

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 COR. i. 4.

THE ROCK THAT IS HIGHER.

"Lead me to the rock that is higher than I."—PSALM. lxi. 2.

THIS psalm is supposed to have been written by David when he had fled from Jerusalem in consequence of the rebellion of Absalom his son. He had crossed the river Jordan and was in the country on its eastern side. He was therefore shut off from the tabernacle where the LORD symbolically dwelt. He felt, therefore, that he was in some measure away from the centre of blessing. To him absence from the city of GOD meant that he was at the end of the earth. Naturally he was in great trouble. One of his own sons had rebelled and had usurped the throne. It was in this time of sore trial that he penned this psalm. "Hear my cry, O God," he says. "Attend unto my prayer. From the end of the earth will I cry unto Thee, when my heart is overwhelmed : lead me to the rock that is higher than I. For Thou hast been a shelter for me, and a strong tower from the enemy. . . . I will trust in the covert of Thy wings."

Now what does he mean by the rock to which he desired to be led ? The next psalm supplies the answer. "Truly my soul waiteth still upon GOD : from Him cometh my salvation. He *only is my rock* and my salvation ; He is my defence ; I shall not be greatly moved " (Psa. lxii. 1, 2).

The first time the word "rock" is used of GOD is in the song

of Moses. Moses says, "He is the Rock, His work is perfect : for all His ways are judgment : a GOD of truth and without iniquity, just and right is He " (Deut. xxxii. 4). The title is very frequently used of the LORD in the Psalms. Let us seek by the SPIRIT'S aid to get some spiritual honey out of this Rock.

1. *A rock is a place of safety.*

The prayer of David to be led to the rock that was higher than himself, suggests that he had been shipwrecked. The vessel in which he had been sailing had been sunk. David was struggling in the water, battling with the waves. He was in great peril. In the distance he sees a high rock in the cleft of which he would be safe. But he is too weak to reach it, and he cries to the LORD, "Lead me to the rock that is higher than I." Or he is on the sea shore. The tide is rapidly coming in. The ground behind him is covered with the sea,, and there seems no hope of safety in going forward. There is but one way of escape. A towering rock is near at hand. If only he can reach it he will be safe. Only thus can he escape a watery grave. In real distress and feeling his own helplessness he cries, "Lead me to the rock that is higher than I." Early in this year we read in the newspaper of two or three ladies who were walking on the sea shore between Bournemouth and Swanage. They were assured by a fisherman that they could reach Swanage before the tide came in. He proved to be mistaken. We can imagine their distress when it dawned upon them that they were in great peril. The Old Harry Rocks, however, which stand out conspicuously from the mainland, afforded them a refuge. They climbed up into these high rocks above the level of the sea, and, though they had to remain there all night, they were safe. These rocks were to them the means of their temporal salvation. Ye who have been saved by Divine grace from eternal death and ruin, are invited to "sing unto the LORD" and to "make a joyful noise to *the Rock of our salvation*" (Psa. xcv. 1). This Divine Rock is your place of eternal safety. As the rock which was smitten in the wilderness saved Israel from dying of thirst, so CHRIST, smitten on the cross, saves all His people from their sins. The blood which flowed from His riven side hath redeemed them from the curse of a broken law, it hath washed, cleansed, and loosed them from their sins. The Israelites "drank of that spiritual Rock

that followed them: and that Rock was CHRIST" (1 Cor. x. 4). He is the Rock that is higher than we are. He hath been made higher than the heavens. Hiding in Him we are safe, and are beyond the reach of harm. The storms of judgment cannot touch those who are rejoicing in CHRIST as the Rock of their salvation.

2. *A rock is a place of security.*

David felt secure when the LORD had brought him up out of a horrible pit and out of the miry clay, and had set his feet upon a rock and established his goings (Psa. xl. 2). Eternally secure is the believer also who has been delivered out of the pit of corruption, whose sins have been cast behind God's back, and blotted out and erased, and whose feet have been planted firmly on CHRIST the solid Rock.

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

CHRIST is the Rock-Foundation of His Church. He is the Stone laid in Zion, the sure Foundation, and he that believeth on Him shall not make haste. He shall not be put to shame. He shall not be confounded. The man who listens to His voice is like a wise man who built his house upon a rock. The rain descended, the floods came, the winds blew, and beat upon that house; but it fell not: for it was founded upon a rock (see Isaiah xxviii. 16; Matt. vii. 24, 25). CHRIST alone is the foundation of His people's hopes. "Upon this Rock (Himself) I will build My Church," He says, "and the gates of hell shall not prevail against it." They that trust in Him shall be as Mount Zion which cannot be removed, but abideth for ever. Beloved reader, if thou art built on CHRIST thou art secure. Nothing can overthrow thee. Nothing can separate thee from His love. Thou shalt never perish, neither shall any man pluck thee out of His hand.

"Though many foes beset your road,
And feeble is your arm,
Your life is hid with CHRIST in GOD,
Beyond the reach of harm."

(John Newton).

3. *A rock is a place of shelter.*

"The LORD is my defence; and my GOD is the Rock of my refuge" (Psa. xciv. 22). A rock affords shelter from the storm. Our readers will recall the story of Toplady taking shelter in the

cleft of a huge rock at Blagdon, in Somersetshire, on the occasion of a great storm, and how that incident in his life suggested his immortal hymn :—

“Rock of Ages, cleft for me,
Let me hide myself in Thee !”

We remember visiting this rock at Blagdon and climbing up with all our family into its cleft and uniting together in singing Toplady's hymn. No one would claim perfection for Toplady. He would not have done so himself. We greatly value his writings. He had remarkable gifts for preaching and writing, and it is a striking fact that the LORD used him whose Calvinism is now so much rejected and despised, to write one of the most popular hymns in the English language. What a mercy it is that in the storms and trials of daily life the LORD is the Rock of our refuge. “The name of the LORD is a strong tower : the righteous runneth into it, and is safe” (Prov. xviii. 10).

4. *A rock is a place of shade.*

We in England do not appreciate this use of a rock so much as travellers in hot countries. The traveller in such countries, weary with the scorching rays of the mid-day sun, is delighted with the shade afforded by a huge rock. CHRIST is described by the prophet as, “A Man” Who “shall be as an hiding place from the wind, and a covert from the tempest ; as rivers of water in a dry place, as *the shadow of a great rock in a weary land*” (Is. xxxii. 2). The LORD's people are pilgrims to the heavenly Zion. The LORD Himself knew what it was to be weary when at noon He sat on Jacob's well. They, too, get weary as they travel in the way to Zion. The troubles and persecutions which come in their path are like the scorching rays of the mid-day sun. The strongest believers get weary and tired as they journey on. How welcome and how comforting to rest beneath the shadow of the Rock of Ages. Drawing close to Him we are soothed, comforted, revived, and refreshed. He can sympathize with His weary and tired people. He was in all points tried like as they are, yet without sin. As John Newton says :—

“When troubles, like a burning sun,
Beat heavy on their head,
To this almighty Rock they run,
And find a pleasing shade.”

We love to think that it was He, the Angel of the Covenant, Who ministered to Elijah when he lay and slept under the juniper tree. He provided him with the cake baken on the coals and placed a cruse of water at his head. Let no one regard the lighting of a fire as beneath his dignity after that. He, too, said those tender and sympathetic words, "Arise and eat; because the journey is too great for thee." The LORD cares for the refreshment of our bodies as well as that of our souls.

5. *A rock is a symbol of strength.*

Hence the Psalmist says, "In GOD is my salvation and my glory: *the rock of my strength*, and my refuge, is in GOD" (Psa. lxii. 7). CHRIST is the Rock of our strength. Weakness appertains to us. We have no power of ourselves to help ourselves.

"No strength of our own
Or goodness we claim;
Yet since we have known
The SAVIOUR'S great name,
In this our strong tower
For safety we hide,—
The LORD is our power,
The LORD will provide."

He is our power, our strength for the duties of each day. He is our strength in battle. Strong in Him we can stand against the wiles of the devil. He is our strength in the ups and downs and the varied circumstances of our lives. Sometimes we are abased and sometimes we abound. Sometimes we are in the valley and sometimes on the mountain top. The apostle said, "In everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things *in Him that strengtheneth me*" (Phil. iv. 12-14, R.V.). May we be strengthened in the grace that is in CHRIST JESUS! Power to the faint and strength to them that have no might, are graciously promised to the LORD's family. Let us look to the Rock of our strength for more and more of His grace. He is full of grace and He is able to make all grace abound towards us.

6. *Lastly, a rock is a symbol of durability.*

It is something which abides. The LORD is an abiding Rock. He is "the Rock of Ages," the Rock of the ages that are past, the Rock of the present age, and the Rock of all future ages. He is

a firm, an abiding, an unshakeable Rock. Like Mount Zion He "cannot be removed, but abideth for ever." All that CHRIST is to us, therefore, He is always. He is always the salvation, the Security, the Shelter, the Shade, and the Strength of His people.

Let us nestle more and more closely in the cleft of this great Rock, and let our prayer be :—

"O lead me to the Rock
That's high above my head,
And make the covert of Thy wings,
My shelter and my shade.

"Within Thy presence, LORD,
For ever I'll abide ;
Thou art the Tower of my defence,
The Refuge where I hide."

(Watts.)

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CONVERSION THROUGH A DREAM.

THE Rev. Mr. Thompson, who eventually became the intimate friend of Lady Huntingdon, Mr. Whitefield, and Mr. Hervey, had a remarkable history. He "was educated at Exeter College, Oxford; and after entering into orders, became chaplain to the *Tiger* man-of-war, in which he went to America. On his return to England, he became incumbent of St. Ginny's, near Camelford, in Cornwall, and succeeded to a family estate of about five hundred pounds a year. He was a first-rate genius, and much caressed by neighbouring ministers and gentry; but was a very gay dissipated young man. In the midst of his debaucheries, he had the following dream: 'This day month, at six in the afternoon, you must appear before the judgment of Christ, to give an account of the dreadful abuse of all your talents, and the injuries done to the souls committed to your care.'

This remarkable dream, twice repeated, with circumstances of great terror, was the means of his conversion. He was now filled with a burning zeal for the honour of God, and love for immortal souls. He returned to his pulpit and commenced preaching experimentally the doctrine of man's fall, sin, and misery; the necessity of regeneration; the imputation of Christ's righteousness; the necessity of holiness as the evidence of acceptance before a holy God; and the absolute need of the energy of the Holy Spirit, to begin and carry on a saving change in the heart and life. The hand of the Lord remarkably sealed the promulgation of these doctrines in the conversion of numbers in his parish." (*Life and Times of the Countess of Huntingdon*, Vol. I., pp. 125, 126.)

Wayside Notes.

A MAN WHO KNEW.

"One thing I know, that, whereas I was blind, now I see."

JOHN ix. 25.

THE man who spoke these words knew what he was talking about. He did not claim to know everything, but there were two things he did know with absolute certainty. There were two things about which he had full assurance. He was perfectly certain that he had been blind, and he was no less certain that he now saw. "One thing I know, that, whereas I was blind, now I see."

There are two kinds of blindness spoken of in the New Testament, literal and spiritual. The man who spoke these words had been literally blind. He was born blind. He had grown up to years of maturity in a state of absolute darkness. He had never seen himself nor any of his relatives and friends. He was a stranger to the sight of all visible things. "The heavens declare the glory of God; and the firmament sheweth His handiwork," but this man had never seen the heavenly bodies. God's manifold works are displayed in the earth beneath and in the waters that are under the earth. The earth is full of His riches. So is the great and wide sea, but this man had never seen a tree, a flower, or a blade of grass. He had never gazed upon the mighty waves of the sea as they dashed with violence against the rocks. He had been absolutely blind to everything around. Our Lord gave sight to many, but in most cases He had given sight to those who had possessed that great blessing before. In this case He gave sight to one who had never seen. He was "a man which was blind from his birth."

