

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.

ETERNAL LIFE.

"These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."—
1 JOHN V. 13.

THERE can be no doubt that this verse is a family portion. It is addressed to those who "believe on the name of the SON OF GOD." Who are they? They are GOD'S quickened and regenerated children. The same persons are called "the sons of GOD" in the first verse of the third chapter. To believe on the name of the SON OF GOD, to trust in His person and work is an evidence of the regenerating work of the HOLY GHOST. The same apostle says, "As many as received Him (CHRIST), to them gave He power to become the sons of GOD, *even to them that believe on His name*: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD" (John i. 12, 13). To the members of GOD'S regenerated family, then, this verse and its context are written. Why? That they may know that they have eternal life.

Eternal life is spoken of in two senses in this chapter. First it is a title given to CHRIST. "We are in Him that is true," says the apostle, "even in His SON JESUS CHRIST. This is the true GOD, and eternal life" (verse 20). CHRIST Himself is Eternal Life. He is so called because this great blessing is derived from Him. He is "the Resurrection and the Life." He is "the Way, the Truth and

the Life." Eternal life is laid up in Him and He is the Giver of it to His people.

Secondly, the words "eternal life" are used in verse 13 of the everlasting blessedness of GOD's family in heavenly glory. Our LORD teaches us that those whom He will place on His left hand when He comes in His glory, "shall go away into everlasting punishment; *but the righteous into life eternal*" (Matt. xxv. 46). The future blessedness of GOD's people is thus spoken of as the enjoyment of eternal life, in contrast to the intensely solemn portion—eternal punishment—which awaits the ungodly. "In the world to come eternal life" (Mark x. 30). That is the great blessing in store for believers. GOD's servants have now their fruit unto holiness, "and the end everlasting life" (Rom. vi. 22). They are described as "them which believe on Him (CHRIST) to life everlasting" (1 Tim. i. 16). The final issue of saving faith in CHRIST is life everlasting. Believers look for "the mercy of our LORD JESUS CHRIST unto eternal life" (Jude 21). They look for CHRIST's coming, and they hope for the grace and mercy which His revelation from heaven will bring to them. His grace will then be shown to His people by His welcoming them into that eternal life which is their predestined portion. That eternal life is otherwise spoken of as an "eternal weight of glory," "everlasting consolation," "eternal salvation," "eternal redemption," an "eternal inheritance," and the enjoyment of an "everlasting kingdom" (see 2 Cor. iv. 17; 2 Thess. ii. 16; Heb. v. 9; ix. 12, 15; and 2 Pet. i. 11).

No more important topic can occupy the attention of the members of GOD's redeemed family. Let us therefore gather round the Word, and see what it teaches on this blessed subject. Let us search the Scriptures, knowing that they alone, of all the writings we possess, give us information on this great subject. Here GOD's family have no continuing city. They seek one to come. Here their life is short even at the longest. In the world to come there is everlasting life. Let us collect together some of the teaching of the Word on this subject, and seek to feed on it by the aid of Him Who is its Divine Author.

1. *Consider what the Scriptures teach about eternal life.*

First they teach us that it is a *Divinely promised blessing.*

It was *promised before the world began.* GOD had this great

blessing in His mind long before the stars began to shine. Before the earth was made, the thought of bestowing eternal life upon His people was in His heart. Thus we can say with the Apostle Paul that we are living "in hope of eternal life, which GOD, that cannot lie, *promised before the world began*" (Tit. i. 2). A promise is made to a second party and in the hearing of a second party. This great promise was made before we had any being. To whom then did GOD promise this great blessing? We understand that He promised it to His dear SON in the eternal Covenant of grace, and that He promised it to Him as the Head of His chosen people, and as their Divine Surety Who had undertaken to secure this great blessing for them by His atoning death. It is therefore a very ancient promise, and it is a precious thought to realize that our Covenant GOD was planning our eternal happiness ere we were born. What could have induced Him to do so, but the everlasting love which He had for us—a love felt for us although He knew how utterly undeserving of that love we should be.

This blessing, however, is also promised direct to GOD's believing family. "This is the promise that He hath promised us, even eternal life" (1 John ii. 25). He hath promised eternal life to *us*. Who are meant by the "*us*"? They are the same people as are spoken to in chapter v. 13—"You that believe on the name of the SON OF GOD." If, through GOD's infinite grace and mercy, we believe on the name of the SON OF GOD, then GOD hath promised to us this great blessing of eternal life. And He is a GOD Who cannot lie. He is a GOD Who keeps His promises. If, then, He has promised eternal life to us we may be sure that that great blessing will eventually be ours in all its fulness.

Eternal life is *a costly blessing*.

In order that His people might enjoy it our LORD JESUS CHRIST had to give His life as a ransom to secure this blessing for them. "As Moses lifted up the serpent in the wilderness, even so must the SON of man be lifted up: that whosoever believeth in Him *should not perish, but have eternal life*" (John iii. 14, 15). It was necessary that the SON of man should be lifted up on the cross, and that He should die there in the stead of His people, that He might redeem them from the merited consequences of their sins. But out of love to them He did not shrink from paying the ransom

price. Voluntarily He came forth from His FATHER and redeemed His people, not with silver and gold, but with His own precious blood. The FATHER'S love is also wondrously seen in this great transaction. "For GOD so loved the world, that He gave His only-begotten SON, *that whosoever believeth in Him should not perish, but have everlasting life*" (John iii. 16).

" O for this love let rocks and hills
 Their lasting silence break,
 And all harmonious human tongues
 The SAVIOUR'S praises speak."

(Watts.)

Eternal life is *a gratuitous blessing*. It was costly to Him, but it is free, gratis, gratuitous to His people. It is to us "without money and without price." The common idea is that we can earn the blessedness of heaven by something that we do. Until we are taught of GOD we think that by "turning over a new leaf," reading the Bible, saying prayers, attending Church, going to the Sacrament and breaking off from the grosser sins we shall so gain and earn the favour of GOD that He will, on account of our own goodness, bestow upon us His blessing and welcome us into His kingdom. This is not the teaching of Scripture. GOD saves His people not according to their works, but "according to His own purpose and grace." Not by works of righteousness which we have done, but according to His mercy He saved us" (Tit. iii. 5). We are unable by reason of our fallen and corrupt state to do anything pleasing to GOD. The carnal mind, which we possess, is enmity against GOD. It is not subject to the law of GOD, neither indeed is it capable of being subject thereto. It follows that "they that are in the flesh cannot please GOD" (Rom. viii. 7, 8). We are incapable, by any reformation on our part, of atoning for former sins or of rendering to GOD that perfect obedience which His law requires. If, then, we are to be saved it must be by Divine grace and not by any works of our own. By the obedience unto death of our LORD JESUS CHRIST, our holy and Divine Substitute, we are treated and regarded as righteous, and therefore on the ground of His merits we shall eventually inherit the blessedness of eternal life. This gift is bestowed upon GOD'S people gratuitously. "The *gift* of GOD is eternal life through JESUS CHRIST our LORD" (Rom.

vi. 23). Grace reigns through righteousness unto eternal life by JESUS CHRIST OUR LORD (see Rom. v. 21).

This great gift the FATHER bestows through His SON. The FATHER has given to Him power over all flesh "that He should give eternal life" to as many as the FATHER hath given Him (John xvii. 2). Those whom the FATHER hath given to CHRIST are His sheep, and He says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John x. 28).

What an infinite mercy it is that this blessing is by grace. We have nothing to pay to obtain it, nothing to do to earn it. It is a blessing free and gratuitous to GOD'S people. Moreover, it is a blessing which not one of them shall fail to receive. The FATHER hath given to HIS SON authority over all flesh, over the millions of Asia, Africa, America, Australia and Europe, that He should give eternal life to as many as the FATHER hath given to Him. Missionaries among the heathen often bewail the dense spiritual ignorance, the darkness of mind, the natural incapacity and inability of those brought up in heathen darkness to understand and to welcome the precious truths of the Gospel. Yet many such are turned from darkness to light and from the power of Satan unto GOD.

The LORD JESUS is an omnipotent SAVIOUR. Nothing is too hard for Him. He is able to save the vilest and the most ignorant and degraded. And He will do so. His sheep shall hear His voice. He is under an obligation to bring them all into the flock (John x. 16). He will indeed accomplish the number of His elect. We can understand, therefore, the words of the Evangelist Luke in his record of the triumphs of the Gospel in Antioch in Pisidia; he says, "And when the Gentiles heard this, they were glad, and glorified the word of the LORD: *and as many as were ordained to eternal life believed*" (Acts xiii. 48). Let us not, however, forget that it pleases GOD through the foolishness of preaching the Gospel to save them that believe. Fatalism has no place in Bible teaching. The LORD uses means for His gracious ends, and He has bidden His people to make known the Gospel to every creature in order that He may gather out and save His people from all quarters of the earth. We need to follow the example of so great a predestinarian as was the Apostle Paul in testifying the Gospel of the grace of

GOD with untiring energy and burning zeal. Eternal life is a *deposited blessing*. There is only one source from whence it flows. There is only one Person with Whom it is deposited. "This is the record that GOD hath given to us"—to us who "believe on the name of the SON OF GOD"—"eternal life, *and this life is in His Son.*" In Him only is this blessing deposited. It follows, therefore, that "He that hath the SON hath life; and he that hath not the SON OF GOD hath not life" (1 John v. 11, 12). If we can call the SON OF GOD our SAVIOUR, our LORD, our MASTER; if we truly possess Him in our hearts by faith; if He is our Head, and we are members of His body, then, we have life. If, on the other hand, we have no part nor lot with Him; if we do not possess Him as ours; if we have rejected Him; if we virtually say "we will not have this man to reign over us," then we have not life. We are destitute of eternal life. We are shut off from eternal life. If we turn from the only source of eternal life our only prospect is eternal death, eternal separation from GOD, from CHRIST, and from the blessedness of heaven.

O, if we are taught by the HOLY GHOST we shall look up into the face of our LORD JESUS CHRIST, and we shall say, "LORD, to whom shall we go? *Thou hast the words of eternal life*" (John vi. 68).

Eternal life is a *present and a future blessing*.

The expression implies deliverance from the wrath to come. It implies deliverance from the penalty of sin. It implies pardon, reconciliation, and peace with GOD. These blessings are now bestowed upon GOD's people. They are assured in the Word that there is now no condemnation for them that are in CHRIST JESUS. They can say that they have redemption through CHRIST's blood, even the forgiveness of sins, according to the riches of Divine grace. They can say that being justified by faith they have peace with GOD, and can rejoice in hope of the glory of GOD. In its beginnings, therefore, they have eternal life now. Hence we read, "He that believeth on the SON *hath everlasting life,*" he "shall not come into condemnation; but *is passed from death unto life*" (John iii. 36; v. 24). GOD's people can speak of present redemption, present forgiveness, present adoption, present salvation. But in its fulness eternal life is a future blessing. This we have already shown from Matt. xxv. 46. It is a blessing, therefore, to which

we look forward. We live "in hope of eternal life, which God, that cannot lie, promised before the world began" (Tit. i. 2). We are "heirs according to the hope of eternal life" (Tit. iii. 7).

Blessed indeed are they who have the assurance of this great blessing now, and can look forward to its full enjoyment with a sure and certain hope. They have the word of CHRIST that they shall never perish, neither shall any man pluck them out of His hand.

2. *Secondly, let us briefly consider how we may know that we possess this great blessing.*

It was the inspired apostle's desire that the Christians to whom he was writing might know that they had eternal life. He desired that they might possess the assurance that eternal life was actually and certainly theirs. He wrote part of the epistle to that very end. Let us notice that such assurance can only be possessed by believers—those who "believe on the name of the SON OF GOD."

