

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.

THE KING'S SILVER JUBILEE.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty."—1 TIMOTHY ii. 1, 2.

ON May 6th, 1910, our gracious Sovereign, King George V., ascended the throne of "the United Kingdom of Great Britain and Ireland and its Dominions beyond the sea." This year is therefore the Silver Jubilee of His reign, and special Thanksgiving Services will be held in St. Paul's Cathedral, London, and in the churches and chapels generally, in acknowledgment of the Divine mercies to our King and Queen, and to the peoples over whom the King reigns, during that period.

It may be that some things may be done in connection with the celebration of the King's Silver Jubilee in which the LORD'S people may not join, but they can and should all join in thanking GOD for the manifold mercies He has shown during the last twenty-five years.

The outstanding event of the King's reign was the great War, which began in August, 1914, and was brought to an end on November 11th, 1918.

In our issue for December of that year we wrote, "From the balcony of Buckingham Palace our beloved and gracious King George said to the enormous crowds who gathered in front of the

royal residence on the ever-to-be-remembered November 11th, 'With you I rejoice and thank GOD for the victories which the allied arms have won, and have brought hostilities to an end and peace within sight.' "

That terrible war, lasting as it did for four years, three months, and seven days, during which millions were killed and wounded, and thousands perished from famine and pestilence, was doubtless a Divine judgment upon all the nations of the earth.

We are still suffering greatly from its effects. Yet we have indeed reason to thank GOD for the victory He gave us, in spite of our national sins, and for the immense mercy which brought the awful carnage to an end.

Our thanksgivings to GOD on this historic occasion, however, should have reference to the mercies specially associated with the personal reign of the King.

1. *First we need to thank GOD for the stability of the throne.*

Great changes have taken place in connection with other European nations. Thrones have tottered, revolutions have taken place, and rebellions against the powers that be have been chronicled. Here in England, however, the throne has remained stable, and the King has ruled in a constitutional way and is enthroned in the affections of his people. To be preserved from civil war is no small mercy, and, under GOD, this mercy may largely be traced to the tact and prudence of our Sovereign. He has fully recognized whatever government was in power. Whether his ministers belonged to the Conservative, Liberal, or Labour parties, he has treated them all with due courtesy and honour as the accredited representatives of the people.

2. *Secondly, we need to thank GOD for his devotion to his kingly duties.*

Probably many people imagine that the King has little to do, and that he has abundance of leisure. We remember reading that when the late Queen Victoria was ill an enormous number of State documents accumulated, which her illness prevented her from attending to. State documents, State interviews, and State business of all kinds make great demands daily upon the time of the King. From these he never has a holiday. They follow him wherever he goes.

3. *Thirdly, we need to thank GOD for the King's recognition of GOD and His Day.*

In His first speech to His Council on May 7th, 1910, the day following King Edward's death, he said, "I know that I can rely upon Parliament and upon the People of these Islands and of My Dominions beyond the seas for their help in the discharge of these arduous duties, and *for their prayers that GOD will grant Me strength and guidance.*" (Italics ours.)

The Bishop of Norwich says that when the King began his reign, he wrote, "I take courage, and hopefully look into the future *strong in My faith in GOD, trusting My people*" (italics ours). It is a cause of thankfulness to GOD that wherever the King is on the LORD'S Day he is in the habit of attending public worship in the morning. This is an example which might well be followed by all His subjects.

4. *Fourthly, we have reason to thank GOD for the purity of the King's Court.*

The history of England affords sad examples of a great lack of moral purity in connection with the reigns of some of our former monarchs.

5. *Lastly, we should thank GOD heartily for the kindness, the humility, the love, and the devotion of our beloved Queen.*

In King George's first speech to His Council on May 7th, 1910, he said, "I am encouraged by the knowledge that I have in My dear wife one who will be a constant helpmate in every endeavour for our people's good."

This testimony to our beloved Queen has proved to be abundantly true. In every endeavour for the people's good the Queen has devotedly seconded the King's own efforts. We are all impressed with what we read of the Queen's kindness of heart, humility of deportment, and untiring efforts for the good of the people.

On May 10th, 1910, four days after King Edward's death, Queen Alexandra wrote a touching letter to the nation, in which she said in reference to our present beloved King and Queen, "I confide my dear Son into your care, who I know will follow in his dear father's footsteps, begging you to show him the same loyalty and devotion you showed his dear father. I know that both my dear Son and Daughter-in-law will do their utmost to merit and keep it."

Prayer and giving of thanks should be made, the inspired apostle says, "for all men," but he specially says, "for kings, and for all that are in authority." Let the LORD's people, then, who read this Magazine seek by Divine grace to respond to this exhortation of the apostle. He gives three reasons why such prayer and thanksgiving should be offered.

First, "that we may lead a quiet and peaceable life in all godliness and honesty." If the LORD bestows His mercies on those in authority His people will themselves experience His blessings. To the Jewish captives in Babylon the LORD said, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace" (Jer. xxix. 7).

Secondly, such prayer and thanksgiving are "good and acceptable in the sight of GOD our SAVIOUR." It is good and pleasing to GOD that His people should pray and give thanks in reference to the powers that be. In the apostle's day those in authority were heathen, yet even then there were reasons for thanksgiving and certainly reasons for prayer.

Thirdly, prayer should be offered for all sorts and conditions of men, including kings and all in authority, because GOD will have all sorts of men to be saved and "to come unto the knowledge of the truth." GOD's elect are to be found in all classes of society, and among people in all stations of life. To pray, then, that His purposes of mercy may extend to those in high places as well as to those in the lower positions of life, is pleasing to the GOD of all grace.

Let us, then, unite with vast numbers in the King's dominions in prayer and thanksgiving in reference to "our Sovereign Lord, King George," and in reference to His royal Consort, "Our gracious Queen Mary."

"God save our gracious King,
Long live our noble King,
God save the King.
Send Him victorious,
Happy and glorious,
Long to reign over us,
God save the King."

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

THE EDITOR
(*Thomas Houghton*).

Wayside Notes.

GIVING THANKS.

"O give thanks unto the Lord; for He is good: for His mercy endureth for ever."—PSALM cxviii. 29.

IN our *Family Portion* we have specially written of giving thanks "for kings and for all that are in authority." The King's Silver Jubilee is an historic occasion which in a special way should stimulate our thanksgivings to God for the many national blessings which we in this favoured land enjoy. A large number of our fellow countrymen do not half realize how great are the national mercies which we experience. We owe it to God's providential goodness that we enjoy civil and religious liberties, freedom of speech and freedom of the press.

We owe it to God's mercy that here, in our beloved country, so much is done governmentally for the poor, and for the unemployed, and that the health of the nation occupies so large a place in the thoughts of those in authority. We have reason to thank God for the great measure of security to life and property which we enjoy.

It is also a cause of thanksgiving that there is still a national recognition of the sanctity of the Lord's day. For the most part all factories, warehouses, courts of justice, shops and other places of business are closed on the weekly day of rest.

It is true that there is a growing disregard of Sabbath observance, a growing neglect of public worship, an increasing use of the Lord's day for purposes of pleasure. Yet, compared with other countries, the due observance of the Lord's day in Great Britain and Ireland is a ground for thanksgiving to God. Things are bad enough, we fully admit, but they might be worse. While, therefore, rightly humbling ourselves before God for our many national sins and shortcomings, let us give thanks to Him for the many national mercies which we still enjoy. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." "O give thanks unto the Lord; for He is good: for His mercy endureth for ever" (Psa. ciii. 10; cxviii. 29).

The exhortation to give thanks unto the Lord is addressed to the

Lord's people. They have tasted of and experienced His saving mercies. Hence *they especially* have reason to offer unto God thanksgiving. "Let them now that fear the Lord say, that His mercy endureth for ever." Thanksgiving to God is strongly emphasized in the New Testament. Those who have been washed in "the blood of the New Covenant" have special reason to thank God

First, they need to thank Him always.

Thanksgiving should not be confined to Silver Jubilees, birthday or other anniversaries, the time of harvest, or to other special occasions. We have reason to give thanks to God always. Even when we are bowed down with trouble and sorrow, there are still reasons for thanking our gracious and compassionate God and Father. We are never left destitute of His mercies. Hence we have always reason more or less to give Him thanks. The apostle says, "Giving thanks *always* for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. v. 18). All our prayers should be accompanied with thanksgiving. "In everything by prayer and supplication *with thanksgiving* let your requests be made known unto God" (Phil. iv. 6).

"Continue in prayer, and watch in the same *with thanksgiving*" (Col. iv. 2).

"Pray without ceasing; *in everything give thanks*; for this is the will of God in Christ Jesus concerning you" (1 Thess. v. 17, 18).

Secondly, we should especially give thanks to God for spiritual mercies.

The great outstanding spiritual mercy is the gift of God's eternal, only-begotten, and well-beloved Son. No Divine gift is comparable to this. It is a gift which would never have entered the human mind as being likely. We could never have imagined that the great God, Who is "the High and Lofty One That inhabiteth eternity," would have given His only-begotten Son to die for human sin. No wonder the apostle speaks of this gift as "*unspeakable.*"

It is "*indescribable.*" Words fail to describe this Gift. Behind it is the eternal, unfathomable love of God for fallen sinners. "*God so loved the world, that He gave His only-begotten Son*" (gave Him to die, the Just for the unjust) "that whosoever believeth in Him

should not perish, but have everlasting life" (John iii. 16). If, through infinite grace, we have "received" this Gift, then we shall be ready to say, "Thanks be unto God for His unspeakable Gift" (John i. 12; 2 Cor. ix. 15).

This great Gift carries with it all other gifts. "He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32).

Following upon the gift of His Son we read of the Divine bestowal of all other saving mercies. The Apostle Paul felt impelled to give thanks to God for the bestowal of these saving mercies on the Thessalonian saints. He says, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 13, 14). Here we have thanksgiving to God for God's eternal choice of His people; for the salvation to which He chose them; for the sanctifying operations of His Spirit, through which they were called and saved; for "the belief of the truth" which issued in the experience of God's saving mercies; for the Divine and effectual call through the Gospel; and for the ultimate glorification of all the objects of God's choice and mercy.

We are bound, if we have tasted of these blessings, to give thanks alway to God Who is their Source and Bestower.

The ultimate victory over death and the grave leads the apostle and all whose experience is similar to his to say, "Thanks be to God, Which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

Thirdly, we should give thanks to God for His saving mercies bestowed on others.

Look at the epistles written by the Apostle Paul to the various Churches, and note how he thanks God for the manifestations of His grace to the various assemblies of His people in different places.

To the Saints in Rome he wrote: "I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world" (Rom. i. 8). Their faith was "the gift of God." Therefore to God he gave thanks.

To the Corinthian Saints he wrote: "I thank my God always on

your behalf, for the grace of God which is given you by Jesus Christ" (1 Cor. i. 4). By the grace of God they were what they were; therefore to God he gave thanks.

To the Ephesian Saints he wrote: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers" (Eph. i. 15, 16).

Faith in Christ and love to all the saints called forth thanksgiving to God.

To the Philippian Saints the apostle wrote: "I thank my God upon every remembrance of you" (Phil. i. 3).

To the Colossian Saints he wrote: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel" (Col. i. 3-5).

To the Thessalonian Saints he wrote: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth" (2 Thess. i. 3).

Salvation is wholly of the Lord. Whenever therefore we see or hear of the marks of God's saving power in others, we should give thanks to God Who is the Divine Author of spiritual life, and of all the spiritual graces. With Dr. H. Bonar each believer is constrained to say,

"Thy grace first made me feel my sin,
And taught me to believe:
Then, in believing, peace I found,
And now I live, I live.

"All that I am while here on earth,
All that I hope to be—
When Jesus comes, and glory dawns,
I owe it, Lord, to Thee."

Fourthly, we should daily thank God for His temporal mercies.

We are so used to these that we are in danger of taking them as a matter of course. The light and warmth of the sun are His

gifts. "He maketh His sun to rise." Have you ever thought of that? It is His sun which shines on you (Matt. v. 45).