There is also spiritual blindness. Our Lord said of the Pharisees, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (Matt. xv. 14). But this spiritual blindness appertains to all men by nature. All who believe not, all who are destitute of faith in Christ, are spiritually blind. They are blinded by Satan. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (2 Cor. iv. 4).

The majority of men, then, are in spiritual darkness and under the power of the devil. They need to be turned "from darkness to light, and from the power of Satan unto God" (Acts xxvi. 18). They may be basking in the light of science, philosophy, history, mathematics, and music, but they are destitute of all spiritual knowledge. They are in darkness as to their own condition. They are in darkness as to the true God, the true Saviour, the true Sanctifier. They are ignorant of Him Whom to know is life eternal. They cannot discern spiritual truth, because they are destitute of spiritual sight. They are no more capable of perceiving spiritual truths than a man who has been blind from his birth could understand a disquisition on the colours of the rainbow. Deliverance from literal blindness illustrates Divine deliverance from spiritual blindness. The case of the man born blind strikingly illustrates the power of Christ to give light to them that sit in spiritual darkness, and to guide their feet into the way of peace. When the Lord says to a blinded soul, "Let there be light," then the darkness is immediately dispersed and the enlightened one can say, "One thing I know, that, whereas I was blind, now I see." This was the blessed assurance which John Newton enjoyed when he wrote :—

"Amazing grace ! (how sweet the sound !)
That saved a wretch like me !
I once was lost, but now am found ;
Was blind, but now I see !"

This was the blessed assurance of Toplady when he wrote :—

"By grace a free partaker made
Of His immortal root,
I *know* my branch shall never fade,
Nor cease from yielding fruit."

This was the blessed assurance of the patriarch Job when he said, "I *know* that my Redeemer liveth, and that He shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold, and not another" (Job xix. 25-27). This was the assurance of the Apostle Paul when he said, "*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 Cor. v. 1). This was the

assurance of the Apostle John when he wrote, "*We know that we have passed from death unto life, because we love the brethren*" (1 John iii. 14). When a real transformation takes place in the experience of a sinner, he is warranted to declare its reality in the language of full assurance.

There were many things which the man who was born blind knew.

1. *He knew that he had been blind.*

Spiritual blindness dates from birth. We were all born in sin. Adam wandered from God, and all his posterity were born wanderers. We were born spiritually blind and destitute of all spiritual light. "Behold," says David, "I was shapen in iniquity; and in sin did my mother conceive me" (Psa. li. 5). We "were by nature the children of wrath, even as others" (Ephes. ii. 3). The need of the new birth arises from the fact that, "That which is born of the flesh is flesh" (John iii. 6). You cannot bring a clean thing out of an unclean, and inasmuch as "we are all as an unclean thing" it follows that all our posterity are morally unclean. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. xvii. 9). What a terrible description this is of our state by nature, and only the Lord Himself Who searches the heart can know to the full the depth of iniquity of which it is capable. We cannot, therefore, say a word in our own favour. We have not one redeeming feature. We are born with bad characters. How few know the plague of their own hearts! How few know that they are spiritually blind! An illustration of this spiritual ignorance may be found in a letter written in the eighteenth century by the Duchess of Buckingham to the Countess of Huntingdon. She wrote, "I thank your ladyship for the information concerning the Methodist preachers; their doctrines are most repulsive, and strongly tinged with impertinence and disrespect towards their superiors, in perpetually endeavouring to level all ranks, and do away with all distinctions. It is monstrous to be told, that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting; and I cannot but wonder that your Ladyship should relish such sentiments so much at variance with high rank and good breeding. Your ladyship does me infinite honour by your obliging enquiries

after my health. I shall be most happy to accept your kind offer of accompanying me to hear your favourite preacher, and shall wait your arrival" (Life and Times of the Countess of Huntingdon, p. 27). If that lady had been taught by the Holy Ghost, she would have been ready to say with Job, "Behold I am vile," "I abhor myself and repent in dust and ashes." She would have been ready to say with Isaiah, "Woe is me! for I am undone; because I am . . . of unclean lips." We need to thank God if we have been convinced of our sinfulness.

2. *The blind man knew that from the human point of view he was hopelessly blind.*

He was not only blind, but he was helpless to alter his condition, and he was doubtless hopeless of ever possessing the power to see. Hence it was that he gave himself up to earning his living by begging. Is not this our state, too, spiritually? We are blind, and we are helpless to disperse the darkness. In the dark we are, and in the dark we shall remain, unless Christ comes on the scene and gives light to us who sit in darkness and guides our feet into the way of peace. O how blessed we are if "God Who commanded the light to shine out of darkness hath shined in our hearts."

3. *The blind man knew that his blindness had been replaced by full and clear vision.*

"I know that I now see." He had had two experiences, one of darkness and one of light. He was sure of the one, and he was now sure of the other. "I know, that, whereas I was blind, now I see." A mighty and wonderful transformation had taken place, and he who had for years walked in total darkness, now walked in the light. Old things had passed away. All things had become new. The change must have been wonderful. Now for the first time he could see the sun, the source of natural light. Now he could see himself, his friends, his home, his possessions. Now he could see the beauties of the heaven above and the earth beneath. His case illustrates the wonderful change which takes place in the history of those who are spiritually blind and who experience the enlightenment of Him Who is the Light of the world, the Sun of righteousness. "Ye were sometimes darkness, but now are ye light in the Lord" (Ephes. v. 8). "Ye are all the children of light, and the children of the day: we are not of the night, nor of

darkness" (1 Thess. v. 5). Can we say this? Can we say, "We are not of the night, nor of darkness?" If the Gospel has come to us in power and in the Holy Ghost and in much assurance; if we are followers of the Lord; if we have experienced the same mighty change as that which was experienced by the Ephesian and Thessalonian saints, then we, too, are warranted to say, "We are not of the night nor of darkness." God hath in His mercy called us out of darkness into His marvellous light. He hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son. The blind man was not guilty of presumption in saying, "Whereas I was blind, *now I see.*" The believer is not guilty of presumption in saying, "God hath saved me and called me with a holy calling. I was blind, but now, through infinite grace and mercy, I see. I was in black darkness, but now I am rejoicing in the light of the Sun of righteousness. I was on the way to hell, but now I am washed in the blood of the Lamb and my face is heavenward." Do not be afraid, dear children of God, to say, "We are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. x. 39). In the GOSPEL MAGAZINE for July, 1904, p. 427, a telegraph clerk relates how he was called by telegraph. He was employed by the Great Western Railway Company. In June, 1896, he was on night duty. At 1.35 a.m. he responded to a call on the instruments. Then the clerk at the other end said "I have another message;" it was "What think ye of Christ?" The telegraph clerk answered, "I don't think much about Him at all." Further telegraphic conversation ensued, and then correspondence. This led him to the Scriptures, and for some months he searched them diligently. Then came a serious illness which lasted for nine months. At last in the year 1898 he went home one Sunday evening feeling very miserable. He sat down in the little sitting-room and began to read 1 John v. He pondered over what he had read, and as he did so "the Holy Ghost," he says, "made known to me, there and there, that Christ Jesus had taken my place, as my Substitute, and had died in my stead, and I proved the truth of the verse, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners' (1 Tim. i. 15). I rose from my seat,

walked across the room, stood bolt upright, and said, 'I'm saved ! I'm born again !' and 'rejoiced with joy unspeakable and full of glory.' " Later he adds, "I literally jumped for joy, because, 'through the revelation given unto me,' I lived in the enjoyment of the fact that 'Christ Jesus came into the world to save' me ; yes, me !" How blessed we are if we can rejoice because our names are written in heaven, and that we are indeed numbered amongst the saved people of God !

4. *The blind man knew Who had given him sight.*

When the neighbours and others who knew all about his previous condition asked him, "How were thine eyes opened ?" he answered and said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight." Later on he said to the Jews, speaking of Jesus, "*He* hath opened mine eyes" (John ix. 11, 30). He thus attributed his wonderful deliverance to the power of Jesus. His knowledge of his Deliverer was at first small. He was convinced that He was at least a prophet, and one sent from God. Later he believed Him to be the Son of God, and he worshipped Him. To Whom but to Jesus shall we who have had our eyes opened spiritually attribute our deliverance ? It is His office to give light to them that sit in darkness. "I the Lord have called thee in righteousness . . . to open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Is. xlii. 6, 7). It is Jesus Who saves His people from their sins. It is He who "loved us and washed us from our sins in His Own blood" (Rev. i. 5). We know who hath opened our eyes. We know Who hath saved us, and we give to Him the sole glory. We acknowledge that our salvation is of Him. We dare not take any credit to ourselves. He bought us, He sought us, He brought us, and He keeps us. He, too, will present us faultless before the presence of His glory with exceeding joy. There is no other person to whom our salvation can be attributed but our Lord and Saviour Jesus Christ.

5. *Lastly, the blind man knew the day of his deliverance from darkness.*

He not only could say Who had given him sight, but he could

tell the exact day when his eyes were opened. "It was the sabbath day when Jesus made the clay, and opened his eyes" (John ix. 14). Many of our Lord's miracles of healing were wrought on the Sabbath day. The man at the pool of Bethesda was made whole on the Sabbath day. The man with the unclean spirit was delivered from Satan's power on the Sabbath day. Simon's wife's mother was healed on the Sabbath day. The man with the dropsy, the man with the withered hand, and the woman which had a spirit of infirmity eighteen years, all experienced Christ's saving power on the Sabbath day, and they could tell the day of their deliverance. As, however, there are some who do not know the day of their natural birth, so there are some of God's people who do not know the day of their spiritual birth. On the other hand, Saul of Tarsus could point to the exact day of his conversion, and many doubtless could say, as the telegraph clerk referred to above, that their spiritual deliverance dates from a Lord's Day. The late Bishop J. C. Ryle owed his conversion to the peculiar manner in which an unknown clergyman read the eighth verse of the second chapter of Ephesians on a Lord's day afternoon in an Oxford Church. Dr. Doddridge says:—

"O happy day, that fixed my choice
On Thee, my Saviour, and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad."

The essential thing, however, is to know the fact that our eyes have been opened. Whether we know the exact day or not is not of vital importance. It is, however, essential to our entrance into the kingdom that we should be born again, and it is a blessed thing if we can say, "One thing I know, that, whereas I was blind, now I see, whereas I was lost, now I am found, whereas I was dead, now I am alive again."

"Jesus sought me when a stranger,
Wandering from the fold of God;
He to rescue me from danger,
Interposed His precious blood."

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Pilgrim Papers.

WELLSPRINGS.

“And Saul sought him every day, but God delivered him not into his hand.”—I SAMUEL xxiii. 14.

DAVID was much beset by Saul. Harassed, hunted, fleeing, and hiding, he spent his days often in a weary and dejected spirit, thinking that he would “one day perish by the hand of Saul.” Jealousy had brought this state of things about, and what a true exemplification of the words of Divine truth, “Jealousy is cruel as the grave.” For Saul had “eyed” David, and watched him, and plotted against him ever since he had heard it said, “Saul hath slain his thousands, and David his ten thousands.” The Word tells us, “And Saul eyed David from that day and forward,” and that was with an evil eye, and intent to do him mischief. Oh! how cruel and bitter a thing is envy and jealousy. It carries the sting of death and murder in the heart of that one who nourishes jealousy in his bosom, and one can never know whereunto the thing will grow unless it is checked and arrested by Divine grace and by a watchful, prayerful spirit, against temptation. For do we not read of Saul, how he “became David’s enemy continually”? But the Lord puts forth His hand and stays the progress. “Thus far and no farther” will arrest the enemy’s murderous design, and if there is “war again,” as there was, “a long war,” David must yet prosper and “the house of Saul grow weaker and weaker,” and David grow greater and greater. Saul may cast a javelin, and that more than once, but the Divinely preserved “David avoided out of his presence twice,” the secret being, “the Lord was with him,” and David knew the secret of Divine strength and help and the holy art of applying himself to the stronghold in every time of his trouble. Thus all God’s children prove, how all the Sauls in the world may seek their overthrow; may devise and plot their deepest against the Lord’s anointed ones, but His beloved shall dwell in safety by Him, and His Davids shall be set up on high from him that puffeth at them.