Such may know that they have eternal life *by the testimony of the written word of God.*

Part of that word occurs in the eleventh and twelfth verses of this fifth chapter of John's first epistle. Believers are there informed by the inspired writer that GOD has given to them eternal life, and that this life was in His SON. If I am a believer on the name of the SON OF GOD this declaration is made to me. It is said to me that GOD hath given to me eternal life. Dare I doubt what He says to me? Shall I not rather go on my way rejoicing that He has thus spoken to me in His word. It is the uniform testimony of the word of GOD again and again repeated that whosoever believeth in CHRIST shall not perish but shall have everlasting life. Our LORD, the incarnate Word, frequently declared this truth, and it has been written down and handed down in the written word for the comfort of His believing people. Listen to one of our LORD's declarations on this great subject—a declaration now incorporated in the inspired written word. He says, "This is the will of Him that sent Me, *that every one which seeth the Son, and believeth on Him, may have everlasting life*: and I will raise Him up at the last day" (John vi. 40). Here is the FATHER'S purpose. Who can frustrate it? It concerns those who believe on the SON. It concerns

everyone that believeth on Him. "Dost thou believe on the SON OF GOD?" Canst thou say with the man who was born blind, "LORD, I believe"? If so, eternal life is thine. Thy GOD hath said it in His word. Rejoice in the blessed assurance, and praise His name for it. We may know that we have eternal life *by the inward testimony of the Spirit—the Holy Spirit.*

Those who believe on the name of the SON OF GOD are GOD's sons. "Beloved now are we (believers) the sons of GOD" (1 John iii. 2). John wrote part of his epistle that the sons of GOD might know that they had eternal life. But how do they know that they are the sons of GOD? Partly by the testimony of the written word which assures all who are believers that they are GOD's children (see John i. 12). Partly by the inward testimony of the SPIRIT. "The SPIRIT itself beareth witness with our spirit, that we are the children of GOD." What follows? "If children then heirs"—"heirs according to the hope of eternal life" (Rom. viii. 16, 17; Titus iii. 7).

The possession of Spirit-wrought faith also warrants us to have the assurance of eternal life. What does such faith rest upon? It trusts in the blood and righteousness of our GOD and SAVIOUR JESUS CHRIST. If I humbly trust in the merits of CHRIST, I am warranted to be assured that I have eternal life.

The practice of love to the brethren is another additional warrant for being assured of our being possessed of eternal life. "We know," says the apostle, "that we have passed from death unto life, because we love the brethren" (1 John iii. 14). It might be thought a very easy thing to love the brethren, but it requires the indwelling presence of the SPIRIT to enable us to do so. To love the brethren, because they are brethren, because they belong to CHRIST and are numbered amongst His people, is a mark of spiritual life. It is a fruit of the SPIRIT. Only regenerated persons, and therefore believers, do really love those who belong to CHRIST, and they love them because they belong to CHRIST. Such regenerated persons have passed from spiritual death to spiritual life, and being possessed of spiritual life they are also heirs of eternal life. "He that loveth not his brother abideth in death." Such a man is a murderer in heart, and "no murderer hath eternal life abiding in him" (1 John iii. 3, 14, 15). The converse of this is true. The man who

loves the brethren is possessed of spiritual life, and the earnest of eternal life abideth in him.

We have come to the end of what we propose to say on this great subject. We conclude with the hope that all our fellow-believers may *know* that they have eternal life.

“ Since my REDEEMER’S name is Love,
 Why should I doubt His grace ?
 He will not let my soul remove,
 Or start from His embrace.

“ I cannot from the fold depart,
 For JESUS is my Guide ;
 His law is graven on my heart,
 Nor shall my footsteps slide.

“ Glory and grace to them He gives,
 For whom He gave His SON ;
 And GOD must cease from being love,
 Ere He can hate His own ! ”

(*Toplady.*)

*Whitington Vicarage,
 Stoke Ferry, Norfolk.*

THE EDITOR
 (*Thomas Houghton.*)

THE PURPOSE OF THE INCARNATION.

“ WHEN the Son of God said : ‘ Lo ! I come,’ He referred to His Incarnation, to Bethlehem. But when He added : ‘ To do Thy will,’ He looked to Calvary, to His atonement, when on the accursed tree He died the Just for the unjust. He came willingly, joyfully ; He was born of the Virgin Mary, in order to fulfil that will ‘ by which we are sanctified through the offering of the body of Jesus Christ once for all.’ He was born in order to die. He came to lay down His life as a ransom. He took upon Him our nature, that He might offer Himself as a sacrifice ; He became Man, to become man’s substitute and righteousness.

* * * * *

“ And, lastly, see the death of Christ involved in the Incarnation by considering the purpose of the Father—that Christ should be the Head of the Church, the fountain of spiritual life and joy. Christ was born not to be, as it were, the first man, the greatest, noblest, purest member of the race, the efflorescence of humanity ; He was born to be the Head, the King, the Divine Lord. And in order to be thus exalted, it became Him, first to descend into the lowest depth of death, and through this Divinely-appointed suffering to enter into glory. Now the Father anointed Him with the oil of gladness, and after His ascension, He sent forth the Spirit into the hearts of all who are chosen to be His Church—His Body.”—*Dr. Adolph Saphir.*

Wayside Notes.

THE BLOOD OF SPRINKLING.

“The blood of sprinkling, that speaketh better things than that of Abel.”—HEBREWS xii. 24.

THE blood of sprinkling referred to in this verse is the blood of our Lord and Saviour Jesus Christ. The Apostle Peter reminds us that God's people are “elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and *sprinkling of the blood of Jesus Christ*” (1 Pet. i. 2). All Christians have come into touch with Mount Zion, the city of the living God, the heavenly Jerusalem, and they have come into touch with “Jesus the Mediator of the new Covenant,” and with “the blood of sprinkling that speaketh better things than that of Abel.” The blood of sprinkling is the blood of Christ's sacrifice. That sacrifice is contrasted with the sacrifice which Abel offered. Abel, by faith, offered a more excellent sacrifice than Cain, and “by it he being dead yet speaketh” (Heb. xi. 4). Abel's sacrifice was excellent, because it recognized that without shedding of blood is no remission of sin. It was doubtless a sacrifice Divinely appointed, but it was only typical. It could not put away human sin. The many sacrifices offered by the patriarchs, or by the Jewish priests, were not efficacious to really cleanse the sinner. “It is not possible that the blood of bulls and of goats should take away sins.” Such blood can “never take away sins” (Heb. x. 4, 11). “The blood of Jesus,” however, really “cleanseth us from all sin” (1 John i. 7). It speaketh better things, far better things, than doth the blood of Abel's sacrifice. How true are the words of Dr. Watts in this connection. He says :—

“Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

“But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.”

How beautifully, too, Joseph Irons sings when he says :—

“ What sacred fountain yonder springs
Up from the throne of God,
And all our Covenant blessings brings ?
'Tis Jesus' precious blood.

“ What mighty sum paid all my debt,
When I a bondsman stood,
And hath my soul at freedom set ?—
'Tis Jesus' precious blood.

“ What stream is that which sweeps away
My sins as by a flood,
Nor lets one guilty blemish stay ?—
'Tis Jesus' precious blood.”

We remember joining heartily in this beautiful hymn, to the tune of Lydia, one Sunday evening in Trinity Church Mission Hall, Derby, when taking a service there.

All the old evangelicals gloried in the blood of sprinkling. Cowper sang :—

“ There is a fountain filled with blood
Drawn from Emmanuel's veins ;
And sinners plunged beneath that flood
Lose all their guilty stains.”

Hart sang :—

“ Nothing but Thy blood, O Jesus,
Can relieve us from our smart ;
Nothing else from guilt release us,
Nothing else can melt the heart.”

Toplady sang :—

“ Let the water and the blood,
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.”

In reference to these words of Toplady, Dr. Charles Hodge says, “ How can such language be used by those who deny the necessity of expiation ; who hold that guilt need not be washed away, that all that is necessary is that we should be made morally good ? No one can say :—

‘ Nothing in my hand I bring,
Simply to Thy cross I cling,’

who does not believe that Christ “ bore our sins in His own

body on the tree" (*Systematic Theology*, vol. ii., p. 527). In these days of Modernism we need to beware of those who speak disparagingly of salvation by the blood of the Lamb. For ourselves we glory in joining with all spirit-taught Christians in ascribing eternal glory and dominion "Unto Him that loved us and *washed us from our sins in His own blood*" (Rev. i. 5).

1. *Notice that the blood of sprinkling is so called because it was sprinkled before God to make an atonement for sin.*

It was shed before God. The sacrifice with which it was connected was offered to God, and was intended to satisfy God's justice and to secure forgiveness for all His believing people. "How much more," says the inspired writer of the Epistle to the Hebrews, "shall *the blood of Christ, Who through the eternal Spirit offered Himself without spot to God*, purge your conscience from dead works to serve the living God?" (ix. 14). Christ offered the blood of His sacrifice to God. He sprinkled it so to speak in the presence of God, that thereby His people might obtain the remission of their sins (see Matt. xxvi. 28). This was typified on the day of atonement when the high priest entered the holiest "not without blood, which he offered for himself, and for the errors of the people" (Heb. ix. 7). Aaron was to "take of the blood of the bullock, *and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.*" In like manner he sprinkled the blood of the goat, the sin offering for the people. He sprinkled it before God who dwelt between the cherubim overshadowing the mercy-seat. The result is set forth in these words: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Lev. xvi. 14, 15, 30). The ground of their being outwardly cleansed from sin was the blood of the sin offering which was sprinkled before the Lord. We say "outwardly cleansed" because "the blood of bulls and of goats, and the ashes of an heifer sprinkled the unclean," only "sanctified to the purifying of the flesh." Christ's blood alone purges the conscience (Heb. ix. 13, 14).

2. *Secondly, notice that the blood of sprinkling is so called because it is applied or sprinkled on the believer.*

By the blood of Christ's sacrifice "our hearts are sprinkled from an evil conscience" (Heb. x. 22). Its efficacy is brought to bear

upon our sinful hearts, and on the ground that the atoning blood has been poured out in death we are cleansed from all sin. God's people, says the Apostle Peter, are "elect . . . unto sprinkling of the blood of Jesus Christ" (1 Pet. i. 2). They were chosen by the Father in Christ that ultimately Christ's precious blood might be applied to them, so that they might be numbered amongst those who are washed and cleansed in the blood of the Lamb. In reference to this sprinkling, Dr. Gill says, "The application of the blood of Christ to the heart, by the Spirit of God, for cleansing, pardon, and justification, is meant; which affords true, solid, conscience-peace and joy now, and entitles to eternal happiness and glory; all which are secured by electing grace."

All Christ's sheep, given to Him by the Father, are destined to be sprinkled with the blood of Christ. Hugh Stowell had this thought in mind when he wrote:—

"Jesus is our Shepherd; for the sheep He bled;
 Every lamb is *sprinkled* with the blood He shed;
 Then on each He setteth His own secret sign,—
 'They that have My Spirit, these,' saith He, 'are Mine.'"

This application of Christ's redeeming blood was beautifully typified in the Old Testament. "Through faith Moses kept the passover, and the sprinkling of blood" (Heb. xi. 28). The blood of the passover lamb was not only to be shed, it was also to be sprinkled on the side posts, and on the upper door posts of the houses wherein the children of Israel were dwelling. "And when I see the blood," the Lord said, "I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Exod. xii. 7, 13, 22, 23). Under the shelter of the blood God's Israel were safe. In like manner those who are sprinkled with the blood of Christ, our passover Lamb, are safe from the merited penalty of their sins.

The cleansing of the leper affords another type of "the blood of sprinkling." Two birds were to be taken alive and clean. One was to be killed. Then the priest was instructed to take the living bird, and cedar wood, scarlet, and hyssop, and dip them in the blood of the bird that was killed. "And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean" (Lev. xiv. 4-7). The sprinkling of the ashes

of the heifer on a person who was unclean is another beautiful type (see Num. xix. 17-19). Now note the New Testament Commentary. "If the blood of bulls and of goats, and the ashes of an heifer *sprinkling the unclean* sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14). "The blood of sprinkling" speaketh better things than the blood of bulls and of goats. Blessed be God for its saving power.

3. *Lastly, notice how the voice of this "blood of sprinkling" speaketh to us.*

It tells us of better things than the blood of Abel's sacrifice, and better things than the blood of all the sacrifices of the old economy.

It speaks of redemption.

"We have redemption through His blood, the forgiveness of sins" (Eph. i. 7). By His own blood He "obtained eternal redemption" for His people (Heb. ix. 12). He is worthy to open the book for He has redeemed us to God by His blood.