He made the moon and the stars to rule the night, because His mercy endureth for ever. When the stars light up the heavens, and the full moon is seen in its glory, do you thank God for these evidences of His power and mercy? Your *daily food* comes from Him.

When our Lord was about to feed the five thousand, He "took the loaves, *and when He had given thanks*, He distributed to the disciples." "They did eat bread after that the Lord *had given thanks*" (John vi. 11, 23). In the presence of more than five thousand people the Lord gave thanks for food to His Father. (See also Matt. xv. 36.)

Note the example of the Apostle Paul. He was a prisoner on board ship bound for Rome.

Humanly speaking, the ship was in danger of being wrecked, and all on board were in danger of perishing. Resting on the Word of God, however, he told those on board (276 in number) that "there shall be no loss of any man's life among you, but of the ship." Later he exhorted them to take some food. "And when he had thus spoken, he took bread, *and gave thanks to God* in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat" (Acts xxvii. 22, 33-37). Most of those present were heathen, yet "*in presence of them all*" he "gave thanks to God." Let us never be ashamed to give thanks to God for our food in presence of others.

Healing mercies are due to God's goodness, even if medicines are used. It is He Who "healeth all thy diseases" (Ps. ciii. 3). To Him, then, thou should'st give thanks. "One of them, when he saw that he was healed, turned back, and with a loud voice *glorified God*, and fell down on his face at His feet, *giving Him thanks*: and he was a Samaritan" (Luke xvii. 15, 16).

Lastly, we need to thank God for Christian fellowship, love, and sympathy.

The path to heaven is often a lonely one—to some more than others. Some are more in touch with Christian fellowship than others. It is a cause of thanksgiving to come in contact with

other pilgrims to the heavenly Zion. It is beautiful to read how the Apostle Paul was comforted and cheered when nearing Rome as a prisoner. "When the brethren (at Rome) heard of us, they came to meet us as far as Appii forum, and the three taverns : whom when Paul saw, *he thanked God, and took courage*" (Acts xxviii. 15). The apostle was a man of like passions with ourselves. He knew by experience what it was to be depressed and downcast. It was therefore a comfort and an encouragement to his heart, when he saw evidences of the sympathy and love of other brethren in the Lord. For these mercies he "thanked God and took courage."

When writing his Epistle to the Romans he recalled with thankfulness to God the love and devotedness of Priscilla and Aquila, his "helpers in Christ Jesus": "who," he says, "have for my life laid down their own necks : unto whom not only *I give thanks*, but also all the Churches of the Gentiles" (Rom. xvi. 3, 4). In giving thanks to them he also, no doubt, gave heartfelt thanks to God.

All the blessings which the people of God enjoy are due to the goodness and the mercy of God. To them therefore the exhortation should come with power, "O give thanks unto the Lord ; for He is good : for His mercy endureth for ever."

"Great Father of mercies ! Thy goodness I own,
And the Covenant love of Thy crucified Son ;
All praise to the Spirit, Whose whisper Divine
Seals mercy, and pardon, and righteousness mine !"

(John Stocker.)

THE EDITOR.

WORLDLINESS IN THE CHURCH.

AN Anglo-Catholic paper for February 22nd last prints the following from its Liverpool correspondent :—

"NONCONFORMITY GOING GAY.

"Last Friday's *Liverpool Post* printed, in parallel columns, accounts of a 'thriller' play, written by a Methodist minister, and of a chapel hall in which a Congregationalist minister took part in a performance. What would Spurgeon and Talmage say to this ?"

This extract shows that theatrical performances are being encouraged in Nonconformist circles. We greatly deplore similar things in Church of England circles.

Pilgrim Papers.

WELLSPRINGS.

“But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.”—ISAIAH xliii. 1-3.

THE history, and that a very chequered one, of Jacob the second son of Isaac, is well known to all our readers. The surnaming of this remarkable man is not without its deep import and teaching. At Peniel as he wrestled with the angel of the Covenant and prevailed, on being asked his name and answering Jacob, he was told, “Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and hath prevailed” (Gen. xxxii. 28). And in dealing with a Covenant God, Who never forgets nor fails in His promises, Jacob is reminded later as he came out of Padan-aram, “Thy name is Jacob; thy name shall not any more be called Jacob, but Israel shall be thy name; and he called his name Israel” (Gen. xxxv. 10). And the angel of the Covenant Who conferred this new name upon His servant gave him the signification of it, so that Jacob the worm, the supplanter, the deceiver, should henceforth be called Israel, a prince, and one who had prevailed with God. That individual was to represent every one of the “chosen seed of Israel’s race; the ransomed from the Fall,” and who should, by their grace-given title and inheritance, though

“ . . . ruined by the Fall,
Hail Him Who saves them by His grace,
And crown Him Lord of all.”

“Verily,” prophesied Isaiah, “Thou art a God that hidest Thyself, O God of Israel, the Saviour. . . . But Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end” (Isaiah xlv. 15, 17). The Apostle Paul, in his Epistle to the Romans, sets forth the same precious truth concerning this “chosen seed”—when he writes, “For they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed” (Rom. ix. 7, 8). And again, “And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (xi. 26). Thus the descendants of the subject of our text, were to be taken from among the nations and represent a race selected by God Himself upon which His eye should

specially rest and His hand guide and control. They were in that sense to be "a peculiar people" and "an holy nation," to show forth the praises of their God, even "the God of Jacob." Although the Lord reminded them that He had not chosen them for their number, for they "were the fewest of all people," yet they received the Divine command to "be ye fruitful and multiply." They were preserved as "they journeyed; and the terror of God was on those cities round about them, and they did not pursue after the sons of Jacob" (Gen. xxxv. 5). The false prophet who for the wages of unrighteousness had hired himself out to the King of Moab to curse this people, looking upon them can only exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel" (Num. xxiv. 5). "How shall I curse whom God hath not cursed? or how shall I defy, whom the Lord hath not defied. For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone and shall not be reckoned among the nations" (xxiii. 8, 9). In all their history the Lord could and did declare what His abiding and unchangeable faithfulness had done for them. He had "blessed them in all the works of their hand," and "brought them out of the iron furnace, even out of Egypt to be unto Him a people of inheritance," and "out of heaven, He made them to hear His voice, and because He loved thy fathers, therefore He chose their seed after them" (Deut. iv. 20, 34). Thus they were His witnesses throughout their chequered generations that the Lord loved them, watched over them, cared for them, and that they were His peculiar and chosen people, a people in whom He delighted, purely on the ground of Sovereign Mercy and Love, and *that* in spite of all their unworthiness, ingratitude, rebellion and unthankfulness.

He speaks of them in the most endearing of terms, "My people," and because they are His, they shall say, "*My* God," and not turn away from Him. Ah! the secret lies in that Covenant "*My*." "They shall be Mine, saith the Lord of hosts." It is a Covenant God Who *claims* them as His own possession, Who *keeps* them for Himself and Who *blesses* them in Himself. Oh! happy indeed the people that are in such a case! Blessed are that people whose God is the Lord! It is as such that He addresses them in the words of our text, "But now, thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name, thou art Mine." How Divinely tender and compassionate is the God and Redeemer of sinful Jacob! How He yearns over them in that endearing term of pitiful love, "O Jacob," "O Israel." And when He declares the solemn truth concerning them, "My people are bent to backsliding from Me," He still asks, "How shall I give thee up, O Ephraim? how shall I deliver thee, O Israel?" (Hosea xi. 7, 8.) "O Israel, thou shalt not be forgotten of Me." No wonder the Psalmist so sweetly reviewing this wonderful history of God's faithful dealings and unfailing love to His chosen people should break out in the prayer, "Remember me, O Lord, with the favour that Thou bearest unto Thy people. O visit

me with Thy salvation ; that I may see the good of Thy chosen, that I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance " (Ps. cvi. 4, 5).

Dear reader, all that we find as promised and fulfilled to His Israel, is your and my happy portion of experience day by day. He is our faithful Creator, " the Lord that created thee, O Jacob." He formed thee for Himself, that thou should'st show forth His praise. He is thy Redeemer Who redeemed thee from eternal death which thy sins justly deserved ; and He redeemeth thy life from destruction, and redeems thee from a thousand ills and from Satan's wiles all through thy life, for "*thou art Mine*" is the gracious pronouncement which little-faith reads as the pledge of all her preservation. Then He goes on to promise how when His child is called to pass " through the waters " of affliction, trouble, sorrow, adversity, how His presence will be with him, and through the rivers "they shall not overflow thee." *Through* they must go. There is no bridge provided by way of escape. But *through* with His presence is all-sufficient comfort and safety.

His people prove in all these waters of affliction and trouble, just what the prophet did in vision. The waters might be ankle deep, or knee deep, or to the loins, and even to swim in, but they were all " thus far and no farther " in the Divine decree ; for " He measured the waters and brought me through " (Ezek. xlvi.). Waters measured by Divine wisdom and waters to swim in but never to drown in. And the fire—" When thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee."

Literally true it was of those three dear men in the burning fiery furnace " upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed nor the smell of fire had passed on them " (Dan. iii. 27). So the children of God prove it true in all their furnace experiences that :

" The flame shall not hurt thee, I only design
Thy dross to consume and thy gold to refine."

He would encourage His tried and tempted children to believe that none of these things which they are called to suffer shall harm them, " For I am the Lord thy God, the Holy One of Israel, thy Saviour " and He reminds them that they are " precious in His sight, and that thou hast been honourable, and I have loved thee." His words are so full of compassion and tenderness. At the same time He reminds them of His almightiness and power. He speaks with authority and faithfulness. He is Jehovah their Creator. He is Jehovah-Jesus their Redeemer. " Fear not," for well He knew His children would and do fear, and whilst " He does not condone those fears," as dear Mr. Ormiston once said, " He recognizes them and deals with them and therefore bids us *Fear not*." It is a word of Divine pity at His people's frailty and an assurance that in Him will be found all the help and support they need. Jehovah has laid His help upon the Mighty One, even the God of Jacob, and hence indeed can every one of His sons and daughters who have proved His help say, " Happy

is he who hath the God of Jacob for his help, whose hope is in the Lord his God." It is to His worm Jacob that He speaks, "Fear not, for I have redeemed thee." Redeemed at such tremendous cost; purchased by the blood of the spotless Lamb of God, it must needs be that His purchased possession is "precious" in His sight and dear to the Father. These things are sweet truths in our ears, but their depths are unfathomable. "God only knows the love of God."

And then our text goes on to say, "I have called thee by thy name"—and Jacob had a double name. He was Jacob, a supplanter, and presently to be Israel, a prince with God. "Thou art mine." That was the secret. The wrestling one prevailed, the conqueror was conquered. "Oh, the heights and depths of grace."

Think of it! A sinful "worm" of the earth, prevailing with the Angel of the Covenant, and Jacob surnamed Israel, a prevailer with God. Well does dear Kent sing:

"O love, how high thy glories swell,
How great, immutable, and free!
Ten thousand sins, as black as hell,
Are swallow'd up, O love, in thee."