Puffeth! what an irony! All the Satanic machinations, every conceivable design of the evil one and his emissaries to do the poor defenceless child of God mischief, are all in vain. The enemy’s worst is only described as “puffeth,” as a breath of wind which passeth away and is gone, leaving God’s child asking, “Where is the fury of the oppressor?” Such a complete rout, defeat, and deliverance does the Lord make of every enemy sooner or later who dares to touch or offend one of His little ones!

But David was only human, and he had his great fears, and seasons of depression, like us all. One is struck in reading how earnestly and anxiously he enquired of the Lord when “they told David, saying, the Philistines fight against Keilah and they rob the threshing

floors. *Therefore* David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah." And because his followers are afraid even whilst abiding in Judah, and urge "how much more then if we come to Keilah against the armies of the Philistines," we read, "Then David enquired of the Lord yet again," and the same word came from the Lord to "Arise and go down to Keilah; for I will deliver the Philistines into thine hand." And we read how he went down with his men, fought against "the Philistines, and brought away their cattle, and smote them with a great slaughter." But treachery again overtakes him, and we find the man of God, the man after God's own heart, again cast upon his God, and in the same place, poor, needy, and dependent, and full of fears, and enquiring yet again of the Lord, "Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up." It is a comfort to some of us, dear readers, who are oft perplexed and distressed and in wonderment as to how much longer we can hold out, and as to how we can endure unto the end. It is a comfort to read that eminent saints of old had all these fears and were even concerned as to their bodily preservation, creature comforts, and providential escapes.

Well, it is one mercy that the Lord recognizes and compassionates all these His children's oft infirmities. He knew we *should* fear, and so has studded His Holy Word of truth with those blessed promises and Fear notes. And shall we not learn, too, that whatever our lot in life, in whatever station we are, high or low, in public capacity or private calling, our first thought should be as to what the will of the Lord is. What shall we do? Our wisdom in our felt and acknowledged weakness is to cast ourselves upon Him, seek His counsel, and count upon His deliverances, because He has promised that He *will* deliver the godly out of temptation and He knows *how* to deliver in His infinite wisdom and love. The Lord does things worthy of Himself, and when He works deliverance for His servants it is right royally and with His right hand of pre-eminence. And so while "Saul sought him every day," he will seek in vain so long as the Lord hides His servant, for we read and we prove it in our daily experience, "But the Lord delivered him not into his hand." Oh! how one loves the "Buts" of God's Holy Word. Saul may seek diligently as did another enemy of old. But God has His way, and Saul may seek every day fruitlessly so long as the Lord hides His oppressed servant. The enemy will leave no stone unturned. He will be unwearying in his search, and "See, therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. And they arose and went to Ziph before Saul; but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon. Saul also and his men went to seek

him." What will not an enemy do to overthrow a servant of the Lord? The Book of Psalms gives us the answer in David's experience. And he, like all the persecuted saints, cries out, "Save me from those that oppress my soul." But he likewise gives utterance to gracious declarations. "Behold God is mine Helper; the Lord is with them that uphold my soul." "All my bones shall say, Lord, who is like unto Thee, which deliverest the poor from him that is too strong for him, the poor and needy from him that spoileth him?" Ah! David and every true David has an eye unto Him in their deep places, and "are lightened," and faith pierces beyond the present gloom and inwardly rejoices; possesses her soul in patience, and sings from her prison house how they that wait upon and for Him are not ashamed. Yes, there is a deliverance sure and settled, and it will be wrought for every captive son and daughter of Zion's God in His own time and way, and they will presently see what a blessed thing it was to wait upon their God. David is told how "Saul also and his men went to seek him . . . wherefore he came down into a rock, and abode in the wilderness of Maon."

His enemy hears of it and pursues him there. Saul is on one side of the mountain, and his prey on the other. It might have been that then David prayed that prayer of his which has oftentimes brought such sweet relief to others under similar circumstances. "Shew thy marvellous loving kindness, O thou that savest by thy right hand them that put their trust in Thee, from those that rise up against them. Keep me as the apple of the eye, hide me under the shadow of Thy wings, from the wicked that oppress me, from my deadly enemies who compass me about." "Stop the way against them that persecute my soul." Anyhow, of this we are sure, that a loving child cried unto his God, and none that puts his trust in Him was ever left desolate. David could not devise how he would escape. But he had a God with Whom all things were possible, and Who had but to arise, and all his enemies would be scattered and his persecuted servant delivered.

Whilst Saul and his men are compassing the mountain, just hard upon the poor hunted prey, what happens? We have another of those wondrous "Buts" of God's Holy Word. "But there came a messenger unto Saul, saying, Haste thee, and come, for the Philistines have invaded the land." That is something far more serious and of greater import than hunting after David. "Wherefore Saul returned from pursuing after David, and went against the Philistines. Therefore they called that place Sela-hammahlekoth," that is, "The rock of divisions," as the margin reads. And there will ever be the rock of hiding and the rock of divisions, between the Lord's poor hunted and oppressed people and their enemy. The Lord hides his people. He shelters them. He preserves them alive, and no harm can possibly come to them so long as the Rock of Ages stands, shelters and covers them. Dear John Newton blessedly sets our song of deliverance and praise for us:—

"The Saints should never be dismayed,
Nor sink in hopeless fear,
For when they least expect His aid,
The Saviour will appear.

This Abraham found; he raised the knife,
God saw, and said, Forbear!
The ram shall yield his meaner life;
Behold the victim there!

Once David seemed Saul's certain prey;
But hark! the foe's at hand:
Saul turns his arms another way,
To save th' invaded land.

Blest proofs of power and grace divine,
That meet us in His word;
May every deep-felt care of mine
Be trusted to the Lord

Wait for His seasonable aid,
And, though it tarry, wait;
The promise may be long delayed,
But cannot come too late."

The case and circumstances of God's exercised children may be very dark and desperate, and hope near expiring point, and the enemy seemingly just conquering, when lo! in a moment, the captivity can be turned, and the deliverance wrought and their God appear to their joy and the days of their mourning ended. Meanwhile there shall no evil happen unto the just, and they learn and prove what the affliction is intended to do, and how blessed a thing is that sanctified trial in the "afterward."

"In the season of trouble," says one, "He will either keep all destructive evil at a distance, or secure you in heaven before the tempest approaches, or He will make the Valley of Achor a door of hope." And this is what David proved. He could encourage his heart, though dejected and cast down and oppressed, to "hope still in God, for he would yet praise Him Who is the health of his countenance and his God."

Children of God, may grace sustain you and give you to remember the blessed truth, the simple unqualified statement of our text, and to believe that David's delivering God is your God to-day. He Who hath delivered His saints in all the ages past is yet at work for your deliverance.

"And Saul sought him every day, but God delivered him not into his hand."

R.

"How blessed and precious is the thought that every action of my body, every thought of my mind, every movement of my pen, is subservient to the will of a sovereign God!"—*Thomas Bradbury.*

Sermons and Notes of Sermons.

COMPULSION.

A SERMON PREACHED IN LUFTON CHURCH, ON JUNE 21, 1846, BY
THE LATE REV. ROBERT PHELIPS.

"Compel them to come in, that my house may be filled."—LUKE xiv. 23.

THE whole verse reads thus : " And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." It stands connected with the previous parable, where the Lord is pleased to illustrate the glory and the blessedness of the kingdom of heaven, under the emblem of a King making a great supper and bidding many. " And sent His servants at supper time to say to them that were bidden, Come ; for all things are now ready." And they began to make excuse, And the servant comes and shows his lord these things. The master of the house is angry, and bids his servant go in various directions of the city, into the streets and lanes, to bring in the poor and the maimed and the halt and the blind. After the servant had executed that part of his lord's command, he returns and says, " Lord, it is done as Thou hast commanded, and yet there is room." In order that the room might be filled, according to the divine intention, the intention of the master of the house, he bids them go elsewhere, still farther off, still into lower places, into highways and hedges, " and compel them to come in, that my house may be filled."

The language of my text is descriptive of the great process of saving the sinner, saving him by the power of divine grace ; a grace that overcomes all external obstacles whatever in the way of providence, and all the inward reluctance of the individuals, by making them vessels of mercy ; overcoming the various feelings and disinclinations of the human heart, and bringing them into captivity to the obedience of Christ. " Compel them to come in." It lifts up the mind of the believer to that Almighty, that Sovereign Disposer of His creature, Who has, like the potter, all power over the clay, to make of the same mass one vessel unto honour and another unto dishonour. He can, notwithstanding whatever may be the character of that mass, mould His vessels of mercy as He pleases, carry out to a successful issue all His own gracious purposes, to make them such as He would have them to be, as afore prepared unto glory.

We find in the actual circumstances of the history of which the parable is a lively description, that when our Lord preached to the Scribes, to the Pharisees, to the rulers of the Jews, they despised Him, they listened not to His message. " Have any of the rulers or of the Pharisees believed on Him ? " was the proud reply of those who had sent their soldiers to apprehend Him, and they came back with this answer : " Never man spake like this Man." And while we find that though they rejected Him, yet there were others who had

received Him, we discover the meaning of going into the streets and the lanes of the city. Not to the Scribes and Pharisees ; and our Lord tells them that those whom they despised in reference to themselves, in comparison with their own dignity, the *Publicans* and *Harlots*, should go into the kingdom of God before them.

But we find there is a further expression of the divine purpose in visiting, not only the streets and the lanes, but to go out beyond the confines of the city, out into the hedges, into the wild country round about. And this is descriptive of the way in which God is pleased to take out from the Gentiles, those who originally belonged not to the city, a people for His name. "Other sheep I have which are not of this fold," etc. And the Gentiles then, according to the accounts which we have both in sacred and profane history, were in the most degraded and the most brutalized condition. If you listen to the Apostle's account of what the Romans were, though externally civilized, yet internally, as natural men where the light of divine revelation has not shone, they were full of all the grossest impurities, which were not only practised by them but were *gloried* in ; not only did they do these things, but they took delight in those who did them. There is such a state of human depravity, that the very commission of the crime of sin seems to recommend individuals to each other's regard. And the same Apostle, in addressing the Corinthians, and specifying some of the vilest acts of which human nature is guilty, says : "And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." These may be considered then to be far, far even from the lanes of the city ; they were in the highways and in the hedges. Such was the dispensation of grace, as suited to the greatest need, the utmost exigencies of any human being involved in the guilt and impurity of sin. And as they were washed, sanctified, and justified in the name of the Lord Jesus, they were *brought in*. All the various features of alienation, of enmity against God, were all overcome, and they were compelled to *come in*. When the Lord shall have accomplished the number of His elect, we shall see the final design in the accomplishment of His purpose, His house shall be *filled*.

I purpose to consider first what is to be considered as implied in the language, "Compel them to *come in*." In the next place, what is specially commanded, "*Compel* them." And the reason which He is pleased to assign, "that my house may be filled." It is clear that those individuals who are thus sent to, in order that they may be compelled to come in, are at present *without* ; for, otherwise, there would be no force in the command, no meaning in the exhortation of compelling them to *come in*. This is the state in which they are found, without, in the highways and hedges. And you will find that the Gentiles are described, in contradistinction from the privileged nation of the Jews, as being without, as to the knowledge of God, altogether aliens from the commonwealth of Israel. So in Eph. ii.

the Apostle, in speaking of the state of the Gentiles in times past, says, "that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." They were without, indeed! without one single ray of the knowledge of the true God, without one single hope of mercy, without Christ! Now this is the condition of all by nature; but it was especially the circumstances of the Gentiles as compared with the more privileged condition of the Jews. The Jewish nation had an external revelation of Jehovah, the true God; and thus they were not without the means of the knowledge of the true God. But the Gentiles, as distinguished from the Jews, we, the nations of the earth, were left without the divine revelation. "He dealt not so," we read with reference to His statutes and judgments, with any other nation as He dealt with Israel, "neither had the heathen knowledge of His laws." It was limited to Israel, therefore they (the heathen) were without Christ, Who is the only medium of the knowledge of God, suited to the condition of a sinner, so as to be an object of saving grace. And they were therefore without God in the world; not without the name of God, not without many things they call their Gods and Lords; but they were without the knowledge of the true God, without the knowledge of salvation, and therefore without hope and without God in the world. Human nature was left in all its guiltiness, in all its filthiness, in all its helplessness, in all its pollution. And therefore they were not only without God, but they were in a state of direct enmity and opposition to God; they were dead in trespasses and sins; they were under the influence of the devil, the god of this world; under the sentence of an awful condemnation; and they were in the broad road that leads to destruction.