It speaks of cleansing from sin.

Moses "sprinkled both the book, and all the people" with the blood of slain beasts. He "sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. ix. 19-22). Remission of sins is what we need, but it is only the blood of Jesus Christ, God's Son, which cleanses believers from all sin.

"Jesus, my God, Thy blood alone
Hath power sufficient to atone;
Thy blood can make me white as snow;
No Jewish types could cleanse me so."

(Watts.)

It speaks of access to God.

At our conversion we are made nigh by the blood of Christ (Eph. ii. 13). Every subsequent approach to the throne of grace must also be through "the blood of sprinkling." We have "boldness to enter into the holiest by the blood of Jesus" (Heb. x. 19). Through that blood alone we have constant access by one Spirit unto the Father. We need the blood of sprinkling every day of

our lives, for only through that blood can we obtain daily mercy and find grace to help in time of need.

It speaks of sanctification.

“Jesus also, that He might sanctify the people with His own blood, suffered without the gate” (Heb. xiii. 12).

“The blood of sprinkling” when applied to the heart has a sanctifying effect. It separates the believing sinner from the world. It makes him a saint or a holy one. It severs him from the morally unclean and the unforgiven, and places him in the company of those whose backs are turned on the world and whose faces are Zionward.

It speaks of justification.

“Much more then, being now justified by His blood, we shall be saved from wrath through Him” (Rom. v. 9). The blood of Christ was the blood of the spotless One, the blood of Jesus Christ the Righteous. The shedding of His blood was the culmination of His obedience unto death. He obeyed the law in the stead of His people who had broken it. He also met its claims by bearing the penalty which those who had broken the law deserve. By His full obedience unto death His people are constituted righteous. That is, they are justified or declared righteous, because His righteousness is imputed to them. Thus are they justified by His blood.

Lastly, “the blood of sprinkling” speaketh of glorification:

“What are these which are arrayed in white robes? and whence came they? . . . These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God” (Rev. vii. 13, 15).

The great multitude are before the throne of God in heaven because they have been washed in the blood of the Lamb. They are in glory because of “the blood of sprinkling.” Thus we may trace all our spiritual blessings to “the blood of sprinkling.” Redemption, cleansing from sin, access, sanctification, justification and our final glorification in heaven are all due to the blood of sprinkling.” We need this atoning blood every morning when we rise from our beds and every evening when we retire to rest. We need it in temptation, in difficulty, in trouble. We need

it always. It is only through this blood that we render thanks to God for mercies received, and offer prayer to God for mercies desired. Only through this blood can we seek guidance in difficulty, victory in temptation, and comfort and strength in trouble. The saints of God overcome by the blood of the Lamb. How blessed are they who are sheltered by the precious blood of Christ. How awful is the portion of those who are outside its saving power.

Dear readers, let us bless God afresh for "the blood of sprinkling," the blood of the Lamb, the precious blood of our dear Redeemer. Let us also go on bearing testimony to its cleansing efficacy, and let us with renewed confidence say:—

"Dear dying Lamb! Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God
Be saved, to sin no more."

*Whitington Vicarage,
Stoke Ferry, Norfolk.*

THE EDITOR
(Thomas Houghton).

A TRUE PROPHECY.

THE late Dr. Kennedy, Dingwall, preached in 1881 at Fearn, Ross-shire, from Isaiah xxvi. 20, "Come, my people, enter thou into thy chambers." In applying the teaching of the text to his own time, he said that judgment was fallen on the Church in Scotland. It was a judgment within the Church, and would manifest itself in five ways: (1) The Lord would remove most of His living witnesses, and great blanks would be left unfilled in the Church. (2) False teaching would take the place of the Gospel. (3) Spiritual discernment would leave the people, and under their darkened understanding they would swallow the new teaching as a blind man would a dish of water, whether clean or unclean. (4) A spirit of worldliness would fill the minds of the people, and they would forsake the means of grace. Where hundreds once attended they would soon be counted by tens. (5) The Lord would deny to Scotland the work of the Holy Spirit. Though He promised to leave a seed to serve Him, he did not promise that Scotland would continue to enjoy this favour. As in days of old, the worldliness entering in would grieve Him and cause his Holy Spirit to be withheld, and then His true servants and people would be few.—*The Free Presbyterian Magazine, Sept. 1924.*

WHEREVER my Lord has a true believer, I have a brother.—*Bishop M'Ilvaine.*

Pilgrim Papers.

WELLSPRINGS.

“ *And I have declared unto them Thy Name, and will declare it ; that the love wherewith Thou hast loved Me may be in them, and I in them.*”—JOHN xvii. 26.

WE enter this chapter with holy awe and would rejoice with trembling. The writer has always a hesitancy, when approaching it (as also the Song of Songs), to take up the pen for yet another monthly message. “ Not worthy, Lord,” to gather up *the crumbs* says the heart, and how much more unworthy to approach the table spread with Thy most royal bounties. But where the soul realizes that *all* the worthiness is in Jesus and all the desires are going out after her Beloved, then self is laid low in her proper place, and “ not I but Christ ” is the only aim, thought and longing. May the Holy Spirit therefore take of the things of Christ, and prepare our hearts to receive His words, and richly bless our meditation at this time.

This chapter is one of the few instances when we read the very words the Beloved Son uttered to His Father. We know that He frequently, when in His sorrowful sojourn upon earth, went out of the city or town and spent the night in prayer to His Father. But we know not what was spoken, though we well know the burden of His every prayer, which was even concerning His elect Church whom He came to redeem. There are a few instances recorded where we hear Him speaking, such as, “ In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes ; even so, Father ; for so it seemed good in Thy sight ” (Luke x. 21). And again when at the grave of his “ friend Lazarus ” He “ lifted up His eyes and said, Father, I thank Thee that Thou hast heard Me,” etc. (John xi. 41, etc.). And also in His agony in the garden, “ He said, Abba, Father, all things are possible unto Thee ; take away this cup from Me ; nevertheless not what I will, but what Thou wilt ” (Mark xiv. 36). Again, we have the sacred sayings on the cross. But before us we have a whole chapter of twenty-six verses wherein the well-beloved Son is communing with His Father. “ These words spake Jesus, and lifted up His eyes to heaven and said, Father, the hour is come.” He looked up to His native dwelling place. He lifts the veil and speaks of “ the hour,” the hour of hours, which, from the eternal councils had been decreed, and which Jesus had no need to name, so well did He know, and so well did His Father know, when they should both be glorified in each other. And what is the whole substance of the chapter but His concern about His people ? His heart is set upon them. They are His crown jewels, the purchase of His blood. All His thoughts are for them and their preservation in the world which He was soon to leave by way of the ignominious awful cross of Calvary.

Some have called this chapter His high-priestly prayer, whilst others have objected to the term, claiming that the high-priesthood of the Lord Jesus commenced when He entered within the veil, the heavenlies. Be it so. We are all agreed, doubtless, that as the Divine and suffering Saviour, His addresses to His Father were all grounded upon His sacrificial work and efficacious shedding of His most precious blood as "called of God an high-priest." In perfect submission see how He addresses Him: "Father (verse 1), "O Father" (verse 5), "Holy Father" (verse 11), "Thou, Father" (verse 21), "Father" (verse 24), "O righteous Father" (verse 25).

And see how full His heart is in desires for His people, whilst as Jehovah's obedient Servant, addressing His Father thus: That they may know Thee (verse 3), that His Father would keep them in His Name (verse 11), that they should be sharers of His joy (verse 13), that they should be preserved from all evil (verse 15), that they should be sanctified through the truth (verses 17 and 19), and that they all might be one with the Father and Himself (verses 21-23), and behold His glory (verse 24). Finally he says, "And I have declared unto them Thy Name, and will declare it; that the love wherewith Thou hast loved me may be in them, and I in them." The work of Jesus was to declare His Father's Name. In verse 6 of the same chapter He says, "I have manifested Thy Name." That is exactly what the beloved disciple John testified of Him: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared Him" (chapter i. 18).

All true, vital religion is by revelation, manifestation, and declaration. That was why Jesus could and did rejoice in spirit that the heavenly realities, whilst "hidden from the wise and prudent, were revealed unto babes." "All power in Heaven and in earth" belonged to Jesus, and He wielded that power specifically and convincingly to all unto whom He would reveal His Father's Name and love, and thus win and woo curse-laden, rebel-hearted sinners to fall down at His feet to worship and adore.

Oh, the disinterested love of Jesus, that such a people should be loved as the Father loved Him, and that they might be one in each other, that all the Father's love to His well-beloved Son should be shared by His purchased people; that the glories of His heavenly throne should be shared by them! They were His dominant thought, and well He knew that His Father also looked upon them with complacency. Thus He has merely to speak of them as "these" and "them" and "the men" and include them in all the heavenly blessings He was dying to purchase and would live again to bestow upon them. Oh, the unquenchable love of Jesus! It is indeed a "fathomless abyss." It is pure and unsullied and unhindered by hell. No foe can intercept its course nor resist its power. "Love is strong as death" and "many waters cannot quench it." All His Covenant work, all His life on earth, all the work given Him to do was in love to His Father and love to His Church. To His people He had declared His Father's

Name, and would declare it, and in that resolute strength He went to Gethsemane, Golgotha and Calvary. His Father's Name was to be declared unto "these" even to His expiring breath, "that the love wherewith Thou hast loved Me may be in them, and I in them."

"Amazing work! look down, ye skies,
Wonder and gaze with all your eyes,
Ye heavenly thrones, stoop from above,
And bow to this mysterious love."

We are pausing, as well we may desire to, upon this unutterable love of Jesus, this inexhaustible, boundless theme, and we are constrained to say with the poet—

"Love so amazing, so Divine,
Demands my life, my soul, my all."

Mourn we may well do "that our love is cold and faint," fickle and fitful, wretchedly low and poor at its best. But our comfort is that it is His love to us and what He is that is the resting-place. So that whilst—

"Our soul through many changes goes,
His love no variation knows."

It is beyond our comprehension. Its heights and depths cannot be fathomed. It is hidden in the heart of the God-man, and His redeemed throughout the countless ages of eternity will never exhaust its sweet theme. God alone knows the love of God.

It is an ocean without bottom or shore,
It cannot be fathomed, nor plumbed, nor expressed.

"Living lips are dumb at best,
We must die to speak of Christ."

Yet meanwhile our faltering lips would even now give forth some little expression of all His love and loveliness. But we are reminded of that sweet story of how when the Danish translators were considering 1 John iii. 1, one of the scholarly men laid down his pen weeping and saying, "It is too much to say 'that we should be called the sons of God'! Let us rather say 'that we should be permitted to kiss His feet.'"

There is a little word which plays an important part in this chapter, and to which we would briefly refer ere closing. It is the word *that*, and if the reader would look it up, he will find it occurs about twenty-one times in all, and very few verses are without its recurrence. But in many of them Jesus graciously gives a reason or ground why He has thus desired such blessing for His people and dealt with them thus. "Holy Father, keep through Thine Own Name those whom Thou hast given Me *that they may be one as We are.*" "These things I speak in the world *that they may have My joy fulfilled in themselves.*" "And for their sakes I sanctify Myself *that they also might be sanctified through the truth.*" We have the last reference in our text wherein

He says, "And I have declared unto them Thy Name and will declare it; *that the love wherewith thou hast loved Me* may be in them and I in them." Amazing love of Jesus! Incomprehensible! Unfathomable!

May the saints of God recognize more and more their sacred, high and holy calling, their dignity and their sanctification; their standing, complete in Him; that God may in all things be glorified in their lives. It is said of Him that "He will rest in His love," and that is the thought when we read in the Song of Songs, "King Solomon made himself a chariot of the wood of Lebanon." The Hebrew is "a resting-place," and as we read on in the description of His bridal chariot, there are many suggestive thoughts emblematical of Christ's redemptive work. The wood sets forth the humanity of the Lord Jesus; the silver typified redemption; the gold, His Divine nature; the purple, royalty; whilst the basis or origin was love. "Paved with love."