Jacob belonged to Him Who had created him. "Thou art Mine," sealed for Covenant mercies and blessings. "Mine" at such a cost, "Mine" from the eternal councils, "Mine" in the day of grace, "Mine" unto all eternity. His own honour will see to it that as "Sons and daughters of the Lord God Almighty," they shall be preserved. "The Holy One of Israel" is pledged to their eternal well-being. He will never forsake the work of His own hands. "As for God, His way is perfect." "The Lord will perfect that which concerneth me." It is thus He can and does declare, "The Lord's portion is His people," and they can say, "Thou art my portion, O Lord." The interchange declares the blessed eternal interchangeable truth "*Complete in Him*." Now although of Jacob it is said he "was a plain man dwelling in tents," yet he was a warrior, although he little understood it in that day of lonely travelling and with but the pilgrim staff in hand. So is every child of God called to war, to put on the necessary equipment, "the whole armour of God," and to "contend earnestly" and "fight the good fight" against the arrayed army before us and within us, the world, the flesh, and the devil. Each is a warrior in walking the narrow path; a warrior in prayer; in wrestling before God and in the daily cries in their extremity. "Look, O God, upon our shield. . . . Take hold of shield and buckler and stand up for our help." Thus we are not alone. Greater is He that is for us than all that can be against us. And so each pilgrim-warrior like Jacob goeth "on his way, and the angels of God met him." We shall be constrained to cry out as he did, "This is God's host; and he called the name of that place Mahanaim," i.e., two hosts. A goodly escort indeed. A preservation worthy of Him Who had undertaken the cause of His lonely Jacob. The Jewish writers say God's "host" numbers no fewer than 60,000, and that the Shekinah never dwells

with less. So that the two hosts with which Jacob was surrounded would number 120,000. We know not, but this we do gather, that wherever the Lord's servants need Him there He is to guard, preserve, and guide, and shield. And these find the same prayer (in effect if not in words) which David prayed when harassed and hunted by his enemy Saul who watched the house to kill him. "Thou, therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen; be not merciful to any transgressors. . . . Because of His strength will I wait upon thee; for God is my defence" (Ps. lix. 5, 9).

Ah! that is the secret which every lonely helpless pilgrim journeying to his heavenly home learns. "*Because of His strength*" will I wait and hope and trust and lean. I am His servant, He has undertaken my cause, and therefore I know it shall be well with them whose God is the Lord. Look at His declaration, even in this one chapter before us. I, Jehovah, Jacob's God mentioned "thirty-two times," and that in declaring what He has done in redemption and how He will continue to preserve, uphold, bless and bring each one on his way. And thus the pilgrims Zionward are preserved. They cost Him too much to lose one. They are marked and sealed with redemption price and He bids them, "Fear not, for I have redeemed thee. I have called thee by thy name, thou art Mine."

Thus from weakness, weariness, failures and fears the worm Jacob goes on his way assured and blessed that as a prince with God, weakness will be exchanged for strength, and failures and fears exchanged for overcoming grace, and he who has now been taught to look away from self and only to his Redeemer will be more than conqueror through Him that hath loved him. For "The Holy One of Israel, thy Saviour," hath pledged His own word, and that word will never be forfeited nor unproved in the hearts of every one of His redeemed people. For "the victory of Israel will not lie nor repent. Once have I sworn in my holiness" and to each heart He declares, "Fear not, for I have redeemed thee, I have called thee by thy name. . . . Thou art Mine. . . . Since thou wast precious in my sight, thou hast been honourable, and I have loved thee."

Let us remember, dear reader, that all these precious promises and declarations of God's eternal and unchangeable love are declared to His wrestling people. We have seen how Jacob obtained the blessing he sought for, and so will all His wrestlers, who in all their weakness cast themselves wholly upon Him, their strength. Let the language of your and my heart be:

"Nay, I cannot let Thee go,
Till a blessing Thou bestow;
Do not turn away Thy face,
Mine's an urgent, pressing case.

No, I must maintain my hold,
'Tis Thy goodness makes me bold;
I can no denial take,
When I plead for Jesus' sake."

R.

Sermons and Notes of Sermons.

KING.

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

"He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords."—REVELATION xix. 16.

THE person Who thus gloriously appears is beyond doubt the blessed Jesus. Throughout the context He is indubitably manifest. The names and attributes belong exclusively to Him. From this magnificent array let happy thought now select the royal state, and meekly bow before the King. The title shows the highest dignity, the loftiest supremacy, the most extensive power, the most exalted seat among the sons of men.

Absolute right to all sway and all homage is unquestionably our Lord's due; but still He magnifies not Himself to be styled King. The Father speaks, Hear, O ye heavens, and give ear, O earth; Hear O ye sons of men. The heavenly proclamation sounds, "Yet have I set My King upon My holy hill of Zion" (Ps. ii. 6). The mediatorial throne is thus assigned to Him. "The government shall be upon His shoulders." "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever" (Isa. ix. 6, 7).

None can subvert a kingdom resting upon such foundations. None can demolish supremacy thus fixed by the right hand of omnipotence! Doubtless foes, many and mighty, have assailed it. They have invaded it with consummate skill and with inveterate hate. They have brought against it weapons of prodigious metal, and plied them with incessant fury. But it would be far easier to pluck the sun from the high firmament, or to drive back the ocean rolling in its might, than to dethrone this King, "For the Lord most high is terrible; He is a great King over all the earth" (Ps. xlvii. 2). The arch-enemy who still conducts this warfare is mighty in himself, and aided by a legion terrible in power. He commenced his enmity with the birth of man, and never has he laid down his arms, or remitted his attacks. Often has he seemed to approach victory; but yet the kingdom stands impregnable.

Let faith now gather profit from viewing some usual symbols of royalty.

I. *Crown.* Earthly sovereigns display a crown, as emblem of their people's homage. On Jesus' head are "many crowns" (Rev. xix. 13). The Father crowns Him, as co-equal ruler of the universe, as fellow-worker in the wonders of creation. All voices cry aloud, "Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 11). He is crowned with a bridal diadem. "Go forth, O

ye daughters of Zion, and behold King Solomon with the crown wherewith His mother crowned Him in the day of His espousals, and in the day of the gladness of His heart" (Song iii. 11). Believers delight to place on His brow the crown of their redemption. This work is wholly managed by His might. To Him the glory must be wholly given. He wears, too, the crown of victory. He ransomed His people on the battle-field. He won them in garments dipped in blood. His brow is entitled to the emblem of hard-won conquest. All His ransomed possess crowns, as made kings and priests unto God by Him. These crowns they cast at His feet, and crown Him Lord of all.

II. *Sceptre.* This staff is the common emblem of dominion. The sovereignty of Judah's tribe is thus portrayed. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. xlix. 10). The Holy Spirit hence places a sceptre in our King's hand. "The sceptre of Thy kingdom is a right sceptre" (Ps. xlv. 6). Earthly rulers are often swayed by ungodly passions. Injustice, oppression, cruelty, and tyranny rage in their hearts. Their laws are often framed in hardness, and enforced by unrelenting might. Their subjects groan under hard bondage, and are the slaves of wanton caprice. Homes are the scene of trembling, and prisons resound with sighs. How different is the rule of the King of kings. "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth. Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins" (Isa. xi. 4, 5). All His enactments tend to promote harmony alone. Obedience to His laws is heaven begun. Hearts subdued to His sway are the sweet abodes of peace. His sceptre crushes every ungodly passion. His empire is unbroken righteousness.

III. *Throne.* As on His head are many crowns, so He is enthroned on many thrones. He sits high on the throne of all power, majesty, and supremacy. His voice proclaims, "To him that overcometh I will grant to sit with Me on My throne, even as I also overcame and am set down with My Father in His throne" (Rev. iii. 21). From this royal seat all events are ordered by Him, and the whole course of providence receives direction. He speaks, and it is done. He commands, and the whole universe submits. It is a blessed word, "All power is given unto Me in heaven and in earth" (Matt. xxviii. 18). And hence the result is sure, "All things work together for good to them that love God, to them who are the called, according to His purpose" (Rom. viii. 28).

His seat is sweetly styled, too, a throne of grace (Heb. iv. 16). Here free favour is dispensed. To this His people have access at all times. A ready smile awaits them. Their prayers are heard. Their wants are bountifully supplied. Their sins receive the seal of pardon. They obtain mercy, and find grace to help in time of need. Favoured subjects are constant as suppliants at this throne. Their privilege exceeds all thought. The King sits to bless them with all blessings.

Another throne demands especial notice. It is the throne of glory. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations" (Matt. xxv. 31). It is wisdom's exercise often to forecast the proceedings which then shall be transacted. The day is surely coming. Each moment brings it nearer. We must meet it. "Behold, He cometh with clouds; and every eye shall see Him" (Rev. i. 7). Shall we then lift up our heads with joy, and shout, "This is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. xxv. 9). They who frequent the throne of grace move onward to the throne of glory. "Thou art the King of glory, O Christ."

IV. *Kings are attended by royal retinue.* When they appear, guards in splendid attire precede and follow. All the holy angels bend before this King. Countless is the number of this throng. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. v. 11). These attendants announced His first coming, and proclaimed His birth. In the wilderness, in His exhausted state, they came and ministered unto Him. In the garden, when in the bitterness of His agony He sank to the earth, "there appeared an angel unto Him from heaven, strengthening Him." On the resurrection-morn, an angel rolled back the stone which closed the rocky tomb. When He ascended, two angels told His sure return. On His appearance, the whole of the angelic host shall bear Him company. Not one shall be absent from the glorious procession. Such are the attendants of the King of kings.

V. *Kings were inaugurated by oil poured upon their heads.* Samuel took a vial of oil and poured it upon the head of Saul, and kissed him, and said, "Is it not because the Lord hath anointed thee to be captain over His inheritance?" (1 Sam. x. 1.) Again, "Samuel took the horn of oil, and anointed David in the midst of his brethren: and the Spirit of the Lord came upon him from that day forward" (1 Sam. xvi. 13). Jesus, too, is anointed to be His people's King. "God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows" (Ps. xlv. 7). His reign is a reign of gladness. For the joy set before Him, the joy of ruling in His people and for His people, He endured the cross, despising the shame. Similar is the testimony of His lips, "The Spirit of the Lord is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek" (Isa. lxi. 1). "The Father gave not the Spirit by measure unto Him." David, too, speaking of the things which he had made touching the King, declared, "Grace is poured into Thy lips" (Ps. xlv. 2). Thus His government is inaugurated by the unction of the Spirit. His name Christ proclaims Him as the anointed One.

VI. *Kings are announced by proclamation.* Many voices at diverse

times proclaimed our King. Hear the prophet's cry, "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold thy King cometh unto thee" (Zech. ix. 9). Angels cry aloud, "To you is born, in the city of David, a Saviour, which is Christ the Lord" (Luke ii. 11). At His baptism, a voice from heaven proclaims, "This is My beloved Son, in Whom I am well pleased" (Matt. iii. 17). Again, at His transfiguration, "This is My beloved Son, in Whom I am well pleased; hear ye Him" (Matt. xvii. 5). With what lowly reverence should we bow the head and pay allegiance to our constituted King!

VII. *Subjects.* There is no kingdom without subjects. The sway of Jesus rules an innumerable multitude of all nations and kindreds, and people and tongues. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. lxxii. 8). The blessed company was given to our King, in everlasting counsels. "Thine they were, and Thou gavest them Me" (John xvii. 6). He loves them with everlasting love, and has inscribed their names upon His heart. He has received them as the jewels of His crown, the signet upon His right hand. He delights over them as a bridegroom over his spouse. He knew that another lord had obtained usurped dominion over them; He encountered this foe, and rescued them from his cruel grasp. So they became His by conquest. He found them poor and wretched and naked, and He wrought out a glorious robe of righteousness to adorn them for His palace. He knew that their debts were many. He laid down His life and shed His blood to satisfy each demand. He found their hearts estranged from Him, and their affections given to the poor baubles of this fleeting world. He sent His Holy Spirit to create new hearts within them, to win their love, to lead them to choose Him as their all for ever. Thus they became His by voluntary surrender. He accepts their proffered hearts. He endows them with all He is and all He has. His every perfection is for their enrichment. His wisdom is theirs to guide and teach. His power is theirs to defend. His grace is theirs to beautify. His righteousness is theirs to clothe. His life is theirs that they may live for ever. His death is theirs that they may never die. His heaven is theirs as their eternal home. His angels are theirs as their ministering guards. He renders them great and noble in time, great and noble throughout eternity. Thus His people are "a chosen generation, a royal priesthood, an holy nation, a peculiar people" (1 Pet. ii. 9). In His kingdom every subject is a priest and king—a priest to offer up spiritual sacrifice to God, a king to rule over unruly passions and desires.