And this is really the state of human nature in us all, without any distinction whatever of one man over another. Thus, by nature, we are in a state of enmity against God, ignorant of His character, alienated from His life, in a state of absolute *death* in trespasses and sins and in the broad road that leads to destruction. Not only is man thus naturally constituted as a fallen child of a fallen parent, by nature a child of wrath, inasmuch as he is dead in Adam and dead in himself and so dead to God; but there is in his mind and in his heart enmity against the revelation which is made of what God is in His character, in His righteousness, in His truth, in His grace and in His love. There is a decided opposition in every natural mind to that God Who is thus revealed in His own Word as a God in Christ. And the individual is never brought to welcome God as He is revealed in His Word, as He is made known as a God in Christ, till he is overcome as to his natural enmity; "compelled," by the force of evidence and the power of truth under the immediate agency of the Holy Spirit, to give up the reluctance of his own mind and heart and to be made captive to Christ.

I do not say but that many individuals may call themselves

Christians ; I do not say but that many may think highly of themselves as the lovers and worshippers of God, who have never experienced a change of heart or the power of divine grace in enlightening the mind and subduing the affections. But their opinion of themselves is one thing ; the truth as it is in Christ is another. And depend upon it, no individual is really brought out from a state of nature into a state of grace, without being made conscious of this fact, that he has been overcome by the testimony of God the Holy Spirit concerning his state, and led to yield up his natural opposition and ignorance, the natural enmity of human reason, to be made a new creature in Christ Jesus. Hence, notwithstanding so many individuals profess themselves to be worshippers of the true God, lovers of God in Christ, there are very few who really and truly love the truth as it is in Jesus. We know of old that our Lord rebuked the Pharisees, who professed themselves to be worshippers of this true God, as being the bitterest enemies to the revelation of that God in His own person, coming to seek and to save that which was lost. He was stigmatized continually by them as the friend of publicans and sinners. And so it is to the present hour. We might form Christs according to our own imagination—and there are many false Christs of human invention—but the true Christ, the Christ of God, is as much a stumbling-block to the Jews, and foolishness to the Greeks *now* as ever He was in the time of old. And it is only the triumph of the Holy Spirit, the power of divine truth, which overcomes the reluctancies of our nature and makes us willing to *come in* and to be found in Christ.

“Compel them to come in.” Except a man be thus born again he cannot see, he cannot enter, the Kingdom of God. Now, in close connection with this truth, it is the most consolatory implication—consolatory to the mind and the heart of all those whom the Holy Spirit is pleased to convince of sin—that the dispensation of divine grace, the very revelation of a God in Christ, is just suited to the condition of such sinners ; that a sinner, dead in sins, full of natural enmity against the truth of God, is the object of Christ’s grace and Christ’s gracious regard. Notwithstanding the Pharisee declaims against such a view of divine revelation, it is the grand point of such a revelation, it is the object which brought the Redeemer into the world ; it was the actual condition of the utter condemnation, the ruin, the misery, the alienation, the guiltiness, the pollution, and the helplessness of His children, which brought Him down from heaven’s glory to be the Man of Sorrows, to give Himself a sacrifice for the sins of His people, to send forth His Spirit to make that salvation known—a salvation brought home with power to the hearts of His redeemed—to bring them back to Himself.

Hence you will find continually how our Lord met the pride, the ignorance, the self-righteousness of the Pharisees in this very way, when they accused Him, either personally or in the persons of His disciples, with having intercourse with publicans and sinners. His

answer is : " They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice ; for I am not come to call the righteous, but sinners to repentance." He comes as the Physician suited to the disease of His patients, and He comes not only with full credentials from heaven, but with full power to carry out His purpose of grace and favour for the objects thereof, to seek, as well as to save, that which was lost, to initiate every step. There was no prospect of any return to His lost ones, they were in a state of alienation, their case required preventing mercy, that is, the grace of God first operating on them, ere they could take one step of return to the bosom of their God. And so it is that He deals with them continually in that character, as being in a state of absolute alienation from God, enemies in their minds by wicked works. And it is as sinners, as helpless sinners, as being righteously condemned, as being in a state of absolute rebellion, that He comes into contact with them, redeems them from their state of ruin through His blood, and makes them willing in the day of His power to be saved according to His own plan. And this plan is, that they must be *brought in*.

(To be continued.)

QUESTIONS PROPOUNDED IN HOLY WRIT.

" *Is anything too hard for the Lord ?* "—GENESIS xviii. 14.

THE circumstances surrounding the occasion of the Lord appearing to Abraham and to his wife Sarah, are fraught with events of great importance nationally and promises of spiritual blessings (see preceding chapter, *vv.* 15–22), from which we learn that the Lord had, previously to His asking Sarah the question contained in the text, promised Abraham a son, to be named Isaac, with whom He would establish " an everlasting covenant and with his seed after him."

Notice the beautiful significance of the name *the Lord gave to Sarah*, the meaning of which is "*Princess*," whilst her former name, Sarai, meant " my princess or contentious." A similar instance occurs in the case of Abraham ; his first name, Abram, simply meaning " father of Aram or exaltation," but the name the Lord gave him—Abraham—" father of a multitude of people or peoples." How much the names of grace excel those of nature.

In the contemplation of the sacred question the Lord put to Sarah, our poor finite understandings fail to compass the infinite glory, almighty power, and majesty of the Lord, the Eternal God, Jehovah—Father, Son, and Holy Ghost, one Lord, revealed to Isaiah in a heavenly vision (see Isaiah vi. 3).

" Holy, holy, holy, is the Lord of hosts : the whole earth is full of His glory."

The word of the Lord came to Jeremiah the prophet saying :

“Behold, I am the Lord, the God of all flesh: is there any thing too hard for Me?” (Jer. xxxii. 27).

In the preceding part of this chapter, verse 17, Jeremiah acknowledged the great truth that nothing is too hard for the Lord.

“Ah, Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee.”

Is it not blessedly true that the whole family of God by the power and blessing of the Holy Spirit also acknowledges that “nothing is too hard for the Lord”?

When the Lord promised a son to Abraham, Abraham did not at the time appear to have been favoured with the confidence of faith, for he laughed, and said unto God, “O that Ishmael might live before Thee” (see Gen. xvii. 17, 18). Sarah also laughed when the Lord promised that she should have a son, and it is remarkable that the meaning of the name of the son to be born, whom the Lord Himself named Isaac, is “laughter.”

In due time the Lord’s purposes concerning the birth of Isaac were fulfilled, and Abraham and Sarah both realized the mighty truth that there is nothing too hard for the Lord, the Almighty, Eternal, and Immutable Ruler of the Universe. The Lord’s gracious manifestation to Abraham and Sarah is a wonderful instance of His loving-kindness and tender mercies to His children, and of His marvellous condescension in appearing for them in the time of their need.

Notice further in connection with the divine record, that “the Lord appeared to him in the plains of Mamre.”

“And the Lord appeared to him in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.”

The question arises in the mind—Who were these “three men” there mentioned? It is remarkable that Abraham addresses them, “My Lord.” In offering an opinion the writer feels the sacredness and solemnity of the subject, but it certainly appears to be a marvellous manifestation of the three persons of the Godhead—Father, Son, and Holy Ghost.

Viewed in connection with the Lord’s promises to Abraham and Sarah, the pre-eminent themes of the question which the Lord asked Sarah are:—

1. The ineffable glory of Jehovah.
2. The Lord’s covenant of grace through our Lord and Saviour Jesus Christ in the redemption of all chosen in Him, and loved with an everlasting love by God the Father, and sanctified by God the Holy Ghost.
3. The certainty of the fulfilment of the Lord’s decrees.

“And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God” (xvii. 8).

The fulness and beauty of the Scriptures shine forth in this record of Abraham and Sarah, and in innumerable other places in God's most holy Word.

When by the power and blessing of the Holy Spirit our hearts are broken by a sense of His wondrous love in regeneration and sanctification, and by a sense of our oneness with our Lord and Saviour Jesus Christ, having been made partakers of the everlasting love of God our Heavenly Father, and having been chosen in Christ Jesus, then by precious faith we shall see all our sins—yea, sins inherited and sins past, present, and to come—atoned for by Him our Almighty Redeemer, Justifier, and Righteousness. Then shall we acknowledge with wonder, love, and praise, the profound truth, "Nothing is too hard for the Lord."

"Great Potentate, supremely wise,
The Maker of my soul,
Throughout the world Thy empire lies,
To rule without control.
Supreme in power to govern all
Who life from Thee receive;
The worthless sparrow ne'er can fall
Till Thou permission give.
Thy council shall for ever stand,
Though Nature's frame decays:
The hearts of men are in Thine hand,
To turn as Thou shalt please.
There's nothing then too hard for God,
He can and will perform;
He sits as King upon the flood,
And rules the raging storm." (John Kent.)

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

St. Leonards-on-Sea,
July, 1919.

EBENEZER CARR.

A GRACIOUS GOD.

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—ISAIAH LXV. 24.

WHAT are all the traditions of men in the professed worship of God, but vanity, a vanity that has culminated in the papacy—the Man of sin, the great, the chief Antichrist of the Gospel dispensation? Christ's past, present, and eternal verdict is upon it. "In vain they do worship Me, teaching for doctrines the commandments of men" (Matt. xv. 9).

What a hateful contrast is Rome's worship, full of the traditions of men, to the truth and simplicity of genuine Gospel worship as found

in Daniel the prophet. "To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him, neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets." "O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day." What a mercy to a poor sinner is shown unto him by a gracious God, when the Holy Spirit puts the substance of these words into his soul, and brings him in an approach unto God through the alone Mediator, Jesus. That this is true and acceptable worship there cannot be a doubt, for we have the prophet's own testimony to confirm it. "Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation . . . At the beginning of thy supplication the commandment came forth." And oh! what an answer of good words, and of comfortable words, to the elect of God for all time! Jehovah's ancient counsels in the Covenant of Grace were fulfilled and made good upon earth, at a day fixed, and at a time appointed to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness. Is there any room for these traditions of men and figments of Rome in that answer of God? "For the transgression of *My people* was He stricken." Where then is any room left for the self-inflicted lacerations of the vile papacy! God removed the iniquity of the land in one day (Zech. iii. 9). Where, then, is there any room left for their purgatory, or priest-pick-purse, as our reformers termed it? He made reconciliation for iniquity—or by the death of His own dear Son. He reconciled us for ever unto Himself, in which death the apostle John could perceive the love of God. There are times when it is given to the faith of God's elect to-day to see the same also. Where, then, is any room left for that "tradition of men," the popish mass, that depth of Satan, who was a liar from the beginning, and by the mass he continues to give the lie to God the Holy Ghost. Christ, by one sacrifice, once offered to bear the sins of many, hath put away sin by the sacrifice of Himself, and when He did so He cried with a loud voice, "It is finished."

The Lord brought in everlasting righteousness—to justify all His dear people from all things, for their (justifying) righteousness is of ME, saith the Lord. It is the great grant of heaven to them to undo their transgression in Adam, and all the fruits and effects of the fall in them.