Thus the Song of the Bridegroom's love in the Old Testament points to the love of Jesus to His redeemed Church as expressed in John xvii. May you and I, beloved reader, be brought increasingly to desire more and more of the heights and depths of that love, that the things of time and sense may pale and our lives be more in conformity to our high and holy calling. May it be evident that we seek "a better country, that is an heavenly," and that we are pressing "toward the mark for the prize of our high-calling of God in Christ Jesus."

R.

Sermons and Notes of Sermons.

THE GOD OF JACOB.

A SERMON PREACHED BY THE LATE REV. JAMES ORMISTON, AT
ST. MARY-LE-PORT CHURCH, BRISTOL.

"*Happy is he that hath the God of Jacob for his help.*"—PSALM cxlvi. 5
(part of).

HELP is the keynote of this text—"Happy is he that hath the God of Jacob," Jacob's own God, "for his help." It is said that the French Protestants used of old to begin their services by these words: "Our help standeth in the Name of the Lord." It is believed that it originated in times of persecution, but, dear friends, such a passage is always true in the case of God's people, their help standeth in the Name—and alone in the Name—of Jehovah. Because God's people are a helpless people they need *great* help. They need a mighty Helper because they have no might wherewith to help themselves, hence God has been pleased to reveal Himself in His Word as their peculiar God, the God of the helpless. He is their Help, their Helper. The title, "The God of Jacob," is significant when you bear in mind Jacob's history. How dependent was Jacob upon his God from his youth. Without entering minutely into the circumstances which brought about his flight from his father's house so that he became a stranger in a far-off land we can

see how God Himself interposed for him and ordered his goings, his going out, also his coming in. And when Jacob went forth, as you find on referring to the book of Genesis, you remember how he committed himself into the hands of his God, how he cast himself upon God to provide for him. All he carried in his hand was his staff, but he looked up to the God of his father Isaac and the God of his grandfather Abraham and God looked down as he looked up. Do not forget there was a ladder of communication between that helpless Hebrew and the God of the promises, and God spoke gracious things and comfortable to the soul of that dependent child of His from the heights of heaven itself and bade him on his way, bade him be of good cheer, He would be the God of that trusting heart; and you know how Jacob said that if God would thus be his God and bless him in his going out, he would on his return honour God, recognize the hand of God, God indeed should be acknowledged to be his God. And the Lord, as I have said, watched over the steps, the painful steps, of the history of Jacob and proved Himself in every deed to be Jacob's God. Now I think it is very condescending in the Lord to take to Himself a Name, a Title, in perpetuity in connection with this Jacob of His, "The God of Jacob," and more so because there was much in Jacob that was very un-Godlike. There was much in his character and in his conduct also that was far from pleasing in God's sight. But God, you remember this, dear friends, when He blots out the sins of His people, likewise forgets those sins. "Their sins and their iniquities will I remember no more." And so He calls Himself Jacob's God apart altogether from the sins in Jacob which He hated but which He had forgiven. And here let me add this is true of all believers that God when He blots out the sins of the believing ones blots them out from His own memory as well as from their consciences. He wills to forget them, for to remember them were unjust. Bear it in mind that He received full compensation and satisfaction for His broken law. He wills to forget them judicially and declares of Jacob that He sees no iniquity in him, no perverseness in Israel. How like God this is—the God of Jacob. Happy is that man who has Jacob's God as his help.

Now the first point we observe in the matter is according to the 89th Psalm, and 19th verse: "Then Thou spakest in vision to Thy Holy One, and saidst, I have laid help upon One that is mighty." God foreknew the helplessness of His people, and in the New Testament it is written: "In due time Christ died for the ungodly." When they were without any spiritual life, then it was Christ died for the ungodly; for the helplessness of God's people is traceable to the fact that they are a people, spiritually speaking, dead in trespasses and sins, and the dead have no power to think, to speak, to act, and the sinner, till quickened by the Holy Ghost, is powerless to think a good thought, to conceive a right motive, to do an act pleasing and acceptable in the sight of an holy God because he is dead in sins. There then is the measure of our natural helplessness, beloved hearers. But in the foreknowledge of this thing Jehovah laid help upon Another, and that other

His own Beloved Son Whom He willed in due time should take flesh upon Him and bring Himself into union with the helpless, stoop down to their lowest poverty so as to identify Himself with their every need and experience of helplessness. "I have laid help," it is not a promise, it is an historical declaration. "I have laid help upon One that is mighty." Were it an open question doubt might come into operation on our part, but see, there is no justifiable room for doubt in the matter, "I have done it"—it is as true as that God had in the beginning created the heavens and the earth. "I have laid help upon One that is mighty," and this One He describes in that Psalm under the figure of David, king of Israel. How blessed it is then to think of this, that God is the God of the helpless, and that He has provided for every need His people can ever experience, has provided for it in the sufficiency of His own co-equal and co-eternal Son. "The God of Jacob" was Jacob's Covenant God. And you know that in this word or name "Jacob," we are not restricted to the personality of Isaac's son, it is not merely true of Jacob in person, it is likewise true of Jacob, that is, Israel, nationally—the seed of Abraham according to the flesh who are sometimes spoken of in the Word as Jacob. But then it is equally — shall I not say *decidedly*? true of the spiritual Jacob, of all believers in the Lord Jesus Christ who spiritually answer to Jacob's character. I said there was much in Jacob that was un-Godlike. Now there is not a child of God here this morning who will not honestly confess that he is very, very much like Jacob in that regard; there is not one of God's children who would feel disposed to palliate or explain away or mitigate anything in the flesh as in the sight of God. "The flesh profiteth nothing"; "they that are in the flesh cannot please God"—do you believe that? You do, as children of God, and therefore you confess yourself to be very much like Jacob in an unlikeness to God, for in Him is no sin. He is the Holy One from eternity to eternity. Jacob then stood related to God as an object of God's Covenant favour, and so all believers stand related to God in Covenant favour, they are believers because they are in the Covenant. You know that faith to believe in the Lord Jesus Christ and true-hearted repentance toward God both owe their origin to the provision God has first made in an everlasting Covenant. If you are believing in Christ with any faith of your own I am here to say your faith is vain, and if your repentance is creature repentance or what the Holy Word calls "sorrow," "the sorrow of the world," that is, mere regret that you have done wrong, or mere compunction that you have gone astray, well then, your sorrow profiteth nothing. True repentance and true faith are alike the gift of a Covenant God. Christ, we are told, has been exalted to the right hand of God to *give* repentance. It is a gift and it comes from God's dear Son into the heart of the sinner, the Holy Ghost operating by grace in that heart and causing it to sorrow and that after a godly sort, bringing the conscience in feelingly guilty in God's sight and then shutting up the poor broken-hearted sinner to faith in Christ. It is all God's work. It all comes to

the sinner freely, without price, without money, without merit, and without works. It is God's free gift. Now Jacob was blessed on the same lines. The Old Testament and the New Testament saints do not differ in regard to their indebtedness to grace. From the first instance, that of Abel, down to our own day—the most recently brought to God here present this morning—grace has done the work, grace originated it—*salvation*. “Oh, to grace how great a debtor” then is every believer. Sing of grace, speak of grace, exalt grace, never weary of telling out to others what grace has done, is doing, and will do. Happy is that man that hath this Covenant God, Jacob's God, for his help.

(*To be concluded.*)

THREE DISTINCTIVE CHARACTERISTICS OF GOD'S PEOPLE.

THE SUBSTANCE OF A SERMON PREACHED BY THE
REV. R. J. NOYES, B.D., AT LLOYDMINSTER (SASK.), CANADA, ON
SUNDAY MORNING, AUG. 3RD, 1924.

“*For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*”—
PHIL. iii. 3.

THE rite of circumcision was the outward sign of the Covenant which God made with Abraham and his seed, Israel. The *outward* sign, for the apostle writes, Rom. ii. 28, 29, “He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter.” Similarly, baptism is the outward sign of the Christian profession, but the inward grace is the new birth by the Holy Spirit. One may have the inward grace without the outward sign, as did the thief on the cross, and one may have the outward sign without the inward grace, as did Simon Magus (Acts viii.).

“We are the circumcision,” that is, “We are the true circumcision,” the Covenant people of God, the people of His choice, the objects of His grace and favour, to whom belong the precious promises of God which are all “yea and amen,” sure and certain, “in Christ Jesus.” Do you sometimes ask yourself, “Am I indeed one of the Lord's people?” Does such a question as this ever disturb you?—

“When Thou my Righteous Judge shalt come,
To take Thy ransomed people home,
Shall I amongst them stand?
Shall such a worthless worm as I,
Who sometimes am afraid to die,
Be found at Thy right hand?”

I know that such thoughts often trouble the people of God, springing from the unbelief of our hearts.

Now my text this morning gives three distinctive marks or characteristics of the true circumcision, the people of God, by which we may try and examine ourselves. Let us consider them in inverse order.

1. The people of God "*have no confidence in the flesh.*" "The flesh" here does not mean, as it does so often in holy Scripture, the old nature, but rather that which is the outcome of the old nature, in which "*dwelleth no good thing.*" To have no confidence in the flesh, means that the children of God do not trust in fleshly privileges or advantages. They do not trust in being members of any visible Church, however comparatively pure and scriptural; or in Church privileges and sacraments. How many like the Jews of old are trusting in these things—"the flesh!" So did Paul before his conversion (see the context, verses 4-9). Myriads of members of the apostate Church of Rome are trusting in their membership of that fallen Church, in their Church's teaching, their priests, and their sacraments, resting their hope of salvation upon these; and very many Protestants, too, it is to be feared, have similar "confidence in the flesh." Not so the Lord's people, the true circumcision. Their trust is only in God in Christ; which leads me to speak of the second characteristic named in the text, viz. :—

2. They "*rejoice (glory) in Christ Jesus.*" They glory in the risen and ascended Saviour Who once suffered and died to save sinners. For they have learned that they are *sinners*. They have naught to plead but Christ's merits, who "*came into the world to save sinners.*" They rest upon, and glory in His finished work. Naught else can bring peace to their consciences. We have all heard of the poor half-witted man who went about saying, "I am a poor sinner, and nothing at all, but Jesus my Saviour is my all in all." If we can say that from our hearts, we are safe and saved in His hands, out of which none can snatch us. Surely then, "We glory in Christ Jesus."

"O Christ He is the fountain,
The deep sweet well of love,
The streams on earth I've tasted,
More deep I'll drink above:
There to an ocean fulness,
His mercy doth expand,
And glory, glory dwelleth,
In Emmanuel's land."

How one desires to experience such a love to, and rejoicing in, Christ Jesus, as characterized dear Rutherford, on whose dying words, "Glory, glory dwelleth in Emmanuel's land," the above-quoted lines were written.

3. The third mark or characteristic of God's people is that they "*worship God in the Spirit,*" or "*in Spirit.*" Some of the oldest Greek manuscripts, however, read, as the Revised Version, "*Worship by the Spirit of God.*" We may consider both readings.

(a) The true circumcision "*worship God in Spirit.*" Your minds will recur to our Lord's conversation with the woman of Samaria at

Jacob's well. He told her that "God is Spirit, and they that worship Him must worship Him in spirit and in truth" (John iv. 24). Worship is not restricted to certain places or times. The children of God may, and do, lift up their hearts to Him in the midst of the crowded street, and the busy office, as well as in the privacy of their own homes. God cannot be worshipped with forms and ceremonies, though it is right that all things should be done "decently and in order." He cannot be worshipped with music, though this may be, is, a help to praise. He cannot be worshipped with words only, the mere repetition of prayers. He must be worshipped "in spirit," with the new nature, for "they that are in the flesh," the old nature "cannot please God," inasmuch as the flesh is "enmity against God" (Rom. viii. 7, 8). Let us heed the solemn words: "This people honoureth me with their lips, but their heart is far from me." Concerning such it is said, "In vain do they worship me." It is not the worship of "the true worshippers."

(b) The correct reading may be, "Worship (or serve) by the Spirit of God," though as far as I am able to judge the former (as above) is to be preferred. Holy Scripture, however, declares that, "The Spirit helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself (Himself) maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is in the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. viii. 26, 27). Thus it comes to pass that all real vital prayer is surely answered in God's Own time and way, for "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (1 John v. 14, 15).