Well might Moses sing, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. xxxiii. 29). The words of Sheba's Queen only faintly shadow the blessedness of His subjects. "Happy are thy men, happy are these

thy servants which stand continually before thee, and that hear thy wisdom" (1 Sam. x. 8).

Though all honour and glory belong to Jesus, as King of kings and Lord of lords, "we see not yet all things put under Him." But we wait with longing desire, and constant prayer, and eager expectation, for the day when He shall openly take to Himself His great power and reign. "When the kingdoms of this world shall become the kingdoms of our God and of His Christ, and He shall reign for ever and ever." We sigh, Why tarry the wheels of His chariot! We cry, Come, Lord Jesus. Come quickly. Even so. Amen.

THE PASSING AND THE PERMANENT.

NOTES OF A SERMON PREACHED BY THE REV. S. LEIGH HUNT, AT NATHANAEL CHURCH, BRIGHTON, ON FEBRUARY 24TH, 1935.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—2 CORINTHIANS V. 1.

How many of us could speak with such assurance, and say with real feeling: "I know that if my body were bidden at this moment to return to the dust from whence it came, my soul would at once be happy and blessed beyond expression in the unveiled presence of Jesus—and for ever!"

The apostle knew without a doubt that such would be the case with him, and the certainty enabled him to "endure hardness as a good soldier of Jesus Christ," to face opposition, reproach, and persecution in the proclamation and defence of the Gospel of Divine grace. He felt that his afflictions, however severe, were light in comparison with the "exceeding and eternal weight of glory"; that their duration, however protracted, was but momentary when compared with a long eternity. He was able to overlook, as comparatively insignificant, the fading, passing "things which are seen," and to behold, beyond them all, glorious and eternal realities visible only to the eye of faith.

We know. There were many things about which St. Paul was confessedly ignorant; there were things which he knew "in part" and saw "through a glass darkly," but on this point he was absolutely certain. In connection with his words in our text, let us consider:—

1. *Something well known to all.*
2. *Something unknown to all, and*
3. *Something made known to some, including the apostle.*

1. *Something well known to all, namely, that "our earthly house of this tabernacle" is to be dissolved.* The very term "tabernacle" or tent, suggests this solemn truth, universally accepted and clearly taught both by Scripture and experience.

No doubt the apostle's occupation prompted him to use the figure.

The staple manufacture of his native city was weaving into ropes, garments and tent-covers, the hair of the goats that browsed on the Taurus mountains. St. Paul's family was aristocratic, but every Jewish lad had to learn a trade. The rabbis declared that not to teach a boy a trade was to teach him to be a thief.

Tent-making removed from the apostle the temptation to become a mere men-pleaser. With his own hands he ministered to his necessities, labouring night and day that he might not be chargeable to any. So absolutely mechanical was his occupation that it left his thoughts free to soar to the highest heaven, and while he worked he mused. He was making a tent to be set up, taken down, and removed from place to place, and it spoke to him eloquently of his own mortal body which must one day be dissolved by death. "One event happeneth" to all alike. Nothing can be more certain.

2. *Something unknown to all*, namely, the time of our dissolution. Sooner or later the call must come, and all must hear it. To some it comes in childhood, to others in the prime of life and vigour, to others again in old age. A Christian knows that his Father has chosen the day and the hour, that the precise moment has been fixed from all eternity by sovereign love in a "Covenant ordered in all things and sure," and that for him it will be the best of all possible moments. "All things are yours," writes St. Paul in his previous Epistle to the Corinthians, and as James Hervey of Weston Favell observed when dying: "Death is reckoned in this inventory." The event is certain, but the time when it will take place is uncertain. Indeed, few things could be more uncertain.

3. *Something made known to some*, including the apostle himself, namely, that when this frail tent is folded up "we have a building of God, an house not made with hands, eternal in the heavens." A house instead of a tent, a permanent dwelling instead of a temporary lodging, "a city which hath foundations, whose builder and maker is God." The immediate contrast is between the tabernacles in which the writer's ancestors dwelt during their journeyings through the wilderness, and the temple, the holy house, typical of heaven, the habitation of the most high God. Of His true Israel He says: "Even unto them will I give in Mine house and within My walls a place and a name better than of sons and daughters: I will give them an everlasting name that shall not be cut off."

We know. What can we know of heaven? The only One Who can tell us is One Who has been there, and He has told us very little, but all that we need to know. "In My Father's house are many mansions," He says; "if it were not so, I would have told you. I go to prepare a place for you."

A Place. Heaven is a state begun on earth, a principle implanted in the soul, but a house to live in must be built of something more substantial than principle or state. Heaven is a place.

A Prepared Place for a prepared people. Its citizens are angels and saints, "a people prepared for the Lord," "vessels of mercy . . . afore

prepared unto glory," purchased by precious blood, "sanctified by God the Father, and preserved in Christ Jesus," and "called according to God's purpose by His Spirit working in due season." "For He hath prepared for them a city."

A Permanent Place. Glorious beyond compare must be my Father's house on high, but our Lord's word for "mansions" connotes permanence rather than magnificence. Elsewhere the same word is translated "abode" (John xiv. 23). "What does this lack to make it perfect?" asked a Roman citizen as he gazed proudly at an imperial triumph. "Permanence," replied the philosopher by his side. The fairest earthly scene must fade, but the weary pilgrim can look beyond all change and decay to "an house not made with hands, eternal in the heavens," to "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven," his Father's house.

"Many mansions" are there. How many? Enough for all the "many sons" that the Captain of their salvation shall bring to glory, "even as the Son of man came . . . to give His life a ransom for many." Not one of them shall be missing when He counts the children who have been born again in Zion.

We know. What did St. Paul know?

1. He knew something of his *lost and ruined condition by nature*. A quarter of a century after his call by grace the apostle could still say: "I know that in me (that is, in my flesh) dwelleth no good thing." He could have used the language of the General Confession and cried: "There is no health in us." Sir Oliver Lodge is reported to have said recently that "no one bothers about sin nowadays." If this be so, it is small wonder that so few "bother about" religion, for

"What comfort can a Saviour bring
To those who never felt their woe?"

The Gospel begins with sin, not with salvation.

2. St. Paul knew that *he must soon die*. In his valedictory charge to the elders of Ephesus he said: "I know that ye all, among whom I have gone preaching the Gospel of the kingdom of God, shall see my face no more." "I am now ready to be offered," he wrote to Timothy, "and the time of my departure is at hand." Yet he could face death with equanimity, nay, with joy. His assurance was well-founded, for it was based upon

3. *Personal experience of a Personal Redeemer*. "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." Not "I know *in* Whom," or "*about* Whom" I have believed. Orthodoxy can be learnt from men (and even so, is not to be despised), but vital religion must be founded on personal experience. As Hart quaintly puts it:

"The faith that lays hold on the Lamb,
And brings such salvation as this,
Is more than mere notion or name;
The work of God's Spirit it is."

He it is who, in the noble language of the Westminster divines, "convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, doth persuade and enable us to embrace Jesus Christ" in the Gospel of His grace. He plies His gracious ministry in the dark recesses of the human heart, discovering to the convicted sinner, in Bunyan's poignant phrase, "the want and worth of Christ Jesus to save him."

The Bedford tinker was "a brisk talker in matters of religion," while yet ignorant of the corruptions of his fallen nature. When at length the Holy Spirit showed him his sin and his Saviour he leaped for joy, crying: "O, now I know! I know!" The "brisk talker" of former days could speak from experience. "I preached what I felt," he says, "what I smartingly did feel."

True knowledge is based on experience. "I know Him," said St. John. "I know that my Redeemer liveth," exclaimed Job, and the essence of his comfort lay in that little pronoun which made his knowledge a matter of personal experience. Living faith will not let a sinner rest content till he can cry with full assurance: "My Redeemer, my Lord, and my God."

"Here, O my soul, thy trust repose
If Jesus is for ever thine,
Not death itself, that last of foes
Shall break a union so divine."

O, that I may know Him, and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith! This is life eternal that I may know Him as my own personal Redeemer Who went to Calvary that I might go to glory, to that "house not made with hands, eternal in the heavens" where is my Father's house—and home.

THE KING AND CLASS BIAS.

"THE closest observer, the keenest critic, has never been able to hint that the King in action or in word has shown any trace of political or of 'class' bias. There has been never an indication that there is in his affection a more favoured one among the nations he rules; nor class, nor family, nor individual. In particular, he has no personal favourites, and it is proof of the hieratic conception of Kingship that infuses his warm friendliness and perfect courtesy that there is record of no one 'taking liberties' with him. The friend of all his subjects, their servant as well as their leader, he is always the King. Thus, with a perfect perception of the nature of his power, he has established himself as a supremely great moral influence."—*The Morning Post* "Empire Supplement."

GOD'S DEALINGS WITH HIS PEOPLE.

A SERMON PREACHED BY THE REV. JAMES ORMISTON ON SUNDAY EVENING, NOV. 20TH, 1898.

"Who is left among you that saw this house in her first glory? and how do ye see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you: fear ye not."—HAGGAI ii. 3-5.

ALTHOUGH our minds have been from time to time already directed to this Scripture and parallel portions of God's Word referring to the rebuilding of the Temple at Jerusalem yet it does appear well while this passage is under review to meditate on the remaining truths contained in it, for the rebuilding of the Temple after the Jewish captivity is a chapter of history very full of spiritual instruction, if only we are granted the spiritual mind, judgment, and understanding to apprehend that teaching. Let us remember in the first place *the condition of these people.*

They were only recently recovered from their captivity. They were brought back again in God's time and faithful providence to the land and city of their fathers, but they were for the most part a poor people, a disorganized people, a people suffering from much natural depression. It must needs have been so, and it would be so with any of us if we were placed in similar circumstances—to return to a ruined city, and to a ruined Temple, and to have to rebuild these, and with apparently feeble means, insufficient altogether for so great an undertaking. Now it was just at this point when things were so unpromising humanly speaking and humanly found that the Lord made a revelation of His mind to call these people to work. And the first point consequently, I would that we might dwell upon this evening, is that found in the third verse of our chapter: "Who is left among you that saw this House in her first glory?"—that was Solomon's Temple—"and how do ye see it now? Is it not in your eyes in comparison of it as nothing?" The lesson to be learned from that verse is that the day of small things when those things are God's things is not to be despised or underestimated.

God is often pleased to take us at the greatest disadvantage when He has purposes of mercy for us. It is when we are poor enough, when we are few enough, and when we are feeble enough, He takes us up, dear children of God. And this is profitable for us to remember, because this is not infrequently our experience, certainly it is the lot of God's living people who are habitually walking in communion with Him. It is in proportion as we get near to God in the experience of our souls, through the grace of the Holy Ghost, that we learn to see more and more clearly that we have nothing that we can call our

own in coming to God, nothing of our own with which to serve Him, that all our sufficiency must needs come from Himself. We were dwelling on this truth in the morning, we often dwell upon that, we cannot too frequently meditate upon that, because these things are contrary to flesh and blood.

The natural man looks for power, for wisdom, and for success in and by himself, but the believer, taught of God, accounts that the flesh profiteth absolutely nothing and therefore he ceases "from man whose breath is in his nostrils," believing that he is not to be accounted of. Now then, let us dwell for a few moments upon this third verse: "Who is left among you who saw this House in her first glory? and how do ye see it now?"

