Israel*, and with *the house of Judah*: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with *the house of Israel*; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more" (Jeremiah xxxi. 31-34).

Through the prophet Amos, the Lord says, "I will bring again the captivity of *My people of Israel*, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, *and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God*" (Amos ix. 14, 15).

**“LORD, TEACH US TO PRAY”**

It was one of Christ's disciples who made this request to his Lord. He evidently felt his need of teaching in regard to the all-important subject of prayer. To pray aright is not a natural thing. Divine teaching and the Divine influence of the Holy Ghost are needed, if we are to offer up acceptable prayer. It must be sorrowfully owned by all the Spirit-taught people of God that their prayers are often cold and dead and lacking the reality which “praying in the Holy Ghost” secures. Moreover, it often happens that petitions are offered at prayer meetings to which instructed Christians cannot say, “Amen.” Prayer is really a serious matter. It is a solemn thing to approach “the high and lofty One that inhabiteth eternity, Whose name is Holy.” We need to approach Him with reverence and godly fear, and we need to beware of any flippancy of expression in drawing near to the Majesty on high. Loose, free-and-easy talk hardly becomes us when approaching Him Who sits on the throne of the universe. Insincerity of approach is also hateful to God. In vain do they worship Him who draw nigh unto Him with their mouth, and honour Him with their lips, while their hearts are far from Him. Anything, therefore, which encourages mere formality in prayer is to be deprecated. Who would ever dream of giving expression to his thoughts to an earthly king in a monotone, or to the accompaniment of a musical instrument? Yet without any Scripture warrant great numbers of professing Christians sing or monotone their prayers, and even in cases where the minister offers prayer in the natural voice, the “Amens” are sung to the accompaniment of a wind instrument. It seems to us that the disciples of today, no less than the disciples in our Lord's time, need to come to Him and say, “Lord, teach us to pray.”

Now, what answer did our Lord give to this request? We propose to select a portion of the teaching which He gave in response to this request. First, He taught His disciples to approach God as their Father. “When ye pray,” He said, “say, Our Father which art in heaven.” Let us not forget that the Lord was here instructing His disciples only. All men are not warranted in calling God their Father. The doctrine, now so common, of the universal Fatherhood of God, has no warrant in Scripture. There we read of two families, “the children of God” and “the children of the devil.” The true children of God are His children by adoption, by redemption, by spiritual birth, and by faith. They have been “predestinated unto the adoption of children” according to the good pleasure of God's will. God sent forth His Son to redeem them that they might “receive the adoption of sons.” They are born of God into the Divine family, and it is said to them, “Ye are all the children of God by faith in Christ Jesus.” It follows, therefore, that except we are born again, and have faith in the blood and righteousness of our Lord Jesus Christ we cannot approach God as His manifested children. Assuming, however, that we have been regenerated by the Holy Ghost, and are justified by faith in the merits of our Lord and

Saviour, then what a privilege it is to be able to look up into God's face and reverently to call Him "Father." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We may therefore draw near to Him as our Father, and we may expect Him to manifest towards us fatherly love, fatherly protection and fatherly provision. While not forgetting to reverence Him as our God and King, we may cheerfully and trustfully approach Him as our Father.

Secondly, the Lord teaches us to approach God in submission to His will. In all our approaches we need cheerfully to say, "Thy will be done, as in heaven, so in earth." Many people make all their plans first, according to their own wills, and then pray that God may do as they wish. We need to remember our own ignorance as to what is good for us. We are not competent to carve out our own future. It often happens that things which we and our friends may think desirable for us are withheld from us by the unerring wisdom of God, and we see later on that He was working for our good. All our prayer should be offered in full and unreserved submission to the will of God. In fact, no work should be undertaken and no plan carried out until it becomes plainly apparent that we are acting in the line of God's will. "Blessed are all they that wait for Him" is a precept which we do well at all times to remember. No work of God can suffer by waiting His time.