So it is with *service*. All real testimony is by the Spirit of God (1 Cor. ii. 12, 13), and accomplishes God's purposes of grace; and all "good works" which glorify His Holy Name are "the fruit of the Spirit" (Gal. v. 22).

In conclusion, brethren, I have tried to trace out the three characteristics of God's people given in our text this morning. They "worship God in spirit, and glory in Christ Jesus, and have no confidence in the flesh." Can you trace these marks in yourselves? If so, happy are you." "Happy is that people that is in such a case: yea, happy is that people, whose God is the Lord" (Psa. cxliv. 15).

"His name is Jesus. Who originated this name? It was planned from all eternity. Deep in the recesses of the Divine mind, deep in the Counsel of omnipotent love, there lay a jewel, a gem, which was to be manifested in the fullness of time, and to be the joy and glory of eternity. It was the name of Jesus. . . . It was not man who gave this name to our Saviour, but eternal wisdom and love."—*Dr. Adolph Saphir*.

“WOE TO THEM THAT ARE AT EASE IN ZION!”

AMOS vi. 1.

WHY? Because their hearts are not right with their God. If they were serving Him with a whole heart and a single mind, they would be running the race set before them, “striving against sin,” wrestling against “the spiritual hosts of wickedness in the heavenly places,” fighting, contending for the Faith, “reaching forth unto those things which are before” and pressing toward the mark. Yet are there not many who are guilty of the very same thing to-day? and the Lord says: “Woe to them!”

Instead of trusting wholly and solely in the Lord, they trust in secondary causes. In the day of battle, they put their trust in natural defences such as the mountain or fortress of Samaria, or in vast armies and quantities of ammunition and weapons of war and “look not unto the Holy One of Israel, neither seek the Lord” (Isa. xxxi. 1). They lean on “an arm of flesh,” as Asa did on the king of Syria (2 Chron. xvi. 7); and when they are ill, they look to human skill, seeking “not to the Lord, but to the physicians” (2 Chron. xvi. 12). Their sense of false security makes them careless (Isa. xxxii. 9-11); crying, “Peace, Peace, when there is no peace.”

They “put far away the evil day” (Amos vi. 3). In the day of prosperity, they “trust in uncertain riches” (1 Tim. vi. 17), instead of only in the living God. They allow the “deceitfulness of riches” to choke the Word of God, so that they become unfruitful. The language of their hearts is: “I shall never be moved” (Ps. xxx. 6). “I shall die in my nest, and I shall multiply my days as the sand” (Job xxix. 18). “Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry” (Luke xii. 19). “I am rich, and increased with goods, and have need of nothing” (Rev. iii. 17). “Let us eat, drink, and be merry while we can and forget that to-morrow we die.” They have not learned how to abound in this world’s goods without becoming high-minded. Being full, and denying the Lord so often go together. How few Christians can safely be trusted with an abundance of earthly riches! The sense of stewardship and accountability to God for the use made of every talent is so frequently lost, and the soul becomes engrossed in making provision for the flesh to its unspeakable loss.

Again, they “that are at ease in Zion,” “are not grieved for the affliction of” their brethren (Amos vi. 6). They are scornful (Ps. cxxiii. 4) and despise the afflicted. “He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease.”

Yet there is a sense in which it is right and honouring to God for believers to be “at ease,” not to be careless but “without carefulness,” because “the secret of the Lord is with them” and they know His Covenant. “What man is he that feareth the Lord? him shall He teach in the way that He shall choose. His soul shall dwell at ease.” This is our Father’s will for us—to stay our minds on Him,

where we are "in perfect peace" and "at ease," because resting, safe from all harm, satisfied, lacking no good thing, and where our every need is met.

They who know and trust in their God find it true that "safety is of the Lord," and He has promised it to all who obey Him. "Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil" (Prov. i. 33). "I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety" (Ps. iv. 8). "The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders" (Deut. xxxiii. 12). "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty . . . He shall cover thee with His feathers, and under His wings shalt thou trust" (Ps. xci. 1-4).

Equally is complete and perfect satisfaction only of the Lord. If we delight in Him, He has promised, not only to give us the desires of our heart, but also to satisfy them abundantly. "My people shall be satisfied with My goodness, saith the Lord" (Jer. xxxi. 14). "They shall be abundantly satisfied with the fatness of Thy house" (Ps. xxxvi. 8). "My soul shall be satisfied as with marrow and fatness" (Ps. lxiii. 5). "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. cvii. 9). Herein lies the secret of perpetual youth, the renewal of which is the inevitable result of seeking satisfaction for our every desire from no other source than God (Ps. ciii. 5). If the Lord be our Shepherd, we shall lack nothing. "There is no want to them that fear Him. . . . They that seek the Lord shall not want any good thing" (Ps. xxxiv. 9, 10). "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil" (Prov. xix. 23). Is there any wonder, then, that in Him, our souls "dwell at ease" and that, looking up to Him, we can sing:—

"Thy love so pure, so changeless,
Satisfies my heart;
Satisfies its deepest longings,
Meets, supplies its every need,
Compasseth me round with blessings:
Thine is love indeed!"

Yoked with our Lord as His fellow-labourers, do we not know the blessedness of having entered into His rest and ceased from our own works? Have we not proved that His yoke is "easy," if only we will leave off planning and carving for ourselves and wait on Him to know and be empowered to do His bidding? If we know "the peace of God, which passeth all understanding," never let us rest until our hearts and minds are entirely kept both in and by it. Then we shall be as secure as Mount Zion, "which cannot be removed, but abideth for ever" (Ps. cxxv. 1). But we shall not rest contented with the knowledge that we are safe when we realize that the Lord hath need of us as His ministers and His

ambassadors to those who know Him not. As His love is shed abroad in our hearts, it will constrain us to press on to know "the fellowship of His sufferings." Then, we shall go out unto our fellow-men, and look on their burdens, as Moses did (Exod. ii. 11), and allow the needs of others to come pressing in upon us until the Lord show us, too, what we can do to help them, or rather what He will do through us. May He stir up the heart of each one of us to follow after, if that we may apprehend that for which also we have been apprehended of Him!

I. L.

WATCH THE WAY.

NAHUM ii. 1.

LET us glance, dear reader, for a little time at this prophetic message, "Watch the way." There is much in it to comfort, to teach and to encourage.

The purport of Nahum's prophecy is primarily concerning the destruction of Nineveh. A century later the city was destroyed, exactly as here predicted. This prophecy also deals with the holiness of Jehovah and His judgment meted out against sin. He is a just God. He will not acquit the guilty, but in His sore judgments He will work out deliverances for His people from the hands of oppressors. "Now will I break his yoke from off thee, and will burst thy bonds in sunder. . . . Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." Judah, beloved of Jehovah, remembered in the midst of enemies' destruction, Judah not forgotten, not overlooked. That sweet verse, Nahum i. 7, has been a solace to many of the Lord's people in time of sorrow. "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in Him." Cannot we see the loving heart of the Lord, the yearning heart amidst His threatenings? He knoweth, and He will make a separation between the chosen people and Nineveh.

Now there seems a close analogy between Nineveh and our own day. We are as a nation daily drifting farther and farther from Him. We are disobeying His laws, setting ourselves against His precepts, taking our own pleasure on His own holy day, ignoring Him, nay even worse than ignoring, denying Him and His holy Word, giving ourselves up to sinful enjoyments instead of the pure delights of His loving providing. God is angry, yet in the midst of judgment He remembers mercy, and He remembers His own Christ-redeemed people. "He knoweth them that trust in Him." For He is good, a stronghold in the day of trouble, a refuge for the oppressed.

We have glanced at these words "Watch the way" very briefly in this connection and immediate significance. And now by the Holy Spirit's leading, for which I earnestly pray, let us examine the words as concerning the child of God. In commencing we naturally ask,

“What is the way?” This is a very easy question for the beloved of the Lord to answer, that is, as concerning the way of the dealings of the Lord with His people. It is not to them a question of *what* but *Whom*. Our dear Saviour Himself defined it very clearly. Jesus had just said to His disciples, “Whither I go ye know and *the way* ye know.” When Thomas, the doubting, questioning disciple, who needed everything made very clear indeed, so that he could *see* all, said, “Lord we know not whither Thou goest; and how can we know the way?” Thomas was thinking of a journey and the road to go. But, “Jesus saith unto him, *I am the way.*” “I am the way, the truth and the life; no man cometh unto the Father but *by Me.*” So, dear reader, we find again Christ is all. *He* Himself is the way. Let us notice this true, living way of salvation, the path of the believer in Christ from five view points.

First, look back at the Divine way. It began in the eternal counsels of the Triune Jehovah. “According to His own purpose and grace which were given us in Christ Jesus before the world began” (2 Tim. i. 9). “According as He hath chosen us in Him before the foundation of the world” (Ephes. i. 4). “Redeemed . . . with the precious blood of Christ as of a lamb without blemish and without spot; who verily was fore-ordained before the foundation of the world.” Reader, Jehovah’s love was in Covenant for His people from eternity. It was no afterthought, not dependent upon the will of man. It was a Covenant of love and redemption between the Father and the Son. In the far distant eternity, before you and I were born, this effectual calling and salvation were covenanted, and Divine thoughts were upon *us personally*. This salvation is from everlasting to everlasting. That which was commenced in eternity will continue to eternity.

“The work which His goodness began,
The arm of His strength will complete;
His promise is yea and Amen,
And never was forfeited yet.”

And it never will be. Blood-bought salvation is eternal. Let us look back and contemplate its *Divine* origin which nothing human can touch.

Secondly, let us look back at the sinner’s way. It begins in the horrible pit. (See Psalm xl. 2.) “He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock and established my goings.” Think of it. Our condition, the horrible pit of hell, the miry clay of sin, which adheres like mire. Brought out, cleansed, set upon a rock, the enduring solid rock, and our goings or way established. “Watch the way.” (See Isaiah li. 1.) Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.” When we look back and remember all we were, all the unconscious danger, all the fearful sin, rebellion, and darkness and misery, we may well rejoice in the love that sought us, brought us, keeps us, and will not let us go.

Thirdly, look at the believer’s *present* way. Watch the way, some

times dark, difficult, painful, all these, but also it is the *right* way. "He led them forth by the right way" (Psa. cvii. 7). It is a preserved way. "He . . . preserveth the way of His saints" (Prov. ii. 8). It is the way of peace (Luke i. 79). It is a God-known way. "He knoweth the way that I take" (Job xxiii. 10). It is a guided way. "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it" (Isa. xxx.), and it is a perfect way (Psa. ci. 6). What a comfort it is to know that man's way is not in himself. "The Lord directeth his steps." The subject is too large and deep to portray, for the present way is so varied, so suited to the needs of each dear soul, and as full of joy as is compatible with safe walking. Even here is heaven begun; for we walk *together*, the Redeemer and the redeemed. So "bitter Marah waters have but sweetness to my taste, while He tells the wondrous secret of His perfect love to me."

Fourthly, look up at the blood-sprinkled way to the throne of grace. Watch the way. The way into the holiest is by the blood of Jesus, for "without shedding of blood is no remission." But the way is now open since He shed His own most precious blood for us, and so,

"The Throne of grace I dare address,
For Jesus is my righteousness."

He hath put away sin by the sacrifice of Himself (Heb. ix. 26). Do you see, dear reader, that only as found in Christ and hidden with Him are we accepted and acceptable? "My robe is white for His is white." Look up at the blood-sprinkled way and rejoice.

"Know'st thou the way? the one highway that leads therein,
The pathway of the Lamb's most precious blood who bore thy sin.
Knowest thou the way? the glorious way He made through death's
deep sea?
O Lamb of God, I bless the love that laid my sins on Thee."

And it is the way to the throne of *grace* not the way to wrath.

Fifthly, look forward at the way to glory. "Watch the way." I was reading lately of an invalid Christian to whom it was said, "Yours is a frail tabernacle." "Yes," was the reply, "but I have a magnificent view from it." The way began with Christ and ends with Christ in glory, and all the way between we have the presence of Christ and the assurance of sin put away in Christ. Oh, reader, it is all Himself.