God will have His people look at things as they are, and He will have His people look at things even at their worst. God never seeks to gloss over truth and fact, but He wills that truth shall be brought to the light of fact, especially, convincingly, presented to our minds that we may form a judgment upon it. And so it was of old in this place. We read of those in the Book of Ezra who could recall the building in its glory. If we turn to the third chapter we read these words: "Many of the priests and Levites, and chief of the fathers, who were ancient men (that is, men of age) that had seen the first House, when the foundation of this House was laid before their eyes, wept with a loud voice." They called the former things to remembrance and they compared them with present things and it cut them to the heart. Some of you, dear children of God, have become accustomed too to compare former things with latter, your former experiences with present experiences; the former years of God's dealings with you in providence and grace and His present dispensations in providence and grace, and you are led frequently to the conclusion that the former days were better than the latter. Now this may be your infirmity and it may be my infirmity in judging of things. Am I competent to judge this point? I press upon my dear hearers—we will put it this way—are we always competent to form a judgment upon God's dealings with us, His past dealings, His present dealings? As regards the past dealings we are, perhaps, in a better position. We say, "Now I see, as I saw not at the time when the Lord was dealing with me, that He was leading me to a place of blessing, that He was preparing me by stripping me, by emptying me, He was preparing me for coming fulness, for a time of fulness and prosperity and blessing, a time of renewed strength and multiplied consolations and fuller shinings of God's countenance upon my soul." Or, on the other hand, they were preparations for forthcoming adversity, for forthcoming conflict and sorrows and losses.

We can now look back upon the why and the wherefore of the Lord's dealings as regards the past, but in regard to the present are we competent to form any wise or adequate conclusion about the Lord's methods? Would it not be better for us that we should commit the matter to the Lord God Who is His Own Interpreter and Who ever

in His Own appointed time makes plain His ways with His dear children—this testing time, waiting time, when things are dark and difficult with us and we cannot see how they are united to the things of to-morrow? But, blessed be God, *He knows* the connection between the things of to-day and the things of the days to come.

These are only parts of His ways and many such things are with Him. How wise, therefore, it is for us to pause and just admire what the Lord is doing at present, just admit freely that we know nothing yet as we ought to know, but we expect great things to come to us, to arise out of these present ways of the Lord with us, and we can say to those who reason with us, "How *ill* things are with you," "Nay, we look upon these things as promises of God's forthcoming blessing. We believe He does not willingly afflict or grieve His dear children, but that whom He loves He chastens, corrects, scourges, and that every scar He inflicts upon them, or leaves upon them, is a token of His love, that He deals not thus with those who are *not* His children. "What son is he whom the Father chasteneth not?" It is the common experience of the Lord's loved ones. So that let us look upon these matters, as He may help us, from His Own point of view, dear children of God, and if He puts to us this searching question what do we think about His ways? "Who is left among you that saw this House in her first glory, and how do you see it now?" These searching questions of the Lord put to our hearts in our times of difficulty and distress are not designed to cast us down, are not designed to discourage us, or to cut us off from hope, but to lead us up. So in this case He leads us to the fourth verse, do not let us disconnect these two verses, let us read them now together: "Who is left among you that saw this House in her first glory? and how do ye see it now? Is it not in your eyes in comparison of it as nothing? *Yet*"—God can introduce that little word in His Sovereignty and foresight with all authority. Just as we think the scale is going down against us and that nothing can reverse it, He can cast that word into the opposite scale, "yet," or "but," and forthwith captivity is turned, darkness becomes light, crooked things become straight, the downcastings in the souls of God's people are changed into deliverances and salvations, and instead of the song of sadness there is heard the shout of rejoicing.

"Yet now"—in this condition of things, notwithstanding these discouraging surroundings—"yet now be strong, O Zerubbabel, saith the Lord." Zerubbabel, as we know, was the civil governor at this time, as Joshua the son of Josedech was high priest, and God had a word for each of these His servants. Zerubbabel would seem to have been a true Israelite, and we know from Zechariah's prophecy what the Lord did for Joshua. And so He bids these frail instruments "Be strong." Zerubbabel would need great strength for the fulfilment of his civil duties under the condition of things then existent, and Joshua, son of Josedech, the high priest, would need much wisdom and strength for the fulfilling of the holy functions that fell more particularly to his lot.

But God would have them strong in His strength and sufficiency for His work. And then also He has a word of exhortation and encouragement for the people themselves: "and be strong, all ye people of the land," who, no doubt, were looking at one another just as, you remember, Joseph's brethren were found looking, as Jacob stated, "one upon another" in their distress, in the day of their dearth, knowing not what to do, so that the patriarch called upon them—What mean ye looking one upon another, arise and be gone, seek bread, seek supplies, we know where they can be found. And so the Lord would address Israel in those days. Remember, these people are called "the residue," they are just those that were left of the nation. The wars had decimated Israel and captivity had spoiled them, and when they returned to their land it was to find it in desolation, and yet you see the Lord addresses the residue of His people in these words of loving encouragement, "Be strong, all ye people."

Three times over the Lord calls upon these needy people to be strong. Now they must needs look again to the Lord for this strength, and I hold it fast as a principle that whenever the Lord exhorts His people unto service He communicates corresponding ability for the discharge of the work, He bestows sufficiency of gift as well as of grace upon those whom He sets apart to glorify His holy Name. Now, therefore, let us when bidden to service, fellow-believers, remember never to shrink from it on the ground of incompetence, of insufficiency, lack of strength or need of wisdom. The Lord never yet sent a soldier of His a warfare at his own charges, and if the Lord call us to temple building He will equip us for the work in and by His Own all-sufficiency of grace and Divine teaching.

These people might, if they had fallen back upon human reason as their guide, have argued with the Lord and said, "Lord, the thing is impossible, we are so utterly undone, so utterly helpless, so utterly without means; we have no gold, no silver; we have no animals to sacrifice even if the Temple were rebuilt." But the Lord reminds them, and He says, "The silver is Mine, the gold is Mine, the cattle upon a thousand hills Mine. If I bid thee to build it is that I may possess My House, that I may restore the former things, and still more glorious things shall come to pass." These people were tempted—no doubt of it, and hence those tears that the chief of the priests shed and the fathers in Israel—they were tempted into looking upon this House as being altogether unworthy of God, it was so insignificant compared with the former House. But God revealed the glorious purpose of His in that condition of things; He said: "The glory of this latter House," though it be materially inferior to the other House, "shall be greater than of the former, for the Lord shall visit this House, the Lord of the Temple Himself, and shall tread its courts." And you know He is all the glory of the House, for He Who builds the house or He for Whom the house is built hath more honour than the house. And so the Lord would come, and He did come in the fulness of the

set time, to be the Glory of this latter House over which the ancients shed their tears.

Dear friends, God is able to more than make up that which He takes away from any of us who are His dear ones. Do not let us shed too many tears. There is such a thing, you know, as being sorrowful *overmuch*. We must not so set our hearts upon anything under the sun, however naturally dear to us, so as to exaggerate the importance of it unto ourselves. Everything—every good gift and every perfect gift—allot to its own proper place and recognize as part of a great Divine harmony, for God Himself has in His infinite wisdom devised that we shall never if we concentrate our attentions upon any one thing exaggerate that at the expense of other things also the gifts of God and also the fruits of His bounty, and may He give us this right judgment, dear fellow-believers. And so in this particular place the Lord said, as it were, "I have suffered the former House in all its glory and greatness to be destroyed; I have also so arranged it that a House much inferior in glory shall succeed it. But I have in store a revelation in regard to this latter House. I propose Myself in flesh and blood to visit this House. I propose to propound and set forth the truths of everlasting salvation from under its portico. I shall gather large numbers of hearers at this self-same House, people who shall be led into the true knowledge of salvation as their forefathers were but in measure."

And so does He deal with us individually, dear fellow-believers, if He take away something from us. The thing was good in itself, the thing was God's gift or at any rate one of God's talents which He entrusted to us for a season and then took it away and it nearly broke our hearts as we contemplated the gap that had been caused, but—*but* He had in purpose, in reserve in His Own heart, to give us a *better* thing. Perhaps the better thing was to sanctify the loss and so to show us how good it is to acquiesce in the Lord's ways, even when they are bereaving ways, as in the case of the patriarch Job. Oh, what grace was conferred upon that dear afflicted brother of ours, "Though He slay me, *yet* will I trust in Him." Oh, for the like grace to adore a slaying God, to adore the Hand that smites us, that bruises us, that crushes us. Oh, for grace to say as that godly high priest said in the day of his sore bereavement: "It is the Lord, let Him do what seemeth Him good"; or, with David, "Let me fall into the Hand of the Lord . . . but let me not fall into the hand of man." May God give us, I say again, this grace of holy acquiescence in His ways and His dealings, painful and afflictive as they may be.

"Yet now be strong." We notice, then, lastly, in the concluding words of the fourth verse together with the language of the fifth the reason the Lord Himself assigns why these His servants should be strong, and why they should arise to the work of building the holy House under these discouraging conditions, as I have said, of poverty, disorganization, and national depression. This is the reason, "for I am with you, saith the Lord of hosts; according to the word that

I covenanted with you when ye came out of Egypt, so My Spirit remaineth—*remaineth*—among you; fear ye not."

If we turn to the book of Exodus we find that promise in the twentieth chapter, the forty-fifth and forty-sixth verses: "And I," says the Lord, "will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am Jehovah their God." There is the promise doubtless to which the Spirit Himself alludes in this fifth verse. "I covenanted with you when ye came out of Egypt. This is My Word, My Spirit shall remain with you, and My Spirit does remain with you. That is, therefore, ground why fear should flee, why you should have no forebodings about the future." Children of God, this is for us. Oh, how largely our lives are spent in foreboding, anticipating possible evil, possible adversity, possible distresses and conflicts and cares, and many of these never, never shall be our lot in experience. Shall we go on at this dying rate? Shall we all the days of our spiritual pilgrimage so largely give our minds to these forebodings? Shall we not rather through grace sought and through grace obtained at the Hands of Him Who giveth more grace prove His sufficiency to keep our minds in perfect peace, stayed on Him? "I am with you." Notice the language in this text "I am"—it is more than a promise, *it is a declaration of fact*. The Lord speaks to His living people, saying, "I am with you according to the word that I covenanted with you when I brought you out of the Egypt of this fallen world, so My Spirit remains among you." The Holy Ghost never yet took up His abode, His residence, in a humble and contrite heart and left it. Yes, you pray a safe prayer, children of God, when you pray, "Take not Thy Holy Spirit from me," you are on safe ground, you are on prevailing ground, the foundation is certain, the Lord will not depart. "Ichabod," the Lord's leaving the temple of His Own, shall never be written on your portico, never on the heart of one of His children in which He ever took up His abode. "According to the word that I covenanted with you." The Lord remembers the Covenant to fulfil it. The Lord reminds Himself, if I may so say, in the presence of His people. "I have not forgotten the thing that I pledged Myself unto you to perform, and now the time has come." Just as it is said, you remember it, of Noah, when he was in the ark after he had been long months imprisoned in safety there, the Lord Himself having shut the door and watched over His tempest-tossed servant together with his family, "God remembered Noah." Now the Lord had never forgotten him, but it implies that the Lord Who had all along remembered him now appears for him, the time of deliverance draws near.

And so in many other places the Lord is said to *remember* the Covenant—that means not that He had forgotten and now recollects it, but now He *performs* His Covenant, He shows us that He has not forgotten, He proves to us that He is faithful in keeping His promise. God is not a forgetting God except in one particular. And what, do

you ask, is that? Oh, it refers to the sins and iniquities He blots out through and by the precious blood of Christ. He says of those iniquities of His people, His sin-forgiven people, His blood-washed people: "Their sins and their iniquities will I remember no more." But His Covenant, His Covenant, is always before His holy eyes and His Hand is always outstretched in omnipotence to bring it to pass in season, everything according to its season. For every promise in the Covenant there is an appointed season and time of fulfilment, and the Lord is said to *remember* His Covenant when He thus brings to pass the word on which He has caused His people to hope.