Where, then, is any room left for sinners to say—"Christ's righteousness will not suffice except I add my own," or where is there any room for that rotten figment of the traditions of men—"works of supererogation"? Was there a cry or a groan in the heart of Jacob when he took of the stones of the place he lighted upon, and put them for his pillows and lay down to sleep? Or was it with him an entire fulfilment of Isaiah lxxv. 1? Well, in either case, what an abundant answer of peace, from his gracious God! "The land whereon

thou liest, to thee will I give it ; and to thy seed." Even so whilst David is *yet speaking* God hears and answers by declaring that He will in due time—in the fulness of time—make evident by the Incarnation and death of His own dear Son, that He has given the Church in Him all things that pertain to life and salvation, that all mediatorial fulness is in Him, and in Him alone, that the words spoken to Him in Psalm cx. expressed the purpose which He purposed in Himself in the settlements of grace to elect sinners of mankind in eternity past. Oh ! everlasting love of a gracious God in its height or depth ! Who hath first given to Him and it shall be recompensed unto him again ?

David at Ziklag, when it was burnt with fire, is another eminent example of the truth of this scripture. Aye, David perhaps had not considered much what his own sword did to the grief of many when he and his men went up and invaded the Geshurites, and the Gezrites and the Amalekites ; but now the sword has in God's holy providence come round to himself and made desolate all his company. Yet, desperate as matters are, it is given to him

"To call upon his God
And rest upon His name."

So he does, and so he proves that God is hearing him, and most fully answering all his petitions, and as well making good to him that other word, "For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. xvi. 9).

"Thou drewest near in the day that I called upon Thee," said Jeremiah. "Thou saidst, Fear not." That was a blessed after experience of the same man who said, "When I cry and shout, He shutteth out my prayer" (Lam. iii.).

And see in the Acts of the Apostles how a gracious God made good this gracious word, to the praying company in Mary's house, as given in chap. xii. God is hearing and answering all the while they are calling upon Him, even in spite of the latent unbelief of their hearts, bringing them into the companionship of Job. "If I called, and He had answered me ; yet would I not believe that He had hearkened unto my voice."

Oh ! gracious God, were it not that Thou art so, how could ever the many vast and high mountains of difficulty and unbelief flow down at Thy presence ? How could they become a plain ?

Birkenhead.

G. A.

THE matter of our Justification is Christ's satisfaction made to His Father. If it be asked, how can it stand with God's justice and holiness to pronounce us innocent when we are guilty ? the answer is that Christ having made satisfaction for our faults, God may, in equity and justice, pronounce us righteous. It is a just thing for a creditor to discharge a debtor of the debt when a satisfaction is made by the surety.—*Thomas Watson.*

THE RIVER OF THY PLEASURES.

PSALM xxxvi. 8.

WE hear much of pleasure in these God-forgetting days, and *what* pleasure? The "pleasures of this life," "pleasure on the earth." It is one of the characteristics of the last days that men shall be "lovers of pleasures more than lovers of God." I need not describe them. We are familiar with seeing and hearing of them around us. But we long for the deeper knowledge of the pleasures of and in God, and the pleasures of His people. For only that which pleases Him pleases them. May the Holy Spirit teach us as we muse upon this subject.

"They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." Who are "they" and "them"? "The children of men who put their trust under the shadow of Thy wings" (see the previous verse). They who put their trust in Him and His all-covering protection. "Thy wings" growing from His body. The trusting ones are under His shadow, nestling close to Himself. "We creep in under our Lord's wings in the great shower, and the water cannot come through those wings," wrote Rutherford in one of his letters. We read in several places of the refuge under the shadow of His wings. And the people who thus trust are indicated by "they" and "them." What is the result? "They shall be abundantly satisfied with the fatness of thy house." *Abundantly* satisfied. The Lord is not sparing in His gifts. "I know my Lord is no niggard," one of His servants wrote, "and Thou shalt make them drink of the river of Thy pleasures." We shall be abundantly satisfied, but He has more in store even then. There is not only ample provision but pleasure, not only sustenance but joy also. Overwhelmed we may say, "Oh, Lord, this is more, far, *far* more than we ever imagined." We hesitate to take more, but "Thou shalt *make* them drink." I daresay many of my readers have known the *compulsory* hospitality of warm-hearted friends who will take no denial. They press more upon them, and the Lord is not content with His dear family circle sipping. He makes them *drink*, as in another sweet passage in the Song of songs He says, "Eat, O friends; drink, yea, drink *abundantly*, O beloved." Note, further, He does not say "Drink of the cup of His pleasure," but "Drink of the *river*." The river is full and deep and ever flowing.

Let us observe it is the river of *His* pleasures, God's pleasures. He shares *our* joys, even if very small, and He makes us drink of His pleasures, which are very deep, very sweet, very constant, and very real.

This brings us to ask, "What are His pleasures?" We have not been told all. We could never grasp all. The finite cannot hold the infinite. But we have been told *some* of them. This is one, "The Lord taketh pleasure in His people." This is written of them in their joy when they *praise* Him (Psa. cxlix. 4). His pleasure is

the praise of His people, yes, and in His people themselves too. Dear reader, do you discern something in this of the coming joy when you shall share His pleasure in His people? Even here you rejoice in their conversation, their oneness with Him, but there are many who have passed into "the yonder side of crosses"—with Him there, and you with Him here. You and they form *His* pleasure. Just think of it—think of it till your heart is suffused with adoring wonder and cheer, and with love to the pleasure Sharer and the pleasure Giver. Then do link with this the precious well-known passage from Isaiah liii., "The pleasure of the Lord shall prosper in His hand"—the hand of the Redeemer Christ Jesus. It pleased the Lord to bruise Him. He became the Substitute for sin—and in His hand, in His person, the Father is ever well-pleased. I would fain emphasize the fact again and again that *only viewed in Christ* are we a pleasure to the Lord—not in ourselves or for ourselves. "We are unto God a sweet savour of *Christ*" (2 Cor. ii. 15), since we are redeemed with *His* precious blood. For we read in Eph. v., "Christ also hath loved us, and hath given *Himself* for us an offering and a sacrifice to God, for a sweet-smelling savour." Do note the two passages, *Himself* for us an offering, a sacrifice for a sweet-smelling savour unto God—we are unto God a sweet savour of *Christ*. Thus the *pleasure* of the Lord shall prosper in *His* hand, and *only* there.

"He hath pleasure in the prosperity of His servant," and that prosperity wrought by the hand of Christ. "The Lord is well pleased for *His* righteousness sake." Prosperity is a word that implies success. It is derived from two Latin words, "pro," according to, and "spes," hope. Then what constitutes prosperity? "*Thou* art my hope." "The Lord will be the hope of His people" (Joel iii. 16). And in their prosperity He taketh pleasure. Again, the pleasure of the Lord shall prosper in *His* hand. This is the redemption of His people in Christ. "When Thou shalt make *His* soul an offering for sin," the pleasure of the Lord shall prosper in His hand, for in Him He is well pleased. "This is My beloved Son *in Whom* I am well pleased." Link this pleasure, dear reader, with the pleasure of His people and the prosperity of His people. See in the chain how all the Lord's pleasure is concentrated in His people seen *in* His beloved Son.

Let us also ever remember the song of the elders before the throne in heaven. "Thou hast created all things, and for *Thy* pleasure they are and were created." The main purpose of existence therefore is the pleasure of the Lord. "This people have I formed for Myself." This is our high privilege and position. "Ye ought to please God" was St. Paul's exhortation. "Without faith it is impossible to please God." This again reverts to Christ, Who is the Object of the living, loving faith which rests all on Him and in Him.

We find, too, that He has "pleasure in uprightness." He is "not a God that hath pleasure in wickedness." He watches all, "His eyes behold and His eyelids try (scan closely) the children of men." Our Lord Jesus when on earth said, "I do *always* those things that

please Him," a statement which the Father ratified when at the baptism of His Son He testified from heaven, "My beloved Son in Whom I am well pleased." We, too, ought so to walk as to please God.

Two more thoughts on His pleasure—one uttered by the Lover of our souls. "It is your Father's good pleasure to give you the kingdom," that is, to "translate us into the kingdom of His dear Son," or as it is in the margin, "the Son of His love" (Col. i. 13). Doth He not make us to drink of the *river* of His pleasures indeed "that goeth down sweetly"; for He knoweth how to fill the heart with joy and the mouth with singing. To *give* you the kingdom—it is not fought for, or worked for. It has been purchased by Another and is *given*—given *freely*. "Let him take the water of life freely."

Then we read as a crowning joy, "At Thy right hand are pleasures for evermore." Connect with this passage the dying vision of Stephen: "I see . . . the Son of man standing on the right hand of God," and the words of St. Paul in Rom. viii., "Christ, Who is even at the right hand of God," and his words in Eph. i. 20, "set Him (Christ) at His own right hand in heavenly places," and again (Col. iii. 1), "Christ sitteth at the right hand of God."

Now, dear reader, we read in Psa. xlv. 9 that the queen stood on the right hand in gold of Ophir. The queen typifies the bride, the ransomed Church of God. Ah! what a *glad* eternity! Christ, Who loved the Church and gave Himself for her, and His blood-bought Bride *together* at the right hand of God. So indeed we may exclaim with adoring heart rapture, "At Thy right hand are pleasures for evermore."

"At the Lord's right Hand there are pleasures,
There are treasures for evermore—
In the depths of Thy glory are treasures,
A measureless, priceless store.
O God, we have shared Thy pleasures,
Thy treasures of countless price,
Those joys that no thought can measure,
For all are Christ."

NETTIE.

THE "ONE FAITH,"

EPHESIANS iv. 5.

(Concluded from page 410.)

AGAIN, if "the natural man receiveth not the things of the Spirit of God . . . neither can he know them; because they are spiritually discerned," how can he possess naturally that which in his natural, carnal condition, he is unable to receive? (See 1 Cor. ii. 14). The penalty that God appointed for disobedience in the case of our first parents was death: "Thou shalt surely die" (Gen. ii. 17). And it was so. They ceased to bear the image and likeness of God in which

they were created, and became, in their fallen condition, what their offspring is now—dead! agreeably with Paul's words to his Ephesian converts: "And you . . . who *were dead* in trespasses and sins" (Eph. ii. 1), sins engendered and committed; dead to the truth and righteousness, and without power to seek to attain to either; as manifestly shown in Adam's first-born son, Cain, whom Adam begat in his own likeness. The only way back, therefore, to truth and righteousness is *in being made conformable to the image of God's dear Son, in regeneration of the Holy Spirit*, Who, Himself knowing no sin, was made sin for us, that we might be made the righteousness of God in Him; "that *He might be the firstborn* among (or in) many brethren" (Rom. viii. 29).

It is affirmed, "That the very essence of Christianity is, that man can himself will to be free in action and thought, and that every disinterested passion is love that leads to a knowledge of God." We reply that the essence of Christianity is the Spirit of Christ Who came into the world in pursuance of His Covenant undertaking to *save sinners*, not those *who will* to save themselves. He came not to call the righteous—those who professed to be so—but sinners—who *felt themselves to be sinners*—to repentance. God said to Moses, "*I will have mercy upon whom I will have mercy.*" "So then," wrote Paul, "it is not of him that willeth . . . but of God that sheweth mercy" (Rom. ix. 15, 16). And in Chap. vii. 18, Paul, writing from experience, said, "I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me (as a converted man), but *how to perform that which is good I find not.*" (See also 2 Cor. iii. 5).

We see then that Christianity is directly opposed to the fatal assumption that natural man can himself *will* to be free in action and thought through love.

The very essence or *being* of Christianity indicates a *need on man's part*, who in his fallen condition *is a sinner condemned*, and must have remained a condemned sinner to the end, had not a remedy—an Atonement—been provided in Jesus Christ, "the Lamb slain from the foundation of the world." "Disinterested passion," or carnal Platonic affection and kindness, is quite possible to human nature in appearance, but we can never certify the inward reality. And in no circumstances is it a love that leads to a knowledge of God. All love that leads to God must come from God. It is heaven-born. "We love Him because *He first loved us*" (1 John iv. 19). "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (v. 10).

The teaching of Jesus was, and is, a mystery to the world, and to all who are of the spirit of the world; and must remain a mystery unless, by the mercy and goodness of God in Christ, men are given through the Holy Spirit an understanding to understand the Scriptures; for to teach is one thing, to give understanding is quite another. Moreover, it is of God the Holy Spirit that any man is made willing to do His will as also to know of the doctrine whether it be of God.