"I am the captive led along, with the joy of His triumphant song;
In the depths of love do I live and move, I joy to live or die;
For I am born on the tide of His love to all eternity."

Verily His love passeth all understanding. Watch the way, dear reader, the way thou *didst* walk in, the way thou walkest *now*, the blood-sprinkled way to the throne of grace, and the way culminating in the very Presence of Him Who is Himself the new and living way, the way planned in eternity all the way through to glory. "My delights were with the sons of men before the world was." His delights will ever be His ransomed Church in glory. "Watch the way."

NETTIE.

THE DEMONIAK OF GADARA.

BY CHRISTMAS EVANS.

I IMAGINE that this demoniac was not only an object of pity, but he was really a terror to the country. So terrific was his appearance, so dreadful and hideous his screams, so formidable, frightful, and horrible his wild career, that all the women in that region were so much alarmed that none of them dared go to market, lest he should leap upon them like a panther on his prey.

And what made him still more terrific was the place of his abode. It was not in a city, where some attention might be paid to order and decorum (though he would sometimes ramble into the city, as in this case). It was not in a town or village, or any house whatever, where assistance might be obtained in case of necessity; but it was among the tombs, and in the wilderness—not far, however, from the turnpike road. No one might tell but that he might leap at them, like a wild beast and scare them to death. The gloominess of the place made it more awful and solemn. It was amongst the tombs—where, in the opinion of some, all witches, corpse-candles, and hob-goblins abide.

One day, however, Mary was determined that no such nuisance should be suffered in the country of the Gadarenes. The man must be clothed, though he was mad and crazy. And if he should at any future time strip himself, tie up his clothes in a bundle, throw them into the river, and tell them to go and see Abraham, he must be tied and taken care of. Well, this was all right; no sooner said than done. But, so soon as the fellow was bound, although even in chains and fetters, Samson-like he broke the bands asunder, and could not be tamed.

By this time the devil became offended with the Gadarenes, and, in a pout, he took the demoniac away, and drove him into the wilderness. He thought the Gadarenes had no business to interfere, *and meddle with his property*, for he had possession of the man. And he knew that “a bird in the hand is worth two in the bush.” It is possible that he wanted to send him home; for there was no knowing what might happen now-a-days. But there was too much matter about him to send him as he was; therefore he thought the best plan would be to persuade him to commit suicide by cutting his throat. But here Satan was at a non-plus—*his rope was too short*. He could not turn executioner himself, as that would not have answered the design he has in view, when he wants people to commit suicide; for the act would have been his own sin, and not the man's. The poor demoniac must go about for a sharp stone, or anything that he could get. He might have been in search of such an article when he returned from the wilderness into the city, whence he came, when he met the Son of God.

Jesus commanded the unclean spirit to come out of the man.

“ And when he saw Jesus he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, Jesus, Thou Son of God most High? I beseech Thee, torment me not!”

Here is the devil's confession of faith. The devils believe and tremble, while men make a mock of sin, and sport on the brink of eternal ruin. To many of the human race, Christ appears as a root out of dry ground. They see in Him neither form nor comeliness, and there is no beauty in Him that they should desire Him. Some said He was the carpenter's son, and would not believe in Him; others said he had a devil, and that it was through Beelzebub, the chief of the devils, that He cast out devils: some cried out, “ Let Him be crucified,” and others said, “ His blood be on us, and on our children.” As the Jews would not have Him to reign over them, so many, who call themselves Christians, say that He is a mere man; as such, He has no right to rule over their consciences, and demand their obedience, adoration, and praise. But the devils know better—they say, Jesus is the Son of God most High.

Many of the children of the devil, whose work they do, *differ very widely from their father* in their sentiments respecting the person of Christ.

Jesus commanded the legion of unclean spirits to come out of the man. They knew that out they must go. But they were like Irishmen—very unwilling to return to their own country. They would rather go into hog's skins than into their own country. And He suffered them to go into the herd of swine. Methinks that one of the men who fed the hogs, kept a better look-out than the rest of them, and said: “ What ails the hogs? Look sharp there, boys—keep them in—make good use of your whips! Why don't you run? Why, I declare, one of them has gone over the cliff! There, there, Morgan, goes another! Drive them back, Tom.” Never was there such a running, and whipping, and halloing; but down go the hogs, before they are aware of it.

One of them said, “ They are all gone!” “ No, sure not all gone into the sea!” “ Yes, every one of them, the black hog and all. They are all drowned! The devil is in them! What shall we do now? What can we say to the owners?”

“ What can we say?” said another, “ we must tell the truth, that is all about it. We did our best—all that was in our power. What could any man do more?”

So they went their way to the city, to tell the masters what had happened.

“ John, where are you going?” exclaimed one of the masters.

“ Sir, did you know the demoniac that was among the tombs there?”

“ Demoniac among the tombs! Where did you leave the hogs?”

“ That madman, sir——”

“ Madman! Why do you come home without the hogs?”

“ That wild and furious man, sir, that mistress was afraid of so much——”

“Why, John, I ask you a plain and simple question—why don't you answer me? Where are the hogs?”

“That man who was possessed with the devils, sir——”

“Why, sure enough, you are crazy! You look wild! Tell me your story, if you can, let it be what it may.”

“Jesus Christ has cast the unclean spirits out of the demoniac; they are gone into the swine; and they are all drowned in the sea; for I saw the tail of the last one!”

The Gadarenes went out to see what was done, and finding that it was even so, they were afraid, and besought Jesus to depart from them.

How awful must be the condition of those men who love the things of this world more than Jesus Christ!

The man out of whom the unclean spirits were cast besought Jesus that he might be with Him. But He told him to return to his own house, and show how great things God had done unto him. And he went his way, and published throughout the whole city of Decapolis, how great things God had done unto him. The act of Jesus casting so many devils out of him was sufficient to persuade him that Jesus was God as well as man. I imagine I see him going through the city, crying: “Oh, yes! Oh, yes! please to take notice of me, the demoniac among the tombs! I am the man who was a terror to the people of this place—that wild man who would wear no clothes, and that no man could bind. Here am I now in my right mind. Jesus Christ, the Friend of sinners, had compassion on me. He remembered me when I was in my low estate—when there was no eye to pity, and no hand to save. He cast out the devils, and redeemed my soul from destruction.”

Most wonderful must have been the surprise of the people, to hear such proclamation. The ladies running to the windows, the shoemakers throwing their lasts one way and their awls another, running out to meet him, and to converse with him, that they might be positive that there was no imposition, and found it to be a fact that could not be contradicted. “Oh, the wonder of all wonders! Never was there such a thing,” must, I think, have been the general conversation.

And while they are talking, and everybody having something to say, homeward goes the man. As soon as he comes in sight of the house, I imagine I see one of the children running in, and crying, “Oh, mother! father is coming—he will kill us all!”

“Children, come all into the house,” says the mother. “Let us fasten the doors. I think there is no sorrow like my sorrow!” says the broken-hearted woman. “Are all the windows fastened, children?”

“Yes, mother!”

“Mary, my dear, come from the window—don't be standing there.”

“Why, mother, I can hardly believe it is father! That man is well dressed.”

“ Oh, yes, my dear children, it is your own father. I knew him by his walk, the moment I saw him.”

Another child stepping to the window, says: “ Why, mother, I never saw father coming home as he comes to-day. He walks on the foot-path, and turns round the corner of the fence. He used to come towards the house as straight as a line, over fences, ditches, and hedges, and I never saw him walk as slowly as he does now.”

In a few moments, however, he arrives at the door of the house, to the great terror and consternation of all the inmates. He gently tries the door, and finds no admittance. He pauses a moment, steps towards the window, and says in a low, firm, and melodious voice, “ My dear wife, if you will let me in, there is no danger. I will not hurt you. I bring you glad tidings of great joy.” The door is reluctantly opened, as it were between joy and fear. Having deliberately seated himself, he says: I am come to show you what great things God has done for me. He loved me with an everlasting love. He redeemed me from the curse of the law, and the threatenings of vindictive justice. He saved me from the power and dominion of sin. He cast the devils out of my heart, and made that heart, which was once a den of thieves, the temple of the Holy Spirit. I cannot tell you how much I love my Saviour. Jesus Christ is the fountain of my hope, the object of my faith, and the centre of my affections. I can venture my immortal soul on Him. He is my best Friend. He is altogether lovely—the chief among ten thousand. He is my wisdom, righteousness, sanctification, and redemption. There is enough in Him to make a poor sinner rich, and a miserable sinner happy. His flesh and blood is my food—His righteousness my wedding garment, and His blood is efficacious to cleanse me from all my sins. Through Him I can obtain eternal life, for He is the brightness of the Father’s glory, and the express image of His person; in Whom dwelleth all the fulness of the Godhead bodily. He deserves my highest esteem, and my warmest gratitude. Unto Him Who loved me with an eternal love, and washed me in His own blood, unto Him be the glory, and dominion, and power for ever and ever! For He has rescued my soul from hell. He plucked me as a brand from the burning. He took me out of the miry clay, and out of a horrible pit. He set my feet upon a rock, and established my goings, and put in my mouth a new song of praise, and glory to Him. Glory to Him for ever! Glory to God in the highest! Glory to God for ever and ever! Let the whole earth praise Him! Yea, let all the people praise Him!” How sweet was all this, the transporting joy of his wife!

It is beyond the power of the strongest imagination to conceive the joy and gladness of this family. The joy of sea-faring men delivered from ship-wreck; the joy of a man delivered from a burning house; the joy of not being found guilty at a criminal bar; the joy of receiving pardon to a condemned malefactor; the joy of freedom to a prisoner of war—is nothing in comparison to the joy of him who is delivered from going down to the pit of eternal destruction. For it is a “ joy unspeakable and full of glory.”

"SOME MARKS OF ELECTION."

MR. TOPLADY in one of his hymns thus proclaims his feelings—"Midst all my dejection, dear Lord, I can trace some marks of election, some tokens of grace." We are not so apt to think of Toplady's dejections as of his triumphs, and joys and holy confidences. He seems to send forth his musings generally from the sweet streams of love and comfort, from under the shadow of the life-giving Vine, and from calm anchorages on sunny days. But here at least he confesses to multiple dejections. A perusal of all his hymns shows that they were more numerous than appears from our usual selections; certainly his heart seemed to know its own bitterness and hungerings. Perhaps some one who knows could tell whether this particular hymn was written early or late in his career. It need not have been early. It is not only at the beginning of the narrow way that despondencies press the souls of Zion's wayfarers. Can those who follow "the Lamb whithersoever He goeth" expect while yet time is before them to leave conflicts behind? Christ did not so. His disciples never have. David's soul was cast down within him, though he had known deliverance after deliverance, and though he was sure that yet again and again and again God would change his mourning into singing. We know that Paul the aged, tossed with long tempest by land and by sea, accustomed to, and confident of the upliftings of heavenly love, still was despondent even on his journey to Rome. We can see it, if I may so say, between the lines of the blessed Spirit's writing. When he got to the Apii Forum and The Three Taverns, and saw his dear kind friends meeting him and caring for him, "he thanked God and took courage." "Why art thou cast down O my soul? Hope thou in God . . . I shall yet praise Him."

However, to return to Mr. Toplady. He could trace "some marks of election and tokens of grace." He could scarcely be accused of looking within for comfort. At least it is hard to say whether he was looking within or without the more. For to rejoice in marks of *election* is surely and must be to look unto Jesus and to hope in God, to "cast anchor within the veil" and to "have no confidence in the flesh." If we rejoice in tokens of grace, it is the grace that makes us glad and raises our hope. What the marks and tokens were, Mr. Toplady need not say. They are very many and very precious. The Lord gave a cluster of them when on the mount He opened His mouth and taught His disciples. They are lavished in Heb. xi. They abound in the Psalms like the flowers of a summer morning. There is a solitary one in the account of Jabez, and a sweet handful in the closing of Habakkuk's song. Malachi gives his, and it has cheered many who know at least that they think on the Name of the Lord. Another, a dear and much-adhered-to one, is the familiar "We know that we have passed from death unto life because we love the brethren." How tenderly the apostle speaks of one for whose house he prayed: "He oft refreshed me," "He was not ashamed of my chain," "He sought me out very diligently and found me." This last eulogy was a comfort to a friend

some years ago, a friend who "waited for the consolation of Israel." She went to look for a dear old acquaintance in Hayward's Heath. She was directed hither and thither, to return by the way that she came, then to go right back again and so on, until she had made the walk about three times as long as it needed to be. It was a hot day, and she did not like heat, but the words came to her, "He sought me out very diligently and found me." She got to the house and saw her friend. It was one of those short visits redolent of love and the comfort of God, and not to be soon forgotten. But the railway time table was inexorable and the train as unthinking. So the providence had too soon to be added to the number of the Lord's tender gifts.