"My Spirit remaineth among you; *fear ye not.*" "Why are ye so fearful?" the Lord Jesus said to His trembling disciples, as you know, in the storm on the Sea of Galilee. "Why are ye so fearful?" Was *He* not there? Was He not in the same circumstances? Was He not in the same vessel, tossed by the same waves, and beaten by the same winds hither and thither? "Why are ye so fearful?" Was *He* fearful? He slept in the midst of the storm. Many, no doubt, were the reasons why He went to sleep and amongst those reasons why He suffered Himself to sleep on that occasion one might well be to provoke the prayers of His disciples, and thus He would be aroused out of a well-earned slumber by the cries of necessity, the supplications of extremity, "Lord, save us: we perish. There is nothing but one or the other. We have rowed hard, we have used all our seamanship, skill, and complete knowledge, but our case is no better, none can save but Thyself. Save, or we perish." "Why are ye so fearful, O ye of little faith?" So the Lord pacified the tempest, as you know, and there was a great calm, and they were soon at the other side. Is it not so in the Church's history? It is a question of storms, few or more, the Church of God is privileged to expect. The last storm may not be far off, for the coming of the great Deliverer draweth nigh, and "oh, what a sunrise will that Advent be" when He shall speak the word to all our sorrows and cares and conflicts and burdens, "Hush, be still," and there shall be a great calm for ever and ever, nothing to distress or disturb one of God's dear redeemed and glorified people, perfect peace, God's Own peace, unruffled, for eternity.

SERMONETTE.

SAINTS.

BY THE LATE VEN. ARCHDEACON NOYES, M.A., B.D.

"Salute every saint in Christ Jesus . . . All the saints salute you, chiefly they that are of Cæsar's household."—PHILIPPIANS iv. 21, 22.

UNTIL attention is called to it, one is apt to overlook the fact that the name "saints" is one of the most frequent titles of true Christians in the New Testament, and yet it is one of the least used nowadays. The reason for this seems to be that a wrong idea has been attached

to this name. It is often used as a term of reproach. The idea entertained by men of the world of a saint, is one who considers himself to be better than others, who thinks himself to be very good, and others very bad.

The true saint is not one who thinks himself better than others, but one who owns that by nature he is no better than others, that in his flesh (i.e., his old nature) "dwelleth no good thing" (Rom. vii. 18). He was, by nature, "A child of wrath, even as others" (Eph. ii. 3), and being made to differ, he will say, "By the grace of God I am what I am" (1 Cor. xv. 10). The Apostle Paul was a most eminent saint, but he writes in one of his letters, "Unto me who am less than the least of all saints" (Eph. iii. 8); and in another, and later one, he describes himself as "the chief of sinners" (1 Tim. i. 15). The righteousness of the saints is in Christ, Who is "the end of the law for righteousness to every one that believeth" (Rom. x. 4).

Some apply the name "saints" to those Christians only whom they deem more eminent than others, being distinguished by very holy lives. But all true believers are called saints in the New Testament. It is a title common to all the children of God.

The word "saints" means holy, or separated, ones. The Greek word in the singular number is usually translated "holy" (sixty-eight times "holy," once, Phil. iv. 21, "saint"), and in the plural it is translated sixty-one times "saints." In several places, the holy angels are meant. The name "saint" is one in which Christians ought to rejoice, for they may say with the Church in the Canticles, "I am black but comely"—*black in self, but comely in Christ*. For He is "of God made unto us wisdom, and righteousness, and sanctification, and redemption"; and we are "complete in Him" (1 Cor. i. 30; Col. ii. 10).

The saints, too, are holy, or separated, ones, inasmuch as they possess a new nature implanted by the Holy Spirit, making them to differ from an ungodly world. The grace of God which bringeth salvation, teaches them to live "as becometh saints," and that, "Denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world" (Eph. v. 3; Titus ii. 11, 12). The saint, or holy one, is such, first of all by reason of his standing in Christ, and then because of his Christian character amongst men, for:—

"They produce the fruits of grace,
Clothed in Jesus' righteousness!
Born of God, they hate all sin;
God's pure seed remains within."

"LIKEWISE it is an utterly unbiblical idea to speak of 'Saint' Paul or 'Saint' John, as if the other believers were not Saints. Likewise are there no holy places any more."—*Dr. Saphir's "Divine Unity of Scripture,"* p. 295.

“COMFORT YE, COMFORT YE MY PEOPLE.”

WHEN we begin (at home) to read the Bible through, I am always sorry when Genesis is finished. When we see Joseph put into his coffin in Egypt, it feels as if, with him, all the patriarchs, in their strength, and majesty and heavenliness had left us. “Our fathers, where are they?” Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, lie together in their quiet resting place in Machpelah. They only, while Joseph is yet unburied, possess the promised land. It feels, therefore, as Genesis retires to make way for Exodus, as if we were leaving the Church for the world. “Get ye to your burdens.” There is at the first no man to help, none whose name is in itself a comfort, a strength or a help to the needy in his distress. Between Joseph and Moses we seem to step into space. There is not the voice of Enoch, prophesying to an ungodly world that the Lord would one day come with ten thousands of His saints. There was no Noah preaching righteousness, although it was to deaf ears, no friend of God in Mamre, or father of his race in Gerar, Bethel, or Padan-Aram. For the time being the children of Israel are in servitude, “cruel bondage” and “affliction.” Pharaoh strengthened the stakes and lengthened the cords of his oppression, and made their lives bitter. Did he know what the “coffin in Egypt” meant for himself? No; it says he “knew not Joseph,” and perhaps knew not of the silent witness that there was redemption for Israel, and overthrow for the crown, pomp and pride of their tyrants.

“God will surely visit you, and bring you out of this land which He swore to Abraham, to Isaac and to Jacob.” Such was Joseph’s legacy to his people, who had been kept in life by his life, and were saved in hope by his death. The coffin in Egypt said, “Comfort ye, comfort ye My people.” It was comfort that Joseph had spoken to his brethren, how often and how tenderly. He said, “I will nourish you and your little ones,” and he spake kindly to them. “Be not angry with yourselves,” he had said, and had assured their diffident and self-reproaching hearts, that *he* would not impute iniquity to them, or charge them with the guilt of their early conduct. *That* was forgiven and forgotten, since the Father of mercies was his God and theirs. The last thing he did was to comfort them, swearing to it by the Eternal Name that they would be remembered by God, and be taken home in due time. For himself, he was in no hurry to have his body taken to Canaan, it *must* reach that land in the time appointed. His bones would be with them so long as their banishment and oppression lasted: there was no *grave* for him in Egypt. Let that support and inspire them until the waters divided and the ransomed of the Lord passed over.

It may feel to the children of God as if the light of past days was gone: as if, perhaps, there were not so much between Genesis and Exodus as between Malachi and the New Testament. There is no joyful noise, no man to take the matter up, and with strong hand and

outstretched arm bring and show salvation. But if, in departing—Joseph left an unbreakable promise, the prophet Malachi, with the same divine certainty, told those who feared the Lord that the Sun of Righteousness would arise with healing in His wings, and that they should go forth and grow up as calves of the stall.

Christ said to His followers that He must leave them, but He would not and did not leave them comfortless. His death was their life, His rising again their hope. If He went away, the Father would send them another Comforter, and their bondages, their oppressions, whether spiritual or circumstantial, would never be out of His thoughts. He said, "Do this in remembrance of Me," and promised that He would yet have them to a divine meal, better by far than the fivefold abundance that Joseph sent to Benjamin. He will sit down with Abraham, Isaac and Jacob in the kingdom of God, and all the holy seed will be there, to return to Egypt no more for ever.

FOLLOWER-ON.

THE THRONE SET IN HEAVEN.

A DOOR was opened in heaven and a Voice said to the seer in Patmos, "Come up hither," and immediately the beloved apostle was in the Spirit, and, "Behold, a throne was set in heaven, and One sat on the throne." This throne occupies a prominent place in the closing book of the New Testament, being mentioned there thirty-eight times. There is much teaching connected with its use in the Revelation.

In the first place, we learn that it is the throne of God. The four living creatures gave "glory and honour and thanks to Him that sat on the throne," and in doing so "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." He Who sits on the throne is the holy, the omnipotent, the eternal God. He is "the high and lofty One that inhabiteth eternity, Whose name is holy." He is set apart from all other beings, absolutely peerless in the universe which He has called into being. Before Him the inhabitants of the earth are as grasshoppers. He bringeth princes to nothing and maketh the judges of the earth as vanity. "To whom then will ye liken Me, or shall I be equal? saith the Holy One." He Who sits on the throne is the Holy One. May we remember that "Holy and reverend is His name." How comforting to God's children also it is to know that the Occupant of this throne is the Lord God Almighty. All power is in His hands. All things and persons are under His control. He worketh all things after the counsel of His own will. "None can stay His hand, or say unto Him, What doest Thou?" Even now it is true that "the Lord God omnipotent reigneth." He is controlling all things for the fulfilment of His own purposes, and He is working all things together for the good of His own people. If it pleases Him none of the designs of men can prosper. He is able to frustrate all the schemes of Satan and of men against

His people. The Occupant of this throne is also the eternal God. He "was, and is, and is to come." Hence He has been the dwelling-place of His people in all generations. He was the God of Abraham, of Isaac, and of Jacob. He was the God of Moses and Joshua, of Samuel and of David, of Elijah and of all the prophets. In all ages His people can say, "This God is our God for ever and ever," for from everlasting to everlasting He is God. He is the eternal, the abiding God of His people.

Secondly, we learn that it was a *heavenly* throne which John saw. It was "set in heaven." Other thrones may totter and fall, but this throne is fixed and established for ever. His throne is set far above all other thrones. It is "the throne of the Majesty in the heavens." "Heaven (He says) is My throne, and the earth is My footstool: where is the house that ye build unto Me?" He fills heaven and earth. "Will God indeed dwell on the earth? Behold, the heaven and heaven of heavens cannot contain Thee." How vain then to suppose that He Who is enthroned in the heavens can be localized in any earthly building! How vain, too, to suppose that He Who is King of kings can be thwarted and defied by the puny monarchs of the earth!

Thirdly, we learn that it is a throne of Divine majesty. He Who sits upon it is called "the Majesty on high," and out of His throne "proceeded lightnings and thunderings and voices." Impressive grandeur, greatness, and dignity characterize the King of kings. He is the sole Object of worship. "The four-and-twenty elders (representing the Church) fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created." How important it is that we should realize the majesty, the glory, the greatness of our God, and give unto Him the honour that is due unto His name! "O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand."

Fourthly, we learn that it is a throne of grace. It is that to His people now. From this throne regenerating, justifying, and supporting grace are being dispensed to sinners of mankind. Hereafter the great redeemed multitude shall stand "before the throne, and before the Lamb, clothed with white robes, and palms in their hands," and they will say, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Through the blood of the Lamb they shall be "before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall (through grace) dwell among them . . . and God shall wipe away all tears from their eyes." What a blessed prospect! Moreover, all that is now happening is leading up to this glorious consummation.

Finally, it needs to be remembered that this throne is a throne of judgment. When the Lord comes apostate kings and peoples shall

hide themselves "in the dens and in the rocks of the mountains," and they shall say to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Ah, yes, there is such a thing as the wrath to come. Are we delivered from it? Moreover, at the end of the thousand years, however these are interpreted, we read of "a great white throne," and the dead, small and great, "stand before God" Who sits upon it, "and the dead were judged out of those things which were written in the books . . . and whosoever was not found written in the book of life was cast into the lake of fire." Reader, what is thy relation to this throne?

THE SOVEREIGNTY OF DIVINE MERCY.

"For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."—
ROMANS ix. 15.

IN these words the Lord in the plainest manner claims the right to give or to withhold His mercy according to His Own sovereign will. As the prerogative of life and death is vested in the monarch, so the Judge of all the earth has a right to spare or condemn the guilty, as may seem best in His sight. Men by their sins have forfeited all claim upon God; they deserve to perish for their sins—and if they all do so, they have no ground for complaint. If the Lord steps in to save any, He may do so if the ends of justice are not thwarted; but if He judges it best to leave the condemned to suffer the righteous sentence, none may arraign Him at their bar. Foolish and impudent are all those discourses about the rights of men to be all placed on the same footing; ignorant, if not worse, are those contentions against discriminating grace, which are but the rebellions of proud human nature against the crown and sceptre of Jehovah. When we are brought to see our own utter ruin and ill desert, and the justice of the Divine verdict against sin, we no longer cavil at the truth that the Lord is not bound to save us; we do not murmur if He chooses to save others, as though He were doing us an injury, but feel that if He deigns to look upon us, it will be His Own free act of undeserved goodness, for which we shall ever bless His Name.