Thirdly, the Lord teaches us that we should pray as those who are wholly dependent on God for all temporal and spiritual blessings. Temporal blessings are represented by the prayer, "Give us day by day our daily bread." This is a prayer which all disciples should offer. The rich who have a large balance at the bank and the poor who have no balance at all alike need to depend upon God for all temporal mercies. It is only by His permission that a rich man continues rich. He is therefore always dependent on the goodness of God for temporal supplies. The strong as well as the weak believer, the employed as well as the unemployed are instructed to look up to God for their daily food, and for all other temporal blessings. It is in Him that we live, and move, and have our being. Life, and breath, and all things are bestowed by Him. All things come of Him. In like manner we are dependent on him for spiritual blessings. We need daily forgiveness. We sought pardon when first we were awakened to a sense of our sins, but as the old nature still remains within us, and is always "enmity against God," we need to look for a fresh sense of forgiveness every day. To the Lord our God alone belong mercies and forgivenesses. To His throne of grace we are bidden to come boldly, by the blood of Jesus, that we may obtain more mercy, and find grace to help in time of need. Deliverance from the evil one is another spiritual blessing which we need daily. Probably never before was the evil one more active in prosecuting his hellish designs. He walketh about as a roaring lion seeking to devour God's children. Only God Himself can deliver us from his devices, his wiles and his fiery darts. We need therefore the shield of faith in God,

in order that we may stand against Satan's wiles, quench his fiery darts and resist his onslaughts. In the parable of the three friends we are taught to pray for definite blessings and with importunity, and we are further taught to pray in reliance upon the gracious promises of the Word. "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Every believer is taught to ask, to seek and to knock, and is promised success, and the Lord graciously assures us that if we, who are evil, know how to give good things unto our children, how much more shall our heavenly Father give the Holy Spirit to them that ask Him.

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## THE PROMISED SEED, PROPHET AND SACRIFICE

By DR. LLOYD JONES.

GOD began immediately after the Fall to make promises, and they are the promises with respect to man and his salvation. Now in the birth of Christ, and all that follows, all those promises are carried out and fulfilled. Let me just remind you of some of the main ones. From the very moment, as it were, that man fell, God illumined the darkness by giving a precious promise. The serpent had come in and he had beguiled man and caused man to fall, and thereby had offended God also; but God in His infinite grace at once gave a promise, "the seed of the woman shall bruise the serpent's head." There you are away back four thousand years before the birth of Christ. The promise given was that the seed of woman shall bruise the serpent's head. That was the first promise of God—the original promise. And when that Babe was born in Bethlehem the promise was carried out—the seed of the woman had arrived and He proceeded to bruise the serpent's head.

Another great promise was the one which we were reminded of in that reading in the third chapter of Acts, how Moses said, "A Prophet like unto me shall be given unto you." That was something to which the people under the old dispensation looked forward through the centuries. They called it "the coming of the Prophet." That is what John the Baptist meant when he asked, "Art Thou He that should come?" They were looking for the Prophet, the Leader, they were waiting for someone who in a much greater sense should lead them out of bondage. Moses said, in effect, "I have led you out of the bondage of Egypt, I have taken you through this passage from Egypt to Canaan; but this is just a picture of another Prophet Who shall come Who will be greater than I, He will lead you out of the bondage of sin and the slavery and serfdom of iniquity." And here in that Babe of Bethlehem you have the Prophet, the Teacher, the Leader of the people, the One long expected and looked for.

In exactly the same way it was promised that an offering would once be given that would be sufficient to cover sin. Oh, yes, in the Old Testament dispensation there is a great deal about offerings and sacrifices,

about the blood of bulls and of goats, about the offering of a lamb, and so on. And yet it is all of a temporary nature. As the author of the Epistle to the Hebrews puts it, "the blood of bulls and of goats cannot cleanse the conscience." All is temporary. A great offering is necessary, a great final sacrifice that will really be efficacious, that will satisfy God. So there, running right through the Old Testament, you have the types and the shadows of a great offering that is ultimately to be made; and it is only in Christ that that offering was made. "This Man" offered Himself once and for ever and has made the final sacrifice. In exactly the same way the Old Testament foretells that a great High Priest should come to represent us before God and commend us to God. You remember Aaron was allowed into the "holiest of all" once a year, and he went in fear and trembling, but here at last is the perfect High Priest touched with the feeling of our infirmities yet without sin. And having entered into the holiest of all with an offering and a sacrifice, He represents us for ever and is continuing an eternal ministry, and so He "can save to the uttermost all who come to God by Him."

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