In Psalm xv. "David describeth a citizen of Zion," so says the heading; and if we take it to be such, without saying that it *must* and can refer only to the Lord, we have several marks of election. Verse 4 thus reads in the Prayer Book version, in answer to the question in verse 1, "Lord, who shall dwell in Thy tabernacle, or who shall rest upon Thy holy hill?" verse 4 says, "He that setteth not by himself but is lowly in his own eyes, and maketh much of them that fear the Lord." Lady Glenorchy was one of these. She was left a widow at the age of thirty-three in the year 1771. She had a very large fortune. One of her places was Taymouth Castle in Perthshire. It was sold recently, and is a hydro now, I believe, or something of the sort. The Lord said of His judgments on the land, "The great houses shall have an end," and so we see them go, one after another, up for auction, and their halls are deserted or are filled with strangers. However, Lady Glenorchy was lowly in her own eyes, dejected most of the time while she was going to and fro building churches and chapels and endowing them, with the thoughts of her own sinfulness and shortcomings. The Lord did not give her clear and constant views of the perfection of her standing in Him. She did not rejoice alway—she only rejoiced at times. He gave her a deep sense, deepened by oft-repeated correction and instruction of her need of Him, and made her lowly in her own eyes, so that she did not set much by herself. Not with the kind of lowliness that the rebellious and unbelieving Israelites professed, when they said that in their own sight they were as grasshoppers, and could never overcome the children of Anak, as if God was a hard master demanding more than He had given, or as if He "expected" them (to use a current and unsavoury expression) to overcome in their native strength. But she was lowly with the lowliness which the Holy Spirit alone gives and maintains and increases, according to the working of His mighty power in the children of God, and the redeemed of Christ. She made much of them that feared the Lord, whether they were rich or poor. It was the fear of God which they possessed that made them dear to her. She wrote in her diary on Friday, March 25, 1774, "The only thing that yields me any consolation is to see the work of grace going on in others" (strange unselfishness). On April 3, Sunday, she wrote, "I have been indisposed in body, but more so in mind. Yesterday these words came to

my mind, 'When the poor and needy seek water . . . I, the Lord, will hear them, I the God of Jacob will not forsake them.' I saw they applied to my case, but being in company could not at that time retire for prayer. This day being confined from public worship I got an opportunity to pour out my complaint before the Lord . . . and was enabled to commit my body, soul and spirit with all my burdens" (she was worth thousands a year) "to the Lord. I had no manifestation of His Divine presence, or particular assurance of my prayer being heard, but I have a comfortable hope that it was the Lord Who enabled me to pray, and that the needy shall not always be forgotten, the expectation of the poor shall not perish for ever. I have had some comfort in reading the first Epistle of John. I can apply the marks given of the children of God and think I do keep the two great commandments of believing on the Lord Jesus Christ, and loving the brethren; at least if I trust not on Him for salvation I know not on what I trust, and if I love not His disciples, I love no other creature."

She was only forty-five when she died, when she went in, to go no more out of the place where all are lowlier than ever in their own eyes, where they see God their exceeding Joy, and love Him as they never loved before.

FOLLOWER-ON.

"LEAD ME IN THY TRUTH, AND TEACH ME."

PSALM xxv. 5.

WHAT wonderful things does God sometimes show us in His Word! How our eyes sometimes seem to be anointed with eye-salve "to behold wondrous things out of God's law!" (Ps. cxix. 18). Sometimes in reading a chapter we see such beauty, such fullness, such sweetness, such glory in it, that it seems, as it were, to fill our very hearts. And what our souls want (I am sure my soul wants it, and it is my frequent cry to the Lord in secret that I may feel it) is to have this blessed truth taken out of the Word of God, and applied to and sealed upon our hearts by the Spirit of God. I want no new revelation. Day by day I seem more satisfied of this and more established in it—that all saving truth is in the Word of God. I seek no visions, I desire no dreams, I want no airy speculations; but when my heart is brought to lie at the footstool of mercy, this seems to be the panting and breathing of my soul—to know experimentally and spiritually the blessed truths that my eyes see in the Word of God, to have them opened up to my understanding, brought into my heart, grafted into my soul, applied to my conscience, and revealed with such supernatural and heavenly power that the truth as it is in Jesus may be in me a solemn and saving reality, that it may bring with it such a Divine blessing as to fill me with grace, enlarge my heart into the enjoyment of the Gospel, gird up my loins with spiritual strength, give and increase faith, communicate and encourage hope, shed abroad and draw forth love, and fill me with joy and peace in believing. (*Ears from Harvested Sheaves.* J. C. PHILPOT.)

CAMOUFLAGED INFIDELITY.

(From the "*English Churchman*," September 9th, 1920.)

IN our last issue we alluded to the sermon preached by Canon Barnes at Cardiff on the occasion of the meeting of the British Association. We said then that we hoped to deal with it more fully, when the opportunity for doing so presented itself. Accordingly we turn to the subject to-day. We must first glance at the statements made by the preacher and the consequences they involve. He declared that "Christian thinkers now quietly accept theories of the origin of the earth and of man, due to modern scientific investigation and speculation; and, therefore, they find it necessary to abandon the doctrines of the Fall and the arguments deduced from it by theologians from St. Paul onward." With respect to the inspired account of that great tragedy he affirmed that it could no longer be regarded as an allegory, and he closed the door of that refuge to which sceptical minds have been wont to betake themselves. He practically consigned the first three chapters of Genesis and all the after part of the Bible which depends upon their historical truth, to the lumber-room of legends and lies. Then he laid down a theory of the beginning and development of mankind not only differing from but fundamentally antagonistic to the teaching of Divine revelation. "It now seems highly probable," he says, "that from some fundamental stuff in the universe the electrons arose. From them came matter. From matter life emerged. From life came mind. From mind spiritual consciousness is developing." The Canon described this notion as "modern," but it looks very like ancient speculative philosophy dressed up in new terms. That, however, is not the important point. The main thing is that, whether ancient or modern, it is the pronouncement of an unbeliever, who is deliberately denying essential elements in the faith of Christ. Writers in the secular press have quickly hailed it as the rejection not only of the Fall but of Original Sin and vicarious Atonement. So far they are right, but it is sad to see how eagerly they have welcomed it and how loudly they are demanding the revision of doctrine which it implies. It is true that Canon Barnes claims for himself and other likeminded "Christian thinkers" that, while they discard "some elements of Christian tradition," they still hold the "perfection of Christ's teaching." But that is simply camouflage for their rationalism. It would be better for them to come out openly and proclaim their defection to the enemy than to try and hide their infidelity behind an insincere profession. They would be so far honest and would do less harm to the cause of truth.

Now we are convinced that our readers need no elaborate demonstration of the patent fact that the Gospel of our salvation is based upon the historical accuracy of the early chapters of Genesis. Men are sinners because the Fall was a great and solemn reality, and it was to save sinners that Christ Jesus came into the world. "As in Adam all die, even so in Christ shall all be made alive" is not Pauline theology

alone, it is implied or expressed in the whole teaching of the New Testament. From the grand declaration, "The Son of man is come to seek and to save the lost," to the song of the ransomed ascribing their salvation to the blood of the Lamb, the Fall and the Atonement are everywhere apparent and for the most part conspicuous. Consequently we shall not enlarge upon that matter here. We rather turn to the contention that it is contradictory to the conclusions of science. It may be antagonistic to the falsely called "science" which deals in "speculation," which can do no more than assert the "probability" of its conjectures, and which talks about "fundamental stuff" of which it is absolutely ignorant and processes that it cannot prove. But this is not real science, it is rather the very opposite. Real science has to do with ascertained facts and not with unproven fancies. It may work by analysis or by synthesis. It may enlarge knowledge by research and discovery, or by the use and combination of what is already known. It may deduce a law from specific observations, or it may assume a law and demonstrate its truth by actual phenomena. But it is always occupied with the realities of sense-perception and the conclusions which they warrant. We take, for example, the imaginary emergence of life from matter. If anyone could show us the process going on and demonstrate fully that an organic substance, without contact with a living organism, does generate life; or if he could by a particular combination of inorganic matter produce an organic being; then we would rightly conclude that we were in the presence of a process to the discovery of which genuine science could lay undoubted claim. But until then we are justified in regarding life as something originally superadded to matter by the Divine Creator and endowed with the power of reproduction. Certainly it is not scientific to talk about the emergence of life from matter without the evidence of attesting phenomena to prove the reality of the process. And the same may be said about the assertion that "mind came from life." This is a statement which science has no means of displaying or verifying. It is at most a conjecture, incapable of summoning tangible witnesses to its side. It will be seen, then, that Canon Barnes made a grand mistake when he confounded speculation with investigation. For the honest painstaking investigation of nature's secrets, which leads to discovery for proof, we have a profound respect and admiration. But for speculations masquerading as ascertained phenomena we can only feel contempt; and, when they are used by a professing minister of religion to discredit the Bible, we view them with the deepest aversion and indignation. Few things are sadder in the present day than to see that glorious Book, with its age-long credentials and splendid service to humanity, wounded in the house of those who falsely claim to be its friends.

And here we may recall a statement which we heard from the lips of the late Dr. Salmon of Trinity College, Dublin, himself as eminent in scientific learning as he was distinguished in theology. He declared in effect that there could never be a real conflict between true science

and Divine revelation. Each has its great work to do, but they occupy different planes and fulfil distinct purposes. The Bible was not given to reveal the facts of nature which are discoverable by the explorer and the analyst; but to tell what they could never find out concerning the creation, fall and redemption of the sons of men. It makes these things known from the Divine side, and it presents its message not to the criticism of the scoffer but to the faith of the believer. It has stood compact and unbroken against the assaults of gainsayers in every generation, and it maintains its unique position to the present hour. "New knowledge" never has, and never will, overthrow its matchless and unerring wisdom. When the light of the sun pales before a candle, or the vastness of the ocean is contained within the confines of a pond, then, but not till then, will this Heaven-sent illuminator and guide fail before self-sufficient speculation or rationalistic doubt.

THE "GOSPEL MAGAZINE" FUND.

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

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THE BOX OF SPIKENARD.

WHEN Mary broke the box of precious 'nard,
 And on her Master's head the treasure poured,
 His body for His burial she prepared,
 And lavished all her love upon her Lord.
 Though by the wondering guests misunderstood,
 The Master read her aim, and called it good:
 He knew the kindness of the work she willed
 When the *whole house* was with the odour filled;
 And then, foreknowing, He in grace declared
 That where His Gospel in the *whole world* came,
 This act of love should have its rich reward
 In records of its fragrance and her fame!

June 13th, 1924.

WILLIAM WILEMAN.

FELLOWSHIP.

A LETTER TO THE LATE REV. JAMES ORMISTON FROM THE LATE
MR. REUBEN HEFFER, OF SAFFRON WALDEN.

DEAR MR. EDITOR,—Your correspondent "Nettie" in the September GOSPEL MAGAZINE was enabled to set forth some precious eternal verities in the consoling and comforting truth, "They shall see His Face." The thought of a personal vision of *His Face* has often been most astonishing to me, yet not more so than real, for I cordially believe that it shall be even so. We admire and adore when we speak of or contemplate Jehovah's, "*I wills*," but how humbling and wonderful when we consider that He Who saith *I will* also saith *They shall*, in the face of all the unbelief, distrust, seeming distance, and want of that personal contact for the ear of faith to catch the sound *They shall*, and expectant hope to wait patiently, clinging to the same comforting words. A minister whom I used to hear in the days of childhood used to call *hope* the night-nurse at her post in the dark, watching whilst others slept.