"How shall those who are the subjects of Divine election sufficiently adore the grace of God? They have no room for boasting, for sovereignty most effectually excludes it. The Lord's will alone is glorified, and the very notion of human merit is cast out to everlasting contempt. There is no more humbling doctrine in Scripture than that of election, none more promotive of gratitude, and, consequently, none more sanctifying. Believers should not be afraid of it, but adoringly rejoice in it."—(*Evening Reading* for November 25th by C. H. Spurgeon.)

"WAR TO END WAR."

ON March 27th last we received a booklet from *The Manchester Guardian*, one of the leading newspapers, in which the following statement is made in reference to the idea that the great War was a war to end war:—

"Twenty years ago it was still possible to believe in a 'war to end war.' Millions of men fought, suffered and died in the belief that their sacrifice would bring the world happiness, prosperity and, above all, peace.

"To-day, to recall those hopes is a bitter irony. We live in a world in which the danger of war is a constant undercurrent of all our thoughts. Europe is re-arming. National tempers are rising.

"Nationalism everywhere raises its menacing head—in military preparation, in commerce, in culture."

We remember entering the shop of a Nonconformist in Bath during the war, and being told that his son had joined up. The shopkeeper went on to say that he could only reconcile himself to the thought of his son's entering the army because he believed "this was a war to end war." We thought then, and we think now, that the idea was a delusion and contrary to the teaching of Scripture.

Our Lord, when He was describing the characteristics of the present age said, "Ye shall hear of wars and rumours of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

We may rightly rejoice at all proper efforts being made to prevent war between nations, and to prevent strife between individuals, but while human nature is fallen and depraved war and strife are always possible unless a Divine hand restrains and intervenes. Prophecy points to a time when, "He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, *neither shall they learn war any more*" (Isa. ii. 4).

We suppose there are differences of opinion amongst good men as to the time when this prophecy will be fulfilled, but we imagine that most will agree that war will not come to an end until at some time Christ, the Prince of peace, will exercise His kingly and judicial functions in a way in which He does not exercise them now. "He (alone) maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire" (Ps. xlvi. 9). In Zechariah ix. 10 we read, "I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the nations: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth." However we explain this prophecy as to the time of its fulfilment we must surely acknowledge that Divine power and Divine rule will alone bring about the peace we so ardently desire.

THE GREATEST GIFT.

BY MR. J. E. FLEGG, SECRETARY OF THE AGED PILGRIMS' FRIEND SOCIETY.

"Thanks be unto God for His unspeakable gift."

THE purpose of the Lord in calling a people unto Himself is His Own glory. They are a people who are peculiarly His Own, to show forth the praises of Him Who hath called them out of darkness into His marvellous light; a peculiar people, zealous of good works.

When the apostle in his Epistles refers to the duties and obligations of the Christian life, he enforces his exhortations by the example of Jesus Christ. In writing to stir up these Corinthians to liberality, he points to the grace of the Lord Jesus Christ, Who though He was rich, for our sakes became poor, that we through His poverty might be rich.

And, further, having written on the privilege of giving, he closes with an expression of thanksgiving for the best of all gifts.

If one is asked, "What is that gift?" the reply seems to come readily, "The Lord Jesus Christ." But different opinions have been expressed. Some have thought that the Apostle referred to the gifts which had been bestowed upon the Corinthians, to which he refers in his first Epistle—enriched in all utterance and knowledge. Again, others regard it as the spirit of generosity; whilst some take it to mean the gift of the Holy Spirit.

But if we see Christ here, it appears to include all others, and we take that to be the apostle's meaning. His heart was ever full of Christ; he was determined in his preaching to know nothing but Jesus Christ and Him crucified.

Let us think of this *Gift*. We do not hesitate to say that the greatest Gift of God is Jesus Christ. "God so loved the world that He gave His only begotten Son." Every good thing that we enjoy is from God, for every good and perfect gift cometh down from the Father of lights, with Whom is no variableness or shadow of a turning; and here is the best gift, the brightest of all jewels. There is in Him unspeakable excellency. He is the brightness of the Father's glory and the express image of His Person. He is precious.

"How shall I my Saviour set forth,
How shall I His glories declare,
Oh, how shall I speak of His worth,
Or what His chief dignities are?"

Sometimes in a walk one gazes on the wondrous works of God, the rising hills, the fertile fields, the varied tints, the singing birds and gurgling brook, and afterwards, when having tried to picture it to a friend, one exclaims, "But there, you must see it to appreciate it." So we feel in regard to this Gift. Ah, if the heart could speak rather than the tongue, we might the better set Him forth. His preciousness is unspeakably great. If we had the choicest words and sublimest similitudes, we could not adequately set forth Him in Whom

"All virtues human and Divine meet and shine." He is God's unspeakable Gift. Think of the *freeness* of the Gift. A gift cannot be bought or received as a right. If salvation in Christ is to be enjoyed it can only be by gift. Salvation is by the free favour of God. But God spared not His Own Son, but delivered Him up for the salvation of His people. In Christ all Gospel blessings are found, and the terms of the Gospel are "without money and without price."

It was necessary for the gift to be made. This necessity arises from the fact that man is a sinner. Being a sinner he must have been eternally shut out from God, unless some way could be found of bringing him to God. When Adam fell he ruined all his race. If man is to be saved, a way needed to be made. And He Who is God's Gift declared, "I am the Way, no man cometh unto the Father but by me."

The purpose for which the glorious Gift was bestowed was the accomplishment of the gracious purpose of God. The Father sent the Son to be the Saviour of the world. Our Lord Himself declared, "The Son of man came not to be ministered unto but to minister, and to give His life a ransom for many." "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life." The purpose in bestowing the Gift was plainly declared in reference to the birth of Jesus Christ. "Thou shalt call His Name Jesus, for He shall save His people from their sins."

In Christ Jesus our Lord all spiritual blessings are found, and the Christian can say,

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

"Blessed be the God and Father of our Lord Jesus Christ, Who hath blest us with all spiritual blessings in Christ." He is made unto us wisdom and righteousness and sanctification and redemption. He is our life. In Him we have the forgiveness of sins. "He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things ?"

"Thanks be unto God for His unspeakable Gift." "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Oh, how great that love. Here was love unfathomable. Jesus Christ did not suffer to induce the Father to love us. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

Realizing something of the debt we owe for this unspeakable Gift, for "brethren we are debtors," the believer exultingly exclaims, "Thanks, everlasting praise, be unto God for His unspeakable Gift."

"This precious truth, His word declares
And all his mercies prove
Jesus, the Gift of gifts appears
To show that 'God is love.'"

THE LORD IS KING!

“THE Lord is King! lift up thy voice,
O earth! and all ye heavens, rejoice;
From world to world the joy shall ring,
The Lord omnipotent is King.

“The Lord is King! who then shall dare
Resist His will, distrust His care,
Or murmur at His wise decrees,
Or doubt His royal promises?

“He reigns! ye saints, exalt your strains;
Your God is King, your Father reigns;
And He is at the Father's side,
The Man of love, the Crucified.

“Oh! when His wisdom can mistake,
His might decay, His love forsake,
Then may His children cease to sing,
'The Lord omnipotent is King!'

“One Lord, one empire, all secures;
He reigns, and life and death are yours;
Through earth and heaven one song shall ring,
'The Lord omnipotent is King!'

(Conder.)

CALVINISM AND A BITTER SPIRIT.

THE volume of the GOSPEL MAGAZINE for the year 1880 contains lengthy and warm appreciations of the Rev. S. A. Walker, Rector of St. Mary-le-port, Bristol, whose Home-call is chronicled therein. The writer is evidently Dr. Doudney. One paragraph on pages 27 and 28 is specially worthy of note. It is as follows: "There was a feature in Mr. Walker's character in which he essentially differed from some who hold, as he did, what is commonly called Calvinistic doctrine, which, in other words, is not only the doctrine of the Bible, but of the Thirty-nine Articles of the Church of which he formed so honourable and active a member. Some there are who hold these doctrines, and who contend for them in a bitter, acrimonious spirit. Not so Mr. Walker; he was a man of too genial and loving a temper for this. None who were personally acquainted with him but must remember the warmth of his greetings and the tenderness of his sympathies. With all his so-called 'high doctrine' who more ready than the Rector of Mary-le-Port to 'visit the fatherless and widows in their affliction, and to keep himself unspotted from the world?' If he held 'high doctrine' he maintained 'high practice' likewise."

SUNDAY NEWSPAPERS AND OUR CHILDREN.

AFTER Sunday School on February 3rd, a boy brought a page of a Sunday newspaper with the name of a Spiritualist at the head, and asked us a question about the article. We reminded him that the sale of newspapers on the Lord's Day was wrong, and it was wrong to read such papers.

To-day (February 10th) the same boy came saying that a bishop had a page in a Sunday newspaper. Would it be right to read that? "No," we said; "to write articles for a Sunday newspaper was an encouragement to the sale of such newspapers on the Lord's Day and therefore it would be wrong to read such articles." We pointed out to the boy that bishops were not always by any means to be followed, and that all that they did and said needed to be tested by Scripture, as the Bereans tested apostolic teaching (Acts xvii. 11).

It is indeed saddening that these Sunday newspapers penetrate into remote villages, and that leading men in the professing Church support such desecration of the Lord's day.

The boy asked us what paper he should read on the Lord's Day.

We said, "No newspaper should be read on the Lord's Day. You should read the Bible." We had given the children copies of *Golden Treasure*, by Mrs. Houghton, so we asked the boy if he had read that. "Some of it," he replied. "Well," we said, "you should read a few chapters of it every Sunday."

THE "GOSPEL MAGAZINE" FUND.

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

"A Pilgrim" (per Miss	J. W.	£10 0 0
L. Ormiston) .. £1 0 0	Marsh, Mr. J. W. ..	1 0 0
Beach, Mrs. 0 2 6	Pizey, Mr. J. H. ..	0 4 0
Browne, Miss 0 2 6	Prebble, Mr. W. ..	1 1 0
"Friend from Somerset" 0 2 6	Rutherford, Mrs. ..	1 0 0
Grainger, Rev. R. .. 0 2 0	Smith, Mr. J.	4 1 6

THE QUEEN AND MODERN CUSTOMS.

"IN matters of dress and social custom, observers of the Court know that the Queen is conservative in the sense that she discountenances modernism in any of its extravagant manifestations. Like the King as Moderator and Exemplar, not attempting to be Dictator, she lets it be known that dignity rather than 'smartness' is the better standard for gentlewomen. It is no secret of State that the Queen did not welcome a recent craze, now obsolescent, for women to approximate to men's customs in hairdressing. That fashions should remain rigid is, of course, not her view, but no whim of fashion which is indecorous is tolerated."—*The Morning Post* Empire Supplement.

Our Young Folks' Page.

SHOUTING FOR JOY.

IF you were asked which month of the year you liked best, I think a good many of you would say May. What with the beginning of the warm sunny days, the singing of the birds, the new green of the trees and hedges, and the coming of the flowers in gardens, woods, and meadows, there is something very cheerful about this month which suits well with joyful thoughts. And this May is a special month of joy to all the peoples of the Empire; for it marks the Silver Jubilee of our King. Jubilee! The word comes from a Latin verb meaning "to shout"; and I am sure the occasion is enough to make all the loyal subjects of the King shout for joy that God has preserved him these twenty-five years to rule so wisely and graciously over his Dominions. What cheers and shoutings there will be when His Majesty drives to St. Paul's, as he hopes to do.

How differently the nation felt when the King lay ill a few years ago! Then a sadness fell upon us; crowds of people waited silently at the Palace gates to learn the latest news of his condition. There were no shoutings for joy then. This is the natural state of things: when things go well with us, we rejoice; when sorrow comes, we are sad. Prosperity naturally causes joy; adversity naturally brings sorrow.