In conclusion, we would again deeply impress on all, who through the grace and mercy of God, have been brought to know the truth, as revealed by the Holy Spirit in the Scriptures, and have felt the power, or efficacy, of Christ's death and resurrection in their own souls; that they should contend earnestly for "the faith once delivered to the saints," and especially in respect of the deadly errors to which we have referred.

"A debtor to mercy alone,
Of Covenant mercy I sing.
Nor fear with Thy Righteousness on,
My person and offerings to bring:
The terrors of law and of God
With me can have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from view."

Suffolk.

E. H.

THE "GOSPEL MAGAZINE" FUND.

TO OUR READERS.

THE Trustees of the GOSPEL MAGAZINE are very thankful to God to find that the Balance Sheet for the year 1918 indicates that the response to their appeal has met the needs arising out of the greatly increased cost of printing. They unite in warmly thanking their many friends, rich and poor alike, for their liberal donations. They rejoice, too, that the circulation of the MAGAZINE is being maintained. They are obliged, however, to inform the readers that the need for their *regular annual donations* is as great as ever. *A further heavy increase in the cost of printing began with the July issue.* This has been caused by a further rise in wages.

Our expenditure is also greatly increased by the rise in the cost of postage—each copy sent out costing three halfpence for postage. As a fact, the Magazine is being sold considerably below cost price.

The Trustees, however, desire to avoid raising the price of the MAGAZINE, relying still on the faithfulness of their Covenant God and the continued generosity of our many readers.

Donations and annual contributions may be sent as before to the publisher, Mr. Samuel Arnold, 74, Strand, London, W.C.2, or to the Editor.

The Trustees very gratefully acknowledge the receipt of the following sums:—

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NOTES OF A VOYAGE TO CANADA.

My dear friend, our beloved Editor, suggested that I should write a few notes of my voyage to Canada, for the GOSPEL MAGAZINE, and this I will endeavour to do, the Lord enabling.

But, first of all, I must testify to the Lord's goodness in supplying the means for this long and expensive journey, when the fares are so much higher than before the war. In spite of the difficult times of the last five years, the Lord has abundantly provided, and the assurance of His apostle has been fulfilled: "My God shall supply all your need." And so it has been throughout our pilgrimage journey, has it not, beloved readers, leading us to express the confidence of the Christian poet:—

"He who hath helped me hitherto,
Will help me all my journey through;
And give me daily cause to raise
Fresh Ebenezers to His praise."

Saturday, Aug. 16.—Alas, that when trying circumstances arise, we should be torn by unbelieving fears, as God's dear children are sometimes. But these experiences do but serve to strengthen their faith, when they find the Lord again and again appearing for their help and deliverance. Truly, He is "the God of deliverances." "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in His excellency on the sky" (Deut. xxxiii. 26).

An hour or two after coming on board, my dear wife discovered that one of her cabin packages was missing, containing the things she most needed for the voyage. On speaking to one of the ship's officers, he expressed the fear that it had been put into the "hold," and if so, would not be recovered until landing at Montreal. An hour or so passed without any prospect of its being found, and all the time a stream of passengers were coming aboard, and quantities of baggage being shipped. Although, naturally, very anxious about the matter, I lifted up my heart to the Lord. Shortly afterwards, the chief steward, seeing me, asked if the package had been found, and as I replied in the negative, he sent a cabin boy with me to the place where the baggage was being received and sorted. The man spoken to said he believed he remembered seeing my name on a package, and took me, almost at once, to the place where it was, it having been mis-sorted. "Is anything too hard for the Lord?" No, nothing is too hard for the Lord, or too insignificant for His notice, on behalf of His people. "The very hairs of your head are all numbered" (Matt. x. 30).

Sunday, Aug. 17.—Spent a quiet day, and though suffering a little from mal-de-mer, passed the afternoon in writing out notes of a sermon for the GOSPEL MAGAZINE. May the Lord graciously own and bless whatever is written according to His will and word. Divine service was held in the ship's saloon this morning. One longed to hear the certain sound of "the Gospel of the grace of God," but how seldom is it heard, anywhere, now, from Church of England ministers,

though clearly set forth in the Church's articles of faith. A Christian lady to whom I refer later on in these notes, told me of the ministry of a faithful pastor at a Church in Suffolk, which she attended. He had had an illuminated text placed on the wall behind the pulpit, viz. : " Woe is unto me, if I preach not the Gospel " ! (1 Cor. ix. 16). In the course of time this pastor was removed, and his successor did not preach the Gospel ! The lady spoke of the solemnity of seeing the text referred to behind the preacher, silently condemning him.

My dear wife is suffering to-day, and is remaining in her berth, which causes me some anxiety, though I try to act on the sweet word, sent me a day or two ago by a Christian friend, which I pass on to the readers of the GOSPEL MAGAZINE. " Be not afraid . . . for the Lord shall be thy confidence, and keep thy foot " (Prov. iii. 25, 26). " He will not suffer thy foot to be moved " (Psa. cxxi. 3).

" Trust Him when dark doubts assail thee,
Trust Him when thy strength is small ;
Trust Him when to simply trust Him
Seems the hardest thing of all."

My wife and myself are in separate state rooms, which is a trial ! We had prayed about it, but tried in vain to get this altered. Still, our gracious God has, no doubt, some wise purpose in withholding an answer to our request such as we desired.

Monday, Aug. 18.—My wife is reported a little better this morning, praise the Lord. The past night was very rough, and one's sleep was a good deal disturbed by sounds which, not knowing the cause of them, were more or less alarming. How weak is our faith ! But, as already quoted,

" Trust Him when thy strength is small."

Tuesday, Aug. 19.—Last night was calm, and I slept well. This morning is fine, though still rather cold. My wife is, through mercy, better, and able to leave her cabin. I have had a delightful experience this morning in meeting with one of the Lord's people, who are " the excellent of the earth." The lady alluded to seemed drawn to my dear wife and myself, and it was not very long before we discovered that we knew, by grace, the same Lord and Saviour, and loved the same precious truths of the Word of God. Her father, she told me, was a reader of the GOSPEL MAGAZINE, and she expressed the desire to see it again, and I hope to send her a copy to her home in Ontario, Canada. We both felt what a real thing is the communion of saints, and the scripture, " We know that we have passed from death unto life, because we love the brethren," was quoted and dwelt upon. Referring to the loss of our dear son in 1916, and the severe trial attending it, she recited the lines :—

" Trials make the promise sweet ;
Trials give new life to prayer ;
Trials bring me to His feet ;
Lay me low and keep me there."

She, too, had sons engaged in the late war, and one has lost his health, and is suffering from tuberculosis. Let us, beloved readers, remember him in prayer, as led.

This lady told me that during her recent stay in England she had visited Olney, and stood by the grave of John Newton, and that she had also sat in John Bunyan's chair at Bedford.

Ah ! it was no *chance* meeting this ! "Luck, chance, and fortune," said an old Divine, "are the Trinity of fools." No, it was, doubtless, the leading of the Holy Spirit, as a help by the way, and for the strengthening of the faith of the writer of these notes, and, I trust, with God's blessing, of those who may read them.

Let us remember for our comfort, in these dark days, the words of the prophet Malachi : "Then they that feared the Lord spake often one to another ; and the Lord hearkened, and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up My jewels ; and I will spare them, as a man spareth his own son that serveth him."

ROBERT J. NOYES.

[We are much interested in reading Mr. Noyes' account of the godly lady whose father was a reader of the GOSPEL MAGAZINE. We fervently hope that the lady will become a regular reader herself, and that she may be used to encourage others in Ontario to send 6s. a year to our publisher, Mr. Samuel Arnold, 74, Strand, London, W.C.2, who will then forward the MAGAZINE post free.—EDITOR.]

"THAT WHICH HE REQUESTED."

MRS. CLYMER (some of us had the privilege of knowing her—at one time she wrote to the GOSPEL MAGAZINE) was fond of predicting, "When I see Peter, I'll say to him, 'O Peter, I *was* sorry when you denied the Lord.'" Whether she really will, remains to be known when her mortal, and Peter's, have put on immortality and they look one another in the face. Sorrow *then* will have fled away : if it exists at all, it will be as waters that fail in word and memory only. But she never could be sorry as Peter was himself. Probably it did not cost her one tear, while only the Lord and the disciple knew the bitterness of the strong man's weeping. How warm his love had been, how spontaneous and real his intention, that though all men forsook Jesus, he never would. Suppose it had been so—that John, James, the whole of the twelve and all the others, had turned their backs in the time of trial, and Peter only had remained constant and faithful to the end—can we imagine with the least experience of our own hearts, which are the same as his was (not worse, though we might reasonably think so)—that there would have been no self-commendation and self-satisfaction mingled with his distress ? But now, except for the more conspicuous failure, there was nothing to

distinguish him from the rest. He was "not better than his fathers." The fact must ever remain that he had been ashamed and afraid to own Christ. But the Lord turned and looked upon him, and his heart flowed down with that repentance that makes the angels glad. Would not Mrs. Clymer be glad with them, and would not Peter himself, looking off from his own reputation, rejoice to think that *now*, Christ would have more praise and more love than ever before, from his chastened, forgiven, and renewed soul. He would be glad, with a joy sacred to saints, that the Lord should have greater glory and himself less, through that sin that meant sorrow and death to the One, sorrow and life to the other. He had made large demands on divine leading and teaching when he so earnestly made such a profession of love, and his word was tried in the fire. So it was with John the Baptist. "Behold the Lamb of God . . . He must increase, but I must decrease"—decrease above all he asked or thought, till liberty and life were taken from him, and his own disciples, instead of being built up by his ministry, were the messengers of his fears. We all know what John Newton's desire was, that he might grow in faith and hope and every grace, and we know that the answer came in the whirlwind and the storm. His prayer must have been one of those which burn in the spirit "or ever we are aware," and for the time being put every other request into the shade. There was a dear living soul who felt how blessed it would be to have a marked spirit of prayer, and she found out shortly afterwards in providential straits, that the Lord thought so too, but reserved to Himself the right to choose what the prayer should be about. Would not her coveting such a good thing—John Newton's petition, the Baptist's aspiration—all be the working of Him Who makes intercession according to the will of God, in the hearts of His people and without any sort of co-operation or energy on their part. "It is God that worketh" in them, and sooner or later His works will end in "the lifting of Jesus on high," and in the profit and joy of His children. Jesus said that He had prayed for Peter that his faith might not fail. How safe he was then—even in the maulings of Satan. How happy in the afterward when he could thank God with a contrite heart such as the self-righteous have never possessed. "Let them that suffer according to the will of God"—in answer, it may be, to a prayer wrought in them "according to His mighty power"—commit the keeping of their souls into Him as unto a faithful Creator, the One who made and will save them for His own name's sake. Let them not think it strange concerning the fiery trial. Their faith, hope, and love will abide all its heat; but as Peter said, "Let them rejoice in that they are made partakers of Christ's sufferings, and when His glory appears they shall be glad with exceeding joy."

FOLLOWER-ON.

GOD is so just and holy a judge that, having once justified His people, He will never condemn them.—*Thomas Watson.*

THE SINNER'S REFUGE.

SEE where it smokes along the sounding plain,
 Blown all aslant, a driving, dashing rain,
 Peal after peal redoubling all around,
 Shakes it again and faster to the ground ;
 Now, flashing wide, now glancing as in play,
 Swift beyond thought the lightnings dart away.
 Ere yet it came the traveller urged his steed,
 And hurried, but with unsuccessful speed ;
 Now drench'd throughout, and hopeless of his case,
 He drops the rein, and leaves him to his pace.
 Suppose, unlook'd for in a scene so rude,
 Long hid by interposing hill or wood,
 Some mansion neat and elegantly dress'd,
 By some kind hospitable heart possess'd,
 Offer him warmth, security, and rest ;
 Think, with what pleasure, safe, and at his ease,
 He hears the tempest howling in the trees,
 What glowing thanks his lips and heart employ,
 While danger past is turn'd to present joy.