There is in the last chapter of Jeremiah an account of those who were taken into captivity, and some slain; amongst them were some of whom it says, they "were near the King's person," or as the margin renders it, "saw the face of the King," or "seers of his face." I think what an honourable and exalted position to be called to, near the King's person (one says "for living so near, His secrets they learn"); a door-keeper, while Jesus is within, and as He passes to and fro to get a sight of His Face, through the lattice of His Word and the ordinances of His House, in breaking of bread and in prayer. Surely feeble faith now and then sees His Face thus, which makes her still say: "More frequent let Thy visits be, or let them longer last." And may we not sometimes see the reflection of His Face, when we come in contact with His poor, tried and suffering, grace-led and grace-taught, chastened and humbled followers, who live upon His bounty, and are lightened by His smiles? One such, who passed away in the Infirmary was asked if he had many visitors? Smilingly, he said, "The King comes here," and now he sees Him, Face to face!

Yours sincerely,

October, 1908.

JABEZ.

"My own firm conviction is, that the observance of a Sabbath day is *part of the eternal law of God*. It is not a mere temporary Jewish ordinance. It is not a man-made institution of priest-craft. It is not an unauthorized imposition of the Church. It is one of the everlasting rules which God has revealed for the guidance of all mankind. It is a rule that many nations without the Bible have lost sight of and buried, like other rules, under the rubbish of superstition and heathenism. But it was a rule intended to be binding on all the children of Adam."—*Knots Untied*, by Bishop J. C. Ryle, p. 363.

Our Young Folks' Page.

THE FIRST CONVERT IN EUROPE.

ON a recent Sunday afternoon I was speaking to my class in the Sunday school of that delightful account in the Acts of the Apostles about the Ethiopian eunuch, and the way in which he was brought to know the Lord Jesus Christ as his Messiah and Saviour. I asked the children how it was that he was so eagerly interested in getting to know of whom Isaiah was writing in the 53rd chapter of his book. An answer received from a boy of eleven pleased me very much. He said: "Because God was working in his heart."

This is the cause of all real conversions. You will remember the remarkable way in which the Lord caused the Apostle Paul to go to Philippi, the first place in Europe to be reached by the Gospel. He did not at once see why he had been brought there. After some days, however, he and his friends went to a place by the river-side "where prayer was wont to be made," and the apostle told the women present some of the precious truths of God's Word. One woman named Lydia was there "whose heart the Lord opened" to receive the words of life, and before long it was made quite clear that she and her household were truly converted to God, and they were baptized.

You know, my young readers, that all hearts are by nature shut to the Gospel, but how wonderfully the Lord opens the heart in some cases! I have read of a lady who, with no thought of God, attended a Bible-reading, and shortly afterwards, when dining out, a barrister, who sat next to her, spoke to her of the Lord Jesus Christ. She became interested, and said that she would seek God on her return home. Her companion assured her that the Lord was then present, and would receive her at once, if she came to Him with all her heart. She realized that the Lord Jesus had made full atonement for all her sins, and yielded herself to Him to be indeed His for ever. But she was at once anxious as to how her husband, who was away in India, would receive the news. Within ten days after sending her letter off, she received one from him, saying that his life was completely changed, and that his one desire now was to live for God. He told his wife that before she left India she had thrown aside a little book given to her, called, "Safety, Certainty, and Enjoyment." He had picked it up, and in reading it God had caused the light to shine into his heart. Afterwards their house became a centre of Christian work, and all around saw how completely their lives were changed.

Thus the Lord opened the husband's heart in India, and the wife's heart at home. How is it with *you*?

E. A. H.

Correspondence.

GOSPEL BOOK MISSION TO THE ARMY AND NAVY.

To the Editor of THE GOSPEL MAGAZINE.

DEAR FRIEND,—An old-established worker amongst sailors writes acknowledging one of our parcels, "Very many thanks for the parcel of literature for distribution amongst our sailors who visit this port. They generally look for some reading matter." A letter from another worker says, "Thanks very much for the books received this morning. To-day they enter into active service among the men." This serves to show the great need for good literature amongst our men of the sea. We earnestly appeal to our friends for further help in our labours to spread the Gospel of Christ both on land and sea. The passing of old helpers is a call to those who remain to be "always abounding in the work of the Lord."

21, *Firfield Street,*
Totterdown, Bristol, Sept., 1924.

Yours in Gospel bonds,
R. E. BRIDER.

Protestant Beacon.

PRAYER BOOK REVISION.

DAY OF PRAYER.

A CALL FROM OUR PROTESTANT SOCIETIES.

AT this great crisis in the history of our Church, we appeal very earnestly to our Brethren of the clergy and through them to their congregations, to join with us in prayer to Almighty God, our Heavenly Father.

At the Reformation our Church of England came under the light of the Word of God. Tested by that light, and cleansed by the grace of God, the Church returned to the simplicity of apostolic faith and doctrine.

But to-day there is imminent danger of teaching and ceremonial, which for more than three and a half centuries have found no legitimate place within the borders of our Church, being reinstated with official sanction.

If changes now under consideration by the National Church Assembly, and already largely approved in the separate Houses of Clergy and Laity, are legally authorized, then in many of our Churches the service of Holy Communion will closely resemble the sacrifice of the Mass; the adoration of Christ under the form of bread and wine will be encouraged through the reservation of the consecrated elements; prayers for the departed will find a place in our public devotions; and other departures from the teaching of Holy Scripture and from apostolic practice will with these receive official recognition.

The danger is great. Only God can deliver. Let us daily unite in earnest prayer to Him for His guidance and direction, and for deliverance through His over-ruling Providence and Divine power from the danger that threatens.

We also urge on all in our Church who love the Truth once delivered to the saints to set apart as a Special Day of Prayer, Thursday, Oct. 16th, the anniversary of the martyrdom of Bishops Ridley and Latimer.

We should particularly remember the future sessions of the Houses of Assembly on the subject; and most particularly the House of Bishops on which the ultimate responsibility lies for the final form in which the proposals for revision will be presented to the Assembly.

In all our parishes, churches and homes, let a united cry go up to God, who loves to answer prayer offered in the Name of His Son.

FINCH PERROTT,
Chairman, Church Association.

JOHN B. BARRACLOUGH,
Vice-Chairman,

J. W. D. BARRON,
Secretary.

14, *Buckingham Street,*
Strand, London, W.C.2.

P.S.—The same request is also being sent out to their clerical members by the National Church League, Protestant Reformation Society, Protestant Truth Society, and Fellowship of Evangelical Churchmen. The purpose is to secure united prayer for the same object on the same day.

Please let us know if you are able to gather your own people together for special prayer on Oct. 16th.

Papers for general distribution will be issued nearer the time.

THE NEW BISHOP OF BIRMINGHAM.

(From "*The English Churchman.*")

AFTER all, the writers in the Press who thought they knew who the new Bishop of Birmingham was to be have only misled the public. It is not Canon Donaldson, nor Canon Green, nor Dr. Kidd. Canon Barnes, of Westminster, is the Premier's choice, which has been approved by the King. It is an appointment which will not be regarded with favour either by Evangelicals or by Anglo-Catholics. The *Church Times*, which went to press before the official announcement was issued, described it as "astounding rumour," and says: "Though Canon Barnes rather significantly dissociates himself from the extreme Modernists in an article in the current number of *St. Martin's Review*, his Modernism is notorious. He is the constant and not too fair critic of the Catholic revival, and he has had no experience whatever of parish work. Birmingham is a great industrial district. Its first

Bishop was Dr. Gore. It is to-day the scene of splendid and successful Catholic effort. Is the work of the Lord to be threatened by a Bishop from whom nothing can be expected but criticism and misunderstanding? As regards Dr. Barnes and Dr. Gore, it may be observed that the former has only proceeded further along the road on which the latter had started!

The appointment has created a sensation in the secular Press, where we find headings such as these; "Darwinian Bishop," "Bombshell Bishop," "New Bishop-Modernist Leader," "New Bishop on Adam and Eve—Believes our Ancestors were a Monkey Tribe—Man's Evolution," "Canon Barnes for Birmingham—'Eden a Myth'—Ultra-Modern Opinions on all Topics."

Who is responsible for the appointment, apart from the Prime Minister, it is impossible to say; but the following comment of the *Daily News* may be noted: "Speaking on the advent of the Labour Government, Canon Barnes said it was folly to imagine that that event would mean revolution. A country which had such fundamental unity as the British people possessed could rejoice in its democratic constitution and need not fear the consequence of political change."

The *Sheffield Telegraph* says: "The new Bishop of Birmingham has attracted widespread attention on account of his 'Modernist' views. For example, addressing a meeting of the Association of University Women Teachers a couple of years ago on the problem of religious education, he declared that he had come to the conclusion that an attempt to use such allegories as the creation of woman, the Fall, and the Daniel and Jonah stories for didactic purposes was highly dangerous, as it encouraged the prevalent belief that religious people had a low standard of truth. The worst of unintelligent piety was that it suggested that all piety was unintelligent."

The new Bishop has set forth his views in "Liberal Evangelicalism," to which he contributes the final essay on "The Future of the Evangelical Movement." While most people regard Canon Barnes as a Modernist, he says himself: "I am an Evangelical, *tout court*. The religious life of my forbears was made by the Evangelical Revival. Something in the texture of my mind, which is probably the result partly of heredity and partly of early training, makes me proud to belong to the great Evangelical tradition. I believe that my Evangelical convictions are not the result of prejudice or thoughtless bias. I have sought to be not wholly unfamiliar either with modern science or with the investigation of the origins of Christianity and of the books of the Bible. Yet I am certainly not, in the Roman Catholic sense of the term, a Modernist."

This "Evangelical" is an advanced higher critic, and it is very uncertain how much of the Bible he believes. So much presumably as he considers does not conflict with the theory of Evolution. He shall speak for himself: "Let us turn to modern science. The earth, so men of science tell us, was flung out of the sun hundreds of millions of years ago. It gradually cooled. Water and air were formed upon

its surface. Where the warm water touched the warm earth, life appeared in a very primitive, possibly ultra-microscopic, form. Since then a hundred, possibly a thousand, million years have passed, during which life has become progressively more complex. Plants and animals evolved. From a worm in the sea-mud came the fishes. From them came the amphibians. From them the mammals. From some ape-like stock a million or so years ago came primitive man; and we are here to-day."

By whatever name Canon Barnes calls himself, it still remains a mystery how he could have taken Orders in the Church of England. Outside the Church of England he would be entitled to hold what views he pleases, but it seems to us that he must have a peculiar conscience to be able to teach principles utterly subversive of Church of England teaching and yet remain in the Church. That, in spite of this, he should be chosen to be a bishop is a significant and lamentable sign of the times!

AGED PILGRIMS' FRIEND SOCIETY.

A SALE OF WORK on behalf of the Tunbridge Wells Home for Pensioners of the Society was held at the Crabb Memorial Hall, Tunbridge Wells, on September 9th.

The Rev. William Walmsley will (D.V.) preach at St. Mary, Woolnoth Church, Lombard Street, E.C., on Friday, October 3rd, at 7.0 p.m., on behalf of the Society.

Sales of Work have been fixed to take place during October as under: 4th, Charteridge (Bucks); 14th, Brighton; 15th, Hawkhurst; and 29th, Eastbourne (Grove Road).

Contributions to the "John E. Hazelton" Memorial Fund will be gratefully received by Mr. J. C. Dennis (Treasurer) at the Society's Office, 19, Ludgate Hill, E.C. The intention is to erect an infirmary at the Hornsey Rise Home.

THE NEW SECRETARY.

Mr. JAMES E. FLEGG has been appointed Secretary of the Society in succession to the late Mr. John E. Hazelton. He has resigned his Pastorate and his other official appointments in order to devote himself entirely to the work of the Society.

Reviews and Notices of Books.

We have received a pamphlet from the Sovereign Grace Union (The Parsonage, 98, Camberwell Grove, S.E.5) containing eight of the PURE TRUTH MISSION LEAFLETS. The pamphlets may be had for 2d. each, post free, and the leaflets may be had separately at the rate of 1/- per 100 assorted post free.