Yet I can tell you of a different kind of joy, which does not depend at all upon circumstances. It is felt as much when there are things to sadden us as when we are prospering; in fact, it is often felt more in a time of sorrow than in a time of happiness. David knew what this joy was when he was in the wilderness fleeing from the presence of Saul, and he said, "In the shadow of Thy wings will I rejoice"; or when he began a psalm by saying that he had sorrow in his heart daily, and yet ended by saying, "My heart shall rejoice in Thy salvation."

Daniel knew this joy when he was threatened with the den of lions, and yet knelt and gave thanks before his God as he did aforetime. It was the same joy that Habakkuk felt when he said that even if flocks and herds and harvests all fail, "yet I will rejoice in the Lord, I will joy in the God of my salvation." Look at Paul and Silas in the Philippian prison, singing praises unto God at midnight with their feet fast in the stocks; and later on, when Paul was writing to the Christians at Corinth, he said, "I am exceeding joyful in all our tribulation."

Do you know anything about this joy? Perhaps you are thinking that I have forgotten this page is for "Young Folks." Not at all; sorrow and joy are not for grown-ups only. However young you are, you know what it is to be sad; a broken toy, a rainy day, an unkind word, are enough to spoil happiness. Or if you are older, perhaps you have been trying hard for a scholarship—and someone else has

got it; or hoping for a place in the team—and it has been given to your rival; or perhaps the others laughed at you because you tried to do right. All these are sorrows that the youngest of us can feel; and the joy that I am describing does not depend upon age. I heard of a boy in Australia of seven or eight years old, who had been ill in bed for weeks, with no hope of getting better; a friend visited him to try to help him, and as he spoke the Holy Spirit took of the things of Christ, and showed them to the sick boy. His friend gave him a card on which was printed, "Whoso trusteth in the Lord, happy is he"; it was hung up by his bedside, and he loved to look at it. He grew worse and worse, and one night he called his father and mother and told them that he knew he was going to the Lord Jesus. All night his weakness increased till it seemed he could neither speak nor move; when suddenly he sat up unaided and said in a strong voice, "Whoso trusteth in the Lord, happy is he!" Three times he repeated the words; and died.

This joy is part of the secret of the Lord, and you can only understand it if you are among those that fear Him. It is joy *in the Lord* and in His salvation. If the Lord has set His love upon you, and you know that your soul is safe in His keeping, then you have something to make you happy at heart, however sad you are! It sounds impossible, but it is true. "He that believeth on the Son hath everlasting life"—now at once, not only after death; and if God has shown you your sin as He sees it, and has brought you to see that there is no hope for you except in the cleansing blood of Christ, then you are believing on the Son, and everlasting life is yours. "I will rejoice in Thy salvation," said David; and as the Lord Jesus said to His disciples just before His death, "*Your joy no man taketh from you.*"

DAMARIS.

GOSPEL MAGAZINE TESTIMONIES.

From Surrey:—

"Will you please accept the small offering enclosed for the GOSPEL MAGAZINE Fund? I find increasing help and wholesome instruction from reading the Magazine monthly, and pray that you may be given that wisdom which cometh from above to enable you to carry on sowing the precious seed of the Word of God. The sheep of Christ's pasture are in very many cases to-day far away from sound evangelical teaching, and the magazine is indeed very welcome to such, myself being one of the many. Such good words as those of the late Rev. Watts Wilkinson and others are very precious to hungry souls and weak saints."

From the Midlands:—

"Will you kindly accept the enclosed small sum for the GOSPEL MAGAZINE Fund? I believe the GOSPEL MAGAZINE is, by the blessing of God, doing a great work by helping believers to stand fast in the faith."

Correspondence.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of the GOSPEL MAGAZINE.

DEAR FRIEND,—A missionary to sailors writes: "While very warmly welcoming the great parcel of literature and tracts you have sent I am not unmindful that you have remembered us in pain and weakness. Therefore the parcel is all the more sacred and blessed. We are deeply concerned to learn of all that you have passed through this past twelve-month leaving you so frail and feeble. But it is just like you. You cannot give up the great and glorious work you have done for His dear sake these many years, and your thoughts are still on others, both workers who can do so much more good because of the parcels sent, and the wayfarers to whom the gifts are prayerfully passed. New heart is given to the worker, and we trust new life imparted to the receiver. God knows, God cares, God blesses, God rewards, and I am certain there is a glorious 'well done' waiting. Please give our united Christian love and sympathy to Mrs. Brider in all that sickness involves. We pray that great grace and peace and every great joy may be her abiding portion. Your parcel is of great value just now. Here we are experiencing a time of blessing. We have been here twelve months and the work is growing rapidly. From a mere handful of believing souls we have grown to a large congregation. We came here as a venture of faith and trust in our Covenant-keeping God, and He has graciously met our needs. There is also a splendid work going on at a small port near here, and some of the books will go there. Now another big 'Thank You,' and praying for you that the Lord Jesus Christ will give you of His wonderful peace in your weakness and still make you increasingly His channel of blessing." I hope that the dear readers of the magazine will still join in their share of the good work for the men of the Army, Royal Navy, and Air-force, for the need is great.

Yours to serve by His grace,

R. E. BRIDER.

21, *Firfield Street,*
Totterdown, Bristol, 4.
 April, 1935.

THE KING AND STATE CARES.

"It is no exaggeration to affirm that from the date of his accession our King had never a month which was free from anxious care, which did not make calls upon him for sagacious consideration and tactful diplomacy. Nor was the task easier because his part in the affairs of the Empire was that allowed under a constitutional monarchy, not that of a Dictator, but of a Moderator and an Exemplar."—*"The Morning Post" Empire Supplement.*

Protestant Beacon.

THE KING AND PROTESTANTISM.

THE following quotations illustrate the King's relation to Protestantism.

The King's Protestant Declaration as passed in the Act of 1 Geo. V. cap. 29, 1910:

I do solemnly and in the presence of God profess, testify, and declare that I am a faithful Protestant, and that I will, according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law.

The Coronation Oath, established by the Act 1 William III and Mary II cap. 6, 1689.—

Archbishop or Bishop: "Will you to the utmost of your power maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion Established by Law: . . . And will you preserve unto the Bishops and Clergy of England and to the Churches committed to their charge all such rights and privileges, as by law do or shall appertain to them or any of them?"

King: "All this I promise to do."

KING GEORGE V AND THE ENGLISH BIBLE.

"The English Bible is *The First of National Treasures*, and in its spiritual significance *The Most Valuable thing that this world affords.*"—*Message from His Majesty read at Meeting of the British and Foreign Bible Society in Albert Hall, London, March 21st, 1911.*

(From *The Royal Way*, by H. H. Martin, Secretary of the Lord's Day Observance Society.)

THE KING AND BIBLE READING.

WINDSOR CASTLE,

November 18th, 1912.

DEAR SIR,

I have had the honour of submitting your letter of the 15th inst. to the King, and I am directed to inform you, in reply, It is quite true that he promised Queen Alexandra as long ago as 1881 that he would read a chapter of the Bible daily, and that he has ever since adhered to this promise.

Yours very truly,

Francis Brading, Esq.

KNOLLYS.

Letter to Mr. Francis Brading, Secretary (1912) of the Scripture Gift Mission.

His Majesty the King, on January 21st, 1935, graciously gave his permission to Mr. H. H. Martin to reprint the above communication.

(From *The Royal Way*, price 2d., by H. H. Martin, Secretary of the Lord's Day Observance Society.)

AGED PILGRIMS' FRIEND SOCIETY.

WHEN writing to acknowledge the pension and special gift recently received, a pensioner said, "I am writing to express my gratitude to you and all the friends of the Aged Pilgrims' Friend Society for the help I receive. I was specially thankful this month, as I had spent my last penny. How constantly we are reminded and made to prove the faithfulness of our Gracious God manifested toward us through His Beloved Son, our unchangeable Friend."

There are 1070 pensioners on the books at the present time, and the Committee would be glad to hear from friends who have not hitherto subscribed, but who are willing to share in the privilege of ministering to the saints.

The current *Quarterly Record* has a portrait of the Rev. O. S. Dolbey, a friend to the Society for many years. On May 3rd, the Annual Meeting will, D.V., be held in Caxton Hall, Westminster. Sermons will be preached at the Baptist Chapel, Bexley, on the 9th; Services at Grantham, Castlegate Chapel, on the 12th; at Salem Chapel, Richmond, on the 16th, in the evening; and at High Wycombe in the evening of the 29th.

Reviews and Notices of Books.

THE POCKET GUIDE TO MAY MEETINGS AND TO LONDON, 1935. Pp. 114. Price 1d., by post 2½d. (J. E. May, 14, New Bridge Street, London, E.C.4.)

This is the thirty-sixth annual issue of this *Pocket Guide to May Meetings and to London*. It gives a long list of meetings of religious and philanthropic societies extending from March 14th to November 9th.

"Royal London" is the title of an illustrated article of twenty-seven pages. There is a large coloured map showing the sites of many of the principal buildings.

The Guide also contains a list of places of worship, museums, and other public buildings. It is certainly "a wonderful pennyworth."

WE have received **BENEDICTINE MONKS—ROMAN AND ANGLICAN**. This pamphlet of twelve pages is from the pen of the Rev. E. G. Bowring, M.A., and is published by the Protestant Truth Society, 31, Cannon Street, London, E.C.4. Price 2d.

It gives a brief history of the Benedictine monks and of the establishment of the order in the Church of England. It is deplorable that monasteries and nunneries should be encouraged in the Reformed and Protestant Church of England.

BRITAIN WITHOUT GOD: AN EXPOSURE OF ANTI-GODISM. By a London Journalist. Preface by Sir Thomas Inskip. Pp. 160. Price 1s. 6d. net, paper; 2s. 6d. net, cloth. (The Lutterworth Press, 4, Bouverie Street, London, E.C.4.)

Sir Thomas Inskip, in his preface to this book, says, "While the triumphs of the Cross in non-Christian lands are adding fresh chapters to the history of Christianity, the number and variety of assailants in nominally Christian countries appear to grow." Again he says, "Christianity itself stands in no peril, but there is no guarantee that the Christian institutions, including the Churches, will survive unless the defenders of the faith realize what confronts them, and stir themselves to defeat it."

This volume is an able and exhaustive exposure of the Anti-God movement in Russia. It also shows that the movement is spreading to all the countries of Europe, including our own. The author has chapters on "Communistic Anti-Godism in Great Britain," "Anti-Godism and the Children," "Anti-religious Influence in Science," and "Anti-religious Influence in Literature and Art." He has evidently read very extensively and made himself thoroughly acquainted with the widespread influence of those anti-Christian principles which are leavening all classes of society. The book should be read by all who are jealous for God and His truth. The evil influences of Modernism are also exposed. While reading the book we were forcibly reminded of "The man of sin who opposeth and exalteth himself above all that is called God, or that is worshipped," of the awful influence which he will exercise on "them that perish, because they received not the love of the truth, that they might be saved." It is appalling to think that teachers within the professing Church are helping forward this anti-Christian movement, however unintentionally. The remedies which the author suggests in his closing chapters are not all that we can endorse. Nevertheless, the book is very valuable for its able exposure of the awful developments of evil which are rapidly taking place.

ROAD ACCIDENTS.

"IN 1934," says *The Times*, in its issue for January 15th, "according to preliminary figures just issued, 7273 persons were killed and 231,698 were injured in road accidents in Great Britain in which vehicles or horses were concerned. The figures for 1933 were 7202 and 216,328."

These figures are appalling. They show that on an average about 654 persons were killed or injured during every day of the year 1934. Compared with the year 1933, there were more than 15,000 more persons injured in 1934 than in 1933, and the killed showed an increase of 71. Some far more drastic action evidently needs to be taken to prevent so large a number of accidents from taking place. Recklessness, incompetence, and selfish indifference to the interests of others, seem to be some of the causes of the enormous total of killed and injured.