So fares it with the sinner, when he feels
 A growing dread of vengeance at his heels :
 His conscience, like a glassy lake before,
 Lash'd into foaming waves, begins to roar ;
 The law grown clamorous, though silent long,
 Arraigns him, charges him with every wrong,
 Asserts the right of his offended Lord,
 And death, or restitution, is the word :
 The last impossible, he fears the first,
 And, having well deserved, expects the worst.
 Then welcome refuge and a peaceful home,
 Oh for a shelter from the wrath to come !
 Crush me, ye rocks ! ye falling mountains, hide !
 Or bury me in ocean's angry tide !—
 The scrutiny of those all-seeing eyes
 I dare not—And you need not, God replies ;
 The remedy you want I freely give ;
 The Book shall teach you—read, believe, and live !
 'Tis done—the raging storm is heard no more,
 Mercy receives him on her peaceful shore,
 And Justice, guardian of the dread command,
 Drops the red vengeance from his willing hand,
 A soul redeem'd demands a life of praise ;
 Hence the complexion of his future days,
 Hence a demeanour holy and unspeck'd,
 And the world's hatred, as its sure effect.—*Cowper.*

"YE HAVE NOT LOOKED UNTO THE MAKER THEREOF."

MANY things change. Some things alter with great rapidity. Public opinion is a notable instance of this. Other things there are which change, but so slowly as to be almost imperceptible. Stand on the seashore on a rough day, when the wind is blowing a gale. Is there change then? Why! the water is not still for a moment. It rises in great volumes, beyond the limit of man's gaze, and hurls itself along until broken into a thousand liquid gems upon the wild craggy rocks that seem to guard our shore. Wait a day or two and then visit the same spot. What a change! The sun shines, the wind has disappeared, the waters scarcely move. The picture is now one of almost perfect calm. Does not the foregoing illustrate in some measure the condition of things around us to-day? There are storms and calms, and as on the sea a well-built vessel can ride at anchor—supposing the anchor be sure and the anchorage ground suitable—as safely amidst the raging of the waves as when the sea is calm, so those whose hope is fixed upon the Lord Jesus (Heb. vi. 19) are enabled to weather the storm and will be convoyed safely into the haven of rest at last. Although the outward aspect of the sea may change so that at one time it may be incontrollably rough and at another time peacefully calm, yet it is the same sea. The constitution of the sea does not alter, though its outward aspect does.

In like manner the outward actions of the human heart may change, but the inward reality remains unaltered. The heart is the same now as when the Holy Spirit inspired Jeremiah to write, "The heart is deceitful above all things and desperately wicked: who can know it?" (Jer. xvii. 9).

If left to itself the human heart does not improve. It learns not to make itself better, and it forgets no evil. It is true that outward circumstances and natural temperament may seem to produce an improvement, but let these be withdrawn and it is at once seen that "as in water face answereth to face, so the heart of man to man" (Prov. xxvii. 19). These thoughts are presented here as they seem to emphasize the fact that as men were in the days of Isaiah so are they now. God's complaint was that Judah looked to mere externals instead of to Him, the great and almighty Giver of outward benefits. "Ye made also a ditch between the two walls for the water of the old pool, but ye have not looked unto the Maker thereof, neither had respect unto Him that fashioned it long ago" (Isa. xxii. 11).

Jerusalem was threatened. A hostile army was about to attack it. The inhabitants and their leaders did not take to heart that the judgment was from God. To some extent they realized their danger, but at the same time they faced the matter very light-heartedly (see vv. 12-14). They very properly took means to defend the city, but all the steps they took were based upon mere human wisdom. The effect of filling the space between the two walls was to provide themselves with water whilst at the same time depriving the enemy of it,

and further, it would seem as though this water formed a vast moat round the city. A wonderful scheme and eminently wise and proper in itself, but the whole plan was futile, for it rested upon mere human defence, and utterly ignored God.

Judah and Israel were not at liberty to act as other nations. They had—from the very first—great and distinguished privileges conferred upon them. They held the land they occupied upon condition of outward obedience to God, and open confession of His Name. So long as they conformed to the conditions, God undertook to protect them and provide for them. Nay, more, God watched over them so carefully and lovingly that whenever there was a tendency, in either Israel or Judah, to depart from Him, He sent warnings to recall them to their allegiance. God's love to His people was so great that He was not willing they should lose their advantages and blessings without being very solemnly urged to bethink themselves and repent and return to Him.

In spite of all God's entreaties the people had determined to go their own way, and now God sent them His prophet to tell them why ruin was about to befall them. They had departed from Him, they had set up their own human wisdom in His place, they had determined to follow the ways of other nations in the pursuit of pleasure and self-indulgence, and in so doing they had forgotten Him Who had chosen Jerusalem and watched over it; Who had created the water to which they now trusted for defence; and Who was the Author of the judgment which was about to descend upon them. "He that hearkeneth unto (the) counsel (of God) is wise" (Prov. xii. 15).

"O Israel, return unto the Lord thy God" (Hosea xiv. 1). Read Zephaniah ii. 3.

P. I. B.

A SUNDAY SCHOOL EPISODE.

FOR THE YOUNG.

RECENTLY I went down to our little village Sunday school and gave the scholars a little talk. The oldest scholar present was about eleven years old. I commenced my talk by getting the youngest children to repeat some texts they had been learning, beginning with the letters of the alphabet. The first was, "All have sinned and come short of the glory of God." The second was, "Behold the Lamb of God which taketh away the sin of the world." The third was, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." The fourth was, "Delight thyself in the Lord." While I was talking simply about these texts of Scripture, one of the boys suddenly interrupted me and said, "Mr. — doesn't believe in God and he doesn't believe in Jesus Christ." Another little fellow joined in and said, "No, he doesn't believe in anything." Then the first boy, referring to another man, went on to say, "Mr. — doesn't believe in Jesus Christ MUCH." "Oh," I said, "I am sorry to hear that any one does not

believe in God. Who told you all this about these men?" "So and so told me, and he said to the first man, 'Why don't you believe in God?' and he said, 'Because I don't.' 'Well then you ought to.'" "Well," I said, "that is very sad indeed. Do you know what the Bible calls a man who says 'there is no God?'" No answer came. "Well, just look at the fourteenth Psalm and the first verse." The psalm was found and one of the children read out, 'The fool hath said in his heart, There is no God.'

"What does that verse call the man who does not believe there is a God?" "A fool," was the answer, "What does fool mean?" I asked. A little boy of seven answered, "Silly." "Yes," I said, "a man who says there is no God is silly, foolish. You would think a man was foolish if he said, 'There was no builder.' Because you know that if there is a school or a house, there must have been a builder. A school could not build itself. So when you look at the trees, the flowers, and the sun, moon and stars, and when you see men, women, and children walking about, you know some one must have made or created them. Now I will tell you a story of a man who said there was no God. He was on board a ship, going to America, and a terrible storm arose, and it seemed as if the ship would be sunk and all the people on board would be drowned. What do you think the man who said he didn't believe there was a God did then?" "He prayed," was the answer. "To whom did he pray?" I asked. "To God," was the reply. "Ah, yes," I said. "He prayed to the God whose existence he had before denied. He did this when he thought he was going to die."

"Now I will tell you another story about a man who said there is no God. He once wrote over the mantelpiece the words: '*God is nowhere.*' Soon afterwards his little girl came in and she looked at what her father had written, and read it out in this way: '*God is now here.*'"

The children were much struck and impressed by this last incident, and saw its force. One of the boys said it reminded him of a man who went out to steal cabbages. He had his little boy with him. Before stealing, however, he looked this way and that way to see if any one was near. His little boy said, "Father, there is one way you have not looked. You have not looked up." Then the father realized that God was watching, and he was afraid to steal the cabbages. I had told this story to the children many months before, and this boy remembered it. I hope the young readers of the GOSPEL MAGAZINE will learn the four texts which begin with the first four letters of the alphabet—A, B, C, and D. I hope, too, that the Holy Spirit will make them to feel that they have sinned, and lead them to come to the Lord Jesus Christ, so that He may give them rest from the burden of their sins. Christian fathers and mothers are glad if they see their children delighting themselves in the Lord, as the fourth of the texts says.—THE EDITOR.

HE who notices God's mercy will never be without a mercy to notice.—C. H. Spurgeon.

Correspondence.

TITHE THANKOFFERINGS.

To the Editor of THE GOSPEL MAGAZINE.

DEAR MR. HOUGHTON,—

GOSPEL MAGAZINE	£5	0	0
Mr. D. Catt, for Bible Distribution	3	0	0
Scripture Gift Mission	2	0	0
	<hr/>		
	£10	0	0

Please pass on the above as Tithe Thankofferings. As a lover of the truth I should be sorry to miss the good old GOSPEL MAGAZINE for want of requisite funds to keep it going.

“BENJAMIN B. C.”

[Letters such as the above are very cheering. We hope many more may use a portion of their tithe to help forward the work of our MAGAZINE, as well as other departments of the Lord's work.—EDITOR.]

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of THE GOSPEL MAGAZINE.

DEAR FRIEND,—A Missionary writes, “The parcels of books and magazines came safely to hand this morning. I can hardly express my gratitude for such a gift. I was only looking the other day at our diminishing stock, wondering how we would get more, and now the dear Master has sent us just what we required. We are most grateful to the Lord and to you His servant.” Such workers require constant help, and we look to our friends to enable us to respond to their calls,

Yours sincerely,

6, *Stirling Road, Bath Road,*
Bristol, Sept. 1st, 1919.

R. E. BRIDER.

CHRIST'S SAVING POWER.

A BRAND exposed to Tophet's flame,
A wretch polluted much with crime,
Has heard that Jesu's saving name
And blood can cleanse such sin as mine.

Yes, bless the Lord, His life He gave
For sin and sinners such as you;
He came in love all such to save
And what He promised He will do.

S. F. MCKEE.

Protestant Beacon.**THE CHURCH, AND THE CHURCHES.**

BY THE REV. J. W. DANCE, OF LEAMINGTON SPA.

TO-DAY, the newspaper is a great power in the land, with very mixed results. With multitudes it is almost the only literature studied weekdays and Sundays. It saves people the trouble of thinking, forms their opinions for them, and just sways them in whatever direction it pleases, with the result that whilst much service is rendered to the public, it opens also an unlimited field for mischief. The man who has not relinquished his habit of thought and observation will be well advised to note carefully these effects. So powerful is this agency that every party formed feels it necessary to possess its own newspaper to reach the public. There is no subject left untouched, and it discusses politics, religion, and amusements with equal ease. Upon religious subjects it usually takes a twofold line: one is to make attacks upon Puritanism, which seems to be like the proverbial "red rag to the bull"; and the other to attack the Churches for not rising to some particular branch of political activity.

Froude, in his *Essays*, mentions this as being a feature in his day, and the late terrible war has furnished fresh occasion along this line. It is not our intention to defend the Churches, but we may observe that this kind of attack savours largely of empty expediency. Seeing that the world has long succeeded in permeating the Churches with its own spirit and ways, it strikes one as rather mean to belabour the work of its own hands. The 19th Article of Religion says, "As the Churches of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living, and manner of ceremonies, but also in matters of faith." To-day, we may justly add, so also hath the Church of England erred, for though its standard of doctrine as laid down in the 39 Articles is eminently scriptural, yet its ministers who have subscribed those Articles have by their teaching and practices so widely departed from that standard, that it is impossible to recognize any likeness between the model and the form presented for the people's acceptance; nor, unless we are greatly mistaken, can anything more favourable be said of the Nonconformist Churches, as a comparison of their trust deeds with their present-day teaching and practice will demonstrate. Such must have been the conclusion of one of their most eminent ministers, the late C. H. Spurgeon, who but a little before his death raised his protest against what he described as the "down-grade movement." We have had many expressions of grief from Nonconformists at the change which has come over their Churches, only paralleled by that of Churchmen who have lived to see the Established Church become a stronghold of idolatry and the source of most pernicious doctrines.

The great mistake of the world, and of a great many professing

Christians, is that of confounding the Churches with the "Church of God." Generally speaking, the Churches are simply convenient organizations, merely differing in details of government; more so of government than teaching, for however great may be the apparent difference of ceremonies, the actual difference of teaching is of the thinnest possible kind. It matters little whether a service be liturgical or non-liturgical, whether a certain order of ministers be insisted upon or repudiated, whether certain forms and postures be observed or not; but it does matter a great deal what the result of these differences may be when their exponent enters the pulpit, for then we learn whether salvation is of the Lord, or the result of human endeavour.

Men are often carried away by their own particular denomination. We have met men who, protesting against Rome, have insisted that no Nonconformist could be right. In their view, the Church of England is the only possible way of life, and we have met men who, attached to some particular Nonconformist church, have practically declared of the Church of England, "Can any good thing come out of Nazareth?" These feelings are strong, and surely militate against one of the constantly broached subjects of the day, viz., the reunion of the Churches. The Anglican, or Anglo-Catholic, as the subverter of the Church of England loves to describe himself, longs for reunion with Rome, and Rome tells him he is but a layman, and a heretic to boot. The Anglican loves a Nonconformist as a cat loves mustard, and though time and its attendant changes have set them all in a race for popular favour, they have not materially altered the grounds of their sectional differences.

The natural claim of these Churches is that they each represent the "Church of God" on earth, from the proud Pontiffs of that body whose history is written in the blood of the saints shed by them, to the smallest sect which claims the right to call itself a Church; but the identification of these earthly organizations with the "Church of God" is not, and cannot be, absolute. There may be a claim in degree or measure, and that is decided by conformity in teaching and practice with Holy Scripture. It is a good and wholesome rule laid down in the 20th Article of Religion, "The Church hath power to decree Rites and Ceremonies, and authority in controversies of faith: and yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture that it be repugnant to another."

It would be quite possible for a man, given sufficient length of life, to belong to all these Churches in turn, and yet finish up without any real evidence of being a member of the "Church of God," for the simple reason that none of the authorities with whom the admission rests is infallible; they can but take the applicant at his own valuation as expressed in the confession of faith required of him.

The "Church of God" stands upon an entirely different foundation. It has but one principle to guide its way, viz., "The truth of God."

It is as incapable of failure as its Divine Master, properly fulfilling its function as God's witness.

The world is content for the moment through the press to blame the Churches, but its attitude to the "Church of God" is unchangeable hatred. It cannot understand this Church, so it has ever persecuted it in the hope of finally getting rid of it. Hitherto, the world has bent its energies, employed its learning and its wit, in vain; but when the Church of God does take its departure from this earth, as it will, the world is destined to face its fixed and unalterable doom.

We never meet with the word "Church" in our version of the Old Testament, though it is so common in the New Testament. The same word is, however, used in the Greek version of the Old Testament, e.g., Heb. ii. 12, which is a quotation from Psa. xxii. 22: "I will declare Thy name unto my brethren, in the midst of the Church will I sing unto Thee." That the Church existed in the Old Testament, though not so called there, is evident, for we have Stephen saying, "This is he that was with the Church in the wilderness with the angel which spake to him in the mount Sina" (Acts vii. 38); and for good reason, the Greek word is the substantive form of the verb "to call out," or "to call forth," supplying us also with the words "chosen," "elect," etc. There can be no question that Israel was "called out," for we have the expression in Hosea xi. 1: "Out of Egypt have I called my son," and then of Israel's Redeemer (Matt. ii. 15). Equally true is it of the Church of the New Testament, for at the Council of Jerusalem we read, "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, *to take out of them* a people for His Name . . . that the residue of men might seek after the Lord, and all the Gentiles, *upon whom my name is called*, saith the Lord, Who doeth all these things" (Acts xv. 13-17). The expressions used here are entirely consistent with our primary meaning of the Church, "called out." There is a secondary meaning, "assembly" or "congregation," which is quite natural, as the result of being "called out."

We may now take the testimony of the Lord Jesus, who says, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold and one shepherd" (John x. 16). Our translators have rendered two different words under the description "Fold"; the reading should be "one flock and one shepherd." There was a Jewish fold, and there may be many Gentile folds, but the "called out," Jews and Gentiles, shall constitute one flock under one Shepherd.

The flock of this Shepherd is co-incident with the "Church of God," the Church that is purchased with His own blood, founded upon the impregnable "Rock of Ages." It is in the world, but not of it. The members may be scattered all over the world, may be found among the Churches, but their unity is not that of earthly forms of government, but of the Holy Ghost Himself.

Their one concern will be "the truth of God" written in the Holy Scriptures, and with this governing principle as their guide, they will separate from all that is not according to the Word of God, and join themselves to that which is, quite irrespective of its name.

Our newspapers may in this respect do great service to the members of the "Church of God." As they represent the trend of thought in the world and record the changes which constantly follow the fashion of thought, they will furnish us with a fair knowledge of the times. It is recorded, "And of the children of Issachar, which were men of understanding of the times, to know what Israel ought to do" (1 Chron. xii. 32). We need Christians of this stamp in these days, observant, understanding, bold to protest, ready to come out and be separate, yet as partakers of the heavenly calling, endeavouring to keep the unity of the Spirit, adorning the doctrine of God their Saviour in all things.

"Called to suffer with our Master, patiently to run His race;
Called a blessing to inherit, called to holiness and grace;
Called to fellowship with Jesus, by the ever faithful One;
Called to His eternal glory, to the kingdom of His Son."

AGED PILGRIMS' FRIEND SOCIETY.

THE *Quarterly Record* just published is an unusually interesting number, as it contains portraits and sketches of Dr. Hawker and the Rev. G. D. Doudney, late of Charles Chapel, Plymouth. The history of "the Cripple of London Wall" is also a striking testimony to the power of God's grace. Copies will be sent, post free, upon application. Mrs. Howe kindly convened a Garden Meeting at her residence, Walton-on-Naze, when a large number of friends assembled and a collection for the Society, amounting to £14, was made. Professor Orchard presided and the Revs. J. Silvester, M.A., A. Gledhill, M.A., I. J. Longhurst, and W. Harrison, with the Secretary, took part. On October 14, the Annual Meeting of the Brighton branch will be held in the North Road Rooms as usual. Mr. R. G. Hitchcock, of Croydon, will preside at 3.30, and addresses will be given by the Revs. J. H. Hallett, J. J. Beddow, J. K. Popham, and others. The ladies will conduct their Sale of Work throughout the day.

Collections have been made during visits by the Secretary, at Tadworth, Oxford, Croydon, Devizes, Wandsworth, and other places.

Will our friends kindly bear in mind that the new pensions are now being paid, and that 1076 pensioners are upon the Society, and that coals are more costly than ever?

[We have received the 112th Annual Report of the Aged Pilgrims' Friend Society, and we desire very warmly to commend this old Society to the prayerful and practical sympathy of our readers. In these days of departure from the old truths it is cheering to find a Society like this holding fast to the faith once delivered to the saints.

Those who support this Society may have every confidence that it is working in agreement with its scriptural basis, and for the benefit of aged members of the Lord's family who, as far as man can judge, are indeed pilgrims to Zion. It is possible that many of our readers may see their way to at once become subscribers of 10s. or more.—
THE EDITOR.]

Reviews and Notices of Books.

WE have received the following pamphlets from the Sovereign Grace Union :—

A TREATISE AGAINST FREE WILL. By T. VICARS, B.D.

PARTICULAR REDEMPTION. By Rev. H. C. HITCHCOCK.

JUSTIFICATION. By THOMAS WATSON, the Puritan writer.

DIVINE SOVEREIGNTY. By Rev. J. K. POPHAM.

Mr. Popham treats of Divine Sovereignty ably, spiritually, and reverently. The pamphlet on Particular Redemption is clear, convincing and free from harshness, and the Treatises on Free Will and Justification are thoroughly good. We have read the four pamphlets with much pleasure. They are all excellent. We hope that their circulation may lead to clearer and more spiritual teaching in our pulpits on these important subjects.

The price of each pamphlet is 2d., and they can be had from the Rev. H. Atherton, The Parsonage, 100-102, Camberwell Grove, London, S.E.5.

THE HISTORY OF GROVE CHAPEL, CAMBERWELL. Compiled by Mr. JOSEPH LOCK. Pp. 152, price 3s. 6d., postage 6d. (C. J. Farncombe & Sons, 30, Imperial Buildings, Ludgate Circus, E.C.4. Also to be obtained from Rev. H. Atherton, The Parsonage, 100, Camberwell Grove, S.E.5, and from Mr. J. Lock, 8, Bromar Road, Denmark Park, S.E.5.)

Grove Chapel, Camberwell, was opened for the worship of God and the preaching of the Gospel of His grace on July 20th, 1819. The foundation stone was laid on the 15th of March in the same year, and on that occasion the Rev. Joseph Irons, who delivered the address, was instrumental in the conversion of a woman who came running out of an adjacent house to see what was going on. The centenary of this God-honoured place of worship was commemorated in July last by a series of special services. This volume was written and compiled by Mr. Joseph Lock, the secretary, and a deacon of the Church, at the request of the Centenary Committee. Mr. Lock has produced a most interesting book. He gives a brief history of the life and ministry of the founder and first pastor of Grove Chapel, the Rev. Joseph Irons, whose remarkable ministry was wonderfully

owned of God. In one of Mr. Irons' letters he says, "The Lord made me overseer of nearly twelve hundred members, about one-third of whom dated their saving conversion to God to the preaching of the Word thus." The "Articles of Faith and Practice of the Church Assembling in Grove Chapel," drawn up by Mr. Irons, include belief in "the total depravity of human nature," "the absolute and unconditional election of a great multitude which no man can number," "the perfect, satisfactory, and meritorious atonement of the Son of God incarnate," "the absolute necessity of the influence of the Holy Spirit to renew and sanctify our souls," the eternal salvation of "those whom the Father hath chosen—whom the Son hath redeemed—and whom the Holy Ghost sanctifies," the ordinance of baptism for all who believe in Jesus and for their infant seed, and "the ordinance of the Lord's Supper to be received by those only who, from the principle of grace in their hearts, bring forth the fruits of righteousness." All who are received into Church fellowship affirm that they consider it their duty and privilege to be constant and regular in their attendance upon the public means of grace together, as one family.

The Rev. Joseph Irons faithfully proclaimed the doctrines of grace (commonly called Calvinistic) at Grove Chapel for thirty-three years. His last sermon was preached from 1 Tim. i. 15. It is remarkable that the present pastor of Grove Chapel (Rev. Henry Atherton), after being for months under strong conviction of sin, had Christ revealed to him as his Saviour by means of the very words from which Mr. Irons preached his last sermon. Mr. Irons was succeeded by the Rev. James Jay, and he was succeeded by the Rev. Thomas Bradbury. For seven years the Church was without a human pastor, and then in January, 1913, the Rev. Henry Atherton commenced his pastorate at this famous place of worship. The remarkable circumstances connected with Mr. Atherton's conversion are recorded on pp. 130, 131, 135. The volume contains fourteen illustrations, and besides dwelling at some length on the ministry of the four pastors of Grove Chapel, interesting notices are given of some of its prominent members. Amongst these is found the name of the well-known Mr. George Cowell, who was for forty-six years the writer of "Wayside Notes," and for nineteen months the Editor of the GOSPEL MAGAZINE. The Centenary Committee are appealing for £500 to renovate the Chapel and to pay off a balance of £100 for the freehold of the parsonage. They are still in need of about £300 for these objects. Donations may be sent to the pastor or secretary whose addresses are given above. In these days of departure from articles, creeds, and confessions of faith, what a mercy it is that for a hundred years the joyful sound of pure Gospel truth has been, and still is, sounded forth from the pulpit of Grove Chapel, Camberwell.

THOUGH the whole universe were encamped against the solitary Christian, he would still come off more than conqueror.—*Dr. Charles Hodge.*